

A Treatise of Baptism :

WHEREIN
That of *Believers* and that of *Infants*
is examined by the Scriptures.

WITH
The History of both out of *Antiquity*; making
it appear, that *Infants Baptism* was not practised for
Three Hundred Years, nor enjoyn'd as necessary till
(by the *Popes* Canons here at large) *Four Hundred*
Years after Christ; with the fabulous *Traditions*,
and erroneous Grounds upon which it was (with
Gossips Chrisme, Exorcisme, Consignation, Baptising
of Churches and Bells, and other Popish Rites) found-
ed : And that the famous *Waldensian* and old *British*
Churches and Christians witnessed against it.

With the Examination of the Stories about *Thomas*
Munzer, and *John a Leyden*.

As also, The History of Christianity amongst the Anci-
ent *Britains* and *Waldenses*.

And, A brief Answer to Mr. *Bunyan* about Com-
munion with Persons Unbaptized.

That Persons Baptised in Infancy, are to be Baptised
after they Believe, which is not to be esteemed Reba-
ptisation, but Right Baptisme. Pet. Bruis the great
Waldensian Martyr, Osiander Cent. 12. L. 3. P. 262.

By H. DANVERS

Ephes. 4. 5. One Lord, one Faith, one Baptism.
Act. 17. 28. As certain also of your own Poets have said.

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The Preface.

AMongst all those *Ordinances* and *Institutions* of Christ, that the *Man* of *Sin* hath so miserably mangled, *metamorphised* and changed, none hath been more horribly abused than that of *Baptism*; which as to *Matter* and *Form*, *Subject* and *Circumstance*, hath suffered such apparent *Alteration* and *Subversion*, that nothing but the very *name* of the thing remains, and yet that also very *improperly* too, if duly considered.

Which the better to *Demonstrate*, you have here not only a *Platform* of the *Primitive Institution*, in Christ's *Commission*, the *Apostles Precepts* and *Practice*, and the *Spiritual Ends* thereof, plainly laid down from the *Scriptures*, and confirmed by the *Learned*; But the change it self of *Believers* into *Infants* *Baptism*, traced out and detected, with all the *Foppish*, *Ridiculous Superstitions*, and *Fooleries*, made *essential* to it, and *concomitant* with it, and that according to *Apopolical Tradition*, as their *impious Forgeries* would impose upon us;

Than which, as nothing did ever more tend to defile and ruine the *true Church*, and reproach the *Wisdom* and *Authority* of Christ their *Head*; So nothing could rationally more *establish* and *confirm* the *false*, or more apparently promote the *Sovereignty* and *Dignity* of *Antichrist* their *Head*; which is so plain, that he that runs may read.

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The Popes Power
For if the very Act of *Sprinkling*, or pouring a little Water on the Childs Head, or Face (with the Charms attending it) must give Grace, Regenerate, take away Sin, save the Soul, adde to the Church, and give right to all the Ordinances; as Mr. Pope hath been pleased, sitting in the Temple of God, as God, to Ordain and Decree, and that with Anathema's too, against every one that shall not so receive it:

How naturally must it needs follow;

First, That Christ's Conversion, and the powerful Preaching of the Gospel, his means to effect it, must be slighted and despised; Ignorance and Profaneness, the true Interest of this State, necessarily brought in; Christ's Baptisme, with all the Spiritual Ends and Uses, outed and contemned; the Jewish Antichristian Rites of a National Church and High Priest-hood, with all the Apurtenances, introduced.

But Secondly, That as the Nations should accept this New Project of being made Christians and Church-Members by the Popes Christening, they necessarily oblige themselves by receiving his Law, to embrace also his Government, and to be Ruled in chief by himself (as the greatest part, called Christendome, have done accordingly) who can deny it? To the erecting a Throne for the Beast, and to give that vile Person (who blasphemously they call his Holiness) cause to say (looking over his goodly Fabrick, with his Father of old, Dan. 4. 30.) *Is not this great Babylon, that I have built by the might of my Power, & for the honour of my Majesty?* And so hath it become the Corner and Foundation-Stone of the Antichristian Church and State.

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For as they who take (as far as they can
judg) *living Stones* (called the *Spiritual Seed*,
Saints by Calling, or Believers) to build Christ
a *House* or *Church*, Orderly joyning them to-
gether by *Dipping*, Do yield Obedience to
Christ's *Command*, conform to the *Primitive*
Patern of the *New-Testament-Churches*, a-
scribe honour and glory to the Lord Christ the
Institutor:

So they, who take the *Carnal Seed*, viz. *Ignorant* and *Unconverted* ones, to make up the
National, or any *particular Church*, joyning
them together by *Sprinkling*, do thereby yeeld
Obedience to the *Popes Canons*, conform to the
Jewish and *Antichristian Pattern*, and re-
spect Honour and Dignity to their Sovereign
Lord the *Pope*, the *Contriver* and *Imposer*
thereof. And is not this very observable, that
Pope Innocentius the first, (that *Abaddon* and
Apollyon) that had so many marks of *Antichrist*,
as you'll find in the account here given of
him, was the first *Confirmer* and *Imposer* here-
of.

But that which is most to be lamented is,
That the *Protestant Reformers*, who detected
and cast away so many *Antichristian Abomi-
nations*, should yet hold fast such a Principal
Foundation-Stone of their *Building*; though
it is granted, with the rejecting of many of its
Superstitions, and also upon other pretended
Grounds. For when the *Rottenness* of the *Popish*
Grounds aforesaid did appear for *Infants-
Sprinkling*, it had certainly fallen to the Ground,
but for some *new Contrivances* to support it,
though therein they have not been so happy to
agree amongst themselves in their *Conclusions*.

For some are for *Baptizing all Children*,
whose *Parents* are never so *wicked*; others
only

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only the Children of *Professors*; whilst others are for the Baptising the Children of such Professors only, whose *Parents* are *Inchurched*, viz. Belonging to some particular *Congregation*. Some are for *Baptising Children* upon their own *particular Faith*, (which with much confidence 'tis affirmed they have.) Others deny that with great *Vehemency*, affirming they ought only to be *Baptised* upon an *Imputative Faith*, viz. upon the Faith of others, though herein, as you'll find, they vastly differ; some saying, it must be by the *imputative Faith* of the Church; others of the *Gossip*; others of the *Parent* or *Proparent* in *Covenant* upon the account of *Federal Right*.

So that some are for Baptising upon an *Ecclesiastical Faith*, some an *Imputative*, some a *Seminal*, some an *Habitual*, some a *Doctrinal*, & some upon a *Justifying Faith*.

Upon which Variety of Differences, you have Mr. *Baxter* himself in the beginning of his Book of the Sacraments say, That it may seem strange, that after 1600 Years use of *Christian Baptism*, the Ministers of the Gospel should be so unresolved to whom it doth belong; Yet so it is (saith he) and I observe it is a Question that they are now very solicitous about: and I cannot blame them, it being not only about a matter of *Divine appointment*, but a practical of such concernment to the Church.

And it is no wonder, that such *Contradictions* should proceed from such contrary Principles; For if from one *Baptism*, Ephes 4. Christ would oblige and engage us to *Unity*, Let it not be thought strange, that from a *Baptism* so different from Christ's, such Differences and Divisions should flow.

For as one ingeniously observes, That as it happens

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happens to Travellers, when they are out of the way, one conjectures he should go this way, another that, and sometimes at hot Disputes and Contentions about it, and in the contest many By-ways are attempted. Yet still the further they go, the more they are out of the way, till they can come to the true Road again. So it hath been with the Baptisers of Infants, they are fallen into many New Devices to maintain it, which hath occasioned many hot Contests, Breaches and Divisions amongst themselves, whose principal Arguments and Scripture Pretences for the Practice, you have here also Examined, and Answered.

The Antient Waldenses you find here from good Authority, were great Assertors of this Primitive Institution of Believers Baptism, and faithful Impugners of Infants, as a Human and Antichristian Tradition and Invention.

And is it not very strange, that the Protestants, who pretend to derive their Succession from them, should so much degenerate in so principal a Foundation, and give thereby so much advantage to the Common Enemy to reproach their whole Separation? For since they assert but two Sacraments in opposition to their Popish seven, how lamentable is it that by this deviating from this Primitive Rule and Patern, they should so miserably differ in both, but more especially in this of Baptism?

