

The Devils' Door - The Pagan origin of infant Baptism exposed!

PAGAN ORIGIN OF INFANT BAPTISM

There has been no more error taught in the supposed name of Christianity, than error concerning baptism. This is one subject that the Devil has worked to his own ends more than any other, for it is through baptism that a person is saved and added to the church of Christ. It has been said that "Baptism has become the Devil's workshop" and that saying is well justified!

Many people would be surprised to learn that infant baptism practised by the denominations, has its roots firmly set in paganism. Centuries prior to Christianity, heathens worldwide had their children purified by water (baptised), to remove the inherited stain of sin. The belief in Original Sin is heathen, and infant baptism a heathen rite that the early Roman Catholic Church adopted. Further, most of the traditions and rites within the Roman Catholic Church are heathen, and these rites continue in the daughters of the Roman Catholic Church, the denominations, including the baptism of infants. Even when the denominations baptise adults, the doctrine of Original Sin remains, such as with the Calvinists who have taken this even further. With Calvinism the error deepens where they deny the cleansing power of scriptural baptism, making it an outward sign or symbol of one's inner faith.

The system of infant baptism, came from pagan Rome, from the earliest time it was an initiation ceremony into the Sun God. This ceremony has remained, the Sun now being the Son.



The door above is known as the Devils' Door. Many church buildings have these doors, they are normally located on the north side, the Devils side (Devils is plural). This North door has a 12th century tympanum carved with a wingless griffin and a lion facing at the top.

All Saints Church, Covington, Cambridgeshire (England) is where this door is located (below), this view is of the south side with entrance door and porch.



Below, another picture of the Devils' Door and below that, the complete outside of the building.





Below, inside the church, the font for infant immersion is placed between the entrance (southern door) and the north or Devils' Door which would be open to allow devils to escape to the north during baptism. Picture taken from the southern entrance door.



Below, another Devils' Door at Upton, Cambridgeshire, now filled in stone as was often done after the Reformation to rid the people of the practice.



Below, the main southern entrance of the church at Upton.



In the early Catholic Church, those adults bringing children to baptism would face the rear of the church, away from the Sun, the sponsors renounced the Devil, then they turned, facing the rising Sun in the East, made their covenant with Christ and the priest then held the baptismal ceremony and exorcism of the child. 'Dictionary of the English Church, Ancient and Modern', 1881, page 194.

Henry VIII of England had just one legitimate son, Prince Edward, born 1537. Edward was brought up as a protestant. He became king in 1547. Below is the baptismal formula used in his reign which is taken from Bishop Burnet. The formula whilst borrowed from the Catholics, and in turn taken from the pagan system, is nonetheless protestant and the basis for the present Anglican baptismal formula, that children are of the devil being born in sin!

Quoting Burnet, English modernised "There was besides the forms which we still retain, a cross at first made on the child's forehead and breast with an adjuration of the devil to go out of him, and come at him no more. Then the priest was to take the child by the right hand, and to place him within the font. There he was to be dipped thrice; once on the right side, once on the left, and once on the breast, which was to be discreetly done. But if the child were weak, it was sufficient to sprinkle with water on his face. Then was the priest to put a white vestment or chrisome on him, for a token of innocence, and to anoint him on the head, with a prayer for the unction of the holy Ghost.

From the 'Dictionary of the English Church, Ancient and Modern', 1881, page 210, we learn of this liturgy "Then let the priest, looking upon the children, say, "I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His holy baptism, to be made members of His body and of His holy congregation; therefore, thou cursed spirit, remember thy sentence, remember thy judgement, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels; and presume not hereafter any tyranny towards these infants whom Christ hath bought with His precious blood, and by this His holy baptism called to be of his flock"

At first the Church of England not only baptised for original sin, they like the Catholic church and pagans exorcised the child prior to baptism to remove evil spirits. So not only was the child born evil, it also was under influence of evil spirits. Looking at the quotes above, and more below,

baptism was as much an exorcism and removing inherited sin. Unless that is, little babies sin!

The present Anglican prayer book says regarding infant baptism "Dearly beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have; that he may be baptised with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same". The prayer book also states that once a child is baptised, and before that child commits actual sin, if the child dies, it will be saved.

