

and faithfully Discovered.

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Another Command from Heaven to baptize, even after Christs Ascension; you have the Lord Jesus sending *Ananias* to *Paul*, Acts 9. 19. *The Lord called Ananias in a Vision, and sends him to Paul; and when he comes he saith, Acts 22. 16. and now why tarriest thou, arise, and be baptized, and wash away thy sins.* This *Paul* tells us were the words of *Ananias*; here you have another Call from Heaven to baptize.

Then again you shall finde, Acts 10. 4, 5. *Cornelius* hath a Call from Heaven to send for *Peter*, who should tell him words whereby he should be saved. *Peter* hath a Call from Heaven to go to *Cornelius*, ver. 19, 20. *Go therefore, nothing doubting; here Peter is sent from Heaven, and to speak words whereby Cornelius might be saved; and when he came to Cornelius, you shall find ver 48. He commanded them to be baptized.* Thus you see Baptism was commanded after Christs Ascension; all which may shew Baptism to be a great Ordinance.

CHAP. VIII.

Answers to the common Objections.

SUCH is the corruption of Mans heart, as he will make Objections against the clearest

clearest Truth in the blessed Word of God; and which of the Truth of God, yea, hath not God himself been objected against; but I may say of Baptism, as once he said. *These things were not done in a corner; I only give this Scripture-caution; They have closed their Eyes lest they should see and be converted, and I should heal them; take heed of closing thy eyes, and then I am sure thou wilt be willing in the day of Gods power; but if i conscience thou desirest satisfaction, consider the Answer to the following Objections.*

Object. 1.

Some object where it is said. *Mat 28, 19, 20 To the end of the World, that is, to the end of that Age.*

Answ. 1.

To which I answer, this cannot be the sense of the Text; First, because Christ bids the Apostles teach them *to observe all things whatsoever I have commanded you, Mat 28. 20.* Now do you think that all things the Apostles were to teach them to observe, was only to the end of that Age: Christ commands them to repent, to believe, to be holy, to be baptized; and are we to repent, believe and be holy, no longer then to the end of that Age. Secondly, Christ promises his Presence to the end of the World,

Mat. 28

Mat. 28. 20. I will be with you to the end of the World. Now hath Christ promised his Presence but to the end of that Age, this would be dreadful doctrine, *Josh. 1. 5. He hath said I will never leave thee nor forsake thee;* so that the Promise of his Presence is to last in all Ages, as the word may be rendered, *I will be with you in Ages, or, to the end of the World;* therefore observe, *all things to the end of the world.*

Object. 2.

But Water-Baptism was John's Baptism.

I Answer,

Was the Baptism of *John* from Heaven or of men. *John's Baptism* was from Heaven, *Mat 21 25.* Then further, *John* was but to prepare Christs way before him, *Luke 1. 16. Thou shalt go before the face of the Lord to prepare his ways;* so that *John* did but prepare Christ way: This therefore was Christs way, not *Johns* way: But further, hath not Christ commanded, and the Churches practised Baptism after *John's* Death, and Christs Resurrection; did not Christ say, *Go teach and baptize;* and wilt thou say, this is *John's* Baptism.

Object. 3.

3. But Circumcision and uncircumcision do vaileth nothing but a new Creature.

*Baptism plainly
I Answer.*

Once Circumcision was something when the Lord would have killed *Moses* because of the Circumcision; as *Exed. 4.19*, and when the Lord said, *That whoever was not circumcised, they should be cut off from the people*, *Gen. 17. 14*. Now in the Gospel it is nothing because abolished, *Gal. 5. 2* *If you be circumcised, Christ shall profit you nothing*; But wilt thou say the Council of God is nothing? Baptism is the Council of God, *Luke 7. 29*. And is this nothing? Baptism is a Command of the Lord Jesus, *Mat 28. 19* and is his Command nothing?

Object. 4.

