

h-6-59

BAPTISMALL
RÉGÉNÉRATION
of Elect Infants,

Professed by the Church of
*England, according to the Scriptures,
the Primitive Church, the pre-
sent Reformed Churches, and
many particular Di-
vines apart.*

By COR: BURGESS, D^r of Divinity, and
one of his Majesties Chaplaines
in Ordinary.

TIT. 3. 5.

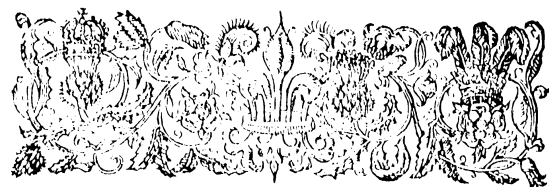
According to his mercy bestowed vs., by the La-
ver of regeneration, and receiving of the Holy
Ghost.

Aug. vt. citatur à P. Lomb. 4. Sen. Diff. 4. A.
Sacramenta inf. in electis efficiunt quod figurant.

AT OXFORD,

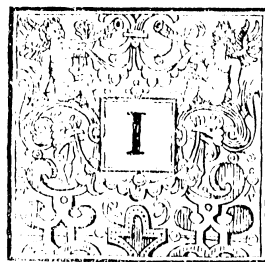
Printed by J. L. for Henry Curteyn.

Ann. Dom. 1629.



TO THE RIGHT
HONOURABLE FRANCIS,
Lord RUSSELL Baron of
Thornhaugh, Earle of Bedford,
and Lieut. Tenant of
Devonshire.

MY LORD.



T is a practise too
common in this
scribbling age, vn-
der pretence of
respect, to send
worthlesse & emp-
ty Pamphlets abroad in Great Mens
Liveries. Which comes to passe,
partly

THE EPISTLE

partly because children of the braine, how deformed soeuer, are held so precious by the Parents, that they thinke themselves not sufficiently graced, vnlesse they procure some Noble person to be the Godfather; & partly because such slimy Comets, although they make a great blaze, cannot moue themselves, without the helpe of the Moone, or of some greater Starre to whirle them about the World, with more ease, and hope. This hath brought much dishonour to many an Honourable *Mecenas*; it being like a rich Sumpter Cloath vpon a Colliers sack. Hence, wise men grow afraid and vnwilling to read their Names in Print; and the best deserving Authors are forced to the irksome paines of a nauseous Apology, when they do (with praise) performe
a Duty.

For

DEDICATORY.

For my part, I dare not put my selfe into the rank of best Deseruers, nor, to boast any thing of my present performance. Howbeit, thus much I will take vpon mee to affirme, that mine ayme (next vnto common benefit) is Your service; and, that the *Subject* which I here present, is not vnworthy of either the best mans labour, * or the Choycest Patrone.

The following Treatise endeavors to lay open and make good the efficacy of Sacred baptism, in respect of *Regeneration*; in which the greatest ought more to reioice then in the greatest prerogatiues on Earth. This is that which (if they belong to the Covenant) makes them members of Christ, children of God, and heires of that kingdome which is aboue.

The whole, for manner of prosecution

* *Est autem ea
Questio cum
difficilis & ple-
na controversia
tum digna que
tractetur. &
explicetur dili-
genter, Whitak-
de sacram-
controv. de
Bapt. quest. 4.
cap 5.*

THE EPISTLE

* De Baptismo
& mysterio fan-
ctæ fidei, unus-
quisq; Archieps-
copus suos sis-
fraganeos dili-
genter studi-
osè admonet, qua-
tenus per studi-
um sacræ liti-
eris imbuti, &
de mysterio fan-
ctæ fidei, & de
Sacramento
baptismatis, v-
nu quisq; illorū,
in scriptis paro-
chialia perfectè stu-
diosèq; presbyte-
ros, & vniuer-
sum populum
docere, & in-
struere non neg-
ligat Concil.
Arelat. cap. 3.
sub Car. Mag.
A. 813. tom. 3
Concil. Par.
1. Sess. 2. pag.
188. edit. Bi-
niana, 1618.

cution, is Polemical: yet vsfull, and
such for substance, as the Fathers in
the Councell of *Orleance*, vnder
CHARLES THE GREAT, thought
fit to commend to the care of all Mi-
nisters of every degree, as being neces-
sary to bee diligently and fully expli-
cated vnto the people. Therefore, I
hope, I shal not be censured by judi-
cious men to trouble the world with an
impertinent discourse, which might,
in that regard, disparage your Lord-
ships Name, that it humbly craues
leauē to beare.

And to say truth, to whom else
should it repaire, either to doe its first
homage, or to get vnder *Covert-Baron*,
but to your Honour, heretofore
the Heyre, now the Master of that
Ancient, Noble, and much honoured
FAMILY, to which I was, and euer
will

DEDICATORY,

will be a faithfull & humble seruant;
not, in expectation, but only in thank-
full acknowledgment of what I haue
already receaued, and of what other
my fellow-seruants doe, in your Ho-
nourable seruice, still enioy.

It cannot be vnknowne to such as
knowe Mee, how much I stand obli-
ged to your Noble Predecessors, the
late *Earle & Countesse of Bedford* now
with God. Nor can any man bee so
ignorant as not to see cause why this
publique Testimony of my continu-
ed gratitude due to that **Hovse**,
should, by all Rights, bee laid at your
Feet, in whom all the perfections and
Excellencies of true Nobility doe so
eminently meet, to make you highly
honoured in the Eyes and Hearts of
all that are able to value true Desert,
as being one that not onely holds vp
the

THE EPISTLE

the Honour, but addes to the Glory of all your famous Progenitors, who haue deriued to You that Illustrious Dignity you now possesse.

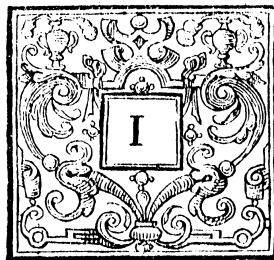
The Good Lord who hath brought you hitherto, be with You, your Noble Lady, and your numerous, amiable, and much promising Progeny, in all things, alwaies. Hee grant you length of daies, increase of all true Honour, the riches of Grace, and the Crowne of Glory. So prayeth still

Your Lordships

most devoted Servant
in Christ Iesus

COR: BURGESS.

To the Readers



Will not tediously preface touching either the occasion of this Treatise, which wee may finde in the first Chapter; or any particular else that may be passed ouer without preiudice to You, or Me. I haue only these things wherof to advertize you, before yee enter on the booke it selfe.

I am certainly informed that some, hauing intelligence of my purpose of publishing this worke, (which is the summe of sundry Lectures deliuered in mine owne * Charge) spare not to giue out that this is not the same which I preached. I cannot but wonder at their confidence and vncharitablenesse, forasmuch as I am sure that, at the time of making such their proclamation, they neither saw one line of my booke, nor knew what it containes.

S. Magnus
London.

¶¶

Only

To the Readers.

Only in generall, some of them haue heard it by Iudicious and eminent Divines, to be pronounced Orthodox: which it seemes, doth not a little trouble them, because they haue divulged the contrary, of my Sermons. Howeuer they, by this, make it appeare before hand, that they are resolued not to permit this tract to goe without a scratcht face, so soone as their nailes can come at it. I am therefore constrained for defence thereof to avouch, that I can (if need require) make it good by about 500 Witnesses, that I haue beene so punctuall in setting downe, in this booke, the maine position which I first deliuered that I haue put it into the very same termes formerly vsed, without the least variation. I willingly confesse, that in the prosecution of the point, I haue here added some things by way of further illustration; and some also, for more ample confirmation; and pressed some obiections further then the streights of time would then admit. And if for this I be to blame, let wise men iudge.

2 Whereas most of the obiections produced and answered in this treatise, haue beene
first

To the Readers.

first vrged vpon me in private conference, or sent me in writing by sundry friends, whose worth I reuerence, & whose loue I much affect, notwithstanding their dissent from me in this particular; I must craue leaue to professe and protest before him that knoweth allthings, that my aime is not so much as in my secret thoughts, to despise or disparage any of them hereby: but only to set downe their arguments, that thereby occasion might be taken, more thoroughly to discusse this subiect. It is true that I haue sometimes made vse of the same phrases first vsed by my friends to me: yet I desire them to take notice that I haue only weighed their arguments impartially in the ballance of reason and truth, without the least glaunce vpon any of their persons. And if I could haue beene ascertained that none but they would euer haue lighted on the same obiections, I could as willingly haue suppressed them, as I doe the names of the obiectors. But because what friends doe object in loue, others may also presse to the prejudice of this truth, I haue made bold to make those arguments thus publique, that their

To the Readers.

mouthes may be stopped, who else might happen to urge the same with violence and passion enough, and thinke them vnanswerable, if there should no answers be sent out to meet them. For their sakes therefore haue I thus presumed on my friends (whom I earnestly desire still to hold deare vnto me,) hoping they will not bethinke it to the publique good, nor hold themselves disparaged hereby, but rather reioice that they haue beene a meanes of a more exquisite debate of this point, wherby the truth may be better knowne.

3 I haue a request to all that shall vouchsafe to make vse of this booke, that they will be at the paines to read ouer the whole, or forbear to censure it by any peece therof, that they may happen to cast their eye vpon. For, in a point of controversy, wherein method requires only explication in one part, confirmation in another, refutation in another; and often references from one part of the discourse vnto other places thereof, for avoiding of confusion and tedious repetitions: it is impossible to receiue full satisfaction by reading any one peece only, how satisfactorie
so

To the Readers.

sooner it may proue when it is considered altogether, and when the rest is perused and weighed as well as that branch on which hasty and forward censurers doe sometimes passe a sharpe and heavy sentence. If you peruse the first part of this booke only, without the residue, yee may perhaps obiect diuers things, and remaine unsatisfied because ye goe not on to the latter part wherein all such objections together with answers to them, doe present themselves in their proper ranks. On the contrary, if wee looke only on the latter part to see how the maine objections be answered, yee may sometimes haply sticke (through your owne fault) at some of the answers, because I take sundry things for graunted which ye may doubt of till ye haue read the former part, wherein the same things are proued at large, and to which, in my answers the rules of Method often compell mee to referre you.
Farewell.

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Fathers

Cyprianus.
Gregorius Nazien:
Athanasius.
Basilius Mag:
Chrysostomus.
Hieronymus.
Ambrosius.
Augustinus.

Petrus Martyr.
Hieron: Zanchius.
Wolfgangus Musculus.
Fran. Junius.
Aug: Marloratus.
Mart. Bucerus.
David Pareus.
Lamb. Dancus.
Daniel Chamcir.
Ger. Vossius.

Confessions of Churches.

Heluetica.
Scoticana.
Belgica.
Gallicana & Genevensis.
Argentinenfis.
Augustana.
Saxonica.
Wirtembergica.
Palatini.

Forraine Divines.

Ioannes Calvinus.

English Divines.

Bishop Jewel.
D^r Whitaker.
D^r Fulke.
D^r Dauenant. B. of Sarum.
D^r White. B. of Norwitch.
D^r Featly.
D^r Ames.
M^r Richard Hooker.
M^r Thomas Rogers.
M^r Thomas Taylor, D. of
Divinity.
M^r. Aynsworth.



BAPTISMALL REGENERATION ORDINARILY COM.

*municated to Elect
Infants.*

CHAP. I.

*The introduction, declaring the occasion and
necessity of this treatise.*



Here is no Ordinance set vpb
Christ in his Church, more
vsefull and comfortable vnto a
Christian, throughout the
whole course of his Militant
condition. then sacred Baptisme, the Laver
of regeneration and of the renewing of the Holy
A Ghost

2

Tit. 3. 5.

Ghost. Nor is there any fountaine which the Arch-enemy of mankind, hath more endeauoured to trouble, and corrupt with multiplicity of poisonous errors, then that which is *set open* to all the inhabitants of spirituall Hierusalem, for sinne and for vncleannesse.^b

Zach. 13. 1.

For prooffe hereof, I shall not need to thrust any mans head so much as Within the doore of that Augæan stable of Popish absurdities. we haue too many instances else where. Some aduance Baptisme too high: Others depresse it as much too low. There are, that hold it so *absolutely* necessary, as that none can be saued without it. On the contrary, there are, that in scorne call it Elementish water. Others, that thinke it a thing indifferent; and deny it to infantes, notwithstanding that *to them belongs the kingdome of God:*^c Others that make it a bare signe, and badge to distinguish the members of the visible Church from the rest of the World, some, in tearmes, yeeld it to be somewhat more; yet deny to it all present efficacy in, & vpon infantes, ordinarily, in the act of administration. Some grant an efficacy, but such

Mat. 10. 14.

3

such as is equally communicated to all infantes that are outwardly baptized. Some admit the efficacy of it vnto remission of sinne in Infants elect: but, any present worke of the spirit, vnto Regeneration in them, they either flatly deny, or refuse to acknowledge. Against all these errors, and particularly against the last, the Church of England hath iustly opposed her selfe, in her *Publique Doctrine*, for the defence whereof haue I taken vpon me this difficult province. The occasion this.

In the course of my ministry, in mine own cure, I was lately^{*} cast vpon this point: viz: *That all elect infantes, doe, ordinarily, in Baptisme, receiue the spirit of Christ, to seaze vpon them for Christ, and to be in them as the roote and first principle of regeneration, and suture newnesse of life* * This I speake (as then I expressed my selfe,) with reference only vnto such Infantes as dye not in infancy; but I ue to yeares of discretion, and then come to be effectually called, and actually conuerted by the ordinary meanes of the word applied by the same spirit vnto them, when and how hee

* In Hilary
Term. 1627.

* Vid. Hooker.
lib. 5. Sect. 60.

4 pleaseth. As for the rest of the elect who dye infants, I will not deny a further worke, sometimes in, sometimes before baptisme, to fit them for heauen.

For this, am I peremptorily censured and condemned by many, as guilty not only of *Arminianisme*, but euen of direct *Poperie*, and of teaching a *Doctrine of diuells*. To make good what they haue done, they lay to my charge sundry passages, as branches of my position, which, not only in *stating* the question, but also in the *prosecution* of it, I often and often disclaimed as *errors*, in expresse termes. This they know well enough; & it hath bin made manifest to some of their faces by others also. Howbeit, they owing me a spite for some thing else, (as by the effect appeares) take no notice of their wilfull mistakes. That which they haue once reported, they are resolu'd to maintaine; therefore they cease not to pursue me with clamors, slanders, and reuilings without end or measure. No protestations of mine owne, either publique or priuate, no Apologies made by my friends, are able to shelter mee from

from their virulent darts which daily fly in my face where euer I become. 5

This alone were cause sufficient of publishing this *Treatise*, that I may purge my selfe of these odious crimes so vniustly imputed. He that being a Minister is not carefull to vphold his necessary reputation among the people of God, as well as to keepe a good conscience towards God, is both cruell to himselfe, and iniurious to his Master. His Ministry must needs bee of lesse esteeme, if not despised out-right, who shall suffer himselfe to bee proclaimed guilty of *Error*, and *Heresie*; and sees his Good Name hang'd vp in chaines by the giddy multitude, even before his owne doores, and hee not endeavour, in a meet & temperate manner, to declare himselfe innocent, when he is well able to plead, *not guilty*, to the indictment.

If any man shall say; *It is a mans honour to passe by offences*, and therefore it had beene farre better to haue endured a while, with patience, the tongues of intemperate men, then thus to haue spread the cause before the

Nobis enim necessaria est vita nostra, alius fama nostra. Aug. De Bono Viti.
Sibi sufficit conscientia mea, vobis necessaria est fama mea. Iulian. ad Frat. in Erem.

6 whole world: this course being likely more to exasperate, rather then to satisfie or mollifie such as haue appeared in opposition against me. To such a person mine answer is this. If the wrong had not trenched so much vpon the credit of my Ministry (which ought to bee as deare vnto me, as any mans is to him;) or if I had beene handled thus in priuate onely, by priuate men, I could willingly haue borne all that reproach and infamy that is laid vpon me, without complaining; but, not without bewailing, with a bleeding heart, the strange pride and insolency of such spirits as dare thus wilfully to traduce any Minister of Christ.

That which hath imbarcked mee in this publique action is of more importance then the maintaining of mine owne innocency against the murmur of priuate persons: yea there are many weighty causes concurring to put vpon mee a necessity of doing something in this kinde. If any shall take occasion hence to be more exasperated, it shall be onely his owne fault: for I hope I shall so manage this worke, that it shall evidently appeare

peare to all Godly, Iudicious, temperate men, that I no where giue any cause of offence vnto any peaceable Christian; but endeavour only, in a modest and humble manner, to cleare and maintaine a Truth, and to giue all satisfaction that I may, vnto such as loue Truth better then Victory.

Breifly, the *Causes* chiefly enducing mee to send these Papers vnto the Presse, are these Three.

1 The iust Defence of the publique doctrine of our Church, which hath beene by some, vpon this occasion, publickely opposed so farre as they durst. For, how freely sundry Ministers doe cry downe this Position (and that publickely too) notwithstanding that this truth is so clearly consonant to the *Leiturgy* and *Publique Catechisme* of the Church in which wee liue, is too well knowne. Through my sides therefore haue they gored and wounded our common Mother, who suffers in the cause, much more then my selfe, or then any Particular either doth, or can.

2 I finde that sundry sober and well affected

8 affected Christians are often puzzled, and at a losse in this particular, for want of information; yea in danger to bee drawne vna-
 2 Sam. 15. 17. wares into Schisme; not vnlike those 200 men that followed Absolon, in the simplicity of their hearts, not knowing any thing of his conspiracy. For their sakes therefore it is very requisite that this point should be thoroughly searched into, and made publike. This is not a quarrell about Goats haire; nor so poore a businesse as should deserue (in a Pulpit) to bee compared to the action of a Famous Generall that levies a strong Army, drawes them out into the field, sets them in order or battaile, and raiseth a great expectation of some honourable exploit, which in conclusion proues to bee no other then the
 breaking of an Egge-shell*.

3 Nor was there euer such need of opening this truth vnto the people, as now : because, neuer, since the heresies of the *Sacramentarians* and *Anabaptists* were hissed out of the Church of Christ, were men so violent against it, and so impatient of contradiction. They cry out, *What use, what use of such*

Somma

* That Great
Athenagoras was
of another op-
inion, when he
placed this very
question (how
one may know
whether he re-
ceived the spirit
in Baptism?)
amongst those
which he termeth
πρωταρχικαις
και βασικαις
αποβληται
αποβληται
Questions ne-
cessary to be
solved for all
Christians to be
acquainted with.
In titulo Labri
Quest ad An-
to h. Princ.
tom 2.

a Doctrine? Whether doth it tend? Mee thinks they should be able to answere themselves, without help. Is it nothing vnto a Christian, in time of a violent temptation, when hee hath lost all sight of his Saviour, to be assured that even in his Baptisme hee receiued the Holy Ghost as an anointing that shall abide with him for ever? Is the consolation of God a small matter vnto a Christian Parent, that in obedience to Christ, and in faith in his promises, hath presented his child to the sacred Laver, where the Holy Ghost hath seized vpon him for Christ, so as, whether himselfe liue or die, he may conceiue good hope that Christ hath taken the charge of his child, & will provide all things needfull for it, and giue it both grace and glory? What a comfort (saith a learned writer* vpō Tit. 3. 5. making it one Use of this very Doctrine) is it for a father to see his child washed with the blood of Iesus Christ? Cleansed from sinne? Set into the visible Church, yea, into the Body of Christ, in the right use of this Sacrament? Wherein a Parent ought more to reioyce, then if hee could make it heyre of the world.*

*Quam enim
suave pijs ani-
mibus non ve-
re tantum, sed ocu-
lari etiam spec-
taculo certiores
fieri tantum se-
gratias agere Pa-
vrem celestem
obtinere, ut pas-
seris sua illi
conseruis? Hic
enim videre est
ut providentis-
simi erga nos
patris familias
personam susci-
pit, qui ne post
mortem quidem
nossum, solici-
tudinem nostram
deponit quin li-
beris nostris con-
sulet ac prospi-
ciant. Calvin. In-
st. I. 4. cap. 16.
sect. ult.*

*M.T. Taylor.

All these considered, I appeale to any Vnderstanding Man, whether I haue not cause to publish my Labours vpon this subiect, out of duty that I owe to the Church of Christ; and whether (considering how little is done in this kinde) it were not worth the best search, and greatest labour of the most able Diuines in the kingdome, to cleare this point to the full, for the edification and comfort of pious and peaceable Christians[†].

What I haue performed herein, I humbly offer to bee freely censured by the more Iudicious who, truly and indeed, are both able and willing to maintaine the publique Doctrine of this Church already established. I will not take vpon me to tie all men, or any man, to my private opinions. I knowe that the Learned may without blame, dissent from each other in many things, so long as they obtrude them not vpon others, nor trouble the peace of the Church thereabout. Howbeit if this, of mine, be a private opinion, I renounce it, and craue pardon of the whole Church of God for troubling the world

[†] I am sure D. Whitaker was of this minde. Tract. de Sacram. controu. de Bapt. quest. 4. c. 5. in principio. Where speaking of the efficacy of Baptisme in Infants he hath these words. *Est autem ea que hoc cum diffinitis & plena controuersie, tum digna que tractetur, & explicetur diligenter.* This is a question that is both difficult & full of controuersie, and such as is worthy to be handled and carefully opened.

world with such a toy. But, if it appeare, to impartiall Iudges able to weigh it in the balance of the Sanctuary, to be a truth, & such a truth as the whole Church of England is as much engaged in, as my selfe; I trust that then, it shall finde acceptance with all sober men; and, by Gods blessing, proue profitable to all, that in humility and loue, desire & endeavour to imbrace the truth. As for others, I shall passe them by with pittie, and prayer that they may at length come againe to themselves.

CAP. 2.

The State of the Position.

Not to trouble the Reader with any discourse touching the Name, or Definition of Baptisme; nor yet with the efficacy of Baptisme touching Remission of sinne, which I willingly admit: let vs now fall vpon the state of the Position touching the efficacy of this Ordinance, vpon the *Elect*, vnto *Regeneration*. I shall haue occasion to declare my selfe in the other particulars

ticulars, as I passe along.

There is no terme in our Position need-
ing explication vnlesse Two, the *Spirit*, and
Regeneration. By *Spirit*, I meane not onely
grace wrought by the Spirit; but the *Holy*
Ghost dwelling in every true Christian and
working Grace. Howbeit I consider this
Holy Ghost, not essentially, not personally as
the third Person in Trinity; but, *operatiuely*
as the Spirit of Christ communicated from
him to all his members, to vnite them vnto
himselfe, and to bee in them the first princi-
ple, and as it were the soule of spirituall life.
It is the Spirit himselfe, and not his Graces
that first knits vs to Christ. Graces are effects
of the vnion, not the bond it selfe. Nor
can some of those things which are attrib-
uted to the Spirit dwelling in a Christian,
possibly be applied to any created Gift or
grace infused, but only to the *Holy Ghost*
himselfe: as for example, our Saviours spea-
king of that *Comforter* which he would, after
his departure, send to his Disciples to dwell
in them, saith that, *when hee is come hee will re-
proue the world of sinne, of righteousness, and of*
iudgement.

* 1. Cor. 12. 13

iudgement, *Iob* 16. 8. which must needs be the
act of a person, not of a created inanimate
gift, and in ver. 13. *whatsoever he shall heare, that*
shall he speake, and hee will shew you things to
come, He shall glorify me, for he shall receiue of
mine, and shall shew it vnto you, &c. In breife
no place of Scripture can be produced,
wherein *πνεῦμα τὸ ἅγιον*. The *HOLY*
GHOST is put only for grace wrought or
bestowed, and not for the Author of it.
I am not ignorant that some moderne wri-
ters doe holde otherwise: but sauing their
iudgements, I cannot but follow the Fa-
thers, & foundest schoolemen, who found-
ly maintaine this truth. I will not trouble
the reader with heapes of Authors*. I only
pray the learned to consider well, whether
the admitting of this exposition of such
texts of Holy writ as mention the dwelling
of the *Holy Ghost* in a Christian, viz. that by the
HOLY GHOST is meant only Grace
wrought or working, doth not (vnawares) giue
some countenance to the heresy of the
Pneumatomachists. Sure I am S. *Augustine*
was wont to proue the Godhead of the holy
Ghost

* Of this see
more in *Zamb.*
de Nat. Dei, lib.
2. cap. 6. *Quall.*
2. & 3.
As also in my
learned and
much honou-
red friend Mr
I. Downham.
Christ-wart:
part. 4. lib. 1.
cap. 3.
Choquet Lillan.
De Gra.
Sanctific.
Tom. 1. lib. 1.
disp. 1. ca. 4.
b Cont. Scim.
Arrianorum,
cap. 20. & cap.
29.
Cont. maxim.
lib. 1. & lib. 2.
cap. 11. & lib. 3.
cap. 21. & alibi
passim.

Ghost by this very argument, that wee are said to be his *Temple*; and he, to dwell in vs.

That other of *regeneration*, I take to be all one with *spirituall life*, taken in the largest sense; which life, according to the Scriptures, I distinguish into *Initiall* and *Actuall*. For as in the *naturall*, sometimes the *soule* which is vsually called the *forme* by which, and sometimes the *esse* the *being* it selfe of such or such a creature animated by his soule, is put for life; as that learned *Zanchius* well obserueth; so is it in the *Spirituall* life whereof we are now to treat. And vpon this foundation it is that wee rightly build our present distinction, which hath cleare footing also in the sacred Volumes of *Eternall Truth*.

- 1 *Initiall* (which we may also terme *Seminall* or *Potentiall* life, I call that which consisteth in participatiō of the spirit of *Christ*, as the *forme* of this spirituall life: the spirit being the first principle of *Regeneration*, by whom the first seede and foundation thereof is laid in a *Christian*. And this is life as it were

in

in the roote, like vnto the first principles of reason laid vp in the soule rationally, before it haue actually enabled the body to moue, and act rationally.

And of this, saith acute *Iunius**, our Saviour spake in *Iohn. 3.* more clearly to our purpose is that of the Apostle, *Rom: 8. 10.* *The spirit is life, because of righteousness.* where the spirit which is the cause of life, is put for life it selfe: and by the spirit is meant; not the reasonable soule, but the *Holy Ghost*; if *Caluin*, (and before him *Chrysostome* and *Ambrose*, and after him *Peter Martir*) hit right in the exposition of it^b, where-
of for my part (after serious pensitati-
on, of all that any haue said to carry it to another sense) I make no ques-
tion.

- 2 *Actuall*, I call that, which consisteth properly in the very *spirituall being* it selfe *actually* produced in a *Christian*, by the spirit bringing him forth a new man in *Christ*, in the ordinary course of *Regeneration* of such as liue
to

* De Pedobapt.
lib. 7.

b Gal. in loc.
Vocabulo spiri-
tus re animam
nostram intelli-
gas, sed regene-
rationis spiri-
tum quem vi-
tam appellat
Paulus.

a De Nat. Dei.
lib. 2 cap. 5.
quest. 1.

to yeares, whereby he is enabled actually to beleue repent, &c. *Rom. 6.*

11. *Like wise ye, reckon your selues to be dead indeed vnto sinne: but alieue vnto God through Iesus Christ our Lord. So Galath.*

2. 20. and elsewhere.

The severall members of this distinction, I further illustrated, thus.

The former of these is as the transplantation of a tree into a new soile; the later, as drawing the fatnesse of the soile into the tree; causing it to shoot vp, spring, blossome, and beare fruit. The former, saith *Iunus*, is as the transplanting of a man out of the first *Adam*, into the second; the later, as his drawing vertue from him, and liuing thereby.

The former is as the stretching of *Elisba* vpon the dead child, the first time, whereby the flesh of the child waxed warme, but as yet it moved not*; the later is as his stretching himselfe vpon it the second time, which caused it to neese *seuen times* and to open his eyes c. The former of these is like vnto the first incubation or resting of the spirit vpon the face of the waters, while the earth was yet without forme, and void, *Gen: 1. 2.*

the

the later, as the production of each particular creature, afterwards in his kinde, time, and order, appointed of God, when it pleased him to speake the word. The Spirit rested vpon the waters from the beginning; yet the creatures were not presently produced by the spirit: they came forth in their due time, and place, when God gaue his *Fiat* and not before.

This Distinction laid as a ground, will of it selfe beare vs out in this conclusion.

There may be euen in order of time a communicating of the spirit of grace, as a principle of future newnesse of life, before any ordinary actuall infusion of actuall or habituall graces, whereby a man, on his part, actually makes declaration thereof, by a thorough change of his heart and life, as a new man in Christ.

This being granted, I adde further, touching the ordinary meanes of manifest conferring on vs and confirming to vs the Spirit of grace, a second Conclusion, which is this.

The first ordinary and certaine meanes where-
C by

et ibid. Hac regeneratione infantes electi, cum Christo inseruntur, et prius obsequio sit illa dum baptizantur.

*2. King. 4. 34.

et Gen. 5.

by we, that descend of Christian Parents, haue any initiall Regeneration begun in vs, and doe ordinarily, receiue and come to be ascertained of the spirit of Christ, for this end, that he may produce in vs future actuall spirituall life, is the first ordinance of Christ that wee partake of: to wit Baptisme.

This is our first certaine and manifest initiation into Christ, (Rom. 6.) and receiuing of the Holy Ghost, in the ordinary way of diuine dispensation; by meanes (Act: 2. 38.) and our ingrafting into the body of Christ. 1. Cor. 12. 13. So also saith the 27 Article of our Church, This is the Blocke at which so many haue stumbled. This is the Arminianisme, Popery, and Doctrine of Deuills, that I am charged with. This therefore is the Point I am now to Labour in, after I shall haue stated it somewhat more distinctly and fully: for the effecting whereof, I must first more punctually set downe.

- 1 How farre, all that are not Papists, Lutherans or Arminians doe agree with me herein:

2 what

- 2 what be the differences betweene mee and some others, that though they hold neither with Papist, nor Arminian doe yet dissent from me.

The things on all hands agreed vpon are these.

- 1 That some Infantes may & doe receiue the spirit to vnite them vnto Christ, before Baptisme. The question here is only of the first certaine reception of it, by externall ordinary meanes applied.
- 2 That by Baptisme is vnderstood the whole Ordinance, consisting of the inward grace as well as of the outward signe
- 3 That there is as much efficacy in Baptisme vnto Remission of sinne, as vnto Regeneration; although we are now to treat only of the latter.
- 4 That the spirit is not giuen to all, but to the Elect only.
- 5 That the outward element hath not in it any physycall force, either by vertue of the consecration, institution, or administration, to conferre the spirit to any at all: but the spirit is communicated immedi-

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f This Article.
is vided and
opened in
the next cap.

atly from Christ himselſe, when the Sacrament is adminiſtred, if then it be at all conferred.

- 6 That God both may and doth euen in Baptiſme, beſtow the ſpirit vpon ſome infants that liue and come to yeares, as well as vpon other ſome that dye in infancy.

The differences then, are only two; which will be moſt breefely diſcerned in theſe 2 Quere's.

- 1 whether the communication of the ſpirit vnto infants, from Chriſt himſelſe, for their firſt apparent engrafting into his body, and to be in them as the firſt ſeede & principle of *Regeneration*, in the ordinary courſe of regenerating ſuch, as after Baptiſme, doe liue to yeares of diſcretion, be *ordinarily*, in the baptiſme of the *Elect*?
- 2 whether the former, being graunted, it doth alſo follow, that *All* the *Elect* doe *ordinarily*, receiue the ſpirit in baptiſme; ſo that ſuch as receiue him *before*, or *aſter*, and not in Baptiſme, are to be held

to

to receiue the ſpirit in an extraordinary, and not in the ordinary courſe of diuine diſpenſation thereof?

21

I hold the *Aſſertiuue* in both theſe Queſtions. and determine them thus: viz:

It is moſt agreeable to the Inſtitution of Chriſt, that All Elect Infants that are baptized, (vneſſe in ſome extraordinary caſes) doe, ordinarily, receiue, from Chriſt, the Spirit in Baptiſme, for their firſt ſolemne initiation into Chriſt, and for their future actuall renovation, in Gods good time, if they liue to yeares of diſcretion, and enioy the other ordinary meanes of Grace appointed of God to this end.

The maine point fully ſtated.

This Poſition I am now to make good to be agreeable to the Doctrin.

- 1 Of the Church of England: by which it appears to be no priuate fancy.
- 2 Of the Holy Scriptures, vpon which this Doctrin of our Church is founded.
- 3 Of the Ancient Fathers of beſt note in the truly Primitiue church.
- 4 Of the Reformed churches beyond the Sea; and particularly of Geneva.

5 Of the most famous and eminent Divines both at home and abroad; & particularly of *calvine*, and *D^r Whitaker*, beside sundry others.

Lastly, I will adde *Answers* to all the Objections, that euer I could heare of, against this Assertion.

CAP. 3.

This agrees to the Publique Doctrine of our Church.

BEfore I goe further, I must aduertise the Reader of one thing constantly to be obserued throughout this Treatise; and it is this. Wheresoever I shall for brevitie sake, only say thus much, that *the Elect doe receiue the spirit in Baptisme*; my purpose is to haue it vnderstood with all those conditions and limitations before expressed, in the stating of the Point. So that it must alwaies bee thus interpreted. viz: That it is most agreeable to the Institution of Christ, that All Elect Infants that are baptised (vnlesse in some extraordinary cases) doe, ordinarily

ly, receiue, from Christ, the Spirit, in Baptisme, for their first solemne initiation into Christ; and for their future actuall renovation, in Gods good time, if they liue to yeares of discretion, and enioy the other ordinary meanes of Grace appointed of God to this end. This premized, I may more securely goe on with my worke. Nor shall any man that findes oftentimes, in that which followes, a more compendious expression of this Position, haue cause to complaine, that I deale ambiguously and sophistically; because my resolution is to be alwaies tryed by this Conclusion so largely deliuered, and so bounded as in the former Chapter you may behold it.

The first part of my taske is, to make it good, that *this assertion is agreeable to the publique, and established Doctrine of the Church of England*. And this I propound in the first place; not as if I meant to tye any mans faith to beleue the point, meerely because the Church of England saith it. For She will not assume so much Authority ouer any mans faith; hauing declared her selfe expressely in the 21 Article of her Doctrine, that euen Generall

nerall Councells (which represent the whole Church of Christ on earth) in things ordained by them as necessary to salvation, haue neither strength nor authority, vnlesse it may bee declared that they be taken out of holy Scripture. I vrge not then the Doctrine of our Church to proue the point by it, as some haue giuen out: but only to shew the agreement that it hath with our Publique Doctrine, that no man might proclaime it to bee a peece either of *Popery*, or *Arminianisme*; nor yet a priuate conceit of mine owne dissonant from the Churches of Christ: but that it is a branch of that truth to which all the Ministers of our Church either haue subscribed, or ought so to doe; and so, are as deeply engaged in the defence of it, as my selfe whom some of them (either ignorant or carelesse of what they subscribed to) doe now so much oppose.

That this accordeth to the *Doctrine of our Church*, may appeare in one or two plaine *Syllogismes*; the first whereof shall be this.

I. *Syllogisf.*

Maior. That which the Church in the *Publique Leiturgie* thereof, exhorteth, & requireth

requireth vs to pray for, when any Infant presumed to be truly and indeed within the couenant of Grace, is brought to baptism; and, that which it also teacheth vs to pronounce concerning that and euery such infant, so soone as he is baptised, must needs bee granted to bee agreeable to the *Publique Doctrine* of our Church touching all elect Infants that are baptised, ordinarily.

Minor. But the *Publique Leiturgie* of our Church exhorteth and requireth vs, at the baptizing of euery infant presumed to haue interest in the Couenant of Grace, as being within Gods Election^a, to pray for the *Spirit of Regene-*

^a That our Leiturgy hath an eye to the couenant of Grace; and presumes of any particular infant, that vnto him the kingdome of Heauen doth indeed belong; and therevpon pronounceth the child, after baptism is administred, to be regenerate, may appeare most evidently by this: viz: That it leadeth vs to that which

our Saviour spake in the *Gospel* touching those infants that were brought vnto him, & blessed by him vpon this ground, that *theirs is the kingdome of heauen*. Nor that all children haue right to the kingdome; for Esau had none. *Rom. 9.* Yet because men cannot see Gods secret decree, they are not to make doubt of any particular; but knowing that some infants are elected, and haue right to the Kingdome, vpon this ground they know for certaine that this Child is regenerate by the Spirit, if he be elected, and if to him doe belong the Kingdome of God. And therefore our Church in charity pronounceth so much of euery Child considered individually and apart, because in charity she presisteth that vnto that very particular belongs the Kingdome of God. For vpon this ground is the following exhortation and assurance built, which vpon this consideration, saith *Poultre not therefore but earnestly beleue that hee will likewise fauourably receiue these present Infants, that he will embrace them with the armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his euertlasting kingdome.*

D.

ration

ration to be giuen vnto him: and, so soone as hee is baptised, to conclude him to be regenerated with the Holy Spirit; and accordingly to giue thanks for this, in Prayer, vnto God.

Conclus: Therefore it is agreable to the Publique and established doctrine of the Church of England, that all elect Infants doe, ordinarily, receaue the spirit of Christ, in Baptisme, in such manner and sense as is before expressed.

The Maior Proposition cannot be doubted of; vnlesse we shall say that, the Doctrine and *Leiturgie* of our Church are contrary to one another: which no man, wel in his wits, will affirme, and yet subscribe to both.

The Minor, or, as some tearme it, the Assumption, is the only Proposition, then, that must be proued. I pray you therefore, with patience, see it done, in the severall branches of it. There are in it these two particulars.

- 1 The Church, in her *Leiturgie*, requireth vs to pray for the spirit of Christ to be communicated to every particular infant brought to baptism, presuming of the particular that he

is

is within the election of Grace.

- 2 She concludeth him to be regenerate so soone as he is baptised: that is, to haue receiued the Spirit of regeneration, as the first principle thereof.

1. For the former, let the *Leiturgie* it selfe be produced, wherein the Church enioyneth.

- 1 The Minister alone thus to bespeake the Congregation, when any children are presented at the Font; I beseech you to call vpon God the Father through our Lord Iesus Christ, that of his bounteous mercy, hee will grant to these children that thing which by nature they cannot haue, that they may be baptised with water and the HOLY GHOST. The Church enioyneth further.

- 2 Both Minister and People, to pray; We beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children; sanctifie them and wash them with the HOLY GHOST. Again, in the second Prayer, We call vpon thee for these infants, that they comming to thy Holy Baptisme, may receiue remission of their sinnes by SPIRITVALL regeneration. Yet a-

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gaine, in the Third Prayer; *Giue THY HOLY SPIRIT to these infants, that they may bee borne againe, and bee made heyres of everlasting salvation.*

The purpose of the Church, then, is to teach vs, that wee should expect the Spirit of Christ to be communicated in Baptisme, to *elect infants*: or else it must be concluded that the Church meant to mocke vs, by putting vs to pray for that which shee doth not beleeue we shall receaue.

If any shall say; the Church teacheth vs to pray, indeed, for the Regeneration of a child, when hee is baptised; but not for his present regeneration? I answer: yes, for his present Regeneration; not actuall, ordinarily, such as that he after attaines vnto, in his effectuall calling by the Word; yet *Initiall*, and *Potentiall*, (as was before distinguished:) as shall appeare in the prooffe of the second branch of the *Assumption*, which is this: viz.:

2 The Church concludeth, in her *Leiturgie*, that the child is initially regenerate, in his Baptisme. For

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1 It pronounceth him to be regenerate; enioyning the Minister thus to speake vnto the people: seeing now, D. B. that these children be regenerate, and grafted into the Body of Christs congregation, let vs giue thanks vnto God for these benefites, &c. And least any should shift this off by saying they are *Sacramentally* regenerated, but not *spiritually* by any actuall reception of the spirit at that time; the Solemne *Thanksgiuing* following is added to cut the throat of this shiftelesse glosse. Let vs examine it in the next place.

2 It teacheth vs all thus to ioine in Thanksgiuing vnto God: Wee yeeld thee hearty thanks; most mercifull Father, that it hath pleased thee to regenerate this infant (how? and with what?) with thy HOLY SPIRIT, to receiue him for thine owne child by Adoption. what words can more fully manifest the Churches intention to teach vs that all infants truly belonging to the couenant of grace, doe ordinarily receiue the spirit in Baptisme: not as a thing which none of them had before

but

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but as that of which there was no certainty vnto vs, nor confirmation vnto them before, in the ordinary course of diuine Dispensation of the Spirit, by meanes?

If the matter be not yet cleare enough to such as shut their eyes against it. Let them further attend to what the Church requireth vs that are Ministers to pronounce touching a child baptized, rightly, in private: *I certify you that in this case, all is well done, and according to due order, concerning the baptizing of this child, who being borne in Originall sinne, and in the wrath of God, is now, by the Lauer of Regeneration in baptism, receiued into the number of the CHILDREN OF GOD, AND HEIRES OF EVERLASTING LIFE: for our Lord doth not deny his grace and mercy vnto such infants, but most louingly calls them to him, as the Holy Gospell doth witnesse vnto our comfort, on this wise; At a certaine time they brought Children to Christ, &c.* Picke any other sense then I haue done out of the *Leiturgy*; especially when it shall be further cleared by the *Doctrin*e of the Church; & *eris mihi magnus Apollo.*

In the forme
of Priuate
Baptisme.

But

But some will be readdy to stop me here with sundry Obiections, which must be answered, before my way will be cleare to goe forward. 31
Obiections.

1 Some will be apt to say: *The Church perhaps teacheth vs thus to pray, and iudge of infants baptized, but doth not well in so doing; and that if this be the meaning of our Booke of common prayer, we ought not to ioyne in such a prayer?* 1 Obiect.

To this I answer, that it is indeed very true that some haue beene so bold as to put the ly vpon that which the Minister pronounceth touching regeneration of the infant baptized, saying, in plaine termes, *That is a ly.* Bvt sauing their fowle mouthes, I trust this shall appeare euen out of the *Scriptures* themselves, in our next chapter; to be the truth; and that Gods owne infallible truth will beare vs out in it. I may not here preuent my selfe. Howbeit, something (to stay the stomacks of such as quarrell our Church for this point; or me, for misinterpreting our Church:) let me alleadge out of a good *Author* (whom both they and I doe reuerence

32
Mr Tho.
Tailor.

reuerence) and shew his iudgement in the point. The person I meane, is, the learned & industrious author of the English Comentarie vpon *S. Pauls Epistle to Titus*. Hee in writing vpon the 3 cap. and ver. 5. of that *Epistle*, is so expressely engaged in this point, that all the wit of man cannot fetch him off, without tergiversation: which is the iudgement of all men that euer I yet met with, who haue throughly read and considered both the place and ALL THAT EITHER GOES BEFORE OR FOLLOWS AFTER in that Author, to that purpose. Nor am I afraid to referre my selfe to be iudged by the whole World, whether I haue abused him or not: promising that if it appeare to able and impartiall iudges, that in what I haue alleaged out of him, I haue wronged him, I will aske him forgiveness vpon my knees; as publique as euer I made the fault.

That Author hauing treated of the efficacy of Baptisme, and proued that, in men of yeares, faith is required to receiue the grace offered therein, descendsto a Question, which in the margent of *Page 642.* he thus giues

giues the Summe of; *How baptisme is effectual to infants.* His words in explication hereof are these.

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Quest. But howsoeuer in men of yeares faith is required vnto Baptisme, yet we are most to respect it as administred vnto children, in whom we cannot expect faith, and therefore vnto them either faith is not requisite, or by the former answere their Baptisme is vnprofitable. *Answ. This well is deepe, and we want wherewith to draw certainty of resolution: but will assay in some proposi- ons to deliuer summarily that which may be extracted out of the SCRIPTURES & EXPOSITORS,* as MOST Probable for the unfolding of this difficulty. To which purpose let vs first DISTINGVISH of INFANTS; of whom some be elected, and some belong not to the electio of grace. These latter receiue only the outward element, and are not inwardly washed: THE FORMER receiue, in the right vse of the Sacrament, the INWARD GRACE: not that hereby we ty the Maiesty of God to any time or meanes, whose spirit bloweth when & where*

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* Marke Mr Tailor could find, Scriptures and, expositors too, for this Position that he here deli- uers.

*he listeth, on some before baptism, who are sanctified from the womb; on some after: but because the LORD DELIGHTETH TO PRESENT HIMSELF GRATI-
OVS IN HIS OWNE ORDINANCE;
we may conceiue that in the right vse of this Sacrament, HE ORDINARILY AC-
COMPANIETH IT WITH HIS
GRACE: HERE, according to his PRO-
MISE, we may expect it, and HERE
we MAY and OUGHT send out the
prayer of FAITH for it.*

These are his words. Doe they need any interpreter? Doe they require any labour to draw them home to my present point, viz. that it is most agreeable to the institution of Christ, that all elect infants doe, ORDINARILY, receiue the spirit in baptism: especially considering that this Author in the end of the 639 page, had laid out this for a Doctrine raised out of Tit. 3 5. that, God in baptism not only offereth and signifieth, but truly exhibiteth grace, whereby our sinnes are washed and wee renewed by the HOLY GHOST; and in explanation of this Doctrine, hee clearly deliuereth

eth his minde (in the words before quoted) how farre forth this Doctrine concerneth INFANTS, and how farre forth it may be granted as true euen of them all. I am afraid I shall abuse the Iudicious Readers Patience to stay him so long, as to shew how all that I collect out of this Author (who lately professed vnto me, *viva voce*, that he will stand to what soeuer he hath written, which makes me the bolder with him,) comes full vp to my purpose. Howbeit because I am published to the world for a corrupter of this mans writings in this particular, and, by that, is my sincerity iudged in the allegation of all others that I make vse of in this Treatise, I must intreat the intelligent reader, for a little while to Imagine himselfe to be some puny that knowes not how to construe plaine English; and to be contented to learne of me that, which a boy of 14 yeares old would deserue to be whipt for, if he could not vnderstand without teaching.

It is said I haue corrupted my Author. In what? in falsifying his words; or wrest-

36 ing the sense? *The sense.* How so? He neuer meant that elect infants *DOE* receiue the inward grace, but only that they May doe it? No? doth he not say that God ordinarily accompanieth it with his grace? and is not this all one with this speech, *GOD DOTH* ordinarily accompany it with his grace? His meaning is mistake: he doth not say it is done; But, *WE MAY CONCEIVE* it is done? Good: But vpon what ground are we to conceive so? Is it not this: BECAUSE THE LORD DELIGHTETH TO PRESENT HIMSELFE GRATIOVS IN HIS OWNE ORDINANCE? or is it this BY VIRTVE OF HIS PROMISE *We may expect it?* or is it this, HERE WEE MAY AND OUGHT SEND OVT THE Prayer of FAITH for it? Or is it because this Author hath searched both *SCRIPTVRES* & *EXPOSITORS*, and findes this most agreeable to them? Now when a man tells me that, because this is MOST agreeable to *Scriptures* and *expositors*; because the Lord delights to present himselfe gratiovs in his owne Ordinance; because this is according to his promise; and because here *I may* and ought send out
the

the Prayer of FAITH for it; that therefore *I* may conceiue that God ordinarily accompanies it with his graces: doe I abuse him to say, that hee is of my minde, that it is most agreeable to the institution of Christ, ordinarily, to doe this.

Oh, but he addes; *in the right vse of this Sacrament, &c:* which perhaps in his sense, implies as much as a receiuing by faith? Nay, hee himselfe confesseth in the very place alleaged, that in infants we cannot expect faith. Therefore hee can meane no other by the right vse of this Sacrament, then a Reverend administration of it according to the Institution of our Lord, both for matter & manne.; vnto one within the Couenant.

But, he saith not this of ALL elect Infants? In common construction his speech must be equivalent to an Vniuersall. For, when he distinguisheth of infants, whereof, hee saith, some are elect, and some belong not to the Election of Grace: doth hee not giue vs a generall distribution? Be there, in his iudgment, some infants that are neither elect, nor not-elect? Again, when hee speaketh of such as are not elect; and saith, these latter receiue only the out-

ward element; doth hee not meane, in any mans apprehension, ALL these receiue only the outward element? Then, by the rule of opposition, when he comes to speak to the other member of his Distinction; and to say, the *Former* (viz: the Elect) receiue, in the right vse of the Sacrament the INWARD GRACE; can any reasonable Creature of the slenderest capacity beyond a child, take him to meane lesse then ALL the Elect?

