

A
TREATISE
OF
THE VANITY
OF
CHILDISH-BAPTISME:

WHEREIN
The deficiency of the BAPTISME of the
CHURCH of ENGLAND is considered in
five particulars thereof.

AND
wherein also is proved, that Baptizing is Dipping,
and Dipping Baptizing.

Andrew. Ritor.

Proverbs 4. 25. 26, 27.

Let thine eyes looke right on, and let thine eye lids looke straight before thee.
Ponder the path of thy feet; and let all thy waies be established.
Turne not to the right hand nor to the left, remove thy foote from evill.

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TO THE READER.

HAVING with most serious thoughts minded divers texts of Scripture, which doe evidently set out *Baptism* to be an undoubted pledge from God, to all the right Subjects to whom it is applied, of the free Pardon and Remission of all their Sins, Mar. 1:4 and 16:16 Acts 2:3, 8 and 22:16; 1 Pet. 3:21. And finding also That *Baptism* is designed only to Believers, upon their making Profession of Faith, and their willing submission thereunto, Mat. 28:19; John 3:22 compared with 4:1, 2; Act. 2:41 and 8:12, 37, 38 and 18:8. And seeing likewise that the right Subjects are not to be merely passive, but are required, and did perform therein such duties as are incompatible to all Infants and persons destitute of understanding, Mat. 3:2, 6; Mar. 1:5; Act. 22:16; Gal. 3:27; Col. 2:12 compared with 3:1. I could not without unfaithfulness to God (and my own Conscience) but much suspect the truth of the *Baptism* which I had in my Infancy, in the Church of *England*; whereupon I diligently tried by all good ways and means for satisfaction in this point, yet found none: But the more I tried, the more I still saw the non justification^[1] for the Baptizing of Infants, even by the invalidity and insufficiency of the very strongest Arguments, which are and could be given by the best and ablest maintainers thereof. Insomuch, that at last I found it to be but only a mere devise and tradition of men, and brought into the world for politics and by ends, and accordingly yet continued, and still defended merely by the subtlety of human Arts and acuteness of mans brain.

Wherefore, in discharge of my duty to Almighty God, and to express my unfeigned love to my Country men and lovers of Truth (for whose best welfare I count not my life dear) I am now emboldened (courteous Reader) to present these few lines to thy serious view, entreating^[2] thee (as thou wilt answer it at the great day) herein to lay aside all prejudice and partiality, duly to weigh all things, and to embrace the naked Truth of God in the love thereof, and not to respect it as it hath esteem in the world with variable men,^[3] but only as it hath been, is, and ever will be unchangeable in Jesus Christ, who shortly will come and enlighten the Earth with his Glory, to the discovery of things hid in darkness, to the making manifest the Counsels of mens hearts, and^[4] to the praise and glory of all them that love his appearing; to whose Grace and direction I commend thee.

Farewell.

Thine A. R.

March 25. 1642.

THE
VANITY
OF
Childish-Baptisme,
And of Sprinkling, or washing,
any part of the Body, for *Baptisme*;
Briefly examined.

THAT *Baptism* is a great Ordinance of the New Testament, And that it is the duty of every true Believer, or Disciple of Jesus Christ, to submit thereunto, cannot be denied: for Christ commands his Disciples, Math. 28:19. *to go and make Disciples of all Nations, Baptizing them, &c.* And *Peter* exhorts generally Acts 2:38. *Repent every one of you and be Baptized.*

But now the great Question which most concerns us is this: *Whether that which is administered in the Church of England for Baptism, be the Baptism of the New Testament or not?* And herein we will briefly consider these five particulars:

Baptism is there Administered

1. The End for which
2. The Manner in which
3. The Power by which
4. The Ground from which
5. The Subject on which

And First, of the first, and so in order.

The End for which Baptism is there Administered

1. First, *The End for which Baptism is there administered*, is to Regenerate the Infants there Baptized; as may appear by the form of *Baptism* set forth in their Liturgy, when the Infants are presented at the Font.

The Minister bespeaks the Congregation thus,

Forasmuch as All men be conceived and born in sin, and that our

Saviour Christ saith, none can enter into the Kingdom of God except he be regenerated, and born a new of water and the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bountiful mercy he will grant to these Children, that thing which by nature they cannot have, that they may be Baptized with Water and the Holy Ghost.