By implication the Church of England still teaches that children who die un-baptised will go to Hell, being "conceived and born in sin". Whilst Anglican baptism of children has moved away from exorcising children, the principles of Catholic and hence the pagan baptising of children are still there.

Make no mistake, baptism in the Anglican Church and its daughters, the Presbyterian, Episcopalian and Methodist churches is for the remission of sins, as the Bible declares, but the candidate is a baby, without faith and without sin! Augustine, in the fourth and fifth centuries developed from his pagan background the unbiblical pagan idea of original sin and we still have it today. Manichaeism, which believed the body to be evil and corrupt, is the background from which Augustine developed his doctrine for the Catholic Church.

In the Anglican system babies baptised as infants cannot be re-baptised as adults, quoting the Church of England "Many people were baptised (christened) as a baby but have had little contact with the Church since. Baptism is, nevertheless, permanent and cannot be cancelled or repeated. So, if you were baptised as a baby, in whatever church that took place, you are still baptised and you cannot be baptised again". Four hundred years ago Anglicans sought out those who "re-baptised", or as they say "ana-baptised" and had them burned alive. Later, after the burnings finished those "re-baptised", preaching believers baptism would die in prison.

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After the Reformation the usage of opening the devils door stopped, but the pagan practise of infant baptism to wash away inherited, that is original sin, continued and continues to this day.

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Roman Catholicism, far from being founded upon Biblical truth, is deeply rooted in and derived from heathen practices instigated by the Babylonian religion. Almost every part of Roman Catholic practice, worship (of Mary, saints), ritual, teachings and leadership finds its counterpart in the mystery religions of Babylon or heathenism. Such as from there found itself in the denominations.

A child could not under the Catholic system learn about Christ and faith until the depravity of original sin had been removed, through baptism and exorcism. The Anglicans in time removed the exorcism part of the ceremony, just baptizing the infant to remove original sin, to allow the child to learn Christ in later years. This is known as baptismal regeneration and should not be confused with Freewill where the person being baptised for the remission of sins actually committed has done so in obedience to scripture.

Most ancient church buildings had a small door in the north side known as "The Devils Door" from where the demons (devils) would flee during the baptism. Catholic baptism has several exorcisms at the same time. People would not enter or leave by the 'Devils Door' in case of being possessed by fleeing demons looking for a host!

These doors are found in medieval churches and were only opened during baptisms and communion, the idea being that any evil spirits which were driven out by the Holy Sacrament could flee through this doorway and so out of the holy building.

The Devils door would be opposite the south door, it was thought that the north side of the church was the sinister side (Latin; sinistre = left): the side where the evil spirits could hide in the shadow of the building when facing the front, the rising sun. The left side is also the northside which helps understand the superstition associated with left handed people. Such terminology still lives on where the 'Evil Eye' is referred to in Latin as Oculus Sinister, or the left eye!

Northern European pagans did not like meeting in buildings, first, they lacked the knowledge to build large roofed meeting places, secondly,

they believed demons (devils) would inhabit such a place. The Devils Door is a relic of the old religion, which met in the open air on sacred ground on mounds and circles where being in the open the devils were elsewhere. When meeting indoors, the devils had to be expelled and certainly from an infant during baptism, the devils had to be exorcised from the baby, then removed from the building via the northern (Devils) door. European heathen worship tended to be in open spaces, on hills and in circles fenced with crude unfinished stone. The exception to this was the Roman and earlier Greek systems. Occasionally in later years the north door has become the main entrance, but this is an exception and not the rule.

Below, the most famous open air temple in the world, taken late afternoon - Stonehenge on Salisbury plain.



Below, not so famous, another open air temple near to Stonehenge at Knowlton, converted in Norman times from pagan worship to Roman Catholic worship. The stones being used to build the church.



The Devils' Door is a vestige of the time pagans met in open air temples, as is infant baptism a vestige of pagan baptism.

Catholic Bishop HAY'S Sincere Christian. There are two exceptions to infants un-baptised going to Hell; the case of an infidel converted in a heathen land, where it is impossible to get baptism, and the case of a martyr "baptised," as it is called, "in his own blood"; but in all other cases, whether of young or old, the necessity is "absolute."