But it may be objected, That if the business of Believers Baptism, be a thing so clear, as you would make it; how cometh it to pass, that so many learned and pious men, so many fearing God, both Men and Women, should so zealously and conscientiously cleave to such a piece of Error and Darkness, in Sprinkling their

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their Children, whilst so few, in comparison, do embrace this great Truth of *Baptizing Believers*?

Ans^r.

In answer to which Enquiry, I present the following Considerations for Satisfaction, viz.

1. That the *Wisdom* and *Grace* of God may more appear, that many times *Reveals* his Truths to *Babes* and weak ones, which he withholds from the *wise & prudent*, to prevent boasting, and that no *flesh* should glory in his presence, and to fulfil his holy good Pleasure; who opens *Hearts* and *Ears*, and gives *Understanding*, as seemeth him good.

2. To demonstrate that great Truth, That as Gods People went into *Mystical Babylon* gradually, that *Iniquity* prevailing by *Steps*; so must their coming out be, some at one time, and some at another, as they came out of *Literal Babylon*.

Therefore hath it been, that *Some Ages* have recovered much of the *Doctrinal* part, whilst yet they have been very corrupt in *Discipline*, and held fast many Dregs of *Antichristianism*; as *Luther* and many of these *Reformers*, that under their *zealous* pleading for the *Doctrine* of *Justification* against *Popish Merits*, &c. yet held fast *Images* in *Churches*, and *Consubstantiation*, and many other things. And again, many that have got light in the *Discipline*, have yet been very corrupt in *Doctrine*, if not in *Manners*. Many having recovered the *Form* of *Godliness*, that have not lived up to the *Power*; and on the contrary many who have lived much in the *Power* of *Godliness*, and holy living, that have been zealous opposers of the *Right Form*.

And as to that of *Discipline*, how Gradually hath

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hath it got *Ground*, sometime in the *Negative*, opposing false Worship and Superstition; sometime in the *Positive* part; some Age getting and recovering one piece, some others another, as for instance;

How zealous have the *Protestants* been in opposing *Popery* in one Age, and yet as zealous opposers of any further Light that sprang up in the next? And again, how zealous the *Puritans* and *Non-conformists* were in opposing the *Hierarchy* and *Prelacy*, and yet as zealous opposers of a further Reformation as to Church-Order and Discipline according to *Christs Pattern*? Oh what a strange thing was *Independency* among many holy, zealous and learned Men a few years since, and how few were there that stood up to assert it? But especially what a monstrous, prodigious thing was *Anabaptism*!

3. Another Reason may be from the *inconsiderable Persons*, as to *Gifts, Parts, Learning, Worldly Power* and *Greatness*, that have been in the Profession and Practice of it, few but the *Poor* having embraced it.

4. Another from the *Contemptibleness* of the thing it self, in the *Administration* thereof, being calculated not for the *Meridian* of *fleshly Wisdom*, or *shew*, but the quite contrary; yet exceedingly accommodated to further *Grace, Humility, Mortification, Self-denial*, to increase *Faith, Love, Holiness*, &c.

5. An other may be from the *Reproaches* and *Slanders* cast upon the Professors thereof; or real *Falls* and *Scandals* of those under it, who may be suffered to fall for the offence of others that seek it; for it is said, *That offences must needs be*, Matth. 18.

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6. And lastly, to instruct *Humility* in all attainments, having nothing but what we *condemne* have received, and therefore to exercise *Tenderness* and *Compassion* to those that differ, knowing that he which is *first* may be *last*, and he which is *last* may be *first*.

Object. 2. But why have you so many *Quotations* from *Pedobaptists*? As though it were probable, That men that so much *oppose* your *Practice*, would advantage you by their *Affertions*, if truly *urged*.

Answ. 1. *Answ. 1.* To which I would reply, That it must be granted, that there needs no better *Testimony*, than the *Confession* of *Parties* themselves, and herein, I conceive, there is enough from their own *Pens*, to *contradict* and *condemn* their own, and to *justify* our *Practice* in every part thereof. And if they have *injured* themselves by their *acknowledgments*, it will be their parts to shew their own *Mistakes*, or to reconcile, if they can, their *Contradictions*.

2. It is not so much from the force of the *Authorities*, as the strength of the *Reason* urged by them, that they are *produced*, not that any *new thing* is brought forth by them; that hath not been offered by some of our own; But *Arguments* from some *Persons* of Note among themselves, prevail *forty* times more than the very same, from persons they have a *prejudice* against; And therefore *Paul* quoted *their own Poets*, *Acts 17*.

3. And 3ly. By how much they are against the *Truth* in their *Practice*, by so much the *power* and *Providence* of *God* may appear so, to make their own *Pens* and *Tongues* to fall upon themselves; witness what more especially is quoted from *Mr. Baxters Right to Sacraments*, and
Dr. Tay-

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Dr. Taylors Plea for the *Anabaptists* in his *Liberty of Prophecy*.

But is it possibly to be imagined, that Mr. Baxter, Object. 3. that hath been esteemed the great *Macle* of the *Anabaptists*, should make *Affertions* so much in *Contradiction* to his former *Positiions*? Hath he then *changed his mind*, and revoked his former *Apprehensions*?

Answer. *Ansiv.* That he hath made all these *Affer-tions*, and many more to the same purpose, his own Books are witness, from whence they are *faithfully quoted*, especially that which he calls *The Second Disputation of the Right to Sacra-ments*: From whence it is that Mr. Tombe fetches the *twenty Arguments* he wrote against Mr. Blake, and improves them all against himself, discovering *Contradiction* to his former *Principles* in every one of them, in his Book which he calls *Felo de se*, or *The Self-Destroyer*; to which Mr. Baxter hath never made the least Reply, that I have heard of, though in the end of Mr. Tombe's said Book he provoked him to a Reply, by these words, viz. By the reading of this Book, all *Intelligent Persons* may perceive Mr. Baxter's *deceitfulness*, or *heedlessness*, and if he persist in defending *Infants Baptism*, his *unreasonable pertinacy* in his own *Conceit*; and if he do not declare his *forsaking his Doctrine* in his Book of Baptism, his *Impenitency*, and *unrighteous dealing with the Church of God*, which he hath injured. Therefore how much is he concerned to give some account, how such *Affertions* can be reconciled to his former *Writings*, which in the apprehensions of such ignorant Creatures as we are, seem to be as contrary to each other, as Light to Darknes.

Though

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Though I doubt not, but that through the *Profoundness* of his *Speculation*, and *Subtlety* of his *Distinction* (having therein so much outdone *Thomas Aquinas* himself in his late Writings) he will as soon *Reconcile* these seeming *Contradictions*, as many of his former, wherein he hath so much abounded, (none more that I know of,) being, as you'll find, sometime a great *Opposer*, then a great *Defender* of *Episcopacy*; sometime for *Non-Conformity* (in whose Tents he hath seemed to shelter himself in the Storm, and with their Indulgence to come forth of his hole) and yet at length so highly to *disgrace* the same. Sometimes a *friend* to *Calvin*, and then a greater to *Arminius*; sometime a great *Defender* of the *Parliament* and their *Cause*, & then none more to *renounce* them, or to *betray* them for their *paines*; sometimes a great *Opposer* of *Tradition*, and anon a great *Defender* thereof; sometimes a *violent Impugner* of *Popery*, and yet at last, who hath spoke more in *favour* of it, witness those very strange *Passages* in his late Book, called the *Christian Directory*, so much the *talk* of the *Town*, which coming just to my hand upon the writing hereof, I shall presume for the *novelty* of them (to make a little *Digression*) to give you an *Account* of some of them, and which you may please to take as followeth, *viz.* That it is *lawful* to offer ones *Child* to be *baptized* in a *Popish* *Countrey*, in their way of *Baptizing*, *viz.* with *Exorcisme*, *Chrysm*, *Milk*, *Honey* and *White Garments*, rather than not have it *baptized*. Those *Ceremonies* of *Milk*, *Honey*, *White Garments* and *Chrysm*, being (as he tells us) so *Ancient*, that their *Original* is not known; called by *Epiphanius* and others the

Tradition

Popish
Christen-
ings law-
ful.

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Tradition and Custome of the Universal Church, p. 826.

That Temples, Fonts, Utensils, Church- Reverence Lands, much more Ministers are holy, and due to Reverence due to them ; For to say, as some do, holy Places that [they are indeed Consecrated and Se- ces and parated, but not holy,] is to be ridiculously things. wise by self-contradiction. And that to be uncovered in the Church, &c. doth tend to pre- serve due Reverence to God, and to his Wor- ship, 1 Cor. 16. 20, P. 915.