Then the Minister and People pray thus:

We beseech thee of thy infinite mercies, that thou wilt mercifully look upon these Children, sanctify and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the Ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in Charity, &c.

Again, they pray thus,

We call upon thee for these Infants, that they coming to thy Holy Baptism, may receive the remission of their sins by Spiritual Regeneration, &c.

Again, in the third Prayer thus,

Give thy Holy Spirit to these Infants that they may be born again, and be made Heirs of everlasting salvation.

After this the Minister having sprinkled or cast a little water on the Children's faces, he openly forthwith (without blushing) saith,

Now seeing that these Children be regenerate and grafted into the body of Christ's Congregation; &c.

And then exhorts the people to give thanks to GOD, for that it hath pleased him to regenerate the Infants with his Holy Spirit, and received them for his own Children by Adoption, &c.

And with all this agrees the Catechism, wherein the Children are appointed to be instructed, after they are grown to years of discretion; for to the Question, *Who gave you that name?* they are to answer, *My Godfathers and Godmothers in my Baptism wherein I was made a member of Christ, a Child of God, and an inheritor of the Kingdom of Heaven.*

If any man question the truth of this Doctrine, let him take notice of these few Authors, instead of many more that I could allege, which serve to justify the

same.

HIEROM saith, *The Spirit of God moved upon the waters,*^[5] whence it is evident, that *Baptism* cannot be without the SPIRIT.

AUGUSTINE saith, *That in Infants Baptized, the Holy*^[6] *Ghost doth dwell, although they be not aware of it.*

ZANCHIUS saith, *not unfitly do the Fathers teach, that*^[7] *effect of the Holy Ghost upon the waters, which Moses describes in Gen. 1. to be a resemblance of that which the Holy Ghost performs in the water of Baptism; for as there he rested upon those waters, that he might cherish and prepare them for the producing of living creatures, and for the Generation of all things: So the Holy Ghost sits upon the waters of Baptism, and sits as it were abroad upon them, and blesses them, and thence doth cherish, regenerate and animate the Elect, &c.*

PETER MARTYR, *In Infants, who by reason of their*^[8] *tender years cannot believe, the Holy Ghost supplies the room of Faith.*

AUGUSTINE cited by Bishop JEWELL, Def. ch. 11. saith, *Infants have Faith of their own, because they have Baptism, the Sacrament of Faith. For (saith he) as the Sacrament of Christ's Body, after a certain manner of Speech, is Christ's body, so Baptism is Faith, because it is the Sacrament of Faith.*

Dr. WHITAKER: *Infants are purged by the Spirit,*^[9] *seeing they are in the Church, and of the Church, Christ sanctifies his Church.*

The end for which Infants are Baptized in the Church of *England*, is to regenerate them, and that they may be born a new, and accordingly it is concluded in the Catechism, and confirmed by all these Authors, and divers others well known to our Ministers, the maintainers of this doctrine, *That in Baptism they receive the Holy Spirit, that they are regenerate and born a new, that they are made the members of Christ, the children of God, and heirs of the Kingdom of Heaven.*

In answer to all which, I shall say nothing, but only reason this with some other of their own principles, and practice, and thereby I doubt not, but it will appear to all, how unfaithfully they have, and do delude the Nations in this particular.

They are regenerate and born again in Baptism, they are then made the

members of Christ, the Children of God, and inheritors of the Kingdom of Heaven. Why then they are all saved; No not so, for the Ministers twenty years after, (if the Children live so long) preach Regeneration, Repentance, and conversion to them, and tell them, that they must then be regenerate and born again, or else they cannot enter into the Kingdom of God, *for without holiness no man can see the Lord. Why, but what needs this? were they regenerate and born again in their Infancy, when they were Baptized? and must they yet be regenerate and born again the second time, or have they lost their first generation & new birth? and of the children of God and members of Christ, become the lambs of Satan, and children of the Devil?* No not so neither, for the Ministers of the Church of *England*, both have & will defend and maintain, the Doctrine of perseverance in the Regenerate, and members of Christ, both against *Pelagians, Arminians, and Papists*, or whosoever else shall oppose or question the same; *What then, were they in their Baptism, regenerate and born again, made the members of Christ, and children of God, &c. and have they not, nor can they not fall away from that estate, and yet shall they not be saved? will God lose his children, or Christ his members, doth not Christ say, except a man be regenerate and born again, he cannot enter into the Kingdom of God, John 3:5. thereby assuring us, that if a man be regenerate and born again, he shall enter into the Kingdom of Heaven.*