Now, in both respects this doctrine is absolutely anti-Scriptural; in both it is purely Pagan. It is anti-Scriptural, for the Lord Jesus Christ has expressly declared that infants, without the slightest respect to baptism or any external ordinance whatever, are capable of admission into all the glory of the heavenly world:

"Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven."

John the Baptist, while yet in his mother's womb was so filled with joy at the advent of the Saviour, that, as soon as Mary's salutation sounded in the ears of his own mother, the unborn babe "leaped in the womb for joy." Had that child died at the birth, what could have excluded it from "the inheritance of the saints in light" for which it was so certainly "made meet"? Yet the Roman Catholic Bishop Hay, in defiance of very principle of God's Word, does not hesitate to pen the following: "Question: What becomes of young children who die without baptism? Answer: If a young child were put to death for the sake of Christ, this would be to it the baptism of blood, and carry it to heaven; but except in this case, as such infants are incapable of having the desire of baptism, with the other necessary dispositions, if they are not actually baptised with water, THEY CANNOT GO TO HEAVEN." As this doctrine never came from the Bible, whence came it? It came from heathenism. The classic reader cannot fail to remember where, and in what melancholy plight, Aeneas, when he visited the infernal regions, found the souls of unhappy infants who had died before receiving, so to speak, "the rites of the Church":

"Before the gates the cries of babes new-born,
Whom fate had from their tender mothers torn,
Assault his ears."

These wretched babes, to glorify the virtue and efficacy of the mystic rites of Paganism, are excluded from the Elysian Fields, the paradise of the heathen, and have among their nearest associates no better company than that of guilty suicides:

"The next in place and punishment are they
Who prodigally threw their souls away,
Fools, who, repining at their wretched state,
And loathing anxious life, suborned their fate."

Virgil, DRYDEN'S translation. Between the infants and the suicides one other class is interposed, that is, those who on earth have been unjustly condemned to die. Hope is held out for these, but no hope is held out for the babes.

On the other side of the Atlantic (From England), in Mexico, the same doctrine of Catholic baptismal regeneration was found in full vigour among the natives, when Cortez and his warriors landed on their shores. The ceremony of Mexican baptism, which was beheld with astonishment by the Spanish Roman Catholic missionaries, is thus strikingly described in Prescott's Conquest of Mexico: "When everything necessary for the baptism had been made ready, all the relations of the child were assembled, and the midwife, who was the person that performed the rite of baptism, was summoned. At early dawn, they met together in the courtyard of the house. When the sun had risen, the midwife, taking the child in her arms, called for a little earthen vessel of water, while those about her placed the ornaments, which had been prepared for baptism, in the midst of the court. To perform the rite of baptism, she placed herself with her face toward the west, and immediately began to go through certain ceremonies...After this she sprinkled water on the head of the infant, saying, 'O my child, take and receive the water of the Lord of the world, which is our life, which is given for the increasing and renewing of our body. It is to wash and to purify. I pray that these heavenly drops may enter into your body, and dwell there; that they may destroy and remove from you all the evil and sin which was given you before the beginning of the world, since all of us are under its power'...She then washed the body of the child with water, and spoke in this manner: 'Whencesoever thou comest, thou that art hurtful to this child, leave him and depart from him, for he now liveth anew, and is BORN ANEW; now he is purified and cleansed afresh, and our mother Chalchivitylcue [the goddess of water] bringeth him into the world.' Having thus prayed, the midwife took the child in both hands, and, lifting him towards heaven, said, 'O Lord, thou seest here thy creature, whom thou hast sent into the world, this place of sorrow, suffering, and penitence. Grant him, O Lord, thy gifts and inspiration, for thou art the Great God, and with thee is the great goddess.'"

As baptism is absolutely necessary to salvation, Rome also authorises midwives to administer baptism. In Mexico the midwife seems to have been a 'priestess'.



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Picture from France; circa 1390s is from the work "Chroniques de France ou de St. Denis", shows a scene of the baptism of Isabella, daughter of King Charles V of France. Importantly, the mode shown is immersion.

Here is the opus operatum without mistake. Here is baptismal regeneration and exorcism too, as thorough and complete as any Romish priest or lover of Tractarianism could desire.