That the unjust Alienation of Temples, Alienat- Utensils, Lands, Days, &c. which were sepa- ing holy rated by God himself, and consecrated by Man, Places &c. are sacrilegious. P. 916. Things.

That the name Priests, Sacrifices, Altars, may be used instead of Christs Ministers, Wor- Popish ship, Holy Temple ; And that sober Christians Names of should allow each other the liberty of such Phra- Priests, ses, without Censoriousness or breach of Cha- Altars, rity or Peace, p. 882. Sacrifice justified.

That the Communion-Table may be turned Altar-wise, and Railed in to keep Dogs and Railing Boys from it, and that it is lawful to come the Altar up to the Rails, and to communicate Kneeling, as being indeed things that Christians ought not to censure or condemn each other for. P. 882.. compared with 859.

That it is lawful to keep Anniversary Fe- Keeping stivals, in Commemoration of Saints Departed, Holy- if it be lawful to keep the fifth of November. Daies, or P. 762. Sect. 24. Saints- Daies.

And to keep Humane Holy Days and Lent also, if Abstinence be enjoyned, not in imitati- on, but Commemoration. of Christs fourty days Fast. P. 866.

That Church-Musick is profitable, being a Natural help to the minds alacrity. And it

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Church-
Musick.

is a Duty, not a Sin, to use the Helps of Nature and lawful Art, though to institute Sacraments of our own: And that as it is lawful to use the comfortable help of Spectacles in reading the Bible; so is it of Musick, to exhilarate the Soul towards God. Jesus Christ joyned with the Jews that used it, no Scripture forbiddeth it; nothing can be against it, that I know of.

And whereas some say, they find it doth them harm; as wise men say, they find it doth them good. And why should the Experience of some prejudiced self-conceited Person, or of an half-man, that knoweth not what Melody is, be set against the Experience of all others, and deprive them of all such Helps and Mercies, as these People say they find no benefit by? It is a great wrong that some do to ignorant Christians, by putting such Whimsies and Scruples into their heads, &c. P. 885.

Vows of
Chastity.

That it is lawful to make Vows of Chastity, and that such Vows, though amongst the Papists, ought not to be broke. P. 488.

To use
Crucifixes.

That a Crucifix, or Historical Image of Christ, is lawful, to excite and stir up in us Worshipping Affections. And that a Crucifix well besits the imagination and mind of a Believer. P. 876.

That the Romish Clergy may be reputed true Ministers of Christ, by vertue of their Ordination, P. 775.

Papish
Clergy!
Christ's
Ministers.

That their erroneous saying of Mass, or Preaching their erroneous Doctrines, doth not nullify their office to the Church, no though they derive from Antichrist, the Head thereof, who sits not in the Temple of God as Antichrist, but as God; and so not an open, but a secret Deceiver, p. 776. And that neither the Ordination, or Baptism that they confer,
are

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are to be esteemed Nullities, Page 777. That it is not necessary to believe that the Pope is Antichrist, ibid.

That it is lawful to read the Apocrypha, Homilies, or any good book in the Church, besides the Scriptures, p. 901. & to read a Prayer, p. 848.

That there is a Praying to Saints or Angels, which is Superstitious, but not Idolatrous, Rev. 22.8. Col. 1.18.

That it is lawful to bow at the name of Jesus, p. 858. To stand up at the Gospel, p. 858.

To kneel at the reading the Commandments, p. 854. That the Ancient Church-Custom of Worshipping towards the East, was not to be condemned, p. 877.

That there is a Secondary Original Sin, besides that from Adam, p. 822.

But lest I should tire you with Instances, I must refer you to that great Book it self, hoping though, that some judicious hand may ere long furnish you with a more exact Collection of these things, with some Animadversions also, to antidote the Poison of them, lest with the good things in the Book, tending to promote Vertue and Morality, the Antichristian Infection be taken in also; so destructive to Christ's Institutions.

Oh! Was ever the like yet heard from any Protestant-writer, so to palliate, if not to justify such abominations (and that at this time-a-day too, in the midst of the fears of Popery) by such endeavours, not only to Reconcile us to so many of the Idolatrous Popish names (so long spued out) as Altar, Priests, Sacrifices, &c. But so many of their things also; yea and those too, wherein so much of the Heart and Life of their Religion consists; viz. not only their Baptism, that Foundation-stone, though attended

To read Apocrypha

and Homilies &c.

Praying to Saints;

Romish Rites.

2d Original Sin.

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attended with so many *impious* and *blasphemous* Circumstances, as the following discourse makes *manifest*: But their *Ministry* also, those *Locusts* and *Frogs* that come out of the *Bottomless-Pit*, the top-stone of their Building!

But that which is most to be *admired* therein, is his *Plea* for the *validity* of their *Ordination* by the *Pope*, though *Antichrist* himself; Because he doth not *Ordain* them as *Antichrist*, but as *God* (*viz.* as *Christs Vicar* in the Name of *Jesus*.) As though the *aggravation* of the *thing*, wherein the *Mystery* of the *Iniquity*, *Antichristianisme*, and great *Blasphemy* lies, should be urged for its *extenuation*, and to enforce its *validity*. For by the same *Argument*, are not all their cursed *Idolatrous Rites* and *Ceremonies* to be vindicated, with all their *Blasphemous Bulls*, and *Bloodiest Inquisitions* and *Massacres* that have been imposed and perpetrated by the *Popes Authority*, who never did them as *Antichrist*, but in the Name of *Jesus Christ*, and to promote his *Service* and *Interest*. And if this be a good *Argument* for the *Popes*, why not for the *Turks Ministers* also, the *Mufti* being not *Ordained* from *Mahomet*, as a *Blasphemer*, but as the greatest *Prophet* of *God*. And could not *Jeroboam* have pleaded much of this kind for his *Calves*, as *Mr. Ainsworths Arrow* against *Idolatry*, very excellently upon the point reasoneth, which yet nevertheless would not excuse him and his *Adherents* for their worshipping the *Devil* therein, nor deliver them from all the *wrath* and *vengeance* that followed them for the same.

But alas! Whereto will not men run, left to themselves, who leave the *Word* for their *Rule*, to embrace the *Traditions* and *Inventions*

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tions of men? Oh! were not those twenty Queries, so much against the self-evidencing Authority of the Scriptures, in favour of Tradition, a hainous provocation, to say no more of them? *In his 2d Admonit. p. 142.*

And not only so favourable to their Ministry, but so many of their Ministrations also, of Bowing, Kneeling, Musick, Homilies, Apocrypha, Vows, Holiness of Days, Times, Places, yea even Images and Crucifixes also. And as though by a Monkish zeal and confidence, and some sweet pretensions to Brotherly Love, Peace and Moderation, with the Legerdemain of Fallacy and Quiddity, and (as Rutherford calls it) unwashen distinction, we were at last to be Trapan'd into Popery, and perswaded to lick up all the vomit again. And thereby to creat to himself the honour of being (as the great Dictator, so) the great Reconciler of the World, and to do no less in the atchievement, than to reconcile Christ and Antichrist, God and Belial, Heaven and Hell.

And is there not ground from hence to cry out with the Prophet, *Be astonished, O ye Heavens at this, and be ye horribly afraid?* And admirably to say, *Is not this one of God's wonders we are to marvel at, mentioned Isaiah 29. 13, 14. Forasmuch as their Fear towards me is taught by the Precepts of Men.* Therefore, behold, I will proceed to do a marvellous work among this People, even a marvellous work and a wonder. For the wisdom of their Wise men shall perish, and the understanding of their Prudent men shall be hid, and surely their turning things upside down, shall be esteemed as the Potters clay: with 1 Cor. i. 19. For I will destroy the wisdom of the wise, and

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and will bring to nothing the understanding of the Prudent, Where is the wise? Where is the Disputer? &c.

And as to those other Quotations that are so often cited from Dr. Taylors Liberty of Prophecy; I know it is usually said, That what he wrote therein, was not his own Judgment, but done on purpose to set the Parliamentarians together by the ears, in taking so much the part of the most hated Sect amongst them.

To which I would say, That surely Dr. Taylor had the Reputation of a person of more Integrity, Conscience, and Honesty than so egregiously to prevaricate in the things of God.

Yet if that really was his design in bringing forth so much Truth (with such fulness of Demonstration) though in guile, envy, and deceit, we are yet therein to rejoyce, as saith the Apostle Phil. 1.4. And the more also to magnifie the Power, Wisdome, and Grace of God, so to take the wise in their own craftiness, and that can make Balaam himself, that designs to curse his People, to bless them all together.