Yes, you will say, they may, and ought to take him to meane lesse; for himselfe saith expressly, not that hereby wee tie the Maiestie of God to any time or meane, whose spirit bloweth when and where hee listeth; on SOME, BEFORE; on SOME, AFTER. Well. And what followes hence, but only this; that howeuer God hath set downe this to be the ordinary course which hee ties Vs vnto, yet it is not to be denied, but that hee can, and sometimes doth, extraordinarily, bestow his spirit, at other times? Now this makes nothing against me: for I neuer said that ALL ABSOLVTLY; but, ALL, ORDINARILY, doe receiue the Spirit, in Baptisme. And so much this Author must yeeld mee out

out of his owne words. For hee that saith that the *Elect* doe receiue the inward Grace; and that God, ordinarily, doth accompany the Sacrament with his Grace, although he put a correction of his words, for the explication of himselfe, that hee speakes not this as laying an absolute tye vpon God; he can bee no otherwise vnderstood then thus: viz. that in some extraordinary and speciall cases, it may bee, and is otherwise. To what end else should he add the word, ORDINARY. It is true that God is not absolutly tied to times, and meanes: and, what euer he doth, he doth it most freely: but yet when God hath set vp a standing Ordinance in his Church, and made such a promise of the presence and bestowing of his grace, as may giue his people ground to expect it; and hath bound them to send out the Prayer of FAITH for it; hee that shall say that God hath not tyed and engaged himselfe ORDINARILY to giue the Grace promised; or, that to beleue this, is, to tye God, where he hath not tied himselfe, speaks not like a Divine, but makes God a Lier.

But the Author hath expressed himselfe, that
it

it is but sometimes, and in some speciall cases, where-
in the Elect receiue the Spirit, in Baptisme? Then
he contradicts himselfe, when hee saith, that
God, ORDINARILY, accompanies it with his
Grace? I took not vpon me to quote what
he speaks either in private or publique; but
what he hath written vpon Tit. 3. 5. where he
saith, this is done ORDINARILY.

Well, but when all is done, this Author doth not
positiuely determine the point, but onely speake
what, in charity, may probably be coniectured: for
he saith, We want wherewith to drave certainty of re-
solution? It is true, Hee saith so indeed: but
what then are those collections out of the
SCRIPTURES, and EXPOSITORS, hee
after talkes of? They are but probable conie-
ctures, you will say. True: yet he saith, that,
what he here deliuereth, is MOST PROB-
ABLE. I looke for no more: for what could
he say more, that is not diuinely inspired
with an infallible spirit, which no man takes
this Author to be. Yet hee saith enough af-
terwards, to make the last words a plaine
contradiction to the first, if he would be ta-
ken in this sense; viz.: that he speaks only con-
iecturally

iecturally; and professes, that, if any should aske
him, whether any elect infant doe receiue the spi-
rit in Baptisme? hee would answere, that hee
cannot tell. For mark, hee that saith, first, that
this is not certaine whether elect infants re-
ceiue the inward grace, in Baptisme, or not;
yet afterwards saith, that they doe receiue it,
that, by virtue of HIS PROMISE, wee may
expect it; and, here we MAY, and OUGHT
send out the PRAYER of FAITH for it; what
doth he but contradict himselfe? Will not a
PROMISE, (where, the promise is to bee
found, lies vpon the Author to shew; if any
man doubt thereof;) wil' not the Prayer of
Faith; which wee OUGHT to put vp to
God, make this thing certaine? Again, if the
thing be yet vncertaine, why doth hee collect
such a certaine vse of comfort from this very
discourse of his? For afterwards, making vse
of the point, he saith (pag. 647.) What a comfort
is it for a Father to see his child washed with the
bloud of Iesus Christ? cleansed from sinne? Set into
the visible Church; YEA, INTO THE BODY
OF CHRIST, in the right vse of the Sacrament,
wherein a Parent ought more to reioice, then if hee

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could make it heyre of the world. And doe I yet mistake this Author? Or rather, are not they Incendiaries Who haue bruted it abroad; endeavoring to set him and me at oddes, if it were possible? Yea, doe they not by such reports (as daily fly vp & downe) of the contrariety of his iudgement to this point, doe what in them lies to endamage him more then either he (I hope) will deserue; or then those *Boutifeu's* will bee able euer to recompence againe vnto him; if notice should bee taken thereof, by some, that *watch for our baling*, and make a man a transgressor for a word?

Thus haue I cleared both my Author, & quitted my selfe of the vniust imputation of doing him wrong. His iudgment, thus according with mine, will, I hope, somewhat allay their heat and fury, who, for this point, accuse both mee of *Arminianisme*; and our Church, of *Poperie*.

2 Obiection.

It is objected further: *Our Leiturgie is to be vnderstood to speake thus, in the judgment of charity only; and not as binding vs to beleue infants to be so regenerated indeed?*
Ans: It is true, our Church doth indeed teach

vs

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vs to hope well of every infant that shee admits to baptisme; and, in charity, to beleue it is indeed regenerated; because, for ought any man knowes touching any particular infant, it is *elect*; yet bindes vs not *absolutely* to beleue it, *de fide*, of all infants *collectiue*ly taken, because it is certaine, that all are not *elect*. But the *iudgment of charity* must haue a certaine foundation to build vpon; else it is not the iudgment of charity, but foolish and sinfull credulity void of all iudgment. For, vnlesse such a thing bee true indeed of some infants, yea, ordinarily, of all that belong to Gods election, I am not bound to beleue it of euery one, in the ordinary course of diuine dispensation; nay I am bound, not to beleue it, no, not so much as in charity. For charity beleues nothing but things possible, and probable; yea, more probable then the contrary; and things sometimes certainly true of some particulars of the same kinde.

No charity could bind mee to beleue Peter to be a reasonable creature, if it were not certaine to me that some men, that all

F 2

men

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men were such. I am not tyed to belecue this Professor to be an honest man, no not by the bonds of charity, if it were certaine to mee that no Professor is an honest man. I were not bound, in the iudgment of charity to belecue that any of those stragling Athenian Hearers that in such multitudes, flockt about me, while I preached this point, more then at other times, did come for any other end then either to heare some *new thing*, meerly out of curiosity; or to catch & carp, to wrest my words, to run away with wilful mistakes, to censure and iudge, to hope to see me foyled and shamed, because forsooth I deliuered that which they haue heretofore rashly and vnfoundly taught, or vnprofitably learned; and because I will not concale a truth which might convince them of error, &c. vnlesse it were either certainly knowne vnto me, or vpon certaine ground to be presumed, that some, yea that many are better affected, and more humbly and devoutly minded.

There must be a certainty in the Thesis; else no iudgment of charity bindes a man to belecue

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belecue any thing in the Hypothesis. Nor is it charity, but folly, that I should belecue Peter receiues the spirit, in Baptisme; if hee that bids me belecue it of him, will not warrant me to belecue it as a thing certaine of any at all. And it were a very vncharitable speech to say, that our Church meant to stretch my charity to belecue impossibilities or improbabilities, or that which is neuer, yea; not (ordinarily) certainly done. Therefore when the Church (when it teacheth me to belecue, in charity, that this, and that, and t^other infant receiue the spirit for initial regeneration, in Baptisme) teacheth and requireth me, (vpon this ground, that, for ought I know of those particulars they are elected,) to belecue her meaning to be this, that there are *some*, yea, that *all* elect infants, doe *ordinarily*, receiue the spirit of regeneration, in Baptisme, from the hand of Christ, truly and indeed

3. Lastly, it is objected, *The Leiturgy of our Church is not the Publique Doctrine of our Church: therefore it followes not that this is the Doctrine of our Church, because found in the Leiturgy thereof?* 3 Obiect.

E 3

Answ.

Answ. I grant that the *Leiturgie* is not formally the Doctrine of our Church; no more then the *superstructure* is formally the foundation. Howbeit the *Leiturgie* is founded vpon the Doctrine, and the Doctrine vpon the Scriptures, as shall anon appeare. If the Church teach mee such a prayer, it is because it presupposeth the Doctrine to allow it; else the prayer were without Ground. The prayers of the Church are not intended principally for doctrinall instruction, but yet they take this for graunted that the doctrine is correspondent, and warranteth such prayers; else were they but blind deuotions. Notwithstanding to put the matter out of all doubt, and to driue the naile to the head, let me in the next place shew what is the formall Doctrine of our Church in this point. And here, I must giue you the substance and force of my prooffe in another Sylogisme.

^a Sylogisme

Maior: That which the *Publique Catechisme* conteyned in our booke of Common prayer, and which the *Articles of Religion* concluded in 1562. teach-

teach, is to be acknowledged for the Doctrine of our Church.

Minor. But both our *Catechisme*, and those Articles doe teach thus much:

Conclus: Therefore this Position is agreeable to the Doctrine of our Church.

There will be no Question of the *Maior*, by any vnderstanding man, therefore the *Minor* only requires prooffe. This is proued by the parts, thus.

I For the *Catechisme*, The *Answer* to the *Second Question* teacheth euery child to professe this: viz. that in *Baptisme* hee was made a member of *Christ*, the child of *God*, and an inheriter of the Kingdome of heauen. But no man can be made such, without the spirit of *Christ* to initiate him into *Christ*; for by one spirit are we all baptized into one body. 1. Cor. 12. 13. yea, it cannot be that infants should be truly members of the Church of *Christ*, vnlesse they were endowed with the Spirit, saith *Peter Martir*^a. Therefore euery elect infant receiues in his Baptisme, ordinarily, the spirit to initiate him, according to the Doctrine of our *Catechisme*.

2 Touch-

^a Ecclesie partes vere esse non possunt, nisi spiritu Christi ornati, Loc. Com. claf. 4. cap. 8. Sect. 15.

2 Touching the *Articles of Religion*, I alledge only the 27 *Art:* which is this. *Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are distinguished from others that be not Christened, but it is also a signe of regeneration, or new birth, whereby, as by an instrument, they that receiue, baptisme rightly, are grafted into the Church; the promises of the forgiveness of sinne, and of our adoption to be the sonnes of God, BY THE HOLY GHOST, &c.*

In which words wee are to obserue three things especially.

- 1 what Baptisme doth, outwardly: it doth visibly signe and seale regeneration, and is not only a bare signe of profession, &c.
- 2 What inwardly. They that receiue it rightly are grafted into the Church: the promises of the forgiveness of sinne, and of adoption to be the sonnes of God by THE HOLY GHOST.
- 3 who they are that are partakers of this inward grace, they that receiue it rightly: and this the Article deliuers indefinitely, which in common construction of

Logick,

Logick, must be vnderstood as excluding none, in the ordinary course. An indefinit Proposition, in a matter necessary is equivalent to an Vniuersall.

So then we are now come home to the very head of the point: viz: that *All elect infants* by the Doctrine of our Church, are, ordinarily partakers of the spirit in baptisme; for they that receiue it rightly, all that so receiue it, are partakers of the Spirit.

But soft and faire, the article saith not, *all elect Infants*, but they that receiue it rightly? *Obiect.*

Answ. The Article, in those words, speakes the same thing for substance, that I now contend for, as may appeare by shewing what it meanes by receiuing rightly.

To receiue Baptisme rightly imports two things: viz.

- 1 That Baptisme be for matter, and forme the same that Christ appointed; namely, that the Baptized party be dipped in or sprinkled with water, in the name of the Father and of the sonne and Holy Ghost, with all due reuerence for the manner also.

G

2 That

2 That the Person to be baptized be sufficiently qualified to giue him right to baptisme: viz. that he be within the covenant of Grace; at least so farre forth as the Church can iudge of him. Else he doth but vsurpe the Ordinance: for what hath he to doe with the seale of the Couenant, if he be not comprised in the Couenant? Now then to qualify an infant, it is sufficient that he be within the Couenant. If he be borne of Christian parents, hee is so farre forth to be held within the covenant, that the Church ought to admit him to baptisme, if he be presented to it. But yet we say not that he is, instantly or at all, partaker of the inward grace of baptisme, vnlesse he be truly in the covenant of Grace, and vnder election: Howbeit, supposing him to be such an one, we say, that this is enough to make him capable of the Spirit, and to receiue the Sacrament of Baptisme rightly. For, more then this is not required at his hands, by the consent of all iudicious Diuines that vnderstand

derstand what they say, or whereof they affirme. And it is a blind conceit of Anabaptists to say, that no infants are capable of the inward Grace of baptisme, vnlesse they haue actuall faith and doe actually belecue.

But least any should take offence, if I bring not prooffe of what I say; I will produce a few, of many, Diuines that plainly affirme that it is not required of infants that they haue actuall faith to make them capable of the inward grace of Baptisme, & that, notwithstanding they want that faith, they may and doe partake of the inward grace, by the spirit. For this purpose I propound vnto you.

1 Peter Martir, In Infants, saith he, roby reason of their tender yeares cannot beleue, the holy Ghost supplies the roome of faith. And the effusion of the Holy Ghost is promised in Baptisme, as the Apostle expressly writes to Titus: who saued vs by the Lauer of regeneration, and renewing of the Holy Ghost, which he shed abroad on vs abundantly.

2 Zanchius, vpon those words in Ephes. 5.

Infantibus autem qui adhuc per aetatem credere non possunt, Spiritus sanctus in eorum cordibus fidei vices gerit. Effusus quoque Spiritus sanctus promittitur in baptismo, vnde in epistola ad Titum distribuitur, qui saluos nos fecit, &c. Loc. Com. class. 4. 8. sect. 2.

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26. washing it with water through the word, this writeth, On the behalfe of the receiuer, if he be of yeares faith is required: but this faith is not here expressed, because the Apostle speakes of baptisme wherein infants, although destitute of actuall faith are grafted into the body of the Church. And least any should take him to meane only an outward admission, he afterwards addes, The externall meanes are the word, and water administered by the Minister of Christ, the effectuall meanes on his part that is cleansed, is faith, in one of yeares; at least the spirit of faith, as in infants: for to them the spirit applies, the blood of Christ.

3 That renowned Frenchman *Daniel Chamier*, wilingly yeelds that elect infants may be in some sense termed Faithfull: but how? not actuall beleeuers, but only potenti-
all: because no man beleeueth (actuallly) but hee that is capable of discourse^d.

4 *Doctor Ames*, being to proue against the Anabaptists the lawfulnessse of baptizing Infants, of 5 Arguments, he referes this to the last place, as if he set most by it: In the re-

*c. Ex parte accipientis, si ad-
vultus sit, requi-
ritur fides, &c.
Sed hec fides hoc
in loco non ex-
primitur, quia
de baptismo quo
etiam parvuli,
licet actuall fide
destituti in cor-
pus Ecclesie in-
seruntur, verba
sunt Apostolus
dicendo mu-
datis eam lava-
cro aque, in
Ephes. 5.
Externa medi-
a sunt verbum
& aqua per mi-
nistrum Christi
administrata:
medium autem
efficax ex parte
eius qui mu-
datur est fides,
ut in advto,
vel saltem spi-
ritus fidei ut in
juenis, spiritus
enim ipse applicat sanguinem Christi infantibus, ibid. 3. Quomodo inquam fideles? actu ne an
potentia. nam si actu, negatur: quia nemo credit nisi compos rationis, &c. lib. 5. cap. 10.
parag. 28.*

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ry beginning of regeneration, whereof Baptisme is the seale, a man is meerely passive: and hence it is that of a man that is to be either circumcised or baptised, no external act is required, as in other Sacraments there is; but only a capacity passive to receive. Infants therefore are as capable of this Sacrament, in respect even of the CHIEFE USE thereof, as men of yeares themselves.

And indeede it is absurd to say that the grace of that Sacrament cannot be attained by infants without faith actuall in them, when as it is cleare that one part of the inward Grace thereof is the Spirit, the worker of Faith. Now, no man well in his wits will say that no person can first receive the spirit but by the hand of actuall faith: for how should he have faith, without the spirit to worke it in him? Hec must therefore

** Spiritus antequam communicari dicitur fidelibus, non quia fides antecedit omnem spiritus operationem, ut quidam impraviti colligunt; non ipsa enim prima regeneratio, & conversio aperte tribuitur spiritui sancto a Christo, 1oh. 3. 5. 6. 8. genitus ex spiritu. Sed quia soli credentes, postquam baptismum crediderunt, operationem illam accipiunt spiritus sancti, qua obsequantur tanquam arbori benedicti salutem, Ephes. 1. 13. 14. & 4. 30 Gal. 3. 14. The spirit is said to be communicated to the faithful, not because faith goes before all operation of the spirit, as some ignorant men doe collect: for the very first regeneration and conversion is plainly attributed by Christ, unto the Holy Ghost, 1ohn 3. 5. 6. 8. Except a man be begotten of the spirit, &c. but therefore the spirit is said to be communicated to them, because onely beleeuers after they have beleevd doe receive that worke of the spirit whereby they are sealed, as with the earnest of the inheritance to come, D. Ames, Medull. Theol. lib. 1. cap. 28. de adopt. 1. bes. 23.*

§ 4

first be partaker of the Spirit of faith to beget faith in him: which Spirit, then, hee may receaue in Baptisme, without actuall faith to take him in. These new lingles in Divinity, against the current of all judicious Divines, are most intollerable, and good for nothing, that I knowe, but to breed quarrells, to worke distractions, to increase doubts, to make all things vncertaine, and to bring in Atheisme I neuer yet saw that Divine of note in the Church, that ever durst to say & stand to it, that any infants, though dying in infancy, were of necessity actually to beleeue, or else they could not be vnited vnto Christ so as to be saued: nor yet, that no man can, ordinarily, haue the Spirit of Christ in baptisme or at any other time, till by faith he lay hold vpon him and so receaue him into his heart. But this by the way.

§ 5 That Reverend Bishop, Dr Davenant, in his elaborate and solid Lectures vpon St Pauls Epist. to the Collossians, answering that Obiection so much bawled by the Anabaptists (one of the most ignorant Sects in Amsterdam) viz: that Baptisme hath mortification

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cation &c. annexed to it, whereof infants are not capable because destitute of knowledge, and faith to apprehend it; and therefore not to be baptised? Thus saith, *If they Speake of actuall faith, and of the actuall study and profession of mortification and vivification, those Scriptures which require these in persons to be baptized, are to be restrained to those of yeares. Touching Infants, because they are sinners, not actuall, by any proper act of their owne, but by an hereditary habit; it sufficeth them to haue faith, not actually exercising it selfe, but included in the habituall principle of Grace: and, that the Spirit of Christ can worke this habituall principle of grace in them, and vseth so to doe, none but a crackt braine will deny.*

6 The Author of the Comment: on Tit: answering an objection which some might make against that resolution of the Question touching the ordinary reception of the inward Grace in baptisme; viz: that infants want faith? He saith; that they want indeed actuall faith which presupposeth bearing, vnderstanding, &c. He further saith with Musculus that children may bee called faithfull, although they haue no faith, and with Zanchius, that it is probable

Si loquantur de fide actuati, de actuall studio & professione mortificationis & vivificationis, illa scripturae loca quae requirunt baptismum, ad adultos esse restringenda dicimus. Ad infantes autem quod attinet, quia peccatores sunt non proprio actu, sed hereditario habitu, sufficit quod peccati mortificationem & fidem habeant non proprio actu (esse exercentem, sed in habituali principio gratiae inclusam: spiritum autem Christi principium hoc habituale gratiae in illis efficere posse & solere nemo sanus negaverit.

bable that elect infants haue the spirit of faith &, in such as liue to yeares, he adds that the spirit worketh in the seeds or inclinations of faith, which in due time shall fructifie vnto eternall life.

Now, we haue witnesses enow, and sufficient, to proue, that to receiue baptism rightly so as to partake of the spirit in it, faith is not required. And I think every man will acknowledge that all these Authors were far enough off from Popery & Arminianisme, that thus witness for mee. And will men yet lay both these to my charge?

If this bee *Arminianisme*, or *Popery*, to say that, *all right receauers doe, ordinarily, receaue the spirit, in Baptisme*: so long as I restraine it only to right receauers, and declare, that by right receauers I meane onely those that belong truly and indeed to the election of Grace: I must be content to beare this brand, as many doe the name of *Puritane*, without desert.

Obiect.

But they will say. *Both the Leiturgie, Catechisme, and Article speake generally, excluding none: therefore, if you be, in sober sadnesse, resolved to stick so close to the Doctrine of the Church of England*

England, you must hold this, not of the Elect only, but of all infants whatsoever?

Answer. It is very true that our Church excludes none from participation of the inward Grace in the Sacrament; but, knowing for certaine that all the Elect doe partake of it, and not knowing at all that this or that particular infant is not elected, suffers not any of her children to speake or iudge of any particular infant that hee doth not receaue the inward grace; no more then she permits him to say that such a particular is not elected. For, *who hath knowne the mind of the Lord*? ^g Rom. 12.3.4. And *who art thou that iudgest another mans servant*? ^h Rom. 14.4. Howbeit our Church knowes very well, and presumes that all her children knowe also, that, in respect of *Election*, knowne only to God, *They are not all Israel that are of Israel*: and that of those many that ⁱ Rom. 9.6. be called but a few be chosen^k. But who those ^k Math. 20.16. few bee, shee will not determine, yet thus much shee doth determine, that any particular infant rightly baptized is to be taken and held, in the iudgment of charity, for a member of the true invisible elected sanctified Church of Christ, and that hee is regenerated.

generated indeed; in the sense aforesaid. And so doe I. Notwithstanding, mistake not Her, or me. It is one thing to speake of *all* infants distributively, singling them out *individually*, one by one, and passing iudgment of each particular apart; and another thing to speake of them *collectively*, and in the lump, without restraining our speech to any particular. To say, that wee cannot iudge of any particular sonne of Adam, nor discovered by God himselfe to be reiected, that he is reiectd of God; doth not proue that no sonne of Adam is reiectd; when we speake of all mankind in the general Masse or Lump; for then, what need of a Hell, for cast awaies? Thus, that learned Bishop; *By the iudgment of charity, the Faithful iudge every professed member of the visible Church, when they speake of the particular persons, to be a member of the invisible, elected, called, iustified, sanctified; howbeit they knowe in generall, that many are in the church, which be not of it, and that many be called, but few are chosen*¹. The like phrase wee haue in the forme of *Burial*, wherein when wee bury any particular person *whatsoeuer*, wee are taught

¹ Dr Iohn
Downham on
Psal. 15. ver. 1.
pag. 19.

taught to say, and pray, *that wee with this our Brother, &c. may haue our perfect consummation and blisse, &c.* and yet no man will say that all men that dye doe goe to heauen: for euen in that very prayer we are taught to restrain this *only to the elect: Almighty God, with whom doe liue the Spirits of them that depart hence in the Lord, and in whom the Soules of them that bee elected, after they be delivered from the burden of the flesh be in ioy and felicity.*

So then, neither our *Leiturgie* (in the *Publicke Forme of Baptisme*) nor *Catechisme*, nor *Article* doe intend to bind me or any man else to beleeue that every man without exception doth indeed partake of the inward Grace of Baptisme, although it bind me and every man to conclude no other, when wee pitch our speech vpon any particular. Nor is this my *Glosse* alone; but that *Iudicious Hooker* saith also, that *all receaue not the grace of the Sacrament that receaue the Sacrament of his Grace*^m. So Mr Tho: Rogers in his so often printed *Commentary on the Articles of Religion*. For in *Article 25*, hee makes this one of the *Propositions* couched in that *Article*;
H 2 cle;

^m Lib. 3. sect. 57.

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Propos. 11. Hee that shall hold otherwise doth in effect bring in *opus operatum* againe For although he will say that grace is given by virtue of the institution; yet hee also saith that, by virtue of the institution every infant outwardly baptized, is partaker of the inward grace? why so because baptized, forsooth. Now no Pp. will say that baptism could confer grace, if it were not by virtue of diuine institution: for there are none of the so absurd as to say that the outward signes of themselves naturally, without respect to the institution, doe conferre grace. This opinion therefore, for substance, is the very same with that of the Papists; only they haue put on other cloaths vpon it. It is as much. As the other, onely it hath gotten on a Lambs skinne. Therefore Dr. Whitaker discleimes it, in his Treatise de Sacram. in genere, quæst. 4, cap. 1. Non enim ex opere operato, ne parvulus quidem gratiam confertur à Sacramento affirmamus, ut necesse sit habere gratiam omnes qui Sacramenta percipiunt.

cle; All which receaue the Sacraments, receaue not there with all the things signified by the Sacraments. And before, in explication of the third Proposition, he saith; In some the Sacraments doe effectually worke in proesse of time by the helpe of Gods word read or preached which ingendreth faith. Such is the estate principally of infants elected vnto life and salvation, and encreasing in yeares. And vpon Art: 2. 8. Prop. 4. The life spirituall is PECULIAR to Gods elect. Mr Hooker deliuers as much, for hauing said that infants receiue the diuine virtue of the Holy Ghost, in baptism, which giueth to the powers of the soule their first disposuion towards future newnesse of life; afterwards addes, Predestination bringeth not to life, without the grace of eternall vocation, wherein our Baptisme is implied. For as we are not naturally men without birth, so neither are wee Christian men in the eye of the Church of God, but by new birth, nor according to

the

the ordinary manifest course of diuine dispensation new borne, but by that Baptisme which both declareth and maketh vs Christians. In which respect we iustly hold it to be the doore of our actuall entrance into Gods house, the first apparent beginning of life, a seale perhaps to the Grace of ELECTION before receaued, but to our sanctification here a step that hath not any before it. Some it may bee, will cavill at the word, PERHAPS: and say, that hee makes it but a Perhaps, that men receaue baptism as a seale of Election. But before they doe so, let them duly weigh the place, and they shall finde that he makes no PERHAPS of this, that such as partake of the Grace of Baptisme are elected: but only of this, that they doe, perhaps, receaue Baptisme as a seale of grace of election before bestowed on them. For hee is dealing with T.C. about Baptisme. T.C. affirmes, that Baptisme is only the seale of Grace before receaued. Mr Hooker answers by distinguishing of Grace, into Grace of Election and grace of Sanctification; admitting his words (with a perhaps) to bee true, in the former sense; but not in the latter, ordinari-

H 3

ly*.

61

o Lib. 5. Sect. 60 pag 316.

* Deus in Baptismo ut significat remissionem peccatorum et salutem, ita re operatur: & veritas cum signo coniuncta est in electis. Whittaker de Sacram. in gen. quæst. 4. cap. 2. respons. ad 7. testim.

Now I. Bi-
shop of Car-
lic.

ly. And doth not that Reverend Prelate,
D^r Francis White, in answer to the calumny
of the Jesuite Fisher say as much? For, first,
he makes good the efficacy of Baptisme, out
of Scriptures, Fathers, our owne Church, &
Forraigne Divines; and particularly out of
Calvine: Then, he addes, not without appro-
bation of us, why else should hee speake it?
And what w^d would it be of, against Fisher?
The same Author, with others of his part, main-
taine the former Doctrine concerning the efficacy of
the Sacrament of Baptisme, and they differ onely
from Lutherans and Pontificians: first, in that they
restraine the grace of sanctification only to the E-
lect. Secondly, in that they deny externall baptisme
to be alwaies effectuall at the very instant time
when it is administred.*

To make an end, our owne Catechisme
teacheth as much in expresse termes. What
need we further witnesse? That, teacheth
me to beleue in God the Holy Ghost, who hath

he had beene Confirmed. 2. That Rubrick speakes of the state of infants dying before
they come to yeares, as the old Rubrick of the first booke saith expressly, which doth not
concerne our present Position which hath reference onely to such infants, as live to
yeares of discretion, shewing what ordinarily is conferred on them in Baptisme; and
not, what they receaue, that live not so long, but dy in infancy. In these I doubt not but
that the spirit of God doth work more effectually.

sanctified

sanctified me and all the elect people of God. The
elect; all the elect, only the elect if my learned
friend Dactor Jacksons word may bee taken
for the exposition: for hee would haue the
Reader to obserue a difference between the
extent of the sufficiency (for so I take him) of
Christs death, and the efficacy of Christs Spirit.
Although, saith he, in that place we are taught to
beleue in the Holy Ghost; yet this we are taught
with this caveat, that he doth sanctifie all the elect
people of God, not all mankind*. Now, compare
our Leiturgie, Article, and Catechisme all toge-
ther. The Leiturgie teacheth mee to beleue
of this and every particular infant confide-
red single and apart that he is indeed regene-
rated with the Holy Spirit. The Article saith, that
they (that all they) that receaue baptisme rightly
are grafted on by the Holy Ghost. The Cate-
chisme shewes how this is to belimited, and
extended, saying, that the Holy Ghost sancti-
fies me and all the elect people of God, Therefore
by the doctrine of our Church, all the elect
and only the elect* doe certainly & indeed,
ordinarily receaue the Spirit, in Baptisme.
Yea our very Leiturgie is cleare in this point,

* Treat. of
Gods Essence
and Attrib.
Sect. 2. cap. 15.
pag. 171.

* This, re-
straint is clear
in the Scrip-
ture (see Gal.
4. 6.) And wee
must expound
the doctrine
of our church
by that Rule.
See the next
Chapter.

64 as I haue before shewed, in that it presumeth the child to be one to whom *belongs the kingdome of God*; vpon which ground wee are taught not to doubt but stedfastly to beleue that he will favorably receaue the present infant; that he will imbrace him with the armes of his mercy, that hee will giue vnto him the blessing of eternall life, and make him partaker of his everlasting kingdome. Againe in the end of the praier which is appointed to be vsed immediatly before the act of baptisme in the name of the Father & of the Sonne, and of the Holy Ghost, wee pray that the children may receaue the fulnes of Gods Grace and ever remaine in the number of his faithfull and ELECT children: which shewes plainly that the Church supposeth that all such as doe indeed receaue the Spirit in their baptisme, bee of the number of Gods Elect. And so Bucer expounded it of old, as

* See Cap. 6.

shall hereafter appeare in due place*, when we cometo shew the iudgment of forraigne Divines in this point.

Not is this to bee put off with that new coyned distinction of election to Grace and not to Glory. For the Leiturgie speaks onely
of

of Election to glory, inasmuch as it had assured vs before, that God will giue vnto the infant baptized, *the blessing of eternall life, and make him partaker of his everlasting kingdome* & so concluds this prayer, that the infants may be inheritors of his everlasting kingdome through Christ our lord. And why should any presume to obtrude vpon the Church such a distinction which hath not the least shew of any footing in the word of God? For how euer I deny not but that the scripture sometime speaketh of a temporary election of some persons vnto some particular offices & seruices in the Church of God; yet it neuer speakes of election vnto the grace of sanctification, but as it is a beginning of glory which certainly followes sanctification and is vndoubtedly conferred on all that are sanctified: so as no man is elected to the one but he is elected vnto the other also. For such grace is but glory begun, 2. Cor. 3. 18. And when S. Paul, *Act: 20. 32.* commendes the Ephesians to God, *that is able to giue them an inheritance among all that are sanctified* he most evidently shewes that, as none par-

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take of the inheritance but such as are sanctified; so none that are sanctified can misse of the inheritance. The like might be demonstrated out of Rom:8.29³⁰. where the Apostle shewes that all predestination to effectuall calling and iustification ends in glorification, as *S. Augustine* doth most soundly & vnanswerable collect from this very text.

^a De predest.
Saut. cap. 17.
vide locum.
^a com in ephes.

x.4.5.

a Responden

potest ille libere

gratiam repudi-

are, sed certum

est non repudia-

turum, quia de-

us vocabit il-

lum, sic ut vi-

det congruum

illisse ut vo-

santem non

respuat. Hoc e-

nim uero gra-

tia dei vera a

nullo duro cor-

de respuat,

quoniam ad hoc

datur ut cor-

molliat. Nec

Bel. de Gra. &

lib. Arb. lib. 2.

cap. 5 resp.

ad 2. obiect.

Yea this is so cleare a truth that *Bellar-*
mine himselfe could not but confesse & main-
taine it against all opposers, although hee
could not but know it to be contray to the
doctrine of many of his owne side, who
were the first authors of the distinction of
election, into election to grace, and election to
glory, which is still maintained by the later
Iesuites, *Cornelius a Lapide*,* and others, from
whom the *Arminians* haue made bold to
borrow it, as they doe sundry other wares
of that society. But *Bellarmino* is peremptory
that whosoeuer is vnder the decree of Gods
election, how peruerse and crosse soeuer he
be to the meanes of his conuersion, and per-
seuerance in grace^a, and in respect of the li-
berty of his will may be yeelded to be such

an

an one as may possibly refuse grace, yet it is
certaine that he will not refuse it, because
God will call him, in such manner as may
best agree to his disposition to the end that
he might not reiect God calling him. For by
this meanes it comes to passe that the true
grace of God is refused of no hard heart, be-
cause grace is giuen to this very purpose that
it might mollify the heart. And all this hee
speaketh to shew that Gods decree cannot
faile; but that all who are elected freely to
true grace are as freely elected to glory, and
doe as certainly obtaine the one, as they
doe the other.

But yet some may here obiect one thing
more, and that is this. *The Church teacheth to*
belueue all the elect to be regenerate actually, and
not only, initially, as you say? Why may not any
man expound it in that sense, as well as in yours;
the termes are generall, Seeing this child is regene-
rate, &c.

Ans. If by *Actuall* regeneration be meant
an actuall change of the heart by the infusi-
on and operation of particular habits of
grace, the best expositors of the Doctrine of

I 2

our

our Church run otherwise, and the very doctrine of the Church doth it selfe declare the contrary, in the ordinary course of such as live to yeares. For expositors; take *M. Rogers*, in the place before cited, where, he is allowed to deliuer this to be the sense of the Church. *In some the sacraments doe effectually worke in prolesse of time by the helpe of Gods word read or preached which engendereth faith, such is the estate principally of infants elected vnto life & saluation, and encreasing in yeares.* And this booke hath beene printed with publike allowance many times*. If the Church will not be tryed by him, then marke what *M^r Hooker* hath to this purpose, *Baptisme is a sacrament which God hath instituted in his Church to the end that they which receiue the same might thereby be incorporated into Christ, & so through his most pretious merit obteyne as well that sauing grace of imputation which taketh away all former guiltinesse, as also that infused Diuine virtue of the Holy Ghost which giueth to the powers of the soule their first disposition toward* FUTURE NEW-

NESS OF LIFE.
* In Art. 25. prop. 3.
 * Yea this booke came abroad with ministration from the Arch-Bishop that then was, that there should be one of them bought for every Parish in the diocese of London. And it now be one worth nothing.

But you will say, the words of our booke

booke are plaine? True: so is *HOC EST CORPVS MEVM*, for you know what: yet you and I know these words must be expounded according to the true sense of them explained by other Scriptures which make plainly against both *Trans. substantiation*, and *Consubstantiation*. So then, the words of our booke in the Leiturgy must admit of what sense our Doctrine elsewhere doth set vpon it. Now, our Doctrine is it selfe cleare against certaine actuall regeneration in Baptisme of infants living to yeares. For, in *Act. 17.* touching *Predestination*, it is said; *they which be indued with so excellent a benefit of God, be called according to Gods purpose by his spirit, working in DVE SEASON* they through grace obey the calling, they be iustified freely, they be made the sonnes of God by *Adoption*, &c. So much of what Our Church holdeth herein.

CAP. 4.

The point proued by authority of Scripture.

My next worke is to make good the point in hand, by *Diuine and infallible Testimony of Holy Writt*. And this is that foundation only, which I build vpon,

a Nemo mihi
dicat, O Quid
dixit Dominus,
aut quid dixit
Pavmentarius,
aut Pontius, aut
quilibet illorum.
Quia nec ca-
to, nec Episco-
pis, consentien-
dum est, sicubi
forte falluntur,
ut contra cano-
nica. Descrip-
tiones aliquid
sentiant Aug. de
Pnit. Eccl. cap.
10.
Si enim ratio
contra diuina-
rum scriptura-
rum authorita-
tem reditur,
quoniam acu-
ta sit, saluti ve-
rissimiludine,
nam vera esse
non potest.
Item, cap. 7.
ad Marcellin.

for prooffe of the Position. If any shall con-
vince me to haue failed in *this*, I will for euer
abandon this opinion, (although it should
be with perill of life,) what euer all the *men*
and Churches in the world should professe,
and bind me to beleue to the contrary a.

That I may more methodically proceed,
and dispatch more speedily that which I
haue to alledg out of the Scriptures, I must
necessarily bind my selfe to the lawes of
Argumentation, wrapping vp the force of
my Arguments in some plaine *Syllogismes* (as
as I haue done in the former chapter,) and
confirming the seuerall propositions that
need prooffe, by expresse scriptures, expoun-
ded by such learned expositors, as mine ad-
versaries pretend most respect vnto. By this
course

course I shall be sure not to abuse my Rea-
ders, if they be able to iudge of reason When
they see it.

My first argument shall be drawne from 1 Arg.
the *Nature* of Baptisme in respect of the se-
uerall *Parts* of it which the scripture conti-
nually ioynes together, when it speaks of
that Sacrament; and I frame it thus.

Maior. That which the Scriptures attri-
bute to Baptisme, as the cheife part and
as it were the soule of that ordinance,
is ordinarily communicated to all the e-
lect, when they partake of Baptisme.

Minor But the Scriptures doe attribute
the confirming of the Holy Ghost, to
that ordinance, as a principall part of it.

Conclus. Therefore it is consonant to the
Scriptures that all elect infants bapti-
zed, doe, ordinarily receiue the spirit in
Baptisme.

The *Maior* Proposition, me thinkes
should not be doubted of by any; vnlesse
by *Sacramentarians*: for, will any man of vn-
derstanding deny vnto the elect that wich
the scriptures doe euery where attribute as
the

the cheife part, and as it were the soule and life of that ordinance of baptisme? If any man shall doe so, he must grant that elect infants doe receiue but a peece of baptisme; the shell, without the Kernell; the body, without the soule. And if this be true, to what end are they baptized? If they be not, euen in infancy, capable of the principall part of baptisme, why are they admitted to it? How shall wee answere the *Anabaptists* who pleade from hence, against the baptizing of infants, that they are not capable of the inward grace? If that be true Which Dr Ames affirmeth, that *they be as capable of baptisme, in respect of the cheife vse thereof, as persons of yeares;* who shall deny them the inward grace? Doe we not know that in Gods account, the sacrament of circumcision was not accounted circumcision, when it was only outward in the flesh, and not inward also in the heart? *For, he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men but of God*

God. Rom. 2. Circumcision We know, was a
scale of the righteousness which is by faith. Now
 I demand, whether any sound diuine did e-
 uer affirme that only the outward ceremo-
 ny of circumcision of the flesh, was vnto
 the elect the proper and only scale of the
 righteousness which is by faith? Sure I am,
 the Scripture euery where teacheth that the
 spirit is the scale of God set vpon the faith-
 full. If then Circumcision were accounted
 vncircumcision, where it was not accompa-
 nied with the inward grace; what shall we
 say other of baptisme, where the spirit is not
 communicated? Therefore also in baptisme
 of the elect (for whose sakes only, this and
 all other ordinances of Christ were set vp in
 the Church) there must be, ordinarily, not
 only the outward element of water sprink-
 led on the child, but the inward grace also:
 else it must necessarily follow that either in
 the baptizing of elect infants, but halfe bap-
 tisme is ordinarily conferred, which in Gods
 account is no better then no baptisme; or,
 Baptisme is not to infants what the scrip-
 tures affirme it to be to men of yeares. And

73
 b. Rom. 4. 11.

c. 2. Cor. 1. 22.
 Ephel. 1. 13.
 4. 30.

if this last be true, in the ordinary course of diuine dispensation; I will maintaine, that *infants are not to be baptised*. If those infants which may bee saued without baptisme receaue no more then the outward signe when they are baptized, why are they baptized? Can the outward signe saue them; or make them more certaine or more capable of salvation then they were before, so long as they remaine void of faith? Were it nor as good to deferre their baptisme till they be of yeares; as to offer them to baptisme in infancy which doth them no more good, then it doth to a reprobate, till their actuall conversion? To say that Baptisme admits them to the outward meanes, is to say iust nothing to the purpose. For, aske these men, what is it that makes a person capable of the inward grace of baptisme. They will answer; faith. But, how is this faith wrought? By preaching of the word; say they. Well; admit this: may not an infant vn baptized come to heare the word read or preached: Anabaptists doe not shut their children out of the Church when the word

word is preached, but onely exclude them from the Sacraments. And wee also permit excommunicate persons to heare Sermons, howeuer we debarre them from other ordinances. Therefore infants need not baptisme meerly for their admission vnto the outward meanes of faith and conuersion, for as much as they may participate of the word without baptisme, and the word being by these mens telling, the onely outward ordinary meanes of begetting faith. If Anabaptists might as freely shew themselues here among vs, as they doe in other countries, this doctrine of Baptismal grace would bee better entertained by such as now opugne it without consideration of this sequel. This therefore to mee is without all controuersie, that, *What the Scriptures doe attribute to Baptisme as the principall part and as it were the soule of Baptisme, is, ordinarily, communicated from Christ vnto the Elect, although infants (because in them actuall faith is not required) in their baptisme.* Where the Scripture makes no difference, why should we?

What else doth the *Author* of the Com-

consult non onely of *Water*, but of the *Holy Ghost*, and of the *powerful operation* of the *Holy Ghost* metaphorically described vnder the terme of *Fire*. Nor can it be vnderstood, either of baptisme administred by Christ in his owne person, (for *Iesus himselfe baptized not; but, his Disciples*;) or only of extraordinary gifts of the spirit conferred on the Apostles to worke miracles, and to speake with tongues^h: but it is meant also of that which all the elect may expect in the right vse of that ordinance, by virtue of Christs Institution, ordinarily, when his Ministers doe rightly dispense the outward element. For marke, Iohn speakes not this to Christs Apostles afterwards assembled at *Hierusalem*; but to the promiscuous multitude, that came vnto his Baptisme. Therefore it cannot bee meant only of those extraordinary gifts bestowed on the Apostles in the day of *Pentecost*; but of the ordinary course of Divine dispensation vnto all the elect.

The better to iustifie this exposition, consider the Apostle Peter speakes vnto such as vpon hearing of himⁱ, *were pricked in their hearts*

^g Ioh. 4. 2.

^h Act. 2. 1. 3. 4.
vid. Luk. 14. 49
Act. 1. 4. 5.

hearts; and demanded *what they should doe?* For he answers thus; *Repent, and bee baptized every one of you, in the name of Iesus Christ, for the the remission of sinnes, and yee shall receaue the gift of the Holy Ghost* *. Hee requires them to repent, indeed, before Baptisme, because they were of yeares: but, vpon their baptisme, hee assures them of the Holy Ghost to bee bestowed on every one of them. True, you will say; *but that was, because they repented?* I deny that; for howeuer, if they had not repented, being such growne persons as they were, they had not receaued the Holy Ghost: yet their repentance was not the cause of their receauing the spirit in Baptisme; but, Christs owne institution & promise to accompany his owne ordinance with the inward grace. Else, what needed they to bee baptized? For if repentance would certainly fetch the spirit; baptisme in that respect, should be superfluous. It cannot honestly be denied that those very persons had receaued the spirit, in some measure, before baptisme: how else could they haue repented? If then they receaued not

* Act. 2. 38.

the spirit first, vpon their repentance; but before it: shall this seeme a truth impregnable, that infants who cannot actually repent, doe not, ordinarily, receaue the spirit in baptism, for want of repentance? Or can it bee inferred from any of the places before quoted, that they speake of the efficacy of Baptisme in persons of yeares only? Some perhaps will bee ready yet to presse me, that both the place in *Matthew*, and those alleaged out of the *Acts* also, doe clearely intend an extraordinary manifestation of the spirit visibly vpon the men there spoken of; and of extraordinary gifts bestowed on them; and so cannot be drawne to proue what is ordinarily conferred in Baptisme now. But let such consider that how euer the places doe indeed comprehend an extraordinary manner and measure of conferring the spirit to those that were then baptized; yet baptism was the ordinance wherein those extraordinary gifts were given. And what can this teach vs but that in baptism the spirit is stil bestowed, although not in like manner or measure as at the first? That miraculous way of

of conferring the spirit was then necessary to gaine honour to the Gospell from vnbelieuers. This necessity being remoued, wee haue no reason to expect the like extraordinary manner of dispensation. But because we haue as much need of the spirit to regenerate and sanctifie vs, as euer they had, therefore haue we even from thence as good warrant as they to expect the donation of the spirit in our baptism, so farre as the spirit is vsfull and necessary for vs in these times to fit vs for Christs worke, and kingdome.

But some will yet obiekt, that place in *Matthew* is so farre from prouing the actuall conferring of the spirit, in baptism, that it rather proues the cleane contrary: for Iohn speaking vnto such as he had baptized, saith, of Christ, **H E S H A L L baptize; not, H E H A T H** baptized you, with the holy Ghost, they therefore did not receaue the spirit in baptism, but were to expect it as a thing then to come. How then can it follow hence that *Water* and the *Spirit* doe ordinarily goe together in Baptisme of the Elect?

To this I answer, 1. That it cannot bee
L proued

prôued that this speech was directed vnto such as were baptized; although it were vttered at that time it was spoken to such as came to his Baptisme, to be rather spectators, then to be baptized of him. For the 7th verse makes it manifest that this was spoken to the *Pharisees & Saducees*; who if wee belecue *S. Luke*, *reiected the councell of God against themselves, and were not baptized of him*. If this answer will not passe, then I adde. 2 The Baptist meant not to shew a difference of time betweene the outward washing, and conferring of the Holy Ghost: but only to note a difference betweene him the ministeriall Agent, and Christ the Author of that Sacrament; thereby to raise their thoughts higher and to teach them to depend vpon Christ for the conferring of his spirit, which Iohn, his Minister, could not conferre, although he baptized them outwardly with water. He distinguisheth, not *de Baptismo*, as if his baptism differed from that of Christ: but *de baptizantibus* of the persons baptizing, shewiug what was proper to himselfe; namely to baptize outwardly with water; & what

Luk. 7.30.

to

to Christ; namely to conferre the Holy Ghost, saith the *Learned Chanier*^k who makes good his exposition, out of *Augustine*, *Chrysostome*, and *Hierome*; The speech therefore notes, not a distance of time, but a difference of Agents; it shewes, not what they that were then baptized, did not receiue at the present; but from whom that gift is receiued, and to whom the conferring of it is to be ascribed*. He speakes no otherwaies of Christ baptizing them, in the future tense, then he doth of his coming, in the same tense also He that cometh after me, saith our Translation, *shall baptize you, &c.* But in the originall it is, *ὁ ἀκολουθεῖς μου ἵνα βαπτίσω ὑμᾶς*; which, word for word, is to be rendred thus, *qui venturus, he that is comming, or about to come after me*; as if he were not presently come: and yet we know that he was come, euen at that time, therefore both *Beza* and our translators render the text in the present tense, *Qui venit*, hee that cometh: and in the same sense must wee vnderstand that which followes of Christs baptizing with the Holy Ghost: he *shall baptize*; that is, saith *Beza*^l, he doth

^k De Sacram.
lib. 5. cap. 13.
par. 21.

* So Calvin. lib.
4. instit. cap. 15.
sect. 8.

Qua etiam ra-
tione dixit
Baptizati sunt
eo tempore
potius quam
Baptizati. Beza
in Math. 3.

L 2

baptize

Baptize you with the Holy Ghost. To this I may adde that which learned Bucer saith of so many of them as were truely baptized vnto repentance; that, to the intent they might escape the wrath to come, it must of necessity follow that they receiued the Holy Ghost as the spirit of sauuing repentance, and faith in Christ, euen in that Baptisme of Iohn*. The reason of this exposition is that which was giuen before: viz that the scope of the Baptist is not to point at the time when, but at the Person who baptizeth with the Holy Ghost: nor, to reſtraine his ſpeech only to ſuch as were then baptized; but to aſſure all other the elect of God of like benefit of baptiſme, when thy ſhould, by Gods prouidence, be partakers of it. Which being ſo, I conclude hence that the Baptiſt, in that paſſage, declares what in baptiſme is ordinarily communicated to all the elect, infants themſelues being not excluded.

* Bucer. in ſcript. Angli-
De vi & effi-
cia Baptiſ. pag.
595.
So alſo Dr
Whitaker:
de Sacram in
Genere queſt. 4.
cap. 2. Nec
ſequitur, Bapti-
zabit; ergo non
baptizabit: nam
illud baptiza-
bit, continuum
eſt. ſine con-
tinuum a. li-
non ſignificat.

in ibid. uſ. ſup. a.

For as Dr Ames ſaith well^m, it is not in baptiſme as in other ordinances of God, that a man muſt neceſſarily lay hold on the thing ſignified, by an act of his owne, or elle he ſhould not receiue it, here *receptio tantum paſ- ſiua*.

ſiua only a paſſiue capacity to receiue grace offered is ſufficient*, which vnto elect infants is neuer wanting, becauſe *theirs* is the kingdome of God.

