

THE
SECOND PART
OF THE
VANITY & CHILDISHNES
OF
INFANTS BAPTISME:

WHEREIN

The grounds from severall Scriptures usually brought for to justifie the same, are urged and Answered.

AS ALSO

The nature of the divers Covenants made with *Abraham* and his Seed, briefly opened and applied.

A. R. May 3. 1642.

Gala. 3. 1, 3, 4, 6, 7.

O foolish Galathians, who hath bewitched you, that ye should not obey the truth? Are yee so foolish, that after yee have begun in the Spirit, yee would now be made perfect in the flesh.

Have yee suffered so great things in vaine?

Was not Abraham's beleiving God accounted to him for righteousness.

Know you therefore, that they which are of Faith, the same are the Children of Abraham.

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HAVING formerly Treated of the Baptism of the National Church, I have now thought it meet likewise to consider the grounds upon which the Separated, and some other Churches, do Baptize their Infants, which are from several places of Scripture, especially these five, which I will examine in order.

1. The first is that in the Acts. 2:39 where it is said, *The promise is to you and your Children*: which Text, although it be to no purpose in the point, and so confessed by the ingenuous, yet because many inconsiderately do still allege it, I shall for their sake shew their great weakness in their thus reasoning thence: If the promises be made to us and our Children, then the Seals of the promises. . .

To which I answer, it is not there said of Infants, but to your Children; not promises, but promise: it is therefore worthy inquiry to find out, what is there meant, *by you and your Children*; in both these we shall be satisfied if we look back into the former part of the Chap. where when the gifts of the holy Ghost were given forth upon the 120. and they speaking in divers tongues, and the Jews thereupon some marveling, some mocking, and saying, that they were *full of New wine*, ver. 13. Peter hereupon stands up and speaks to these Jews thus, *These men are not drunk as you suppose, but this is that which is spoken by the Prophet Joel, that in the last day (saith God) I will pour out my Spirit upon all flesh, and your Sons and Daughters shall Prophecy, &c.* ver. 15, 16, 17. And immediately when he had thus spoken, he preached unto them *Jesus Christ*, whom they had murdered, and whom though dead and buried, yet *God had raised up, and who being by the right hand of God exalted and having received of his Father the promise of the Holy Ghost had shed forth, this which they then did see and hear*: ver. 33. As if Peter should have said to the Jews thus, we are not filled with wine as you suppose but are

filled with the Spirit, promised to our Fathers long since, that should be poured forth in these our days; And that their Sons and their Daughters, should Prophecy; which is now fulfilled upon us their Sons and Daughters, and may be also poured out upon you and your Children, to make you all Prophecy and speak with tongues as we do for you and your Children are all the Sons and Daughters of the Jews our Forefathers, to whom this Prophecy was spoken, as well as any of us: *If you repent and be Baptized every one of you, in the name of this Lord Jesus* (whom you have crucified) *for the remission of your sins*, notwithstanding your dealing so wickedly with him and moreover *you shall also receive the gift of the Holy Ghost, for the promise is to you and to your Children*, as well as unto us, ver. 38, 39. So then by this time we may see what is meant by the promise (to wit) *The gift of the holy ghost, mentioned in the 17th verse* to be prophesied of by Joel, and in the 33rd verse, *to be received of the Father, and to be shed forth by Jesus Christ*, and also recited in the 38th verse (thus) *And you shall receive the gift of the holy Ghost, for the promise is to you and your Children*.

And likewise we may see who are meant *by you and your Children*, to wit, the very same which are mentioned in the 17th verse under the terms of *Sons and Daughters that should Prophecy*, therefore no Infants are meant in this place, nor is there so much as any color for the Baptizing of Infants from hence, for the text is not, *be Baptized*, for the promise is to you and to your Children, (as many in Print do falsely allege) But *repent and be Baptized, &c. and you shall receive the gift of the Holy Ghost, for the promise is to you and to your Children*.

Object. *If they say, then surely these Children were in the Covenant, seeing the promise is said so plainly to be to them.*

Ans. To this I answer, that this objection hath no color of footing in the Text (as appears by that which is already said thereto) yet nevertheless I will further demonstrate the same by these reasons.

First, The Promise is made equally to them and to their Children; and to them that are a far off. But these which are a far off, are not within the Covenant by the promise until they believe the same.

Secondly, If they were in the Covenant by having this promise made to them, then were they of the New Covenant and Church of the Gospel, for there were no other people to be accounted in Covenant with God, save those

which be of this Church, but those were not of this Church, but they were afterwards added thereunto (as appears in verse 41.) and therefore were not of it before, and consequently, notwithstanding the Promise, being so to them and their Children, yet neither *they* nor *their Children* were of the Covenant nor Church until they did believe, although they were Jews, and so the children of faithful *Abraham*.

2. Their second Argument is from those places which speak of Baptizing whole Households, for (say they) there may be Infants in the Household; thence they conclude, that Infants may be Baptized.

Answ. To which I answer, that there might be no Infants there; and my negative is as good as their affirmative, without any proof, and more probable, for it is said, Acts 18:8 *That Crispus the chief ruler of the Synagogue, believed on the Lord, with all his Household, and that many of the Corinthians hearing it, believed and were Baptized.* And it is said of the Jailer, *who was Baptized and all his,* Act. 16:32 *That Paul and Silas first preached the word of the Lord to them, and to all that were in his House.* And in the 33rd verse it is said, *that he and all his were Baptized,* and in the 34th verse it is said, *that he with all his Household believed in God:* So then it is plain, that they first believed, and then were Baptized; and although it be barely spoken of *Paul's Baptizing the Household of Stephanus,* 1 Cor. 1:16. And of the *Baptizing of Lydia and her Household,* Act. 16:15. Yet it cannot reasonably be imagined, but that he did Baptize these according to the Commission, and as he did Baptize the Jailer and his house, which was first preaching to them, and bringing him and all his house to the faith, as is evident by the Text, and those other places which are more silent, must be expounded and understood by this which is more plain, and not this by those.

3. A third Argument of theirs is from 1 Cor. 7:14 where it is said, *else were your Children unclean, but now are they holy,* whence they thus reason, If the Children of believing Parents be holy, (that is to say, in the Covenant) then may they have the Seals of the covenant and be Baptized.

Answ. To which I answer, that there is now but one Covenant on foot which is a Covenant of Grace and salvation, Heb. 7:22; Heb. 8:13 & 10:9.

Secondly, there is but one manner of entering and being in that Covenant, John 3:3, 5, 6; Heb. 10:19, 20, 21, 22.

Thirdly, there is but one holiness now acceptable with God, which is inward,

spiritual and in truth, without which no outward obedience or conformity to any Ordinance or worship of the Gospel is warrantable or acceptable, John 4:23, 24; Heb. 11:6.

Hence then it will follow, that if Believers children be in the covenant, and have this true holiness, then all the children of believing Parents must be saved, as well old children as young, for age doth not make them cease from being children to their Parents, but all the children of believers are not saved, no not of faithful *Abraham* himself, for thousands of them perished, according to that known sentence of the Prophet, Isa. 10:21, repeated by Saint *Paul* Rom. 9:27 *Though the number of the Children of Israel be as the Sand of the Sea, yet but a remnant of them shall be saved*: therefore the children of believers are not in the covenant now on foot, nor ought to be Baptized.

Object. They further object and say, *Notwithstanding all this, yet why may they not be in the Covenant outwardly, having federal holiness, and in that sense holy, so to be admitted now to the outward Ordinance of Baptism, as Infants were then to Circumcision in time of the Law, and State of the Jews.*

Answer. To which I answer, that the State or church of the *Jews* were under the old covenant and Law, and stood not by Faith and circumcision of heart, (as this church of the Gospel doth) but stood merely upon nature and circumcision of the flesh, and accordingly had their outward or federal holiness, and outward cleansings, all which are abolished with that State, and no such holiness or distinction is now between any persons in the world, as shall be further declared by and by.

There being now the New covenant only on foot, which is a covenant of Grace and Salvation, and which brings certain salvation to all those that rightly enter into it, and which is only by Faith. Hence it is said, Act. 2:47 *That the Lord added to the church daily, such as should be saved.* And that the holiness of children here, is not meant of any holiness in relation to any Church Covenant, will further appear by these reasons.

