

were your children unclean, that is Bastards, but now are they holy, that is, borne in lawfull marriage, Deut. 23. 2. That holy Ordinance of God, instituted by him in Paradise for our first parents, in the estate of innocency before the fall, and graced by our Lord Christ, himselfe, to shew that he was by a woman in that estate, Matth. 22. 23. Acts 4. 27. as also by his holy presence, and first miracles that he wrought, John 2. 1. to the 7. but before thou passe, 1. Cor. 7. 14. consider that if the words be truly translated, the unbelieving parent and the childe hath all one holinesse, or sanctification, and so rendered in the Latine, and would be so in the English, were it not to blinde the Reader.

Thirdly, Christ is pleased to set out the mysticall sweet, and heavenly union and communion betwixt him and his Church by this holy Communion, for this cause should a man leave his father and mother, and shall be joyned to his wife, and they two shall be one flesh; this is a great misery, but I speake concerning Christ and his Church, Ephes. 5. 31, 32.

Fourthly, true holinesse floweth from faith in Christ, and not by generation of holy parents, but by regeneration wrought by the Spirit of God, John, 1. 12. 13. and 3. 3. 5.

Fifthly, God doth not make promise to any faithfull man and woman, and their seed, now under the Gospell, Psal. 89. 27. 28. but to the Lord Jesus Christ, and his seed, that everlasting father of the faithfull, Esay 9. 6, 7. and 59. 21. Gal. 3. 29.

6. If you say the promise was made to Abraham and his seed, Gen. 17. 9, viz. to his naturall seed, then it was to give them the Land of Canaan; but if to the spirituall seed, as it was to Christ, Gal. 3. 16. then the Land of Canaan, was the type, and eternall by Christ, and faith in the new Covenant, is the truth, but you must prove this promise made to a woman; also if it helpe any thing by this conclusion, so that if but one be a beleever of the parents, and that be the woman, it must hold that the children be holy by the promise made to her, and by her faith.

Object. 5. Children are of the Kingdome of God, and therefore have right to all the Ordinances of God, and so to Dipping, Marke 10. 14. Mat. 19. 14.

Answer. Whereas it is objected, children bee of the King-



Kingdome of God, and have right to all the Ordinances, and so to Dipping. This consequence necessarily followes, that they have right also to the Lords Supper aswell as Dipping, seeing, right to all.

The Argument is grounded, because they are of the Kingdome of God, and that Christ saith it; which being true, as they would beare us in hand, that Christ would have them to receive Dipping. We desire that to be shewn, where, or when Christ dipt any, or commanded it to be done by any other; at else that they would appoint Godfathers and Godmothers, as they call them, to eate the Supper, as well as to professe repentance, and faith, and desire Dipping for them, to the Law, and to the testimony; if they speake not according to this word, it is because there is no light in them, and Jerem. 23. 30. to the 40. The Lord will bring an everlasting reproach upon the Prophets, which cry, the burthen of the Lord, when the Lord hath not sent them, but Prophecie false dreames, and causeh is people to erre by their lies, and by their lightnesse, yet he sent them: not.

*Object.* 6. But the maine Objection, children were circumcised under the Law, therefore under the Gospell they ought to be Dipped.

*Answer.* Is it a sufficient reason, because *Abraham*, at the command of God, under the Law, circumcised his males, Gen. 17. 11. and you shall circumcise the flesh of your foreskin and it shall be a token of the covenant betwixt me and you.

Therefore we must dip infants under the Gospell, which Christ commanded not, as is before proved, neither came into his heart to imagine, Jerem. 7. 31.

Secondly, why might not *Ieroboam* better build an Altar at Betheel, 1 Kings 12. 28. 32. 33. seeing God commanded *Jacob*, Gen. 35. 1. to doe it; but *Jacob* built the Altar, according to the command of God, verse 7. and was approved of God for it; and *Ieroboam* offered upon the Altar, which he had made in Betheel the fifteenth day of the eight moneth, even in the moneth which he had devised of his owne heart, and had this memoriall, that he made Israel to sin.