Here now these learned Divines are at as great a straight to defend their proposition, and to avoid the Arminians, and other conclusions,^[10] that will necessarily follow thereupon, as their predecessors, the Priests and Elders, were to justify themselves, in their rejecting of the counsel of God, Luke 7:30. When Christ demanded of them, whether the Baptism of *John* was from heaven, or of men, Mat. 21:25. And therefore in all likelihood, they thus reason and debate the matter among themselves. If we should say, that Infants are not regenerate and born again in Baptism, then our adversaries the *Anabaptists* (as we use to term them) will say, that then our form of Baptizing of Infants before laid down, together with the Testimonies of our learned Fathers, (to whom both in this point, and divers other, we are more beholding, then either to Christ himself, or to any of his Apostles) are nothing but mere conceits of mans foolish brain, first invented to make all the world wonder after the Beast, which otherwise never had, nor possibly could have been brought to pass, besides this, we our selves shall be found false

witnesses of God, and false Prophets to the people, in pronouncing before God and them, and bearing them in hand all the time of our reign over them, even unto this day, that God hath regenerate and begotten again their Infants in Baptism, when there is no such matter; yea and how impudent and audacious shall we be judged to be, in that we have solemnly given thanks to God for regenerating their Infants in Baptism, requiring the people also to join with us therein, exhorting them not to doubt, but confidently believe the truth thereof. If now we should acknowledge, that they are not regenerate and born again therein: Moreover if we should grant, that Infants are not regenerate and born again in Baptism, then it will follow, that our Church hath a false constitution, not being constituted of Christians, believers, Disciples, Sons and Daughters of God, but contrariwise of persons born in sin, dead in trespasses and sins, the children of wrath, even of such persons, as we declare Infants to be before we Baptize them; and then our own definition of a true visible Church, in the 19 Article, (where it is said, *that every true visible Church, consists of believing men and women*) will rise up against us, and declare us not to be the true Church of Christ. Again on the other side, if we shall stand to it and maintain, that they are Regenerate and born again in *Baptism*; then *first* it will follow, that the greatest part of our preaching might very well be spared; for the whole Nation are regenerate and born again before we preach at all unto them (namely in their *Baptism*) And also *secondly* it will follow, that we convert none by our Ministry; and then the Seal and mark of our Ministry, whereby we use to prove the same true against the *Brownists*, will utterly fail us. And *thirdly*, we shall justly be impeached, as abettors of that Popish Tenet, that Sacraments convey Grace, *Ex opere operato*,^[11] by the work done. And last of all, it will undeniably follow, as the Arminians use strongly to infer against us, from this ground: *That either the whole Nation is saved, or that the Children of God and members of Christ, persons regenerate and born again, may finally fall away and be damned.* Now Sirs, by this craft ye know we have our wealth, Acts 19:25 we must therefore of necessity here Sophisticate the matter by some distinction, though never so absurd, to blur the eyes of the Nation, and stop the Clamors of those that thus pursue us, to whom if we say nothing, but let them alone, in short time, as it is said of the *Samaritans* Acts 8:10. when Philip preached the Lord Jesus Christ unto them, that all the people from the least unto the greatest, will give ear unto them, and then our Kingdom is at an

end, for which purpose some of them have improved their skill, and thinking to silence the controversy, as it is here stated; thus to distinguish, neither absolutely affirming, that they are regenerate in Baptism, nor granting that they are not, but that they are in the charity of the Church only so esteemed; neither are any required to believe them to be regenerate, as an Article of their Faith, but in the judgment of charity.