First, that which is an effect of Regeneration, is not brought to pass by Generation (though the Parents be holy) But to be of the Covenant or Kingdom is the proper effect of Regeneration, John 3:3 *without which none can see it* (much less be of it) or enter into it; Therefore it cannot be brought to pass by Generation, though the Parents are holy.

Secondly, contradictions cannot be the effect of one and the self same Covenant, in one and the self same respect; but for one Parent to be a believer, that is of the Church, when the other Parent is not, to produce a holy seed (that is) in the Covenant, 1 Cor. 7:14. And for the other Parents to be one a *Jew*, and the other a *Babylonian*; the one a member of the Church, the other not; to produce an unholy seed (that is) out of the Covenant, and *to be put away, both wife and all borne by her*, as Ezra. 10:3 is a contradiction in one and the self same respect; therefore it cannot be the effect of one and the self same Covenant.

Thirdly, It appears from the Jews Church State, from whence this successive holiness and being in the Covenant is concluded to come: the *Proselyte* that was to be brought in, was *to Circumcise all his Males*, Exo. 12:48 where we may conclude, that his Females were included in that time in the Males, there being no other Ordinance of admission for them: whence it will follow, that if the *Jews Church State* (from whence I say this succession of being in the *Covenant* is derived) doth not admit in any consideration of any lawful being of Parents, the one a member of the Church, the other not to produce a seed within the old *Covenant*, that then such a thing under the *New Covenant*, cannot be concluded to proceed from that rule, but the former is true from the ground before laid, therefore the latter is also true; and if not from that rule then from none: But not from that by consequence of the former Argument, therefore from none.

Quest. They yet say, *they are here termed holy, and are so to be esteemed.*

Ans. To which I answer, that so were the unbelieving Jews, when they were broken off, Rom. 11:16 and so is the unbelieving wise in this place, yet neither of these are to be Baptized for their being termed holy, and therefore not children, for their being here termed holy.

Quest. They further say, *Then what holiness is here meant to the Children?*

Ans. To which I answer, not that holiness that accompanies Faith: and such holiness only is available to the admittance into the State of the Gospel, and to have right to Baptism.

True it is, that in time of the Law, and State of the *Jews* and old *Covenant*, there were some federally and outwardly holy, and outwardly unclean, and then all men, yea all things in the world were distinguished by this kind of holiness: So the uncircumcised were then unholy, and they of the

circumcision holy, and might not accompany with the other, Act. 11:3 and accordingly had they their outward washings and purifications, for these their outward pollutions: all which were but Typical things, and all these, and such like distinctions are now abolished with that State, and quite taken away out of the world by the coming of *Christ*: and this is evident by *Peter's* Vision, Act. 10:11 &c. expounded by himself in the 28th verse where he saith, *That God had shewed him, that he should not call any man polluted or unclean*, whence it is clear, that now all men in the world are as clean as the circumcised, and those as polluted in the Gospel sense as any other; for now *all are as one and alike in Christ Jesus*, as may appear by these Texts, Rom. 10:11; Col. 3:11; Gal. 3:28 & 5, 6. And as none then without this legal and outward holiness ought to partake of those legal performances and worship, nor be admitted thereunto without being first circumcised in the flesh, and so made legally holy, Exo. 12:48. So now none are acceptable or ought to partake of the Gospel, worship and Ordinances, without the *Circumcision of Christ, which is of the heart and Spirit*: Col. 2:11; Rom. 2:28. 29. And this inward Spiritual truth was Typified by that outward fleshly shadow: Hence therefore I will conclude, that the Apostle meant no such kind of holiness in this place, for the believers children to have. Nor is there any such kind of holiness now in the world among men, nor is this or any other kind of holiness (save only that true holiness that accompanies the new creature) available to Baptism.

Object. *If it be objected, that in respect of Justification it availeth nothing, but to Baptism it may?*

Answer. To this I answer, that which avails to justification and Salvation, doth according to the rule, only avail to Baptism, for *if thou believest with all thy heart thou art justified*: Act. 13:39 and *shalt be saved*. Act. 16:31 and *mayest be Baptized upon the same and no other grounds*, Act. 8:37.

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Object. Here they object and say, *that all that were Baptized by the Apostles themselves, were not saved, therefore this is not so*.

Answer. To which I answer, and grant, that all Baptized by the Apostles, were not saved, and yet deny the consequence, by distinguishing between the rule by which they are to be Baptized, (which is infallible) and the judgments of men who are fallible, and may be deceived in applying this rule, yet it

follows, not but the rule being of God, is still as infallible as God himself is, for *all that believe shall be saved* (which is true as God himself is true) yet all who are judged by Believers to believe, do not believe, and therefore are not saved: This failing then here, is not in the rule but in their judgments, who are but men; and can judge only in the outward appearance, (by their fruits you shall know them, Mat. 7:16 and cannot judge as God, *who only knows the heart* 1 Sam. 16:17; Jer. 17:10. But in the Baptizing of Infants the case is far otherwise, yea quite contrary, who will or can fail in judging an Infant to be an Infant; the failing therefore here, is in the rule it self, and so the fault and sin in the appointer of such a deceivable rule: This therefore cannot be of God, *who is truth it self*, but must be of man; *For let God be true and every man a liar*. And when doth he shew himself more vainly to be so, then when he goes about to set his posts by God's posts; and *when he teaches for Doctrines, his own vain and lying traditions*, such as this is.

And here I cannot but take notice of an expression of a learned^[1] and able Author of our times; his words are these, viz:

“I take the Baptism of Infants to be one of the most reverend, general and uncontrolled Traditions which the Church hath: and which I would no less doubt of then the Creed to be Apostolical, although I confess myself yet unconvinced by demonstration of Scripture for it.”

Where we may see he acknowledges, the Baptism of Infants to be a Tradition of the *Church*, yet reverend, general, and uncontrolled. And was not the Beast reverend, *when worshipped*? And general, *when all the world worshipped him*? And also uncontrolled, when it is said, *who is able to make war with him*? But he saith, *he would no less doubt of the Baptism of Infants, then the Creed to be Apostolical*. No more would I doubt thereof, if I could be convinced by any demonstration of Scripture for it; but seeing demonstration of Scripture, neither to us is, nor by him, can be produced for it, I do and must remain still unconvinced with him, and must needs take it to be but a mere human device.

Nor is this Author alone, in deeming the Baptism of Infants a Tradition, for many of the Ancients with him have so declared it.

Origen calls it, a Ceremony or Tradition of the Church: *In Levit. Hom. 8. In Epist. ad Rom. Lib. 5.*

Augustine calls it, a common custom of the Church: *De Baptismo contra Dona. Lib. 4. Chap. 23. Et de Genesi ad Literam: Lib. 10. Chap. 23.*

Erasmus, *Lib. 4. de Ratione Concio faith*, that they are not to be condemned that doubt whether children's Baptism were ordained by the Apostles, &c.

Eckius calls it a commandment and Ordinance of man, *In Enchiridion.*

The *Papists* themselves, from whom we derived the Baptizing of Infants openly, profess, That *the Baptism of Children and Infants is grounded upon Tradition, and not upon Scripture.*

Bellarmino, *Lib. 4. de verbo dei Chap. 9. cited by Willet Synopsis Papismi the 12. Gen. Contro. of Bapt. Quest. 8.*

And herein *Bellarmino* agrees with Pope *Gregory* the fourth, who calls it, a Tradition of the Fathers, *In decretis distinct. de Consecrat.*

The practice of this appears to be forced upon all people by the authority of counsels, for *Ex consilio Milevitano cui interfuit Augustinus et Anselmus Romae Ecclesiae Legatus.* It is also our will, that all those that will not, that children which are new born from their Mother's womb, should be Baptized to the washing away of original sin, be excommunicated.