A Second place is that in I Cor. 12. 13 For by one ſpirit are we all baptized into one body, &c. Here the Apoſtle makes baptiſme to conſiſt chiefly in the ſpiritual inſition of a man into the body of Chriſt by the Holy Ghost: as if he would giue vs to vnderſtand that, that deſerues not the name of baptiſme wherein the ſpirit doth not ingraft vs into Chriſt. Nor doth he note this, as ſome ſpeciall priuiledge in extraordinary, conferred only vpon a few; but hee manifeſtly declar- eth it to be the common benefit of all that by election belong to Chriſt, when he ſayeth, *by one ſpirit are we A L L baptized into one body.*

This is true, ſaith Caluin vpon the place, of all the faithfull: for howeuer vnto many, baptiſme is but a ſymbole without any further effect: yet the faithfull doe, together with the outward Sacrament, receiue the thing repreſented thereby.

And therefore in reſpect of God it is alwaies true that baptiſme is an inſition into Chriſt: becauſe

* The ſame author an- ſwering to that of Bellar. Baptiſmus ali- quid ſacramen- tale conſert, etiam ſi detur non percipitur ſide. Takes vp- on him to giue this an- ſwere in be- halfe of the Proteſtants, Nihil omnino in ſerua qualitat- is conſert: adultis abſq. ſide. Colleg. Anti- Bellarm. tom. 3. Diſp. 9. l. 6. 7. And who will not thence in- fere a con- ceſſion of that I contend for, in infants? Why elſe doth he not abſo- lutely deny Bellarmines propoſition, but only limit it?

God doth not represent any thing but what he is ready to fulfill, if we be capable thereof. Now that infants are capable hereof, he proues in his Comentary vpon the 7th chap: of this same Epistle; where he shewes, that the children of faithfull parents are holy, *ex beneficio fœderis*; by virtue of the couenant: and, if holy; then faithfull, although not yet endowed with actuall faith saith Musculus.

n Omnes Chri-
stianorum in-
fantes ad Chri-
stum pertinen-
tes, docti nume-
ro fidelium ex-
istunt, recte
dicuntur esse in
fide Christi, fide-
les & creden-
tes, licet non-
dum sint in bu-
ti fide Micali.
in Math: 18.

Another place to proue that the Scrip- tures doe attribute the conferring of, and washing by the Holy Ghost, vnto baptism as a principall part of that ordinance, is that in Tit. 3. 5. where the Apostle speaking of Baptisme, describes it to be the *Lauer of Re- generation*, and of the renewing of the *Holy Ghost*: in which words it is as cleare as the sunne at noone day, that baptism is not the *Lauer of Regeneration* alone, but of the *renewing of the Holy Ghost* also: so as he that is partaker only of the former, is but halfe baptized: that is, he is partaker but of the body of the sacra- ment, without that which giues life, forme & being vnto that ordinance. And, to make the baptism of the elect to be no more or- dinary

dinary, then a participation of the carcase of Christs institution, would, I thinke, be an harsh doctrine euen in their owne cares, that deny the spirit to elect infants. More soundly Calvin°. *The Apostles, saith hee, are wont euen from sacraments to draw arguments to confirme vs in assurance of our participation of the things therein signed and sealed to vs. For this ought to be an vndenyable principle maintained by all the Godly, that God vseth not to abuse his people with empty signes, but by his power doth inwardly make good, what by externall signes he representeth to vs. Wherefore, fitly and truly is Baptisme stiled the Lauer of Regeneration.* Now, if Baptisme be fitly and truly invested with this title, because God, doth vndoubtedly make good vnto his owne, inwardly, that which is externally signified; who will call that baptism, in the language of scriptures, that is destitute of inward grace?

I know the shift which is laid hold on, to beat off all these plaine & pregnant proofes: viz. that none of these places speake of baptism with reference vnto any, but such as bring with them actuall faith to lay hold vpon the grace of baptism

Baptisme: and that therefore these texts proue nothing touching the communicating of the Spirit to Infants.

Answer.

Although I haue said enough before to keepe off any intelligent Reader from this euasion: yet, for their sakes, who thinke no obiection sufficiently answered that is not fully remoued euery time it is vraged, I will be content to take the paines of giuing a fowrefold answere herevnto.

1 I answer by denying the proposition objected: viz. that all the places before cited speake only of persons growne and endow-
ed with actuall faith. This were answere enough till the thing objected be proued, as well as said. For that which is but only affirmed without prooffe, may be denied without wrong to any. I willingly admit that some places of scripture speake of *faith*; some of *repentance*, when the speech is of actuall sensible apprehension and application of the inward grace of baptisme, by an act of the person himselfe making vse of, & receiuing comfort sensibly from his baptisme; But this proues not that the inward grace

grace is neuer at all conferred vpon the elect where there is not actuall faith to apply the same: no more then those places which require actuall faith in all persons of yeares, vpon paine of damnation if they be capable of the ordinary meanes of grace, & admitted to them, doth proue that not so much as an infant can be saued, without actuall faith. An opinion so harsh and rash, as no learned man would willingly be guilty of.

2 I answer that of infants actuall faith is not required: for that cannot be iustly required; whereof, in the ordinary course, their very infancy makes them altogether vncapable. This I haue so largely proued in the former Chapter, as I should rightly bee condemned of tautologizing, if I should stand to repeat all the testimonies before alleaged out of *Zanchius*, *Martyr*, *Chamier*, *D. Ames*, *D. Davenant*, and the *Author of the Com. vpon Tit.* who all confesse that in infants it is enough to make them capable of the inward grace in Baptisme, that they haue the Holy Ghost in them instead of faith to apply the same.

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3 I answere that (if these men will yet so farre gratifie the *Anabaptists* as to contend further that elect infants cannot be capable of the inward grace in baptism, without faith; infants may, in some sense, bee admitted to haue faith; and so, not vncapable of the inward grace of that Sacrament. Hec that said, *who soeuer shall offend one of these little ones that beleene in me*, would giue vs to vnderstand that it is no extraordinary thing for infants elected to haue in them some degree of faith: not actuall, but potentiall, initiall, & seminall, which is no other then the spirit of faith communicated, as *Zanchius*, and *Peter Martyr*, well.

p Mar. 18.

If my words bee worth nothing with these men, if none of the worthies before alledged may preuaile, let them yet giue some credit to Mr *Aynsworth*, a man farre enough off from from Popery, and also from conformity to our present Church. He, in his *Censure of a Dialogue of the Anabaptists*, when hee comes to that objection of theirs against the Baptizing of Infants: viz: that if it cannot be proued that infants haue their hearts sprinkled

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led from an euill conscience, haue faith, repentance, &c they ought not to be baptised; giues a double answer; 1. That this makes as much against circumcision of old, as against baptizing of infants now. 2. That *Christian infants haue the graces they speake of, repentance, faith, regeneration, &c. though not actually, or by way of declaration to others: yet they haue through the worke of the SPIRIT the seed and beginning of faith, virtually, and by way of inclination, so that they are not wholly destitute of faith and regeneration, though it bee a thing hid and vknownne vnto vs, after what manner the Lord worketh these in them.* This hee proueth solidly and fully: and among other his arguments this is one: *They to whom God giueth the signe and seale of righteousness by faith, and of regeneration, they haue faith and regeneration; for God giueth no lying signe; hee sealeth no vaine or false covenants: But God gaue to infants circumcision, which was the signe and seale of the righteousness of faith and regeneration. Gen. 17. 12. Rom 4. 11. 2. 28. 29. Col. 2. 11. Therefore infants had (and consequently now haue) faith and regeneration, though not in the crop or harvest by declaration*

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ration, yet in the bud and beginning of all Christian graces. Then marke his *censure* of such as deny this. They saith hee, that deny this reason, must either make God the Author of a lying signe & seale of the covenant to Abraham & his infants, or they must hold that infants had those graces then, but not now: both which are wicked and absurd to asseme. Or they must say that circumcision was not the signe and seale of the righteousness which is by faith; and then they openly contradict the Scripture, Rom 4. 11. And after more full prooffe, hee makes this sharpe conclusion; Wherefore they are but a faithlesse and crooked generation, that notwithstanding all that God hath spoken and done in this kind, doe deny this grace of Christ to the infants of his people, and the seale or confirmation of this grace by baptism now, as it was by circumcision of old. Thus Hee, pressed hereto by the Anabaptists, whom it is not possible otherwise to shake off.

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4 Lastly I answer by retorting the argument vpon them that make it. The same necessity which lies vpon an infant to haue actuall faith, ere hee can partake of the spirit of Regeneration by his baptism, will also be

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be as strong to exclude him from participation of the outward signe. For, baptismall washing is (at least) significant and obsequant too, sealing to the party baptized the inward grace signified and exhibited, by their owne confession that so much quarrel me for this Position of Baptismall Regeneration. And if so, what should an infant doe with this honourable mystery and sacred Ordinance, he being not able to put any difference between baptismall washing by the Minister, and ordinary washing of his face at home by his Nurse? Now then, if his present incapacity hinder not his partaking of the outward element, which yet, in the ordinary course of dispensation, requires faith to discern the vse and mystery of this Divine Institution, as well as to apply the inward grace thereby signified, what should hinder but that an infant belonging to the election of grace, should partake initially of the grace of the Sacrament, by the Spirit which is in him instead of actuall faith? Deny him this, and deny him the Sacrament it selfe.

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By all this I hope it is now evident out of the *Scripture* it selfe, that either elect infants doe ordinarily partake of the spirit, in Baptisme; or else, they receaue not whole Baptisme, but only a peece: if wee consider this Ordinance, as the *Scripture* doth: viz: not only as an outward signe, but as that which euer is accompanied with the inward grace to all that are elected.

My other Arguments drawne from *Di-
vine Testimony*, are two: and both taken from two distinct vses of Baptisme, which now follow in order.

2. *Argum.* 2. *Argument.*

Major. That which was ordained to bee the Laver of spirituall regeneration & renovation vnto all that are saued by it, must needs containe in it the donation of the spirit, by which this worke may be done.

Minor. But Baptisme was ordained vnto this end that it should bee the Laver of regeneration and of the renewing of the Holy Ghost vnto all that partake of it and are saued, ordinarily.

There.

Therefore Baptisme (taken as the *Scripture* takes it, for all that which, in baptisme, is vsually giuen to the elect) containes in it, ordinarily, the conferring of the spirit to all the elect that partake of it.

The *Major* is vndeniable; vnlesse we will maintaine, that the effect may bee produced without it's proper cause: for how can Baptisme wash and renew a man spiritually, without conferring of the Spirit? This is as if I should grant a man to speake, yet deny him to haue a tongue; or, to admit him to act and moue rationally, and yet not yeeld him to haue a reasonable soule. This Proposition therefore I take for granted.

The *Minor* is expresse *Scripture*, *Tit. 3. 5.* *Of his mercy he saued vs, by the Laver of regeneration and of the renewing of the Holy Ghost, which he shed on vs abundantly through Iesus Christ our Saviour.* Therefore the *Conclusion* is found.

But you will perhaps except, and say, that the *Apostle* speakes here of *Actuall* Regeneration, which, by my former distincti-

This place was alladged in the former argument, but to another purpose: here to proue the spirit of Regeneration to be one maine branch of whole baptisme; here to declare the end of baptisme, in respect of regeneration,

on

on and foundation, cannot agree to infants?

Ans^r: That he speakes of Regeneration, the Text it selfe will cleare it: but that hee speaks only of *actual* Regeneration wrought by the *Word*, is not apparent; yea no circumstance of the Text will warrant any man so to restraine it. The Text tells vs that Baptisme is the *Laver of Regeneration*; but that it is only to actuall belecuers such, what words will beare such an exposition? But to make all sure, let vs heare what Iudicious *Calvine*; and other of the *Learned* speake of the true meaning of this place: that so in the mouths of two or three witnesses every word may be established.

I *M^r Calvine*, in his answer to the Anabaptists who deny baptisme to infants vpon pretence of their incapacity of the end of Baptisme, to witt, *Regeneration*, till they be able to make vse of the *Word* brings them in thus obiecting: *But how, say they, are infants regenerated in baptisme, they being not capable of so much as any knowledge either of good or euill?* To this, saith he, wee answer, that this is the secret worke of God, which, although to vs it be not evident

eident, yet we may not say, that therefore it is none at all^a. Now, if he meant not this of what God ordinarily workes in and at baptisme, it were no answer to their obiection which lies only against all present efficacy of Baptisme, in the ordinary course, in and vpon Infants.

The same Author, prosecuting the same businesse, to that obiection which they further make; viz. that *Circumcision*, and therefore Baptisme, is the sacrament of repentance and faith. Saith thus; *Although infants, in the moment of their circumcision, were not able to comprehend what that signe meant, they were yet, truly, circumcised for the mortification of their corrupt and desied nature, which, after they came to yeares, they meditated on. In a word, this obiection is easily answered: they are baptized vnto future repentance and faith, which graces although they be not formed (actually) yet by the secret operation of the spirit the seedes of both doe lye hid in them. By this answer, is at once ouerthrowne whatever these men obiect against vs from the signification of Baptisme: such as that, for example, where Paul calls baptisme the Laver of regeneration and renewing*

*a At quomodo
inquant, rege-
nerantur infan-
tes, nec beni-
ne mali cog-
nitione pradii;
nos autem re-
spondemus, opus
Dei etiam si cap-
tui nostri o non
subiacet; non
tamen esse nul-
lum Infit: lib:
4 cap. 16, Sect.
17.*

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by the Holy Ghost, from whence they would conclude that this sacrament is to be administred vnto none, but to such as are capable of these graces. So then Caluine you see, avoucheth infants to be partakers of Regeneration, in Baptisme, although not *actuell*, yet *seminall* and *initiall*, and that from this very place of the Apostle.

2 Zinchius, in his *Confessions*, affirmeth that not only those of yeares, but infants also, if they doe truly and indeed belong to the covenant, are, in baptisme so sealed, as they that euen now are incorporated by the Holy Ghost into Christ, and that therefore among other titles giuen vnto baptisme, in scripture, it is called the *Lauer of regeneration*.

(spiritus operatione utriusq[ue] semen in illis latet. Hac responsione semel evertitur quicquid eductumq[ue] nos torquent a baptisimi significatione petunt. Quale eschologium quoa Paulus insignitur, ubi vocat lauacrum regenerationis & renouationis, vnderatiocinatur nemini nisi earum rerum capaci conferendum. Ideo, ibidem Sect. 10. c Baptismus primum Novi Fœderis sacramentum est quo cum omnes, qui vel penitentiam peccatorum professi, fuerint etiam in Christum, adeoque in deum patrem, Filium & spiritum sanctum profitentur, vel altem propter parentum pietatem ad fœdes pertinere creduntur. 1 Cor. 7. 14. tum maxime illi qui vere ad fœdes pertinent, Christo tanquam ei iam per spiritum sanctum incorporati obligantur ut non sint amplius sui iuris, sed illius, per quem in fœderis societatem, eoque in unum corpus cum eo sanctusque omnibus, & in omnium spiritualium celestium bonorum participationem, accessi esse dicuntur. Act. 19. 5. 1 Cor. 6. 19. Per hunc baptismum, tanquam lauacrum regenerationis, a peccatis vi sanguinis Christi, mundati, & cum Christo consensuali in mortem, ut quicquid illud ille reuerteret a mortuis per gloriam patris, sic & nos in novitate vite ambulemus, unde & sacramentum penitentiae in remissionem peccatorum, sacramentum fidei, symbolum fœderis, Lauacrum regenerationis, &c. appellari consuevit lib. confess. cap. de Cap. de Bap. sect. 1.

3 Peter

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Peter Martyr expounds this place not only of that which is conferred on persons of yeares endued with *actuell* faith, but euen vpon elect infants also, by virtue of the Holy Ghost supplying in them the roome of faith. I alleadged the place before: yet because hee speakes so fully to this purpose, I will repeat the same againe. This Author hauing declared himselfe for the efficacy of baptisme, doth with al giue vs to vnderstand that in persons of yeares faith is so requisite that without faith they neither receiue the seale of iustification, nor yet of sanctification, in their baptisme? For as *Austin* well, the efficacy of baptisme is from the word of institutio indeed; yet not as it is pronounced by the minister, but as it is beleeued by the receiuer. But what benefit then can baptisme (may some say) bring to Infants who cannot actually beleeue? This, our Author wisely and roundly preuents, by adding, that in *Infants who by reason of their tender yeares cannot beleeue, the Holy Ghost supplies the roome of faith*. And, to assure vs that such infants haue the spirit, he alleadgeth this very place of our

N 2

Apostle

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d 1. oc. Com. clas. A. cap. 8. sect. 2. See out former Chap. where the Authors owne words are quoted in the Margent pag. 51.

Vide etiam,
Lucer de vi-
effie. N. apt. inter
opera Anglie.
pag. 597.

Apostle to *Titus*, saying; *The effusion of the holy Ghost also is promised in Baptisme, as the Apostle expressly writes to Titus, (where he saith) who sauest vs by the Lauer of regeneration, and of the renewing of the Holy Ghost, which he shed on vs abundantly by Jesus Christ our sauiour. Lastly, the Author of the Commentary vpon Titus, as hath bin already declared at large in our former chapter, is expresse for this, that not only persons actually beleeuing, but euen elect infants also doe, ordinarily, receiue, in the right vse of Baptisme, the inward grace. And this he speakes as grounded on this very text, vnlesse we will say that he forgate his text, when he spake it; which to impute vnto him, were, in my apprehension, a wronging of him.*

wherefore I conclude this argument thus. If the iudgment of *Caluine, Zanchus, Peter Martyr, And the Author of our English commentary on Titus*, be found in exposition of this scripture, it doth proue the ordinary communication of the spirit of Regeneration as well to infants elect; as to persons of yeares that actually belecue; which is the substance

substance of our maine Position.

My third and last argument is drawne from another vse of baptisme, to wit our institution and incorporation into Christ. I frame it thus.

Maior. That which baptizeth elect infants into the death of Christ, & initially incorporateth them into the true mysticall body of Christ, in their baptisme; must needs be, ordinarily, communicated to them, in that ordinance.

Minor. But it is the spirit of Christ that thus doth.

Conclusi. Therefore the spirit of Christ, according to the scripture, is ordinarily giuen to the elect in Baptisme

The *Maior* is confirmed thus. The elect are baptized into Christs death, when they are baptized outwardly and sacramentally; therefore they must needs then receiue that by which this is done. The *Antecedent* is expresse scripture. *Rom. 6:3.4. Know ye not that so many of vs as were baptized into Christ, were baptized into his death? Therefore we are buried with him by Baptisme into death, &c.* What is this

this to infants? May some man say, *Yes, saith S. Augustine, it doth pertaine euen to infants also, when it is said wee are buried with him by baptisme into death.* And Learned *Daneus*, commenting on that passage of *Austin*, defends him in it, if it be restrained to the *elect*, and vnderstood only of *initiall regeneration*.

And doth *Calvine* set narrower bounds vnto this Text? *Calvine* doth not say, as some doe, that the Apostle wrot thus, because they were actuall beleeuers to whom he writeth: but, he affirmes it to be, from the very institution it selfe, the common benefit of all vs that are now baptized; although hee could not but know and remember that we were not baptized at mans estate, but in our infancy. His words are these. *It is a thing, saith he, out of all controversie true, that we put on Christ in Baptisme, & were baptised vpon this very ground, that we should be one with Him.* Was *Calvine* thinke we, asleep, when hee wrote this; or, they, not in a dreame rather, that doe deny it? Let no man tell mee that, hee, and all the Authors I haue named or can name, doe more often speake against this very Position,

c. Ac per hoc. 2. niam ad ipsos (nempe parvulos) pertinet quod sequitur, dicens consuepulis illi sumus per baptismum in mortem, Aug. Enchirid. cap. 52. Ergo & si nem & regenerationem habent parvuli electi Dei, est nondum illius opera nobis apparent: & ea dona habent pro ratione etatis, (i.) pro capacitae vasis. Lamb. Dan. in Augustin. Ench. ibid. Extra controversiam induere nos Christum. T. Baptismo & hic lege nos baptizari, ut unum cum ipso simus, Calvin. in Rom. 6.

on, then for it; and that it is easie to produce them, in more then an hundred places, avouching this expressly, that the sacraments doe profit no man but him that hath faith to apply the grace offered in them: and so *Calvine* himselfe speakes plainly, in that very place, besides sundry other passages that he hath elsewhere to this very purpose touching the efficacy of Baptisme.

I am not either so ignorant, as these men would make me, in the Authors I quote; nor yet so impious as to corrupt mine Authors in such manner, as some insinuate. It is very true that *calvine** and other reuerend Diuines doe often require faith as the hand of the soule; to apply vnto the beleeuer the grace offered in the Sacraments. But is it not also as true, that both *calvine* and the rest haue also written all that which I haue alledged out of them? If not, then let mee beare the blame for euer: If so: why doe men complaine that I wrong mine Authors? If I alleadge a passage out of *Bellarmino* against the Popish Tenet in any particular, will any man conclude that I haue wronged him because

** Instit. lib. 4. cap. 14. & cap. 15. nec non in Commentarijs eius super Sancti script. passim.*

* So Caluin in
Mat. 19. 14.
Caluin est reg-
num Dei, thus
writeth a-
gainst the A-
nabaptists
cauill Quod
autem non ali-
ter reconituri
sunt Deo a-
doptionis here
desierit con-
ductum quoniam fil-
li dei aditus
facimus sed
quod ad i. fin-
cesationis sal-
tem esse convin-
cit hic bene,
whereas they
contend that
we are only
by faith re-
conitiled to
God, and
made heires
of adoption:
we acknow-
ledge it to be
true of per-
sons of yeares,
but that it is
false in the
case of infants
this very place
of our Sau-
our conuinc-
eth, because it
saith that eu-
ery such is the King
d. me of God.

cause they are able to shew that Bellarmine himselfe writes the quite contrary in some other parts of his workes? If I finde an Author speaking for me, I cannot be iustly taxed of falsifying him, although he speak neuer so directly against me in another place; vnlesse it appeare that he retracted the first, and professeth an alteration of his iudgment. So then these Quick and Great-Read men, are too hastie in their sentence that, *I haue wronged nine Authors*, although I had no other Plea in Barre, but only this.

Howbeit that I may giue them a little further satisfaction then they deserue, know all men by these presents, that for asmuch as Caluine and the rest doe acknowledge a present efficacy of Baptisme in infants elected, although they doe not actually beleue; and for asmuch also as these Authors haue neuer recanted such their iudgement of those infants; those other speeches of theirs, which require actuall faith, must of necessity be vnderstood with limitation and reference only to such as are of yeares*; for asmuch as none of these can haue any actuall comfort and

and sensible evidence of the inward grace conferred vpon him in his Baptisme, nor bee actually a partaker thereof, on his own part without actuall faith to apprehend and apply the same. Thus that Acurate Chameir expresseth himselfe, in treating of this very Argument; sometimes hee affirmes Iustification & Regeneration to be conferred in baptism^h; yet in some places seemes to deny either *Iustification* or *Sanctification* to be giuen to any, till they come to age and beleueⁱ. Howbeit the cleare expresseion of his meaning purgeth him from the guilt of contradiction, & preferueth his Reader from stumbling and mistaking. For, in one place for all, he shewes what hee meanes by that sanctification and Iustification proper vnto such as are of yeares, that, in the moment of baptism of infants is not conferred: viz:
1. Not any iustification or sanctification at all, by any *physicall efficacy* in the externall Sacrament, either *in*; or *after* the administratiō of it. 2. *Neither the sense of iustification, nor yet sanctification*, as it imports an actuall change. By the *former* he meanes that by which actu-
ally

^h Lib. 5. de Sa-
cram. cap. 4. par.
8. 9. 10.

ⁱ Lib. 2. de Sa-
cram. cap. 7. par.
24. 25.

ally a man applies that iustification vnto himselfe which is properly not in vs, but in God: which sense can bee in none but such as are of yeares: by sanctification hee vnderstands an actuall change both of the vnderstanding and will from falsehood to truth, from evill to good.

This is that which he denies to bee ordinarily communicated to Infants; So did *Calvine*, and so doe I*.

But least any should imagine that I cunningly play the *Lapwing* in carrying away my Reader from the Obiection made against me out of *Calvine*, with telling him a faire tale out of *Chameir*; I will returne to *Calvine* againe, and make good what exposition I formerly gaue of such passages as may be vrged against me out of *Calvine*, or others; and that by *Calvine* himselfe.

This learned man hauing largely confuted the blind error of the Anabaptists that furiously deny the baptisme of Infants,

shewes

shewes also that, how ever headmit of some present efficacy of Baptisme even in and vpon them; his meaning is not that they doe ordinarily partake of actuall Regeneration in that Ordinance, vnlesse they bee such as die in their infancy. For thus hee explicates himselfe in this particular. *Whom God vouchsafeth to elect, if after they haue receaued the Sacrament of Baptisme they dye before they come to yeares, them he doth renew by the power of his Spirit, by vs incomprehensible, as it seemeth best vnto himselfe. But if they liue to yeares of discretion, whereby they may be instructed touching the truth of their Baptisme, they are then thereby the more provoked to the study of newnesse of life, the impression whereof they then come to learne that they were endowed with from their very infancy, whereby they ought more seriously to meditate vpon the same all the daies of their life. And hither is to be referred that which Paul teacheth touching our buriall with Christ by baptisme, in those two places, (Rom 6.4 Col. 2.12.) For there the Apostle meant not to shew that it is necessary for him that is to bee baptized, to be thus buried with christ before hand, but what simply baptisme doth effect in and*

* Apello autem iustificationis sensum, eam per quem actus nobis applicatur iustificationis illa, que proprie est extra nos, & in Deo: qui sensus non est nisi in adultis, & iudicio videntibus. Sanctificationem vero notum est significare actum immutacionem tum intellectus tum voluntatis, a falso in verum, a malo in bonum. Cham. ibid. lib. 2. cap. 17. p. 12.

* Fateamur ergo baptismum pro eotempore (id est, ante fidem) non profuisse nobis hilum, quando in eo nobis oblata promissio, sine qua baptismus nihil est, neglecta iacebat. Instit. lib. 4. cap. 15. (scilicet, 17. And in Sect. 15. of the same Chapter. Ex hoc Sacramento, quemadmodum ex aliis omnibus, nihil assequimur nisi quantum fide accipimus. All this he speaks of a Quall application and sensible evidence on the part of the receiver, or else he must needs be held a contradictor of himselfe in all the sixteene Chapters,

108 vpon them that are now baptized¹. By this all men may perceiue that howeuer he affirms that the vigor & life of this Sacrament cannot bee sensibly applied on the part of the Receauer, by any but by persons of yeares that haue actuall faith, yet hee admits of some initiall work of the spirit euen vpon infants, if they belong to the election of grace. The like may bee said of all other moderne Divines that require actuall faith for the application of the inward grace of baptism, on the part of the Receauer. Thus much be spoken to this so often iterated obiection, by which so many doe thinke to strip mee at once of all those Testimonies of *calvine*, or others whom I haue produced. And so

¹ Quos electione sua dignatus est dominus, si accipio regenerationis signum, p. senti vicia ante demerui quam adoleverint, eos virtute sui spiritus nobis incommuni prebentia renouat, quomodo expedire solus ipse providet. Si grande scire in etatem contingat, quod baptismi veritatem edoceri queant, hinc magis ad renouationis studium accenduntur, curia testera se a prima statim infantia docuit

esse dicent, qui cum toto vita decursu meditentur. Eodem refertur quod duobus locis Paulus docet, nos in Christo per baptismum consecrari (Rom 6. 4. Col. 2. 12) nam eo non intelligit consecratum Christo iam prius esse oportere qui baptismum sit inchoandum: sed que baptismum subest doctrina simpliciter declarat, idque iam baptismatis Insist. lib. 4. cap. 16. sect. 21. If any shall quarrell the translation of the word *testera* (which is rendered properly enough) let them knowe that *calvine* meant more by it then only an outward badge or signe, as appeares by what he had spoken in the very next Section before: *vix Baptizati in futuram penitentiam & fidem* (infantes dicunt) *que est nondum formate sunt, arcana cōmen spiritus operatione virtutis, semen in illis latet* In English thus, They (viz Infants) bee baptized vnto future repentance and faith, which graces although they be not yet formed, yet by the secret operation of the spirit the seed of them both lies hid within them. So in cap. 15. 1 Provide quibus visum est baptismum non aliud esse quam telleram ac notam qua religionem nostram apud homines profitemur, quo modo Imperatoris sui insensia preterunt milites, in sue professionis notam, ij quod primum erat in baptismum non pertrahuntur.

much

much also of the Maior Proposition of my present syllogisme.

The Minor Proposition. was this: *It is the spirit that thus incorporateth vs into christ.* This is evident in the expresse words of St Paul. *For by one spirit are we all baptised into one body*, 1. cor. 12. 13. Vpon which words the learned Morton thus writes. *Why doth not the Apostle say simply that, by one spirit wee are made one spirituall body: but rather thus, we are baptised into one body? certainly that hee might shew that a man is then incorporated into the church in the beginning of his conversion and regeneration; at what time christ communicating his spirit vnto him, makes him a member of the invisible church, as the Minister in the administration of baptism doth admit and ingrasse him into the body of the church visible.*

If it bee answered, that all this may be granted, and yet the maine point still denied: because the spirit may be giuen to the elect, not at the moment of baptism, but at their effectuall calling by the Word: I reply; then, betweene the time of Baptisme and effectuall calling outwardly by the word, baptism

^m Quare non simpliciter dicit per unum spiritum finis uniti spirituall corpore; sed potius baptizamus in unum corpus? Certe ut ostenderet hominem in Ecclesiam incorporari in initiatione conversionis & regenerationis (ue quon tempore Christus spiritum suum communicat, eum invisibilis Ecclesie membrum facit, ut Minister baptismi administratione eum in visibilis Ecclesie corpus admittit & inserit. Morton in locum,

is but a bare signe, to such as liue to yeares.
But this is confessed by all sound Divines to
be a meere fancy derogatory to Christs In-
stitution, and is condemned in the Sacra-
mentarians This Marlorat vpon Ephes 5. 26
well saw, and therefore saith, that therefore
the Apostle teacheth that in Baptisme we are wa-
shed, because there God doth both testifie our ablu-
tion, and also effect what hee represents. For vn-
lesse the truth of the thing were ioined with the
outward signe, it were improper to call Baptisme
the Laver of the soule. And in that very place,
saith calvine, Paul comprehends the whole church
of christ, no lesse then where hee saith in another
place o that by baptisme wee are ingrafted into the
body of christ: so as from both wee collect that
infants, whom christ reckons among the rest of his
members, are to be baptized, least they should bee
torne from his body v.

If yet they answere; that this followes
not by their doctrine: viz: that baptisme is a
bare signe; because they grant it to bee also
a seale of after Grace: I reioyne: this helps
not (vnlesse they grant, as Calvine freely doth
some principle and seed of grace bestowed,
ordinarily

ordinarily, in Baptisme;) because by their opinion it is a seale of something absent that is to be expected in reversion only. They deny all present exhibition and collation of any grace in the moment of Baptisme, by virtue of Christs institution; and so they doe not make it a signe *signifying* but rather *prognosticating* only some future effect: which is a new kind of Divinity, that, so farre as I am able to iudge, destroyes the nature of a Sacrament, by denying to it both the cheefe part of it, viz: the inward grace thereby signified and together with the signe exhibited and conferred on those that truly and indeed be within the covenant; as also the vigor and efficacy of the word of institution which makes the vnion betweene the signe and the thing signified; & lastly this spoiles elect infants of the inward seale; to wit, the spirit of Christ which incorporates them into Christ as 'members' of his body. Were not such possessed with too much prejudice they would not so easily leap ouer all these materiall arguments, but bee more sober in their censures, and wary in their doctrines.

I deny not future efficacy of baptism after the act of administration; but I onely plead for some efficacy of it when it is administered. In a word, I will conclude this matter in the very termes of *Calvine* before alleaged: *Infants are baptized vnto future repentance and faith, which graces although they bee not yet formed in them, yet, by the secret operation of the spirit the seeds of them both lybid within them* 9.

9 *Ibid* ut *sup*. a
Inst. lib. 4. cap.
16. Sect. 20.

Obiect.

I see, me thinks, some ready to wrangle further, and to obiect to me after this manner: Some places haue beene alleadged indeed to proue, that in baptism the spirit is giuen to the faithfull: but yet wee heare not of one text that saith directly and expressly that *elect infants*, doe, then, receiue the spirit?

To this I answere That when any of you will shew me any expresse text of scripture that in direct termes mentions the baptizing of infants, I will also shew you an expresse Text to proue their reception of the spirit in Baptisme: But if you cannot doe the one (nor is it much materiall, so long as there is such solid ground in the scriptures, and such vndoubted arguments may be thence drawne
to

to proue the lawfulnessse and necessary vse of Pædobaptisme,) what equity is it to require of me the other? How is it possible to shew an expresse text prouing that infants doe receaue the spirit in Baptisme, when no text is found that mentions their baptism. If in the iudgement of all the Churches of Christ, it be sufficient (as indeed it is) to confute all the Anabaptists in the world, that infants are within the couenant, & therefore ought not to be debarred of the seale of it, no more then infants of old were debarred of Circumcision by reason of their inability and incapacity to vnderstand that mystery; that to them belongs the kingdome of heauen, and therefore the admittance into it must be yeelded them; that they are a part of Christs Church, yea of his body; lastly, that, although they haue not actuall faith, yet, they haue the spirit of faith to apply vnto them the grace of baptism, if God so please: and therefore in all these respects they may be baptized, notwithstanding that no Text of scripture enioyne it in so many words: Then this also ought to satisfie all ingenuous and
p moderate

moderate men, that by like sound and necessary consequences I haue from the scriptures made good this point in hand. The places alleadged I haue seriously weighed, and found them all cleare for the prooue of my conclusion. Nor haue I beene mine owne iudge, or expounded them out of mine own head, but taken such expositions as the most Learned Iudicious, Reuerend, and eminent Diuines of this last age, as well as others of lesse note had set vpon them, long before I medled with them: least any man should say, that I take vpon me to coine expositions of mine owne, that might looke fauourably vpon that which is taken to be mine owne cause.

One thing more remaines that in a word must be dispatched. There are some I know, will like well enough the allegations of Scripture brought to proue that the *Elect*, that *all the elect* doe receiue the spirit in Baptisme: but with all they finde fault at the restraining of those scriptures to the *Elect only*: for they will haue it thus, that the scriptures are cleare to proue, that *all* that are baptized, doe

doe receiue the spirit in Baptisme, as well as the *Elect*.

To this I breefly say thus much: The scriptures doe not warrant any such extent of baptismall grace; but plainly teach the contrary. For What doe these men make of that place, in Rom. 8. 30. *Whom he did predestinate them he also called, and whom he called, them he also iustified, and whom he iustified, them he also glorified?* The Apostle restraines iustification and effectuall calling to those that are predestinated, to what? to *Grace* only? No; to *glory*, saith the Text expressly.

The ground of these mens mistake is this, that they thinke the efficacy of baptism depends so certainly and vniuersally vpon the *Institution*, that where there is no wilfull actuall opposition in the party baptized he cannot misse of the effect; to wit, the spirit of grace. But they must know that howeuer by vertue of the *institution* we may assure our selues that the elect partake of the inward grace yet it is not the institution alone, but Gods * *preordination* of them vnto grace and glory, that makes the sacrament effectuall

* See afterwards in cap. 6. & 7. the iudgments of *Caluine*, *Iunius* *D'Israel*, and *D'Whaker*.

effectuall vpon them, and not vpon others. Wee admit the word, in its kinde, to haue efficacy to beget faith as an instrument in the hand of the Spirit: yet it begetteth not faith in all? Why? Because they doe resist? That may be true, but why doth it worke faith in others? Cheifly, because they are elected vnto eternall life: so faith the scripture, *as many as were ordained to eternall life beleeued*. Doth S. Luke in that place, thinke wee, meane other then this; that they, and only they that were elected, did beleue. Lastly, doe but consider one plaine place more, it is in *Gal. 4. 6.* *Because ye are sonnes, God hath sent forth the Spirit of his sonne into your hearts, crying Abba Father.* He doth not say, because they had receiued the sacrament of Baptisme, which yet they had done; nor yet, because they did beleue, which no doubt many of them did: but, *because ye are sonnes*: now this sonship depended not vpon the sacrament, or any ordinance of Christ; no nor yet vpon their faith & inward grace; but vpon the eternall decree of Gods free Election. *Ephes. 1. 4. 5.* So much of the *Prooff* of this point by the *Holy Scripture*

CAP. 5.

The iudgment of the Fathers in this point.

I Am now come to the third part of my taske, which is, to proue that this hath bene the iudgement and Doctrine of the cheife and best approued Fathers of the Primitive Church. In this, I will enforce my selfe to all possible breuity, contenting my selfe with a few instances, least the worke grow too large and tedious to the reader. And that I may be as good as my word, I will mention only such as liued within the first 500 yeares after Christ: because they that came after may be liable to challenge.

1 Then, to begin with Cyprian that eminent Doctor, and famous Martyr, who is stiled by Gregory Nazianzen, the cheife and most approued Pastor of his time, and the principall light: so as not only the Churches of Carthage, and Affrick; but throughout the whole Christian world, his fame and admiration did spread it selfe^a. Hee in his epistle ad Pompeium De Heret: baptizandis,

c Act. 13. 48.

Cyprian.

^a Greg. Naz. in laudem Cyprian.
Πατριάρχης καὶ
ἐπίσκοπος καὶ
δοκτοῦς καὶ
ἐκκλ. Παστοῦς
ὁ ἀριστος καὶ
κατὰ τὴν ἀνάγκην
ἐκλεκτός, &c.

giues this for a reason why such as were baptized by Hereticks cast out of the Church, were to be rebaptized; viz. because there is no presence of the spirit among such as are not of the Church of Christ; and therefore their baptism is not sufficient. His words are these. *Wherefore, saith he, let them grant that, either the spirit is present where they say true baptism is; or, that it is no true baptism, where the spirit is not: because baptism cannot be without the spirit* b. It is true that out of his zeale against Hereticks of that time, who grossly erred in maine Fundamentalls, he was ouer vehement against baptism administred by such as the Church had then eicted out of her society; because he thence inferred a necessity of rebaptization of all such as were so baptized by such Hereticks: yet the allegation reacheth home to our present purpose, in that this shewes his iudgment to be clearely for this truth, that the spirit is ordinarily communicated in Baptisme. Hence he afterwards inferrs, in the same Epistle; *The natiuity of Christians is in their baptism* c. And to make it euident that hee vnderstood this

b Quare aut
exspirationem esse
conced. ut illic,
ubi baptismus
esse dicitur: aut
nec baptismus
esse, ubi spiritus
non est, quia
baptismus esse
sine spiritu non
potest.

c Natiuitas
Christianorum
in baptismo est.

this to be the ordinary effect of baptism, euen vpon Infants, he elswhere declares himselfe expressely. For, in his epistle *ad Fidem de Infant. Baptiz.* he useth this as an Argument prouing the lawfulness of baptizing of infants; that, the spirit refuseth not to communicate himselfe euen to them. The Holy scripture, saith he, declares, that diuine grace is dispenced vnto all, as well infants as others: which was shadowed out in *Elisba's* stretching of himselfe vpon an infant insensible of the Good which the Prophet did vnto him d. By which it is manifest that, had not *Cyprian* beleueed that the spirit communicates himselfe to infants in their baptism, he would scarce haue allowed them to be baptized; for asmuch as this is the cheife ground that he builds vpon, to iustifie their admittance vnto the same. If any shall except against what is vrged out of this last epistle, as being no other then an Heterodox opinion; *Goulartius* will defend it, if it be restrained to the Elect; and *Chameir* iustifies *Goulartius* in that assertion e.

d ass. deniq. apud omnes. sine infantibus, sive maiores, sive unam diuinam muneri equalitatem declarat nobis scriptura diuine fides, cum Helisus super infantem viduam filium qui mortuus iacebat, ita se Deum deprecans superstravit, ut capiti caput, & faciei facies adplicaretur, & superius Helisus membra singulis parvuli membris, & pedes pedibus iungerentur. e Et vere Goulartius, in hunc ipsum notauit locum, Quamq. profere hic epistola Cyprianus nostris de S. Baptismi in electis Christi varij effectus

ut orthodoxè & ad fidei analogiam scriptum amplectimur. Cham. de sacram. lib. 2. c. 6. parag. 38.

124 *fin*g his griefe for the contrary. *What anguish*
of heart, saith hee, doe I sustaine so often as I see
some, even when they are ready to breath their last,
runne vnto Baptisme, and yet are never a whit the
more purged by it. This Father therefore did
not hold, that all that are baptized doe par-
take of the Spirit in Baptisme; how euer his
iudgment were cleare for it, in the *Ordinary*
course of Divine dispensation. Nor let any
Arminian thinke to take me tardy, as if I abu-
sed the Reader by alleaging that which
myne Author speakes of Persons of yeares
(who doe oftentimes *ponere obicem*, actually
oppose the spirit of grace even while they
be present at the meanes of grace;) to proue
the like in the case of Infants. For how euer
it be too true that Persons of yeares doe oft
times resist the spirit by a wicked heart and
corrupt life; yet this *Father* speakes of men
of another disposition: for he speaks of men
euē at the point of death, apprehending a
necessity of remission of sinne by Christ, and
hastening to Initiation, which argues an ear-
nest desire after the grace of Baptisme; and
yet they goe away without it. Therefore
they

ἑταίροις ἀνακρίνει
 παλαιοὶ οὐκ ἐπι-
 σκεύδονται πρὸς
 τοὺς ἀπαιτούμε-
 νους ἀνακρίσεις,
 ὡς καὶ ἐν τοῖς
 στοιχειοθετοῖς,
 Fabio Saxil.
 Ibid.
 Quos aestus pe-
 floris sentio,
 quoties alios vi-
 deo subextre-
 mum halitus
 seculantis ad
 initium em,
 nec hinc fieri
 pariores. Ibid.
 Propes sin. edit.
 Lat.

¶ Festinantes
ad initiationem.
ibid.

they of whom he speaketh, are not such as doe resist the spirit when they are baptized: and so, the words are pertinent vnto my purpose.

5 Basil, to that Question, *How Christians are saved?* Giues this answer, *By being regenerated by the grace receaved in Baptisme* 9. And a little after, *Baptisme is unto mee the beginning of life and the day of regeneration is the beginning of duties, in that respect* 10. In another place, speaking of Baptisme, hee saith that it is *the death of sinne, the new birth of the soule* 11 &c I will not adde more out of him, This may suffice.

6 *Hierome*, in his third booke of Dialogues against the *Pelagians*, brings in the *Pelagian* thus cavelling with the *Orthodox*; I pray thee tell me, why are Infants baptized? To which he shapeth this answer; that in baptism their finnes might be remitted^t. And in the conclusion of that booke, that hee might at once hysse that absurd distinction of the *Pelagians* (that, children are baptized not for remission of sinne, but to make them partakers of the kingdome of heauen) out of the Church, hee thus speakes in the person of the *Orthodox*,

ἡ Σαλῦμας ἡ,
 ἡ πρῶτος πρὸς ἀ-
 ναγκασμένης δι-
 δασκαλῆς διὰ τὴν
 ἐν τῇ βαπτίσμα-
 τὶ χαρίους. De
 Spir. Sancti. c. 10
 Ἄρξαι μοι ἐπεὶ
 τὸ καθίσταται, ἡ
 φωνὴ τῆς ἡμετέρας
 εὐαγγελίας ἡ τὴν πα-
 λυσίνοισις ἡμε-
 ρῶν. Idem. c. 10
 πῶς, πολλὰ, καὶ
 εἰς φωνῆς. Concil.
 Ancyran. ad Janici-
 Bapt. 1.
 Dic queso, &
 me omni ihera
 questione, quæ de
 infanti baptiz-
 atione: Unigeni-
 ti et si peccata in
 baptis(mate) di-
 mitantur. Et
 to much the
 Author of the
 Perpetuity of
 the regimine
 manifestly ac-
 knowledgeeth
 and professeth
 pag. 156, edit. 2

viii

vnto the Pelagians^u. That I may at length put an end to this discourse, I wil say but this one thing: either you must forge a new Creed, and, after that forme of baptisme, I Baptize thee in the name of the Father, and of the Sonne and of the Holy Ghost, adde this, that thou must partake of the kingdome of heauen; or, if yee doe beleue that there is but one baptisme of persons of yeares and of infants, yee must hold that infants also are baptized for remission of sinne, as well as others. But this cannot be without the spirit in an infant (then, at least, if not before) communicated to apply the blood of Christ vnto him, as the same Father, against the Luciferians*, expressely teacheth. Sinnes are remitted to none, without the Holy Ghost. And a little before, thus: How can that soule be purged from old sinnes that hath not the holy spirit? And againe, in the same Tract; It is not water that washeth the soule, but the water it selfe is first sanctified by the spirit; not vnlike to that speech of Moses in another case, The spirit of God moved vpon the waters: whence it is evident that baptisme cannot be without the spirit. To conclude, Christ, saith he, was baptized, and receaued the spirit in Baptisme; not that hee had it not before, for

for he never was without it; but that it might be manifest to vs, that true baptisme is that wherein the Holy Ghost is present. And to this also Caluine giues testimony, in his Institutions^x.

7 Ambrose, speaking of the parts of baptisme, There are, saith hee, in Baptisme, three things, Water, Bloud, and the Spirit. Take away but one of these, and yee destroy the Sacrament. For what is water without the bloud of Christ; or a common element, without any effect of the Sacrament? If any shall say, that this is not cleare for the efficacy of Baptisme at the time of administration; hee shall therein shew to much ignorance in that Fathers Writings, as that the Learned would iustly blame me, if I should take vp more time to demonstrate this vnto him, and gnash their teeth at such an Ignoramus.

8 Lastly, Augustine that great & famous Doctor of the Church is knowne to all to be very frequent in this very Argument. It shall suffice to quote a place or two. There is not, saith he^z, the least doubt to bee made by any man, that then every one of the faithfull is made partaker of the body and bloud of our Lord, when in Baptisme

* Lib. 4. cap. 16. Scilicet 18.

De iis qui instituantur mysteriis, cap. 4. Tris sunt in baptismo, aqua, sanguis, spiritus; si unum horum deuias, non fiat baptismus sacramentum. Quid enim est aqua sine cruce Christi? elementum commune sine quo sacramenti effectus

Serm ad infantis. Nulli est aliquatenus ambigendum, tunc numquam, si delum corporis sanguinis, deum participem fieri, quando in baptismo efficitur membrum Christi.

128

Baptisme he is made a member of christ. If any thinke that by the faithfull, he meanes onely persons of yeares actually beleeuening, let them consulte his Epistle^a to Boniface a deuout Earle, touching the baptizing of Infants; wherein they shall finde that Father to comprehend infants in the number of the faithfull, and that by reason of the Sacrament of faith. Againe b, We say that in infants baptized, although they be not aware of it, the Holy Ghost doth dwell. For so are they without knowledge of his being in them, although he bee in them; as they are, of the reasonable soule; reason being in them, who yet cannot make vse of it) like a little sparke raked vnder ashes, and is not stirred vp but by accesse of yeares. And in the same Epistle, with which I will make an end c, The Holy Ghost is said therefore to dwell in them, because he secretly workes in them, that they may bee his temple; which hee afterwards perfecteth in those that profit and make further proceedings, & persevere in the same. Then which speech what can be laid more plaine and full to my present purpose touching the Holy Ghosts ceazing vpon infants, even in baptism, to prepare them

in

in his owne time to be Temples for himselfe? 129

Such as would extend the efficacy of baptism indifferently to all infants, will be perhaps ready to wrest all these testimonies out of my hand & make vse of them against mee: for as much as all these allegations doe seeme to make for the vniuersall extent of grace to all that are baptized, without restraining it to the Elect as I doe.

It is true the Fathers except none, yet this proues not that therefore they held that none are exempted by God: nay they often declare the contrary. They, considering the charge which Christ hath laid vpon his ministers to deny baptism to none to whom belongs the kingdome of God, and not taking vpon them to pry into Gods secrets to know who they be that belong to his election; and who, not: as they baptize all, so they pronounce of each one, that his sinnes are remitted, and the spirit is giuen him in baptism: yet withall, confining the donation of these gifts only to such as haue indeed interest in the kingdome; although they

R

they

^a Epist. 57. ad Bonifacium, Di-
cimus in bap-
tismo parvulis,
quomodo ne-
sciunt, habere
spiritum sanctum.
Sic enim cum
nesciunt quam-
vis sit in eis,
quomodo nesciunt
esse in eis.
tem, cum in his
ratio quodam
modo possunt
veluti quedam
scintilla sopita
esse excitanda
etiam accessu.
^b Habitaré au-
tem id est in
t. libris dicitur,
quia occultè in
eis agit, ut sint
templum eius,
id est in proficien-
tibus & proficien-
do perseve-
rantibus profi-
ciunt.

130 they take not vpon them to declare who they be in particular that haue no share therein. Now, that notwithstanding their indefinite and illimited speeches, touching the efficacy of Baptisme they did holde and declare that all are not indeed partakers of the grace of baptisme, shall appeare by one or two of them, which I thinke is enough to declare the iudgement of the rest that were found among them.