In answer to which, I desire them to inform me in the ground of this their charity: for if it hath no ground in the word of God, which is the rule of charity; It cannot be termed charity, but folly and presumption, so to believe; like unto that of the wicked, who believe they shall have peace, when as there is no peace to them, Isa. 48:22 for hath God any where in his word spoken, or Christ promised, or the Apostles taught, that he will give his Spirit to Infants, to regenerate them in Baptism? surely not a word: no more then he hath said, that he will destroy them in hell: Therefore as it would be rash and censorious for any to judge they shall be damned, in regard the Lord hath no where so declared; so on the other side, it must needs be great folly, madness and presumption, for any to believe their Regeneration in Baptism; forasmuch as the Lord hath no where so promised: Therefore for shame leave off this kind of juggling, and give glory to God, in acknowledging the truth, and then with me you will say, *It is no more the charity of your Church to believe thus, but the presumption, yea the craft and subtlety of the Prelates and Priest hood of your Church, for their bellies sake, thus to delude and seduce the people.*

Objection. But it after all this, they shall object and say, *That Infants are elected and therefore may be Baptized.*

Answer. To that I answer, that all Infants are not elected, and therefore all Infants ought not to be Baptized.

Object. But they will reply, *That in regard some Infants are elected, and none can say that this or that particular Infant is not elected, therefore Baptism must, be administered to all, because we may not deny the elect their privileges, for fear of giving to others, that which belongs not to them.*

Answer. To this I answer, That if it be a justifiable^[12] ground, for us to administer *Baptism* to all Infants, because that some particular Infants are elected, then by the same reason it will follow, That *Baptism* may lawfully be administered to every man and woman in the world, because among them also, we may judge that some are elected: But this contradicts the order and

rule of Christ, laid down in the commission, Matt. 28:19. where he saith, *Go teach all Nations, and Baptize them:* and Mark 16:16. *He that believeth and is Baptized shall be saved: first teach them,* (*that is,* make them Disciples, or believers.) and then Baptize them, and not before. Therefore this reason brought for the Baptizing of all infants, because that some infants are elected, must be ranked among other of their Sophisms, before detected.

The manner in which Baptism is there administered

2. This being granted (which is not true) *that Baptism is to be administered upon the elect before they manifest faith,* then except we could know the elect from those that are not elected we ought to administer it to none at all, for we may in no case do evil, that good may come thereon, Rom 3:8.

Therefore whensoever the Lord commands us a duty, or forbids us any evil, he always prescribes unto us some rules, that in the observation thereof, we may answer him in what he requires of us, and never for want of instructions, leaves us in such straits, that we cannot obey him in one, but of necessity we must offend him in the other; And therefore we see when he commands us, in Mat. 7:15 *to shun and beware of false Prophets,* he presently directs us how to know them from his true Ministers, whom he requires us very highly to love and esteem. 1 Thess. 5:12, 13. And so likewise doth he in point of *Baptism,* not only command the duty, but also appoints the persons whom he would have *Baptized,* Mat. 28:19 else he would come far short of *Moses,* who was faithful in all Gods house, Numb. 12:7; but Christ was as faithful as *Moses,* Heb. 3:2. Therefore this objection which grants, that the Lord intends his *Baptism* only for the elect, and yet lays an absolute necessity to administer it to all others to whom he intends it not, is most vain and frivolous, and therefore to be rejected of all.

And were it possible for us to know and distinguish the elect from the other, as it is not, yet I would fain see these profound Clarks make it appear by the authority of the Scripture, that they might lawfully upon that ground only administer *Baptism* unto them: I deny it utterly, and affirm that its true faith only manifested and made known by confession with the mouth that gives the elect admission to Baptism, Act. 8:37; Rom. 14:23.

And thus this objection is vanished away: and so I shall proceed to the second particular.

The manner in which Baptism is there administered, which is by sprinkling or

casting a little water upon the head or face of the child *Baptized*; wherein they shew themselves, as contrary to Christ, as in the former particular, forasmuch as the institution of Christ requires that the whole man be dipped all over in water.

For the manner of the use of water in *Baptism*, must be either by infusion, or by dipping.

But John the Baptist or dipper, according to the *Dutch* Version, did use the water, by putting the party in the water, and not by infusing or sprinkling water upon the party, as is proved, Mat. 3:11 *Ego men baptize humas en hudati*,^[13] I indeed Baptize you in water, Mark. 1:8 *ego men ebaptisa humas en hudati*,^[14] I indeed have Baptized you in water, also John. 1:26; Acts 11:16 All these point out a *Baptism* in water, but not a *Baptism* with water.