Againe, it is alledged that *Abrahams* children were circumcised,



cised, because they were under the covenant so that the word because seemes to be the reason that the children were circumcised, because, they were under the covenant, or because they were *Abrahams* seed, which I deny, my reason is;

First, if they were circumcised, because they were under the covenant; then onely *Isaac* was to be circumcised, because he onely was under the covenant, as is cleare, Gen. 17. 19. my covenant will I establish with him for an everlasting covenant. Now *Ishmael* and the sons of *Keturah*, were the sons of *Abraham*, yet were they not under the covenant.

Secondly, whereas some seemes to give the reason, because they were *Abrahams* seed, then the pupills, or servants which were borne in the house, or bought for money were not to be circumcised. But the pupills and servants that were borne in the house, or bought with money, were circumcised as well as *Abrahams* children, borne of his body. Therefore they were not circumcised because they were *Abrahams* seed.

Thirdly, if they were circumcised, because they were under the covenant, then all these children and servants were under the covenant, and so should have had right to the inheritance of the Land of Canaan, as well as *Isaac*, and so should have kept Circumcision in their posterities for ever; which thing was not done by any but *Isaacs* posterity.

But now to give a Reason why Circumcision was administered; was because God commanded it, his command giving a being to all his Ordinances: from whence it is cleere; that as *Abraham*, the father of them that should beleve, at the command of God, circumcised himselfe, and all his males in his house, because it was Gods Commandement.

Even so the faithfull, the children of *Abraham* ought to dip those, and those onely that profess repentance, and faith at the command of Jesus Christ; and that because Christ hath commanded it, Matth. 28. 19, 20. But the first is true, therefore the second.

And to speake the truth, infants are not dipped, because the males of *Abraham* were circumcised, Gen. 17. or because children were brought to Christ, Mat. 19. nor because the promise is made to Beleevers and their children, 2 Acts. Nor



because Children are holy, 1 Corin. 7. 14. Nor because they were all Dipped, unto *Moses* in the Cloud, and in the Sea, 1 Cor. 10. 2. Or because God, or his Sonne *Christ*, who is faithfull, as a Sonne, ever commanded it; or that the Scriptures approved it, or will admit of any such thing, or because they are of the Kingdome of God, Mark. 10. 14.

But because it hath been invented by men, and confirmed by the Pope, thereby to bring in all Nations under him; And the better to colour the matter, knowing that Repentance and faith, with desire of the Ordinance, is required, hath appointed God-fathers and God-mothers, as they call them, upon the profession of whose Faith and Repentance, with desire of Dipping, the Infant is sprinkled; Thus have they made the word of God, of none effect, by their traditions, Matth. 23. 6. 9. but in vaine, saith God, doe they worship mee, teaching for Doctrines, the Commandements of men.

And if *Naboth* would not sell, nor change his Vineyard with *Ahab*, because it was the inheritance of his Fathers, 1 King. 21. 2. 3. how much more ought every beleever stand for, and not part with the Institutions of Jesus Christ, the inheritance of our Everlasting Father, the Prince of Peace, Isai. 9. 6.

Now followes to shew the Paralell betweene Circumcision and Dipping, and wherein the priviledges of the faithfull are as large as the Jewes insomuch as theirs were Circumcised and these are not Dipped, also wherein they agree, and differ.

1. It doth not follow, that because *Abrahams* seed by the Command of God, were to be circumcised, Genes. 17. 10. that therefore the faithfulls naturall seed should be dipped at the Command of Antichrist, for circumcision of the Males, was one of Gods Sacred institutions; given to *Abraham*, by Gods speciall commandment, for that Church for ever, so long as they dwell in the Land of *Canaan*, And so to continue a Nationall Church, and so is of the Lords owne tight hands planting, Acts. 7. 8. Gen. 17. 1.