Object. 4. But why do you take so much pains, and Quote so many Authors, to prove Believers Baptisme? who ever denied it? For is it not all along urged, that Pagans and Infidels should not otherwise be Baptised, but upon Profession of Faith; and that the Children of Christians, if not baptized in Infancy, should be baptized upon Profession of Faith?

Ans. To which I Answer, That the Arguments in the first Part, are not so much to prove that Believers professing Faith are to be Baptised but that they only are so to be, and not others. And that the Authors that are produced to prove

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rove Believers Baptism, whether from the
Commission, Order, or Ends thereof, do also
Where my Substantial Arguments conclude against
he Baptising of any other; and so necessarily,
by their own Grants, exclude ignorant and
Unconverted ones: And besides, as so many of
said, themselves acknowledg, the Catechumens were
not only the Children of Heathen, but of
Christians also, and such too as were born to
in them after their Christianity; witness those
many instances given in the Fourth Century,
and by Mr. Baxter himself.

ely Dr. And as for Baptising Professors, whether
of more the Children of Pagans or Christians, we ask
than so no more, Because Sprinkling of Infants, as
of Goy many Arguments you'll find, is a meer Nul-
in bruity, no Baptism, if not worse than none,
fulness you'll find made good: An Ordinance being
every, so prophaned, and the Name of God taken in
ce, as vain, where neither true Matter, nor right
more alien manner is observed.

nd Grat But it may be said, and I have already met
own cr with it, To what purpose is this coming forth,
himself, a point so controversial, at this juncture,
less then where there is more need of Healing than Di-
viding Subjects?

pains, To which I reply, That if Paul useth so
ve Belie powerful an Argument from one Baptism,
For is 1st ph. 4. to press Union and Peace, then if there
and In hath been another Baptism set on foot in
d, but opposition to it, that must needs be a Make-
Children with a witness, it being no less than an
uncy, the error in a Foundation, Nay that which doth
aith? assert two Foundations, and two Principles;
Argument And if so,

o prove Then what more hopeful Endeavours can there
e Bapt be put forth to effect Peace, than to discover &
not othe remove such a Rock of offence, by Delivering
produce from
pr

Object. 5.

Answer.

The Preface.

from the *false*, and Recovering to the *true* and *one Baptism*, which doth not only heal the Division betwixt the *Baptist* and *Pædobaptist*, but the *Pædobaptists* amongst themselves, who are, as you have heard, at so great odds in the point, and so solicitous, as Mr. *Baxter* tells us, in a *Practical of such Concernment*.

Without which, there being such an Error in the *Principle*, such a *Foundation of Antichrist* held fast, all *Exhortations to Union*, viz. in *Church-fellowship* and *Communion* will signifie little. Therefore let the *cause* be removed, the *bone of contention* taken away, the peaceable effects necessarily follow.

A faithful *Pleading* and *Pressing* whereof is the upright *design* of this *Undertaking*, and is therefore with the more *Faith* and *Confidence* recommended to the *Blessing* of *God*, and to the *Hearts* and *Consciences* of all *Sincere Upright Ones*, that desire to keep the *Commandments* of *God*, and the *Testimony* of *Jesus Christ*.

With this earnest *Desire* and *Expectation* that the *Candid, Ingenuous Reader*, however contrary-minded, will overlook what of *frailty* and *weakness* he may take notice of, which may be too much; and eye principally the *Design, Drift* and *Scope* thereof. And that if by the *multitude of Quotations*, through so ancient a *track*, he finds any particular *mistake*, *misquotation*, or *misapplication*, that he will not so dwell, or *insist* upon it, to reject the *Truth* of all the rest, that are full and clear without exception; which is the way that *Carpers* and *Sophisters* take, and the method that *Papists* have all along taken in Reply to our *Protestant-Writers*. Though this witha

The Preface.

the ^{can} assure you, that I have not willingly given
only any such occasion; But have either transcrip-
and need the Authorities from their own Works, or
gift them from some Authentick Writers, that have so
rd, alone, and especially from the *Magdiburgensian*
citous History, so much esteemed amongst the Pro-
al of sstants, and whereof I shall be accountable
o any judicious Enquirer, that may doubt the
than Eruth hereof.

Though by ~~the~~ the way, it must be remem-
to mind, That all Humane Authority urged from
union Antiquity, is at best but *Argumentum ad*
use be *hominem*: It being Scripture-Authority only,
a way, hat is of Divine force, and, as coming from
God, can oblige the Conscience.

Therefore if you will but please, before you
g when make up your Judgment, and pass the Defi-
aking, and Cative Sentence, to read the whole, and laying
of God, all parts together, weigh them (with an im-
all Sincartial mind) in the Ballance of the Sanctu-
to the Cry; you will find, I doubt not, That as no
estimon Ordinance of Jesus Christ is more fully and
clearly asserted from the Scripture, founded
expectat with greater Wisdom and Righteousness, or of
er, how more excellent Use to the Church, than that of
at of first Believers Baptism, however it hath been con-
of, whemned, nick-named, and reproached:

So no Invention of Man, or Innovation of
ally the Antichrist hath been more pernicious, either
d that it to the Church or World, or founded upon less
ough so of Reason, Righteousness, and Truth, than
ar mist that of Sprinkling Infants, though it hath so
that he to reject long and so currently past for Christs Ordinance
o reject of Baptism.

Lastly, If any shall be offended at this Wit-
e way the melness, (though thus made good by a seven-fold
in Repl Demonstration twice told) Let them know,
this will that the Providence of God hath so ordered,

The Preface.

as they'll find herein) that they cannot oppose it, without opposing and contradicting themselves; there being scarce one *Argument* in the whole Book, that is not *substantially* confirmed by some eminent men of their own.

Amongst several Mistakes committed by the Press, the Reader is desired to correct these following, some whereof alter the sense, viz.

PAge 29. Line 15. Read, *or Church*. P. 30. l. 18. r. *and* *spective*. l. 19. *none* for *man*. l. 22. r. *Body* *Christ*. P. 50. l. 2. r. *of Infants Bapt*. P. 72. l. 4. r. *by* *to*. P. 86. l. 14. r. *that*. P. 94. l. 24. r. *uncapable*. P. 122. l. 19. r. *the name*. P. 134. *dele* rather. P. 145. l. 17. r. *ne* *Garment*. P. 151. l. 4. r. *for*. P. 152. l. 23. r. *know* *th*. P. 191. l. 22. r. *intail*. P. 229. l. 8. r. *Generations*. p. 27. l. 12. r. *them*. P. 276. l. 16. r. *conform to*. P. 285. l. 15. r. *Law* *frank*. P. 287. l. 18. *dele* for. P. 296. l. 18. r. *Manichea*. P. 307. l. 12. r. *oppositions*. In the Postscript. p. 41. l. 1. r. *contemptious traducing*, p. 50. l. 1. *dele* *which*. p. 51. l. 19. *by the Church*.

not opp
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gument
tially o
eir own

The Contents of the whole.

The Book consists of Two Parts, the first
proving Believers; The second dis-
proving Infants Baptism, under these
two Heads.

- e Prefe,
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ons. P.
15. r.
Manich
t. p. 41.
ele wh
1. That the Baptising of Believers, is only to
esteemed Christs Ordinance of Baptisme.
 2. That the Baptising of Infants is no Or-
dinance of Jesus Christ.

The first whereof is proved in seven Chapters,
viz.

1. From Christs positive Institution and
Commission commanding it, P. 1.
2. From the Apostolical Doctrines and Pre-
cepts teaching it, p. 6.
3. From the Examples of Primitive Saints
baptising it, p. 9.
4. From the Spiritual Ends in the Ordi-
nance enjoyning it, p. 15.
5. From the New-Testament-Dispensation
requiring it, p. 35.
6. From the Constitution of all the Primi-
ve Churches confirming it, p. 39.
7. From the Testimonies of Learned Men in
Ages, since Christ, witnessing to it, p. 55.

The second is also made good in seven Chap-
ters more, viz.

1. From the Scriptures total Silence as to
Precept or Practice to warrant it, p. 97.
2. From

The Contents.

2. *From the Silence of Antiquity it self, as to any practice of it for 300 years, or the imposing of it, for at least till 400 years after Christ,* p. 107.

3. *From the erroneous Grounds, both as to fabulous Traditions, and mistaken Scriptures pretended for it,* p. 151.

