

The Athenian Mercury.

An Appendix to the Answer to two Athenian Mercuries, concerning Infant-Baptism, containing divers Syllogistical Arguments to disprove Pede Baptism, and to prove the Baptism of Believers.

Gentlemen,
SINCE you desire Syllogisms, I have gratified you therein.

to satyrize and blacken even Virtue it self; but when we come to prove any thing, Truth takes place, so that (Gentlemen) if your Tenets are Truth, they may be proved, and if you have prov'd 'em, they cannot be disprov'd, for 'tis impossible for Truth to be, and not to be at the same time; if you have not prov'd 'em, you ought to dismiss 'em; for 'tis stubbornness and folly to persist in, and pretend to what cannot be done; besides, 'tis worse than all this, when the Unity of the Church lies at stake, and is unhappily divided, or the Division upheld by such as pretend to be Disciples and Believers of the Prince of Peace and Union.

Arg. 1. If none are to be baptized by the Authority of the great Commission of our Blessed Saviour, *Matth. 28.* but such who are first made Disciples by being taught; then Infants, who are not capable to be taught, ought not to be baptized. But none are to be baptized by the Authority of the great Commission of our Blessed Saviour, but such who are first made Disciples by Teaching; Ergo, Little Babes ought not to be baptized.

Arg. 2. If Infant-Baptism was never instituted, commanded, or appointed of God, Infants ought not to be baptized. But Infant-Baptism was never instituted, commanded, or appointed of God; Ergo, They ought not to be baptized.

As to the Major; If one thing may be practised as an Ordinance without an Institution or Command of God, another thing may also; so any Innovation may be let in to the Church.

As to the Minor; If there is an Institution for it, &c. 'tis either contained in the great Commission, *Matth. 28. Mark 16.* or somewhere else. But 'tis not to be found in the Commission, nor any where else; Ergo.

The Major none will deny.

The Minor I prove thus. None are to be baptized by vertue of the Commission, but such who are discipled by the Word, as I said before, and so the Greek word *μαθητευμα* signifies.

If any should say, Christ commanded his Disciples to baptize all Nations, and Infants are part of Nations, therefore are to be baptized. I answer;

Arg. 3. If all Nations, or any in the Nations ought to be baptized before discipled, then Turks, Pagans, Unbelievers and their Children may be baptized, because they are a great part of the Nations. But Turks, Pagans and Unbelievers, and their Children, ought not to be baptized; Ergo.

Besides that, Teaching (by the Autho-

A general Reply to all the Papers and Appendixes that have yet been written by the *Anabaptists* against ours of *Infant Baptism*, and particularly a full and distinct Answer to the 27 Syllogistical Arguments of the Collateral Appendix.

'TIS very obliging (Gentlemen) that ye have at last given the World an opportunity to judge of your Demonstrations; 'tis an easie thing to ridicule any Opinion, and

Ans. The Argument is defective both in the Form and Conclusion; Teaching, and being Taught, are inconvertible Terms, and conclude like themselves, which is equally absurd with the Conclusion you have given; viz. Little Babes, for Infants, we speak to you as a Logician.

who are first made Disciples by Teaching;

Ans. This consequence is also irregular, and borrows a Relative for a Substantive, so that we might justly refuse any Answer to it; but since we find almost all the rest of your Arguments of the same Thread, we shall trouble our selves no farther about the Form, but examine what you would have made demonstration; only since you pretend to Logick, we advise you to go to School again to learn better, or else stay at home and study the prudence of letting those things alone which you understand not.

To return then to your first Argument, we deny that part of it which was design'd for the Minor (for we shall examine the second afterwards) but we'll give you fairer play than you could expect in the Schools; for we'll prove the contrary, without putting you upon that hard Task of maintaining Impossibilities, by shewing that Infants are, and always were included in the Commission of Disciple and Baptize all Nations, &c. See our following Appendix.

As to the second Argument, the Major is falsly suppositions, and therefore the consequence can conclude no more than false suppositions, as will appear in our following Appendix.

In the Minor (for forms sake, but not for the sense) you might have added, before Discipled next after the word Baptized: This Argument indeed is far beyond our reach, & we question not any thing but beyond the Authors too; for no one can make of it: 'Tis nonsense to go about to prove what every body grants; viz. That Heathens ought to be discipled before baptized or that Heathens

rity of the Commission must go before Baptizing, we have proved; which generally all Learned Men do assert: if the Institution is to be found any where else, they must shew the Place.

joyning, that you have prov'd that Teaching goes before Baptizing, 'tis false; nor have you convers'd with the generality of Learned Men, who agree with you in your Judgment about the order of the words in the Commission, for they are truly rendred thus, Go disciple all Nations, baptizing them, &c. Teaching 'em, &c. The word Disciple being the Emphasis of the Commission, and Baptizing and Teaching the Modification or Form of the Commission; tho' if the Order had been inverted, and Teaching had gone before Baptizing, it wou'd not at all avail you; for the Commission mentioning neither Men, Women nor Children, includes all in their several Capacities, and you your selves will never be able to prove a distinction from the words; but we shall shew you by and by the true measure of Judging in such inexpress Cases.