But this is made to Believers and their children, as *Abraham* was brought to Christ, Mar. 10. not because the promise was made to Believers and their children, as *Abraham* was brought to Christ, Mar. 10. not because the promise was made to Believers and their children, as *Abraham* was brought to Christ, Mar. 10.



But dipping of Infants was never heard of, in all the institutions of Christ, or preachings of the Apostles, nor in the principles of the planting of those Thirteene Churches, in any of those 14 Epistles, and so you see the first part of your Objection groundlesse.

Secondly, The privileges of the Gospel, are more large to Beleevers, under the Gospel, then to them under the Law.

First, that in Christ, all the Promises are absolute, yea, and in him Amen, 2 Cor. 1. 20.

Secondly, that *Abraham* did not circumscise the Females; But under the Gospel, both are to be dypt, for there is no difference. Col. 3. 11.

Thirdly, they had the Gospel but in darke shadowes; Heb. 10. 1. but we have the substance, or the body of Christ, Coll. 2. 17.

4. Circumcision was a hard and painefull Ordinance, and did both hinder worke and travell, and by the soreness of it indanger death, Gen. 34. 25. Josh. 5. 8, 9. and therefore is called a yoke that neither wee nor our Fathers could beare, Acts 15. 10. but under the Gospell wee have a faire, easie and comfortable Ordinance in comparison of that; and therefore happy are wee that may wash and be cleane, 1 Kings 5. 13.

5. Their Circumcision did injoyne them to keep the whole Law in the perfection, or else they must be damned, Gal. 5. 3. but in Dipping wee are but to beleeve the Gospell, and so Christ is the end of the Law, for righteousness to every one that beleeveth, Rom. 10. 14. And if this be not a greater privilege, or benefit, then any of the Jewes, had by their Circumcision, let all beleevers judge, Cor. 1. 14. 21. and the spirit of the Prophets are subject to the Prophecie.

Sixty, our privileges, is more, and larger, for that it is now given to all Nations, that was then confined, to the Jewes. Matt. 28. 19. 20. Acts 10. 24. And many of their Prophets, Kings and Righteous men, desired to see those things that wee see, but have not seene them, Matthew 13. 17. For *John* was the greatest that was borne, bee



for him; yet he that is least in the Kingdome of Christ, is greater then hee, and so our priviledges, more, Matth. 11. 9, 10. 11. 12.

*Objection. 1.*

'But dipping is come in the roome of Circumcision, which did tipe out dipping to us.

*Answer.*

That cannot bee, for then one tipe should tipe out another; But Circumcision did tipe out the truth, which is the Circumcision of the heart, and the dipping of the Spirit, Rom. 2. 26. 27. 28. 29. both made without hands, Coll. 2. 11. 12. but so never was Circumcision nor Dipping.

*Objection. 2.*

But can you shew wherein Dipping and Circumcision doth agree and differ; for that dipping of Infants, is gathered out of Circumcision, for because Infants were to be circumcised the eighth day, therefore many doe thinke by the same proportion from the Law to the Gospel, children are to be dipped the eighth day, or before.

*Answer.*

It doth not follow, that because Jewes were to obey God in his Commandment, Gen. 17. 10. that therefore we are to obey the man of sinne, Acts. 4. 18. 19. in his traditions, Marke. 7. 13. And therefore till you prove dipping of infants an institution of the New Covenant, as is proved, Circumcision was of the old; you doe but begge that by tradition, that you should prove by the Word of God, but can never.

Now followes, wherein Circumcision, and Dipping agree, and differ.

They agree in these particulars.

First Circumcision of infants, was Gods sacred Ordinance, under the old Covenant, Gen. 17. 10.

So dipping of Beleevers, Heb. 8. 8. 9. 10. is Gods Ordinance, under the New Covenant, Mart. 28. 19. 20. Jere. 31. 33.