4. *From the Change and Alteration of the Rite and Ceremony it self of Dipping the whole Man, into Sprinkling a little Water on the Head or Face,* p. 232.

5. *From the Nullity and utter Insignificance of it as to any Gospel-Ordinance,* p. 253.

6. *From the Absurdities and Contradictions of it.* p. 261.


7. *From the eminent witness born against it all along.* p. 269.

The Examination of the Stories about Thomas Munzer, and John a Leyden. p. 318.

With the History of the Antiquity of the Christianity of the Antient Britains and Waleses.

And a Postscript in Answer to Mr. Bunyan.

The



Believers Baptisme Proved.

CHAP. I.

Wherein the Baptism of Believers is proved to be the only true Baptism, from Christs positive Institution and Commission, viz.

I. From
Christ's
positive
Commis-
sion.

MATT. 28. 18, 19.

AND Jesus spake unto the Disciples, saying, All Power is given to me in Heaven & Earth. Go ye therefore, and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things that I have commanded you, and lo I am with you alwayes unto the end of the world. With

I Mark 16. 16. And he said unto them, Go ye into all the World, and Preach the Gospel to every Creature. He that believeth and is Baptized, shall be saved; but he that believeth not, shall be damned,

Believers Baptisme proved.

Where we ~~have~~ have this plain order of Christ laid down.

First, That men should be taught the Doctrine of Faith; And Secondly, Being so taught, they should be Baptized; And thirdly, That they should in his School [or Church, whereof they are then made Members] be instructed in every thing else, they ought to learn.

Baxter.

Which Method Mr. Baxter himself doth fully acknowledge in his Book called, *The Second Disputation of righte to Sacraments*, P. 149, 150. in his 16th. Argument, where he hath these Words, viz. *This* (saith he, speaking of the Commission of Christ to his Disciples) *is not like some occasional mention of Baptism; but it is the very Commission it self of Christ to his Disciples for Preaching and Baptizing, and purposely expresseth their several Works, in their several places and Orders.*

Their First task is to make Disciples which are by Mark called Believers. The Second work is to Baptize them; where to is annexed the Promise of their Salvation. The Third work is to teach them all other things, which are after to be learned in the School of Christ.

Believers Baptisme proved.

3

To condemn this Order (saith he) is to condemn all Rules of Order; for where can we expect to find it, if not here. I profess, my Conscience is fully satisfied from this Text, that it is one sort of Faith, even saying, that must go before Baptisme, the Profession whereof the Minister must expect, [But is it possible, that an Ignorant Babe can observe this Order, and answer this expectation] of which (saith he) Boet, what is to this purpose before cited of right Calvin and Piscator, which he also mentions, P. 85. viz.

Calvin upon Mat. 3. 6. saith, There- Calvin
fore, that men may rightly offer them-
selves to Baptism, Confession of sins is
required, otherwise the whole Action
would be nothing else but sport.

Piscator, upon Mark 1. 4. saith, Piscator.
it is called the Baptisme of Repentance
for Remission of sins, because John
Preached the Remission of sins to the
Believers.

Which Quotations of Mr. Baxters
both here and hereafter fetcht from that
his second disputation, &c. I desire
the Reader to take notice, I transcribe
out of Mr. Tombe's Book, called *Felo*
se, (that of Mr. Baxter being not

not at hand, nor easily to be come by) in which Book Mr. Tombes very judiciously returns Mr. Baxters 20. Arguments, he wrote against Mr. B'ake, upon himself, as naturally opposing Infants Baptism. And which I conclude were faithfully recited, and would hope convincingly improved, because Mr. Baxter hath never contradicted them, that I have heard, nor given the least reply thereto, as his Bookseller informeth.

Mr. Perb. Mr. Perkins in concurrence here with upon these words; Teaching all Nations, Baptizing them, saith, I explain the terms thus; mark first of all it is said, Teach them, that is, Make them my Disciples, by calling them to believe, and to repent. Here we are to consider the Order, which God observes in making with men a Covenant in Baptisme. First of all he calls them by his Word, and commands them to believe and to repent. Then in the second place, God makes his promise of Mercy and Forgiveness. And Thirdly, He Seals his promise by Baptisme. They that know not, nor consider this Order which God used in Covenanting with them in Baptisme, deal preposterously.

overſlipping the Commandment of Repenting and Believing. And this (faith he) is the cauſe of ſo much profaneneſs in the world.

Paræus alſo upon Mat. 3. 5. ſhews, *Paræus.*
That the Order was, that Confefſion as a Teſtimony of true Repentance goe firſt, and then Baptiſme for Remiſſion of ſins afterwards.

But how poſſible it is for an Ignorant Babe, or any but men of Knowledge to answer this Rule, and Order in Chriſts Commiſſion is left to common ſenſe to determine: And whether they that aſſert another Order, viz. of Baptizing firſt, and then teaching and expecting Repentance and Faith after, (which is the caſe of all Children) do not contradict this, and hold out thereby a neceſſity of ſome other Commiſſion to juſtifie ſuch a practice.

CHAP. II.

Wherein the Baptizing of Believers
is proved to be the only Baptism
from the Apostles Doctrine teaching
the same.

ACTS 2. 37.

II. From
the Apo-
stles Do-
ctrine.

ANd when they heard this they were
pricked at the Heart, and said
unto Peter, and the rest of the Apostles
Men and Brethren, what shall we do?
Then Peter said unto them, Repent and
be baptized every one of you in the name
of Jesus Christ for the Remission of sins,
and you shall receive the gift of the Holy
Ghost.

ACTS 8. 36, 37. And the Eunuch
said, See here is Water, what doth hin-
der me to be baptized. And Philip said
unto him, If thou believest with all thy
Heart, thou mayst.

ACTS 10. 42. And he commanded us
to preach unto the people, to testifie, That
it is he, which was ordained of God to be
Judge of quick and dead; To him gave

all

all the Prophets witness, that through his name, whosoever believeth in him, shall receive Remission of sins, while Peter spake these words, the Holy Ghost fell on all them which heard the Word, &c. Then said Peter, Can any man forbid Water, that these should not be baptized, which have received the Holy Ghost, as well as we. And he commanded them to be baptized.

Acts 16. 29. And the Keeper of the Prison fell down before Paul and Silas, and said, Sirs, What must I do to be saved; and they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House. And he accordingly believing in God and his House, as it is said, v. 34. were baptized he and all his straight way.

To which may be added the Apostolical Order in laying down the Principles of the Doctrine of Christ, viz. First, Repentance from dead works. Secondly, Faith towards God. Thirdly, The Doctrine of Baptismes, Heb. 6. 12.

Bede saith, That men were first to be instructed unto the Knowledge of the Truth, then to be baptized, as Christ hath taught, because without Faith it

was impossible to please God. Magdeb,
Cent. 8. p. 220.

Erasmus Erasmus in his Paraphrase upon 28.
Math. observeth, That the Apostles
were commanded first to teach, and
then to Baptize. The Jews were brought
by Ceremonies to the Knowledge of the
Truth, but Christians must learn
first.

So that doth it not from hence ne-
cessarily follow, that if the Apostles only
taught, that persons should be baptized
after Repentance, and Faith, according
to the Commission, and that there is no
instance to be found of any other teach-
ing, that then such should be baptized,
and no other. And for any to introduce
another practice, it is not only contrary
to Christs Commission, but contradi-
ctious to the Apostles teachings.

CHAP. III.

wherein believers Baptisme is proved
the only Baptisme from the exam-
ple and practise of the primitive
Saints.

ACTS 2. 41.

Then they that gladly received his word were baptized. III. From the exam

Acts 8. 12, But when they believed the exam-
ple of pri-
Philip preaching the things concerning mative
the Kingdom of God, and the name of Saints.
Jesus Christ, they were baptized both
Eben and Timon, Verse 37. 32. And
Philip said, if thou believest with all thy
Heart, thou mayst. And he answered
and said, I believe that Jesus Christ is
the Son of God. And he commanded the
Chariot to stand still, and they went down
both into the water, both Philip and the
Eunuch, and he baptized him.

Acts 18. 8. And Crispus the chief
Ruler of the Synagogue believed on the
Lord with all his House, and many of the
Corinthians hearing believed, and were
baptized. Acts.

Acts 22. 14. *And Ananias said unto Paul, the God of our fathers hath chosen thee, that thou shouldst know his will, and see the just one, & shouldst hear the voice of his mouth. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord,* Acts 9. 18. *And he arose forthwith and was baptized.*

Which is also confirmed by the following Testimonies.