Arg. 4. Faith and Repentance are required of all that ought to be baptized. Infants are not required to believe and repent, nor are they capable so to do. Ergo, Infants ought not to be baptized.

The Major is clear, Acts 2. 8, 10, 16. Chapters; and 'tis also asserted by the Church of England. What is required of Persons to be baptized? that's the Question. The Answer is, Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promise of God made to them in that Sacrament.

The Minor cannot be denied. it from Romans the 5th, and Ezekiel the 18th. restrictive application from your own Principles.

Arg. 5. That Practice that tends not to the Glory of God, nor to the Profit of the Child, when done, nor in after times when grown up, but may prove hurtful and of a dangerous Nature to him, cannot be a Truth of God. But the Practice of Infant-Baptism tends not to the Glory of God, nor to the Profit of the Child when baptized, nor in after-times when grown up, but may prove hurtful, and of a dangerous Nature to him. Ergo. See Levit. 10. 1, 2. Where Moses told Aaron, because his Sons had done that which God commanded them not, that God would be sanctified by all that drew near unto him; intimating, that such who did that which God commanded not, did not sanctify or glorify God therein. Can God be glorified by Man's Disobedience, or by adding to his Word; by doing that which God hath not required? Matth. 16. 9. In vain do you worship me, teaching for Doctrine the Commandments of Men: and that that Practice doth profit the Child, none can prove from God's Word: And in after-times when grown up, it may cause the person to think he was thereby made a Christian, &c. and brought into the Covenant of Grace, and had it sealed to him; nay, thereby regenerated, for so these Gentlemen in their Mercury, Decemb. 26. plainly intimate, and that Infants are thereby ingrafted also into Christ's Church. Sure all understanding Men know Baptism of Believers is not called Regeneration, but only metonymically, it being a Figure of Regeneration. But they ignorantly affirm also, that Infants then have a Foederal Holiness; as if this imagined Holiness comes in by the Child's Covenant in Baptism, which may prove hurtful and dangerous to them, and cause them to think Baptism confers Grace, which is a great Errour. How can Water, saith Mr. Charnock, an external thing, work upon the Soul physically?

Children ought to be baptized before their own or Parents Conversion; but the Case is far different betwixt the Children of Believers, and those of Heathens, as we shall hereafter take occasion to demonstrate; and as for your sub-

joyning, that you have prov'd that Teaching goes before Baptizing, 'tis false; nor have you convers'd with the generality of Learned Men, who agree with you in your Judgment about the order of the words in the Commission, for they are truly rendred thus, Go disciple all Nations, baptizing them, &c. Teaching 'em, &c. The word Disciple being the Emphasis of the Commission, and Baptizing and Teaching the Modification or Form of the Commission; tho' if the Order had been inverted, and Teaching had gone before Baptizing, it wou'd not at all avail you; for the Commission mentioning neither Men, Women nor Children, includes all in their several Capacities, and you your selves will never be able to prove a distinction from the words; but we shall shew you by and by the true measure of Judging in such inexpress Cases.

Ans. 4. Faith and Repentance are prerequisite to all Adult persons only. But how can ye have the Confidence to contradict our Saviour after ye have already been told of it? He says, Children have Faith. (See our second Paper.) As to Repentance, they have no need of it; for what must they repent of? actual sins they have none; therefore in that respect they are as innocent, and as fit for the Seal of the Covenant, as Adult persons that are made innocent by Repentance: And as for Original sin, we must all die a Temporal Death, Young and Old; but it damns none eternally, according to your own Doctrine: And as we remember, you maintain, So that this Argument is very irrational in its

Ans. 5. It must first be prov'd that Children are excluded the Commission, Matth. 28. If we prove that they are in the Commission (as we shall endeavour when we have run over all your Arguments) we can easily prove that it follow the Institution and Command of our Saviour is both to the Glory of God, and the benefit of the undertaker. But pray how can it prove hurtful (as you affirm) or of dangerous consequence to the Child to be baptiz'd? is it because he may commit sin afterwards? So said the Antient Hereticks that deferr'd Baptism till the last gasp? or is it (as you seem to intimate) because he may turn Reprobate? So God knows do too many Adult persons after Baptism: But what is that to the purpose? if they relapse, they must answer for it; but this does not invalidate the Baptism of others. As for your Inferences of not commanded and Commandments of Men, we shall fully consider 'em by and by; and as for Baptism being call'd Regeneration in our Church Catechism, in saying, This Child is regenerate and born a-new, we believe not with the Papists, that the act of Baptism immediately confers Grace ex opere operato, but that it is only a Consignation or Seal of the Covenant of Grace upon the Subject baptiz'd. The Antients call'd Baptism Illumination; we Regeneration; and St. Paul has a term pretty near it, The Laver of Regeneration; and our Saviour calls it born a-new; which we take to be Symbolical, as in the Lord's Supper, This is my Body. So that all your long Paraphrase is to maintain what is already granted.