Concerning the time when Infants Baptism was first invented, *Luther* in his Book of *Anabaptisme* acknowledges, *that it cannot be proved, by Sacred Scripture, that children's Baptism was instituted by Christ, or begun by the first Christians after the Apostles, for one thousand years since it came to be in use in the church, and was established by Pope Innocentius.*

But *Cassander* in his Book *de Infantium Baptismo*, saith, *That it came to be used by the Fathers which lived three hundred years after Christ and his Apostles.* The end for which the Baptism of Infants was thrust upon the world, is seen *In Tuicensis de divinis Officijs Lib. 4. Chap. 18.* In times past the children in the Church were throughout the whole year instructed in the word, and at the Feast of *Easter* to repeat their Faith which they were to make confession of at their Baptism: But that Christendom might increase and *be filled with the word of God* (this was the color and pretense under which it was foisted in, like as all other Anti-Christian devises have their cloaks and holy pretenses,) *The Church hath thought good for mortalities sake, that the Children of Christians should be timely baptized.*

With this Author, *Johannes Bohemius*, *Lib. 2. de Gentium Moribus*, doth

some what agree, when he saith,

“That in times past it was the custom to Administer Baptism alone, to those that were instructed in the Faith, and seven times in the week before Easter and Pentecost Catechized, or asked Questions, and then upon confession of their faith were Baptized: But afterwards when it was thought and judged needful to everlasting life to be Baptized, (mark how one error ushered in another) it was ordained that new born Children should be Baptized and that Godfathers or Sureties were appointed who should make confession of their Faith, and renounce the Devil in their behalf.”

And with this accords the *Rubric* before Baptism in the Book of Common Prayer, which saith, that the Sacrament of Baptism in old time was not commonly administered, but at two times in the year, at *Easter* and *Whitsuntide*, at which time it was openly administered in the presence of all the *Congregation*, &c.

Quest. But now to the *Question*, What is meant by the holiness which Children are said to have, 1 Cor. 7:14. In Answer whereto I shall shew only what I conceive it to be, and then leave it to the Judgments of the wise.

I say then it is only such a holiness as is opposite to some kind of uncleanness, which I take to be this, as if when they are said *to be holy* it is no more then to say, they are not unclean, (to wit) *no Bastards*, And I will shew my ground by my thus opening the text.

The believing *Corinthians* both men and women, married and single, do join in a Letter to the Apostle for resolution of many of their doubts touching their Several conditions, this appears in the first verse, and thence to the 12 and their doubts in this particular, and which he answers in the five *verses* following, seems to be this in effect as if they should thus write; we being born anew, and made the Sons and Daughters of God by Faith in *Jesus Christ*: and being made holy by his spirit, and taken into Communion and fellowship with *Jesus Christ*, and his *Saints* in light from an estate of darkness and death, from being *Idolaters*, and Children of the *Devil*, have very uncomfortable cohabitation and fellowship with our wives and husbands, remaining still in their natural and blind condition, so far different from the estate into which we are now brought: Surely our holy God that bids us touch no unclean thing doth not allow us thus to do: And we fear least we

have done very ill in continuing thus so long, for our Marriage we cannot think but it was dissolved when we first believed: And we ought then to have put away our wives as the *Jews* did their strange wives; And unto this the Apostle begins his answer in the 12th *verse* thus, *And unto the rest* (to wit of your doubts) *speaking I, not the Lord, If any Brother have a wife that believeth not, if she be content to dwell with him, let him not put her away, And the woman that hath a husband that believeth not, if he be pleased to dwell with her, let her not leave him: for the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the believing husband, else were your Children unclean, but now they are holy.*

As if the Apostle should have said to them thus, you Corinthians do doubt of your cohabitation with your unbelieving married yoke-mates, of which there is no cause, for to the pure all things are pure (that is, all lawful things) (namely whatsoever is lawful in nature or civil use) is sanctified to the believer, and yet even those things are impure to the impure, or unbelieving, for even their minds and consciences are defiled, Tit. 1:15. But to the Believer all things are pure, (that is as I have already said) all lawful things, for things that are unlawful in themselves cannot be sanctified by the faith of a true Believer, no not to his use; but must be left and abhorred as sinful and wicked, which if your cohabitation were such as you in weakness judge, then was not your marriage lawful as the first, then it is not lawful nor sanctified to you now, as you judge it is not and then are your Children unclean: But if your marriage were at first lawful, then your Cohabitations now with your yoke-mates is likewise lawful, and then also sanctified to you now by your believing, *else were your Children unclean* (that is) *unlawfully begotten and Bastards, but now are they holy* (that is) *Legitimate and no Bastards.*

And that this is the genuine sense of this place may further and clearly appear by the general scope of the Apostle in the 20, 21 22, 23 verses following in the same Chapter, where he after he had resolved the married Believers not to depart from their lawful yoke-mates he then in these verses exhorts Servants and all others, *to abide likewise in the lawful callings wherein they were before their Conversion*, and seems to tell them in effect thus much. That their being converted to the faith did in no wise release them from any Lawful *Covenants* and civil duties in their several relations wherein they stood before, but bound them to a more due performance of all such obligations^[2] towards all men, *but in point of Religion and worship of God,*

therein they were not to be in subjection to any, save only to Jesus Christ, who had therefore bought them with a price.

And this may likewise appear in Mal. 2:14, 15. where the spirit of God by the Prophet shews the reasons why their offerings were no more accepted, because (saith he) *God hath been witness between thee and the wife of thy youth* (that is his first wife then living) *against whom thou hast dealt Treacherously, yet she is thy companion, and the wife of thy Covenant, and did not he make one, yet had he abundance of the spirit, and wherefore one in that he sought a Godly or holy seed, therefore keep your selves in spirit, and let none trespass against the wife of his youth:* In which words it plainly appears that the scope of the place is, that those Children which are generated by one man and one woman lawfully married, are a godly or holy seed, and those that are generated otherwise, are not so but Bastards, And the reason of this holiness arises not here from any relation they had to the *Jewish State*, nor from any Church Covenant, but merely from God's first Institution of Marriage in the Creation, and his then providing one woman for one man, and which therefore is of Universal concern^[3] to all man-kind, by the Law of Creation.

In the same sense is the Apostle to be taken Heb. 13:4 where he saith, *Marriage is Honorable in all, and the Bed undefiled, but Whoremongers and Adulterers God will judge.*

If Marriage be Honorable in all, and the Bed undefiled, then the issue of that Bed must needs be undefiled (that is) clean and holy as on the other side, the issue of all unlawful conjunctions are unclean, illegitimate and Bastards. Now this holiness and unholiness of Children, proceeds not from the holiness or unholiness of the Parents: But from the Lawful or unlawful conjunction of the Parents in the begetting of their Children, for the Apostle in this place speaks of all men Universally.

Object. It seems then by this, *that the holiness here of the Children arises not from the faith or holiness of the Parents, but merely from the lawful marriage and conjunction of the Parents in begetting their Children.*

Answ. It is even so, for the question or doubt was only whether they might put away, or depart from their unbelieving yoke-mates, the which the Apostle answers, that they ought not to put them away, and he implies this reason: Because they were lawfully married unto them according unto God's

ordinance, and this he backs with a double reason.

First, because their unbelieving yoke-mates were sanctified to their use.

Secondly, because their Children begotten in that state are legitimate and holy: on the other side, if they were not so lawfully married to them, then these three conclusions would follow.

First, They would not be sanctified to them.

Secondly, Their Children would be unclean, and Bastards.

Thirdly, They might and ought to put them away.

Object. *But what holiness hath the unbelieving wife seeing in some translations it is rendered that she is sanctified by the believing husband, which seems to be more then to be sanctified to the believing husband.*

Ans. That which is sanctified to a Believer being unsanctified to an Unbeliever, must needs be sanctified unto him by his believing, and so the meaning is all one and may be expressed thus: The unbelieving wife is sanctified unto the believing husband by or through his Believing.

Object. *Why may not then the wife be admitted to Baptism and Church Fellowship with her husband, seeing she is made holy by his Believing?*

Ans. Not so, for she is no otherwise sanctified then Servants, and all other lawful things are sanctified to a believers use: In which sense likewise his Cattle and Beasts are holy and sanctified, *for to the pure (or Believer) all lawful things are pure and holy*, by which reason all these may as well be admitted, for all these are holy in one and the same sense.