In the Romish ceremony of baptism, the first thing the priest does is to exorcise the devil out of the child to be baptised in these words, "Depart from him, thou unclean spirit, and give place to the Holy Ghost the Comforter." (Hays, Sincere Christian) In the New Testament there is not the slightest hint of any such exorcism accompanying Christian Baptism. It is purely Pagan.

What evidence is there that Mexico had derived this doctrine from Chaldea? The evidence is decisive. From the researches of Humboldt we find that the Mexicans celebrated Wodan as the founder of their race, just as our own English ancestors did. The Wodan or Odin of Scandinavia can be proved to be the Adon of Babylon. The Wodan of Mexico, from the following quotation, will be seen to be the very same: "According to the ancient traditions collected by the Bishop Francis Nunez de la Vega," says Humboldt, "the Wodan of the Chiapanese [of Mexico] was grandson of that illustrious old man, who at the time of the great deluge, in which the greater part of the human race perished, was saved on a raft, together with his family. Wodan co-operated in the construction of the great edifice which had been undertaken by men to reach the skies; the execution of this rash project was interrupted; each family received from that time a different language; and the great spirit Teotl ordered Wodan to go and people the country of Anahuac." This surely proves to demonstration whence originally came the Mexican mythology and whence also that doctrine of baptismal regeneration which the Mexicans held in common with Egyptian and Persian worshippers of the Chaldean Queen of Heaven.

Prestcott, indeed, has cast doubts on the genuineness of this tradition, as being too exactly coincident with the Scriptural history to be easily believed. But the distinguished Humboldt, who had carefully examined the matter, and who had no prejudice to warp him, expresses his full belief in its correctness; and even from Prestcott's own interesting pages, it may be proved in every essential particular, with the single exception of the name of Wodan, to which he makes no reference. But, happily, the fact that that name had been borne by some illustrious hero among the supposed ancestors of the Mexican race, is put beyond all doubt by the singular circumstance that the Mexicans had one of their days called Wodansday, exactly as we ourselves have. This, taken in connection with all the circumstances, is a very striking proof, at once of the unity of the human race, and of the wide-spread diffusion of the pagan system that began at Babel.

In the Eastern Orthodox Church infant baptism is practised as follows starting with exorcisms, this is taken from their own explanation.

The first act of the baptismal service begins in the narthex (entrance) of the church. This is to show that the one being received is not yet a member of the Church. The purpose of baptism is to bring him into the Church. To enter into the temple of God is to be with Christ, to become a member of His body.

The priest then calls upon the sponsor to renounce the devil and all his works for the child: "Do you renounce Satan, and all his angels, and all his works, and all his services, and all his pride?" This is "The first act of the Christian life is a renunciation, a challenge. No one can be Christ's until he has, first faced Evil, and then become ready to fight it The exorcisms mean this: to face Evil, to acknowledge its reality, to know its power, and to proclaim the power of God to destroy it. The exorcisms announce the forthcoming baptism as an act of victory."

The renouncing of Satan is done facing the west because the west is where the sun disappears and was regarded by the ancient Greeks as the place of the gates of Hades. Then the priest faces east whence the light of the sun rises and asks the godparent to accept for the child Him who is the Light of the World, "Do you unite yourself to Christ?" The renunciation of Satan and the union with Christ express our faith that the newly-baptized child has been transferred from one master to another, from Satan to Christ.

THE SIGN OF THE CROSS

The priest then makes the sign of the cross on the child's body. This is repeated often during the service. Essentially the cross is the sign of victory which puts the devil to flight.

THE CREED

The godparent is then asked to confess faith in Christ in behalf of the infant. At this point the godparent reads the confession of faith contained in the Nicene Creed. The "symbolon tis pisteos as it is called in Greek, by reading the Creed the godparent confesses the true faith.

THE NAMING

From the moment the child is received into the Church, emphasis is placed on his individuality. The new name expresses also the new life received through baptism.

THE BAPTISMAL FONT

The baptismal font in the language of the Church Fathers is the Divine Womb whence we receive the second birth as children of God. The baptismal font is not only a womb but also a tomb where infants die to sin.