2 They were both given to the Church for Gods glory, and our good, but to shew his right, to command, James, 4. 12. and our duety as well as theirs to obey, Acts 5. 31. 32. Hebr. 5. 9.

3. Cir-



3. Circumcision was to put a visible difference betwixt the Church and the World, or all Nations, Exod. 12. 48. so likewise dipping is to put a difference betwixt the Church and the World, Marke 16. 16. Acts 2. 39, 40, 41. John 15. 18, 19.

4. That as many of any Nation as would be circumcised, was made a proselite, and so might eat the Paschever, Exod. 12. 48. So every one of any Nation being taught by the Word, beleeveth, and is dipped, is made a Disciple, Acts 16. 32. John 4. 1, 2. and may lawfully eat of the Lords Supper, Acts 20. 7. for the Jewes did never part these two Ordinances, Exod. 12. 48. And therefore if you will dip your children, you may as well give them the Lords Supper; but if they be incapable of that, because they cannot examine themselves, 1 Cor. 11. 28. nor discern the Lords Body, 1 Cor. 11. 23. no more are they capable of dipping, because they cannot confess faith and sinnes, Mat. 3. 4, 5. nor desire dipping, Acts 8. 36, 37, 38. Acts 2. 39, 40.

5. As all that were circumcised had visible right to the Land of Canaan, and all the benefits thereof, Josh. 5. 9. so hee that is dipped, being a fit subject, hath a visible right to all the privileges of the Gospell, Acts 2. 41, 42, 46, 47.

6. As he that was circumcised, might perish, if he had not the circumcision of the heart and spirit, Rom. 2. 28, 29. so he that is truly dipped with water, if he have not the dipping of the spirit, Matth. 3. 11. may perish, as *Simon Magus*, and many others, Acts 5. 21, 22. 1 Cor. 7. 19. Gal. 5. 6. and 6. 15.

7. As circumcision did not seale any thing to any of the Jewes, but to *Abraham*, Rom. 4. 11. and that faith which hee had, being uncircumcised. So dipping is not a seale to any, but a signe to all what God hath wrought in us; and for us; but the true and onely seale is the Spirit, Ephes. 1. 13. Cor. 2. 1. 21. both to us, and from us, to God and men, John 3. 33 James 2. 18.

8. As those that were Circumcised, nothing could hinder them from the Land of Canaan, but Rebellion, and unbeliefe, nor cast them out of the good Land, when they were in it, Deut. 28. 15. Numb. 14. 24. Heb. 2. 3. So nothing can hinder any from Dipping, or cast them out of the Visible Church of

*Christ,*



*Christ*, but disobedience, and unbelieve, Hebr. 4. 2. & 12. 25. 26.

9. As those that were circumcised in the flesh, God of his free mercy giving them that which was thereby signified, they did enjoy Canaan, and all those outward priviledges; but as the first fruits, they had respect to far better things to be enjoyed hereafter, Hebr. 11. 25. and *Abraham* sought a City whose maker and builder was God: So they that are dipped have those things, whereof their outward washing is but a signe, and by continuing in well doing, Rom. 2. 7, 8. and believng they seeke more then we can here fully enjoy, Phil. 1. 23.

10. Finally, if any that were of the seed of *Abraham*, or a Proselite, did neglect circumcision, hee did grievously sinne against God, and as much as in him lies to provoke God to displeasure, Exod. 4. 24, 25, 26. so any that be now of the faith of *Abraham*, but new borne babes in Christ, it is their great sin to omit dipping. if they know it, and my have it, Acts 22. 16. for without it they cannot rightly put on the profession of Jesus Christ, Gal. 3. 27. nor meddle with any other the holy things of God in the Church fellowship, Acts 2. 39.

*Now followes wherein they differ, which I conceive the best way the more plainely to shew the nature of them both.*

First, circumcision was an Ordinance of God, instituted for the old Covenant of Workes before and under the Law, Gen. 17. 9. 10. Exod. 12. 48. But Dipping is onely for the Gospell, and doth belong to the new Covenant of grace, Mat. 28. 19. Hebr. 8. 11.