Object. *But here they object and say, Have the Children of Believers no more Privilege then the Children of Heathen, Turks and Infidels?*

Ans. To which I answer in respect of the Covenant of Grace, and Salvation, none at all; For this comes not by any natural Birth, but only by a new birth of the Spirit, *and the Spirit bloweth where it listeth*, John 3:7. 8. *And God is no respecter of Persons*: But in every Nation he that fears God and works righteousness, is accepted of him, Act. 10:34 35, yet notwithstanding in respect of the means of Salvation, their privilege in having believing Parents, is far more then those that have not, for believing Parents may be a means to bring their Children to the knowledge and faith of *Jesus Christ*, and so be Instruments of their Salvation, as Saint Paul saith here: *The believing*

Husband may save his unbelieving Wife.

4. The fourth *Scripture* is, That which speaks of *Christ's* commanding little Children to be brought unto him and said, *that of such is the Kingdom of God*, hence therefore some reason, *the Kingdom of God belongs to little Children*, why not the Seals?

First, To this I answer, First that if Infants have right to one of the Seals, (if we may so call them) then to both; to the *Supper* as well as to *Baptism*: But here they say, not to the *Supper* until they be able to examine themselves, which is required of all that receive the *Supper*.

To this I answer, so Faith and Repentance are required of all that are baptized. But here they say, that these are required only of men of years, not of Infants who are not able to perform them: And the very same is my Answer in respect of the *Supper*.

That examination is required only of men of years, and not of Infants who are not able to perform it.

Besides, if neither my Author nor memory fail me, Children^[4] were admitted as well to the *Supper* as to *Baptism* for many years in times past; And why not as well to the one as to the other, seeing the same reasons are alike in both, and will center into one if fully prosecuted?

For as no Infant is required by God in *Scripture* to believe or repent, So likewise no Infant is required to be baptized, nor is any man any where required by God to baptize an Infant: and the same may be said in respect of examination, and receiving the *Supper*.

Secondly, I answer that this reason is grounded upon a great mistake of the sense of the text, for the words are not, unto them belongs the Kingdom, but of *such is the Kingdom*, (that is) of none else, but of such, as the next words which follow in these texts doe manifestly declare, for in Luke 18:17; Mark 10:15. In both places where Christ had said, *Suffer little Children to come unto me, for of such is the Kingdom of God*. He presently confirms it in the next words thus, *verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, shall not enter therein*: As also in Matt. 18:34 Christ speaking to his Disciples saith, *Except ye be converted and become as little Children, ye shall not enter into the Kingdom of Heaven, whosoever therefore shall humble himself as this little Child, the same is the*

greatest in the Kingdom of Heaven: Whereby it is evident that when Christ saith, *of such is the Kingdom of Heaven*; his meaning is not of them nor of such as them in age nor understanding, 1 Cor. 14:20. But of such as them in humility and such like qualifications.

Then they say that *Christ* took them up in his Arms laid his hands on them and blessed them.

1. To which I first answer, that all this is not baptizing them, for *Christ* baptized not, John 4:2. And therefore this place seems not at all to prove the baptizing of Infants.

2. Secondly, I say let them that please do as here as *Christ* did, yet much rather let us all learn the lesson which *Christ* here taught without which we cannot be saved, But we quite perverting *Christ's* meaning, do in another sense become little Children: for some at first had no sooner hence sounded out this tune in our ears, that the Kingdom of Heaven belongs to little Children, and therefore *Baptism*: But we all presently like little Children dance after this Pipe as though our heads were lighter then our heels: And in the mean time loose the true sense, the marrow and fatness of these Texts which so much do concern us.

And thus it is not only in these *Texts*, but in many more, insomuch that we through this our Childish (if not Brutish) following the herd of Interpreters from human Authority, rather take many gross errors for undeniable Principles, then once open our eyes to see and receive the truth upon God's own bare word, that we might believe and so be saved out of this quick Sand of delusions: And indeed how can we believe, giving and *receiving honor thus one of another, and seek not that honor that cometh of God alone*: As Christ tells us, John 12:44. There be some other scattering Objections, which I have met withal such as these.

Object. 1 Cor 11:2 The Apostle saith, *I praise you Brethren that you remember me in all things, and keep the ordinances as I delivered them unto you, whence some infer that seeing the Apostle calls them Ordinances when he delivered them unto the Church, that therefore Ordinances depend not upon the Church: nor upon Office, nor yet upon the Subject: And therefore must be esteemed the Ordinances of Christ by whomsoever or on whomsoever they are Administered.*

Answ. I answer, that by the Ordinances of *Christ* here spoken of, we are only

to understand the Commandments of *Christ*, 1 Cor. 14:37 or the mind of *Christ* (as it is revealed in his word) which is all one, 1 Cor. 2:16. And then the weakness of his objection will presently discover itself, as we shall see if but a little we open this Scripture brought for the countenancing of the same.

The *Apostle* in the 23rd verse of this Chap. tells the Church of *Corinth*: that he delivers unto them that which he also received of the Lord; and from the 23rd unto the 27th verse he relates what that was which he had received from the Lord, and delivered unto them to observe (that is to say) that the Lord *Jesus Christ* the same night in which he was betrayed took bread and when he had given thanks he brake it; And said, take eat, this is my body which is broken for you: This do ye in remembrance of me; And after the same manner also he took the Cup when he had supped, &c. And this is one of the Ordinances or Commandments of *Christ* which in this second verse the *Apostle* commends and praises the Church for the keeping or doing according as he had delivered unto them, But now contrary hereunto, this *Objection* imports that had but the Idolatrous *Corinthians* taken Bread and Wine & broken it, and divided it among themselves, nay or which is more gross, had they broken and divided the same among their dogs and swine, yet this should have been the Ordinance of *Christ*, if it must remain his by whomsoever or on whomsoever it is administered: But I demand whether the *Apostle* received any such Ordinance, or Commandment as this is from *Christ*: or whether he delivered any such thing to the Church, or whether it be any such thing as this which he praises them for keeping and observing, or whether this be the Commandment or mind of *Christ*, any where revealed in his word? There is no man surely dare say so, and therefore I do not say that this or any such action of any man should nullify the ordinance or Commandment of *Christ* before expressed, for his word stands fast for ever, *And Heaven and Earth shall pass away, but his word shall not fail*: But I deny this to be the mind, the Commandment, or Ordinance of *Christ* at all, or that ever such a thing came into his heart: And therefore for any to call such actions his Ordinances, can be no less then Blasphemy against the Son of God.

Object. *But they will reply that Bread and Wine received by any, in such a manner, and Water sprinkled in the name of the Father &c. Are his Ordinance, and therefore whosoever hath these hath his Ordinance.*

Answ. I answer, that Sheep and Oxen offered in sacrifice under the Law, were as much the Lord's Ordinance, and therefore Jeroboam's Sacrifice of Sheep and Oxen, by this argument must needs be the Lord's Ordinance, whereas the Lord calls them the Sacrifice of Devils 2 Cor. 11:15. But these men it appears have learned of *King Saul* that if in one particular among many they do but hit of that which the Lord requires, they like him presently affirm, that they have performed the Commandment of the Lord, when there is no such matter in the Lord's account,^[5] 1 Sam. 15:3, 13, compared with 11, 19, 23.

See this set forth by one familiar Example and so I will pass this objection; Suppose a King for some special service wherein the honor of Himself and safety of His Kingdom is much concerned, should by Commission ordain or command a Sheriff upon pain of death, to raise for his service ten thousand of the most able men in his County, and this Sheriff finding the said number of Children about six months old (or rather so many *Bartholomew Babies*) should present them to the King at the very instant time of Battle, as though he had thereby performed the Kings commandment, would this be taken therefore for the King's Ordinance or appointment delivered to the Sheriff? It would be little less then death for any man so to affirm, yet this is the case in hand (but nothing so bad) as any man that hath eyes may easily discern.

I instance in this example the rather because the Apostle does in divers places resemble *a Christian to a Soldier*, 2 Tim. 2:3, 4 & 4:7; Phil. 2:25. And also the Ministers in the Church of *England*, require their Infants in Baptism manfully to fight under *Christ's Banner* and to continue his faithful Soldiers &c.

Object. It is said, 1 Cor. 10:1 of the Children of Israel, that they were all baptized in the Cloud and in the Sea, there being young Children, as well as men of years.