Not to repeat what I formerly vrged out of *Chrysostome*, to shew that he was not of opinion that all, without exception, did certainly receiue grace in baptisme, although they did not actually resist it when they were baptized: I will mention only one passage out of *Hierome*, and another out of *Augustine* concerning this point.

S^t Hierome, if it be not falsely fathered on him, writing on *Galath. 3. 4.* As many of you as haue bene baptized into Christ haue put on Christ, hath these words; *If they who haue bin*

*In Gal. 3.
si igitur qui in
Christo baptiza-
ti sunt Christum
induerunt;
manifestum
est eos qui non
sunt induti
Christum, non
fuisse baptizatos
in Christo. Ad
eos enim qui fi-
deles & baptis-
ma Christi con-
secuti putaban-
tur dictum est:
Induite vestimen-
tum Iesum
Christum (Rom.
13.) Si quis hoc
corporeum &
quod oculus car-
nis aspicitur, a-
qua tantum ac-
cepit lavacrum,
non est indutus dominum Iesum Christum Nam & Simon ille de discipulis Apost: acceperat Lava-
crum aque: utrum quia sanctum spiritum non habebat, indutus non erat Christum. Et Hæretici,
vel Hypocrite, & si qui sordide viuunt, videntur quidem accipere baptismum, sed nescio an Chri-
stum habeant indumentum. Itaque consideremus ne forte & in nobis aliquis deprehendatur, qui
ex eo quod Christi non habet indumentum, arguatur non baptizatus in Christo.*

baptized

baptized into Christ, haue put on Christ, it is ma-
nifest that they who haue not put on Christ were
not baptized into Christ. For vnto such as were
thought to be faithfull, and to haue attained the
baptisme of Christ, it is elsewhere said, put ye on
the Lord Iesus Christ. If any hath receiued only
that which is corporall and visible, viz: the Lauer
of water, he hath not put on Iesus Christ. For euen
Simon magus receiued the externall washing, yet
because he had not the Holy Ghost, therefore he did
not put on Christ. And so *Hereticks Hypocrites*, &
wicked liuers seeme indeed to receiue baptisme, but
I know not that they haue put on Christ as a gar-
ment. Therefore let vs lay this to heart, least any
man be found among vs that being not clothed
with Christ, should proue not to haue bene bapti-
zed into Christ.

Some perhaps may snatch at this testimo-
ny and say that *S^t Hierome* speaks here of
such as are of yeares that doe obicemponere,
make resistance to grace; and not of infants
of which the question is: & if he did speake
of infants, yet here is not a word of election,
as the reason why some doe receiue that
which others goe without. To these two

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cauills I must make answer in order. First I deny that he speakes only of persons of yeares, for from the generall obseruation, that, *there be some who were not indeed baptized into Christ*, he makes application in particular to himselfe and others, most of which were baptized in infancy, (though some of yeares were daily added) and euen them would he haue to consider seriously whether it were not thus with themselves, although baptized in infancy. Nor doth he make *reluctation* in Simon Magus to be the reason why he was not baptized into Christ; but *his not hauing of the spirit*: and this is as much in effect, as if he had said, he was not baptized into Christ, because he was not in the number of Gods sonnes by election: for the scripture assignes this as the reason why some doe partake of the spirit; *because they are sonnes*. The rule of opposition therefore, must needs make the contrary true: no son no spirit: *no spirit, none of Christs*. Wherefore, secondly, I say, that in effect he restraines the grace of baptism only to the *elect*; and for this reason, that they be *elect*. For if Simon could

e Gal. 4. 6.

f Rom. 8. 9.

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could not be baptized into Christ, for want of the spirit: it is true that he could not be baptized into Christ, because not elected: for if he had beene a *sonne* by election, hee could not haue missed of the spirit, as is clear both in *Galath. 4. 6.* and in *Rom. 8. 14.* Now, forasmuch as the Holy scriptures doe so clearly teach that none partake of the spirit vnto sanctification and saluation, but only the elect, (as by and by we shall, by occasion, see confessed also by *Lombard* himselfe;) it were too great a wrong to so worthy a Father as *S^t Hierome* was, to interpret his speech vttered according to scripture, as hauing in it a meaning contrary to the Scripture, to bolster vp a tottering error of some that drew it immediatly from *Bellarmino* and the rest of that crew.

What need many words. If *Hierome* be not thought cleare enough, then see my other witness, *S^t Augustine*, who, if *Lombard* abuse him not, I am sure, will put all out of doubt. *The sacraments*, saith he, *doe effect or worke that which they signify, only in the elect.* I willingly admit that *Lombard* seekes to giue an answer

g Sacramenta in solis electis efficiunt quod significant, ita Lombard: 4. sent. dist. 4. in 4.

134 to him; but such, as rather stablisheth then opposeth our present position. See what hee writes.

Peter Lombard takes vpon him through-
out his fourth distinction of his fourth booke, to shew the efficacy of baptisme. He begins with infants, & as his owne opinion affirms first, that they all obtaine remission of sinne in baptisme. Then he alleadgeth the opinion of others that seemed to thwart his, Some, saith he, thinke that some infants notwithstanding baptisme may perish, grounding themselves vpon that of Augustine, the sacraments doe effect that which they represent, only in the elect. But to euade this, he saith, that they want vnderstanding in S. Austin who doe not so interpret him, as that the Sacraments doe not procure remission of sinne vnto saluation, but only vnto the elect. In which answer of Lombard to the allegation of the aduersarie parties out of Augustine, wee may behold these three particulars. 1 A distinction betweene that remission of sinne which is indifferently sealed vnto all in baptisme, and that grace which is necessary for them to obtaine in it, that are vndoubtedly saved by it.

In primis. Sacramentum & rem simul suscipiant omnes parvuli, qui in baptismo ab originali mandantur peccato: quamvis quidam dissimulantur illis qui periturus sunt parvulus in baptismo dimittit peccata, inmittit illi verbo Augustini (Sacramenta in solis electis efficiunt quod figurant. Non intelligentes ibid. ita esse accipiendum, quia cum in alijs efficiunt sacramenta remissionem, non hoc eis faciunt ad salutem, sed solis electis.

it. 2 A confession that this last to witt, grace vnto saluation, is peculiar only vnto the elect. 135

3 A concession that all they doe receiue in baptisme what is represented thereby in the outward signe. I willingly acknowledge that his owne opinion is, that in some sense, all infants doe receiue remission of sinne in baptisme; but yet, in such a sense, as doth not suffice for their saluation, if they be not of the number of the Elect, as his owne words doe expressely manifest in the place alleadged, which restraint of his is full the same with that I hold *.

And thus out of the first Father of the Popish schoolemen that euer reduced the body of Diuinity into a method out of the Fathers, you haue a confession that S. Augustine was

nato ad maiorem gloriam offerre plenius passionem suam & precipue cum se obulit pro genere humano ad hoc ut impleteretur predestinatio divina: And this he saith is a meritorious cause of the inequality of grace giuen in baptisme. And a little before ibid., he assigned election to greater glory, to be the cause why some receiue greater grace; so he vrgeth it out of Scotus, which shewes clearly that the founder Schoolemen did euer take it for granted that the efficacy of baptisme was extended only to the elect. * S. Aug. de Pec. Mer. & remis. ad Marcellinum lib. 2. cap. 27. Sicut generatio carnis peccati per unum Adam in condemnationem trahit omnes qui eo modo generantur, sic generatio spiritus gratia per unum Iesum Christum ad iustificationem vite aternam ducit omnes qui eo modo predestinati regenerantur. Sacramentum autem baptismi profecto sacramentum regenerationis est. And the same S. Augustine De bono perseverantia. cap. 11. Proinde sicut Apostolus ait, non volentis neque currentis, sed miserentis est Deus: qui & parvulis quibus vult, etiam non volentibus neque currentibus subuenit, quos ante constitutionem mundi elegit in Christo, daturum etiam gratiam gratia, &c.

* Gab. Biel in 4 Sen. dist. 4. 42. concl. 7. assigning some causes why some receiue more grace in baptisme then others doe, among the rest he puts down this for one. cum Christus communiter penitur nolle omnia que Deo scientia visionis, per consequens novus ecclesios omnes, & ad quem gradum glorie sint electi. Potuit ergo pro prest.

clearly

136 clearly of this iudgement, that *only the elect* doe receive the *spirit*, & grace in *baptisme*; which therefore we haue reason to beleue to be also the iudgment of all the Fathers that liued in his age or before him; vnlesse we will make him a priuate opinionist that dissenteth from the rest, which were a miserable shift, with palpable iniury offered to so eminent a Lamp in Gods Church, who hath on his side *Chrysostome* & *Hierome*, that for substance speake as much as he doth; which is enough to acquit him of the staine of a priuate opinion, and sufficient to stop the mouthes of all gainfayers, that would faine shake out this arrow short out of his bow into the sides of that error touching the *equall efficacy* of baptism vpon all that are partakers of the outward Element; an absurdity not hatcht in the Church by the spirit of error, till after *Peter Lombard* was dead & rotten.

It may not be denied that the Fathers in many passages speak not so distinctly & cautiously, as the grosse mistakes of after ages would haue required; yet; their excessive speeches

speeches and flowres of Rhetorique must not be so farre vrged, as to weaken their authority in what they tooke vpon them to speake positiuely, properly, and determinatiuely, according to the Scriptures. When no Aduersary as yet appeared to abuse their speeches to a wrong sense; they spake more securely and freely, not giuing such exact bounds to their words, as otherwise they would haue done. If they found any that would presume vpon saluation, because they had beene outwardly baptized; whether they were Hereticks, Hypocrites, or lewd liuers, *Chrysostome* and *Hierome* (as we haue seene) begin then to restrain the sauing grace of Baptisme only to such as beleue and liue as they ought. And if any thinke that *Election* makes no difference betweene man and man, but that such as are not elected, as well as the elect, may bee partakers of *Baptismal grace* equally; *S. Austin* will take off that opinion with protestation, that the *Sacraments* doe not effect what they signifie, but only vpon the elect: and this, *Lombard* himselfe will confesse to bee true, of the efficacy

1 The Helvetian confession, cap. 20 runs thus: ^a To be baptized in the name of Christ, is to be inrolled, initiated, and receaved into the covenant and family, and so into the inheritance of the sonnes of God: yea to be euen now called by the name of God, that is, to be called a sonne of God, to bee purged from the filth of sinne, and to bee endowed with the manifold grace of God, vnto a new and innocent life. And a little after: ^b for we are inwardly regenerated, purified, and renewed by God through the Holy Ghost. And for a close of that Chapter, they adde; ^c Wee condemne the Anabaptists, who deny young infants borne of faithfull parents to be admitted vnto baptism. For according to the doctrine of the Gospell, theirs is the kingdome of God, and they are within the covenant of God: why therefore should not the signe of the covenant of God be giuen vnto them? Why should they not bee initiated by holy baptism, that are Gods peculiar, and within his Church?

2 The confession of Scotland. ^a We doe certaintly beleue that by baptism wee are ingrafted into Jesus Christ, and made partakers of his right-

^a Baptizari in nomine Christi, est scribi, initiari, & recipi in sedis atque familiarum, adeque hereditatem filio. ^b non Dei, immo iam nuncu. ^c pari nomine Dei id est, appellari filium Dei purgari item a foribus peccatorum, & donari gratia Dei gratia, ad vitam nouam & innocentem.

^b Nam intus regeneramur, purificamur & renouamur a Deo per spiritum sanctum &c.

^c Damnum Anabaptistarum qui negant baptizandos esse infantulos recens natos & fidelibus. Nam iuxta doctrinam Evangelicam, horum est regnum Dei, & sunt in fide.

Deo. ^a ut in daretur eis signum fidei Dei? Cur non per sanctum baptismum initiarentur, qui sunt generati & in fide? ^b Certe credimus per baptismum nos in Christo & in filiis eius, & in quam unita nostra peccata teguntur & remittuntur participes fieri.

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teoujneste whereby all our sinnes are done away.

3 The Belgicke confession. art. 34. thus speakes. ^a Therefore did the Lord command all of his to be baptized with pure water, in the name of the Father, the Sonne, and the Holy Ghost; that he might signifie that the blood of Christ by the Holy Ghost doth performe inwardly in the soule, that which the water doth effect outwardly vpon our bodies. And that they vnderstand this of Infants also, they afterward expresse theselues, by declaring against the Anabaptists, that even infants partake of Christ in baptism, pro modulo suo, according to their capacity, as well as others: saying, ^b certainly Christ shed his blood that hee might no lesse wash infants of faithfull parents, then those of yeares; and therefore it is requisite they should also receaue the signe or Sacrament of that thing which Christ for their sakes accomplished.

4 The confession of France, which is also the confession of Geneva, professeth this; ^a We acknowledge only two Sacraments common to the whole church, the former whereof is Baptisme, gi-

^a SVOS igitur OMNES iussit Dominus in nomine Patris filii, & spiritus sancti pura aqua baptizari, & signum fieret sanguinem Christi per spiritum sanctum id est, in prelo & effundere interne in animam, quod aqua externe operatur in corporibus.

^b Re vera Christus non minus sanguinem suum effudit ut fideles infantes, quam ut adultos ablueret: ideoque signum seu sacramentum rei, quam Christus eorum causa est operatus, illos recipere conuenit.

^c Agnoscimus duo tantum sacramenta toti Ecclesie communia, quorum prius est baptismus, nobis significande nostre adoptionis datus.

tus quoniam in eo inferimus Christi corpori, ut eius sanguine abluti, simul etiam ipsius spiritui ad vitæ sanctimoniam renouamur. Art. 35.

142 ven vnto vs to witnesse our adoption, because in it we are ingrafted into the body of Christ, that being washed with his blood wee might also be renewed by his spirit vnto holinesse of life. Againe in the 37. Art.ⁿ We beleue, as is aforesaid, that as well in the Lords supper, as in baptism, God doth bestow vpon vs in very deed; that is to say, truly, and effectually whatsoeuer bee therein sacramentally doth represent vnto vs: and therefore with the signes we ioyne the true possession and fruition of that thing which is therein offered to vs. And in Art. 38 thus i.

5 The Argentine confession, cap. 17. thus determineth; ^k Touching Baptisme we confesse that which the scripture every where affirmeth of it: that, thereby wee are buried into the death of Christ, knit together in one body, we put on Christ, it is the laver of Regeneration to wash away our sins, and to saue vs, Rom. 6 3. 1. Cor. 12. Gal. 3. Tit. 3. Aet. 22. 1. Pet. 3.

6 The Augustane confession. art. 9.¹ teach.

^h Credimus, sicut antea dictum est, iam in cona quam in baptismo, dum nobis re ipsa (s) vere & efficaciter donare, quicquid ibi facit, merito: licet figurat; ac proinde cum signa conuersionis veram possessionem ac fruitionem eius rei, que ibi nobis offertur.

ⁱ Dicimus itaque, elementum aque, quantum vis caducum; nobis nihilominus vere testificari interiorem animi nostri liberationem in sanguine Iesu Christi per sancti spiritus efficaciam. Rom. 6. 3. Ephes. 5. 26.

^h De Baptismo itaque, confitemur, id quod passim scriptura de illo predicat, eo sepeliri nos in mortem Christi, coagmentari in unum corpus, Christum induere, lavacrum regenerationis, peccata ablueri, nos saluare, Rom. 6. 3. 1. Cor. 12. Gal. 3. Tit. 3. Aet. 22. 1. Pet. 3. ⁱ Docet quod infantes per baptismum Deo commendati, recipiantur in gratiam Dei, & fiant filij Dei, sicut Christus testatur, Mat. 18. non est voluntas patris vestri qui est in caelis, ut pereat unus ex parvulis istis.

etb

eth that infants being by baptism commended vnto God, are receaved into the fauour of God, and made his sonnes as Christ testifieth: Math. 18. saying, it is not the will of your father which is in heaven that one of these little ones should perish.

7 The Saxon confession cap. 14 thus. ^m We retaine the baptism of infants also, because it is most certaine that the promise of grace belongs even to infants &c. nor doe we iudge this a meere idle ceremony, but that then they are truly receaved by God, and sanctified.

8 The confession of Wirtemberg, cap. de Bapt: to the same effect: ⁿ We teach, that he that is baptized in the name of the Father, of the Sonne, and of the Holy Ghost is anointed with a spiritual chrysm: that is, he is made a member of Christ, and endowed with the Holy Ghost.

9 To all these we may adde the pious and orthodox confession of the Palatine, extant in the same Harmony of confessions; ^o Touching

quia in hoc credere, ut iam dictum, etiam ipsi una includuntur, cum in articulos antike nostre & catholice fidei baptizantur, sicut in his ipsis educari & institui debent, etiam evientis mortis demini nostri Iesu Christi, omniumque eius bonorum que illic morte sua acquisivit, una participes fieri: idque hoc modo, quod quemadmodum externum sigillum, sacro sanctum sacramentum, nempe elementarem aquam a ministro vel bidivini, extrinsecus in corpore recipiunt, ita quoque simul a Christo ipso, effuso illius sanguine, in animabus suis, hoc est interne baptizantur, & per spiritum sanctum de integro, cum in novitas creaturas regenerantur.

the

^m Retinemus et infantium baptismum, quia certissimum est promissionem gratie etiam ad infantes pertinere &c. me iudicamus hunc morem tantum ostensam ceremoniam esse, sed vere iure a deo recipi & sanctificari infantem.

ⁿ Docemus eum qui baptizatur in nomine Patris, filij, & spiritus sancti, ungi spirituali chrysmate; hoc est fieri membrum Christi, & donari spiritu sancto &c.

^o De virtute & efficacia sacri baptismi credo & confiteor, liberos nostros,

144 the force and efficacy of holy baptisme, I beleue & confesse that our children (forasmuch as they also are included together with vs in the covenant before spoken of) when they are baptized into the Articles of the ancient and catholike faith (as in them also they ought to bee trained vp and instructed) are made partakers as well as we of the bloody death of our Lord Iesus Christ, and of all other good things which in that his death he hath procured: and that in this manner; viz: that as they receive the outward seale, to wit the holy Sacrament, the elementary water from the Minister of the word externally in the body; so also together & at once by Christ they are washed with his blood in their soules; that is to say, they are internally baptized, and are regenerated a new as new creatures by the Holy Ghost.

But some may obiekt that, this last is not the Confession of the Church of the Palatinate, but only of Frederick the third, the Palgrave of Rhene: To which I answer, 1. By confessing it to bee true that it was indeed the Confession of that religious Prince; yet such as was approued of by that whole Church, as appears by the inserting of it among

among the publique Confessions of the Churches, nor is there any other confession of that Church to be found in the Harmony of Confessions, but only this; by which it is evident that the whole Church of the Palatinate, considering how full this confession was, & how exactly according with their publique catechisme, thought it needlesse to draw any other publique body of confession, but rather to rest in this so well performed to their hands. 2 I say that it doth fully agree to the established doctrine of that Church set forth in their publique catechisme. For in the 69 *Quest* of that Catech: this is demanded; *p* By what ground art thou admonished and confirmed that in thy baptisme thou art made a partaker of that one and only sacrifice of Christ? The answer to it is this. *B*ecause Christ enioyned that outward lauer of water, with this promise annexed to it, that I should be no lesse certaine that I am washed by his blood and spirit from all the filth of my soule, that is from all sins, that I am externally washed with water, whereby the staines of the body are wont to be purged away.

To which I may further adde, that lear-

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p Quia varione in baptismo admoneris & confirmaris, te vnicuique illius sacrificii Christi participem esse
q Quod Christus externum aquae lustrum mandauit, addita hac promissione, me non minus certo iussus sanguine & spiritu a foribus anime: hoc est, sub omnibus peccatis meis lauauit, quam aqua extrinsecus ablutus sum, qua sordes corporis expurgari solem.

ned Pareus, in his larger explication of that catechisme, how euer he require faith in the receiuer that will haue sensible possession & benefit of the graces of that Sacrament; yet in his commentary vpon the 74 Question of the same, vndertaking to proue against the Anabaptists the lawfulnessse of baptizing of infants, the second argument which hee there vseth is this; ** that remission of sinnes by the bloud of Christ, and the Holy Ghost the worker of faith, is promised to infants; as well as to those of yeares, and that therefore infants ought to be baptized Againe,* in his answer to the second obiection of the Anabaptists by which they would proue that infants ought not to be admitted vnto baptism; namely, *because they beleue not.* he thus saith; *b they haue faith, although not actuall; yet, potentiall, and by inclination; or at least the holy Ghost himselfe supplieth the roome of it, and so sufficeth for their baptism: For he that hath receiued the holy Ghost*

** Ad infantes ecclesie pertinet beneficium remissionis peccatorum & regenerationis (b. e.) infantibus & que ac adultis remissio peccatorum per sanguinem Christi & spiritus sanctus fidei effectus promittitur; ergo infantes Christi morum debent baptizari. b Infantes enim credunt suo modo, promodo etati quia habent inclinationem ad credendum.*

Fides in infantibus potentia & inclinatione, licet non actu, vt in adultis. And a little after. Habeat etiam infans spiritum sanctum, & ab eo regeneratur pro modo etatis sue, sicut Ioan. baptista in pueris fuit spiritu sancto cum adhuc esset in utero matris: & Ieremie, cum nondum prodisset ex utero, sanctificauit e. Si infantes habent spiritum sanctum, certe operatur in eis regenerationem, bonas inclinationes, novos motus, & alia que ad salutem eis sunt necessaria: vel certe hec omnia ipse quasi supplet, & ad baptismum eis sufficit, iuxta d. Elum Petri, quia post credere ab aqua eos, qui spiritum sanctum acceperunt, sicut & nos, Act. 10.

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ought not to be excluded from baptism; according to that of the Apostle in Act. 10. 47. which that Author applies to this very purpose.

Thus haue we the Confessions of nine seuerall Churches of cheefest note beyond the seas, professing and publishing as much as those eight Fathers of old, and as our owne Church at home, touching the efficacy of Baptisme of elect infants; or, if you will, indefinitely of all infants supposed to be truly and indeed within the election and covenant of grace.

Some, haply, will be meddling here againe, and say that all these confessions doe not set such a restraint vpon the efficacy of baptism, as our present position doth, but extend it indifferently vnto all. But to such I must giue the same answer that I did before, because the obiection is the same and because also it is set vpon the same sandy foundation: viz. that the confessions are indefinite, so as none are excluded from the grace of the sacrament, that are partakers of the outward washing. The forme of expression which the churches vse is indefinite, and it is necessary it should be so, because

148 they speake of baptisme considered in the nature of it when it is applied to those within the couenant, to all which the grace of baptisme is ordinarily giuen: yet well knowing that all are not indeed within the couenant, although borne of parents that are members of the visible Church; they doe not say *vniversally* that *all infants are partakers of the grace of baptisme*; but *indefinitely*, that *infants are partakers of it*. Now, although oft times an indefinite proposition in *materia necessaria*, be equiuallent to an vniversall: yet it is not alwaies so, (as, hath beene formerly shewed) when some circumstance doth occurre that may varie the condition of the partie to whom it is applied. As for example, to say that persons so & so educated in their youth, doe proue wise and able men for such or such an employment, makes the proposition to be taken as *generally* true, by reason of the sufficiency of the meanes of their education: yet because there may be, and oft is, some inward impediment or incapacity in some particulars, that proposition is by no wise men beleued to be meant as, *vniversally*

fally true of all that are vnder the same helpes and meanes. Yea some propositions that are *vniversally* propounded, haue yet their limitations implied which are discerned by all rationall men that either heare or read them: as for instance; *ye are all the children of God by faith in Christ Iesus* saith the Apostle, *Gal. 3. 26.* yet who can be so charitable as to thinke that there was not so much as one Hypocrite in all the Church of *Galatia*: doth not the same Apostle say elsewhere, that *all men* 12 The 3. 2. *haue not faith*: and againe, *they are not all Israel which are of Israel*: What then? Why, this. The Apostle looking vpon the powerfull meanes of begetting the Galathians vnto God, *viz. the word and Sacraments*; and considering their outward submission and conformity thereunto, he professeth of them in the Lump, *ye are all the Children of God, &c.* Howbeit no man will take him otherwite then this, *ye are all his children if yee bee indeed inwardly, what yee seeme outwardly to mee, that am willing thus to hope and speake of you.*

In like manner then, must the Churches be vnderstood, if they should deliuer themselves

150 selues in vniverfall termes; for asmuch as all are not partakers of the spirit and, bloud, of Christ, that are partakers of the outward Laver of regeneration, as some of the Fathers haue soundly taught vs, in the former chapter. Because in the sacrament, by virtue of Christs institution, ordinarily, grace is giuen to all that are by election capable of it; and it being knowne to none who they be that are not elected, it is more apt and proper to speake indefinitely, rather then restrictiue, in publique Confessions of Churches, that so all may with more care and reuerence attend the Ordinance of Christ, and expect that in it, which how euer it be not of a certainty vniuersally communicated to all indifferently, yet is not denied to this, or that, or any particular, presented vnto baptism, for ought any mortall man can iudge, or may take liberty to presume of any one in particular, howeuer in the generall he may let it downe for a conclusion of truth, that there are some which goe without it.

If yet I should be further pressed, that at least all the *Lutherans* doe expressly and stily declare

151 declare themselves to beleue that all infants doe certainly receiue the inward grace of baptism, so as to be indeed regenerated in the very instant of the administration? To this I answere, that it is perhaps true of some particular men among them, that, as all men who profess themselves stiffe followers of such or such a master, doe vsually in tract of time and through heat of disputation, goe further then their master, or then those more moderate men that in former times did adde here vnto him, as they now doe; so these (who therefore, for some errors which they vniustly father vpon that Worthy, are termed *pseudo Lutherans*) going further then euer *Luther* did, may take vpon them the defence of this error, which yet may iustly passe as a priuate fancy of their owne, and no true issue of his that they seeme so much to glory in; at least no publique definition of any of those Churches, which are at this day (through the violence of some particular men in them) nicknamed *Lutherans*. Sure I am, and so also may all others be that will take the paines to peruse their confessions, that

* D. Fran. White makes it the constant tenent of all those whom the quartrells of the world terme Calvinists, to receive the efficacy of baptism only to the elect. In his answer to 1587 pag. 175 touching the efficacy of bap. of which more afterwards.

that no such thing can be necessarily proued thence: but that the contrary thereunto may as probably be defended, as that which some would deduct from those publique Instruments and declarations of their faith generally agreed vpon amongst them all. And how the rest; to wit, the *French, Genevean, Heluetian, Netherland, and Palatinate Churches* * are to be vnderstood in their Confessions, let the most learned and iudicious amongst them declare vnto vs in their publique writings, which is the next thing that I am to shew.

CAP. 7.

The iudgment of Forraine Diuines.

I Shall not need to be long in this, because I haue in great part shewed the iudgment of *Caluin, Peter Martir, Zanchius, Junius, Bucer, Beza, Marlorat, Daneus, and Chameir*; so farre as they haue opened or cleared any of those places of scripture before alledged in my fourth chapter, for the prooffe of my position by Diuine testi-

testimonies of holy Writ. Notwithstanding, for my words sake, I must doe something, & set downe here also a breefe of their opinions concerning this matter, who are of most eminent note in the Church, that it may bee yet more manifest that I haue not set abroad any new doctrine of mine own. My purpose is not to be curious in marshalling the seuerall Authors which now I am to produce; but rather to ranke them so as I may soonest haue done.

I haue euery where in my Treatise made vse of *calvine*, so as I haue not much more to allege out of him then that which I haue alleged before. Howbeit, because he is one of the principall moderne Writers that I build vpon, as being very cleare for this opinion, and of best reckoning with those that oppose me herein, I will here also produce him againe, and lay nearer together all such passages of his, as are more scatteringly dispersed, in my former chapters, vpon the occasions there offered vnto me. And because I may bee thought to mistake his meaning, I will together and at once shew you how

V

that

154 that renowned and inuincible *Chameir* doth also vnderstand *calvines* writings touching this point: and so I shall dispatch both *Calvin* and *Chameir* with one and the same labour.

Chameir, dealing against the *Pontificians*, especially against *Bellarmino*, touching the efficacy of the *Sacraments* of the *New Testament*, doth disclaime that position that, *Sacraments* are without all efficacy; and complaines of it as a wrong done to all sound Protestants, (who every where hee calls by the name of *Catholiques*, which title the *Papists* vnjustly attribute, and appropriate vnto themselves) that they are charged with such an error: For, saith hee, ^a *The Catholiques teach that in receiving of the Sacraments, grace is wrought in the faithfull, and that the Sacraments are to bee held efficacious to the ends for which they were ordained. Nor doe they vnwillingly beere that from Greg: de Valentia, viz: it ought not to be doubted but that in some manner, what ever that be, the Sacraments are causes conferrring grace. For in very deed the words of Calvin are these; God doth truly performe what euer he promiseth and representeth in the outward signes; nor doe the outward signes*

Omniel Chameir tom 4.
Docent ergo Catholici in Sacramentorum perceptione effici gratiam in fidelibus: atq; habet hoc sacramentum dicenda efficaciam. Negationi audiunt a Greg: de Valentia. Dubitari non debet, quin per aliquem tandem modum, quicunque ille sit, Sacramenta omnino sine causa conferentes gratiam. Et sine Calvini verba hec sunt; praeferuntur verè Deus quicquid signis promittit, ac figurat: nec effectui suo carent signa, verus & fidelis probetur eorum Author. See Calvin lib 4. Institut. cap. 14. Sect 17.

signes want their effect, that Hee who is their Author might proue himselfe true and faithfull of his word. Then *Chameir*, goes on to explicate how and in what manner they worke grace, not as the principall cause, but only instrumentall; and that not physical, but morall. The same in effect he speaks againe in the same Booke, cap. 3. par. 10. ^b Verily both *Calvine*, and all *Catholiques* acknowledge an efficacy of Baptisme.

But here some will bee ready to object. What need all this? Who denies this? All the Question is, what efficacy doth he, & *Calvine* meane? Answ: Let *Chameir* himselfe explicate their meaning in his owne words. They are these. ^c *The doctrine of vs Catholiques is less rigorously set out* (then that of the *Papists*) *but more solid: There be two parts of mans restauration vnto salvation, Iustification and Sanctification: both of which hee briefly explicateth, then, concludeth, d Vnto both these parts the Sacrament of Baptisme is applied, to wit to represent, and to effect them.* This he makes good out of *Calvines catechisme*, which is the publicely authorized *Chatechisme* of *Geneva* and the *Church of France*. Thus runnes the *Catechisme*

Calvine.
^b Sane tum Calvinus tum omnes Catholici baptismi efficaciam agnoscunt.
^c Lib. 5. de Sacram. cap. 4 par. 8. Nos ita sententia minus est verbis ampullata, sed longe simplicior & solidior. Restauratio nis humane duas esse partes incertum dum excipitur salus peccatoris: Iustificationem & sanctificationem.
^d Ibid. par. 9. Vnde huius parti adhibuit effectum sacramentum baptismum, scilicet significandae & efficiendae.

chisme. What is the meaning of Baptisme? Anſ. It hath in it two parts: for therein both remiſſion of finnes; and alſo ſpirituall regeneration is repreſented. And a little after thus the Catechiſme explains the former word representation, *I iudge it to be ſo a figure, that the truth of the thing figured is alſo annexed to it.* For God doth not frustrate our expectation when hee promiſeth vs his gifts; and therefore it is certaine that both remiſſion of finnes, and regeneration is loth offered to vs, and alſo receaued by vs in Baptiſme. Thus far the Catechiſme of calvine, which doth fully agree to all thoſe paſſages of his formerly cited; if not only I, but that Reuerend Chaire hee not miſtaken in conſtruing of his words.

There is no queſtion, ſay ſome, but that you are both out, if you ſay Calvine meant this, of the efficacy of Baptiſme before faith. For Calvine even in that very Chapter ſo often before quoted, ſaith expreſly; *There is no more to be required in the baptiſme of infants in reſpect of preſent efficacy, than this, that the covenant of God made with them ſhould be ratified & confirmed; the reſt that is ſignified in that Sacrament, ſhall*

Queſt. baptiſmi ſignificatio? Baſil. ſubſcribitur: ubi remiſſio peccatorum, & in le ſpirituus regenerationis figuratur. Sic figuram eſſe ſentio v. ſ. mul. annexa ſi ventis. Neg. enim tua nobis dona pollicendo nos Deus ſuſtratur, proinde & peccatorum veniam, & vite novitatem offerri in baptiſmo, & recipi a nobis certum eſt.

Inſtit. lib. 4. cap. 16. ſect. 21. Quare nihil plus in pedib. baptiſmi preſentis efficacy requirendum eſt quam ut ſedis cum illis a Domino periculum abſint, & ſancti. Reliqua eſt ſacramenti ſignificatio, quod tempore Deus ſpe & providetur, peccata quoque ſunt.

ſhall follow after, in Gods good time. To which I anſwere, that this is as much as I contend for, viz: ſo much efficacy as may for the preſent confirme an elect infant in Gods covenant. But this confirmation is not, in Calvines iudgement, the bare reception of the outward ſigne, but a conſerring of the inward earneſt of the ſpirit to aſſure the thereby of after grace and glory. For ſo himſelf ſpeaketh in the 15. chap. and 12. Section of the ſame booke. The Apoſtle, ſaith hee, hauing ſhewed that we are accepted of God through Chriſt, hee ſubioynes, *That they all who are clothed with the righteouſneſſe of Chriſt, are alſo regenerated by his ſpirit, and the earneſt hercof we haue in our baptiſme.* There is then a confirmation by an earneſt, and this earneſt is part of the whole benefit promiſed, and by him aſſigned in expreſſe termes to bee the Spirit: yea look but into the very laſt words of the next Section immediatly preceding the Section now quoted, and you ſhall finde him there affirming; *That we are baptized vnto the mortification of our fleſh, which mortification is begun in vs from our very baptiſme, we daily goe forward*

Subiungit, eos omnes qui iuſtitia Chriſti induuntur, ſimul ſpiritu regenerari, & huius regenerationis nos ex. hunc habere in baptiſmo. Baptizemur in mortificationem carnis noſtræ, que à baptiſmo in nobis incipit, quam quotidie perfequitur; perfequitur autem quum ex hac vita migrandum ad Dominum. Sect. 11.

158 *ward in it, and it shall be perfected in vs when wee depart hence vnto the Lord.* Loe here, what Calvine meanes by confirming and ratifying the covenant vnto an elect infant; and what it is that is to bee expected to follow after in Gods good time, even the breaking out, growth and perfection of that grace, which was begun euen from his baptism wherein he receaues the spirit as the earnest penny & Author of the same.

But Calvine directly affirmeth, that, *Till by faith we lay hold vpon the promise sealed in baptism, our baptism is not worth a rush vnto vs.* To this I haue sufficiently answered more then once before; and particularly in chap. 4. in confirmation of the major Proposition of my third argument: the summe whereof is briefly this; The Sacrament profits no man of yeares, without faith to apprehend the promise: nor can the elect themselues sensibly perceauethe fruit and comfort of their baptism, in the ordinary course, vntill after they haue obtained actuall faith at their actuall conuersion. Nor doth it follow that they had not the spirit in baptism, because they

h Fatemur ergo baptismum pro eo tempore non profuisse nobis bilum, quando in eo nobis oblata promissio, sine qua baptismus nihil est, negiecta iacebat. In-
fir. lib. 4. ca. 15. Sect. 17.

they were not capable of so much as knowing the same at that time; much lesse, of beleeuing; for so saith the same Author: *1 Al.* though infants in the instant of circumcision were not able to comprehend what that signe meant they were yet truly circumcised vnto the mortification of their corrupt and defiled nature, which after they came to yeares they meditated on. And a little after; infants are baptised vnto future repentance and faith, which graces although they bee not (actuall) formed in them, yet by the secret operation of the spirit the seeds of both doe lye hid in them. Now these two places laid together doe make it evident that, when this Author said that Baptisme profits nothing till the promise be apprehended, his meaning was not that the Spirit of God doth nothing at all at the time of baptism in an elect Infant; but only this, that the party cannot haue any actuall sensible benefit till actuall faith be begotten in him, and the same actuall imployed in the application of those good things which were exhibited and sealed vnto him in his baptism.

But it will be yet further objected, that, admit

1 Et si infantes quo circumciderentur memento, quid sibi velles signum illud, intelligentiam non comprehendebant: vere tamen circumcidebantur in natura sue corruptae ac contaminatae mortificationem quam adultus posita meditantur. Denique, nulli longotio solui potest obiectiones, baptizari in futuram penitentiam & fidem; quae eius nondum in illis formatae sunt, arcanè tamen spiritus operante virtutibus, semè in illis latet. lib. 4. c. 16. sect. 20.

160 admit *Calvine* were of opinion that some infants are endowed with the spirit in their infancy, yet he meant not to ascribe the communication of it to Baptisme; but rather declares himselfe to meane it of grace receaued before Baptisme; as appeares by the instances he giues of *John Baptist*,^m which he contendeth to haue beene sanctified in the wombe by God, who therein gaue vs an experiment of his power to sanctifie others in like manner: now, what is this to the reception of the spirit in Baptisme? To this I answer, first, that his maine scope is to confute the Anabaptists touching their suppoed impossibility of the capacity of regeneration in an infant, for which reason they would not haue him admitted to sacred baptism, as appeares in the beginning of the same Section. Therefore hence I collect that his purpose was to ouerthrow this imaginary bulwarke, by making evident not only a possibility, but (in that particular of *Iohn*) a certainty of regeneration even in the womb, which was sooner then baptism; so as their argument could not hold against Baptisme: for, if an infant bee

^mDocum^{tu}m
præbuit in Iohā
ne baptista quē
in matris utero
sanctificauit,
quid in reliquis
possi. ibid: cap.
16. & c. 17.

ⁿUbi Ratio
quoq; summissima
obtexere sibi
videtur, cur
arcedi sint à
baptismo pueri,
dum causantur
non esse per etia-
tem aditus ido-
neos q; signi-
tum illi: myste-
rium assequun-
tur. Id autem
est spiritualis re-
generationis que
cetera in pri-
mam infantiam
non potest.

capable of the spirit in the womb, much more then in baptism, and therefore he ought to be baptized. Secondly, if his purpose were not thence to inferre that an infant not only may, but doth receiue the spirit in baptism, it were no sufficient answer to their obiection: for they might iustly reply thus; if you intend only a possibility of regeneration of some, before baptism, and not of what is ordinarily conferred in baptism, then it cannot follow hence, that, because in some extraordinary cases some few may be sanctified before baptism, therefore it ought to be drawne into an ordinary practise that infants should be baptized because by your owne confession, that sanctification which some infants partake of, is not by virtue of the efficacy of baptism, but by and from the speciall pleasure of God manifested vpon some few, here & there without this ordinance. Thirdly, I adde that, *Calvine* doth certainly and expressly intend that the first principle of regeneration, to wit the spirit of Christ is ordinarily giuen in baptism: for in the 21 Section

162 of the very same chapter he thus speaketh,
 • Whom God vouchsafeth to elect, if after they
 haue receiued the signe of regeneration, they dye
 before they come to yeares, them he doth renew by
 the power of his spirit, by vs incomprehensible, as
 it seemeth best vnto himselfe. But if it so fall out
 that they liue to yeares of discretion, whereby they
 may be instructed concerning the truth of their
 baptisme, they are then thereby the more prouoked
 to the study of newnesse of life, the pledge and badg
 whereof they then come to learne that they were en-
 dowed with from their very infancy, whereby they
 ought more seriously to meditate vpon the same all
 the daies of their life. And hither is to be referred
 that which Paul teacheth in those two distinct pla-
 ces touching our buriall with Christ by Baptisme,
 (Rom 6 4. Col. 2. 12.) For thereby the Apostle
 meant not to shew that it is necessary for him that
 is to be baptized, to be thus buried with christ,

o Quos electi-
 onis digna-
 tus Dominus,
 si accepto rege-
 nerationis si-
 gno, prius mori-
 tura, eodem
 gentis in do-
 lementis vir-
 tute (ui spiritus
 nobis incorp-
 orantur) aut
 quo modo expe-
 dire sibi ipse
 providet, si gra-
 descere in eter-
 nitatem contingat,
 qua baptis-
 mi veritatem edo-
 scit quatuor,
 hinc magis ad
 rem uario is
 studium a con-
 duntur, eous
 trahere se a pri-
 ma statim in-
 fantia donatos

esse dicent quare in toto uite decursu meditantur, Eodem refectur quod dubius locis Paulus docet, nos Christo per baptismum coniungitur. Nam eo non intelligit, consequitum Christo iam prius cum esse oportere qui baptis-
 mo sit in illud; sed quia baptis-
 mo subest doctrina, simpliciter de-
 clarat; idque tam baptizans, ut ne infans quidem baptismum, prius ex hoc loco pugnaturus sit. In
 hanc notam et Moses et Prophete populum admonebant quid sibi vellet Circumcisio qua tam
 infantes matificabant. Tantumdem valet quod et Galatis scribit, eandem baptizans sacra-
 mentum, Christum in illis. Quomodo? Nempe ut Christo in posterum uiuerent: quia non ante uisissent.
 Et qui inquam in matu grandioribus mysterium intelligent, am signis susceptis consequi debet: paruos
 tamen alio loco ac numero habendas, mox expeditur, &c.

before

beforehand; but, what simply baptisme doth effect
 in and vpon them that are now baptized, that so
 no crackt braines should contend that this doth goe
 before baptisme. After the same manner Moses &
 the Prophets admonished the people what was the
 meaning of circumcision, with which notwithstanding
 their very infants were also signed. This is e-
 quiuallent to that which also the Apostle writeth to
 the Galatians, that when they were baptized,
 they put on Christ. Why speakes he so? Namely, that
 they might now liue vnto Christ, which before that
 time, they had not done. And although in persons
 of ripe age the receiuing of the sacrament ought to
 follow the vnderstanding of the mystery; yet infants
 are to be accounted of another ranck and number,
 as shall be presently declared, &c. By all this
 then it is manifest that Caluines iudgment
 was for the reception of the spirit in Bap-
 tisme, in the ordinary course thereof, not-
 withstanding the instance he giues of the
 Baptist who receiued his first sanctification
 in his mothers womb. His meaning was
 not to shew when an infant receiues the spi-
 rit, as if he vsually receiued it in the womb,
 or out of baptisme; but only to proue a pos-
 sibility

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libility that an infant may receiue the spirit in baptisme notwithstanding his infancy, because hee may partake of it in the very womb.

Well; yet when you haue all done, *Caluine* speaks this in some speciall cases only; as namely in the case of *elect infants dying in infancy*, as the place last cited may declare?

Answer. It is very true that *Caluine* speaks not of all that are outwardly baptized; no more doe I. I reſtraine it to the elect; and ſo doth he*; as is euident in the laſt paſſage, quoted out of him. But yet he is not ſo to be taken, as if he held that, only elect infants who dye in infancy, doe receiue the ſpirit in baptiſme: but that all the elect, whether they liue or dye, doe, ordinarily partake of the ſpirit in that ordinance. Touching elect children that dye in infancy, I am of opinion that, by a ſecret and incomprehenſible worke of the ſpirit, they are actually regenerated ſo as to be made meete to enter into that Holy cittie into which no vncleane thing ſhall euer enter; and this *Caluine* alſo profeſſedly maintaineth. They therefore haue

* Spiritus sanctus quem non omnibus promittit Sacramenta adhibent, sed quem d minus ſeculariter ſuis conferre, et qui Dei gratia ſecum offert, qui dat ſacramentis in nobis locum, qui efficit ut fructificent. *Inſtit. lib. 4. cap. 14. ſect. 17.* Porro infantes qui ſervant diſunt, (ut certe ex ea etate omnino alii qui ſervantur) ante ad minus regenerari minime obſcurum eſt. Nam ſi infantem ſi cor, ut in eum a matris vitioſum aſſervit: ea repurgatos eſſe oportet, antequam in regnum Dei admittantur, quo nihil ingredi ur pollutum aut inquinatum *Inſtit. lib. 4. cap. 16. ſect. 17.*

haue a further worke wrought in them, then, ordinarily others haue: howbeit it was neuer the meaning of that iudicious man to reſtraine all communication of the ſpirit to ſuch as dye in infancy, but only, to extend it to all the elect, and to the elect only. Why elſe ſhould he ſay, that euen. *Q W E E* are baptized vnto mortification of our fleſh, which mortification is begun in vs from our very baptiſme, and *W E E* daily goe forward in it, &c. Why doth he elſe auouch that, *Chriſt was ſanctified from his firſt incarnation, that he might ſanctify his elect of euery age, without any difference.* For as he toke to him our fleſh, in which he perfectly performed perfect & compleat obedience for our ſakes, and in our roomes, for the abolishing of the ſinne of diſobedience committed by vs in the fleſh; ſo he was conceiued of the holy Ghoſt, that being fully endowed with the ſpirit, vpon the aſſumption of our fleſh, he might tranſuſe the ſame holineſſe vnto vs? All which he ſpeakes, not of ſuch as dye in infancy, but of ſuch as liue to ripe yeares alſo. And if he meant not to affirme this to be the ordinary courſe of diuine diſpenſation, in the baptiſme of ſuch as liue to yeares,

9 Inſtit. lib. 4. cap. 15. ſect. 12. of which but a little before. *1. Et ſane ideo a prima infantia ſanctificatio ſui Chriſtus, ut ex etate qualibet ſine diſcrimine electos ſuos in ſeipſo ſanctificaret. Nam quemadmodum ad delendam inobedientie culpam, que in carne noſtra peccata fuerat, cum ipſam carnem ſibi induit, in qua perfectam cauſam videmus ſtra obedientiam preſtare ita ex ſpiritu ſancto conceptus ſuit et eius ſanctitas in aſſumpta carne ad plenum perſuſus, ipſam ad nos tranſfunderet. *Inſtit. lib. 4. cap. 16. ſect. 18.**

166 he could not possibly repell the argument of the Anabaptists who therefore disclaime the baptisme of infants, because they receiue no part of the inward grace signified by the outward signe. For if He should make such an imperfect answere as this; viz: that although elect infants who liue to yeares are not then in any degree partakers of the inward grace, yet such as dye in infancy, doe partake thereof; and therefore, for their sakes at least infants should be baptized, if, I say, he should thus answere, they would hisse at so poore a shift, and reply thus; if you would haue all infants baptized, because some of them may dye and in that regard may need baptisme, for as much as they are to be regenerated in baptisme, to make them fit for heauen: this is a beggerly kind of reasoning: for, by your owne confession, *elect infants, dying before baptisme, cannot perish*, so as there is no necessity for baptizing of all infants for the regenerating of a few thereby, that may happen to dye in infancy; in as much as they would be sanctified, although they should neuer be baptized, and the rest, although bapti-

f. At periculum est, ne is qui e-
grotat, si absq[ue]
baptismo dece-
scrit, regenera-
tionis gratia
priuetur, mini-
me vero ju-
santes nostros,
antequam na-
cantur se adop-
tare in suis
promittunt De-
no, quam le-
nobis in deum
fore promittit,
seminis, nostro
post nos. Hoc
verbo continet
tur eo, um sa-
lus iustis, lib. 4.
c. 15, sect. 20.

baptized, would not by your owne doctrine, be then sanctified at all. Thus haue I largely declared the iudgment of that iudicious & iustly honoured *Caluine*, touching this point: and haue beene more tedious herein, then a iudicious reader will (perhaps) beare with patience: but if any finde fault, my apology is this; they who should haue had more wit and honesty, haue filled the heads of the multitude with this conceit, that, *howeuer I made a great flourish with the name of Caluine, for giuing countenance to my opinion; yet the truth is, caluine deliuered no such thing; but is rather against me, then for me, as they are able to shew, at pleasure, to any man that shall require it.* Now to cleare my selfe of this foule aspersion vniustly cast vpon me, I held my selfe bound by a kinde of necessity thus copiously to set downe *caluines* opinion; and to meet with all objections that could possibly be put vp against me, to weaken the seuerall testimonies I take out of *Caluine* for my defence; to the intent that after all that can be said on both sides, the impartiall reader, how meanly soeuer gifted, may be able to iudge, whether

Caluine

168 Caluine speake with or against me.

What was the conceit of *Chameir* touching the iudgment of all sound Diuines, and particularly of *Caluine*, you haue seene in part already. And becaule *Chameir* is of such eminent note in the Church, and so expressly deliuereth the iudgment of all Protestants; and therein, his owne, concerning the efficacy of baptism vpon elect infants, I will produce a place or two more out of him. He writing of this very point, and stating the controuersy betweene the Papists and vs therein, saith thus; *The question betweene them and vs is not. 1 Whether iustification from all our sinnes be offered and conferred in baptism; for this, neither part denies: nor, 2 whether any sanctification at all be then conferred: for that, both allow: but the punctuall difference is only concerning the quantity and measure of sanctification. The Papists contend that sanctification compleat is then giuen; and this we deny, saying that it is only then begun, and is daily perfected by degrees. Here least any man should dreame of an ambiguity in his speeches, take notice that*

v. Constitutio-
q. consenti in
prius caput de
Iustificatio-
nempe quo ad
culpam; enam-
q. omnium pec-
catorum, quam
in baptismo sig-
nificat id est
efficacia neutra
negant. In altero
videm capite,
hoc saltem
vtrumque
sanctificatione
(i.) nominatim
vite conferri.
Quid igitur
controuersum?
Nimirum huius
sanctificationis
modulum &
mensuram, &c.
de sacram. lib.
5. cap. 4. par.
10.