2. They that were Circumcised, were bound to keepe the whole Law, Gal. 5. 3. and so a heavy bondage, Acts 15. 10. but they that are dipped are onely to beleeve, and see all done in *Christ*, they by faith apprehending it, Luke 8. 50. Rom. 3. 28. Gal. 3. 26. 1 Col. 17. 18. 19.

3. Circumcision was an Ordinance belonging onely to that one Nation of the Jewes, and that within the compasse of the Holy Land onely, but no further; and therefore neither in Egypt.



Egypt, nor in the Wilderness did they Circumcise, *Joh. 5. 8, 9, 10.*

But Dipping doth belong to all Nations, whosever are beleevers, *Matth. 28. 19. 20. Mark. 16. 15, 16. Acts 8, 36, 37, 38.*

4. In Circumcision, the Male only might enjoy it, *Gen. 17. 9, 10.* But Dipping both Male and Female, for they are all one in Christ Jesus, *Gal. 3. 28. Collos. 3. 11. Acts 16. 15, 16.*

5. Circumcision did belong to all of *Abrahams* carnall seed, under the Law, *Gen. 17. 13, 14.* But Dipping to his Spirituall seede, onely under the Gospel, *Gallat. 3. 16. 29.*

6. As a Male-child of *Abrahams* seed of eight dayes old, might be Circumcised, *Gen. 17. 11, 12, 13.* But now either Male or Female, *Coll. 3. 11.* of the everlasting Fathers seed, *Isai. 9. 7.* a new borne babe in Christ must be dipped, *Act. 8. 37. Acts 16. 15.* If they can come to any place, or person, to whom God hath committed this Ordinance.

7. Under the old Covenant, they were first to be circumcised, And then to Beleeve, But under the Gospel, wee are first to beleeve, and then to be dipped, *Acts. 2. 38. Heb. 6. 2.* they being under the New Covenant.

8. Circumcision did Inrite those persons, that received it, into the visible land of Canaan, *Genes. 17. 8, 9, 10.* But Dipping doth not give us any outward Inheritance in any Land or Countrey, But doth manifest to all men, that the Lord hath not onely given to those that obey, *Hebr. 5. 9.* That right in the Kingdome of grace, but also the Kingdome of glory.

9. Those that were circumcised under the old Covenant, did worship for grace, and so all that they did, was to make an Attonement. But we under the New Testament, worship from a principle of grace, which doe shew forth the glory of God; And this is the true difference betwixt literall and spirituall worship, *Psal. 92. 14. Cor. 2. 3. 14.* to the 18. And so between circumcision and dipping.



10. Circumcision did alwayes go before preaching the word; but dipping doth follow, *Matth. 28. 19. 20. Acts. 8. 34. to the 37. Acts 2. 37. 38.*

11. Circumcision was a seale to *Abraham*, of his faith he had, *Rom. 4. 11.* but to none of his posteritie. But Dipping is not a seale to any of the faithfull, now but the Spirit of God, is the seale of life. *Ephes. 1. 13. 2. cor. 1. 21. 1 Joh. 3. 24.*

12. Circumcision doth differ from Dipping, both in the matter, forme end, and time, of continuance.

1. For the matter, an infant, a Male of *Abrahams* seed by nature, a proffelite, or bought with money, but the subiect, matter of Dipping, is a Beleever of ripe yeeres, but an infant in grace.

2. For the forme, a round cutting of the foreskine of the instrument of generation very sore, and grievous, *Josh. 5. 6. 7.* But the forme of Dipping, is water or plunging under water, *Matth. 3. 13. 14. 15. 16. John. 16. 13. 23. Mark. 19. 10. John. 3. 23.* which is much easier.

3. In respect of the end of it, Circumcision did but manifest an outward right to temporall inheritance in the land of Canaan, but Dipping doth witnesse to Beleevers that they have a visible right into the Kingdome of heaven, *Luke. 12. 32.* not onely in grace here, but in glory hereafter.