4. I am baptized with the Spirit, which is the substance; Water-baptism is but the shadow.

I Answer,

Thou mayst as well say so of all other Ordinances; they are but shadows; the Supper is but a shadow; Prayer, Hearing and Preaching are but shadows; and then which wilt thou run? Then further, the Question is not whether it be a shadow; Is it a Command? if a Command, dispute not Christs Authority lest he be angry. But further, call Water-Baptism a shadow, yet consider Christ subjected to it, and who art thou, wilt thou be wiser then Christ? And further,

further, *Acts 10. 47.* They were baptized with the Spirit, and spake with Tongues, and yet were baptized in water. Remember he that is faithful in the least, is faithful in much.

Object 5.

5. Doth not Baptism come in the room of Circumcision?

I Answer,

No surely, for there's not any Word of God for such a thing, and thou must not be wise above what is written, *1 Cor. 4. 6.* And then consider, Circumcision concerned only the Males; but *Acts 8. 12.* When they believed, they were baptized, Men and Women.

Object. 6.

6. But are not very learned men for Infant-Baptism?

I answer,

Luke 7. 29, 30. The Pharisees and Lawyers (the learned men) of the times rejected the Council of God against themselves, not being baptized. Do not say as they said, which of the Rulers have believed in him; Hearken to Christs Answer, *Mat. 11. 25.* Jesus answered, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and hast revealed them to Babies. And fur

if Learning were an Argument in this case,
Are not there many Cardinals and Jesuits
learned men.

Object. 7.

7. *But are not there very godly men, Pa-
stors of Churches, that hold Infant-Ba-
ptism?*

I answer,

You are not to follow an Apostle further
then he followeth Christ, 1 Cor. 11. 1. *Fol-
low me as I follow Christ.* Again, bring no
Examples of good men against an expresse
word. You have an expresse word, Acts 8.
12. *When they believed they were baptized,
Men and Women.* Elias was a good man, he
called fire from Heaven, but we must not
do so. Jehosaphat was a good King, but
the high places were not removed; follow no
Example against a word, 1 Kings 22. 42,
43. *Thou shalt not follow a multitude to do
evil,* Exod. 23. 2.

Object. 8.

8. *But there's not a word against bapti-
zing Infants?*

I answer,

Adab and Abihu were burned with fire,
because they did that the Lord commanded
not, Lev. 10. 2, 3. Again, if you mean by a
word, an expresse word, then where have you
a word, *Thou shalt not baptize Bells,* as you
reade

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reade in the Book of Martyrs they did, where have you a word, saying, *Thou shalt not put spittle, cream and salt in Baptism*, as the Roman Catholicks do: but you must know, it is enough against Infant-Baptism it is not commanded.

Object 9.

9 But were there not whole Families baptized?

I answer,

That it is expressly said, *they believed*, Act. 16 33, *He was baptized, and all his*; And ver. 34. *They rejoiced, believing in God with all his house*, Acts 18. 8. *Crispus the chief Ruler believed in God with all his House*; and many of the Corinthians believed and were baptized; *Lydia and all her House were baptized*: here's no mention of Husband or Children, whether she was a Maid or a Widow.

Object. 10.

10. *I fants were once Church-Members, and we do not finde they were cut off?*

I answer,

That the natural Branches were broken off by their unbelief; and if they come to believe, they may be grafted in again, but till then they are broken off, *Rom. 11. 20, 21*. Again, now in the Gospel, the Ax is laid to the root of the tree; and every tree that brings

brings not forth good fruit, is cut down and cast into the fire, *Mat* 3. 9, 10. Therefore you must not think to say you have Abraham, or a Believer, for your Father; This is the sure Word of God. And thus you may see that the Sadduces were rejected when they came for Baptism, thinking to say, They had Abraham for their father, *Mat*. 3. 7, 8. And further, Infants were Members of the National Church of the Jewes: but where were they ever Members of a particular Church under the Gospel: when Infants were Members, then servants that were bought with money all were Members, *Gen*. 17. 12. which is not of thy seed: God now in the Gospel seeks such to worship him, who worship him in spirit and in truth, *John* 4. 23. And further, there was then a middle wall of Partition; but this middle wall of Partition is broken down, *Eph* 2. 14. And now God is no Respector of persons, but in every Nation such as fear him and work Righteousness are accepted of him, *Acts* 10. 38.