THE TRIPLE IMMERSION

The immersion in water symbolizes death. since a person cannot live long under water. Through baptism we share Mysteriously in Christ's death. As St. Paul Says, "We were buried therefore with him [Christ] by baptism into death so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." The baptized person rises out of the baptismal font a new man, cleansed of every sin and promising, like St. Paul, to surrender his life to Christ, his Saviour: "He died for all that they who live should not henceforth live unto themselves, but unto him who died for them." The triple immersion symbolizes the three days our Lord spent in the tomb as well as the Holy Trinity since the baptismal formula used in the Orthodox Church is: "The servant of God - is baptized in the name of the Father and of the Son and of the Holy Spirit."

THE WATER

Water is used for cleansing. In baptism it expresses the fact that through this sacrament Christ cleanses us from original and personal sin. Describing what occurs at baptism St. John Chrysostom writes, "When you come to the sacred initiation, the eyes of the flesh see water, the eyes of faith behold the Spirit. Those eyes see the body being baptized; these see the old man being buried. The eyes of the flesh see the flesh being washed; the eyes of the spirit see the soul being cleansed. The eyes of the body see the body emerging from the water; the eyes of faith see the new man come forth brightly shining from that new purification. Our bodily eyes see the priest as, from above, he lays his right hand on the head and touches (him who is being baptized); our spiritual eyes see the great High Priest (Jesus) as He stretches forth His invisible hand to touch his head. For, at that moment, the one who baptizes is not a man but the only-begotten Son of God.

THE NAKED INFANT

The infant is baptized in its naked state to denote that just as we came out of our mother's womb naked, so we emerge naked out of the womb of God-the baptismal font. The removal of all clothes also signifies the old slough of sin which will be cast off entirely through baptism. Nakedness without shame refers also to the original state of man in Paradise where he was not ashamed of the body which God had created and had called good.

THE ANOINTING WITH OIL

Olive oil is blessed and then applied by the priest to the various members of the child's body: hands, feet, ears, mouth, in order to dedicate them to the service of Christ. The sponsor then anoints the entire body of the infant with olive oil. This custom had its beginning among the ancient Greek wrestlers who anointed their bodies with olive oil to make it difficult for the opponent to maintain a grip on them. In baptism the child is anointed with olive oil to express our prayer that with Christ's help the infant may be able to elude the grip of sin.

NEW CLOTHES

The new clothes signify the entirely new life that we receive after we are "buried with Jesus in his death" (Rom. 6:4). In the early church the newly baptized did not put on the old clothing he had taken off. He put on a new white robe. which was worn at all the services during Easter week. (Most baptisms were performed on Holy Saturday.) The white robe expresses the purity of the soul that has been washed from sin. It recalls also the shining robe in which Christ appeared at the Transfiguration, There is now a likeness between the one baptized and the transfigured Lord. Nay, it is more than a likeness. St. Paul calls it a putting on of Christ: "For as many of you as have been baptized in Christ, have put on Christ" (Gal. 3:26. 27). Baptism is more than an external cleansing. It is a deeply rooted transformation. St. Gregory of Nyssa states that the white robe worn after baptism symbolizes the garment of light which was man's before the Fall: "Thou hast driven us out of paradise and called us back; Thou hast taken away the fig leaves. that garment of our misery, and clothed us once more with the robe of glory."

It is clear from above the same pagan origins exist!

In the pictures below is the pre-Christian 'Ladywell' at Holystone, which is in North England, in the Northumberland Moors near to the Scottish Borders. Here pagan baptisms were carried out.





In the pictures below is the pre-Christian 'Holywell' in the village 'Holywell', Cambridgeshire, named after the pre-Christian sacred well which is in the grounds of the church.





In the picture below the remains of the Priory Church can be seen with the remains of the pre-Christian holy wells being in the foreground, covered with mesh. The Dutch scholar Erasmus visited Walsingham and left this description of the shrine "When you look in you would say it is the abode of saints, so brilliantly does it shine on all sides with gems, gold and silver... Our Lady stands in the dark at the right side of the altar, a little image, remarkable neither for its size, material or workmanship." During this time Walsingham was the fourth most important place of Roman Catholic pilgrimages, Rome, Jerusalem and Canterbury taking precedent.