Answ. The text is, *That they were all baptized unto Moses in the Cloud, and in the Sea:* But our question is not of baptizing unto *Moses*, but of baptizing unto *Christ*; by being dipped or buried in water, into the similitude of his death: according to the Institution of *Christ*, thus were not these *Israelites* baptized, for they were in the Cloud and in the Sea dry, nor was Baptism then Instituted: thus then is the sense of the place. That no enjoying of any outward Privilege, as Baptism or the *Lord's Supper*; without true faith accompanied with obedience, will now save us any more then the many

outward Privileges & visible signs of God's presence, and the great outward deliverances which the Lord by the hand of *Moses* afforded and wrought for the *Israelites*, in bringing them through the Sea; in defending and guiding them in the wilderness, by the Cloud did exempt and save them from God's Judgments, for notwithstanding their enjoying all these outward favors, many of them perished in the wilderness for their sins and disobedience, which Saint *Paul* sets out as examples unto us, and therefore here by way of allusion compares their outward Privileges, to the outward Privileges and Ordinances of the *New Testament*, even as Saint *Peter* in like manner figuratively speaks of the *Ark*, 1 Pet. 3:20, 21 *when once the long suffering of God waited in the days of Noah, while the Ark was preparing, wherein few that is, eight souls were saved by water, the like figure where unto Baptism doth now also save us: by the resurrection of Jesus Christ:* These then being only figures and allusions, cannot serve at all to prove the point in hand.

Object. *There be divers other Baptisms, as that of the Holy Ghost, being inward and spiritual, and the effect of the other, which if a man hath, that in water being an outward thing is not needful.*

Answer. To which I answer, that this in water being commanded us of God, it must needs be our duty to submit thereunto, *unless we will reject the counsel of God against our selves, as the Pharisees and Lawyers did:* Luke 7:30. And deem ourselves wiser then God who commanded it, and by slighting and neglecting the same become guilty of disobedience, which is as the sin of *Witchcraft*, 1 Sam. 15:23.

Object. *But now as Circumcision is nothing, nor uncircumcision but a new Creature, so Baptism is nothing, for Christ is now all in all.*

Answer. It's true that now *Circumcision* is nothing, nor *uncircumcision*, whereby to difference or prefer one man before another, now in time of the Gospel but a new creature, yet hence to conclude that therefore *Baptism* is nothing, is very absurd, it being commanded us, unless to obey and disobey Christ were all one, and yet in some sense *Baptism* is nothing, but its in the same sense as Prayer, hearing, and Preaching, is nothing, yea and as Faith it self is comparatively nothing to *Christ*, who is all in all: For in all our duties of obedience we ought so to make and esteem him; but by our slighting of his commands (instead of making him all in all) we do make him nothing in all, and all in nothing, and our selves nothing at all: But these and the like Aerial

Notions, I think scarce worth answering, holding firmly this conclusion, *that as Christ hath redeemed us both bodies and Spirits*, 1 Cor. 6:20 *so he requires us*, (and it is our duties) *to worship him in both, not only to believe him in the heart, but to confess him also with the mouth*, and with the whole man to yield him obedience to all his Ordinances and Commands, without which we cannot approve ourselves, *to love him nor be his Disciples indeed and truly*, John 15:10, 15, 22. And it much pities me to see such curious conceits and sublime Notions should be the ruin of so many precious Spirits as it is to be feared they will be.

5. But their fifth and main argument is yet behind from the *Covenant* which God made with *Abraham*, and with his *seed*, Gen. 17. And hence thus they reason as the *Covenant* and promises were made to *Abraham*, (being a faithful man) and his seed, and thereupon all his seed were circumcised in time of the Law, so the same *Covenant* and promises are made to them, being Believers and their seed: And therefore their seed may now upon the same ground be Baptized.

To which I answer, that neither *Abraham* nor his seed were circumcised, because the *Covenant* was made with him: for the *Covenant* was made with him above twenty years before *Circumcision* was Instituted, as may appear by comparing Gen. 12:2, 3 with Gen. 16:3 and 17:25. And yet all this time *Abraham* was not circumcised, neither had he or any of his seed ever been circumcised for his being in the *Covenant*, had not the Lord afterwards expressly commanded the same: Nor was that *Covenant* made with *Abraham* and his seed merely for his being a faithful man (for then should it have been made with *Noah* being a faithful man) but for his being such a faithful man whom the Lord pleased to choose and set out as a Pattern to all Believers, Rom. 4:23, 24. *And to be a Father of many Nations*, Rom. 4:17, 18. *And in whose seed all the Nations in the world should be blessed*, Act. 5:25 and 13:23. (to wit) in *Christ* who was to come of his flesh: And therefore although the *Covenant* and *Promises* were made to *Abraham*, and his seed, yet the consequence will not follow, that the *Covenant* is likewise made with all Believers and their seed, for Believers only are the seed, and the seed only, and none of them a Father in the Gospel sense, nor any other, save only *Abraham* to whom and his seed the *Covenant* and *Promises* are made, wherefore to affirm that every Believer hath now the same *Covenant* and *Promises* made to *him* and his *seed*, as *Abraham* had to him & his *seed*, is

very absurd: and is all one as to say, that now every Believer by his believing does immediately become a father of the faithful as well as *Abraham*: And if so, I demand then where are any *seed*, if all be Fathers; For their *seed* and their *seed's seed* are all members of the Church, and to be accounted faithful, and so to be all Fathers of the faithful as well as *Abraham*, from Generation to Generation to the worlds end.

Or more plainly thus (promising only this truth that there is now no difference between any *Circumcision* or *uncircumcision*, *Jew* or *Gentile*, *bond* or *free*, *Male* or *Female*: But all are one in *Christ Jesus*, Gal. 3:28.) I thus express my self, if every believer by his believing does become a father of the faithful as well as *Abraham*, then it must be at the very instant of his believing that he does become a father of the faithful as well as *Abraham*, and if so, where then will be any Children to all these Fathers, for none can be Children before they be faithful, and also at the same instant cease to be Children and become Fathers, which implies a flat contradiction, and then how can *Abraham* himself be *father of all Believers*: Rom. 4:11, 12.

Or how then can the *Promise be sure to all the seed*, if Believers Children be the *seed*, for they will not affirm that all their Children are saved: *But this is affirmed of all the seed to whom the Promise is made*, Rom. 4:16; Heb. 6:16, 17 compared with Gal. 3:29. Now then if the *Promise* be sure unto all the *seed* unto whom it is made, and all Believers, and only all Believers, the *Promise* is sure to: Then all Believers and only all Believers are the *seed* unto whom the *Promise* is made, and then none of *Abraham's* own natural *seed*, nor the natural *seed* of any other in the world, are to be accounted the *seed* unto whom the *Promise* and *Covenant* is made until they believe, Rom. 9:7, 8; Rom. 4:13, 14; Gal. 3:7, 9. This then being a most evident truth, it may in no wise be granted that the *Covenant* is made with all Believers as with *Abraham*, or that the *Promise* is made unto all these as unto *Abraham*, or that all these are fathers as *Abraham*, for all these are the *seed* and the only *seed* and Children of *Abraham*: And those to whom the *Covenant* and *Promises* do only belong under the term *seed*, for if it were otherwise then must they be comprehended, Gen. 17:7, 8 under the term *thee*, And then the rest of the Phrase, (to wit) *and to thy seed*: would be in vain and superfluous, which to think were very irrational.

But perhaps it be granted them to be fathers as they desire to be like to

Abraham then must they be fathers of only such as believe, and not until they believe, for according to the Tenor of this *New Covenant* and in the Gospel sense, *Abraham* himself is father of none other, nor otherwise: And then are they Fathers of their own Children no otherwise then they are fathers of *Jews* and *Turks* Children, which is when they believe and not before, and then let them baptize all such their Children justifiably.^[6]

Hence therefore I affirm that *Publicans* and *Harlots* may be the *seed*, and have as much right to *Baptism* as any Believers *seed*, or as any of *Abraham's* own natural *seed*, for all and every of these *must first repent and then be baptized*, Act. 2:38. And upon the same terms may any, yea the most wicked in the world, and their seed be baptized, for the partition wall being now broken down, the Gospel knows no difference between any, *but is to be Preached to every Creature in all the World, and whosoever believeth and is Baptized shall be saved*, Mar. 16:15, 16. *And go make Disciples all Nations baptizing them*, Mat. 28:19. *For in Christ Jesus neither Circumcision availeth any thing, nor uncircumcision, but a new Creature* Gal. 6:15. *And if any be Christ's, then they are Abraham's seed, and Heirs according to Promise*, Gal. 8:29. And no otherwise, ought any to challenge to be the seed or to have interest to the *Promise* or grace of the *Gospel*: All which considered I then demand of them in cold blood how they themselves do become *Abraham's* seed? They will say, *only by Faith*: Then dare I say, their Children must become the same *seed* by the same way, and no other, for *Abraham* hath not two sorts of *seeds* in the sense and acceptation of the *Gospel*.