Object. II.

II. But is the Priviledge of Believers Children, less under the Gospel then it was under the Law?

I answer,

What dost thou mean by Priviledge?

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was it a priviledge to be under the Law, or is it now a priviledge to be under the Gospel? or dost thou mean by priviledge to have the Promises which the Apostle tells you of, *Rom 9.8. They which are Children of the flesh, are not the Children of Promise*; or dost thou mean by Priviledge to partake of the visible Ordinance of Circumcision; And is this such a priviledge which the Apostle, *Acts 15. 10.* calls a yoke, that neither we nor our Fathers were able to bear; is this the priviledge thou meanest?

Object. 12.

12. But the Seed was in Covenant? God made a Covenant with Abraham and his Seed.

I answer,

What dost thou mean by Covenant? dost thou mean the Covenant that was made on Mount *Sinai*; a Covenant of Works; dost thou mean a Covenant of grace, wherein God promiseth to be their God; and dost thou make this Covenant of grace to be conditional: And dost thou judge, that *Ishmael, Saul, and Jeroboam the son of Nebat, and Abaz,* and all they were in the Covenant of grace; or dost thou judge they lost their interest in the Covenant of grace, and so indeed make it a Covenant of works. Therefore consider God did make a Covenant

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40 *Baptism plainly*
nant with Abraham and his Seed to give
them the Land of Canaan. Gen. 17 7, 8. but
as to the Promise of life and salvation, this
was made to Abraham and his Seed, Gal 3.
16 Now to Abraham and his Seed were the
Promises made; he saith, not unto Seeds, as
of many; but as of one, to thy Seed, which
is Christ. If you will believe this Text,
there's little difficulty in the Objection,
Rom. 9 8. The Children of Promise are
counted for seed.

Object 13

13. But they were so far in the Covenant,
as to give them a right to the Ordina-
nance.

I answer,

Circumcision was entailed on Abraham
and his Seed, and his Servants; but where is
Baptism entailed, upon Believers natural
seed.

The Priesthood by a Covenant was en-
tailed on the Tribe of Levi, and their seed,
as you may reade, Josh 1 8, 7. Numb 25 13.
will you now entail the Ministry on Preach-
ers and their natural seed. But as to the
point of Baptism, were there not many that
came to be baptized; and John said, Think
not to say you have Abraham for your Fa-
ther, Mat 3 9. clearly shewing, that their
earnal right was cut off by the Gospel. Now
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the Axe is laid to the Root of the Tree, every Tree that bringeth not forth good fruit, is hewen down and cast into the fire. And note further, Abraham had a word for to warrant his circumcising his seed; but where is there a word for baptizing Infants.

Object. 14.

14. But Christ said, Suffer little Children to come to me, for of such is the Kingdom of Heaven.

I answer,

The Text tells you plainly, they were not brought to be baptized, but that Christ might lay his hands on them, and pray for them, *Mat. 19. 13. Mark 10. 16.* Here's nothing of Baptism.

Object. 15.

15. But, 'tis said, *Acts 2. 39. The Promise is to you, and to your Children.*

I answer,

Do so much justice to thy own soul as to read the whole Text; and you shall finde, that it is said, *The Promise is to you and to your Children, and to all that are afar off, even so many as the Lord our God shall call:* Here you see it is to such as are called. Now if you say this word *Call* relates not to the Children, but to them that are afar off. I Answer, it must needs relate to the Children and their Parents, and all afar off, be-

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cause it is the Promise, ver. 16, 17. this is that which is spoken of by Joel the Prophet, *I will poure out of my Spirit on all flesh, on your sons and daughters,* Joel 2.28. *on the Remnant whom the Lord shall call,* ver. 32. Now if the Promise of the Spirit be to Children, though not called; then either the Promise doth fail; and thats a fearful thing to think; or else all the Children of Believers do partake of this glorious Spirit; but the contrary daily experience shews, that many of Believers Children are carnal, not having the Spirit; and it is fulfilled only to such whom the Lord our God shall call.