Object. But the word (En) doth sometimes signifie (with) as in Rev. 19:21. *Kai Hoi Loipoi apecteathesan en teromiraia*.^[15]

Ans. Never after this word *Baptizo* which signifies to dip, for if it should, then it would be no sense, to say, dip with water, Therefore either the word *Baptizo* must signify to sprinkle, or else the word *En* must not signify (with) but the word *Baptizo* doth signify to dip, *Ergo* the word *En* must signify (in) and not (with) as is proved very clearly, and denied by none, who are not ignorant of the language; for the Greek Authors account *bapto* and *baptizo* to signify that for which the Latins use *mergere*, *immergere*, (*tingere immergendo*) (that is to say) to dip, to plunge, to douse over head or under water; As is proved by Christ's own baptism, Mar 1:9 *kai ebaaptist he hupo Ioannon eis ton Jordanea*: And^[16] he was baptized of John into the Jordan: but it is not the water of Jordan was put upon him, as in sprinkling, the water is put upon the party. And by *Plut. Lib. de Superst. verbis utitur*, *Baptison seauton bis Thalassan*,^[17] baptize thy self into the Sea, which if *bapto* or *baptizo* signify to sprinkle, is to be Englished, sprinkle thyself into the Sea, and Luke 1:9^[18] he was sprinkled of *John* into the Jordan, but that is very false and without all sense, and therefore without all dispute: therefore the word *En* (as used after this word *baptizo*) must signify, *in*, and not *with*.

Furthermore your Translators themselves, (as is to be seen openly) give it to Dip, Mat. 26:23. *O embapsas*,^[19] he that dippeth, Mark 14:20 *O embaptomenos* that dippeth Luke 16:24. *hinabapse* that he may dip, John 13:26. *ho ego bapsas*, to whom when I have dipped, Rev. 19:13 *Himation*

bebamenon, dipt; unless they will make a different signification of *baptizo* from *bapto*, which they can never do, either out of the Greek Authors, or the Scriptures written by the Apostles in that language, but Mar. 7:4 *Baptismous Poterion, lotiones peculorum Ben: Ar. Montan*: the strictest Translator makes *Lotiones Poculorum*, that is, the washing of cups not the sprinkling of cups, for the washing of cups is a putting of the cups into the water, and not a putting or infusing water upon the cups: Therefore it is very plain, that the use of the water in baptism, was not sprinkling the Subject with water, or as I may say, an imposing of water upon the Subject to be baptized, but a putting or demersion of the Subject into the water.

The truth of this will further appear from the consideration of these Scriptures, Joh. 3:23. It is said of *John*, that he baptized in *Aenon* beside *Salim*, because there were many waters there, that is much deep or great water, as Rev. 1:15 which reason of the Spirit of God, (because there were many waters there) should be rendered in vain, if a little water had been sufficient for *John* to have baptized the people with; for we know that any little Font as you use, would have yielded him water enough to have taken thereof by handfuls to have sprinkled the whole world with, but there were many waters, not waters only.

Again, Acts 8:38, 39 It is said of *Philip* and the *Eunuch*, that they went down both of them into the water, which they would not have done, if washing or sprinkling of the face had been the appointment of the Lord, and would have served the turn: it was also said of Christ, That he was baptized or dipped by *John*, Matth. 3:16; Mar. 1:10 and that he came out of the water, which implies his going in the water, which had been likewise needless, if sprinkling would have served. And in Colo. 2:12 *buried with him in Baptism, wherein you are also risen with him &c.*

Again, Rom 6:4, 5 it is said, *we are buried with him by Baptism into his death*. And if we have been planted together in the likeness of his death, we shall also in the likeness of his Resurrection. And in 1 Cor. 15:29 Saint *Paul* among other arguments to prove the Resurrection hath these words, *what shall they do which are Baptized for the dead, if the dead rise not at all? why then are they Baptized for dead?*

Now let any man that is not quite fallen out with his reason, judge, whether washing or sprinkling the face with water, or dipping the whole man into

water, and rising again out of the water, doth answer all these Texts of Scripture: he must needs conclude, that dipping the whole man into water, does answer them all, and sprinkling or washing without dipping not at all, for what similitude hath sprinkling with death, burying, rising again? none at all, but dipping is a full resemblance of all, and holds out unto us our profession, self-denial, and our forsaking of all for Christ's sake, without which we cannot be his Disciples, Luk. 14:26, 33.