They further reason from the equity of *Circumcision* thus: As Infants then by Gods allowance, received that Seal of the *Covenant* so by proportion why not this now of *Baptism*.

To which I answer, God commanded *Abraham* to *circumcise all the Males in his House, and every Male Child at eight days old, as well he that was born in his House, as he that was bought with money of any stranger that is not of his seed*: Now it was both right and equal that *Abraham* should do herein as God had commanded him, and it had been sinful for him to have done otherwise, more or less: And so likewise it is right for us to do as God hath commanded us to do, and no otherwise; The question then is, where the Institution for the baptizing of Infants is? If they say that to *Abraham*: I

answer, that was to circumcise, not to baptize, that all his Males, not his Females, that all born in his house, or bought with Money, at eight days old. If they ground it from this Institution, then must they observe it in every thing, for so did *Abraham*, who had sinned in doing otherwise in any thing.

But here say they, we have another Institution to Baptize all Nations, Mat. 28:19.

To which I answer, then ought they to observe that Institution, which is first *to make Disciples, and then to Baptize them so made*: For so is the Institution, and no otherwise.

But here they say, it is not any where forbidden to Baptize Infants.

To which I answer, that it is as much forbidden as it was forbidden *Abraham* to circumcise his Females, for it is not said to him, thou shalt not circumcise thy Females nor thou shalt not circumcise any other, save such and such, nor only these and these: And whosoever therefore was not included in the Institution, was excluded, for else might *Abraham* lawfully have circumcised also all the Males of his Beasts, as his *Camels* and *Asses*, for this is not otherwise forbidden him.

They further say, That Infants now being as capable of *Baptism* with all its significations, as Infants then were of *Circumcision*: they see no reason but they may as well be Baptized as the other were circumcised.

To which I answer, if they mean by capable Faith and Repentance which is required of every meet Subject (as before was shewed) in this sense they are not capable, but if they mean although they be Infants, yet they may be baptized in water, and are as capable to endure it as Infants then were to be circumcised.

To this I answer, and say, that so are all Infants in the world capable of *Baptism*, and so all Infants from *Adam* to *Abraham* were capable of *Circumcision*: I demand of them why these were not circumcised, they will say, because *Circumcision* was not then commanded, but as soon as it was commanded it was done; Then must we baptize Infants when we are commanded to do it, and not before: Notwithstanding their being thus capable thereof, with all its significations.

Object. *God gave to Infants Circumcision, which was a sign and seal of the Righteousness of Faith and Regeneration, Gen. 17:11; Rom. 4:11. And we*

know God gives no lying sign, nor seals a Covenant to any Persons that are not therein, Therefore Infants are in the Covenant, have Faith and Regeneration, and so ought to be baptized now, as well as circumcised then.

Answ. It is true that God gives no lying sign, nor seals to any persons that they are in the *Covenant*, when they are not therein: And therefore seeing that *Ishmael* was Circumcised after that God had declared and made it known that he was not in the *Covenant*, Gen 17:18, 19, 20, 21. It must thence follow that *Circumcision* was not by God ordained, nor by *Abraham* understood to be to the persons circumcised, a seal of their being in the *Covenant*: and much less of their being in the Faith or Regenerated; wherefore, Gen. 17:11; Rom. 4:11 which this Objection is grounded upon, of necessity must be understood as the Apostle there applies it (to wit) that the *Circumcision* which *Abraham* received both upon himself and seed, *was to him and them a sign, and Seal, that Righteousness should be, (not by the Law or Circumcision in the flesh) but by the Faith which Abraham had when he was yet uncircumcised: That He should be the Father of all those of many Nations, which should afterwards believe: And that as faith was imputed unto him for Righteousness, even so likewise it should be imputed to all Believers whatsoever; whether they were Circumcised or not. And that all these are, and were to be the only heirs and true seed to whom the everlasting Covenant and Promises of life are assuredly made, and do properly and undoubtedly appertain,* verses 3, 11, 12, 13, 14, 16, 17, 18, 22, 23, 24. And therefore Circumcision never was, nor is any rule for baptizing.

They yet further say, that Infants were then members of the Church, and do demand when they were cast out.

To which I answer, that they were cast out when the *Jews* Church State and old *Covenant* was abrogated by the coming of *Christ*, and preaching of the *Gospel*, and planting other Churches, far different from that of the *Jews* in many respects: That constituted upon nature, and the natural seed of *Abraham*, this upon grace and the spiritual seed of *Abraham*. That therefore termed *Israel* according to the flesh and of the *Circumcision* of the flesh this *Israel* according to the Spirit and of the *Circumcision* of the heart, Rom. 2:28, 29; Rom. 9:6, 7, 8; Col. 2:11. That a state of servants and Bond-men, so as in that state *an heir* (or Believer) *differed nothing from a servant, though he were Lord of all, but was under Tutors and Governors until the time*

appointed of the Father: which is the coming of Christ in the flesh and his setting up the state of Churches under the Gospel, which is a state constituted (not of Servants) but of Sons and Free-men, this is plain, Gal. 4:7 first verses, and is also evident by Christ his discourse with the natural Jews, John 8:31 for Christ there tells them, That if they continue in his word, they then were his Disciples indeed, and should know the truth, and the truth should make them free, They answered, that they were Abraham's seed, and so were free already, and were never in bondage to any man, Christ then tells them, That whosoever committeth sin, is the Servant of sin, and the Servant abideth not in the house for ever, but the Son abideth for ever, If therefore the Son make you free, you shall be free indeed: I know ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you. If you were Abraham's Children, ye would do the works of Abraham, but ye now go about to kill me, a man that hath told you the truth which I have heard of God, this did not Abraham: ye are of your father the Devil, and the lusts of your father ye will do.

As if Christ should have reasoned with the *Jews* thus; it is true, you are indeed the natural seed of *Abraham*, and by that your natural birth and circumcision of your flesh, you were admitted free, and did abide as Members of God's Church or House in that State under the old Covenant, or law, whereof *Moses* being a servant, was the Mediator, which state was but a state of bondage, for *Abraham's* nature could produce no other but servants of sin, such as yourselves are, and such must not abide in the house for ever, nor stay therein any longer, but must be cast out; for I am now come to abolish that old and first Covenant, and to establish a better new and second Covenant, Heb. 7:18, 19 and 8:13 and 10:9, whereof I my self being the Son, am the Mediator. If therefore you will be free indeed, and be made subjects of this Covenant and State which I am now to set up, your natural birth serves not to admit you, but you must be born anew of the spirit and so by faith become the true seed and heirs of the promise, Gal. 3:7, 29, without which you cannot be admitted into this State; *for the promises were made to Abraham and his seed, not to seeds as of many, but to seed as of one, which is myself*, Gal. 3:16. If therefore I make you free, you shall be free indeed, and then you shall abide in the house for ever, *being made sons of God by faith in me*, Gal. 3:26. *For the promise that Abraham should be heir of the world was not to him, or to his seed by nature, or through the law, but*

through the righteousness of faith; for if they (you Israel according to the flesh) that are of the Law be heirs, then faith is void, and the promise is made of none effect, Rom. 4:13, 14. And my coming in the flesh would be made utterly frustrate for if the Law could have given that life promised, then Righteousness should have been by the Law, but the Scripture hath concluded all under Sin: that the Promise and righteousness by faith in me should be given to them, and to them only that believe, Gal. 3:3, 21, 22. And that this is so, is evident by the Covenant of circumcision made with Abraham and you, his natural seed, which was also a sign received by him as a seal, that Righteousness should be by the faith which he had when he was yet uncircumcised, that so he might become the father of all Believers, that Righteousness might be imputed unto them all, whether they be circumcised or uncircumcised, for now all is one in me, Rom. 4:11, 12.