16. Object.

16 *But I have been baptized in my Infancy, therefore what need I be baptized again?*

I answer,

As one saith of Marriage, It is not the Bed that makes Marriage, for then Fornication is Marriage, but a lawful consent by Covenant, that makes Marriage. So I say of Baptism; it is not water thrown on the face that makes Baptism; but it is a free consent and subjection to Christ according to the Rule that makes Baptism; Now when thou wast an Infant thou gavest no consent, thou canst not tell of any such thing but by report; thou knowest not when it was, thou hadst no Faith in the Act; *And whatever*

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is not of Faith is sin, so that thou art not yet baptized. Again we finde, *Act. 19. begin.* there being a defect in their Baptism, they were baptized again; *They were baptized, saying, they should believe in one to come; as ver. 4.* whereas Christ was come, therefore they were baptized again, *ver. 5.* But what defects hath there been in thy Infant-Baptism First, there was no Rule to baptize thee while an Infant. Then thou wast not a right subject, for thou ought'st to believe and be baptized: then thou wast only sprinkled, not buried in Baptism, as Christ was and hath commanded; Now wilt thou call that Baptism which was only a Tradition received from thy forefathers, when the Lord Jesus did shed his most precious blood to redeem thee from the Traditions of thy forefathers, *1 Pet. 1. 18, 19.*

17. Object

17. *But many lay so much stress on Baptism, as makes us more backward to it.*

I answer,

Is there more stress laid by any then by Christ, who said they rejected the Conncel of God against themselves, not being baptized, *Luke 7. 29, 30.* And is it not our duty to contend for the faith once delivered to the Saints.

18. *But the Children of Believers are holy, therefore they ought to be baptized.*

I answer,

As it is said the Children are holy, so it is said the unbelieving Husband is holy, or sanctified by the believing wife. This Holiness is holy to the use of Marriage, for the Apostle is in that place, 1 Cor. 7. speaking of Marriage, and whether those who have believed should live with unbelieving Husbands, or put them away, as 1 Cor. 7. 13 So that the Holiness here spoken of. it is holy to their use; it is said, Zach. 14. 20 *There shall be Holiness on the Horses Belles, and every Pot in the Lords House shall be holy.* Now do you think this was a sufficient warrant to baptize Bells, as you may read they did in the Book of Martyrs. But there is a being holy for the use of the Believer, as every creature is sanctified by the Word of God and Prayer; *And to the clean all things are clean*, that is, to their use; Thus Children are holy, and unbelieving Husbands are sanctified to their use; But if you think, Believers Children are inherently holy; doth not your experience tell you the contrary; do not we see good men have ungodly Children, and bad men have holy Children, so that they are only holy for their use, they are

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19. Object.

19. When they were formerly circumcised, Men of years were circumcised; but afterwards Infants were circumcised; so in the Gospel, when Baptism was first administred, Men and Women were baptized, but afterwards Infants were baptized.

I answer,

When God first commanded, Circumcision he commanded that it should be administred to children, Gen. 17. 10. every Man-childe; but when Christ commanded Baptism, he commanded that persons should be taught, and that they should believe and be baptized, and never gave a Command to baptize Children. Then consider we have the Lives and Acts of the Apostles and primitive Churches for divers years, and not one Infant baptized Paul was converted, sometime after Christs Ascension, and was fourteen yerrs in Christ, 2 Cor. 12. 2 in these fourteen years surely some Children were born, yet not one baptized.