Now then if we well consider these Texts, we shall find that they used the water by putting the party into the water, that is, dipping him, and not by putting, infusing, or sprinkling (which are all one) the water upon the party.

Therefore dipping, and not sprinkling or washing without dipping, must needs be the truth of that institution, and the proper sense of the Holy Ghost in the Scripture dialect.

For as a learned and approved Author hath noted, the Greek wants not words to express any other act, as well as dipping: If the institution could bear it, *Casaub.* upon Mat. 3:11 for the Greek to sprinkle, is *rantizo*:^[20] much human authority, both ancient and modern, might be produced herein, all which would be needless, seeing the Scripture itself is so clear in the point, as is before already declared.

Nor can it be proved, That Baptism was administered any other way, then by dipping, for at least a thousand years after Christ.

To conclude then this point: if to *Baptize* be to dip, (as is proved) then whosoever is not dipped, is not *Baptized*, and he that is only sprinkled, or hath water only imposed upon him, is not dipped, whence this consequence clearly results.

That all those that have the administration of *Baptism*, either by sprinkling or by any washing without dipping, have not the *Baptism* of the *New-testament*, and by consequence are unbaptized persons. *Repent ye therefore and be Baptized every one of you, into the name of the Lord Jesus, for the remission of sins, Acts 2:38 And now why tarriest thou? arise and be Baptized, and wash away thy sins, calling on the name of the Lord, Acts 22:16.*

For rebellion is as the sin of witch-craft, and stubbornness as iniquity and Idolatry, 1 Sam. 15:23.

The Power by which Baptism is there Administered

3. Thirdly, *The power, authority, and office of the ministry, by which it is there administered*, is received from the *Bishops*, who received their power from the Anti-Christian State of *Rome*: That the *Bishops* received their power from *Rome* is manifest, and also confessed by themselves, in their book of *Ordination*, dedicated to Arch-Bishop *Abbot*, by *Francis Mason*, and printed by authority *Anno Dom. 1613. Lib. 1. cap. 2. fol. 11.* That this is so, and that the office of the ministry there exercised, is received from the *Bishop*, is a thing most evidently known, whereupon it must needs follow, that seeing the power and authority, whereby Baptism is there administered, is not from Christ, but from an Anti-Christian Hierarchy; that the Baptism itself is not from Christ but from Antichrist likewise.

The *Nonconformists* themselves teach us thus to reason, for although they approve the *Baptism* of Infants, when it is administered by themselves, of their brethren, yet the baptism administered by the midwife, as it was appointed in the book of Common-prayer, that they repute to be nothing but a mere profaning of the name of the Lord, *Why so?* did not the mid-wife baptize a right Subject? (to wit) an Infant with a right Element? namely, with water in a right manner? *viz* by sprinkling water on the face of the Child to a right end (that is to say) to regenerate the Infant, and all this in the name (at least as they conceive) and to the service of the blessed Trinity. Now seeing that in all this, the mid-wife was as right as any of them, why should not the baptism administered by the mid-wife, be as valid^[21] and good, as if it were administered by any of them? Moreover, was not the mid-wife a Disciple and a member of the Church, as well as they? yea, and had she not as lawful and as true a calling to that Office as any of them? for did not the *Bishop* ordain her thereunto in one case, as well as authorize them in any other case? yet all this avails nothing with these men, to prove this to be the Baptism of *Christ*; and the reason must needs be this, (for there can be no other rendered by them) because the Lord Jesus Christ hath no where in his word ordained and appointed any women to administer his Baptism; Nor no more hath he any where in his word, authorized any men by any false power, to administer his *baptism*. And therefore as the former were none of Christ's Ordinance, but a human invention, and for that cause by King JAMES justly rejected: no more is the latter any of Christ's *Baptism*, but one of Antichrist's strong delusions, 2 Thess. 2:11 and which with him shall one day go to perdition. The truth of