You see then, how that Covenant of circumcision made with *Abraham* and you his natural seed, was to be an everlasting *Covenant* in your flesh (to wit) in me who was to come of your flesh, Gen. 17:13. And to this end also to this Covenant of circumcision was the Covenant of the Law added, not to bring righteousness to you, but to shew you your unrighteousness, & was to be unto you a School-master with all it's Ceremonies and Shadows to point out me, until I should come; but now, that faith and I that promised seed, and true son and heir being come, you are no longer to be under a School-master, *but are all to be sons and heirs with me only by faith, Gal. 3:18, 19, 23, 24, 25, 26.* And which was also prophesied Hab. 2:4. *That the just by his faith should live;* by which you may plainly see how that circumcision was to you natural *Jews*, both a Covenant and yet also but a sign, Gen. 17:11, of another Covenant (to wit) of that everlasting Covenant made with *Abraham*, and all his spiritual seed, and *of that everlasting inheritance promised them, Gen. 17:7, 8.* which is only to be enjoyed through faith, therefore you cannot be admitted into this State to be partakers in this new and everlasting Covenant and Gospel privileges which I am now about to establish, but are to be cast out as servants, and not to abide in the house any longer; and this your casting out was long since prefigured to you by *Abraham's casting out Ishmael the son of the bond-woman, and borne after the flesh, together with his mother, who were figures of the Law, and old Covenant, and all it's sons (which are Israel, according to the flesh) to be cast out, and not to be heirs with Isaac the son of the free-woman, and borne by promise, who were*

likewise figures of this New Testament, and also the spiritual seed which I am now to establish and bring in as the only and true heirs, and children of the promise, Gal. 4:22 &c. of which sort you are not, for if you were, *Abraham's* seed in this sense, *you would then do the works of Abraham, but you seek to kill me who tell you the truth, this did not Abraham*; I must therefore tell you whose children you are, *you are of your father the Devil, and his works you do*, repent you therefore, and bring forth fruits worthy amendment of life; and think not to say with yourselves; you have Abraham to your father: *for now the Ax is laid unto the root of the tree, and every tree that brings not forth good fruit is to be hewn down and cast into the fire*, Matt. 3:10, 11 (which is) you must not now think to profit your selves by pleading your natural descent or birth from faithful *Abraham*. But you must be born again, and have faith in your own person, as he had, and do the works which he did else you are to be cut down and cast out as unprofitable trees; for now every natural branch of all that natural tree (or stock of you *Jews*, whereof *Abraham* is your root) if it be not transplanted by my spirit into me the true Vine, and so to be enabled to bring forth fruit in me, *is to be taken away by my Father, the husbandman, but such as in me bring forth fruit, he will purge that they way bring forth more fruit*, John 15:1, 2.

Now then, to shut up all, perhaps it be granted (which is not true) that all the children of Believers are those, to whom the promise belongs, are within the Covenant, are elected, yea, and had faith also, yet notwithstanding can they not justifiably^[7] be baptized until they do manifest and declare the same by profession; this is apparent by the doctrine and practice:

First of *John*, Matt. 3:6, 8, 9; Mark. 1:4.

Secondly, of Christ and his Apostles, John 3:22 compared with 4:1, 2; Acts 2:38, 41 and 8:12, 36, 37 and

Thirdly, by the tenor of the Commission, Matt. 28:29; Mar. 16:15, 16.

1. By this we may partly see the gross mistake of all such great Clerks of our times which confound these two Covenants of Law and Gospel, and make them both as one in substance and different only in circumstance, as in administration, or in degrees, the one more dark, the other more light, &c. whereas indeed, they are no less different then old and new, works and faith, nature and grace, then the Administration of condemnation, and the

administration of righteousness, or than the letter killing, and the spirit giving life, 2 Cor. 3:6, 7, 8, 9 or than a state of bondage, and a state of sons, Gal. 4:21. &c. And from hence this error comes, that in their teachings and writings they make such a kind of hodge podge of the doctrine of the Gospel, and so intermix Grace and Works. Truth and Error, and distill thereby such a spirit of giddiness into the hearts of their hearers that for the most part they walk in a circular maze, or as in a twilight, left between legal terrors and Gospel hopes, between consolations and consternation of spirit all the days of their lives, and never come to find that spiritual life brought to light by the glorious Gospel nor that triumphant state of son-ship and freedom purchased them by Jesus Christ, through faith in his blood. The Apostle tells the Church of the Romans, Chap. 6:14 *That sin should not have dominion over them*, the reason he adds, because *they were not under the Law, but under grace*, whence it is evident, to be under the Law is to be under the dominion of sin, and consequently of death. Now therefore by how much any by their teachings do confound Law and Gospel, by so much they seek to bring us or rather detain us in Bondage to sin.

And hence also follows that gross error of admitting of Infants, and a natural seed, as right Subjects of *Baptism* and of the Gospel Privileges. These two errors like *Hypocrites* Twins smile and weep, stand and fall together: For if the doctrine of free grace by *Jesus Christ* in its native luster were once distinctly set out; and the Spirituality thereof in its fullness of Beauty and glory clearly laid open, It would then evidently appear to all men, that none ought to partake of such a spiritual estate and worship without being made suitable thereunto by Regeneration manifested by their Faith and Obedience to the Gospel.

But how suitable such Spiritual worship and Churches would be to a Priestly Levitical gay Clergy let the wise judge: I cannot but much suspect that they do find far more sweetness and relish in their revenues of hundreds *per annum* gleaves, tithes &c. Though it be from the world in a Church, then they have hopes to find in any thing from any such Church in the world.

I conceive therefore that there is no more hope to see that Tribe stoop so low or forget themselves so much as to own and bear witness to this truth, then there is to see them to allow the Doctrine and Practice of blessed Saint *Paul*: Acts 20:17, 34, 35 to be now of use and imitation in our times, or then to

allow the speeches of *Jesus Christ*, Mar. 12:38, 39, 40; Luke 11:44, 52; Matt. 15:14. To appertain as well to the Clergy of this Age as to them of any former age; yea, and as well as to the learned Scribes, &c. of whom they were immediately spoken.

Wherefore to prevail with these men in this point, there is yet one Argument only wanting (to wit) certain revenues of 3. 4. or 500. *per annum*, for each of them, with which Argument (I doubt not) But one might convince the Judgments of a hundred in one day, easier then a hundred can one in a whole year without it: So prevalent is the world with our corrupt natures, as by daily experience is seen; But these Arguments are of the earth, earthly, and suitable to earthly affections, which men ought to mortify: and to have their conversation in Heaven, Phil. 3:19, 20; Col. 3:2, 3. And seriously to consider Christ's Arguments, who reasons quite contrary telling us of *denying our selves, and taking up our Crosses daily*, Luke 9:23. *Of being sent as Sheep amongst Wolves*, Mat. 10:16. *Of being hated of all men*, Mat. 10:22. *Of suffering hunger and nakedness*, 1 Cor. 4:11; 2 Cor. 11:27. *Persecution, tribulation, affliction, reproach, imprisonment, distress, yea death itself for his sake*, Mat. 24:9, 10, 15, 20; Luke 21:12; 2 Tim. 3:12; 2 Cor. 6:4, 5 and 12:10. And that *except we first count our Costs and forsake all for Christ's sake, and the Gospel's we cannot be his Disciples here in this world, nor reign with him in the Kingdom and world to come*, Luke 14:26, 27, 28, 33; John 12:25; 2 Tim. 2:12.

2. And from confounding of these two Covenants and States of Law and Gospel arises another great error, and that of no small consequence.