20. Object.

20. These were Heathens that were baptized in the Ap stles days.

I answer,

Was the Lord Jesus a Heathen? he was baptized. The Eunuch a Worshipper of the

true God. *Cornelius*, a man whose Prayers and Almes came to God for a Memorial, were these Heathens : Nay, do not those who baptize Infants baptize Heathens, *Eph. 2:3. We are the children of wrath by Nature* : it is you that plead for the baptizing Heathens, we plead for the baptizing Believers.

21. Object.

But Paul saith, *1 Cor. 1. 17. Christ sent me not to baptize but to preach.*

I answer,

That Paul did baptize, *1 Cor. 1. 14, 15.* He baptized *Crispus* and *Gaius*, and the Household of *Stephanus*, and divers others. Now what he did, he did by Commission or Presumption ; but he did it not by Presumption, therefore he did it by Commission ; he was sent to preach, Baptism fell in as a part of his preaching Office ; *Philip* was chosen a Deacon, yet he baptized the Eunuch, Baptism fell in as part of his work, *Acts 8.* so that he that is called to be a Preacher, needs no call to baptize, the other falls in as his work.

22. Object.

But there were three thousand baptized in one day ; how could all these be dipped in one day, they might be sprinkled, but not dipped.

I answer,

They might well be dipped, for there were twelve Apostles, and seventy disciples, as *Luk 10.1.* that is eighty two; these might well baptize three thousand in a day.

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CHAP. IX.

Believers Baptism and Infant-Baptism compared.

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| <p>1. Believers Baptism hath a Command, <i>Mat. 28. 19, 20</i></p> | <p>1. Infant-baptism hath not a Command.</p> |
| <p>2. Believers Baptism hath many Examples, <i>Acts 8. 12. cap. 2. 37, 41, 42, &c.</i></p> | <p>2. Infant-baptism hath no Example.</p> |
| <p>3. Believers Baptism is from Heaven, <i>Mat 21. 25.</i></p> | <p>3. Infant-baptism is from Men.</p> |
| <p>4. Believers Baptism is the Council of God, <i>Luke 7 29, 30</i></p> | <p>4. Infant-baptism hath the Council of men.</p> |
| <p>5. Believers Baptism hath been gloriously sealed, <i>Mat. 3.</i></p> | <p>5. Infant-baptism never was sealed by God</p> |
| <p>6. In Believers baptism the person ba-</p> | <p>6. But in Infant-baptism, the Infant acts</p> |

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prized acts faith. acts no faith.

7 In Believers Ba- 7 But in Infant-ba-
ptism the person ptism the Infant pre-
subjects in acts of s- forth no Act of Oe-
bedience. dience.

8 In Believers ba- 8. But Infants know
ptism the Person not any thing of
knows when he is their baptism.

9. Believers remem- 9 Infants remember
ber when they were not their baptism.

10. Believers are 10. Infants are not
buried with Christ buried, they are on-
by baptism, Rom. ly sprinkled.
6. 3.

11 All believers that 11. All Infants ba-
are baptized are in ptized are not in a
the Covenant of Covenant of grace.
grace.

12 All believers ba- 12. But all Infants
ptized receive re- baptized do not re-
mission of sins, Acts ceive the remission
2. 37, 38. of sins.

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13. God

Baptism plainly

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13. God hath promised that all that believe and are baptized shall be saved, *Mark 16. 16.*

14. Believers rejoyce when they are baptized, *Acts 8. 39*

15 Believers baptism hath the plain Word of God, *Mat. 18. 19.*

16. All the world may undeniably affirm that believers were baptized by the Apostles, *Acts 8. 12.*

17 All those who baptize Infants, do confesse Believers were baptized

18. Believers baptized do lawfully partaker of the Lords Supper

13. God hath not promised that all Infants that are baptized shall be saved.

14 Infants do not rejoyce, but usually weep when they are sprinkled.

15. Infant-baptism hath humane consequences only.

16. But all the world cannot affirm that any Infant was baptized by the Apostles.

17 But all that baptize believers do deny that Infants were baptized.

18. Infants baptized, do not lawfully partake of the Lords Supper.

A 19.