Luther. Luther de Sacrament. Tom. 3. fol. 168. saith, That in times past it was thus, that the Sacrament of Baptisme was administred to none, except it were to those, that acknowledged and confessed their faith, and knew how to rehearse the same, and that it was necessary to be done, because the Sacrament was constituted externally to be used, that the faith be confessed and made known to the Church

Bullinger. Bullinger in his House-book 48. Sermon. Baptisme (saith he) hath no prescribed time by the Lord, and therefore it is left to the free choice of the faithfull.

Those that believed at the Preaching of Peter upon the day of Pentecost, as also the Eunuch, whom Philip baptized. Cornelius the Captain, Paul the

the Apostle at Damascus, Lydia the
seller of Purple, a Woman that feared
God, the Keeper of the Prison at Phi-
lippi, and other more as well Women as
Men, so soon as they tasted the gifts of
Christ, and believed his Word, presently
desired to be baptized.

Mr. Baxter further in his 16. Argu- Mr. Bax.
ment against Mr. Blake in the aforesaid
2d. Disputation, P. 149. (saith most
significantly) If there can be no example
given in Scripture of any one, that was bap-
tized without the profession of a saving
Faith, nor any precept for so doing,
then must we not baptize any without
it.

But the Antecedent is true, therefore
so is the Consequent. In proof whereof
he produces the several Scripture ex-
amples of Persons that were baptized,
which (saith he) might afford us so
many several Arguments, but I shall put
them together, viz.

First, John, as I have shewed you, re-
quired the profession of true Repentance,
and that his Baptisme was for the remissi-
on of sin.

Secondly, when Christ layeth down
the Apostolical Commission, the Na-
ture and Order of the Apostles work, is
first

first to make them Disciples, and then to Baptize them into the name of the Father, Son, and Holy Ghost, as before.

That it was saving Faith that was required of the Jews, and professed by them (Acts 2. 38.) is plain in the Text.

The Samaritans believed, and had great Joy, and were baptized into the name of Jesus Christ, Acts 8. 12. whereby it appeareth, that it was both the Understanding and Will that were both changed, and that they had the profession even of a saving Faith, yea, even Simon himself, 37. v.

The Condition upon which the Eunuch must be baptized was, if he believed with all his Heart, which he professed to do, and that was the Evidence Philip expected.

Paul was baptized after true conversion, Acts 9. 18.

The Holy Ghost fell on the Gentiles before they were baptized, Acts 10. 44.

Lydia's Heart was opened before she was baptized, and she was one the Apostles judged faithful to the Lord, and offered to them the Evidence of her faith, Acts 16. 30.

The example also of the Jaylor is very fayl.r.
 full to the resolution of the Question in
 hand. He first asketh, What he shall
 do to be saved; The Apostle answereth
 him, Believe in the Lord Jesus, and
 thou shalt be saved, and thy House. So
 that it was a saving faith that is here
 mentioned. He rejoiced and believed
 with all his House, and was baptized the
 same hour of the night, or straight way.

Crispus the chief Ruler of the Syna. Crispus.
 gogue, believed on the Lord with all his
 House.

And many of the Chrintians hearing, Corinth.
 believed, and were baptized,, Acts 18 8.

Philip in Acts 8. 37. is determining Philip.
 a Question, and giveth this in as the
 decision? If thou believest with all thy
 Heart, thou mayst. And to say that
 this is but de Bone esse, meaning that it
 includes not the Negative, otherwise
 thou mayst not, is to make Philip to
 have deluded, and not decided, or resol-
 ved.

In a word; (saith he) I know of
 no one word in Scripture that giveth us
 the least intimation that ever man was
 baptized without the profession of a saving
 Faith

Thus

Thus Far Mr. *Baxter*, who to save us the labour, hath himself (you see) given such an exact Catalogue of the Examples of the baptized in the Scripture, among whom (as he so well observes) there is not one to be found, that answered not Christs Commission, and the Apostles Precept in a professed Faith and Repentance: But 'tis said, he mentions only such as were baptized aged. That is very true, and the reason is; because the Scripture affords examples of none other as he confesseth.

But Secondly, By his own grant in the words foregoing. If *Philips* answer was decisive, and not delusive, all others are excluded. And that none but such as are capable to give some demonstration, that they believe with all their Heart, ought to be admitted to Baptism.

CHAP. IV.

Wherein believers are proved to be IV. From the only Subjects of Baptisme, the Spiritual ends of the Ordinance.

THe first End or Use we shall mention, is, that the Baptized might have that represented in a Sign or Figure, the *Mystery* and preacht to his Eye in the Ordinance *series of* which had been preacht to his Ear and the Gospel Heart by the Word and Spirit of God, respecting the whole Mystery of the Gospel, and his Duty and Obligation therein? A Sign being, as *Paras* observeth, some outward thing appearing to the Sense, through which some inward thing is at the same time apprehended by the Understanding. Therefore he calls the Sacraments, *Signa in oculis incurrentia*.

And therefore Mr. *Perkins* saith, That the Preaching of the Word, and the Administration of the Sacraments are all one in substance; for in the one the witness of God is seen, and in the other heard. *Case Conf. p. 177.*

And

And some do call them *Hieroglyphicks*, viz. Such visible Representations of things, as the *Egyptians* used to teach and instruct by.

Which therefore calls for Understanding and Judgment, and Senses to be exercised in all that partaketh thereof, otherwise the action will be wholly insignificant, & therefore for any to carry a poor Ignorant Babe to the Ordinance of Baptisme, is as much as if you should carry it to hear a Sermon, which would be as significant, as if you should represent some goodly Shew to a Blind man, or instruct a stock or a stone.

2. To witness Repentance.

The second End that we shall mention, is, that the party Baptized might thereby witness his Repentance, *Mat. 3. 11. 3, 6. Act. 2.* called therefore *The Baptisme of Repentance*, Mark 1. To which whoever offered themselves were to bring forth fruits meet for Repentance, and amendment of Life.

Mr. Baxter

For which we are beholding to Mr. *Baxter* for very convincing Arguments, upon his first Argument with Mr. *Blake* in the fore mentioned Book, viz. where in he doth positively affirm, that we must not Baptize any without the profession of true Repentance, which he proves thus.

First

First Argument. If John Baptist required the profession of true Repentance before he would baptize them; then so must we; but John did so; therefore the third Consequence is clear. The Antecedent I prove from Mark 1. 3, 4. He Preach'd the Baptisme of Repentance unto Remission of sins, and doubtless that Repentance (saith he) which is to Remission of sins is true special Repentance.

Second Argument. If Jesus Christ hath by Scripture, Precept and Example directed us to baptize those that profess true Repentance, and no other, then we must baptize them, and no other. But the Antecedent is true, so therefore is the Consequent, which is fully made good from Mat. 4. 17. Mark 1. 15, & 16. 12. Acts 17. 30. Luke 24. 47. Where Christ himself did, and sent forth his Disciples a so to Preach Repentance to prepare them for Baptism, which afterwards followed, as Mat. 3. 11, Mark 1. 8. Luke 3. 16. Acts 2. 37, 38, 41.

Third Argument. If they that profess to be buried with Christ in Baptisme, and to rise again, do profess true Repentance, &c. But all that are Baptized must do so, &c. Colos. 2. 11, 12, 13 Rom. 6. 4, 5. Then in further Confirmation he Quotes.

Bal-

Bullinger

Bullinger upon Acts 2. 38. Who saith, To be Baptized in the name of the Lord Jesus Christ, is by the Sign of Baptisme to testifie, that we do believe in Christ for the Remission of sins. First mark, it is not only an engagement to believe hereafter, but the profession of a present Faith. Secondly, And that not a common Faith, but that which hath Remission of sins. Thirdly, and this was not an accidental separable use of Baptisme, but the very exposition of, to be baptized in the name of the Lord Jesus Christ.