For from hence (as I conceive) the *Papists* have brought in many disorders into the Gospel worship, As national Churches, Oblations, Sacrifices, first fruits, Tithes, Offerings, Holy Ceremonies, Holy Days, Holy feasts, Holy Temples, Holy Altars, Holy Places, Holiest places, Holy Persons, Holy Garments, Music, &c. And many other pretty trinkets of that kind, And into Government Office and Ministry likewise variety of sorts, as *Sextons, Clerks, Curates, Vicars, Parsons, Singing-men, Organists, Canons, Petty-Canons, Prebends, Deans, Arch-Deacons, Abbots, Lord Abbots, Lord Bishops, Lord Arch-Bishops, Chancellors, Officials, Commissaries, Doctors, Proctors, Apparitors, &c.* with a rabble of them even to the *Pope*, himself alluding to *Moses & Aaron*, and to the Kings and State of *Israel*.

Hence also collaterally have they brought the power of the Civil Magistrate into the Church as their Executioners and as subordinate and particular heads under the *Pope* the universal head who challenges hence most wickedly to dispose of their Crowns and Kingdoms at his pleasure, being willingly ignorant that the State and Church of the *Jews* is to be considered in a two-fold respect, one as it was a civil State and Common-wealth and Kingdom, in respect whereof it was common to other Civil States and Kingdoms in the world, the other as it was the Church of God, and in relation thereto had Worship, Commandments, a Kingly office and government which no other state or Kingdom had or ought to have, for herein it was altogether typical, & this Kingly office and government in relation to the Church centered^[8] only in Christ, *who now is only the head King and Law-giver to Israel, his Church,* and admits of no other head to his Church subordinate, or otherwise in any respect, Ephes. 1:22 and 4:15 and 5:23; Col. 1:18 & 2:10, 19; 1 Pet. 2:7. For this State being spiritual admits of none but him their spiritual King, Head and Law-giver, Jam. 4:12. Hence the Gospel *is called the Gospel and word of this Kingdom*, Matt. 4:12 and 13:19; Acts 2:25. And the true Ministry of the Gospel, *a Ministry of the spirit* 2 Cor. 3:6, whereby men being converted, to God are said *to be translated into the Kingdom of his dear son*, Col. 1:13.

Hence God proclaims from heaven commanding us only to *hear and obey his Son*, Matth. 17:5 *he being the Christ of God*, Luke 9:20. Hence Christ himself declares to us, that *all power in heaven and earth is given to him and commands his Disciples therefore in his name and by virtue of his power and authority alone, to go into all Nations, and make Disciples, baptizing them, &c.* Matt. 28:18, 19. And this honor of being Head of his Church, gives he to none at all by deputation, or otherwise, in any kind, it being the greatest prerogative and dignity for the greatest Monarch upon earth, to become a true member and subject of Jesus Christ in his Church under the Gospel; for by his being so, *he is made a child of God, a fellow heir with the Saints in light*, Col. 1:12 *yea, a coheir with Jesus Christ, of the everlasting Inheritance, Kingdom and Glory*, Rom. 8:16, 17. And *the same honor have all the Saints, for there is no respect of persons with God*, Col. 3:25; 1 Pet. 1:17; Jude 16; Eph. 6:9; Jam. 2:1, 2, 3, 9 and this will one day be made manifest to all men, when Christ shall say, *Bring hither those mine enemies that would not that I should reign over them, and slay them before me*, Luke 19:27. At which time *he will be terrible to all, yea, to the greatest Monarches upon earth*, which

rebel against him, Psal. 76:12 and 82, all the Psalms.

Be wise now therefore, ye Kings, be instructed ye Judges of the earth, serve the Lord with fear, and rejoice with trembling, kiss the son, lest he be angry, and ye perish from the way when his wrath is kindled but a little, then will it be manifest, that they, and only they are blessed that put their trust in him, Psal. 2:10, 11, 12.

3. This may likewise teach us, to see and bewail the great apostasy, both in faith and worship, that is brought into the world by this childish baptism. And what a glorious uniform *Babylonish* Tower the man of sin hath reared upon this rotten foundation bringing there by whole Nations at once into subjection to his carnal worship, and indeed what is more suitable to his carnal *Gospel* and *Worship* then such carnal worshipers, and nothing more conducive to his Exaltation, nor better serves to the maintenance of him and his suitable Clergy in all their riches Pomp and Pride then this; nay how possibly could he otherwise have corrupted the whole Earth, and brought whole Nations to admire and follow and worship the Beast as he hath done: And why then think we of reformation of Religion continuing this foundation? Can we wash the Black-more white? Or give spiritual life to a whole nation in a lump? Hath God any such need of worshipers as to accept such lip-service, merely compelled by the laws and commandments of men, Isa. 29:13; Matt. 15:8, 9. Is not every man *first to be persuaded of the truth in his own mind*, before he worship, *else is he not damned in himself*, Rom. 14:5, 23. *And who art thou that judgest and usurpest Authority over another man's servant*, 1 Cor. 7:23. Seeing likewise the Church of *England* in the 13th article of her doctrine doth maintain and avere, *that works done before the grace of Christ, and the inspiration of his spirit are not pleasant to God, for as much as they spring not of faith in Jesus Christ neither do they make men meet to receive Grace or deserve grace of congruity, yea rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin*: And this then being so, what spiritual house think we can be built unto God upon such a carnal foundation, May we *expect grapes of thorns or figs of thistles*: must not *the Tree first be made good and then the fruit*? had not God respect *first to Abel and then to his Offering*, hath not God long since abrogated the state of the *Jews* under the law, and cast off *Israel* according to the flesh (the natural seed of *Abraham*, to whom and his seed the promises were made) Gal. 4:29, 30; John 8:34, 35, 36. And do we think to

bring in the natural seed of us *Gentiles* as acceptable on God's Altar, none in the time of the *Gospel* when the *true seed is produced*, Gal. 3:19 and when *only spiritual worship and worshipers are accepted*, John 4:23, must the parents whether *Jew* or *Gentile* needs *be borne again of the spirit*, and only by faith become the seed of *Abraham*, and heirs according to promise, Gal. 3:7, 29; Romans 4:11, 12. And shall their children become the same seed by nature? can our natures produce a spiritual seed to *Abraham*, which *Abraham's* own nature never did, nor could do, Rom. 9:7, 8; John 3:6. Neither can any shew any one such promise to any Believer, in all the whole world, and his seed, as was and is to *Abraham* his seed, *who is therefore the father of us all* (to wit) of all Believers, and only of Believers, *Jew* and *Gentile*, father and child, &c. Rom. 4:16 *and therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed*, but the promise is sure only to Believers; therefore Believers only are the seed of *Abraham* to whom the promise and ordinance of the New Testament do properly appertain.

Again, That administration of Baptism which overthrows the very nature of the Covenant of Grace and whole Gospel of Christ's is Anti-Christian and abominable. But the administration of baptism upon Infants doth so, because it stands upon the ground and interest which they have in the Covenant, (by natural generation only, or by the mere profession of faith in the Parents or Sureties) without faith in their own persons, *whereby faith is made void, and the promise* (which is the Gospel and Object of Faith) *is also made of none effect*, and so the preaching thereof, becomes useless and vain also, Rom 4:14. therefore the administration of Baptism upon Infants is Anti-Christian and abominable.

These things being so, it is most certain, that the baptism of Infants is the greatest delusion, and a thing of as dangerous consequence, as ever the Man of Sin brought into the world; and therefore the greatest maintainers thereof, are justly to be esteemed the greatest deluders, wherefore it is high time for us to look about us to awake out of this drunken slumber, and to see how hitherto we and our fathers have been blindly lead by our blind Guides into this depth of Ignorance and mist of iniquity, and let us seek out by what means, and by whom we are so miserably intoxicated, as to stumble and grope for our way thus even at noon day.

Rev. 17:1 *Come hither I will shew unto thee the judgment of the great Whore.*
Rev. 18:3, 8, 11 *For all Nations have drunk of the wine of the wrath of her fornications, and the Kings of the earth have committed fornication with her, and the Merchants of the earth have waxed rich through the abundances of her delicacies: Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burnt with fire, for strong is the Lord who judgeth her. And the Merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more.*

FINIS

FOOTNOTES:

[1] Mr. Dan. Rogers in his Treatise of the two Sacraments, Chap. 5.

[2] Ritor used the word "obligements".

[3] Ritor used the word "concernement".

[4] Parker on the Cross.

[5] Ritor used the word "accompt".

[6] Ritor used the word "warrantably".

[7] Ritor used the word "warrantably".

[8] Ritor used the word "concentred".