19. All believers baptized, are believing stones fit for Gods House, 1 Pet. 2.5.

20. Believers baptized, build on Christ by their own faith.

21. Such as are baptized on their own faith, shall never perish, John 10.28

22. Believers baptized are converted, and shall never come into condemnation, John 5.24.

23. Believers baptized are not the Children of wrath, John 3.36.

24. Believers baptized do know Christ to be precious, 1 Pet 2.7.

19 But all Infants baptized are ot living stones fit for Gods House.

20. But such as baptize Infants build on anothers faith.

21. But such as are baptized on anothers faith may perish.

22. But Infants baptized are not converted, and may come into condemnation.

23 But Infants baptized, John 3.36. may be yet under wrath.

24. But Infants baptized, do not know Christ to be precious.

25. Believers love
Christ, and keep
his Commandments
John 14. 15.

26. Believers bapti-
zed, worship God
in spirit and in
truth, and such God
seeks to worship
him, *John 4. 23, 24.*

27. Believers Baptism
must stand as long
as Gods Word
doth stand, *Mat*
5 18.

28. Believers bapti-
zed may repel Sa-
tan as Christ did,
saying it is written,
They believed and
were baptized.

25. But Infants ba-
ptized do not love
Christ and keep his
Commandments.

26. But Infants do
not know what to
worship.

27. Infant-Baptism
must fall, beca se it
hath not the Word
of God

38. But you cannot
repel Satan, saying,
It is written In-
fants were baptized,
for, it is not written.

CHAP. X.

Plain Scriptures concerning Baptism with-
out any humane consequence from Mans
Wisdom.

MAT 3. 13. Then cometh Jesus to
John to be baptized, *ver. 15* And
Jesus

Jesus said, Suffer it to be so now, for thus it becometh us to fulfil all Righteousness, *ver* 16. And Jesus when he was baptized went up straitway out of the water

Mat 21. 25. The Baptism of John, whence was it, from Heaven or of Men; if we say from Heaven, he will say why did ye not believe in him.

Luke 20. 6. But if we say of men, the people will stone us

Luke 7. 29. The Publicans justified God being baptized.

Ver 30. But the Pharisees and Lawyers rejected the Council of God against themselves not being baptized

Mat 28. 19. Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost

Acts 2. 38. Repent and be baptized every one of you in the Name of Jesus Christ.

Acts 2. 41. Then they that gladly received his Word were baptized

Mark 16. 16. He that believeth and is baptized shall be saved.

Acts 8. 12. And when they believed they were baptized, both men and women.

Acts 8. 36. And the Eunuch said, here is water, what doth hinder me to be baptized

Acts 8. 37. And *Philip* said, if thou believest thou mayst.

Acts 8. 38. And they went both down into the water, both *Philip* and the Eunuch, and he baptized him.

Acts 9. 18. *Saul* arose and was baptized.

John 3. 22. After these things came Jesus and his disciples into the Land of *Judea*, and there he tarried and baptized.

John 4. 1. Jesus made and baptized more disciples then *John*.

Acts 10. 47. Can any man forbid water, that these should not be baptized, that have received the Holy Ghost as well as we.

Acts 10. 48. And he commanded them to be baptized in the Name of the Lord.

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 22. 16. And now why tarriest thou, arise and be baptized, and wash away thy sins, calling on the Name of the Lord.

Rom. 6. 4. We are buried with him by Baptism.

Gal 3. 27. As many as have been baptized into Christ, have put on Christ.

1 Pet. 3. 21. The like Figure whereunto Baptism doth save us.

1 Cor. 12. 13. By one Spirit we are all baptized into one body.

Acts 16. 33. And he took them the same
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houre of the night, and washed their stripes; and was baptized, he and all his straitway.

Ver 34. He believing in God with all his House.

Luke 3: 21. Jesus being baptized the Heavens were opened.