3. End to
evidence
present
Regene-
ration.

A Third End of Baptisme is to evidence present regeneration, whereof it is a lively Sign or symbol. Regeneration being called in allusion to it, *The washing of Regeneration*, Tit. 3. 5. And *a being born of Water and of the Spirit*, John 3. Which is so essential to the Ordinance, that if that thing signified thereby be wanting, the Sign only will be very ineffectual, and insignificant: As,

D. Taylor

Dr. Taylor late Bishop of Down, very elegantly saith it in his *Plea for the Baptists*, lib. of *Proph.* p. 242. *This indeed is truly to be baptized, when it is both in the Symbol, and in the Mystery*

Wistery. *Whatsoever is less then this, is but the Symbol only, a meer Ceremony, an opus operatum, a dead Letter, an empty shadow, an Instrument without an Agent to manage, or force to actuate it.* And to the same purpose you have,

Mr. Baxter in his 10 Argument p. Mr. Bax. 117, 118. *Christ hath instituted no Baptism, but what is to be a Sign of present Regeneration: But to men that profess not a justifying Faith, it cannot be administred, as a Sign of present Regeneration. Therefore he hath instituted no Baptisme to be admininistred to such.*

The Major is plain, saith he, in John 3. 5. *Except a man be born of Water and the Spirit, he cannot enter into the Kingdom of God.* And so in Tit. 3. 5. *Where it is called The Laver of Regeneration,*

And what can be a fuller grant, that Infants Baptisme is neither significant, nor any Institution of Christ, then what these two learned men have here given us?

4th. End is signally to represent the Covenant and Promise, that the Believer enters into hereby, viz. to dye

4. End signally to represent to

*the Cove
nant on
mans part*

to sin, and live to Christ in new Obedience, by that Figurative Death and Resurrection, in being dipprd in Water, and by so going down under, and rising up out of the water, he is said to be buried, and to rise with Christ, to be planted into the likeness of his Death and Resurrection, to dye and live with Christ by Mortification and Vivification To which purpose you have

Mr. Perkins very significant, viz The Action of the party baptized is a certain stipulation, or Obligation, whereby he bindeth himself to give Homage to the Father, Son and Holy Ghost. This Homage standeth in Faith, wherereby all the promises of God are believed, and in obedience to all his Commanaments. The Sign of this Obligation is, that the party baptized willingly yield himself to be washed with Water? and also you have

Mr. Baxter

very fully upon his Third Argument to Mr. Blake, viz It is of the instituted Nature of Baptisme to be in general a professing sign for the present, as well as an engaging sign for the future.

For first the Minister doth baptize into the name of the Father, Son and Holy Ghost, and the party doth consent thereto

hereto; First voluntarily offering him-
self to Baptisme; And secondly voluntari-
ly receiving that Baptisme: And his offer-
ing of himself her. goeth before the Ministers
baptizing of him, and his reception of that
Baptisme is essential to it: So that Bap-
tisme essentially containeth on his part a
signal profession of consent, so that which
is meant in the form used by the Minister;
[viz. I Baptize thee in the name, &c.]

So that it is a most clear case, that Bap-
tisme as Baptisme according to its insti-
tuted nature and use, doth contain the
persons actual signal profession of present
assent to the Gospel, and acceptance of
God, the Father Son, and Holy Ghost,
as there in offered; and an actual sig-
nal profession that we there presently
consecrate, devote, and dedicate our selves
to God the Father, Son and Holy Ghost
in the aforesaid Relations.

Secondly another part of Baptisme is
the Ministers washing the person; and the
person first offering himself to be wash-
ed, and after actually receiving it, doth
thereby signally profess his consent. Now
this washing doth essentially signifie our
washing from our former filth of sin, toge-
ther with the guilt, our putting away
the old man, which is corrupt according
to

to our deceitful lusts, being buried with Christ? for all that are baptized must profess to be buried with him; and to rise again signifieth a being dead to sin, and alive to God to newness of life, and not only an engagement of this for the future, but a profession also of it at present, which is made good from Col. 2. 11, 12, 13. Rom. 6. 4, 5, 6, 7, 8, 11. Ye be that readeth the whole Chapter with judgment & impartiality, will soon discern that true Repentance, & abrenunciation of the service of sin was to be professed by all that would be baptized, and thereupon they sealed their own profession and Covenant by the reception of Baptisme, as Christ sealed his part by the actual baptizing of them

Dr. Tayl.

Concerning which you have Dr. Taylor very excellently, Page 243. Baptisme (saith he) is never propounded, mentioned, or enjoined as a means of Remission of sins, or of Eternal Life, but something of duty, choise and sanctity, is joyned with it in order to the production of the end so mentioned. Know ye not, that as many as are baptized into Christ, are baptized into his Death? There is the Mystery and Symbol together, and declared to be perpetually united. All

proved. of us who were baptized into the one, were
 buried wth baptized into the other; not only into the
 baptized mth Name of Christ, but into his Death also;
 mth and But the meaning of this, as it is explain-
 dead to sed in the following words of St. Paul,
 of life, makes much for our purpose. For to be bap-
 for the sthized into his Death, signifies to be buried
 at pthesent with him in Baptisme; That as Christ
 2. 11, rose from the Dead, we also should walk
 3. 11. in newness of Life; that is the full My-
 chapter wthystery of Baptisme. For being baptized
 soon discth into his Death, or (which is all one in
 initiatith the next words) into the likeness of his
 e pthfectth Death, cannot go alone, if we be so plant-
 and therthed into Christ, we shall be partakers of
 of essthion his Resurrection, and that is not instanced
 Baptisthm in precise reward, but in exact duty;
 the actth for all this is nothing but Crucifixion of
 the old man, and destroying of the
 e Dr. Tth body of sin, that we no longer serve
 43. Basin.

propounds And therefore it is, that Baptisme is
 means called, The answer of a good Conscience
 Life, towards God, 1 Pet. 3. 21. Which can
 d ianth by no means be applied to the Infant.
 productith And thereupon Dr Taylor again p. 244.
 w ye not bat Baptisme which saveth us, is not
 to Christ only the washing with Water, of which
 Therethly Children are capable; but the answer
 ther, of a good Conscience towards God, of
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which they are not capable till the use of Reason, till they know to refuse the evil, and choose the good.

Mr. Bax.

And Mr. Baxter very fully p. 155. If (saith he) according to the institution, the answer of a good Conscience must be joyned with Baptisme, for the attaining of its end; then we must admit of none that profess not the answer of a good Conscience; but the former (saith he) is certain from the Text; for Baptisme is said to save; that is its appointed Use yet not the External washing, but the Answer of a good Conscience doth it. Therefore this is of a necessary injunction and without it Baptisme cannot attain its Ends: But it is to be administred, and received only in order to the attainment of its End; and therefore never in a way by which the end is apparently not attainable. What the answer of a good Conscience is, the common Expositions fully confirm, as I maintain.

The Assemblies Annotations (saith he) recite both thus, viz. By the Answer of a good Conscience, we may understand that unfeigned Faith, wherewith they made confession at their Baptisme and whereby their Consciences were purified, and whereby they received the Remission of their sins.

The

The Fifth End of Baptisme is to be a *Fifth end*
 Sign to the Believer of the Covenant on *to be a*
 Gods part of washing away his sins by *sign of the*
 the Blood of Christ, to give Spiritual *Covenant*
 Life and Salvation, *Act. 2. 32, 33. Act. on Gods*
22. 16. 1 Pet. 3. 21. *part.*

To which truth Mr. Perkins sets his *Mr. Perk*
 Seal. *We see (saith he) what is done*
in Baptisme, the Covenant of Grace is so-
lemnized between God and the Party bap-
tized; and in this Covenant something
belongs to God, and something to the
Party baptized.

And Ballinger upon *Act. 2. 38. Ballinger*
That Baptisme is an Agreement or
Covenant of Grace which Christ enters
into with us, when we are baptized, as
affred, as well as a professing sign of our true Re-
pentance.

A Sixth End is, That it might be a *Sixth end*
 signal Representation of a Believers *to repre-*
 union with Christ, called therefore a *sent the*
 being baptized into Christ, and a putting *union be-*
 on of Christ figured out by such an Uni- *twixt*
 on and Conjunction with the Element, *Christ &*
 as imports a being born thereof, and *the Belie-*
 and being clothed therewith. *ver.*

Upon which (saith Dr. Taylor) *Dr. Tayl.*
Whoever are baptized into Christ,
have put on Christ, have put on the
 C new

new man. This whole Argument is the very words of St. Paul; The Major proposition is Dogmatically determined, Gal. 3. 24. The Minor in Eph. 4. 24. The Conclusion then is obvious, that they who are not formed in Righteousness, and Holiness and Truth. They who remaining in their incapacities, cannot walk in newness of Life, they have not been baptized into Christ; and then they have but one Member of the distinction used by St. Peter; they have that Baptisme, which is the putting away the filth of the Flesh; but they have not that Baptisme, which is the Answer of a good Conscience towards God, which is the only Baptisme, that saveth. And this, saith he, is the Case of Children.