Below, a modern Holy Well at Walsingham found and built in the nineteenth century, which is part of the Roman Catholic National Shrine at Walsingham, England. In case you do not know it is Holy Water, a cheap but cheerful plastic laminated sign on top informs you!



Anselm of Canterbury (1033 – April 21, 1109) was an Italian medieval philosopher, theologian, and church official who held the office of Archbishop of Canterbury from 1093 to 1109. Called the founder of scholasticism, he is famous as the originator of the ontological argument for the existence of God and as the archbishop who openly opposed the Crusades.

Anselm regarding infant baptism stated -

"That the devil by the faith of the parent may be cast out of the children in baptism as the woman of Canaan in Matt (15: 21) had the devil cast out of her daughter".

"That they may thereby be freed from original sin and be rendered saints and holy ones by baptism as they are owned to be, (1 Cor 7)".

"That they may die to sin for they that are baptized into his death which he says is without exception for whosoever is baptized into Christ is baptized into his death".

The Babylonians and other ancient civilisations worldwide practised infants baptism by triple sprinkling for original sin and at the same time exorcised the child

In 1552 it was resolved in council to reform the doctrine of the church of England. Archbishop Cranmer and Bishop Ridley were appointed to this work, who framed forty-two articles. These were entitled, "Articles agreed upon by the bishops and other learned men, in the convocation held in London, in the year 1552, for the avoiding diversity of opinions, and establishing consent touching true religion: Published by the king's authority." The twenty eighth article reads as follows. "The custom of the church for baptizing young children, is both to be commended, and by all means to be retained in the church." **It is worthy of observation, that infant baptism was not retained because it was commanded by Christ, or practised by the apostles and first Christians, but as the "custom of the church"!**

In the book of Revelation, the last book of the Bible, we find that Almighty God refers to Satan as "that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev.12:9). If the whole world is deceived, and the whole world observes the initiation ceremony of the Sun god, infant baptism, doesn't it seem peculiar to say the least, that infant baptism is truly a Christian ordinance? Second Corinthians 4:3,4 reads "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them".

John Tombes must be the only honest preacher ever in the Church of England, refusing to baptise infants, and causing great controversy. The assembly of Divines were sitting in Henry the seventh's chapel in Westminster, during the 1640s, they discussed further reformation of the Church of England. As a further reformation in the church had been proposed, the subject of baptism was discussed. "Mr. John Tombes (says Mr. Palmer) was among the first of the clergy of these times who endeavoured a

reformation in the church by purging the worship of God of human inventions. He preached a sermon on the subject, which was afterwards printed by an order of the House of Commons." This exposed him to the rage of the church party; and at the beginning of the civil war in 1641, some of the King's forces coming into Herfordshire, he was obliged to leave his habitation and the church at Leominster, and remove to Bristol. He soon afterwards fled from Bristol, and with great difficulty arrived in London. Tombes associated with the then churches of Christ, being about the only honest preacher the CoE have ever had in preaching salvation.

When the Anglicans eventually removed exorcism from infant baptism, asking the sponsors to renounce the Devil in the child's name, they also replaced triple dipping (immersion) with triple sprinkling, another Babylonian invention! Biblical baptism is single immersion for believers to wash away actual sin committed.

We can conclude the infant baptism is not based on Bible teaching but has come out of paganism, from the ancient worldwide ceremonies of initiation into the Sun god. In those times matter was considered evil, including newly born children. They needed to be purified and the Devil exorcised. A remnant of these Sun worship ceremonies continue in denominational infant baptism. When the Roman Catholic Church evangelised they took to simple expedient of taking these ceremonies and traditions over, just changing a few words but retaining the original. No wonder when people started to question this the Catholics banned the Bible and murdered those asking questions, another doctrine not found in the bible!

Even today under Anglican law, it is illegal to baptise a believer who as a child was baptised. Fortunately the Anglicans cannot force the issue in law as in time past!

It has been said "infant baptism is responsible for sending more people to Hell than any other cause."

Many do not like this web page, but it's the truth they dislike!

Gal 4:16 - "Am I therefore become your enemy, because I tell you the truth?"