Chameir in that very chapter had before 169
shewed his meaning to be of that which is
ordinarily communicated in the very in-
stant of the administration of Baptisme. For
thus, He; *The present difference betweene vs and
Papists touching the efficacy of baptism, may be
reduced to two heads; the first touching the present
effect of it; the other, touching that which is fu-
ture. By the present effect, I meane, saith hee,
that which is assigned to be wrought in the very in-
stant of the right administration of baptism: by the
other, that which followes after the celebration
ended. Then he goes on with his discourse
that was but now propounded, to shew that
euen in the moment of Baptisme all Ortho-
dox diuines doe allow of some present effica-
cy of baptism vpon infants, vnto sanctifica-
tion, as more at larg appeares in the Author
himselfe. Yea so resolute is he for the efficacy
of baptism vpon infants, that he feares not
to affirme, that either the or neuer it takes ef-
fect vpon the See his own words. So sure is it
fr vs that we should teach that Baptisme effecteth
nothing vpon infants vntill they come to age; that on
the contrary, we knowe that the effect of Baptisme,*

v. Duo dissenti-
onis capita sunt;
primum, de ef-
fectu presenti,
alterum de fu-
turo. Presen-
tem effectum
dico, qui assign-
andus sit huic
sacramento in
ipso celebrati-
onis legitima-
mento; futu-
rum vero qui
post eam cele-
brationem. ibid.
par. 6.

¶ Etenim tan-
tum abest, ut
d. ceamus nihil
agere baptis-
mum, nisi cum
adoleuerint in-
fantes: ut con-
tra effectum
baptismi, quem
D. us ipse per
se praestet, scia-
mus praecedere
ipsam celebra-
tionem baptismi.
Itaq. aut nun-
quam ullum
futurum, aut
tunc esse reapse
quum celebra-
tum: vere inqu-
remus peccata;
vere adoptione;
sed si moraliter,
de sacr. l. 2.
c. 6. par. 4.

170 which is performed immediatly by God himfelfe, (sometimes) goes before the very celebration of baptisme: therefore wee say that, either then, there is some effect, in truth and indeed, when the Sacrament is administred; or else there will never follow after any at all, that is, then our finnes are truly remitted, and our adoption made sure to vs: but all this, morally, and not by vertue of any inherent force in the outward signes to convey those graces naturally to the receiuer by vertue of the outward act performed in such manner as the vertue that is in a potion conueies it selfe necessarily to the expelling of corrupt humors out of that body into which it is receiued. This *Physicall* efficacy, as they terme it, is a thing which both hee and all sound diuines doe professedly disclaime. To make an end with this Author, He allowes an efficacy, we see, expounds himself to mean only a *morall* efficacy, & this *morall* efficacy he affirms to be found, not in all; yet in all the elect, as he also presently after declar-eth himselfe * *Wee rightly say, saith he, that the effects, of the sacraments are to be expected only from their institution; without which the externall*

x Quid ergo:
nimirum bene-
diximus, effecta
sacramentorum
non aliter ex-
pectanda, quam
ex institutione:
extra quam ex-
terna signorum
administratio
vix nullam ha-
bet. Hoc mo-
do sacramenta ipsa
valent per se
plurimum: deest
autem nulla
aditus pre-
sens fides, ut in
institibus, sal-
tem electis, de-
sacramentis, &c.
p. 40.

admini-

administation of the outward signes bath in it no force at all. But in this respect (viz. of the institution) the sacraments, of themselves, auail very much; that is, although no actuall faith be present to the receiuer, as for example, in infants, at least in those that are elect. Thus much of the iudgment of Caluine and Chameir, the glory of France, and indeed of all Christen- dome. I will be very breefe, in the rest.

Our next witnesse shall be that great and profound diuine, whom Caluine styles a most potent man in the Scriptures, Martin Bucer, who treating of the efficacy of baptisme, plainly a- voucheth that, * *Baptisme saues none of yeares, but beleeuers. Saluation indeed is offered in bap- tisme vnto all, but those of yeares receiue it not, but by faith, and infants, by the secret operation of the holy Ghost, by which they are also sanctified*

y Nec enim ser-
uat Baptisma
adultos nisi cre-
dentes: solus
quidem baptis-
mate offertur
omnibus: reci-
piunt autem il-
lam adulti non
nisi per fidem;
infantes per ar-
canam spiritus
sancti operatio-
nem, qua ad vi-
tam eternam
sanctificantur.
Ex his iam
omnibus locis

clue perspicimus, baptisma commendari nobis, ut instrumentum diuine misericordie, quo deus non sua, sed nostra causa dignatur vti, ut quo electis suis, quibus ipse hac sua destinauit dona, conferat vix suorum ad id ministerio, quod eis prescriptis, peccatorum salutarem penitentiam, certamq; ablutionem & remissionem, moris, sepulcrum purgationem, speram certam resurrectionis, in Christum incorporationem, & inductionem, (1) si licet communem regenerationem, innovationemq; spiritus. Nec minus efficax est horum omnium donorum Dei instrumentum baptisma electis Dei quos eo statuit Dominus regnare, quoniam est vltimum remedium quantumvis efficax ex natura ut dicitur ad conferendam sanitatem corpori, ad suscipiendum hunc effectum maxime parato & accepto indoto. Ex dei enim verbo pendet effectus vniuersi, vti. Imo multo certius, percipiunt electi Dei enumerata Dei beneficia per baptisma, quam corpora humana sanitatem suam per illa, que vo- cantur remedia naturalia. Bucer, De vi & effic. Bapt. in claf. inter scripta anglica,

172 vnto externall life. Then, for a Conclusion of all that he had said & collected from many scriptures cited to this purpose, he thus shuts vp the whole matter. *From all these places we now clearely perceiue baptism to be commended vnto vs as an instrument of diuine mercy, which God vouchsafeth meereley for our sakes to vse, whereby he might conferre vpon his elect, by the ministry of his seruants, all these gifts, sauuing repentance, certaine ablution and purgation of our soules, vndoubted hope of the resurrection, incorporation vnto Christ, putting on of christ, that is the sauuing communion, regeneration, and renewing of the Holy Ghost.* Nor is this instrument of baptism lesse effectuall vnto all these vses in the elect, whom God hath resolved to regenerate, than is any remedy, how effectuall soeuer, by a naturall energy, to giue health to a body that is most capable of such remedy, when it is applied thereunto. For on Gods word the effect of each thing depends. Ye a much more certainly doe the elect of God partake of all the forementioned benefits by baptism, than humane bodies doe receiue health by naturall meanes applied. Thus wee see Bucer to averre the efficacy of Baptisme, not only to

to persons of yeares beleeuing, but to infants also: 173 and this, to be ordinarily in the baptism of the Elect, of all the elect, and only of the elect.

Peter Martin, writing of the very same subiect, and endeauouring to make good the solid doctrine of the Church touching the baptizing of infants, affirmes, that, they are not vncapable of baptism for want of actuall faith, because the spirit, in them supplies the roome of faith; nor are they excluded from present efficacy of that ordinance, because that vnto them, as well as to the rest of the faithfull, the holy Ghost is promised, at that time. His owne words are plaine and full enough: therefore take the paines to read and marke them. *In infants*, saith he, who by reason of their tender yeares cannot beleue the Holy Ghost supplies the roome of faith. Also the effusion of the Holy Ghost is promised in baptism, as the Apostle expressly writes to Titus saying, who saved vs by the laver of regeneration and renewing of the Holy Ghost, which he shed abroad on vs abundantly. Afterwards, in the same chapter, he, taking occasion to debate what efficacy, in particular, infants are partakers of, in their

2. Infantibus autem qui adhuc per statem credere non possunt, spiritus sanctus in eorum cordibus fidei vices gerit. Effusio quoque spiritus sancti promittitur in baptismo, ut in Epist. ad Tit. dixerit scribitur, qui saluos fecit, &c. Loc. Com. claus. cap. 8. sect. 2.

174 baptisme, modestly refuseth to determine it punctually: and thus waueth the point; ^a I hold that it is sufficient that wee acknowledge they shall be saued, for as much as they, by election and predestination, belong to Gods peculiar flock, that they are endowed with the spirit, who is the roote of faith, hope, loue, and all other graces, which spirit afterwards doth manifest and declare himselfe in the sonnes of God, when they come to yeares.

Musculus of Baptisme giues this description: ^b Wee define baptisme to be the sacrament of regeneration, purgation, initiation, sanctification, oblation, and incorporation into Christ our Saviour: For all these are effected in the elect and faithfull by the spirit of Christ, of all which graces baptisme is the sacrament; so as in it this may rightly be said to be done, because truly and spiritually it is effected by the spirit of Christ. If any thinke to obiect against me that Musculus speakes this of the faithfull, and so, vnderstands it not of infants? I answered out of Musculus himselfe; ^c All infants belonging to christ,

^a Iudicio satis est, ut sit: inquit quod si an di sunt eo quod per electionem & predestinationem ad peccatum Dei pertineant; spiritus sanctus profundi, qui radix est fidei, spei, caritatis, & omnium virtutum, quod postea exiit & declarat, cum per caritatem licet, ibid. sect. 14.

^b De ieiunio baptismum esse sacramentum regenerationis, purgationis, initiationis, sanctificationis, oblationis, & incorporationis in Christum seruatore.

^c Nec enim omni no per spiritum Christi sunt in electis & fidelibus, quorum sacramentum est baptismus; ut recte in illo profici dicitur, quod per spiritum Christi rei, ita & spiritualiter perficitur Muscul de Bapt. quest. 1. sect. 8. Loc. Cym. Omnes Christianorum infantes ad Christum pertinetes, acq. numero fidelium existentes, recte dicuntur esse in fide Christi, fideles & credentes, licet nondum sint imbuti fide. Muscul. ibid. 18

borne

borne of Christian parents, and being of the number of the faithfull, are rightly said to be in the faith of christ, to be faithfull, and beleeuers, although as yet, they be not endewed with actuall faith. Besides he that saith, Christians being elect are, by the Holy Ghost, ingrafted into Christ, in baptisme, must not exclude elect infants, for as much as none but infants are now vsually baptized in the Church. Therefore hee must be vnderstood of what baptisme doth ordinarily effect vpon infants; or else his definition is very improper; yea, false, being applied to children, beside whom there are none (vnlesse in some rare cases of proselites) baptized in these latter times.

Francis Iunius, in his *Theses* of Padobapt. speakes as fully to this point, as any of the rest. ^d If, saith he, all the elect are to be baptized into the body of Christ, if moreouer all of them, as well infants as persons of yeares ought to put on Christ, then, to separate the from the body of Christ, and not to engraft them into Christ, were a most wicked thing. And againe a little after, ^e When infants (What infants he meanes, he had sufficiently

^d Si enim Christi corpus baptizandi omnes electi, si omnes christum induere debent, infantes non secus ac adulti, eos a christi corpore separare, & Christo non inserere nefandum esset. Thef. 4.

^e Cum baptizantur infantes deus offert & confert omnia bona fidei & stipulatur. ibid. Thef. 10.

ficiently exprest before: viz. elect infants) are baptized; God doth both offer, and conferre all the good things of the Couenant, and engageth himselfe vnto it. In another place, thus: ^f Baptisme is a sacred action of God washing those that be he his owne, inwardly, with the washing of the spirit; outwardly with the washing of water. Mat 3. Iohn. 1. and elsewhere. These two therefore, the water, and the spirit, the washing of water, and the washing of the spirit, are relatives, And the relation it selfe is that application or vni- on of these one to another according to the nature of relatives, which constitutes the forme of the sacra- ment. Wherefore as a man in humane actions doth, with his soule and body produce both an inward and an outward action in one and the same opera- tion, in which as the soule is said to be the forme of the body, so is the inward action, after a sort; the formall; and the externall, the materiall part of the action: euen so after the same manner God, by his spirit and by water, doth performe both an in- ternall and an externall action, in one and the

f Baptismus est actio sacra Dei humanis fieri, vntus, lotione spiritus, foris, lotione aque, Mat. 3. Ioh. 1. & passim. Nec igitur relati- sunt, aqua & spiritus, lotio aquae & lotio spiritu Relati- ut no est res illa, sine appli- catio vnius ad alterum secun- dum naturam rectorum, for- man consistu- ens sacramenti. Quamobrem igitur ho- mo in actionibus humanis, ani- ma & corpore actionem inter- nam & exter- nam agit vnicā operatione, in qua, sicut ani- ma est forma corporis, ita actio interna forma est quodammodo, externa vero materialis est: in eundem modum Deus spiritu suo & aqua, agit actionem internam & externam vnicā operatione, in qua, lotio interna a spiritu formalis est, & materialis, externa pro ve dicebat Ioannes, ego baptizo vos aqua, &c. Iun. in Exam. Gratian. Propp. Par. 3.

same operation; in which, the inward washing by the spirit is the formall part; and the externall washing with water, is the materiall part of that his action; according to that of Iohn the Baptist, I indeed baptize you with water, &c. but he that cometh after me shall baptize you with the Holy Ghost, &c. This passage passing from that learned man in a scholasticall confutation of a subtle aduersary, is perhaps more abstruse then it can be fully vnderstood of an ordina- ry reader; yet all that are iudicious cannot see lesse in it than this: viz. that in the iudg- ment of Iunius, that is not held for Baptisme of the elect, wherein God doth not ordina- rily accompany the outward administrati- on of that sacrament with some inward worke of the spirit inwardly washing the soule, as well as the water outwardly wash- eth the body, in the Lauer of Regeneration.

But what manner of worke that is, which is ordinarily performed by the spirit, in the matter of Regeneration, the same Au- thor also describeth in the place first cited, where he thus distinguisheth of regenerati- on, and then explaines himselfe in what

180 the sacrament of faith, the badge of the covenant, the Lauer of Regeneration, &c. Lo here an efficacy of baptism, and an efficacy vnto regeneration, euen in infants also belonging truly and indeed to the covenant of grace, as well as to persons of yeares attaining vnto actuall faith and repentance.

And least any man should stumble at the ambiguity of some words here vsed, wee may finde *Zanchius* expressing himselfe almost in the same termes which I vsed at the beginning of this treatise in the explicatiō of my distinction of *initiall*, and *actuall* regeneration; for which they who terme me a *Dreamer*, must also take him; and the *Fathers* into the same number: for, thus Hee: *Not* vnfitly doe the *Fathers* teach, that effect of the holy Ghost mouing vpon the *Waters*, which *Moses* describeth in *Gen. 1.* to be a resemblance of that which the Holy Ghost performeth in the water of Baptisme. For as there he rested vpon those waters, that he might cherish and prepare them for the producing of liuing creatures, and for the generation of all things: so the Holy Ghost sits vpon the waters of baptism, and sits as it were abroad vpon

Non incongrue
Patres docent
effectum illum
spiritus domini,
quem describit
Moyses in G. 1.
2. typum fuisse
illius quem pre-
stat spiritus
sanctus in aqua
baptismi. Et
enim ibi incu-
bat aqua il-
lis, & eas soue-
bat, asinebat,
preparabatq;
ad generand.
verumq; omni-
um generatio-
nem: sic spiritus
sanctus presidet
aquis baptismi,
& eis quasi in-
cubat illis, be-
nedicit, & in-
de electos docet,
regenerat, ani-
mat, secundum
vultu ad bona
opera. Zanchi-
de Trib. Eloh.
lib. 7. cap. 1.

on

on them, and blesseth them, and thence doth che-
rish, regenerate and animate the elect, and makes
them fruitfull vnto all good workes. The Holy
Ghost then, doth rest vpon the waters (not
in the shape of a doue as some absurdly
picture him; but yet truly in spirituall man-
ner, as best becomes him) and doth com-
municate himselfe therewith vnto elect in-
fants, for producing of future actuall newnesse
of life, not presently, but in due time and or-
der, in them. It were easy to adde to this
great cloud of witnesses, many more*: but
I must of necessity contract my selfe; I will
therefore mention only two more of this
sort; and then draw nearer home to our
owne Diuines.

One of the two I meane to cite, is *Lam-
bertus Daneus*, an Author of great learning
and note in the Church, He, in his learned
& fruitfull commentary vpon *S^t Augustines*
Enchiridion, cap. 52. (Where that Father quot-
ing that of the Apostle in *Rom. 6.* wee are bu-
ried with him by baptism into death, and a-
vouching that this belongs even to infants as
well as to others;) allowes that saying of

18

* Occolompa-
dius.
Pareus.
Marlorat.
Melancthon.

Z 3

Augustine

Augustine, being restrained to the *elect*, and vnderstood only of initiall regeneration, as I had occasion to note before. His owne words are these. & Therefore little infants that are the *elect* of God, haue faith and regeneration; although the *workes* thereof doe not yet appeare to vs: and those gifts they haue, according to the condition of their age; that is to say, according to the capacity of the subiect receiving the same.

The other is that famous *Vossius* now so much bought vp of all learned men, He, in defence of the baptisme of infants, after arguments to confirme the truth, addes answeres to the principall obiections of the Anabaptists pleading against it. And to that so often iterated cauill, that infants ought not to be baptized because they want faith, shapeth this answer. 1 It is of no validity which they urge, namely that vnbeleeuers ought

h. iugo & fide
& regeneratio-
nem habent
parvuli electi
dei, esse non dum
illius opera no-
bis apparent:
et ea dona ha-
bent pro ratio-
ne etatis, id est
pro capacitate
vitiis. See
more touch-
ing the iudg-
ment of this
Author, in my
answer to
the 4th main
obiection a-
gainst this
position of
baptismall
grace

Verge estis et momenti, quod dicitur, incredulos non esse baptizandos. Nam bisariam aliquis
negat. Sed dicitur negare, qui saluati sunt, qui tamen habitu destituerunt, non tamen contra ioba-
bit in eis positus: positus autem, qui & habitu fidei caret, & contrario a trivio malo laborat.
Iustitiam facit ut negat in infidelibus, hoc est non dum habentes fidem, cuius ne quidem capa-
citas per naturam. Tamen capaces sunt spiritus fidei: per quem anima accipit esse spiritus uale ac
per naturam, et quod principium operationum spiritualium, suorum tempore est efficax, ac constantibus
etiam actionibus in homine magis. Atque hoc spiritu fiti est aut parvuli non uniretur Christo, ne
mysterium eius corporis membra foverent: atque infantes non credant actus, tamen non magis hoc eis a baptismo
haberi commemorantur, et igitur infantes non credant actus, tamen non magis hoc eis a baptismo
haberi debet, quam cibis debet denegari, et sic ab Apostolo dictum sit, qui non vult laborare,
non manducet. Gera. d. Vossius: Theol. Theol. de Pedobapt. par. 1. lib. 15. nuper editis.

not

not to be baptized. For one may be said to be an vnbeleeuer two waies. viz. negatiuely, so be that is indeed destitute of the habit of faith, yet is not polluted with the contrary habit of infidelity: or positiuely, as be that both wants the habit of faith and also labours vnder the contrary of vnbeleefe. Infants are vnbeleeuers only negatiuely; that is they haue not yet the habit of faith, of which they are not for the present capable. Notwith- standing, they are capable of the spirit of faith, by which the soule receiues a spirituall and supernaturall being, and that is the principle or beginning of all spirituall operations, and is effectuell in his due time, and remains in a man euen when there is a cessation of the actions of it. If they were without this spirit, infants could not be vnited vnto Christ, nor be made members of his mysticall body, and so neither should they be partakers of the priuiledges of the Church which are contained in the Creed. Although therefore infants haue not actuall faith, yet this ought no more to keepe them off from baptisme, than meat ought to be denyed them, because the Apostle saith, he that will not worke let him not eat^m. Here we see an initiall regeneration taken for granted, and so described,

and

* Let the reader here be aduertised, that the Arminians are censured by the fowre publique professors of Leiden for ioyning with that blasphemous wretch Socinus, and his Disciples, in that they in their publique Confessions

of their faith, doe make baptism to be only an externall rite whereby men are ingrafted into the Church, and admitted to Gods ordinances, without any obligation, and real collation of grace in and vpon the parties baptized: & although the Remonstrants doe vse some words that may seeme to insinuate a purgation, a deliuerance from sinne, and a donation of grace: yet those professors censure them because they speake of those things, as that which is to be expected in time to come, and not begun at the time of baptism. See the confessions of the Remonstr. at larg. cap. 23. Sect 3 And the censure of it pag. 304. where speaking of the former part of the Remonstrants description of baptism, they vse these words: Siquidem prior plane Socinianizat, quatenus baptismum hoc vltimum tantum definiunt, *Quod hoc publico & sacro ritu federati per solennem aque ablutioem Ecclesie inferuntur, & cultui diuino initiuntur.* Similia habent Sociniani in catech: Racouienf. quod sit ritus exterior quo homines à Iudaismo vel Gentilismo ad Religionem Christianam accedentes, manifeste proficiscantur se Christum pro suo domino agnoscere. Presse eos insequitur Episcopus Disputatione de Baptis. *Quod sit ceremonia & ritus NT. qui, quo ii ad religionem christianam accedunt, & Ecclesie Iesu Christi publice accenseri cupiunt, aqua abluntur, ad testandum vite male antea esse deuotionem, & vitam meliorem inchoationem.* Ita vt ex parte Dei, nullam illi gratiz Dei in baptizatis obligationem agnoscant. Vnde & Socinus lib: de Offic: h. m. Christ. cont. Evangelicos asserit, baptismi finem non esse, gratia Dei de remissione peccatorum per sanguinem Christi obfigurationem, sed tantum significationem nec fidei nostre & gratie Dei confirmationem, sed tantum professionem. Paria è Socino suo Episcopus, Theol. 9. *Effectus siue finis baptismi, non est realis aliqua gratia collatio, sed sola tantum diuina gratie & professionis nostre significatio.* Prior itaq; illa Remonstrantium definitio plane Socinum exprimit. And in page 305 thus the Professors to the latter part of their definition, wherein they mention an inward purgation, and donation of grace and glory, they thus censure the Remonstrants. Quam vero vsus illos futuro tempore enunciant: nempe purgandi, liberandi, donandi vocibus, si futura de continua actione accipiant, redescant, &c.

not

and so described also as there is no need of labour to draw it home to my present purpose. * Thus haue I made good what I vndertooke in producing the iudgment of many forraine Diuines of best note in the Church. If any complaine of length and tediousnesse in citing so many, let them consider that they are

not a few that bandy themselves against this truth, and sticke not to giue out in all places; that there is not one of all those Authors which I haue alledged, but rather makes against me than for me: of which now let the equall and able reader iudge.

CAP. 8.

The iudgment of some Diuines of speciall note in our Owne Church.



Har iudicious Hooker, Mr Thomas Rogers; Dr Ames, Mr Aynsworth, & the Author of the English commentary vpon St Pauls Epistle to Titus, haue written touching this point, I haue already shewed in the third and fourth chapters of this Treatise: by which it is euident that I am not the first that haue set abroad this doctrine in the Church of England, nor the first English man that hath published this point to the world; although it be my hard hap to be first chalenged for it. I will not in this place repeat what hath beene formerly produced out of any of these, nor

A a

yet

* Nam multi protestantes est non fidem actualem infantibus tribuunt: tamen inclinationes quasdam bonas, novisq; motus in pueris esse dicunt cum baptizantur. Whitak. de Sacram. cont. de Bapt. quat 4. cap. 5. in princ.

186 yet stay you with a large view of all those that, vpon further search, might be added vnto these, to witnesse the same truth with them. It shall suffice that I alledg only these 6. viz. Bishop *Jewel*, Doctor *Whitaker*, Doctor *Francis White* now Lord Bishop of *Normich*, Doctor *Davenant*, now Lord Bishop of *Salisbury*, Doctor *Fulk*, and the learned Author of the *second Parallels*.

B. Jewel.

I begin with that rare and much honoured and admired *Jewel*, the first champion of our English Church, since the last happy reformation, that, (both by publique *Apology* for our refusing to communicate any longer with the present Romish synagogue, and also, by open *challenge* made to that side, for prouing their principall tenets now in difference betweene vs, to haue bin so much as knowne to the *Ancient Fathers* for the doctrine of truth, within the first six hundred yeares after Christ,) entred the lists with that great *Goliath*, in the name of the Church of England, and came off so happily, that all that wish well to the truth, doe, to this day, (and for euer, shall) call him blessed.

fed. What testimony & approbatiō this wor-
thie mans workes frequently receiued from
our late learned K. *Iames*, they, who last pub-
lished B. *Jewels* Workes, in their *Epistle Dedi-*
catory, to giue publique witnesse: viz. that
they haue long and frequently vpon all occasions
had a most singular testimony & approbation of his
Maiestie for the most rare and admirable workes
that haue bene written in this last age of the
World. And what generall acceptance they
finde in the whole Church of England, is
euidēt by this, that euery parish in Eng-
land is enioyned to buy them, and to haue
them opē in the parish Churches, for all that
desire instruction in the truth, to read and
peruse. And lastly, what extraordinary ap-
probation he receiued from the most iudici-
ous and eminent diuines beyond the seas,
their frequent epistles, and dedication of
bookes vnto him (of which wee may read
in the history of his life) doe amply declare.
Therefore I thinke that what I alledg out of
him, may iustly be receiued (if not as the
doctrine it selfe of the Church of England,
yet) as that which no iudicious sonne of

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188 this Church will refuse as dissonant from, much lesse repugnant to the publique doctrine of our Church, but as most agreeable both vnto it, and vnto the truth of God maintained therein.

This *Chariot of Israel* and *Father* of our Church, in his *Apology of the Church of England* (which was first written in latine and translated almost into all languages, for the great esteeme it receiued in all the Churches of God,) speaking of the sacraments, and denying transubstantiation in the Lords supper, thus saith: *And in speaking thus wee meane not to abase the Lords supper, or to teach, that it is but a cold ceremony only, &c. nothing to be wrought therein: (as many falsely slander vs that wee teach.)*

For wee affirme that CHRIST DOETH TRULY AND PRESENTLY giue himselfe in his Sacraments. In baptism that wee may put him on: and in his supper that wee may eate him by faith and spirit, and may haue euermore lasting life by his Crosse and blood. And we say not, this is done slightly or coldly, but effectually and truly. Now, in this passage this renowned Prelate makes no difference betweene the efficacy

efficacy of the sacraments; he allowes a presence of christ in the one, as well as in the other: he professeth, that in Baptisme Christ is as truly put on, as he is fed vpon in the Supper: and when he saith that, in the Supper he is fed vpon by faith and the spirit, saying no such thing of the necessity of faith for putting on of Christ in Baptisme, when an infant is baptized: he plainly yeeldeth that, in baptism of infants that truely and indeed belong to God, Christ is truly and indeed put on, although they be not endewed with actuall faith, which is required of persons growne to yeares of discretion. And when M. Harding quarrelled him for this, and charged him of error, in making the presence of Christ in baptism, like to his presence in the supper. He thus answers; *Here is one error more then any of the learned Catholique Fathers euer noted.* Saint Chrysostome saith, In the sacrament of Baptisme wee are made flesh of Christs flesh, and bone of his bones. Saint Bernard saith *Lavemur in sanguine eius: Let vs be washed in his blood.* Leo saith: *Christi sanguine rigaris quando in mortem ipsius baptizaris: Thou art washt in the blood of Christ, when thou art baptized*

^b Defence of Apology, pag. 264.
Chrysost, in Epist. ad Ephes, hom. 20.
Bernard, super missis est, hom. 3.
Leo in serm. de 4. feria, c. 1.

a Neccamen
eum gladii-
um, exor-
mus de
Dominus, aut
eam frigidam
sanctum cere-
moniam esse
dicimus, ut in
ea nihil per-
quod multi nos
docere calumni-
antur. Christum
enim asserimus
verè se præsen-
tem exhibere
in sacramentis
suis in baptis-
mo, ut cum in-
dignum, in
Cena, ut cum
fide & spiritu
comedamus,
& de eius cru-
se ac sanguine
habemus vi-
tam æternam:
ubi, dicimus non
perfunctorie &
frigidè, sed re-
spice & vere se-
ri.
In B. Jewels
workes last
set forth, you
shall finde this
in english in
the defence of
the Apology
cap. 14. divil.
x. pag. 269.

190 zed into his death. By these few it may appeare, that Christ is present at the sacrament of baptisme, as he is present at the holy supper: vnlesse ye will say, we may be made flesh of Christs flesh, and be washt in his blood, and be partakers of him, and haue him present without his presence. Therefore Chrysostome, when he had spoken vehemently of the sacrament of the supper, hee concludeth thus; *Sic & in baptismo, euen so it is also in the sacrament of baptisme. The body of Christ is likewise present in them both. And for that cause Beda saith (and he saith it out of Saint Augustine,) nulli est aliquatenus ambigendum, tunc unumquemq, fidelium Corporis sanguinisq, Domini participem fieri, quando in Baptismate membrum Christi efficitur.* No man may doubt, but euery faithfull man is **T H E N** made partaker of the body and blood of Christ, when in Baptisme he is made the member of Christ. All this B. Iewel vrgeth out of the Fathers, and by approving their doctrine, confoundeth his Aduersary. If any question be made of the word faithfull, I haue sufficiently shewed how that is to be taken. And if Saint Augustine be not mistaken, he tells vs that euen ^c Infants were reckoned among the faithfull; nor was there

Beda in
1. Cor. 10.

c ¹ *bi*penis par-
uulus non bapti-
zatos, profecto
in numero cre-
dentium. De
verb. Apol.
Serm. 1.

191 euer any question among the Fathers in any Age of the Church, but that elect infants did receiue remission of sinne, in baptisme; and by consequent, regeneration, for as much as these two are inleparable. All this, that reuerend Iewel, very well knew; yet is not afraid to subscribe to their doctrine. Yea, in the same *Apology*, he thus particularly deliuereth his iudgment concerning infants: *¶ Wee say that Baptisme is a sacrament of the remission of sinnes, and of that washing which wee haue in the blood of Christ: and that no person that will professe Christs name, ought to be restrained or kept back therefrom: no not the very babes of Christians; for as much as they be borne in sinne; and doe pertain vnto the people of God. I thinke his words are plaine enough to proue that infants partake of remission of sinne, in Baptisme: because, saith he, baptisme is a sacrament of remission, and because infants are to be baptized vpon this ground, viz: (not only because they are part of Gods heritage; but) vpon this ground, that they be borne in sinne. Now, if they ought to be baptized vnto remission of sinne, because borne in sinne, will any man*

¶ Defence chap.
11. diu. 3. pag:
216.

192 man, well in his wits, conclude other then thus; therefore they doe partake of remission of sinne in Baptisme.

I doe imagine some will be ready to pull me by the sleeue, and say; *I pray, Sir, looke againe, B. Jewel, calls baptisme the Sacrament of Remission, not remission it selfe: and this he may doe, yet neuer hold remission of sinnes to bee conferred in baptisme of infants; but only that it is a seale of that grace hereafter to be conferred, when by faith they apply the same.*

* See in B.
Jew. ibid. pag.
217.

Indeed so M. Harding the Papist^o would needs vnderstand him, charging him and the rest of the Protestants, with speaking too slenderly of baptisme, in that they call it a sacrament of Remission; whereby (if yee will beleeue him,) they meane that it is only a signe or token, or at the best but a seale of our new birth; and not beleeuing with the Catholique Church, according to the Scriptures, that in and by baptisme sinnes be fully and truly remitted, and put away. All this M. Harding would farther vpon our Church, but pray marke the note that Jewel puts in the margent (pag: 217) ouer against that calumny of Harding

viz.

viz. *vntruth. For wee say not so.*

And whereas M. Harding is pleased to goe on in his railing veine, professing that the Church beleeues that remission of sinnes is giuen in baptisme; and that, not through the faith only of the giuer or receiuer, or of any other, (though herevnto it be necessary in those that be come to age of discretion,) but through the power and virtue of the sacrament, and Gods promise. B. Jewel, to that word faith, giues this note in the margent; *This tale is needlesse, and out of season.* As if he should say, in the baptisme of infants, we require not faith, but rely only on Gods promise. For so, more at large, in his answere to Harding, Hee explicates himselfe. First, he granteth it as a truth, that the sacrament dependeth, neither of the minister, nor of the receiuer, nor of any other: for though they be all the children of sinne, yet is baptisme the sacrament of remission of sinne. The place he alledgeth out of Saint Augustine, speakes his minde plainly, that, he depends vpon Christ himselfe for the efficacy of baptisme, and not vpon the faith of the receiuer, if he be an infant, of which only the question betwene

ibid.

Bb

Him

194 Him and Harding was (by Harding himselfe) put vp, who chargeth the Protestants with denying the present efficacy of baptisme vnto Remission of sinnes vpon infants, for want of actuall faith.

Notwithstanding, because the Aduersary is so brag and confident that the Fathers stood not vpon faith in the baptizing of infants, the Bishop is pleased a little to take downe his pride, and to discouer his ignorance in the Fathers, and shewes out of S. Augustine and S. Hierome, that to the intent Baptisme might be effectuall vnto infants, they thought it requisite that the faith of their parents should then be imputed to them. But yet for his owne part he professeth his dissent from that opinion, although, it might be further backed out of Iustine Martyr, S. Cyprian, and Saint Hierome. For thus they write, faith he: *How truly, I will not say. But their words be plaine. The Prophet Habbacuck saith, iustus ex fide sua uiuet, the iust man shall liue (not by the faith of his parents but) by his owne faith.* Then he approueth a speech of Augustine more
con-

consonant to the truth, affirming that 195
Infants haue faith of their owne, because they haue baptisme which is the sacrament of faith: for he saith, quemadmodum sacramentum corporis Christi, secundum quendam modum, corpus Christi est, ita sacramentum fidei fides est. As the sacrament of Christs body (not verily and indeed, but) after a certaine manner of speech, is Christs body: so baptisme is faith, because it is the sacrament of faith. Therefore faith Iewel Cardinall Caietane is worthily blamed by Catharinus, in that he saith, An infant for that hee wanteth instruction in faith, therefore hath not perfect baptisme. Out of all which I can picke no other English but this: There is no necessity that we should holde a necessity of faith in infants: yet, if they haue any, it is but improperly so called, it is that, not which they brought with them to the sacrament; but that which they are reputed to receiue in the sacrament it selfe. And this, in effect, is the very doctrine of^h Caluine, set forth at large in the former chapter: viz. that it is not requisite alwaies that a Christian should bring grace vnto baptisme, to make him capable of the grace of baptisme; but he must come to baptisme that there he may receiue it, if

8 Habent fidem
 propter fidei sa-
 cramentum.
 Epist. 23. ad
 Bonif.

h Instit. lib. 4.
 cap. 16. sect. 21.
 compared
 with other
 passages in
 the same
 chapter.

196 he be not of yeares; as he that is of yeares, receiues a confirmation of that which was wrought in him before. And so much this same Bishop in his *Reply to M. Hardings Answer. Art. 1. Div. 13.* (of which place wee shall perhaps haue fitter occasion after wards to speake) in effect declareth also.

For the present, you see, that what euer becomes of the faith of infants, he ioynes with *Catharinus* in condemning of *Caictane* denying infants to be perfectly baptized for want of instruction in faith. Then, he expresseth that, as the Ancient Fathers did, so doth he hold baptism to be efficacious; yet not the outward element, but the spirit of Christ doth the deed when it is effected. In breefe, he denyes not the thing to be conferred even on infants, but only the manner which the *Romanists* contend for. They say that the blood and spirit of Christ is in the very outward element, by the consecration of the Priest, as the virtue of healing is naturall in a medicine, and that *ex opere operato* by virtue of the bare outward administration of that sacrament every one partakes certainly and

and indeed of the inward grace. This, The founder Fathers disclaimed, as wee haue proued at large, & this *B. Jewel* makes good out of them, against his aduersary, that the inward grace comes from God immediatly, and not from the water, or outward act of the minister. In summe, he thus shuts vp the whole matter, *i As for that M. Harding here toucheth as an error defended by certain, I know not by whom, that baptism giueth not full remission of sinnes, he may command it home againe to Louaine amongst his fellowes, and ioine it with other of his and their vanities. For it is no part nor portion of our doctrine. Wee confesse and haue euer more taught that in the sacrament of Baptisme, by the death and blood of Christ is giuen remission of all manner sinnes: and that not in halfe, or in part, or by way of imagination, or by fancy, but full, whole, & perfect of all together: so that now, as Saint Paul saith, there is no condemnation to them that be in Christ Iesus.* *i Defence of A. pol pag. 219.*

I hope no man duly considering the controuersy betwene him and *Harding*, will haue the face to say that the Bishop speakes not this of the present efficacy of

Bb 3 bap.

198 baptisme, but of that which at actuall cōuer-
sion is to be expected. For the thing where-
of Harding complaines is this that, wee deny
the present efficacy of baptisme, and make
it only a signe, or at best but a seale to confirme
future grace, vntill wee haue attained actuall
faith. And the answer what it is, you now
see: viz. that wee allow and teach that in
baptisme is giuen full remission of all sinnes;
which if the Bishop should not meane of the
present effect of baptisme, his aduersary
might iustly complaine for want of answer
to his vniuit complaint.

Thus much then we haue gained out of
this ludicious *Father*, that, at least, remission
of sinnes is ordinarily communicated to in-
fants, in their baptisme, when it is administ-
red. And, if remission of sinnes be then gi-
uen, it must needs be yeelded further, that
he held that, the spirit of God is communi-
cated, then also, vnto infants, for the apply-
ing of that benefit vnto them. Therefore in
the very same place,^k he voucheth a passage
of *Cyprian* * to this purpose; *Remissio peccato-
rum, &c. The remission of sinnes, whether it be
giuen*

^k Defense
Ansg. 218.
* De baptismo
Christi.

giuen by baptisme or by any other sacraments, is in-
deed of the Holy Ghost: and to the same Holy
Ghost only the priuiledge of this worke doth ap-
pertaine. The solemnity of the words, and the in-
uocation of Gods holy name, and the outward
signes appointed to the ministry of the Priests by
the Apostolicall institutions, worke the visible out-
ward sacrament, but touching the substance there-
of (which is the remission of sinnes) it is the holy
Ghost that worketh it. Likewise, saith Saint Hie-
rome, * *Homo aquam tantum tribuit, The Minister
being a man giueth only the water, but God giu-
eth the Holy Ghost, whereby the sinnes be washt
away.*

* In *Isaiam.*
cap. 44.

If any passionate opposite should be so
farre transported, as to obiect, that all that
haue beene hitherto spoken out of *Bishop
Jewel*, tends only to proue that Remission of
sinne is giuen to infants in Baptisme, which
is another thing from the present point of
Regeneration: therefore all this is as much as
nothing to the purpose?

I answer, first, that this obiection is so
filly that it deserues no answer; for what
Author euer taught plenary Remission of all
sinnes

200 sinnes to be giuen to him, that doth not in some measure partake of the spirit vnto sanctification? was it euer knowne that these two were separated? Why then is it required that our author should in expresse termes affirme both; or else, be denyed to allow of both, although he expressely avouch it of the one of them. He had no occasion to speake directly touching *Regeneration*, nor could he well doe it, without digression. For the Question betweene him and his Antagonist was only touching the present efficacy of Baptisme vnto *Remission of sinne*: if therefore he should haue fallen vpon the other, hee should idly haue runne out of his way, and fallen vpon another controuerſy not so much as named by the Aduerſe party.

Notwithstanding, that I may not leaue the least shadow of an argument vnanswered, secondly, I adde that, the same author, in his ** Treatise of the sacrament*, affirms the efficacy of baptism vnto *Regeneration* also. For of Baptisme in particular, he thus speaketh.¹ *Baptisme is our regeneration or new birth, whereby wee are borne anew in Christ, and are made*

* You shall find this Treatise at the end of B. Jewels workes of the last edition in Page 261 to the end.

¹ 265 Page

made the sonnes of God, and heyres of the kingdom of heauen, it is the sacrament of the remission of sinnes, and of that washing which we haue in the blood of Christ. And a little after, among other places of holy scripture by him alleaged, for prooffe hereof, he brings that of our Sauour in *John 3. Except a man be borne of water and of the spirit, he cannot enter into the Kingdome of God*; and then addeth; *for this cause are infants baptized, because they are borne in sinne, and cannot become spirituall, but by this new birth of the water and the spirit. They are the heyres of the promise; the couenant of Gods fauour is made vnto them, &c.*

It is very true that in the very next page, he speakes of the necessity of faith in some that are baptized: for thus he saith;^m *It is the* m Page 266. *Couenant and promise, and mercy of God, which cloatheth vs with immortality; assureth our resurrection, by which wee receiue regeneration, forgiveness of sinnes, life, and saluation. His word declareth his loue towards vs: and that word is sealed and made good by baptism. Our faith which are baptized, and our continuance in the profession which we haue made, establisbeth in vs this grace*

202 which wee receiue, as it is said, * *Verus baptismus constat non tam, &c.* True baptisme standeth not so much in washing of the body, as in faith of the heart. As the doctrine of the Apostles hath taught vs saying, by faith purifying their hearts. And in another place, baptisme saucth vs, not the putting away the filth of the flesh, but the examining of a good conscience before God, by the resurrection of Iesus Christ. Therefore Hierome saith, they that receiue not baptisme with perfect faith, receiue the water, but the Holy Ghost they receiue not.

* De consecrat.
lib. 4. Verus.

Act. 15. 9.
1 Pet. 2.

In Ezck. c. 16.

But this no way makes against our position touching the efficacy of baptisme vpon infants For marke, first, of whom he speaks those words; not *vniversally of all* that are baptized; but only, of *persons of yeares*. For hauing in page 265. shewed the efficacy of baptisme vpon infants, at the foote of that page he makes a transition of his speech from infants, and comes on to declare the efficacy it hath vpon *others* also. His words are these: *And as the children of the faithfull by right ought to be baptized: so such others also as were borne of vnbeleeuing parents, and were aliens from the common wealth of Israel, and were strangers from the couenant of promise, and had no*

hope

hope, if they acknowledge the error in which they liued, and seeke the forgiveness of their former sins, may well receiue this sacrament of their regeneration. So, when they which heard Peter, were pricked in their hearts, and said to Peter and the other Apostles: *Men and brethren what shall we doe*, Peter said vnto them. *Amend your liues, and be baptized every one of you in the name of Iesus Christ for the remission of sins. They were buried with christ by baptism into his death, &c.) made partakers of his blood, and continued in the Apostles Doctrine and fellowship.* Then he goes on with his discourse of these, in the words before cited out of the 266 page. Now in all this there is not one word of infants, of whom he had spoken before; and so that passage cannot be taken as a denyall of the efficacy of Baptisme in any without faith, saue only in persons of yeares. And if this were not thus to be vnderstood, he should directly contradict all that he had before spoken of the regeneration of infants, in whom there is no actuall faith, by his owne confession, in his defence against Harding, as I haue shewed before: And to make this yet more cleare that, he did certainly

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belceue that infants in baptisme receiued some principle of regeneration, although not actuall renovation of the whole man, see what he saith aftervvards in the same *Treatise of the sacraments*, touching the state of infants baptized, and of the care of parents in their education. " God saith, *your children are my children. They are the sonnes of God. They are borne anew, and well shapen in beautifull proportion: make them not monsters. He is a monster who- soeuer knoweth not God. By you they are borne into the world, be carefull also that by your means they may be begotten vnto God, you are carfull to traine them vp in nature and comely behauiour of the body, seeke also to fashion their mindes vnto Godlinesse. You haue brought them to the fountaine of baptisme to receiue the marke of Christ: bring them vp in knowledge, and watch ouer them that they be not lost. So shall they be confirmed and will keepe the promise they haue made, & will grow vp vnto perfect age in Christ. He saith, they are borne anew; and yet bids parents be carefull that they may be begotten vnto God: Therefore he well discerned the distinction of initiall and actuall regeneration. This is our first an-*

siwere

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siwere, and this is abundantly sufficient. Howbeit, secondly, I pray marke, in those words of his that are found in page 266. that euen they that haue faith, if they be such as were baptized in infancy, are not then said to receiue the grace of baptisme. when they haue faith, as if that were the first time of their reception of grace: but only then they come to be assured and confirmed sensibly and euidently in that which before, in their baptisme, they did receiue, for so he speaketh in expresse termes, *OVR FAITH which are baptized, and our continuance in the profession which we haue made, ESTABLISHETH in vs this grace which we RECEIUE.* And so, in his *Reply to Harding, Artic. 1. Diuis. 13. pag. 27.* to like effect he speaks of persons of yeares that *their coniunction and incorporation into Christ is first begun and wrought by faith: and then, the same incorporation is assured vnto them and increased in baptisme.* But yet well knowing that it is otherwise with vs that were baptized in our infancy, hee presently remembreth a place of Saint *Augustine* touching the baptisme of infants, *Ad hoc baptisma*

August: de bap-
tismo parvul.

Cc 3

v. let

valet, &c. To this availeth baptisme, that men being baptized, may be incorporated into Christ and made his members. Now this must needs be meant of such as are baptized in infancy, or else it were directly contrary to his owne assertion immediately preceding, wherein he saith that, some are *incorporated by faith*, and that *incorporation is assured them afterwards in baptisme*: and then produceth this of *Austin*, which affirmes *vs by baptisme, to be incorporated into Iesus Christ*. Therefore he goes on to shew of what use the other holy mysteries are vnto vs that were baptized in infancy, on this manner: *And for that wee are very imperfect of our selues, and therefore must daily proceed forward, that wee may grow into a perfect man in Christ, therefore hath God appointed, that the same incorporation should be often renewed and confirmed in vs by the uses of the holy mysteries (which cannot be meant of baptisme, for that may not be repeated) Wherein must be considered, that the said holy mysteries do not begin, but rather continue and confirme this incorporation.* All this (which he speakes of the use of the holy mysteries, after incorporation) hee speakes,

not

not of baptisme, as if either wee were ordinarily, by meanes, first made members and then, baptized: or yet, were not members, although baptized, till by faith wee actually apprehend Christ on our parts; (for then, woe to all infants that dye in infancy) but he speakes directly of the *Lords supper*, when he saith, *those mysteries do not beginne, but rather continue and confirme this incorporation.* And this is cleare by the very next clause following: *First of all, wee our selues must be the body of Christ, and afterwards we must receive the sacrament of Christs body: as it is well noted by* *St Augustine, * Corpus Christi si vis intelligere, &c. If thou wilt understand the body of Christ, heare what S. Pau' saith to the faithfull: ye are the body and the members of Christ. Your mystery is set on the Lords Table. wee receive the mystery of the Lord.* To conclude then, the summe of all is but thus much. It is not the bare receiuing of the Lords supper, as ** M. Harding* dreamed, that makes vs members of Christ: but all that partake of that ordinance, were first, made members of Christ, by faith, if they were such as were not baptized in their infancy, but conuerted first by

the

** Augustine of baptisme, natur a facta est.*
1. Cor. 10.
* *M. Harding* pleaded that wee are made one body with Christ, in the sacrament of the Lords supper; as appeares in the place cited. This *Hard* denies, saying that some are engrafted first, by faith, or else by bapt, but none by the Lords supper: for they were all in the Church before they can partake of that sacrament.

208 the word from gentiſme, and then bapti-
zed; for vnto ſuch baptiſme alſo is a *confirma-
tion* of their incorporation. But vnto all o-
thers, baptiſme is the firſt ordinary meanes
that initiateth vs into Chriſt; and we, from
that time, grow vp vnto more and more
perfection in his body; then we partake of
the myſtery of the Lords ſupper, wherein,
and whereby we are yet further nourished
and confirmed in the body of Chriſt: ſo as
M. Harding ſhot beſide the marke when he
contendeth that the ſacrament of the Lords
ſupper doth firſt, vnite vs vnto Chriſt. And
this is all that the Biſhop aimed at in all
theſe words.