Mr. Bax. And to this purpose also Mr. Baxter again p. 98. If it be the appointed use of all Christian Baptisme to solemnize our Marriage with Christ, or to Seal or confirm our Union with him, or ingrafting into him, then must we baptize none that profess not justifying Faith, because this is necessarily prerequisite, and no other can pretend to union Marriage or ingrafting into Christ.

Both the Antecedent and the Consequent are evident in Gal. 3. 27, 28, 29. For as many of you, as have been baptized into Christ, have put on Christ, ye are all one in Christ Jesus; and if ye be Christs, then are ye Abrahams seed, and Heirs according to Promise. Here we see, that it is not an accidental or separable thing for Baptisme to be our Visible entrance into Christ, Our putting him on, Our admittance by solemnization into the State of Gods Children, and Heirs according to Promise. For (as all own) if we be truly baptized, we are baptized into Christ, then are we Christs, and have put on Christ, and are all one in Christ, and Abrahams Seed according to Promise.

A seventh End of Baptisme is, that the Baptized person may orderly thereby have an entrance into the visible Church, and have a right given him to partake of all the Ordinances and Priviledges thereof. For as Circumcision of old was the visible door of entrance into the Old testament-church, and so essentially necessary thereto, that without it none were esteemed either Church Members, or were to Partake

Seventh End entrance into the Visible Church.

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either

either of the Passover, or of any of the Priviledges thereof, all without, being called the Uncircumcision: So also was Baptisme such a Door, and Visible entrance into the New-testament-church, that none were esteemed Members thereof, or did partake of its Ordinances before they were baptized, being so Gods Hedge and Boundary, that others were esteemed without: And therefore as Christ had laid down the Order in the Commission, first to teach, then to Baptize, and then to teach them all things, viz. in the place of teaching his School or Church. So did they practice accordingly, as we read *Act. 2. 41, 42.* Where after *Peter* had taught them, it is said, That they who gladly received his Word, were baptized, and the same day there was added unto them 3000. Souls, and they continued stedfastly in the Apostles Doctrine & fellowship, and breaking of Bread and Prayer: So that after Baptisme, not before, the Believers were said to enjoy, and partake of all the Church Priviledges, And which is Christs directory and Standard for Rule and Order to the end of the world The Church of *Corinth* were said *1 Cor. 11. 2.* to have

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have kept the Ordinances, as they were delivered to them. And it was the Apostles joy and rejoycing to see the Order and Faith of the Saints, *Col. 2. 5.*

And therefore it is said *1 Cor. 12. 13.* That by one Spirit we are all baptized into one body, whether we be *Jews* or *Gentiles*, Bond or Free, and have been all made to drink into one spirit, *viz.*

The same Spirit of Faith, Regeneration and Holyness, which gives right to Baptisme, orderly lets into the Body and Church, and so admits also unto the Supper, which is the received sense of most interpreters upon the place.

And by this Order believers were said to be baptized into Christ, and to be implanted together with him, *Rom. 6. 3 Gal 3. 27.*

For as publick Officers are invested into their trust by some external solemnity, that passeth upon them at the time of their installment: And as the Husband and Wife enter into their Relation by some solemn act done at the time of their Marriage. Or as a Corporation by some publick act done, doth receive its Members at their Enfranchisement;

Believers Baptisme proved.

Even so according to the import of these Scriptures mentioned, do Men and Women receive that Relative being, which they have in Christ, and as Visible Members of that Spiritual Corporation, wherein Christ is Head and Chief, from that solemn act of being baptized into him.

And as the Officer is not invested with his Authority: Or Husband and Wife with that Power over each others Bodies, (as 1 Cor. 7. 4.) nor any Members with the Immunities of the Corporation by any prequalifications, or actions preparatory thereto, until that be acted and done by way of Solemnity, which immediately invests them with their several ^{and} ~~Respects~~ ^{ve} ~~and~~ Capacities. In like manner ^{and} ~~men~~ ^{none} are to be esteemed capable of those privileges, which visibly do belong to the body of the Church, upon the account of any precedaneous Qualification or Action whatsoever, until first they have past through those spiritual solemnities in Baptisme, upon which they are invested with the denomination and visible privileges, which belong in common to the Members of Christs Mystical body.

Which

Which Order of Christ hath had such a sanction upon it, that all, or for the most part all, that have profest Christianity, whether Papists, Prelatists, Presbyterians, or Independents have owned the same, not communicating in the Supper with any they judged unbaptized.

In a word, Baptisme hath been called of old amongst the Ancients, and not without Reason, *Janua Sacramentorum*, the Gate of the Sacraments, whereof they gave this Reason.

In all respects the Order of the Mystery is kept, that first by Remission of sins a Medicine be prepared for their wounds, and then the Nourishment of the Heavenly Table be added. Ambrose.

Ambro

Which Truth is further witnessed unto, and confirmed by the following Testimonies, viz.

Justin Martyr, in *secunda Apologia pro Christianis*, speaking of the Lords Supper, to which the new baptized person is admitted, saith, *This food we call the Eucharist, to which no man is admitted, but only he that believeth the truth of our Doctrine, being washed in the Laver of Regeneration for Remission of sins, &c.*

Justin Mart

Ursinus. Ursinus in his Catechisme; Baptisme is a Sacrament of entrance into the Church, whence it cometh, that the Supper is presented to none, except first baptized.

Assemblies Catechisme. The Assemblies Catechisme. Baptisme (say they) is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the Visible Church: But &c.

Mr. Baxter. Mr. Baxter in his plain Scripture proof, p. 24. As a Souldier before Listing, and a King before Crowning and taking his Oath; so are we Church-Members before Baptisme: But as every one that must be admitted solemnly into the Army, must be admitted by Listing, as the solemn engaging sign: So every one that hath right to be solemnly admitted into the Visible Church must ordinarily be admitted by Baptisme; proved thus.

If we have neither Precept nor Example in Scripture, since Christ ordained Baptisme, of any other way of admitting Visible Members. but only by Baptisme; then all that must be admitted Visible Members, must ordinarily be baptized.

proved. But since Baptisme was instituted, we have no Precept or Example of admitting Visible Members any other way, but constant Precept, and Example for admittance this way.

Therefore all that must be admitted Visible Members, must be baptized.

I know not (saith he) what in Shew of Reason can be said to this by those that renounce not Scripture. For what man dare go in a way that hath neither Precept nor Example to warrant it from a way that hath a full current of both. Yet they that will admit Members into the Church without Baptisme, do so.

I had thought to have been larger upon this Point, and intended particularly to have answered a late piece of Mr. F unions in contradiction hereto: But being so well replied to by Mr. Paul, in his serious Reflections so lately Printed; I shall say thereto little more, then what you find in the Sixth Chapter, respecting the constitution of the Primitive Churches.

Now may it not be referred to the Judgment and Conscience of the considerate Impartial Reader, whether any but

but the believer can possibly reach, or attain these Spiritual ends mentioned? and how capable poor ignorant Babes are to answer any of them? and whether it is not contradictory to common sense and Experience for any to assert it? For what Repentance or Faith are they capable to profess? What present Regeneration can they evidence; What Testimony of a good Conscience can they give in striking, or keeping Covenant with God herein? And how can they embrace, or improve the Covenant on Gods part for Pardon, Purg- ing, Justification, Sanctification, and Salvation?

And therefore is Mr. Baxter forced to confess in his plain Scripture proof, p. 301. *That as to the Ends of Baptisme they are rather to be fetched from the Aged, then Infants; and that because the aged 1. are the most fully capable Subjects. 2. The most Excellent and Eminent Subjects. 3. Of whom the Scripture fully speaks, &c. But on the contrary, as for Infants Baptisme he acknowledgeth in the same place, that the Scripture speaketh darkly of it: Yea, that it is so dark in the Scripture, that the Controversy is thereby become*

not

not only hard, but so hard, as he saith, he finds it.

Wherein if he hath not said more in a few words for the baptizing of Believers, and against that of Infants, then all his great book can answer: Let all the world judge; though he calls it in contradiction hereto, plain Scripture Proof for Infants Church-Membership and Baptisme.

CHAP. V.

Wherein the Baptisme of believers is proved to be the only Baptisme from the New-testament-dispensation, so differing from that of the old.

THE Old Testament Church, we find, was national, consisting of the Natural and Fleishly Seed of Abraham: Therefore were Infants by the Ordinance of Circumcision added thereto: Wherein they had a worldly Sanctuary, Carnal Ordinances, a Temporary Priesthood, and multitude of Ceremonies.

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