Againe, in respect of the time, for circumcision was to continue so long as the Jewes, continued to bee a Nationall Church, and then to end at *Christ* death, but Dipping is to continue so long as *Christ* hath any Church upon earth *Matth. 28. 20.* till the Kingdome be delivered up; and God shall be all in all. *1 cor. 15. 28.*

Lastly, circumcision was a Type of inward dipping, the truth of Regeneration or the circumcision of the heart, and Spirit. *Rom. 2. 26. to the 29. coll. 2. 11. 12.* And not a Type of outward Dipping. *Prov. 30. 5.* Adde thou not to his words, lest he reprove thee, and thou be found a lyar. And *Revelat. 22. 22.* for I testifie unto every man that heareth the words of the Prophecie of this book. If any man shall



shall adde unto these things, God shall adde unto him the Plagues that are written in this book, and Heb. 12. 9. Further more, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live?

**B**E'oved, since part of this Treatise was in Presse, there came to my hand a book, set forth by P. H. which could I have gotten sooner, I should have answered more fully. But to touch some particulars; and first of Christs not being a Widdower, nor his Church without a head; though I find not this expression, we differ not in the matter or substance, though it bee not alwaies visible on the earth, as is cleare, Rev. 6. 12. 13. 14. whereupon the opening the eight Scale, heaven departed as a scroule when it is rolled together, and the 11. 7. 12. the witnesses lying dead three daies and a halfe; therefore the Church is not alwaies visible nor the Ministry, but for a time is hid in the Wildernesse, where she is nourished for a time, and times and halfe a time, from the face of the Serpent, Chap. 13. 3. 17. And therefore Christ is no Widdower, nor his Church without a head, so long as his Spouse hath a being in heaven or earth.

2. We grant the Ordinance, being lost, none but a C'rist, a *Mose*, *Elias* or a Prophet from heaven, can raise it; but beleivers having Christ, the Word & Spirit have this Mat. 18. 19. 20 & 11. 11. Luke 7. 28. Rom. 10. 6, 7, 8. for the Scripture is as silent of *Johns* baptising himselfe, and so others, as for one. After the defection of Antichrist to baptise himselfe, being worse then the Apostasie of *Israel*: And this is plaine, for the Spirit doth not call them false Israelites, but Sodomites, and Egyptians, that were the worst of all Pagans; and so of all the Gentiles Rev. 11. 2. 8.

3. *Israels* Apostasie did not race the foundation of the constitution of the Church of the Jewes, for that was of an infant of *Abrahams* seed, or a Presselite to be circumcised, Exod. 12. 48. and so long as they did this, their constitution was true in the Land of Canaan, Gen. the 17. 10, 11, 12.

But it is plaine, that Antichrist, as hee hath changed all other Ordinances, both in the Church Ministry,



Worship and Government, *Esa. 24. 5.* So hath he destroyed that true Apostolicall institution: the matter whereof being beleivers confessing sins and faith, desiring the Ordinance, *Matth. 3. 6.* *Acts 8. 36. 37.* to false matter of carnall infants, not new-borne Babes of that everlasting Father, Begotten by that immortall seed, *Isai. 6. 9. 1 Pet. 2. 23.* First being Christ, *Gal. 3. 29.* and not a fleshly Generation, for that which is borne of the flesh, is flesh, that have not visible Faith neither can they seale unto the Lord. *John. 3. 33.* as all true beleivers doe, for all true matter for the true church under the Gospel, must know the Lord. *Jere. 31. 34.* And be all taught of God, *Isai. 54. 13.* And therefore did the church of Rome or England, Baptize beleivers, onely confessing faith and sins, desiring it, wee would never separate from them, much lesse remove their Baptizme, as false, because it is Gods ordinance in it selfe, but so was never the sprinkling of infants.