D. Whitaker.

In the next place, come wee to D. Whit-
ker, whom none but a corrupt Baroniſt, or
Tomſſoni, will reſuſe to honour among
men of greateſt parts and higheſt worth.
He in that learned *Treatiſe of the Sacraments*;
howeuer he denyeth all manner of efficacy
to be in the ſacraments *ex opere operato*, by
virtue of the meere externall adminiſtrati-
on of the ſacrament: yet he euerie where diſ-
claimes, as an intollerable calumny, that
which

which Bellarmine & the reſt of that rout ceaſe
not to lay to our charge: viz. that wee make
the ſacraments, and particularly Baptiſme, to
be without all efficacy at the time of admi-
niſtration: or that ^a we will haue ſinne to be only
pared, and not wholly taken away in baptiſme in re-
ſpect of the guilt of it. For ſinne is not only ſhauen
or clipt (as ſome young thing newly ſhroun vp,
which though it be cut, yet the roote ſtill ſtaies be-
hind and will preſently ſpring vp afreſh againe, may
be ſaid to be) as thoſe abſurd obiectors imagine vs
to hold: but we obtaine a double benefit in baptiſme:
the firſt is remiſſion of finnes; the ſecond is regene-
ration. Remiſſion of finnes is perfect: regeneration,
in reſpect of the remainders of finnes, and of origi-
nall ſinne, that for ſubſtance ſtill abideth in vs, is
then only inchoate, or but in the beginning.

Nor doth he ſpeakethis only of perſons of
yeares, (that can haue neither of theſe, with-
out actuall faith to apprehend them, as hee
proues ſtrongly and at large, in the firſt part
of that ^b Tractate;) but he affirms it alſo of
infants, that ſome of them, viz. the elect, are

^a De Sacram. controu. de Baptiſmo queſt. 4. cap. x. calumniatur ergo Bellarmi-
nus: & ſic etiam Patres Tri- dentini, qui ai-
unt nos dicere, peccatum tantum rads in baptiſmo, non tolli: quod olim Auguſtino Pela-
gius obiecerunt, quorum ille calumniam diluit. Non enim pec-
catum in baptiſmo tanquam nouacula reſecatur, ſicut rads beret, & ſic in reſe-
ctur, quemadmodum iſti in-
ſuſcipes ſentire vident; ſed nos in Baptiſmo di-
ſtinctionem gratiam conſequimur: prima eſt remiſſio peccatorum ſecunda, regeneratio. Remiſſio eſt
pneccata, regeneratio inchoata. propter peccata reliqua, & propter originale peccatum, quod in
nobis perpetuo quoad ſuam ſubſtantiam remanet. ^b De ſacram. in genere queſt. 4. cap. 3.

D d

partakers

210 partakers of these graces in their baptism: as may be seene in sundry passages of his booke collated; for marke, when *Bellarmino* objecteth that, some reape benefit by the sacraments without actuall faith; and particularly, infants, in their baptism: it is Doctor *Whitakers* constant answer, not simply to deny that proposition: but to deny it in two respects only: viz. 1 If the proposition be vnderstood of *all* infants, because, all are not saued that be baptized. 2 If it be meant that they partake of these graces meerely by virtue of the outward worke done, or that the outward element should be thought to containe in it any efficacy to convey these graces vnto any infant at all: then also he reiecteth it as false: but otherwise he admits it to be true. So doth he receiue the *counsell* of *Nice*, so the *Mileuitane counsell*, which speaks expressly of infants thus: *Little children who yet cannot commit any actuall sinnes of their owne, are therefore truly baptized for the remission of sinnes, that so that filth which they haue contracted by generation, might be purged out by regeneration.* True, saith he, wee deny not Baptisme to be the

sacra-

sacrament of regeneration euen to infants: but not by vertue of the externall worke done. Yea, but (you will say) he denies this to be done in all infants? True; and so doe I. But, of what sort are they that he admitteth to partake of the efficacy of Baptisme? Surely none but the *Elect*. For, thus He: *In baptism, as God doth signifie the remission of sinnes and saluation so indeed he workes the same: and the truth of the things is iined together with the signe, in the E-*

L E C T. Again; *Wherefore it is false that Bellarmine affirms that Infants with vs are baptized, only that they might become members of the visible Church: for neither were the Infants of the Jewes circumcised only for that reason; but that the signe of Gods covenant might bee stamped on them, which although it profit not such as are either regenerated nor predestinated, notwithstanding it is available in the Elect, in such manner as is well knowne to God. For such Infants as be ingelected, doe die in infancy, God reneweth by the*

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e Deus in baptismo ut significat remissionem peccatorum & salutem, ita re operatur: & veritas cum signo conuincta est in electis. De sacram. in genere quest. 4. cap. 2. *ibid.* quest. 1. cap. 3. pag. 5. Quare saluum est quod ait Bellarm. baptizant apud nos infantes ea solum de causa, ut sint membra Ecclesie: exterius quicquid dicitur de illis, civiliter est de infantibus: inter deum sancti, ista tantum de causa,

sed et illi signum dantur sed. riximur. quod est non vultis & predestinatis, ut p. electi, ratione electus predest. eo modo quo p. us novit. Nam infantes electi, non uerbo, antequam addeant, deus virtute spiritus sui reuocat; si vero viciu habuit p. uogant illi contingit, eo modo ad illud non reuocatus accessit, quod eius res. ram. si infantes accepti sunt. 2. ego est infantes baptizantur, tamen non semper infantes erunt, sed tandem illi uia longius concedatur uti eis Baptismi sententia, quoniam infantes susceperunt.

D d 2

power

212 power of his spirit: but if it happen that they live, they are thereby the more incited to the study of re- novation, the badge whereof they then come to know that they received in Infancy. Therefore although they be baptized Infants, yet they will not alwaies

remaine such; but at length, if they live, they will feele the force of that baptisme, which in their in- fancie they did receiue. And yet againe, to that

obiection of Bellarmine that, *Infants are saved without a ſpeciall faith, by baptisme alone*; he an- sweres by denying that, *only Baptisme ſaveth them*; for, ſaith he, *many Infants do periſh that are baptized*; and *many are ſaved that were never baptized* * : and a little after, *If that were true*

which Bellarmine affirmeth that Infants are ſaved only by baptisme, then all that are baptized ſhould be ſaved. But there is another cauſe alſo of the ſalvation of Infants: viz. Gods goodnes, grace, and Election. By all which it is evident that Dr. H. Barker, ever reſtrained the efficacy of Baptiſme to the *Elect* only, and vnto them

Tam ſi verum ſit, quod Bellar- minus ait, in- fantes per ſolum Sacramentum ſalvari, tam omnes qui bap- tizantur, ſalvan- tur. Per om- nia causa eſt, propter quam ſalvatur in- fantes, nempe diuina bonitate, gratia, electio, non ſolus bapti- ſmus, ſed quæſt.

4. cap. 3. pag. 88. 89.

* This Remond made good a- gainſt H. Barker, S. P. under the perſon of another en- quiring whe- ther infants can be ſaved without baptiſme. E. d. 77. And euen Gub. Biel in 4. ſent. diſt. 4. quæſt. 2. dub. 2. was not a- ſhamed to affirme as much, althow- he ap. p. ſchooler in ſaying: *ſoluit* (Deus) itaq. re- media inſtituit eorum vana ritum p. eorum in Eccleſia, per ſacramenta diſpenſandis, his qui non eſſe poterant Eccleſie. Quorum vero qui non ſunt in ſacramentis non ſunt in ſacramentis, ſed ſola eſt ſola eſt ſola eſt quos cum non ſunt in exteriori remedio & ſanctificare & ſalvare poſſit ſicut ſacram- de quibusdam ſcriptura teſtatur. Ex quibus quod paucis in ſua illegitim ſacram eſt, poſſit quibusdam, voluit, imparti qui potentiam ſuam ſacramentis non alligavit.

he

he never denied it.

And that hee meant ſome preſent worke of the Spirit to bee wrought vpon elect In- fants in the act of baptiſme, will appeare far- ther by his approving of all that the ancient Fathers haue ſpoken touching this point. Now, we know that they were all for a pre- ſent efficacy of baptiſme even vpon Infants as well as others, as before hath bene decla- red. I will not repeate what I haue * there alledged; only I wil adde one place more out of S^t Auguſtine. It is noſtable that we ſay Remiſ- ſion of ſins is given in the baptiſme even of Infants: nor is it ſaid only to make a ſhew, but it is verily done.

This is not diſliked, but both this and all the ſpeeches of the Fathers produced by Bellarmine, are approved by our Author, being rightly vnderſtood: viz. not as if they held that the outward elements could con- vey this to every infant by vertue of the out- ward worke done; but that the grace of Bap- tiſme commeth immediatly from God, and is wrought by the ſpirit, as he declareth out of Baſil. Yea he is not afraid to adde; that,

* Chap. 5.
h. Non diſſa-
ctam in parva-
torum b. ſol-
mte, Remiſſio
peccatorum, nec
verba ſola ſu-
citur, ſed vera-
citur agitur,
Auguſt. Ep. 1.
157.
De Sacram. in
gen. quæſt. 4. ca. 2.
pag. 73.

D d 3

however

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however Calvin & Luther were pleased to say that some things were spoken by the Fathers hyperbolically, and that sometimes we shall meet with advancings of the Sacraments beyond measure, in their writings, which no doubt they tooke liberty to doe, meerely to preserve them from contempt, and to preferre them before the Sacraments of the Jewes: notwithstanding to say the truth, there is not one of all those places quoted by Bellarmine, but will admit of a good construction, without any hyperbole at all. Thus He. And if wee observe how, everywhere, he expounds them, we shall finde him thus to sense them: viz. that what they say must bee taken not as intending to place any efficacy in the outward element; nor, that grace is given to any but to the Elect; & to them, not by vertue of the outward Baptisme outwardly administred, but by the immediate operation of the Spirit in that Ordinance, as both the places already alleaged, together with many more, too long to recite in this place, doe sufficiently proue.

Moreover, when he commeth professedly to treat of the efficacy of Baptisme, and of the faith of infants, he first avoucheth that, *many*

Protestant

Et quamquam Lutherus & Calvinus scribunt, quendam dici a Patribus esse immodicam quendam apud illos encomiam sacramentorum, ut sic non esse contemnendam, & esse iudicium meliora docerent: tamen nonnullum est ex omnibus testimoniiis, quae Bellarminus offert, quod non satis commodè sine hyperbole exponi possit. ibid. ut immediate (supra pag. 74.)

Nam multi Protestantés, etsi non fidem actualem infantibus tribuunt, tamen inclinationes quasdam bonas, novumque motum pueris esse assignant, cum baptizantur.

De sacram. controver. Bapt. quest. 4. cap. 5.

Protestant Divines, however they ascribe not actuall faith to Infants, yet they affirme that certain good inclinations & new motions are wrought in them, when they are baptizd. Which opinion he doth not, I confesse, take into his protection; because he hath afterwards occasion given him to disclaime that imputation cast vpon Protestants by Bellarmine; that they ascribe a *ctual* faith to Infants: (which, hee acknowledgeth, to haue once vnadvisedly fallen from Luther,) and to make it good that infants do not receiue so much as the habit of that or any other particuler grace, in baptism, as the Papists contend. Howbeit in that very passage hee declares enough to cleare me of novelty, for as much as many Divines haue gone farther then I haue done: for they that affirme that in baptism, there are *some good inclinations and new motions, in Infants*, must needs acknowledge the reception of the Spirit, by which those motions are infused: and so they affirme all that I doe, and so much more. And thus that Mirrour of learning *Phillip Melancthon*, held, in his *Common place of Baptisme*: as our Author

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also

216 also hath observed before mee. And this those Divines vse to terme *seminal* or *potential* grace.

But what should I stand beating of many bulkes? In the Chapter now last cited, Dr Whitaker speaks plaine enough: for hauing spoken somewhat of *Calvines* opinion touching the worke of grace in Infants, he

proceedes to *Peter Martyr*, whose opinion he first briefly, yet fully, sets down; then, explaineth it and embraceth it as the truth.

In substance thus he writes. *m* *Peter Martyr*, a man of most profound iudgment, saith, he dares not embrace their opinion, that ascribe faith to infants: not but that God can if he will, infuse faith into them, and enable them to reason

m *Petrus Martyr* vir grauissimus iudex ut se non audere eorum sententiam amplecti, qui fidem tribuunt infantibus, non quia Deum infunderet fidem posset, si uellet, & rationem producere in eorum

mentibus ante natum tempus, et efficere, ut quamquam ipsi non intelligant neque cognoscant quae creduntur, tamen spiritus sanctus in eis apprehendat illa et illis consentiat, ut dicatur idem spiritus nobis nescientibus intercedere pro nobis et orare quemadmodum oportet, et deum, cum nouerit eius sensum, illum audire tamquam cum scriptura non dicat paruulos credere, neque hoc videat esse necessarium ad salutem, satis esse indicat, ut dicamus eos qui seruantur, cum sine deprecatio Domini per predestinationem et electionem, spiritu sancto perfundi, qui radix est fidei, spei et charitatis, et omnium virtutum, quae postea exerit et declarat in filiis dei, cum per ueritatem licet. Possit ergo sic dici fideles, ut dicuntur rationales. Nam si non possunt infantes ratiocinari, tamen animam habent ea facultate praeditam, ut possint, cum eis accesserit, ratio: et ideo ergo rationales dicuntur, non propter praesentem usum rationis, sed propter insitum principium rationis, nempe animam, quae animam et doctrinam omnium capax est: si cum igitur expressam equiri in adultis, in paruulis sufficere fidem inchoatam in suo principio et radice, id est spiritu sancto, quo praediti sunt, ex quo fides, suo tempore, et virtutes alae manant: non infantes a spiritu purgari, cum sint in fidelebus, et ad ecclesiam pertineant: Ecclesiam autem Christus sanctificauit, mundans eam lavacro aquae per verbum. Si ad ecclesiam pertinent, spiritu ornantur: si in caelum recipiuntur, a peccato purgantur, &c.

before

before the ordinary time, & cause, that though they doe neither understand, nor know the things which are to be beleeued, notwithstanding the spirit, in them, may apprehend and giue consent to those things, for them; as the spirit is said to make intercession for vs vnto God, euen when we know not what to pray for, as wee ought; and then God, who knowes the minde of the spirit, heareth the same: Howbeit seeing the Scriptures doe not say that infants doe beleue, nor doth this seeme necessary to them vnto saluation, he thinkes it sufficient that we say that they who are saued, (for as much as they are part of Gods peculiar by Predestination and election;) are endewd with the Holy Ghost, who is the roote of faith, hope, charity, and all other virtues which afterward he produceth and declar-eth in Gods children, when they come to yeares. Thus farre he voucheth the words of *Peter Martyr*: then he goes on in his owne words thus to illustrate the same; They may therefore be called faithfull, or beleeuers, as they may be said to be reasonable creatures. For although infants cannot rationally discourse, yet they haue a soule, whereby, when they come to some yeares, they may be able to discourse. So that, they are called

E e

reasona-

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reasonable creatures, not because they haue present use of their reasonable faculty, but by reason of the principle of reason in them; to witt, the reasonable soules which is capable of all arts and sciences. Therefore (we say) expresse faith is required in all of yeares, but in infants, only faith begun or in his first principle or roote, namely the HOLY GHOST with which they are endewed, and from whom faith and other graces, in due time, doe flow or issue forth. For infants are purged by the spirit, seeing they are in the Church, and of the Church. Christ sanctified his Church, purging it in the Lauer of water through the word. If then they belong to the Church, they are adorned with the spirit: if they be receiued vp into heauen, they are then purged by the spirit.

The former passage is abundantly sufficient both to proue that I haue not abused Peter Martyr, and that D. Whitaker is fully of the same iudgment with him. Yet let me haue leaue (since I promised much out of this Author) to alleadge a place or two more to the same purpose. In the next page fol-

n Pag. 286.
Sed ait Christi
habitare in in-
fantibus per fi-
dem: ergo abe-
re eos fidem, al-
tem quod habi-
tum? Respon-
deo. At hoc non
minus de actu
quam de habitu
intelligitur.
Quid u enim
dicamus in nul-
lo Christum ha-
bitare, nisi quia
actu credunt?
Et quia ha-
beat tunc actum
tunc habitum
fidei in se. (se-
ne id est in ho-
minibus, ut
antea diximus.
Postremo ait,
infanda paru-
lorum occul-
tam
gratiam, cum
baptizentur, idq
Augustinum
docere.
Respondeo,
Id uos quoq. ni-
cemas, S. d. Au-
gustinus non ait
habitu fidei
infund sed gra-
tiam, & Bellar-
minas: et ita in hac gratia sic Charitas cum fide &c. Quia, an qualitas alia, cum qua tres ille virtutes
semp. conueniunt. Quis unquam de eiu modi qualitate audiuit, que nec fides, nec charitas,
nec pateretur, et has secum conuenientias habu- Infanda gratia potest sine habitu virtutum aut actu,
nec habitu. Unde Augustinus id, esse, hanc gratiam esse spiritum sanctum qui efficit fidem, licet
non primum, in infantibus.

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lowing that we last cited, answering that of Bellarmine who obiecteth that Christ is said to dwell in infants by faith, & therefore they must needs haue the habit of faith? He answers thus. But this may as well be understood of actuall faith (which Bellarmine denies to be in them) as of the habit (which the Iesuite saith they haue) And what if wee should say that Christ dwels in none, but such as actuall beleue? (he meanes, what would Bellarmine haue to plead against it, seeing he maintaines habituall faith?) But euen infants haue both the act and habit of faith in the seede thereof that is to say, in the Holy Ghost, as we before spake. Lastly the Iesuite saith, that Augustine teacheth that there is a secret grace infused into infants when they are baptized. I answer so say we too: but Augustine saith not, the habit of faith is infused; but, grace: and Bellarmine knowes not what to make of this grace, whether he should call it charity, ioyned with faith and hope, or any other quality with which all these graces are perpetually linked. But who euer heard of such a quality which is neither faith, hope, nor loue, & yet hath all these conioyned with it? Grace may be infused without either the act or habit of

220 *any of these. S. Austustine seemes to be of this opinion, that this grace is the Holy Ghost which indeed worketh faith, but not instantly, in infants.*

Ibid. cap. 6.

I will not dissemble that, in the next chapter, Dr. Whitaker, taking vpon him to lay open the Doctrine of the Fathers, touching the faith by which infants are partakers of the grace of Baptisme, and are saved, if they die in infancie; is very loath to declare him selfe against that charitable conceipt of Antiquity: viz. that for as much as infants having in them no sinne, that is, every way their owne, but originall, which is done away in baptisme, if any faith be farther required to bring them to heaven, in case they then depart this life, they may be saved by the faith of their parents. But this he doth, as admitting this rather then the other touching actuall or habituall faith of their own, which, in the ordinarie course, he thinks (as all other judicious Divines ever doe, and ever did) to be very incongruous and absurd, whether we consider the nature of grace, or the capacitie of nature in an infant for reception of such grace. But, for a Conclusion

(however

(however he, following the iudgment of many more in the ancient schooles of the Papists themselves *, will not heare of any infusion of so much as of the habit of faith, in infants;) hee commeth backe to his former position, wherein wee saw his accord with Peter Martyr, and S. Augustine, and shuts vp all, thus; *But although infants haue not habituall faith, yet we say that they are purged by the holy Ghost, and made new creatures, for as much as flesh and blood shall not inherit the kingdome of heaven, and vnesse they be borne againe of water and of the spirit, they cannot enter into the kingdome of God: therefore wee conclude that the spirit of God worketh in them in such a manner as cannot by vs be expressed.* I willingly admit that this purging and renewing of infants, which he speakes of, is to be vnderstood of the worke of the Spirit in such as die in infancie, and are saved. Howbeit he yeeldeth the spirit to be in all the rest also that belong to Gods election, although the same effects bee not produced till they come to age, as those two plaine and pregnant places alledged but now out of his 5. Chapter concerning the efficacie of baptism.

222 *tisme*, clearly and fully proclaime to all the world. And so I haue done with him also.

D. White B. of
Norwich.

Our next witnesse is that learned *Doctor Francis White*, now L. Bishop of *Norwich*, in his Answer to *Fisher the Jesuite*, whom though I haue alleadged before, and might therefore well be excused if I should passe him over here. Yet because some that are resolu'd neuer to assent to this truth, when they see or heare any testimonie produced out of anie good Author that is clearly for me, they vse to thist it off, among those that either cannot, or will not, examine the Authors themselves, with this aspersiō cast vpon me; *It is true*, say they, *that he makes a noise with quotations out of many Authors: but how? He catcheth vp here and there a word, or a sentence that seemeth to make for his purpose, and vseth them quite contrary to the Authors meanings, as would easily appeare by examination of what goeth before and followes after, in those Authors.* I am therefore constrained to bee tedious, in many things, not only to others, but to my selfe also, in being more large then I intended at the first, meerely to vindicat my selfe from that, which

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which, I am afraid, they too well know that they vniustly lay to my charge, vpon all occasions. And for this reason am I compelled to repeate what formerly I alleadged out of this Author, and to adde thereto all that he hath spoken of the point; that it may be manifest that I haue not wronged him, as some giue out to their disciples.

The charge which *Fisher* commeth on withall, vpon all Protestants at once, is this; *Their errors against Baptisme, the gate and entrance into Christian life, wherof they deny the virtue to sanctifie men, and the necessity thereof for infants, to whom they grant salvation without Baptisme.* In which complaint the Iesuite would faine perswade, that Protestants deny both the efficacy, and the necessity of Baptisme. Our Author answeres him to both particulers We haue here to deale only with the former, touching which the whole passage runnes thus. viz.

v Although some persons haue bene Christians before their Baptisme, as S. Augustine saith of Cornelius. Even as in Abraham the iustice of saith was precedent, and the seale of circumcision followed after

Page 175. 176

224 after: so likewise in *Cornelius*, spirituall sanctification, by the gift of the Holy Ghost, went before, and the Sacrament of Regeneration in the Laver of baptism succeeded, yet notwithstanding, the ordinary gate, and entrance into Christian life is baptism. *S. Ambrose* (live *Prosper*) d. vocat. *Gent.* li. i. ca. 5. The beginning of true life and right conscience, is laid in the Sacrament of regeneration, that look where man is new borne, there also the verity of vertues themselves may spring.

Neither doe Protestants deny the virtue and efficacy of Baptisme, to sanctify men; But according to the Holy scriptures, *1 pbes.* 5. 26. *Tit.* 3. 5. *Gal.* 3. 27. 1 *Pet.* 3. 21. *Act.* 22. 16. *Rom.* 6. 3. And the ancient church, they teach and maintaine, that this sacrament is an instrument of sanctification, and remission of sinnes. The Leiturgy of the Church of England, in the forme of administration of Baptisme, hath these words: Seeing now D.B. that these children be regenerate, &c. Wee yeeld thee hearty thanks most mercifull father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receive him for thine owne child by adoption, &c. And *maller Hooker* saith; Baptisme is a Sacrament which God hath instituted, in his Church, to the end, that they which receive the same, might be incorporated into Christ, and so through his most pretious merit, obtaine as well that saving grace of imputation, which taketh away all former guiltinesse, and also that infused divine vertue of the holy Ghost, which giveth to the powers

225 powers of the soule their first disposition toward future newnesse of life. *Zanchius* hath these words, when the Minister baptizeth, I beleue that Christ with his hand reached as it were from heaven besprinkleth, the child baptized with water, with his blood, to remission of sinnes. And in another place, The Holy Ghost moveth upon the water of Baptisme, and sanctifieth the same, making it to be a Laver of Regeneration. *Calvine* saith, *Per Baptismum Christus nos mortis sue participescit, ut in eam inferamur*, By baptism Christ hath made vs partakers of his death, that wee may be ingrafted into it. And in another place; If any demand, how can infants which want understanding be regenerate? I answer, Although we are not able to fadome or unfold the manner of this worke of God, yet it followeth not from thence, that the same is not done.

And the same Author, with others of his part, maintaine the former doctrine concerning the efficacy of the Sacrament of Baptisme, and they differ only from Lutherans and Pontificians. First, in that they restraints the grace of Sanctification only to the elect. Secondly, in that they deny externall baptism to be alwaies effectuell, at the very instant time when it is administred. Thus far our Author, word for word. I forbear to adde his margent, because I am here to vse his words, and not his Authors, from whom he

226 had them. Wee see that, in the name of all sound Protestants, he professeth an efficacy of baptism even in infants elected; and this, hee tells vs, is the doctrine of our Church, of Antiquity both in respect of particular Fathers, and of whole Councils also; and this is the professed doctrine of Mr Hooker, Zanchius, Calvine, and of all others that are not Lutherans and Papists. So as now, our Author must by all men be confessed to be a Lutheran and a Papist, (from both which, in that whole worke, hee sufficiently cleareth himselfe) or else to bee directly, fully, and euery way of the same opinion with our Church in this point, touching the efficacy of Baptisme in and vpon the elect only.

D. Dauenant
B. of Sarisb.

Fourthly, I produce that learned & worthy successour of Bishop Iewel in Sarisbury, D. Dauenant, now L. Bishop of Sarum, whose worth is so well knowne, that no man that knowes a profound scholler and sound Diuine, but will yeeld him to be of the highest forme. He, in his excellent Commentary that he lately put forth in Latine, vpon the epistle to the Collossians, saith thus, (vpon those words

of

of the Apostle Collos. 2. 12 buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, &c.) Not only in the person of Christ, but also in our owne selues our sinnes are said to be buried in baptism: because that mortification and buriall of sinne is performed not only sacramentally in the very moment of baptism, but also really, by the spirit of grace receiued IN BAPTISME throughout the whole life of a Christian. And a little after, when he speaks of mortification as a grace actually wrought, he saith that, "it is rather a thing not yet begun, then in the actual worke done, in our baptism. And afterwards, in exposition of that clause, in whom also yee are risen by the faith of the operation of God, he thus explicates the meaning thereof, The Apostle doth not in vaine require faith, to the end wee may obtaine the benefit of a spirituall resurrection. For as in the baptism of those of yeares, precedent faith is required, according to that of our Saviour Mar. 16. 16. He that beleeueth, and

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q Non solum in persona Christi, sed in nobismet- ipsis etiam sepultadicuntur peccata in baptismo: quia illa mortificatio & sepultura peccati non solum sacramentaliter vno momento peragitur in actione baptismi, sed realiter etiam per spiritum gratie IN BAPTISMO ACCEPTVM, per totam vitam Christianam protrahitur.

x In fieri non in facto. sse. Non frustra est quod exigitur fides ab Apostolo, ut beneficium spiritualis resurrectionis obtineamus.

Nam ut in baptismo adultorum requiritur fides preuina, iuxta dictum Saluatoris Mar. 16. 16. qui crediderit & baptizatus fuerit, saluus tuerit. Sic ab illis qui baptizantur cum iam infantes sint requiritur fides subsequens: quam si non praestiterint postea, remittunt externam tantummodo baptismi sanctificationem: interna sanctificationis effecta non habent.

228 is baptized shall be saved: so, of those that are baptized in infancy, future faith is required: which if they performe not, they retaine only the externall sanctification of baptisme, not hauing the inward effects thereof. Againe speaking of the faith of infants, he thus determines that doubt: *It is sufficient that they haue mortification & faith, not actually declaring it selfe by any act of theirs, but included in the habituall principle of grace. And that the spirit of christ both can and ordinarily doth worke this habituall principle of grace in them, no man well in his wits will deny.* Now in these fowre passages who sees not these 6 things. 1 That infants doe not only partake of an externall washing, or obsignation, in baptisme, but they then **R E C E I V E** the Holy Ghost. 2 That though they then receiue the Holy Ghost; yet hee doth not presently regenerate actually: for then, the worke is rather in *fieri* then in *facto esse*, as a thing not yet begun, rather then for the present, done. 3 That all that are outwardly baptized, if they liue must attaine actuall faith, ere their baptisme will appeare effectually.

a Ibid in sol.
dub. 2. sufficit
quod peccati
mortificatione
& fidem habent
non propriis
actibus: & ex
temus in habitu
ali principio
gratie includitur
Spiritus autem
Christi principi-
um hoc habitu-
ale gratia in il-
lus efficere posse
& solere, nemo
sanus negauerit

all vnto them. 4 That there are some who doe partake only of the outward lauer, without the inward effects: else, their faith would spring and shew it selfe, when they come to yeares. 5 That it is ordinary with the Holy Ghost to worke seminall grace in those infants that belong indeed vnto Gods election. 6 That they saue of crafty braines that deny it. I am afraid the reader wilbe impatient to be staied longer in a point so plaine I will therefore adde only one Testimony more out of D. Fulk; and another out of D. Featly, who, vnderstanding from my self how I stated my Position, gaue this answer; *neminem habebis aduersarium: sure you will haue no aduersary.*

Iudicious and industrious D. Fulk, in his Answer to the Rhemists Annotations vpon the New Test. saith thus, *Neither is baptisme an efficient cause of saluation vnto infants, but a scale of Gods spirit regenerating them to eternall life.* Where he doth not more deny the ouerplus which Papists vniustly attribute to baptisme, then he willingly acknowledgeth, what is due vnto it: viz. that it is outwardly a scale

D. Fulk;

v In 1 Pet. 3.
21.

230 of Gods spirit, which spirit inwardly regenerate vnto eternall life. So then Doctor Fulk could also discerne the spirit in the baptism of those ordained to life.

D. Featly.

I was at first much pressed with the Authority of the Author of the perpetuity of the regenerate mans estate. But he that shall peruse page 353. 354. of this booke in the first edition, shall find that (still he runs vpon these two points. 1 That not all, but only the elect receiue any kind of regeneration at all in baptism. 2 That the elect doe receiue a cleansing and washing from the guilt of original sinne, so as if they dye in their infancy, before their ACT VALL Regeneration, and reall conuersion vnto God, they shall be saved. And all this he saith is done by the spirit. Which is as much for mee as I can desire. If my aduersaries haue no worse weapons to beat me withall, I shall neuer complaine at their blowes.

Lastly that Learned and nimble Author of the second Paraliell, (who is thought to make against mee, because in page 89 he saith, as I also euer said from the beginning: viz. that all that are regenerated sacramentally, are not necessarily and infallibly regenerated spiritually,) is cleare of this opinion, pag. 90. Although the inward grace ordinarily accompany the outward signe, and wee ought to beleeue, by the iudgment of charity, that all who are baptized are truly regenerate: yet iudicio veritatis as Iunius, distinguisheth; that is, by the iudgment of precise and infallible truth, all are not so, as the Fathers speake roundly & plainly. In which words we see, first a concession of that wee contend for, viz, that the inward grace ordinarily, accompanieth the outward signe. Secondly, that yet this is not alwaies; for it is not done at all,

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in the baptism of some. But who are those some? They that are not elected: for he denyes it of all that fall away and perish, as the maine substance and drift of that discourse declares. Thus you see that many English Divines of best note, speake clearly and fully to this point, as well as I that alone am singled out, and worried by passionate and heady men.

CAP. 9.

6 Obiections against the maine position answered.

HAue at length gotten through all those particulars propounded in the end of the Second chapter of this Treatise; and I hope, made it euident to Iudicious and impartiall readers, that, (in the iudgment of our Church, according to the scriptures, as they haue beene vnderstood by the Ancient Fathers, by the present Churches of Christ beyond the seas, and by particular Divines of cheifest note, both forraine and domesticall;) All elect infants doe ordinarily, receiue

232 *ceiue from christ, in Baptisme, the spirit of regeneration, as the soule and first principle of spirituall life, for the first (solemn) initiation into Christ, and for their future actuall renouation, in Gods good time.* I haue also giuen answers to all such obiections as might occasionally fall in against my arguments brought for confirmation of the point. Now it remaines that I adde *Answers* to all such *Obiections* as either haue beene made by others, or conceiued by my selfe as likely to be vrged by others, against the maine assertion it selfe, which I haue laboured all this while to proue and make good by so many witnesses.

In the performance hereof, I shall endeavour to deale as clearly and plainly as possibly I can, although I thereby be constrained to vse more words then may be needfull (or perhaps gratefull) to more acute capacities; that I may not be thought to darken my meaning on purpose in the foggs of needles termes of Art not generally vnderstood, which might giue ordinary Readers cause to complaine of Obscurity or sophistry. And vn̄to ordinary readers I must premise one

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advertisment which others need not: viz. 233 That in this part they expect not further corroboration of the maine conclusion; but only, a manifestation of the impertinency and weaknesse of their arguments that obiect against it. If I can, in that which remaines, make it appeare that, *nothing of all that hath bene, or can be said against my position, is able to overthrow it, but that it is possible for the point to stand whole and vnbroken, notwithstanding all their battery;* I haue don enough how weak so euer mine owne grounds on which I haue hitherto built, may to those that proclaime mee a dreamer and a broacher of a grosse and pestilent error sceme to bee.

1 *Obiection.* Christians are regenerated by the word *Jam. 1. 18. 1 Pet. 1. 23.* therefore not by baptism, in their infancy.

Ans. The Antecedent Proposition is granted, being vnderstood of actuall regeneration of persons of yeares, as it importeth an actuall and through chang of the whole man, vpon their effectuall vocation, inwardly by the spirit, and outwardly by the Word, in ordinary course. And of this only, those places

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234 are to be expounded. For, the words are spoken only of the worke of the word in & vpon aged persons called either from Iudaisme, or Gentilisme, by the preaching of the Gospell; who, as *Lidia*; (Act. 16. 14.) had their hearts opened by the spirit, to vnderstand and receiue the things, preached vnto them, and so were begotten anew vnto God: that is, made new men in Christ, to performe new obedience actually vnto God, contrary to their former course in the state of corrupt nature.

In this actuall conuersion and renouation, the spirit is the efficient cause; and the word an instrument only, that he pleaseth to make vse of; not, as if hee could not dispatch this worke without it: but this is that which he hath sanctified, and commanded vs to attend vpon, so soone as wee are able, by accession of yeares, to vnderstand the vse of it, for conuersion in the ordinary course thereof. Now marke the weaknesse and imperfection of this argument. *S. James*, and *S. Peter* doe both of them affirme that, *the persons to whom they wrote, being persons of yeares,*

were

were actually renewed by the Word, therefore, it is false that elect infants doe receiue the spirit in baptism for their initiation into Christ, and as the soule and principle of after actuall renouation by the word? This is all the strength that this objection hath in it, when they haue improved it to the vtmost. And, how weake this strength is, who doth not see? It doth not reach home so much as to touch (much lesse to peirce) the point in question. For, the Apostles speake of persons of yeares; wee, of Infants: they of actuall renouation; wee of initiall regeneration only: They of such as are able to make vse of the word, wee, of such as are not capable of any speech. Those places therefore doe well proue that which I deny not; viz. that * actuall regeneration in persons of yeares is vsually wrought by the word; but they doe not restraine regeneration either to persons of yeares only; or, to this meanes only; nor deny the spirit to be giuen to infants before they come to make vse of the word, for their first ingrafting into Christ, and as the first principle of the new Creature.

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* Let the reader observe that Whereas I often vse this phrase. my meaning is not at any time to vnderstand thereby any other thing then what in the stating of the question, c.z. I haue expressed. viz. such a worke of the spirit as doth actually renew a man and makes him a new man in Christ by effectual conuersion wherein he receiues the habits of all saving graces by the spirit,

If any shall doubt whether I be right in expounding the places alledged: and suppose that the words do not only affirme the Word to be the ordinary meanes of Regeneration, but the *only* meanes also of regeneration, all that are regenerated, in any kinde; or degree whatſoever; let them be pleased to consult *M. Calvine*, who interpret *S. Peter*, (that saith the same with *S. James*) in the very same sense that I doe, in his answer to the Anabaptists, who were the first Fathers of this objection, and of all that follow, against this point. Thus, Hee: *Whereas they object, that the spirit of God in the Scriptures, doth acknowledge no regeneration at all, but that which is by the incorruptible seed of the Word: they do most absurdly interpret that place of Peter; wherein the Apostle only comprehends such as had beene taught and instructed by the preaching of the Gospel. Unto such, we confesse, the word of God is the seed, and the only seed of spiritual Regeneration: but we deny that from thence may be gathered, that God by his power cannot regenerate infants without it: which to him is as easie and ordinary; as it is to vs incomprehensible and admirable.* The like hee saith

*n. Quid contra
obicitur spiritui
in scriptu-
ris nullam nisi
ex incorrupti-
bili semine, id
est, De verbo
regenerationem
agnoscere, perpe-
ram illam Petri
sententiam in-
terpretantur,
quod tales mo-
do comprehen-
dit, quicunque
in predicatione
edicti fuerant.
Talis quidem
fuit enim, scri-
bitur in i. i.
spirituali esse
regenerationis
semen. v. item
sed et ex verbo
eius colligunt,
non posse le-
vitatem, gene-
ram infantes,
quod sitant, et
dicitur promissa
illis per nos
incorrupta
et admirabilia.
Iul. 1. 4. cap.
16. Sect. 15.*

saith, in the particular of *saith*, in the very next Section, as there more at large appeares. Nor did this speech fall from him only once, or vnadvisedly: but it was the constant Answer he ever gaue to this obiection, as himselfe professeth, in his Answer to *Servetus* disputing touching the same subiect of the *Baptisme of Infants*, as may be seene in the end of the same Chapter last cited. For, to *Servetus* objecting, that, *Infants cannot be thought new men, because they be not regenerated by the Word*, Calvin makes this answer: *I haue said often, and I now repeat it, that, the Word is the incorruptible seed of regeneration vnto vs, provided that we be capable of it: but where infancie makes vncapable of instruction by that meanes, God doth retaine his course of working some degrees of regeneration, without it.* If it be replied; *Calvin* speakes what may be, and what, in some extraordinary cases, sometimes happens; but not what is usually done in the baptisme of the Elect? I reioine, That, if *Calvine* meant only thus much, his Answer could not satisfie the Anabaptists, who therefore denie baptisme to infants, because they are not then

Obiecit sursum, Infantes non posse novos homines conueniri, quia non regenerantur per sermonem. Ex quo, verum, quod sapientiam dixi nunc quoque, repeto, ad nos regenerandos de christi nam semen esse in eis, ut tibi est, siquidem ad eam percipiendam semus idonei: ubi erit nondum per electionem nobis inest decilias. Deum tenere suos regenerandi gradus. Instit. 4. ca. 16, sect. 31.

238 capable of regeneration and faith : and hee on the contrary , faith they be capable of some regeneration , and therefore ought to be baptized . If he meant not baptismall regeneration , how can their possibility of regeneration be a warrant for baptism , seeing they haue , or may haue that , without baptism . Lastly , if it were not ordinary with God to regenerate elect infants in baptism , his answer would fall short too . For they might iustly reply , that an ordinary practise of baptizing all infants is not to bee warranted from some extraordinary cases . If you confesse that it is not ordinary that elect infants are regenerated in baptism , what reason haue you to tie all men to that , wherein you cannot promise them the grace that is represented thereby , and promised to all that vse it with vnderstanding and faith . This , and much more might be vnanswerable returned vpon *Calvine* , by *Serretus* and his Clients ; if they had vnderstood him to deny Initiall Regeneration of elect infants , to be ordinarily communicated to them in Baptisme . I conclude therefore ,
with

with iudicious *Calvine* : However it be true , which the Scriptures speake of the aduall regeneration of persons of yeares ; that they are regenerated by the Word ; yet Elect infants may be , and are , for ought appears in either of the places of scripture objected to the contrary , partakers of Initiall Regeneration , by the Spirit , in their Baptisme : and so this Obiection doth our Position no harme .

2 Obiection. But there is no such thing as Initiall Regeneration , distinct from Actuall , as here is supposed . Where ever the Spirit is infused to regenerate , he doth , in the first instant , actually regenerate : therefore there being , by your owne confession (say they) no actuall regeneration in any infant ordinarily , at his baptism ; there is then no regeneration at all , this distinction of initial and actual regeneration being but a toy and a new device , without warrant from the Scripture ?

Ans. If this Obiection containe a truth , without equivocation , I confesse the Position to be a toy indeed . But there may ly some ambiguity in the termes of Initiall , and Actuall , which being cleared , the obiection may perhaps appeare as weake , as they declare
themselves .

240 themselves rash and vncharitable who tooke vpon them to confute that distinctiō, which they never vnderstood, nor would ever vouchsafe so much as to heare explicated by my selfe, either in publique or private.

Touching the distinction of *Initial* and *Actual* Regeneration, I haue sufficiently declared before, in my *second Chapter*, in what sense I vse it. I will therefore forbear to repeat what there I haue written. The Reader may view it at his pleasure. If any man demande expresse Scriptures for the very termes, he will soone declare of what Spirit he is. But if by sufficient consequence the distinction be not clearely deduced thence, he shall then haue cause to complaine. Let him view the foundation on which it is built, and afterwards tell me his minde, if he remaine vn satisfied. In the meane time I shal only adde thus much: that by *Initial*, and *Actual* Regeneration, I doe not meane to insinuate two severall *kinds* of spirituall life; for which, I acknowledge, there is no footing in Scripture: but I vnderstand only two distinct considerations in respect of the degrees

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degrees of spirituall life in the same subiect, which the places of Scripture before alleaded in Chapt. 2. doe sufficiently warrant For, by life, in Scripture, is sometimes meant the soule infused as the principle of life: sometimes, the very actuall being and enliuening of the subiect by that soule, making it actually to produce the actions of life. Hence I distinguish of life into *Initiall*, and *Actual*: Not as if the Spirit were not actually communicated, or did not actually worke, or actually beginne, from the very first instant, to dispose and prepare the soule to future actuall newnesse of life, by infusing some *potentiall* and *seminall* grace; but my meaning is that, the Spirit doth not at that time, ordinarily, so plenarily change & renew the whole man, as to worke in him either actuall faith, hope, or loue, &c: or so much as the habits of these or other particular graces, for the present as afterward he doth. Something the spirit doth, from his first entrance, toward actual regeneration, therefore we call that first worke, *Initial*: thereby vnderstanding the first disposition to, or degree of actuall regeneration

neration. But for as much as that first worke doth not (for ought we know) extend to a present actuall change of the whole man in the same manner and degree, that afterwards is wrought in him, at his *effectuall* calling; therefore we call that latter worke, *Actuall Regeneration*.

This ought not to seeme strange to any: for iust so is it in the course of nature. * So soone as the reasonable soule is infused, there is in some sense, (not every way, in respect of degrees) a rationall life. But how? The soule is there, and in that soule are included all the principles of reason: but the soule doth not send forth those principles vnto action (vnlesse in some insensible manner by little and little preparing the infant vnto humane actions) till afterwards that the senses beginne to act. Before that time, the reasonable life cannot wholly be denied to be in an infant, because the soule rationall is actuall in his body: yet forasmuch as the infant hath not at that time the actuall vse of reason, for this cause we call the further perfection of his naturall principles by tract of time attained, when

* *ipse (Deus scilicet, iungit animam humane mentem dedit, ubi ratio & intelligentia in infante operata est, quo tammodo, quasi nulla sit, excitandi scilicet atque exercendi et actus accessu, quia sic sentientia capax atque dicitur, & habet per se, non veritatis & amoris boni.*
August. de Civit. Dei lib. 22. c. 24.

To the same purpose alio huiusmodi lib. 2. c. 25. m. 1. c. 25. & alibi.

when reason puts it selfe into act, *actuall rationall life*; and wee terme the same life, in respect of the first degree and principles thereof, which together with the reasonable soule, in the first infusion thereof, it receiued, *Initiall life*.

This is no more, in substance, then what wee haue learned from S. *Augustine*, *Calvine*, *Peter Martyr*, *Iunius*, *Daneus*, Dr. *Whitaker*, *Zanchius*, and sundry others, whose iudgments haue beene at large set downe in this treatise in sundry places vpon sundry occasions. And shall any man thinke it nothing in a magisteriall humor, to trāple so many worthies vnder his feete, at once, as if he were wiser than all others? If it be only the termes that displease him, because, perhaps, the same are not found in any of these Authors; he shall but shew himselfe a caueler to quarrell them; vnlesse hee can shew that the termes are vsed to signify that, which, in substance, these Authors doe not allow and teach. Breefly then, this Obiection is grounded vpon a false information, and supposition: for it supposeth mee to vse

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244 the termes of *Initiall* and *actuell* regeneration, as intending thereby to teach that there be two distinct *species*, or *kinds* of regeneration; whereas my meaning is only to speake of the same spirituall life, in two distinct considerations, in respect of degrees. And so the Obiection fights with a shadow, and not with me.

But it will be replied that, in *Regeneration* there be no degrees: but that it is performed and dispatcht at an instant, as naturall generation is. *It is true say they, that there be degrees in Renovation* which noteth a growth in sanctification, in a man regenerated. But *Regeneration* is never taken for any other than for the first act of the spirit entering into a Christian, and begetting him a new man in Christ, in the very first moment of his entrance. Therefore the distinction of *actuell* and *initiall* regeneration cannot bee admitted in any sense?

I Answer, That those two words, *Regeneration*, and *Renovation*, may perhaps, by some, be vsed, the one, to signifie the first infusion of grace making a man, actually a new creature in all parts at once; and the other to note the

245 the continual growth of a Christian in grace infused; if men wil before giue notice of their meaning, and for the more cleare expression of themselves, will say, when I speake of the first infusion of grace, I will vse the word *regeneration* to expresse it by; and when I speake of continuall growth from one degree vnto another, I will ever call that, *Renovation*. Men may, if they please, make vse of words, as they doe of Counters in casting of accounts, wherein, of the same set, and value, some Counters are made to stand for pounds; some, for shillings; & some for pence. And yet, as those Counters which stand for pence, might as well haue stood for pounds, as those that do stand for pounds, if it had pleased him that set them to haue so disposed them: So men may put words of the same value and natue signification, to signifie diuerse things, by a liberty iustificable enough in vse of speech: & yet those words, may without wrong, be vsed by others to signifie other things: alwaies provided that when a man vseth a word in a sense different either from the prime signification of it, or from the common acceptation of it, he

246 giue warning that, where ever he vseth such a word, he would be vnderstood in such or such a sense, and not according to the etimology of it, nor according to the common vse of it. And thus I graunt, that, if it please any Divine to say that, he will ever reſtraine *Regeneration*, to note the first infusion of grace, and by *Renovation* signifie a dayly encrease of grace, in all his speeches or writings, for want of fitter termes to expresse himselfe in, he may doe it.

But if any man shall say that, "the proper meaning of the word *Regeneration*, and "of that which the Scriptures call *παλιγγενεσία*, "is the first infusion of the Spirit actually "to make a man a new Creature in all parts "at once, so as in this there can be no degrees, & affirme that, so the Scriptures doe "ever vseth that word; and also adde that, by "*Renovation*, the Scripture never meanes the "same thing that it intends by *Regeneration*, "but that *ἀνακαινισμός* or *Renovation* is ever "put for another thing, to wit, for continuall "all growth in grace once infused: I must craue leaue to dissent from him, and to deny his

his assertion. For, neither is there any such difference in the proper signification of these words, but that they may both signifie one and the same thing: Nor is the Scripture so nice as to obserue such a difference between them, as the Obiectors would perswade vs.

That in the proper signification, there is nothing either why *regeneration* should signify only the first infusion of grace; or rather this then the daily growth of it; nor, why *Renovation* should not signify the first beginnings of the new creature, as well as the growth of it, those that are skilfull in the Tongues, will easily bare me witnesse; and I take them that make this nice distinction between these two words, to be better skilled then to say that these words in their proper signification, will iustify this conceit. Therefore they must of necessity fly to the Scriptures, and proue that there, *παλιγγενεσία*, vsually translated *Regeneration*, is cuer so restrained as that it alwaies signifies the first infusion of grace, and not that further worke of the spirit which admitteth of degrees and is ever expressed by *ἀνακαινισμός*, or *Renovation*:

248 or else their conceit will proue but a fancy too weake to ruine the distinction of *Initi- all* and *Actuall* regeneration.

But the Holy Ghost in the scriptures doth not obserue this nicely of words: for sometimes we shall find *regeneratio*, put for sanctification exprest by obedience vnto Christ & his Gospell, or else for the begining of glory, and not for the first infusion of grace only: So in *Mat. 19. 28.* Our Sauour thus giues answer to *Peter* demanding of him *what they should haue, who had forsaken all to follow him; verily I say vnto you that ye which haue followed mee* *ἐν τῇ παλιγγενεσίᾳ*, in the regeneration, when the sonne of man shall sit in the throne of his glory, yea also shall sit vpon twelue thrones, &c. where the word *regeneration* cannot be taken for the first infusion of grace only, because it notes such a thing as Christs disciples did actually exercise and expresse in receiuing of his Gospell, or else, as *Beza* rather thinketh, it signifies the very state of glory wherewith they shall be invested at the latter day; and the words ought to be read thus: *ye that haue followed me*, (here making the comma) in

249 in the regeneration when the sonne of man shall sit in the throne of his glory, yee shall sit, &c. that is, you that follow me now, shall hereafter, when the elect, being perfectly sanctified, begin their kingdome of glory, namely at the latter day, when I shall come againe in glory, then shall ye sit vpon twelue thrones. And so did Saint *Augustine* * long before expound that text. Therefore the word is not restrained only to signify the first infusion of the spirit, & of grace by the spirit. Again, sometimes wee shall finde *παλιγγενεσία* and *ἀνακαινότης*, *Regeneration* and *Renouation* put one for another, the one to explicate the other: for so *Zanchius* saith expressly in his commentary vpon *Ephes. 5.* And he saith the truth: for so the Apostle vseth them, *Tit. 3. 5.* according to his mercy he saued vs *διὰ τῆς παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ὁυκ*, by the lauer of regeneration and renewing of the Holy Ghost. where the Apostle vseth those two words of regeneration and renouation not to signify two things; but the latter declares the meaning of the former, as *Beza* well. Wherefore I conclude that, for as much as the holy

* *Aug. de Pecc. Mer. & Remiss. lib. 2. cap. 7.*

c *Ista vero Regeneratio & Renouatio non sunt duo diuersa, sed hoc est illius declaratio,* *Beza in loc.*

250 scripture doth not restrain the word *Regeneration*, to the first infusion of the spirit, or of grace by the spirit, wherein there be no degrees, but extends it further, euen to that further worke of the spirit, wherein (as all grant) there be degrees; the distinction of Regeneration into *initiall* and *actuall*, still stands vpright without battering by this second Obiection, that will admit of no degrees in that, which the scripture euery where calleth by the name of *Regeneration*.