Luke 3: 23. And Jesus himself being about thirty years of Age.

John 3: 23. John was baptizing in Aenon near Salem, because there was much water.

CHAP. XI.

Considerations by way of Conclusion.

1. Consider that when souls are ashamed, then God will shew them the Ordinances and formes of his House, *Ezek 43.*

11. The Gospel-Church hath its formes.

2. Consider when God gives any soul a new heart, it is to fit him for Gods Ordinances, *Ezek. 11: 19, 20.* I will give them a new spirit, and I will take away the heart of stone, and give them a heart of flesh, that they may walk in my Statutes, and keep my ordinances and do them.

3. Con-

3. Consider what a danger it is to resist an Ordinance of God; reade *Rom. 13. 2. Luke 7 29, 30* they rejected the Council of God, not being baptized

4. Consider what Judgements have attended the changing of Gods Ordinances, *Isa. 24. 1 Behold, the Lord maketh the Earth empty, and turneth it upside d wn*; there's a change, but why, *ver. 5. They have changed the Ordinance*; when Christ commands, *Believe and be baptized*; and men baptize Infants who do not believe, whether this be a change of the Ordinance, judge ye.

5. Consider, what fell on *Nadab and Abih* the sons of *Aaron*, *Lev 10. 1, 2.* They offered what the Lord commanded not: it was not forbidden; but that's not enough, 'twas not commanded; Infant-Baptism is not forbidden, but it is what the Lord commanded not.

6. Consider, That where there was an Error in Baptism, there you shall find persons baptized again: Consult *Acts 19. 1, 2, 3, 4, 5, 6.* Now if in thy Infant-baptism thou wast not a right subject, nor was in the right forme, then thou oughtest to be baptized again.

7. Consider

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7. Consider if what thou didst receive in thy Infancy was no Baptism, and thou hast not been baptized since, then thou livest in the neglect of a great Gospel-Ordinance: wilt thou call that Obedience which was not thy Act, and had not thy consent, nor thou knowest nor of, nor canst remember when it was done, and thou hadst no faith in; and wilt thou call that Baptism that was not of thy obedience, but thy Parents will.

8. Consider that the Ordinances must be kept as they were delivered, 1 Cor. 11. 2. But Baptism was delivered to Believers and not to Infants. God did indeed deliver Circumcision to Infants, but never did deliver Baptism to Infants.

9. Consider, that many who have not been baptized since they believed, do deny Baptism to their children: Let me ask such, if their own Infant-Baptism was sufficient to them, if they do deny it to their children, why do they reckon their own Infant-Baptism sufficient--- *How long halt ye between two opinions*

10. Consider, that it is without all doubt Believers were baptized, Acts 8. 12. The baptizing of Infants at the best is but a doubt; Infant-Baptism hath been often disputed, but when was Believers Baptism disputed. It is in very words exprest, *They believed and were*

were baptized. Now is it not better to go in an undoubted way, then a dark way

11. Consider, there are multitudes of Examples of Believers Baptism; see page 11. of this book; but there's not one Example of Infant-baptism.

12. Consider if the salvation of thy soul did lie upon this question whether were believer baptized, or were Infant baptized; wouldest thou not say, surely believers

13. Consider, as Birthright gave a right to Circumcision under the Law, so Birthright gave right to the Priesthood.

Now you would entail Baptism without a word to the believers seed, why then will you not entail the Ministry unto the seed of Ministers---- Would it not be strange Logick to say, the Preachers seed under the Gospel, have less priviledge then the Priests under the Law.

13. Consider, that we are not to think of any above what is written. 1 Cor. 4 6 Now Now if Infant-Baptism be not written as an Ordinance, do not judge it to be an Ordinance.

15. Consider that Christ was faithful in all his Houle, Heb. 3. 5 6. If it had been his Fathers VVill that Infants should have been baptized; surely he would have been so faithful as to have left us one word in his blessed Scriptures.

16. Con-