2. Whereas you say we are filled with prejudice, that we have not patience to heare, wee shall bee ready, as we have ever beene, to speake, or write: and concerning the vessels of the Lords House, if you performe your promise, I hope you will change your minde; for the Vessels of the Lords House had no relation to the sprinkling of Infants, as hath beene formerly answered, for they were his owne Ordinance, and need not be new cast, so long as they remained the same, but the sprinkling of Infants was never. And so the Argument to no purpose.

But put the case the Babilonians had destroyed the Lords Vessels, and in stead had made them of Brasse, Copper, Tin, or Lead, whereas they were to be of pure Gold and Silver; had they beene then the Lords Vessels, or would his people have used them in his service and worship, or brought them backe, *Ezra 1. 11.* or would the Lord have accepted them for his owne Vessels. And thus it stands in truth for the Dipping of Christ, destroyed and rased out both for matter and forme, as hath beene formerly shewed. the matter being a beleever desiring it, the true forme, dipping them into

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God all other Ordinances, both in the Church Military  
VV. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



Jesus Christ, in the New Covenant, to be visible heires. Rom. 8. 17. Gallat. 4. 5. Matth. 28. 20. whereas the other is but a tradition of the Church. As Master Rogers in his Treatise of Baptisme, sheweth that his conscience was never convinced by any Word of God. Also confest by the Jesuits in the 17 controversies. Therefore though in words you denie traditions, yet for the sprinkling Infants you have no better Arguments.

3. Whereas you say the whole Church of Colosse; and so children being a part thereof, were baptised. To which I answer, could you prove them Saints and faithfull brethren in Christ, with experience of their love, 1 Chap. 2. 14. 21. 22. and 2. 11. and 3. 8. wherefore he exhorts the Church to beware least any man spoile them through Phylotophy, and vaine deceit, after the traditions of men, after the rudiments of the world, and not after Christ, they being compleat in him, in whom dwelleth the fulnesse of the God-head, bodily, being circumcised with the Circumcision made without hands, and so buried with Christ in baptism, wherein also they were risen with him through the faith of the operation of God, which was by regeneration, and not generation, as Christ saith, John 3. 3. 5. 1 Per. 2. 3. 1. 3. 21. Rom. 10. 10. and formerly proved, having tasted that the Lord is gracious, to whom comming as unto a living stone, elect and pretious; they as living stones, are built up, a Spirituall House, an holy Priesthood to offer up Spirituall Sacrifices acceptable to God by Jesus Christ.

And whereas he saith, some hold that Christ is to come and Raigne at Jerusalem; wherefore hee would have had them to stay till then for the Ordinance. To which I answer, if the want of the visibility of the Church proveth Christ a Widdower; then the state of the Church of which P. B. is a Member, was unheard of within these two hundred yeares, and so Christ a Widdower, unlesse hee hold the Church of Rome a true Church; which if he doe, how dare they separate from her? If not, some of them, being loving friends, holding the same Principle; how dare they raise



up a State before Christ comes, as they say, to restore all things.

Lastly, whereas the clothes, or vestments are said to be holy, which they weare when they receive the Ordinance of Dipping, they being dipt into the death of Christ : for answer, hee might as well have said, the clothes are holy, preached unto, exhorted to repentance, faith, and other duties that men weare when they are in their Assemblies ; but as is the man, so is his strength, and for setting our parts by Gods parts, Ezek. 43. 8. Whether the Dipping beleivers, which Christ comand, or springling Infants, which he commanded not, be it, let every wise man judge ; and the Spirits of the Prophets are subject to the Prophets, 1 Cor. 14. 32. And for the whole household, that he speakes of, did hee but consider the Apostles first preaching to them the Word of Faith, and their believing, Acts 16. 31. 32. 34. This Objection is soone taken away, but this hath beene sufficiently spoken to before : therefore I shall leave it to Gods blessing, and thy censure.

Judg. 8. 21.

FINIS.