3 Obiect. 3 Obiection. The Apostle expressly ascribeth the conferring of the spirit, to the word of faith preached. Gal 3.2. Therefore the spirit is not giuen in Baptisme?

Answer. Answ. Consider the quality of the persons spoken of by the Apostle, and compare them with those of whom we speake in the present question, and then the Obiection will fall to the ground of it selfe. If we should consider those Galathians only as persons of age & vnderstanding, that would, in *Caluines* iudgment, so much alter the case, (if the same words should be vsed to deny the communication of the spirit vnto infants in

in baptisme) as would giue iust occasion to deny the consequent of that proposition. For so *Calvine*, to *Seruetus* obiection that, *no man is made our brother but by the spirit of adoption* which is conferred only by the hearing of faith, giues this answer. He euer falls into the same sophisme: because preposterously he drawes that to infants which is spoken only of persons of yeares. Paul in that place teacheth that the hearing of faith is Gods ordinary way of calling, whereby he brings on his elect vnto faith, raising them vp faithfull teachers in whose ministry he reacheth out his hand vnto them. Now, who shall dare to set such a law vnto God, that he should not by some other secret way ingrasse infants into Christ.

But there is more in that case of the Galathians, and so in that of *Cornelius* his company, *Act. 10.44.* then this, that they were persons of yeares, when, in hearing the word preached, they receiued the Holy Ghost: for they were, till that time, no part of the visible Church and flock of Christ, but gentiles and meere aliens from him and all his ordinances till the Gospell was preached to them. And it is one thing to be a Gentile, without

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*Ad diuinitatem
nominem fieri
fratrem nostrum
nisi per spiritum
adoptionis qui
tantum ex au-
ditu fidei con-
feritur. Respon-
dendum quod in
eundem elabi-
paralogismum
qui preposere
ad infantem tra-
hitur quod de solis
adultis dicitur
(1. Docet illic
Paulus hanc
esse deo ordina-
riū modum,
ut electos suos
ad fidem addu-
cat, dum illis
suscitat fides
doctores, quo-
rum ministerio
& opere manū
porrigit. Quis
inde legem im-
ponere ei audeat
quo minus or-
cavi aīa ratio-
ne infantes Chri-
sto inserant?
Instit. lib. 4. cap.
16. scilicet 31.
resp. ad ob-
iectionem
15. tam Ser-
ueti.*

252 without the Church, that hath nothing to doe with Christ or his spirit, till he heares him published in the preaching of the Gospell, which is the first ordinance of Christ that he partakes of: (for first, Christ is preached vnto him; then, beleeuing, he is to be baptized) and it is another thing to be borne of parents that are visible members of a settled and stablished Church, so as the party so borne is to be held and reputed for one of the faithfull euen from the womb. It is no wonder if the former sort receiue the spirit in the hearing of the word: for, how else should they come by it in the ordinary course of dispensation by meanes? But it cannot but be wondred at, that any should inferre that, elect infants borne and baptized in the Church, should not, ordinarily, partake of the spirit, before they come to age sufficient to be capable of the word preached, vpon this ground that, the *Galatians* and others mentioned in scripture, that were conuerted by the word, from *Paganisme*, did not receiue the spirit before they heard the Gospell preached. I shall not need to

to spend time and paper to proue that the Apostle speaks of the former sort only, & not of the latter. Therefore this *Objection* doth not at all touch the point in hand.

4 *Obiection.* If the spirit bee given in Baptisme, then Baptisme can saue without actual regeneration, which is confessed to be wrought by the Word. But Baptisme, without actual Regeneration cannot saue any, as appeares by that in 1. Pet. 3. 21. Therefore the spirit is not given in Baptisme.

Ans. A feeble Argument. Nevertheless let vs examine it. I answer therefore both to the *Maior*, and to the *Minor* also.

1. To the *Maior*, I answer by denying the sequelle. For, in the case of infants dying in infancy, the spirit *can*, and (no doubt) *doth* actually regenerate them, without the word; how else should they enter into the kingdom of heauen? In what manner the spirit doth regenerate such, is to vs vnknowne. Nor will I take vpon me to determine that which the Scripture is silent in. They that deny all actuall regeneration till the word come, without exception of such as dy in infancy

254 fancy, doe conclude all infants dying before they be able to make vse of the Word, to be damned. A damnable conclusion not to be endured in the tongue or penne of any sober Christian. Thus we see in few words that the *Consequent* of the *Major*, is an idle *non sequitur*, grounded on a false supposition. For, although we say that, a ctuall Regeneration is not wrought but by the Word, yet we grant not this Vniuersally of all, but only of persons of yeares.

2 To the *Minor* I answer thus,

1 I deny that the Apostle, in that place, doth speake of *Regeneration wrought by the Word*: for hee speakes not at all either of Regeneration strictly and formally so called; but only of an act which supposeth regeneration; nor, of that act, as wrought by the Word; but, of an act wrought, without declaring by what meanes it is wrought: so as, for ought appeares in the Text to the contrary, it may be wrought in baptism, as well as by any other meanes. Therefore in this respect, the proposition is weak and lame: because I may as well drawe it to my purpose, and

and say that, baptism hath such efficacy in it as to enable a Christian to *make answer vnto God*, because the Apostle saith that *Baptisme* (although not the outward washing yet the inward Grace *saueth*: as others may vrge it against mee, by inferring thence that, Baptisme cannot saue without the Word. For, there is not, in that place, any mention, or so much as the least insinuation of the Word, but only of Baptisme.

2 I adde that Expositors agree not in the exposition of that Text; and yet notwithstanding their disagreement, there is nothing to be drawne either from the Exposition of any one of them, or from all of them together, that concludes any thing against this Position. That Expositors agree not in the rendring of the Text, is euident by their different rendrings of the word *ἡμετέραν*, (which in our last Translation, is rendred, *the answer of a good conscience, &c.*) in which word lies all the difficulty of the whole passage.

1 Some would not haue it translated, *the answer of a good conscience*; but, *the request or confident demand made by a good conscience*

256 science vnto God. So, the old Translators; and so M. Cartwright also, in his answer to the *Rhemists*, vpon *Math. 3. 11.* but what the conscience makes request for, these Authors speake no syllable of And how a request made to God, should be the inward part of baptism here opposed to the outward washing which purgeth the filthinesse of the flesh, is beyond my capacity to comprehend. But I let that passe wishing they had more clearly explained themselves.

2 Some take it for an allusion to the v. suall *Interrogatories* in baptism, and to the *Stipulation* made by the partie baptized, to performe the conditions tendred vnto him, and accepted by him, in his baptism; which stipulation he must answer and make good, ere hee can expect that his baptism should saue him. So *Bexa* tooke it, saith *D Fulk* vpon the place. Yea, and so, M^r Cartwright also, when he comes to write vpon that Text, & to vindicate it from *Rhemish* falsifications. But he addeth that, those Questions were made to persons of yeares, and vnto such the Apostle writeth: & so, this, in his iudgment, belongs not

257 not vnto infants; nor is spoken touching the efficacy of Baptisme vpon infants. Howbeit he denieth not the spirit to bee giuen to infants: for elsewhere, he saith thus; *I will not deny but that children haue the spirit of God, which worketh in them after a wonderfull fashion* But this, by the way. All that may by this exposition be concluded hence is this, That baptism saues none of yeares, no not as an instrument, till there bee a faithfull performance of the Covenant on their parts. But in the case of infants the matter is farre otherwise, forasmuch as they cannot, ordinarily, actually belecue or repent. So *D^r Fulk*: *Stipulation and solemne promises are necessary to be acknowledged, that baptism may bee effectually to them that are of age.*

3 Some, as *Oecumenius*, and others interpret the word somewhat otherwise. *Oecumenius*, who should best knowe the force of the Greek phrase, expounds *ἐν ᾧ*, by three other words, *ἀπὸ βίου, ἐκ χυρῶν, ἀνὸς αἰῶνος*: an earnest, a pledg, and a demonstration: vsing so many words not to signify diuers things, but more fully to set forth the force of that one word,

R. C. against D. W. in his gift, touching interrogatories in baptism. P. 134. the last Section.

258 which he could not sufficiently expresse by one. But what hee meanes by this earnest, pledg, and demonstration, hee leaues to his Readers to diuine. I thinke it can be vnderstood of nothing else but the inward grace signified by the outward washing; to wit, the blood and spirit of Christ giuen to a Christian in his Baptisme, as a seale and pledg and demonstratiue evidence both of the remission of his finnes by the blood of Christ, and also of Regeneration by the Spirit of Christ, whereby the conscience is purged from dead works, and sanctified that a man doth now answer and make good his promise and vow in Baptisme, which now, not as a cause, but as a meanes instituted by Christ to seale vnto him iustification by the blood, and sanctification by the spirit of Christ, is said to saue him.

So Basil; *ἐν τῷ ὕδατι καὶ τῷ ὁδοῦ ἁγίῳ, ἐν τῷ πνεύματι ἁγίῳ καὶ ἐν τῷ ὁδοῦ ἁγίῳ, ἀλλ' ἐν τῷ ὁδοῦ ἁγίῳ καὶ τῷ πνεύματι ἁγίῳ.* If there bee any grace (or vertue) in the water, it is not from the nature of the water, but from the presence of the spirit: for baptism is not the deposition of the filth of the flesh, but the answer of a good conscience vnto God. Vpon which words of Basil, ¹ Chameir thus

thus descanteth: You see that the power of purging the conscience, is denied to the water, and affirmed to be in the spirit there present, and this hee proues by an argument drawne from the words of Peter. And in the same manner iudicious ^k Whitaker, vnderstandeth & approueth that of Basil.

^k De sacram. in genere quest. 4. cap. 2. pag. 73.

Bullinger is of the same iudgment; for thus ^l Marlorat alleageth him vpon the place. Least any man should vnderstand him, to speake those words of the naked signe of baptism, he addes these; that baptism saues not, which purgeth the outward filth of the flesh; but by baptism I vnderstand that efficacy of faith, the spirit and power of Christ (which, as Marlorat addes, is ioined with the outward signe) whereby it comes to passe that the conscience being pacified, it may confidently appeare and plead before the Lord. To the same purpose speaks the English note in our old Bibles, which vnderstands hereby, Christs inward vertue, which the outward baptism shadoweth. So that the purpose of the Apostle here is only to teach what it is in baptism that is so efficacious, as to saue a man: namely, not the outward element, or wash-

^l In 1. Pet. 3. 21. *De quo quis precor. denit de nudo baptisui signi intelligit, hoc addit: non is quidem baptis- mus nos saluat, quo abluitur cordes externas humani corporis sed per baptismum intelligo illam vim fidei, illam spiritum & virtutem Christi (que cum eterno signo coniuncta est) qua sit ut conscientia nostra pacata securae agat coram oculis Dei.*

260 ing with that element; but the inward grace thereby signified: which grace is here set forth by the effect of it in such as are of yeares, which is, the enabling of them with a good conscience to make good their vowes, as also confidently to depend vpon God through Christ for their saluation. Bucer is large in the explication of this Text; his conclusion is this; *Baptisme saues none of yeares but beleeuers. Indeed saluation is offered in Baptisme vnto all, but none of yeares receiue it, but by faith. As for infants, they are saued by the secret operation of the spirit, which sanctifieth them vnto eternall life.*

*Non enim
seruat Baptis-
mus adultos nisi
credentes. Salus
quidem baptis-
mali offertur
omnibus, recipi-
unt autem illi
multum non nisi
per fidem: infan-
tes per arcum in
spiritus sancti
operationem,
qua ad vitam
aeternam san-
ctificantur. In
script. Anglie. de
v. & eff. Bapti-
smi calce.*

Now, take the words which way fouer any of these Worthies haue expounded the, what doe they make, when they are cleared, so much as in shew, against the present Position that Elect infants doe ordinarily receiue the spirit in baptism, as the first efficient principle of future actuall regeneration? For, let any man frame an argument from this place (though he make the best improument that any exposition of it will yeeld) he cannot make it more forcible then this, viz.

“Saint Peter saith that, Baptisme is effectu-
“all to none of yeares, vnlesse they partake
“of the inward grace of the spirit and blood
“of Christ by faith, that may both assure
“then on Christs part that they are ingraf-
“fed into him, haue their sinnes pardoned,
“and the old man in them buried; and also
“enable them to keepe touch with Christ
“actually on their parts in all such things as
“they promised. Therefore elect infants
“doe not receiue the spirit in baptism, to
“beget faith and other graces in them af-
“terwards, by the word, when they
“come to yeares. Would not such a
kinde of arguing seeme very ridiculous?
It is iust as if one should dispute against the
flowing of the water at London Bridg, at
any time saue only about three of clock, in
this wise. It is neuer high water at London
Bridg about three of clock, but when the
moone is either at the full, or the chang:
therefore there is not the least beginning of
any new flood, ordinarily at all, till either it
be about three of clock, or till the moone be
at the full or change: here persons of ripe
age

262 age baptisme doth not saue, without faith, therefore, not infants: yea therefore, there can be no seed of grace, no spirit of grace communicated to infants, till they doe come to yeares; as if there could be no beginning of a following of the water, till it be high tide. This and no other is the force of the Obiection founded on this place; so as now I appeale to any ordinary capacity, whether our Positiō haue any cause to feare the least shaking by it I haue bene larger in answere of this obiection then the strength of it deserueth, because I was willing to cleare the Text, which hath difficulty in it.

5 Obiect.

5 Obiection. Wheresoeuer the spirit is, hee worketh faith and regeneration; else it would follow that the spirit were idle, which were little lesse then blasphemy to affirme: But in elect infants, ordinarily, no such worke appeares, rather on the contrary, many of them shew manifest opposition to all grace and goodnesse for many yeares together, notwithstanding their baptisme. Therefore we must conclude that either they loose the spirit receiued in Baptisme, so soone as they

they be able to commit a ctuall sinne; or else, that they doe not ordinarily receiue him in their Baptisme.

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Ans. This is the argument which of all others is thought to haue in it greatest strength, and is supposed to be impregnable. Wherefore I must endeavor to giue it a full and satisfactory answere, or else I shall loose all my labour in answering of all the rest. And here before I begin to answere to either Proposition, I must entreat the reader to take notice that, this argument would draw the matter vnto an *Impossibility* that any such thing as the conferring of the spirit on infants in Baptisme, should ordinarily be; because of the grosse absurdities that thence doe follow: viz. that, then the spirit must either be confest to be idle, which is no better then blasphemy to affirme; or else, that the spirit of sanctification and adoption may be wholly lost, so as a mā once truly regenerate, may totally loose all regeneration, & be in the same state in which he was before his baptisme, which is flat Popery to maintaine.

Answered.

* If therefore I can cleare the point from both these absurdities which are thought to lay an *impossibility* vpon it; and make it appeare that, *it is possible for the spirit to be in an elect infant from the time of his baptisme vnto his actuall conuerſion many yeares after, although no manifest ſigne of grace, but rather the contrary doe to vs appeare in him;* I shall ſufficiently quit my ſelfe of this obiection. And this I will now aſſay, by answering diſtinctly to both propoſitions in order.

1 Then let vs examine their *Maior propoſition*, which hath in it 2 parts, which wee may call the *Antecedent*, and the *Conſequent*. The antecedēt or the main body of the propoſition is this, *whereſoeuer the Spirit is, he worketh actuall faith and regeneration*, the conſequent, this, *or elſe the ſpirit is idle*. To both

ſay) it would follow that ſuch a man muſt be rebaptized, ere he could be againe regenerated by the ordinary way. Therefore they ſay, he is only ſet out of the ſtate of grace (that is, out of the *ſuauor of God*) to as then it ſhines not vpon him: for they cannot meane it of grace in the perſon himſelfe, becauſe they confeſſe, he hath not wholly loſt all grace, ſo as to need a new regeneration) vntill he recouer it againe by repentance. For ſee what they write, *alittle before the middle of that declaration, circa, 5. Art. de Perſon. Ex quo conſequitur cum, qui a verſide deſicit, non protinus in eundem illum ſtatum deſcendit, in quo erat antequam ad fidem vocaretur, ac proinde totali & vniuerſali regeneratione quoad omnes anime partes opus non habere, neq; ut nouo baptismo rebaptizetur neceſſum eſſe, ſed tantum extra ſtatum gratia, collocaui, quamdiu ad ſtatum illum a quo deſecit, non reuocatur.*

theſe

theſe parts I anſwere thus.

1 I deny the former part, if it bee taken vniuerſally. For it is not neceſſary that the ſpirit, from the very firſt time of his entrance, ſhould worke *actuall faith and regeneration* (in the ſenſe before expreſſed) in all in whom he may be ſaid to be, as hath bene ſufficiently proued, in the caſe of infants, of whom only we treat. I haue made it manifeſt by a compariſon of the reaſonable ſoule with the heauenly ſpirit, as many others haue done before mee.

The reaſonable ſoule is infused ſo ſoone as the body of an infant is organized and made capable of ſuch an inhabitant: yet it doth not preſently act, or enable the infant to act *rationally*, ſo ſoone as it is infused. But it will be ſaid, that ſo ſoon as the ſoule comes into the body, the body is quickned, and ſtirres euē in the womb: true, but that motion is not *rationall*, but only *animall*. Euē after the infant is borne, it cannot moue it ſelfe *rationally*, till the ſenſes be firſt able to exerciſe themſelues, and be actualy conuerſant about and vpon their proper objects, & preſent

266 sent the same vnto the vnderstanding faculty by the Phantasy, and Common sense. So it is in the Spirituall being. Therefore it followes not that infants must be presently made beleeuers & regenerate actually, so as to moue spiritually, so soone as the spirit is giuen vnto them.

n Dicimus in
baptizatis par-
uulis, quam es-
se id nesciant, ha-
bitare spiritum
sanctum. Sic e-
nim nesciunt
quamuis sit in
eis quem admo-
dum nesciunt &
mentem, cuius
in eis ratio, qua
vlti nondum
perficitur, veluti
quedam incerta
spontanea exci-
tandi creatis
accessio.
o In Augusti-
ni Enchirid.
cap. 52. nec e-
orum anima ra-
tionalis operatur
vlla adhuc cer-
nimus, neq;

tamen propterea possunt negari eos animam rationalem esse praeditos, ergo & fidem & regenerationem habent parua electi Dei. et si nondum illius opera nobis apparent: & ea dona habent pro ratione creati, id est pro capacitate vasa. p Ergo qui esset illis baptisimi est in adultis, idem est in infantibus, quia quamcumque tam cito infantes non profuerunt, neq; illius fructus edunt, quam adulti, sed demum cum eis aduectis, & usque ratio is. De sacramentis, 5. cap. 25.

this

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this very particular, See page 44. If (saith he) we cannot iustly object against Gods worke in nature, but doe beleue that our infants are reasonable creatures, and are borne not bruit beasts but men; though actually they can manifest no reason or vnderstanding no more then beasts (yea a young Lamb knoweth and discerneth his damme sooner, then an infant knoweth his mother) then neither can we iustly object, against Gods work in grace, but are to beleue that our infants are sanctified Creatures, &c. And againe page 45. answering that Cauill of theirs, that if infants haue any grace, it would appeare by the acts and exercise of it; he saith thus: They reason ignorantly and perversly not only against the light of Gods word, but of nature. As if some bruitish person should plead thus, A man is a liuing creature that hath a reasonable soule; and the proper affections of a man, as he is a man, are the faculty of vnderstanding, of thinking, capableness of learning, of remembring, reasoning, iudging, and discerning true and false, good and euill, &c. of willing, of nilling, of speaking, of numbring, &c. Now let them which affirme Infants are borne men, as Christ doth Iob: 16. 2 1) proue that infants doe vnderstand, thinke,

Ll 2

remember

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doe no more then the Disciples did to Thomas; viz: let them alone, till the spirit himselfe doe bid them feele and see, by perswading them to belecue this truth. For howe-

* Ille in quo omnes vivificabantur, preterquam quod se ad iustitiam exemplum imitandis praebeuit, dat e. iam sui spiritus occultissimam fidelibus gratiam, quam lateat in sanctis & parvulis, Aug. de peccat. merit. & remiss. lib. 1. cap. 9. & At quomodo, inquit, in regeneratione vivatur infantes nec boni nec mali cognitione praediti? Nos autem respondimus, opus dei, etiam si captivi nostro non subiaceat, non tamen esse nullum Institut. 4. cap. 16. Sect. 17. & 14 eius operari spiritum sanctum inestabiliter dicimus. De Sacram. Contra. de Bapt. Quaes. 4. cap. 6.

ver I cannot demonstrate in what manner the spirit initially worketh in an infant, the first principles of Regeneration, because the worke is secret, and both the worke & manner of working are hidden from vs *: yet I answer such as put mee to it, as *Calvine* did the Anabaptists: *There is a worke of the spirit in them; although we cannot comprehend what it is, yet we must not therefore conclude that there is no worke at all:* and (as *D^r Whitaker* determined the question of the worke of grace in infants for a close of his disputation touching that subject) *Wee say that the Holy Ghost workes in them, in a manner to vs inexplicable.*

Both *Calvine*, and *Peter Martyr*, and *Doctor Whitaker*, are all cleare of opinion that there is some worke of the spirit in an infant, and yet not any of them apart, nor all of them together, dare to determine what that worke is. *Calvine* saith, it is certaine there is some worke: *Peter Martyr* saith, it is enough that wee beleue

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beleue they have the spirit, the roote and principle of future grace, and that if they dye in infancy, they are saved. *D^r Whitaker* comes after, and saith the very same; illustrates his and *Peter Martyr*s opinion by the former comparison of the reasonable soule, commends *Calvine* for his modesty, and professeth that hee would most willingly be his Scholler that could take off all difficulties from this point. It is therefore an unreasonable and captious demand of the Aduersaries to this position, to require of me to shew what the spirit doth in an infant, or else to confesse that he is idle, or rather nor there at all. So much for answer to the *Major*, which would conclude from a false ground, and groundlesse position, that the spirit cannot be in infants, because where he is, he cannot be idle, and, he cannot but bee idle, if he worke not in them actuall grace.

2 I come now to the *Minor Proposition*, which was this; *But in elect infants, ordinarily, no such worke doth appeare; rather on the contrary, many of them shew manifest opposition to all grace and goodnesse, for many yeares together, notwithstanding their baptism:* and to this I giue a threefold answer.

I That

1 * That although no such worke doth appeare in them, yet this proues not that no such worke is begun secretly in the soule, as I haue before shewed, in answer to the former Proposition. Nor is it impossible that even actuall grace should ly hidden, so as neither others, nor the party himselfe in whom that grace is, can discern the same at all times, as after shall be declared.

2 That I never affirmed any actuall change of the soule, in the baptisme of infants that afterwards liue to yeares of discretion; no, nor so much as any particular habits of particular graces, answerable vnto those that are vsually wrought in others at the time of their actuall Conversion. Yea so farre haue I been from affirming hereof, that I haue alwaies vpon all occasions disclaimed it. But I only say that, the spirit is giuen to elect infants, in baptisme, ordinarily, (pardon my so often repetition of the substance of the Position, which the Adversaries so often forget) to be the first principle of regenerati-

their age: vntill by degrees that efficacy or virtue which lies hid in them doe in due season increase, and openly sparkle & shine forth,

on

on in them, and as the first seed, whereby the heart is seized vpon for Christ, and the whole man taken vp for his vse, and made in a secret manner capable of a further worke, in Gods good time. This spirit is, vnto such, in the roome of grace, as *Peter Martyr* affirmeth, & the roote also out of which all grace in due time, floweth, in all Gods children, as the same Author (who is also seconded by *D. Whitaker*) further speaketh; and as *Calvin* had done, before him. This Principle of Grace lies hid, as seed vnder ground; as wheat vnder chaffe; as fire vnder the ashes; as the faculty of reason seemes to lye asleep, till a child bee growne vp to some capacity; and as the spirit of God moued vpon the waters before the severall creatures were actually produced by the word of his power.

By this wee may discern what answer to giue to that *Dilemma*, vrged by some to this effect: viz: "If the spirit bee giuen to an infant in baptisme, either the infant is aliue or dead; regenerate, or vnregenerate? Re-generate he is not, because there is in him no actuall change: and how can the spi-

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1. loc. Com.
class 4 cap. 8.
sect. 4.

* *Colo. in Mat. 19. 14. Talum est regnum Dei. Sic scribit de Infantibus. Quod peccata non videntur (sunt) illis signati ab exterioribus, facit scilicet, reuerentia Dei spiritu propter modum, donec per gradus suum impetant in illis oculis est virtus, & effectus, & palam refertur. That infants doe call out all repentance and newnesse of life that are iointly figured in baptisme, the answer (to such as object this against the baptizing of infants) is easie: that they are renewed by the spirit of God according to the capacity of*

274 "rit of regeneration abide in him that is vn-
 "regenerate for a long space after the Spirit
 "first entreth into him? To this I say that
 the infant is aliue and regenerate *seminally*, &
initially, in respect of the roote and principle
 of life, but not *actually* in respect of the par-
 ticular habits actually wrought in him. An
 infant may be said to be aliue so soone as he
 hath receaued a soule; yet he cannot be said
 to be aliue actually in respect of a rationall
 life till the soule bee able to act in a rationall
 manner. Of such an one wee cannot say hee
 is not aliue, because hee hath in him the rea-
 sonable soule the principle of life: nor yet
 can we say that he liues a rationall life, till his
 reasonable soule doe put it selfe forth to rati-
 onall actions. Therefore, all men conclude
 such an infant to be aliue *potentially*, and not
actually, in respect of that *rationall* life where-
 of we now speake. The same distinction wil
 solve the present Argument: and so is it re-
 solved by all that touch vpon the point, as I
 haue often shewed. That which I haue vr-
 ged out of *S^t Augustine*, *Calvine*, *Peter Martyr*,
D. Whitaker, and *Daneus*, I will not rehearse in
 this

275 this place, which yet I might doe, in so
 large a Treatise, for their sakes that cannot
 easily carry all with them. Only I will adde
 one passage more of *Daneus*, not before men-
 tioned: "*Infants by Baptisme are ingrafted into*
Christ, forasmuch as by nature they are aliens
from God. And they are baptized, not that they
should presently expresse the fruits of their regene-
ration in Christ, which might be conspicuous to vs:
but that in the meane season till they come to yeares
being confirmed with the seale of the Covenant, &
giuen vnto God, they might be preserved and re-
maine vnto his vse. For when the time shall be ac-
complished they will bring forth the same fruits
that they doe who are baptized in riper age. There
 is then in them a seed of grace howeuer it
 doe not presently spring vp and beare fruit:
 and in respect of that seed wee say they are
 not wholly without life and regeneration; as
 the smoaking flax, so soone as it beginnes to
 smoake, is not wholly without fire in it, al-
 though as yet, it bee not wholly kindled by
 that fire.

This is, I confesse, a great secret, a deepe
 mystery of His whose works are vnsearch-
 M m 2 able

*Denig. per
 baptismum in-
 fantes Christo
 inierunt, qui
 natura sua à
 Deo sunt alieni.
 Baptizantur au-
 tem non ut sta-
 tim sue in Chri-
 sto regeneratio-
 nis fructus edant
 qui sint nobis
 conspicui sed ut
 interim fœderis
 sigillo obsignati
 & donati Deo
 conseruentur et
 maneant. Nam
 quum tempus
 aduenerit sui
 baptismi fructus
 proferent eosdẽ
 quos & ii qui
 iam adulti hap-
 tizati sunt. De
 sacram. lib. 5.
 cap. 35.*

276 able, and his waies, past finding out. Howbeit, the incomprehensiblenesse of it, must not make vs to deny it; vnlesse we resolute to beleue no more then we see, or can fathom with the short line of our weake reason, which were a sinfull resolution that would breed many * errors both in iudgment and practise, of dangerous and desperate consequence. There are workes as strange in nature, yet no man makes doubt of the truth of them, because he cannot come to see how they are done. Therefore we must take heed how wee deny the spirit to bee in infants to worke in such a strange manner, forasmuch as the workes of grace, are more strange & admirable then any worke in nature. The wise King wisely giues a check to their curiosity that are too bold in prying into the secrets of God, and that by posing them in a point of Naturall Philosophy: *As thou knowest not what is the way of the spirit, nor how the bones doe grow in the womb of her that is with child: euen so thou knowest not the workes of God who maketh all.* Eccles. 1. 5.

3 I answere that howeuer I will not affirme

affirme any actuall grace to be, ordinarily, in infants; yet we may oft times see strange and admirable sparkes of grace, and footsteps of the spirit, in diuers infants, long before they come to any ability of discourse: so as for ought wee know, the elect might ordinarily attaine to actuall Regeneration much sooner then many of them doe, if there were that care taken of them by parents, that ought to be, in catechizing and training them vp in their infancy, in the way that they should walke: for so, would they not forget it when they be old, if Solomon mistooke not. (And how could hee mistake in that, which the spirit himselfe dictated vnto him.) That part therefore of the obiection which saith that, *for many yeares they make opposition to all grace, &c.* howeuer it make a great noise, and seeme to aggrauate the matter much against this Position: yet hath it in it more sounde, than weight. For, the reason why so many stand out so long, is not alwaies or ordinarily from the want of efficacy in their Baptisme; but, from defect of education. Either they liued not vnder carefull, faithfull, religious parents

* August. de peccat Mer. & Remiss. l. 3. c. 8. Ecce unde ple. ruzq. conu. les. cit error, cum ho mines in omni sunt his rebus interrogandis, quibus intelli. gendis non sunt idonei. Idem, de bono persev. c. 14. Nunquid ideo negandum est quod apertum est, quia com. prehendi non potest quod oc. culum est? Ni. quid, imo iam propterea diffi. ci. lissimus. quod in esse respici. mas, non ita est, quantum curia. j. non p. hanc inuenit.

278, that would haue beene diligent with all their might to teach them the feare of the Lord, by all waies and meanes of instruction and good example, to pray continually for them, to watch ouer them narrowly to keepe them from euill company and euill practises; or else, they wanted a powerfull Ministry, or both. And if they want either, the other, for the most part, does little good. Cast your eyes vpon such as haue not wanted for either of the former helpes; and tell mee how many you can finde of those that euer come to good at all (in respect of the best good,) who doe not, ordinarily, take in Religion and grace insensibly euen from their tender youth: so as many of them cannot, with their best search, finde out, directly, the time of their Conversion, although they cannot (when they bee themselves, free from temptation) deny themselves to be conuerted. As for such as haue enioyed the former meanes, and yet fly out into debauched courses, they seldome or neuer returne to God at all; and therefore no marveile if they stand out long, notwithstanding

ing the helpes afforded; for they, by this, declare themselves not to be of the number of Gods elect; & so, not of those in whom baptism is so efficacious as here wee affirme it to be. And as for such as stand out longest, & come in at last, you shall, ordinarily, obserue them to be such as had vngodly, or carelesse parents; or, no sound and powerfull Ministry; or, had the reins too soone let loose vnto them; or were poisoned with bad examples of Parents, gouernors, or companions, or, were not instantly pluckt out of some delightfull sinnes, ere they were rooted in their wickednesse, by long custome, &c. And then, what wonder if they liue many yeares without apparent conuersion and actuall regeneration. Notwithstanding, if you aske some of these, after they be conuerted, whether in the time of their rebellion, they had not sometimes strong conflicts in themselves to breake off their wickednesse, and to come in; and whether they did not sometimes finde inward risings of heart against their secret sinnes, euen for the very filthinesse of them, as well as for the danger; and

280 and they will, for the most part, answer, *yea, if they had had the grace to accept and follow those good motions within them: but they found the contrary, that after such inward stirrings vnto conversion, their lusts haue presently ragged and burst out more strongly, than at other times.* This is the confession, in substance of diuerse of them; which shewes them not to be wholly destitute of the spirit, euen when the flesh was most violent and insolent in them, before actuall conuersion. And this obseruation (seconded by others of farre greater experience) is mentioned here meereley to still their cry which tell vs that, "many are vnconverted thirty, forty, fifty yeares; and is it likely say they, the spirit should be all that while in them, and neuer actually convert them vnto God. Although he can worke without meanes; yet that he might grace those of his owne institution, hee doth not, usually worke without them, when hee vouchsafeth them. And when he vseth them he doth not alwaies performe the worke at the first, or second, or many assaies of his Ministers; because hee would haue vs to know

know vpon whom, after *Paul hath planted and Apollos watered, the increase dependeth.* 281

By all that haue beene spoken, wee now see that it is not vniuersally true; which the *Maior Proposition* supposeth: viz. that the spirit must either worke actuall faith and regeneration, or else be confessed to be idle: and that it is of no validity which the *Minor* assumeth and affirmeth: viz. that in infants ordinarily no such worke appeareth, but rather the contrary for many yeares after baptism: For, it is possible for the spirit to worke, although hee doe not worke actuall grace: nor is it materiall, that such grace doth not appeare because there is no necessity that any particular habit of grace should bee at that time in them at all. And therefore I conclude that this *Obiection* is of no strength, forasmuch as it concludes nothing against the point in Question, the premises being thus examined and searched to the bottome.

6 *Obiection.* The very seede of grace cannot be in the same subiect in whom there is reigning sinne, as is plaine by that of the Apostle, 1 Ioh. 3. 9. *Whosoener is borne of God sinneth* 6. *Obiect.*

sinneth not: for his seede remaineth in him, and he cannot sinne, because he is borne of God. But in infants baptized, till they be actually regenerated, sinne reigneth. Therefore the spirit is not giuen vnto them as the seede of after grace?

Answer. *Answer.* 1 To the Maior proposition I answer three waies.

1 There is an ambiguity in the word, *seede*. For, *seede* may be taken two waies, *Actiuely*, and *Passiuely*. 1 *Actiuely* for some actuall efficient principle of grace going before both the acts and habits of particular graces: which, (as in the naturall, so in the spirituall seed) wee may terme *seed feeding*: Euen as thole first plants or hearbs, in the Creation, were termed hearbs * *feeding seed*. *Gen. 1. 29.* 2 *Passiuely*, for that yeeld, or fruit which is produced by the actiue principle thereof, which may be called *seed feeded*. as in the former place of *Gen. 1.* may also be seene. Now, when, with other Diuines, I say that, the spirit is giuen to elect infants as the seed of future actuall grace, I speake not of *seede passive*, or *produced*; but of *seede actiue* or *producing*.

* זרע זרע
minificans
semen, ut uerit.
Arias Montanus.

duceing a further seed in due time and season. 283
But contrarily, the Apostle S. Iohn. speakes of seede in the other sense, which imports at least the particular habits of sanctifying & sauing grace infused by this *feeding seed* whereof we treat. This is manifest in the words of the Text; *Whosoever is borne of God, sinneth not*: that is, whosoever is actually regenerated, doth not commit sinne: as all expound the place: and the reason is giuen, *because his seede abideth in him*, which is no other then the *habits of grace* infused by the spirit, as all acknowledge. Therefore this proposition speakes not to the point, because it vnderstands by *seede*, another thing from that wee meane in our assertion. I speake not of seed in the *eare*, but of the first seed cast into the ground, that afterwards yeelds and brings forth the blade, the stalke, the eare, and all that growes vpon it.

2 I answer that I cannot see what absurdity would follow by granting that *initial regeneration* may stand with actually reigning sinne: because howeuer a man hath by the first principle of Regeneration a possibility

284 lity of making opposition against sinne when that possibility comes into Act: yet he is not by that possibility alone enabled, for the present, actually to resist sinne, (which resistance is a fruit of actuall conuersion) no more than a man is enabled actually to reason and discourse so soone as the reasonable soule is infused, before his senses doe actually exercise themselves vpon their proper objects, and thereby giue occasion to the rationall faculty to exercise it selfe. Therefore, as in an infant which may afterwards proue a very wise man, the principle of reason may and doth consist with actuall folly, till that child haue his senses exercised to discern betwene good and euill, so, in the same infant, the first principle of regeneration (which wee terme *initiall* or **potentiall* Regeneration) may stand with such finnes that in outward appearance (for ought any man can discern) are noe other the reigning finnes, which a man giues himselfe vp to the commission of, without reluctance or feare. The ground, wee had but now. No man either doth or can make actuall opposition against:

* I call initiall regeneration *potentiall*, in respect of the habits & acts of particular graces.

285 gainst any sinne, as sinne, from any inward principle of grace, till he be actually a new creature, endowed with habituall and actuall graces of the spirit: as appeares by that very text now vrged against mee. For, who is he that giues not himselfe to sinne, but he that is borne of God?

3 I adde further, that if this obiection were of force against *infants*, it would bee much more such, against *persons of yeares* actually conuerted. For, it would proue that they haue not the spirit constantly abiding in the, because it doth not, in great falls evidently shew it selfe at all: but sinne seemeth to preuaile so farre, as that (for ought any lookers on, or themselves can iudge) the flesh hath gotten full dominion ouer them. For, they often sinne without any apparent reluctance at all. What appearance of the spirit in *Peter* when through the strength of feare, and weaknesse of faith, hee not only denied his Master and Sauour againe and againe, against his conscience; but (thinking thereby the better to saue himselfe, tooke liberty to shew himselfe in that exigent a man of another

286 nother stampe and disposition, than Christ and his Disciples were of, and fell to raging, to swearing and cursing; when as no man, or thing (vnlesse his owne feare and cowardise) vrged him to it? You will say, that was a sudden vnexpected surprizall, and so could not bee a premeditated sinne; and, he was no sooner downe, but he got vp againe. True: but this satisfieth not. For, in the carriage of that businesse, as short as that time was, what grace appeared? What degree of euill was wanting to make that, in all outward appearance, a *Reigning sinne*? You will say (which indeed is the truth, if *S. Austine*, *Chrysostome*, and *Theophylact*, (as * *Bellarmino* himselfe shall witnesse, bee not deceaued) the spirit at that time suspended the act of grace, and lay as it were eclypsed in him, to make him (who before hand boasted so much of his valour,) the better to know himselfe. This I acknowledge to bee true: but this will not serue their turnes, who must ever see the fruits of the spirit, or deny him to be there.

If this of *Peter*, will not serue for instance sufficient

sufficient to shew that sinne may (as farre as men can iudge by looking on) so farre preuaile, as that it may seeme to the beholders, to reigne in some that are (questionlesse) actually regenerated and renewed, because that was but a sudden assault, and lasted but for a small space: Then what say you to *David*? For, howeuer his adultery grew from a sudden temptation occasionally obiected, yet his sending for *Vriah*, the making of him drunke, the murthering of him in the battaile, and the drawing of *Ioab* into the conspiracy, were deepe premeditated plots: and he wallowed in all this mire and blood (as most Diuines thinke) for the space of almost a yeare before he recouered himselfe, and ere the spirit stirred in him, sensibly, to any purpose againe. What shew of the spirit heere? What opposition? What was here wanting of *reigning sinne*? You will say, *there might be inward combates*? I deny not what *might* bee: but yet shew me what appeared. If no worke appeared in all that time, it is then possible that the spirit may lye hid, and that for a long

* De Pontif.
Rom. lib. 4.
cap. 3.

288 long time together, in some persons actually conuerted, and not be discerned. I know Dauid had the spirit all that while, as appears by that prayer of his; *take not thy holy spirit from me. Psal. 51.11.* But I deny any sensible working of it that was able to differēce Dauid, by any outward carriage, in any mans apprehension (I except not his owne) from a more carnall man that euer made any formall shew of religion, in the interim betwene his fall and recouery.

If any man reply; *It is perhaps true that Dauid lay in that miserable estate, for so long a time as you mention: but what is that to so many yeares as euenthe elect lye in sinne, before their actuall conuersion?* To this I must answer,

1 That if the spirit lie hid a yeare, a weeke, or but an houre, hee may (possibly) ly hid twenty yeares. That which the obiection driues at is, to proue that, such a thing is *not possible to be done at all*: for, that which is possible to be, for a short time, is not impossible, for a longer space. 2. It is more for the spirit to lye hid in a person actually conuerted, for the space of a yeare together, than for him

289 him to lye hid in any other, forty yeares: as it is more for a wise man to play the foole once; then for a child, or a foole, to doe nothing else. 3. If you thinke the instance of Dauid not to come home enough, then (for a close) take also that of Solomon, his sonne. He lay yeares enow, ere he repented. He fell from God to flat Idolatry, and that not on the sudden, but by slow degrees: when hee was in it, he lay still for long continuance, in so much that some make a doubt whether euer he recouered. Yet those men that doe oppose this position, will not, I thinke, deny Solomon to be regenerated by the spirit before that fall, or to haue the spirit still abiding in him in all that time of his fall, to restore him againe. Therefore it cannot reasonably be denied that, forasmuch as the spirit may and sometimes doth lye hid in persons actually regenerate, for a long time together not shewing it selfe apparently in opposition against great and scandalous sinnes; it is not impossible for the spirit to be in an infant elected from the time of his Baptisme vntill his actuall conuersion without any such manifest

290 nifest opposition against sinne, as may giue the person in whom he is, any ground to beleue that the dominion of sinne is taken away from out of his soule. So much, in answer to the *Major*.

2 To the *Minor Proposition* (that, in infants sinne reigneth, till they bee actually regenerated) I answer that there is a *Dominion* in the full strength, and a *Dominion* that is in the wane, like that of a Prince who yet is possessed of his kingdome which daily waxeth (like the house of Saul) weaker and weaker. There is a *Dominion* which is more *intense* and in the highest degree: and there is a *dominion* which is more *remisse*, and improperly so called. This distinction hath footing in the scripture, which saith of some that sinne shall not haue dominion ouer them: and the reason is added, because they are vnder grace, Rom. 6. 14. this is a *Dominion* in the highest degree. It saith vnto others, let not sinne reigne in your mortall bodies, Rom. 6. 12. This is a *Dominion* in a more *remisse* degree, as sinne is taken for a masterly tyrant that hath, by want of vigilancy in a Christian, gotten the vpper

291 vpper hand in some particular. Vnto this they to whom he wrote were subiect, if they looked not the better about them. For the Apostle himselfe, euen after his actuall regeneration, complains that sinne was yet a *Law* in his members warring against the law of his minde, and bringing him into captiuitie to the law of sinne, Rom. 7. 23. Now, in that hee calls the power of sinne by the name of a *Law*, that did captivate him, hee plainly intendeth to giue vs notice of some kinde of soueraignty which sinne, at some times, exercised ouer him, after his conuersion. This will appeare by comparing this phrase with the very same in ver. 1. 2. *The Law hath dominion ouer a man as long as he liueth. For the woman which hath an husband is bound by the law to her husband so long as he liueth: but if her husband be dead, shee is loosed from the law of her husband: that is, from the power and soueraigne authority, which in the family her husband did exercise ouer her. So that where there is a law in force, & exercising it selfe, there is a kinde of dominion: for none can set vp a law, and giue such life vnto it, but such as haue soueraigne authority*

192 thority. And if it might be thus in *Paul*; then much more, in the *Romanes* to whom hee wrote Therefore he bids them to take heed and not to let it raigne that they should obey it in the lusts thereof. And yet they were regenerated; for hee saith, they were vnder grace (ver. 14.) and so vnder grace, that hee assureth them, sinne should not haue dominion ouer them; as there he speaketh: that is, not an absolute & compleat dominion, which cannot stand with sauing grace; although they were in danger to be vnder some kinde of Dominion of it, notwithstanding Grace. So then, there is an absolute dominion which cannot consist with sauing grace: and there is an improper & more remisse dominion, which may bee for a while, in the same subiect, with sauing grace. If any man aske me, what that absolute dominion is; in a word I conceiue it be this; viz: Such a compleat souerainty over the whole man as makes him to be totus, totum, in toto peccato, whole, wholly, in the whole sinne he giues himselfe vp vnto, wittingly, willingly, wilfully; desiring he may euer liue in that sinne and enioy his fill of it, that there were no law forbidding it, nor God to punish it;
and

and, although there be both, yet hee will follow it still, and cannot for his heart so much as get free of the loue of it & desire after it, but will part with anything rather then with his sinne. This, in scripture, is called, presumptuous sinne. *Psalme 19.* But this no man can warrantably affirme to be in *Elect* persons after their baptism, euen before their actual regeneration. And I thinke if I should deny the proposition, they that frame it had neede to take day enough to proue it. For to tell me that, they commit many grosse and scandalous sinnes; that, they be some of them (as *Paul* was) persecutors and blasphemers, doth not sufficiently proue that sinne hath any absolute Dominion ouer them, ordinarily, although, in respect of their outward carriage, no man can discern their sinnes to be other then reigning sinnes: for so, you know, doe many sinnes committed by such as are actually renewed. Therefore their outward carriage alone is not enough to warrant such a censure of them. That sinne reigneth and domineereth as a tyrant ouer them, in a more remisse degree than

294 than he doth in reprobates, is too too euident by daily leading them into captiuitie to the law of sinne. This is not denied. But for any man to say that the elect, after their baptisme till their actuall conuersion and regeneration, are vnder that absolute and compleat dominion of sinne, that the diuells and reprobates are, is a thing which may be said, but will neuer be proued. For, suppose the spirit did not worke any generall dispositions and inclinations vnto grace in infants (which yet the soundest diuines affirme) yet it is something that there is that in them which will so farre abate the edge of the malice of sinne that they cannot sinne that great sinne against the Holy Ghost. No elect person can (according to the principles which the adversaries to this point and I agree in,) sinne that sinne against the Holy Ghost; as the opposites will freely confesse: for, if he could, how were it possible for him to be at all conuerted and saued? And if, notwithstanding his want of actuall regeneration, he cannot sinne against the Holy Ghost, I demand then, what is it that keepes him from that sinne

sinne? Is it not the spirit that restraines and curbes the malice of his corruption against God and his grace? But you will say: this restraint is common to reprobates as well as to the elect, for the most part; and therefore I may (say you) as well proue the spirit to be in the one, as in the other; if this be all the ground I haue for it. To which I reioyne that there is a maine difference betweene the elect and reprobate: *viz.* that the Elect not only *doth* not, but *cannot* commit that sinne: for, the spirit keepes him that hee may be a vessell of grace and honour: but the reprobates are restrained, not by the *spirit of Christ*, but rather by the *powerfull providence of God* meereley that they might not hurt the Elect, as otherwaies they would doe. And yet notwithstanding that restraint, they are neuer couerted nor saued; which shewes that they neuer had the spirit of Christ. Nor is there in the elect so neere approaches to that sinne, as there is in reprobates. But of this I shall haue some occasion to speake more afterwards; therefore I spare to adde more thereof in this place; praying the reader

295 der to remember that, I haue sundry other grounds beside this; so as, what euer becomes of this, the point it selfe cannot suffer by it, so long as the other stand vn battered. And thus much of this *sixth Obiection.*

CAP. 10.

6 *Obiections more against the maine position, answered.*

I Haue in the former Chapter giuen answere to such obiections as are thought to be of cheefest ranke, and to make most strongly against the maine tenent here discussed. In performance whereof, I haue not (God is witnesse) strained my witts to set a shew vpon any one passage Which hath not substance in it; so farre as I am able to iudge betweene substance and shaddowes: but haue dealt candidly and slycerely throughout, to the full satisfaction of mine owne conscience, and I hope to the content of others also that are not studious of parts, but of the truth. I might therefore iustly demand my *quietus est*, and craue

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a discharge here; because the maine worke is ouer, and those obiections that follow after, are of lesse weight. But, because I am willing to giue euery man an answere to the least appearance of an Argument against this position, as well as to those of more strength and substance; I will in this chapter adde answers to all the rest that ever I could yet see, or read, or heare of: so as no man shall haue cause either to complaine that I haue sleighted him by not giuing answere to his obiections; or to triumph ouer my silence, as if, in that, I did acknowledge his reasons to be vnanswerable.

7 *Obiection.* What circumcision was to the 7. *Obiect.* beleeuing Iewes, that baptism is now to elect Christians forasmuch as Baptisme succeeds in the roome of Circumcision. But in Circumcision the spirit was not giuen ordinarily, to the elect themselues, as appears in the Apostle Saint Paul himselfe, who long after his circumcision thus complaineth; I am carnall, sold vnder sinne. Rom. 7. 14. I was a blasphemor, a persecutor, and iniurious. 1 Tim. 1. 13. and in Tit. 3. 3. he puts himselfe

P p

selfe

selfe among the sort of vnballowed persons: for wee our selues, saith he, were sometimes foolish, disobedient, seruing diuers lusts and pleasures, lining in malice, and enuy, hatefull, and hating one another. Therefore, the spirit is not, ordinarily, giuen in baptisme, no not to the elect?

Answer. I *Answer.* 1 To the Maior: then, to the Minor Proposition in order, thus.

1 To the maior, that it may be vnderstood three waies, & it holds true but only in one of the three. For *Circumcision* may be said to be the same with baptisme, either in respect of the *substance* which both doe lead vnto: viz. *Christ's blood and spirit*, or in respect of the manner of representation; or lastly, in respect of the *measure* of grace conferred. The proposition holds true only in the first of these three. And euen in that, it must be considered that, the Apostles calls *Circumcision* a *seale of the righteousness which is by faith* Rom. 4. 11. that is, of that righteousness which the Gospell proclaimeth, and not of that which is expected by the law. Now, the *seale of righteousness* vnto the *elect*, is not the outward ceremony alone, but the inward grace

grace annexed therevnto, and exhibited & conferred therewith. And the *seale* wherewith they are sealed, is the earnest of the *spirit* in their hearts. 2 Cor. 1. 22. If therefore the *elect* were sealed in *Circumcision*, it followes that they receiued the *spirit*. As for the manner of representing the inward grace of the sacrament, and for the *measure* of grace conferred in the sacrament, I doubt not to say with Iudicious *Caluin*, (forasmuch as *D. Whitaker* hath so answered before me, and calls *Calvin* a most compleat Diuine, for so saying,) the sacraments of the old Testament were called *shadows*, not because they did not at all represent *Christ*: but because they did it lesse clearly and significantly, than ours doe; and because there is a more plentifull measure of grace of the *spirit* conferred in ours, then was in them. The Maior proposition then comes short of what it should; because it ought to affirme that, there is no more efficacy in baptisme, in respect of the measure of grace conferred, than was of old, in *circumcision*: which, both *M^r Calvin* and *D^r Whitaker* do deny. That proposition therefore, proues nothing worth.

a Lib. 4. Instit. cap. 24. sect. 22. nec non in Antidoro.

b Cum Caluino integerrimo

Theolog. respondet: vetera sacramenta umbras dici, non quod non omnino, Christum representarent,

sed quod minuscule & significauer id facerent, quam noua, & quod in ipso superiore Spiritus

gratia se profert quam in illis

Whitak. de sacram. in gen. 2. cap. 2.

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2 I deny the *Minor*: viz: that, *in circumcision the spirit was not ordinarily giuen to the Elect*, notwithstanding the instance of blessed *Paul*. For,

1 It is no good arguing; *Paul* had not the spirit, in circumcision; therefore none of the Elect did ordinarily then receiue it. They that deny our maine position, will not deny that any at all doe receiue the spirit. The only thing they take offence at is, that I say, *this is ordinary in the baptisme of the elect*. For; say they, some particular cases, doe not proue an ordinary practise. Now then, I retort their owne rule vpon them. What if *Paul* had not the spirit? Doth this proue that none at all haue him? He that saith, the spirit is *ordinarily* giuen, but not, *alwaies*, may say true, notwithstanding one or two instances, wherein it falls out otherwise. If they like not that I should from the particular instance of *Iohn Baptist*, inferre that, *all are sanctified in the womb*: what reason haue they to conclude from one example, that the thing is not ordinarily done at all: viz: *Paul* had it not therefore, ordinarily, none haue it. This is but trifling and vnequall dealing,

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2 I say, that I will not doubt to maintaine that, *Paul* (who saith of himselfe that, *God seperated him from his mothers womb*, *Gal.* 1. 15.) did receaue the spirit in circumcision, notwithstanding any thing to the contrary in any of those places alleaged for confirmation of the *Minor* proposition. For, let vs examine them, and we shall finde that they fall short of prouing that which they are produced for.

1 That place in *Rom.* 7. (*I am carnall and sold vnder sinne*;) is confessed by all Orthodox Divines to bee spoken in the person of a man actually regenerated; to shew, what he is, in part, even after such his Regeneration, in respect of the flesh lusting against the spirit, and leading him oft-times, *into captiuitie to the Law of sinne*. And so this confirms what I formerly affirmed in answere to the sixth *Objection*, touching some kinde of reigning sinne that the regenerate are not wholly freed from.* For, in respect of the victory of sin

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The dominie of sinne in the regenerate (which is but improperly called a Dominion) may be distinguished from the proper dominion of sinne in reprobates, by the instance in two men swimming in a strong tide one swimming against the tide the other with it. They

are both carried downe the streame by the strength of the water, but one striues against it even when hee is most violently carried away with it. the other is carried away and neuer striues but puts out all his strength to swimme along with the tide willingly and wilfully, with delight and desperate resolution,

302 ouer them, at some times, in som particulars, sinne may be said to reigne; because it hath so gotten the vpper hand, that it *leads them captive*: yet it doth not *absolutely reigne*, because they doe not freely and wholly giue themselves vp vnto it, without any desire to change Lords. They are *sold vnder sinne*, but yet they doe not, as *Abab*, *sellth selues to work wickednesse*. They are overcome; yet they obey not willingly, but only vnwillingly suffer, in respect of the part regenerate. In the same sense also, the same Apostle calls them *carnall*. 1. Cor. 3. 3. whom but a little before (ver: 1.) hee had pronounced *babes in Christ*. This place therefore proues not Paul to be without the spirit, in his circumcision: no more then it proues him to be destitute thereof euen after his actuall Regeneration. Wherefore, now I turne this weapon backe vpon the Obiectors themselves, and vrge it thus against them: If the spirit may be in such as are *carnall and sold vnder sinne*, then hee may be in elect infants, although carnall and sold vnder sinne. For if he may be yet in part, carnall, whom no man will deny to haue the spirit

spirit: the spirit may bee in elect infants that are not, after Baptisme, vnder an *absolute* dominion of sinne, as hath beene before proved. So farre as there is any flesh not totally subdued, so farre there is a want of the spirit even in a person regenerated: therefore so farre as there is the least abatement of the *absolute* Dominion of sinne, there is the spirit notwithstanding that the party be yet so far *carnall*, as that he is *sold vnder sinne*, and *led captive to the law of sinne* in the generall course of his conversation, till actuall regeneration be wrought within him.

2 That place in 1. Tim. 1. 13. (where Paul saith, *I was a blasphemor, a persecutor, & iniurious*;) proues not Paul to be vtterly void of the spirit, till his actuall Regeneration: for if it doth, it must bee, either because the *facts* were so haynous as cannot agree to a regenerate man; or, because he committed them with such a *witting malice*, as cannot subsist with the spirit of God, in the same subiect.

1 For the quality of the *facts*; David, after his conuersion, committed as great sinnes, for kinde & haynousnesse, as euer Paul

Paul did in his kinde, before his conversion. What greater did Paul commit, then Adultery, Drunkenesse, and murder committed by Dauid? Now, if the spirit were in Dauid notwithstanding so many crying sinnes at once (especially in a time of warre, when, aboue all other times, he should haue kept himselfe from euery wicked thing, Deut. 3. 9.) why might hee not bee in Paul? If you say that, to kill a Christian as a Christian, that is, because hee is a Christian, is a greater sinne, then to commit any other murther. I answere that it is so indeed, if the Persecutor doe willingly murther a Christian, knowing him to be such, and doing it out of malice to Christ and his religion. Otherwise, not. Let vs therefore search a little further into the particular of Paul, and wee shall finde.

- 2 That Paul did not commit those sinnes out of malice to Christ & goodnesse, nor so much as out of knowledge: but onely out of ignorance that, the way which hee blasphemed and persecuted, was the truth.

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He made conscience of the Law of God, so farre forth as hee knewe it to bee the Law, *Phil. 3. 6.* and was zealous towards God, *Act. 22. 3.* even before his conuersion. It was a blind zeale of the Law that made him to persecute the Gospell which he vnderstood not; and not any malice to God. So it followes in that very Text now vrged against me: *but I obtained mercy, because I did it ignorantly.* Yea further he professeth that, he did no more then what he thought himselfe bound in conscience to doe, meerly in obedience vnto God. Forsaith he, *I verily thought with my selfe that I ought to doe many things contrary to the name of Iesus of Nazareth, Act. 26. 9.* And vpon this ground, he did all those things, wherewith hee so deeply chargeth himselfe. Now, if Dauid that committed as great sinnes for kinde, and greater, in regard of circumstances, (for hee did it wittingly, willingly, with premeditation, knowing very well that hee ought not to haue done any thing of that he did) shall be allowed to haue the spirit, euen at that

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verytime; with what reason can wee deny the spirit to St Paul when he did those things, which in that text of 1. Tim. 1. 13. he so much bewaileth and condemneth in himselfe; for as much as hee protesteth that all this was but through ignorance of the truth, & blind zeale towards God and the truth, doing nothing wittingly either against God or his conscience, but only that which he erroneously supposed would be acceptable vnto God. All this therefore, makes for mee, and no way against me.

3 As for that place in *Tit* 3. 3. which is thought to make strongest against me, it is as weake as those other two already examined. *Wee were sometimes foolish, &c.* saith the Apostle. When was that? After Circumcision, say some But how doth that appeare? Those to whom hee writes were neuer circumcised, for they were Gentiles. Nor is there one syllable of his own Circumcision, nor any circumstance of the Text that requires vs so to vnderstand it. But, he himself was circumcised? True: yet there is no mention

tion in that place, that he was such after circumcision, as that he could not haue the spirit at all in him. He only shewes what he, & they, and all men are by nature, before their effectuall calling, or rather before their first initiation into Christ.

It will bee replied, that this place shewes what he was euen after Circumcision: for it containes a confession of sundry *actual* sinnes which must needs bee committed after his circumcision, because hee was circumcised the eight day after his birth, at which age he could not commit those *actuall* sinnes? To this I answer that, hee might be guilty of committing all those sinnes there reckoned vp, and yet not wholly destitute of the spirit; as hath beene proued before. If the spirit may bee in such as are not actually conuered, they may commit many grosse sinnes, in their course of life. And in such hee may be, notwithstanding the commission of such sinnes, since they may sometimes commit as grosse sinnes who are actually conuered, as we saw but now in the instance of David and others. I neuer affirmed (as the Objection

308. Obiection drawne from this Text would suppose, that the spirit is so giuen either in Circumcision, or in Baptisme, as to keepe the elect from actuall sinnes; it is enough that the spirit takes off that extremity of malice which is to be found in the sinnes of such as are not elected.

But haply, there may bee more pregnant evidence in the words following: viz: in ver. 4. 5. 6. 7. I am content to ioine issue here also. The words are these. *But after that the loue and kindnesse of God our Saviour toward man appeared; not by workes of righteousness which we haue done, but according to his mercy he saued vs. By what? By the lauer of regeneration, and renewing of the Holy Ghost, which he shed on vs abundantly through Iesus Christ our Saviour, that being justified freely by his grace, wee should bee made heyres according to the hope of eternall life.* And what of all this? Doth any of this proue that Paul had not the spirit in his Circumcision? Yes, you will say, it doth. For Paul herein declares *how*, and *when*, hee and therest of whom he there speakes, were regenerated: viz: in their Baptisme, of which they

they were partakers, not till they were of ripe age, so as by faith they apprehended the inward grace, and so came to be partakers of the spirit. But doth this place proue that Paul had not the spirit before his baptisme? I trow not; for then who wrought in him that faith to apprehend the grace of his baptisme? Rather therfore it proues the contrary, that he receiued it in his circumcision: for it is plaine, he had it before. And if he had it before, why not in his Circumcision? "No," may some man say; not so for in *Acts 9. 17.* "Ananias deales with him as with a meere carnall man wholly destitute of grace, and tells him that God had sent him to him that, *he might be filled with the holy Ghost:* and, "it followes in the next place, that, *he was baptized*, which shewes that hee had not the Holy Ghost before that time. But to this I answer breefly that, this proues not that he had not the spirit, in any measure, before that time: for, it is not said, that God had sent *Ananias* vnto him that he might receive the Holy Ghost; but that he might be filled with the Holy Ghost: and that not on-

310 ly vnto sanctification but to the performance of an Apostolicall function: for it is afterward added, *that straight way he preached Christ in the Synagogue. ver. 20.* Now although he receiued the spirit in his circumcision, yet he was not filled with the spirit, nor was he filled with the spirit in the first instant of his reception of it, at what time soeuer hee first receiued it, for the spirit doth not worke all his graces at once but by degrees. It may here bee remembered what haue bene formerly spoken vpon that place in *Acts 2.* 38. Saint Peter bids those that were pricked at their hearts, to repent and be baptized; telling them that, so they should receiue the gift of the Holy Ghost. Now if they must repent; certainly they must haue the Holy Ghost to enable them herevnto, else they could not repent. Therefore it must be confessed that their receiuing of the spirit in baptism was no sufficient prooffe that they were not at all partakers of him before they were baptized. Before they receiued him, but more secretly, and sparingly: now, they receiued him againe; but more solemnely, and plentifully

tifully. And thus wee see that none of these places apart or together, no not when they be wyre drawne to the vtmost, haue in them any solid prooffe to make good the Minor proposition, that *the spirit was not giuen in circumcision:* and so wee haue ouerthrowne this argument also; without the least preiudice to our position.

8 Obiection. Those places of scripture that speake of baptism, doe usually speake of the spirit giuen before baptism; as that in *Acts 10. 44. the Holy Ghost fell on all them that heard the word:* and then afterward it followeth in *vers. 47. Can any man forbid water, that these should not be baptized that haue receiued the Holy Ghost as well as we: or else they speake of Faith or repentance* going before baptism which is euivalent to the former speeche: for it supposeth a reception of the spirit before baptism. Therefore, baptism was not intended for the conferring of the spirit; nor can the places of Scripture brought to proue it, be sufficient prooffe of it, but rather of the contrary.

Answer. 1 I confesse it to be very true that some places speake of the giuing of the spirit

312 spirit before baptism. Howbeit that place in the 10. of the *Acts* is improperly alleaged for it; because it speakes of an extraordinary bestowing of the spirit vpon such as *Peter* preached vnto, in respect of the gift of tongues, as appeares in *vers.* 45. 46. where it is said that, *they of the circumcision which beleued, were astonished, as many as came with Peter, because that on the gentiles also was powred out the gift of the Holy ghost; for they heard them speake with tongues, and magnified God.* Notwithstanding, I say, It is manifest that faith and repentance were to precede the baptism of such as were of yeares, at least the publique and solemne profession of those graces was to be made by them, before they were baptized. Yet, as not only Saint *Am- brose*, and Saint *Augustine*, and after them *Calvin* well speaketh, they receiued the spirit in Baptisme more solemnly, which they had receiued more secretly before. They being of yeares, ought to expresse their faith, therefore there was a necessity of their receiuing of the spirit before Baptisme. But this concludes not that, *therefore it must needs be so in infants*

^c *Ide* *supra* in
cap. 7.
^d *Quaest.* 84.
Super *Leuit.* &
quaest. 33. in
Nam.
^e *Instit.* lib. 4.
cap. 16.

infants also; forasmuch as in them *actuall* faith is not required; nor yet that, *therefore elect infants doe not receiue the spirit in baptism*; because there is no neede of faith to receiue the spirit, but only need of the spirit to work faith in due time.

2 I say that howeuer some places doe suppose the spirit to be giuen before baptism, yet that proues not that therefore those places of scripture which I haue alleaged, doe proue no such thing as I would inferre thence; because I haue not brought one of those places for a prooffe, which mention *actuall* faith and repentance, forasmuch as they concerne persons of yeares only. Now this obiection would haue the world beleue that I haue taken vp some of those places, for my vse, which speake clearly of faith and repentance going before baptism: which is not so. And so it doth cast an vniust aspersion vpon me, and not giue any blow to the point it selfe.

3 I neuer affirmed that infants doe not at all receiue the spirit before their baptism; but only that, Baptisme is the first instrument or meanes applied for their first *solemne*

314 receit of the spirit, that may be taken notice of by vs; as also for their first manifest initiation and engrafting into the body of Christ. Admit that they had the spirit before, yet it followes not that they receiue him not also in baptism, in respect of confirmation thereof, if not in respect of a further degree and measure of his grace. The Holy Ghost descended vpon Christ in his baptism: yet no man will say Christ had not the spirit before he was baptized. They in *Acts 2.* before mentioned were bid to *repent* before they were baptized, and no doubt they did so, which yet could not be without the spirit, as I haue often said: And yet for all that, The Apostle assured them that in Baptisme they should receiue the Holy Ghost. What letteth then, why elect infants should not doe so too? I conclude therefore that, in persons of yeares the spirit must goe before, to qualify them with actuall grace thereby to make them capable of the inward grace of baptism: and to elect infants also, the spirit may be giuen before baptism: but yet both vnto the one and vnto the other he is giuen againe in

in baptism, in respect of the more solemne confirmation thereof vnto them: so as those places of scripture that proue the spirit to be giuen before baptism, doe not disproue him that saith, the spirit is giuen in baptism.

9 Obiection. If there be no difference between an heyre and a seruant, an elect child and one not elected, till they come to yeares, and be effectually called by the word, then the spirit is not giuen to elect infants, in their baptism. But the Antecedent is true, for Saint Paul saith it in expresse termes. *Gal. 4.1.* Now I say, that the heyre, as long as hee is a child, differeth nothing from a seruant, though he be Lord of all; but is under Tutors and Governors untill the time appointed of the Father. Therefore, the Consequent, that the spirit is not giuen to elect infants, in their baptism, is true also?

Answer. I I grant the Maior, if it can be proued that there is no difference at all betweene one elected & a reprobate, either inwardly or outwardly. But there may be a difference inwardly by some secret worke of the spirit, although no outward worke appeare; as hath beene proued before.

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2 I deny the *Minor*. for, betweene the elect and reprobate there may be an inward difference, notwithstanding the place brought to confirme it. For that text is so miserably drawne awry, that any one may discern it at the first casting of his eye vpon that which followeth in the same place, so as I hold not this Argument, worthy of an Answer. The Apostle intends not there, to shew the difference betweene the elect and reprobate, in their infancy; nor to declare that, then they differ when they come to age, by the actuall conversion of the one, and the finall impenitency of the other: but, as Mr Perkins vpon the place well saith, *The Apostle vseth a similitude borrowed from the Ciuill Law, and it may be framed thus. Heyres in their minority liue in subiection to Tutors and Gouvernors; but when they are of riper yeares, at the appointment of their parents, they are at liberty. Euen so the people of God, before Christ, were in their infancy, vnder the law, as vnder a Tutor: but when the fulnesse of time was come, which God had appointed, they entred into the fruition of their liberty.* Thus hee. And he speakes truly and pertinently.

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pertinently. For, let any man view the place well, and he shall finde the Apostle to haue no other purpose at all, then to proue Christian liberty from Moisaicall ceremonies of the Law, by the comming of Christ in the flesh, who was the body and substance of all those shaddowes; and that vntill this time, even the true heires by virtue of Gods election, were as much bound to the obseruance of those legall rites; as any others whatsoeuer, but now were freed from them, in the fulnesse of time, by the coming of Christ. Here is not one sillable touching our present Argument. Therefore, for pitties sake, I will lay aside this *Obiection*, and goe on to the next.

10 *Obiection.* That Position that ties the Spirit of God to meanes, can neither bee safe nor true, for as much as Gods spirit is not tied but bloweth where it listeth, Ioh. 3. But such is this Therefore, it cannot be true?

Answer. If wee distinguish of the *Major*, we shall finde that, it doth our assertion no hurt; and, that wee shall haue cause to deny the *Minor*. That position which ties the spirit

318 rit of God to meanes, where God hath not first tyed and engaged himselfe, can neither be safe nor true. God is a free Agent, & cannot be tied by any creature; and so I admit of that place in *Ioh. 3.* although, to speak properly and precisely, it is to be vnderstood, rather of the freedome that Gods spirit takes to worke *where*, & in what persons he pleaseth; then, of the time *when* hee worketh in those persons. For howeuer this last, in some sense, be true too, yet it may well deserue to be questioned, whether it be the true meaning of that Text. But admit this also: yet I say, what formerly I haue said in *chap. 3.* that there is no danger to say that God is tied, so farre forth as he hath vouchsafed to promise to be present in his owne Ordinance, ordinarily: nor is it vntrue to say so, nor vnwarrantable to expect it, yea and (in an humble manner) to require it of him. Whatsoeuer God hath promised, we may safely say, hee is tied to performe: for he is tied by that which cannot but hold him: viz: his owne *Fidelity*. Therefore the Psalmist challengeth God as engaged to him, *Psal. 119. 49.* Remember thy

the promise vnto thy seruant, wherein thou hast caused me to put my trust. And God bids his children doe it; yea, to command him: *Isay 45. 11.* Thus saith the Lord, the Holy One of Israel and his Maker; Aske of me things to come concerning my sonnes, and concerning the worke of my hands COMMANDE mee. That is, what euer I haue promised, require it, spare not, so they doe it in any humble manner. Now that Position which only affirms God to be present ordinarily, where hee by virtue of his promise hath engaged himselfe to be, doth not lay any vnwarrantable tye vpon God, but rather giues him the honour of his fidelity, & puts comfort into his people, by giving them assurance of it.

Thus hauing distinguished of the *Major* and made it appeare that there may be an affirmation safe and true, iwhich saith, *God is tyed or engaged vnto some things*, so long as any promise going before can be found to engage him: I come now to deny the *Minor*, because howeuer that Position which ties God where he hath not tied himselfe must needs be not only false, but full of presumption

320 tion also; yet this position is no way guilty of any such thing. For God hath made a *promise* to shew himselfe thus gracious in the ordinance of baptism, ordinarily, when it is administred to elect infants, as the learned Author of the Commentary vpon the Epistle to *Titus*, expressly avoucheth, saying, *here by virtue of his PROMISE we may expect it, here we may and ought send out the prayer of faith for it.* If any man shall doubt hereof, and demand where any such promise is to bee found; I would referre him to *Zach. 13. 1.* to *Math. 3* as also to the Institution of Baptisme, wherein a promise is involved: to *Tit. 3. 5.* wherein a promise is supposed; & to sundry places moe. If the doubting party rest not satisfied with these, thē I referre him to the Author himself, who surely cā name some promise for it, else he would neuer haue set down so much vnder his hand. Hee is still aliue, and hath engaged himselfe both privately & publicly to make good any thing written in that Commentary touching this point. Therefore I leaue this worke to him, & hasten to another obiection, after I haue added
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one short Advertisment to such as will not be satisfied either by me, or by him, or by any man else, with any reason. Some there are, who complaine that, howeuer many Scriptures haue beene alleaged by mee and others, to proue that the spirit is giuen in baptism: yet they cannot see any one place of Scripture that saith directly & in expresse termes, that, *The spirit is giuen to elect infants, in Baptisme.* Shew them but that they say, and they haue done. But if they bee such as allow of the baptism of infants, let them satisfie me in another thing, and I will soone giue content to them in their demand. Let them shew me where the Scripture speaks, in expresse termes, of *the Baptisme of infants* by name, and I will shew them an expresse text for the communication of the spirit vnto *elect Infants* by name, in their baptism. Here I knowe they will say that, it is not necessary to bring expresse words of Scripture that saith the same thing in so many syllables, but it is enough if it bee concluded thence by sound consequence: and herein they say the truth. Now, if they require that, all Anabap-
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322 tists should for euer lay their hands vpon their mouthes (that haue beene opened so freely and erroneously to plead against the baptisme of infants) because however the Scripture saith not, in so many words, *let Infants be baptised*; yet the thing is grounded on the Scriptures, and may by sound consequence be sufficiently proued thence: Let them forbear to presse me, or any man else to produce an expresse Text that nameth *elect Infants*, so long as the thing is made good by vndoubted and impregnable consequence from many Scriptures alleaged for this purpose. And if either I or the Author last abouenamed, in this kind of proof haue failed, let them shew vs our error, and they shall finde vs no Hereticks.

II Obiect.

II Obiection: *That Position which offensively trencheth too neere vpon Popish error and absurdity, ought not to bee taught and published by faithfull Ministers of the Gospel, although the point should not bee altogether vntrue. But so doth this, for it seemes to ascribe too much to the outward worke done, and is of neere affinity with that absurd*

Of elect Infants.

Answered.

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surd fancy of the indelible Character which Papiſts talke so much of, and asſirme to bee imprinted in Baptisme. Therefore, whether the point be true or false, it was ill done to publish it in such a manner.

Ans^r: This Obiection comes double Answered. charged: for it falls not only vpon the point it selfe, obliquely charging it with Popery; but vpon mee also, for publishing of that which, if it be not Popery, yet comes too neere Popery, and so should haue beene buried in silence. I answer therefore.

I To the Major, two waies. 1 by way of protestation. 2 By way of distinction. First, I protest (although I thinke I am so well knowne to all those that take offence at this particular; that I need not to make such a solemne protestation) that I doe vtterly from my heart abhorre and renounce all points of Popery whatsoeuer, and that, as I haue done, so I shall euer endeavour to confute them, by all the waies and meanes that possibly I can, vpon all occasions. Secondly I distinguish of the present Proposition, that some things doe, truly and indeed, trench

324 too neere vpon Popish absurdity, and haue such affinity with them, as that whosoever venteth them, shall giue iust occasion of suspicion that he hath a Pope in his belly, what euer he hath in his mouth, or pen. And these things, by whomsoever they are vented and published, doe giue iust occasion of offence, and so doe argue great indiscretion, if not a false heart to the truth, in him that publisheth them. Other things there are which doe only *seeme* to trench too neere vpon Popery, in the opinions of those that heare or read them, either because they doe not, or cannot or will not vnderstand the difference betweenethose and Popish absurdities. And these, againe, are either *Positions*, or *Actions*. As for *Actions* done, which Actions haue in them no small appearance of euill, in that (in euery mans iudgment, that is a looker on) they symbolize with Popish superstition & and no course being taken to expaine and declare, in what sense they are done, & how they differ from their practise who vse the selfe same Actions in an vnlawfull manner, Ingenuously confesse that it should bee a fault.

fault in him that should so neere trench vpon Popery, as to vse those actions in such a manner: because the Apostle giues charge *abstaine from all appearance of euill: 1 Thes. 5. 22.* And the same Apostle professeth in the particular of meats offered vnto Idols, that *he would eate no flesh while the world standeth, whereby he might make his brother to offend. 1 Cor. 8. 13.*

But as for *Positions*, wherein the truth is explained, and the contrary disclaimed, I must craue leaue to be of another opinion. For I cannot be of their minde who hold that nothing must be deliuered which may seeme to some hearers or Readers to trench too neere vpon Popish absurdity, so long as it be not indeed a popish absurdity, but the truth; and that the difference betweene that truth, and the popish absurdity, to which it is supposed to leane, be so fully manifested and cleared, as all that are capable of truth and willing to receiue the same, may discern it, if they please. I like not that vaine conceit (which hath drawne after it many absurdities indeed, and those, of dangerous consequence) that wee should, in all points,

326 goe as farre from Papists and other Hereticks, as possibly wee can. This is that which neuer did good; ever did, and will doe hurt, when men will take that to be the truth only which standeth in most direct opposition to that which is knowne and confessed to be a grosse error, for, as in some persons, it is only a *degree* of heat or cold ouer and aboue the iust temper, that makes them of such a poisonous quality, so as if they be corrected by some other ingredient) they may not only proue safe, but very vsfull to the party to whom they are administred; so it is in many Propositions, which, as they are propounded, may containe some falshood in them; yet may be so qualified and bounded as that a small addition, or subtraction might make them passe current, by drawing out all that venome of falshood contained in them when they stand without those qualifications added to them.

If wee goe any one step, in any one point, from the grossest Hereticks in the world further than meere necessity of truth compelleth, they will soone (and that iustly) open their

327 their mouthes against vs, and complaine that, wee study, not so much to maintaine the truth as to crosse them; and, that it is enough for vs to disclaime any truth, because they hold it. What can follow hence but extreme obstinacy in such as are out of the way, (and vnder obloquy for it) when they shall discerne and be able to plead that, wee doe hold that, a direct opposition to them in all things, is the best and safest rule to walk by; whereas they, in the meane time, can make it appeare that, howeuer they may be wide in some degrees from the truth, yet not so many degrees as we would make the world belecue: for, in such and such particulars they can proue it to all men capable of vnderstanding, that they erre not; and yet we will not consent vnto them so farre, as euery ingenious man will confesse them to haue truth on their side? For my part, I will not giue such an advantage vnto any aduersary, but rather hold my selfe bound to assent vnto him, be he Papist, Familist, Turk, or Iew, in any truth whatsoeuer: so that I may haue liberty to expresse my selfe clearly, how

328 how and to what end I hold that truth with him, and that I disclaime all such vses as he puts that truth abusiuely vnto.

Nor doe I take vp this resolution without warrant, but haue vnquarrellable president for it For marke. Saint *Paul* who professed that, in matter of *practise*, hee would be carefull not to offend a weake brother, euen in those things which are not in themselves simply vnlawfull; yet hee would not, for any mans sake, refuse to declare his iudgment concerning the lawfulnessse of the things that cannot be simply and absolutly condemned, how much soeuer they haue beene, and perhaps still are vnlawfully abused in their vse. Hee giues instance in the matter of meats offered vnto Idols, in that 1 *Cor.* 8. before mentioned. Some were of opinion that they might be lawfully eaten, being receiued with thanksgiuing and prayer, and without reference to the Idoll, or doubting about it. Others held the contrary, and were so stiffe in their opinion that they not only refused to eat thereof themselves, but tooke great offence at others, that vpon any

any reason whatsoeuer tooke more liberty therein, than they did. The Apostle comes in as an Vmpire betweene them. He concludeth that for matter of practise he would so farre gratify the weake that he would forbear to eate of such meats: yet first protesting in that very place, that he could not suffer his iudgment to be so farre captivated: nor the truth to be so much wronged, as not to hold the thing lawfull in it selfe. Therefore in point of iudgment he concurred with those that held the truth, but in matter of practise he professeth his dissent from them because they abused their liberty to the offence of the weake, and so did swarue from the rule of Charity. By which wee see that the abuse of any truth must not make any man vnwilling to hold it euen with those that doe abuse it, so long as he abstaine from the abuse wherof they are guilty. Therefore my discretion will not be much wounded by this obiection; vnlesse it can appeare that this doth indeed, as well as in *shew*, trench too neere vpon *Popish absurdities*, as the *Minor* affirmeth, which now I come vnto.

313

2 To the *Minor* I answer, by denying it, and by *making good* my deniall of it. 1. I deny that this assertion of Baptismall regeneration of *elect infants*, as it hath beene before stated, & prosecuted, doth trench vpon any Popish absurdity at all. 2. I make my deniall good thus. If this assertion be any way guilty of what it is charged withall, it must be either because it ascribes such a Physicall efficacy (as they terme it) to the outward element of water, after consecration, that the very water should haue force in it, *ipso facto* to conferre the inward grace to euery person baptized; at least, to the *elect*, so soone as they are sprinkled or washed with it in the name of the Father, and of the sonne, and of the Holy Ghost, by vertue of that externall worke done and performed outwardly by the Minister: or else because it iumps with, or at least drawes too neere to that other absurdity of theirs, touching the impression of an *indelible character* vpon the soule of euery one that is outwardly baptized, whether he be elected, or not.

1. Of the former it cannot be guilty; because

cause, (as in my preaching of the point, all that heard me with attention and vnderstanding; so in my publishing of it thus to the world) all that will vouchsafe to peruse and consider the second chapter of this treatise, cannot but beare me witnesse, that I doe not hold, nor euer did affirme, that all that partake of the outward baptism, be also partakers of the spirit, in it: nor, that the elect themselves doe partake thereof by vertue of the outward worke done; or that the water containes in it the spirit, or hath in it any physicall efficacy to convey the spirit, as if the water were as a channel or conduit pipe through which the spirit passeth vnto the soules of elect infants in that ordinance. But I say expressly that the spirit is giuen immediatly by Christ himselfe at the same instant wherein the Minister performeth the outward act of baptism. Now the Popish tenent is directly contrary to all this, as they well know that vnderstand what the Papists hold in this particular. And it were but an vnthrifry wast of time & paper, to set downe the same more at large.

2. It is no lesse free from the other absurdity

332 dity of the *Indeleble character*. This may bee sufficiently euident, by shewing their doctrine herein, & cōparing it with the point in hand. It is very true that the popish schoolemen speake much and often of this supposed *character*, which euery one that is baptized, according to their fancy, receiueth in baptisme; and this Character, they say, can neuer be blotted out againe, in any of those that haue once receiued it. Howbeit, (as *Soto*, out of *Scotus* affirmeth and confesseth) this doctrine was neuer knowne to the *Ancients*, because neither *Lombard* nor *Gratian*, who tooke vpon them to collect all that the Fathers had written touching baptisme, doe make any mention of it. Therefore it appeares to be a new device of the latter schoolemen, hatched after *Lombard* was dead and rotten. But that Position which is here defended is of more antiquity in the Church of Christ, as appeares by those testimonies of the Fathers before alleadged, to which it were easy to adde many more, if neede required.

After that toy was set abroad in the
 schooles.

schooles, there quickly grew as many different Opinions about it, as there were Authors and abettors of it. This is manifest to all that are conuersant in their writings, of which the learned *Chameir* among many others, haue drawne a short survey. And as men differed about it when they were apart; so they were not able to compose the differences, when they met together in their Grand Councell of *Trent* it selfe, where there was no small stirre about it, as we are informed by the Author of the *History of that Councell*. ^{De Sacram. l. 2. cap. 12. &c.} "It was worth the knowing, saith he, what thing they meant by it, & where situated, in such multiplicity of Schoole opinions. Some made it a quality: and among those were fowre opinions, according to the fowre kinds of qualities: some, a spirituall power: some, an habit or disposition: others, a spirituall figure: and the opinion that it was a sensible metaphorical quality, wanted not abettors. Some would haue it a reall relation: some, a fabricke of the minde, who had somewhat to doe to declare how farre it differed from nothing,

“The same variety of opinions concerning the *subject*, was troublesome. Some placed it in the essence of the soule: some, in the vnderstanding: some, in the Will. And there wanted not, who gaue it place in the hands and tongue. Hierome of Portugall, a Dominican Frier, thought that the Sacrament did imprint a spirituall quality before the comming of grace; & that it was of two sorts. One, which can neuer be abolished; the other, which may be lost, and regained. The former was called a Character; the latter, a certaine ornament. The Sacraments which giue the first, cannot be reiterated, because their effect euer remaineth: the other, may, when their effect is lost. This carried a faire shew, but was not approued of by many, because there was no other Author of that ornament, but their *S. Thomas of Aquine*; who also, though he begat it, yet did not thinke it worthy of education.

In so much perplexed contrariety of Opinions they durst not conclude expressly, what that *Indeleble Character* was. Yet in their

their *seauenth Session Can. 9.* they boldly anathematized all, that, in *Baptisme, Confirmation, & Orders*, shall say, no indeleble Character is imprinted vpon the soule. Nor haue their greatest Champions, *Vasquez, Suarez, Bellarmine, Valentian*, and others, who haue stood vp in the defence of that Councell, beene able to bring the point to any head: no, nor yet his Holinesse himselte, with all his infallibility, hath vouchsafed to explaine his Councell, or to helpe out his Vassalls in defining precisely what that thing is. Surely, here is need of implicit faith indeed, when euen the very greatest and most admired Grandees of the Church, cannot yet tel what they hold and beleue distinctly herein. It is not to be denied but that (with much labour) a man might find out those particulars where in they doe in some sort agree. But they agree rather in declaring negatiuely what it is not; then in concluding positiuely and affirmatiuely what the thing is. This I shal be able to make good out of the industrious collections of *S. Chameir*, wherein wee shall find that the Papals doe agree in these things

g Ibid.

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336 (if wee may take Bellarmine's words for it):
viz:

- 1 In determining *what it is not*: viz: that it is not any grace, but a thing distinct from it, which makes them disposed and capable to receive or administer things appertaining to Divine Worship. They will not have it to be faith, iustification, regeneration, or the gift of the spirit himselfe. All these *Bellarmino* disclaimes.
- 2 In determining *to whom it is given*: viz. to all that receive the Sacraments, whether worthily or unworthily: so as it is not any thing peculiar to such as are saved, but common also to such as are damned, who doe carry this indeleble Character with them to Hell it selfe.
- 3 In determining *in what Sacraments* the Character is given: viz: not only in *Baptisme*, but in *Confirmation*, and in *Orders* also; both of which they put into the number of their Sacraments; as they doe also, *Marriage*, *Penance*, and *Extreme Vnction*.
- 4 In determining *in what manner* it is conferred: viz, *ex opere operato*, meerely by virtue of

of the externall administration of those their Sacraments; so as (if the Papists say true) no man can misse of that supposed Character, so soone as he partakes of the outward part (I meane, the outward signes) of those * Sacraments.

By all this it appeareth that there is a vast difference betweene that figment & Popish absurdity of the *indeleble Character*, and this position which is here defended. For, 1. they are yet to seeke touching the very *substance* of the thing; and howeuer in the generall they hold it to be a *kinde of quality*, yet they will haue it to bee such as differs from all grace, and from the spirit of grace. But I affirme clearly and roundly that, it is the *spirit of grace* that is given in baptism, which they deny. 2. They teach that their Character is given to *all*, without exception of any of the reprobates themselves. I affirme that the spirit is given only vnto the *Elect*; and, to them, *ordinarily*, not alwaies, but that some may and doe receive the spirit, before baptism; some, after it. 3. They teach that there is a Character given in *Confirmation*, &

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Orders

* Although I use their manner of speech, in calling *Confirmation* and *Orders*, by the name of *Sacraments*, as they doe: yet I disclaime the error which allowes of any Sacraments of the New Test. properly so called, but: only *Baptisme*, and the *Lords Supper*. I use their termes, because I am speaking of their Tenets.

338 Orders, as well as in Baptisme I speake only of what is giuen in Baptisme. 4. They affirme their Character to be giuen by virtue of the outward worke done: I say the spirit is giuen only by Christ himselfe immediatly.

Wherefore I conclude that this position doth every way so far differ from that absurdity, that it hath no likenesse in it therevnto, in any respect at all. I neuer taught other thing then that, *the spirit is giuen ordinarily, to elect Infants, in their baptisme, to be the first principle of future grace, and, in the meane time, to seale them vp for Christ.* If any please to call this an *Indeleble character*, I would not bee afraid to affirme that in Baptisme there is such a thing ordinarily, giuen in Baptisme to elect infants. who are sealed by the holy spirit vnto the day of Redemption; which spirit, is also an oymnt that shall abide with them foreuer.

So Scharp, Cur-
su Theol. de
Bapt. Dancus
de Sacram. lib.
3. cap. 28. Esi-
enim in Baptis-
mo, Regio &
divino charac-
tere, ut in la-
quar, signati su-
mus, &c.

12 Obiect.

12 Objection. This position will, by some, bee taken to be of this ill consequence in carnall Persons, (who naturally are ouer apt therevnto,) that thereby occasion will bee taken of too great a reliance vpon, and vaine opinion of that ordinance, with more neglect, or sleight

Of elect Infants.

Answered.

339 sleight and perfunctory vse of the meanes of grace and saluation: whereas the doctrine of baptisme otherwise deliuered, would enforce the contrary care & diligence. Therefore, say some, it was very vnadvisedly done, to publish such a doctrine vnto the people?

Ans^r. Because it was a friend that made this Obiection, and because by his friendly letter I haue beene made acquainted with moe obiections against the point, then otherwise I should haue come to the knowledge of, (for which I truly professe my selfe beholding to him) I will purposely forbear to aggrauate such slips as are made in some passages of the *Antecedent*: viz: that, Baptisme seemes to be turned out of the society of the meanes of grace and saluation: and (which is insinuated further) that, for the ill consequences which, by accident, carnall persons may, haply, drawe from it, I should rather haue taught the contrary doctrine (as some others seeme to doe,) or else haue held my tongue, what euer the truth be in this point, & how deeply soeuer I haue beene charged with

340 Error, and Heresie, in which cases no good man ought to be so patient as not, in a faire manner, to cleare himselfe, if he know himselfe to be innocent. Forbearing, I say, all such aggravations, I deny the *Antecedent*, and render a reason of my deniall, as followeth. The bare and cleare propounding of this truth giues no occasion at all of any such corrupt deductiōs. If any such abuses follow; Occasion, by accident, is taken vp by them who are too apt, & doe too vsually attempt to abuse all other the ordinary meanes of saluation, to their owne destruction, as well as this. This giues no more occasion of such ill consequences, then the doctrines of Gods free and absolute Election of particular persons vnto life and glory, and of the finall perseuerance of the Saints, doe. For what ever ill collection may be drawne from this Posiſion, may as well be drawne from either of those but now mentioned.

A carnall person, say you, when he heares it proued and so much inculcated that, the *Elect* doe, ordinarily, receiue the spirit and first principle of grace, in their Baptisme, will be ouer apt:

apt to conclude thence, as followeth; Why then, there is no such need of so much preaching, hearing, praying, fasting, &c. For if I belong to God, I haue the spirit in me already, how wicked soeuer I appeare to others to be; and I haue had the spirit, euer since I was baptized. And, if the spirit, I cannot misse of grace and saluation, though I neuer heare sermon nor pray, all the daies of my life, but follow my lusts as freely as any man.

To this I say, that if a man will be so wicked, he may. But who is in fault but himselfe? May not he conclude as much from both the other? & is it not perpetually bawled by the *Arminians*: viz. "that the doctrine of Gods absolute election taught by the *Calvinists* (as they please to nickname all maintainers thereof) doth make many men exceedingly presumptuous and secure; it occasioneth in them such desperate conclusions as these, If I bee elected I shall certainly be saued, let me liue as I list, and doe what I will; what need I care for prayer, sermons, holinesse of life, &c. If I shall be saued, I shall bee saued, let mee doe what I will to hinder it. But if I be not elected, I shall be damned

342 ned, let me doe what I can to preuent it. A. gaine, how is the comfortable Doctrine of *small perseverance* daily calumniated; as if it taught no lesse security and presumption, than the former. "will not this, saith the "Arminian, make men carelesse and impenitent, when they shall be told that, let "them doe what they will, they cannot either finally or totally loose all grace, if euer they had any "at all? Will not such persons conclude against "any man that shall exhort them, vpon any "falls into some grosse sinnes, to speedy and "serious repentance; that, *hee is much mistaken in them: they are sure that they had grace once, and they are taught by such and such Diuines, that they can neuer loose all grace againe, by any sinnes never so grosse and scandalous: therefore, no necessity of any such hast vnto repentance, as he pretendeth. Their state is good and sure enough. They haue that in them which cannot be lost: and that being not lost, they cannot miscarry.*

It may not be dissembled that such wicked conclusions may be made from those heauenly Doctrines by hellish men. But yet

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we can finde answers to all such obiections, easily enough: and those, not shifts; but, sufficient assertions of all such calumnies. We can tell such obiectors, that the Doctrines of *Election* and *Perseuerance* doe not, in themselves, lay any grounds for such diuulish conclusions, (no more than good meat intends to yeeld matter of corrupt humors, in a bad stomach) but doe sufficiently declare and teach the contrary, and all that are vnder the one, and partakers of the other, doe take out the contrary lesson from them. We can tell the that, they who are elected to the end, are elected to the means, & to a conscionable vse of the means wherby the end may be attained. So also the doctrine of perseuerance teacheth that, though perseuerance be certaine yet it is also of the nature of that grace in which men perseuere, to make and keepe them diligent in the vse of all good means wherby they may, and doe perseuere, and worke out their saluation with feare and trembling: according to that of Saint Peter 2 Epist 1.8.) *If these things be in you and abound, they make you that ye shall neuer be barren nor unfruitfull*

344 *fruitfull in the knowledge of our Lord and saviour Iesus Christ.* Therefore, we vsually adde, that, if any shall or doe make any other vses of these sweet and diuine Truths, therby to continue in sinne, this is not to be imputed to the Doctrines themselues, but to their wicked heads & hearts that dare thus damnablely to draw them awry. The Gospell which is the *wisdom of God*, and the *power of God vnto saluation* to all that are saued, is yet held for no better than foolishnesse to the rest of the foolish and vnbeleeuing world. So the law which was ordained for the means of life, worketh death in all that abuse it. But neither the law nor Gospell are in fault of this; nor must therefore be concealed & not taught & inculcated, because wicked men doe daily wrest them to their owne damnation.

And will not the same answer be good enough to vphold the point in hand against the same obiection? And, if it will: why should it be held a greater indiscretion to publish this doctrine so daily vsfull, and so fully comfortable to all the Elect, both pa-

rents

rents and children: than to publish those other points before touched, as deeply charged with the same ill consequences, as this is? When I say, that, *In the baptisme of Elect infants, Christ doth, ordinarily, bestow his spirit;* I adde withall, that, *this is not sufficient for the saluation of such as liue to yeares of discretion, but actuall conversion and renouation is to be expected and laboured for, in due and conscionable attendance vpon the vse of all those further helps and means which God hath sanctified to that purpose.* For so God vouchsafeth to grace all his ordinances, that hee will not haue any of them despised nor neglected, by leauing either of them vnvsfull, through such an efficacy of any one that haue gone before, as might leaue nothing to be done by those that follow after. As he puts his spirit in the hearts of the elect, in their baptisme; so he afterwards puts power into his word effectually to call them home vnto himselfe: & then the same spirit workes mightily by that word, and infuseth the *habits* of faith and all sanctifying graces that doe accompany saluation. The word therefore, and the rest of

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Gods

346 Gods ordinances must be carefully humbly and constantly attended vpon, by all that expect any actuall and sensible assurance, & comfortable feeling of the spirit bestowed on them in their baptisme. As for such as rely vpon baptisme, alone, making no conscience of the word, and other means of grace ordained of Christ, but liue securely in their sinnes; they therby giue iust cause of suspition that they neuer receiued the spirit, in their baptisme, nor were in the number of Gods elect whose names are written in the booke of life. If they will needs take offence at this doctrine, they take what *was* neuer giuen. The Godly Will imploy it better: and, for their sakes, it ought to be not only sometimes taught, but often pressed to the vttermost; vntill wee should suppress euey good & necessary truth wherof wicked men will make an euill vse.

Musculus on Math: 19. 14.

Ratio humana non sustinet agnoscere gratiam Dei in hac re, sed putat vbique opus esse vsu rationis (&) scientia, alioquin nihil commercij posse homini

mini infanti esse cum Deo. Videmus autem hic potiores esse in regno Dei infantes, tam adest ut non sint illius participes.

Humane Reason cannot endure to acknowledge the grace of God in this particular, but thinks that (without all difference) there is need of the vse of reason and knowledge, or else that a man whiles he is an infant can haue no commerce with God. But by this Text wee see that infants rather than others haue interest in the kingdome of God; so farre are they from not being at all partakers of it.

FINIS.

ERRATA.

P Age, s. line 14. read *see*. p. 8. l. 15. r. of *battaille*. p. 12. l. 20. r. *sui* *ut* p. 20. l. 10. r. *Ordinary*. p. 37. l. 3. r. *race*. p. 45. l. 11. dele the first *when* p. 41. l. 1 r. *professe*. p. 52. in marg. l. penult. r. de *Sacram.* l. 5: p. 58. in marg. r. De *George* p. 69. l. 12. r. *dit* p. 77. l. 10. r. *unto* p. 83. in marg. l. 9. r. *bauden*. ibid. l. 12. r. *bauden* p. 106. in marg. l. 16. cap. p. 117. l. 17. r. in the *Churches*. p. 151. l. 11. r. *there* p. 154. in marg. r. *Dan. Chameir. tom. 4* l. 2. De *sacram* cap. 2. par. 8. p. 157. in marg. l. antepenult. r. *Migrahimus* p. 174. l. 10. in marg. r. *persondi*. p. 176. mar. l. 14. dele *ut* *et* & r. *vero* p. 181. l. the last r. *abrood*. p. 187. l. 5. r. *doe* giue. sometimes in the top of the leaf, viz p. 231. pag. 240. objections is put for objections, p. 248 l. 5. r. *nicity*. p. 262. l. 6. r. *flowing* p. 266. l. 9. r. *Dardannin* p. 297. l. 15. r. *obiection*. p. 300. l. 22. r. is.

There are also some errors in the pointing, which haue happened by the Authors absence from the presse: and those the Charitable reader is requested to correct or pardon, as he passeth by them.