this is seen in all Civil States, wherein when the Ordinances of the same are administered by such persons as the King or State hath assigned thereunto, then are they to be reputed and esteemed as the Ordinances of the State: but if a stranger or any other person then such whom the King or State hath so authorized, shall attempt to do any such action, let him do it never so much like to that which is done by authority, (as some have been found too skillful therein) yet notwithstanding he is but a counterfeit, and no better then a Traitor, against the King and State. Apply we this to the present case: the Lord Jesus Christ the King of Saints, hath instituted and given to his Kingdom (which is his Church) divers ordinances for the well being thereof, and among the rest, this Ordinance of baptism, and for the administration thereof, he hath given rules and precepts to his Church for the authorizing such and such persons to administer the same. Now when any such person, so authorized, shall dip a believer in water *in the Name of the Father Son and Holy Spirit*, This is to be esteemed and reputed the baptism of Christ; but when a stranger to the common-wealth of *Israel*, by a false power shall perform any such action, let him do it never so much like, and in resemblance to that which is done by the power and authority of the Lord Jesus Christ, given unto his Church, yet this is but a forgery or a counterfeit baptism, and none of the baptism of Christ.

That such counterfeits should appear in the world for the opposing of the truth, and deceiving of the people, the Lord long since by the Apostle foretold, 2 Tim. 3:9. As *Jannes* and *Jambres* (saith he) to wit, the Magicians and Sorcerers of Egypt) withstood *Moses*, so shall these withstand the truth: Now *Jannes* and *Jambres* withstood *Moses* no otherwise then by their arts, counterfeiting and resembling the signs and miracles which *Moses* and *Aaron* by the power of God wrought before *Pharaoh*, for as *Moses* cast down his rod and it became a Serpent, Exod. 7:10 so likewise the Magicians and Sorcerers cast down every man his rod, and they became Serpents: also ver. 11, 12. *And Pharaohs heart was hardened*: just thus deals Antichrist's Ministers, who by the Spirit and power of Antichrist resemble and counterfeit, and thereby resist and oppose the Baptism of Christ in the hands and ministry of his Servants, whereby the hearts and minds of the people are hardened and prejudiced against the same, but as the Magician's Serpent was not the Ordinance of God, though like unto the same; No more is Antichrist's Baptism the Baptism of Christ, though never so much like thereunto. And

although notwithstanding by this their juggling and counterfeiting, they may for a season delude the people, and harden their hearts against the Lord and his truth, as the Magicians and Sorcerers did *Pharaoh*, yet saith the Apostle, *they shall prevail no further (Moses his Serpent devoured the Magicians) for their folly shall be made manifest to all men, as theirs also was, 2 Tim. 3:9.*

Object. If any object, *That though they received the Office of Ministry from the Bishops, yet they received it from them as Elders, and not as they were Lord Bishops.*

Answer. If the Bishops be lawful Elders, they must be Elders chosen by a true Church, which is a Congregation constituted of Believers and Saints by calling, Act. 2:41; 1 Cor. 1:2; Phil. 1:7; Rom. 1:7, 8. As the nineteenth Article of the doctrine of the Church of *England* doth also witness, which saith, *The visible Church of Christ, is a Congregation of faithful men &c.* now let them shew where or when such a Church, made either the Bishops or any of our Priests, to be Ministers or Elders by Election, as the Scriptures doth testify to be done, in every Church, Act. 14:23. And as the entrance of all ordinary Offices (of which we speak) of necessity presupposes a Church, by whose election they are to enter, so their continuance requires a Church, wherein as in a Subject they are to subsist, and to which they must minister: but the unlawfulness of the calling of the Ministry of the Church of *England* in all these respects, is acknowledged by many of themselves, who have therefore forsaken and cast off their ministry, there received of the Bishops, and departed the land, and became as Lay-men, until they were authorized anew by the Election and appointment of such a Congregation, as they conceived to be a true Church: And these were no whit inferior (but for most part did far exceed) any of their fellows, which they left behind them, either in learning, wisdom, or godliness, or in any other parts or gifts: Nor did these men judge that inward qualifications make a Minister, (as some vainly imagine) but only makes him fit to be chosen into Office by the Church; for if gifts or qualifications were a call to the Ministry, then should Judges, Counselors, Lawyers, and others in the Land, be reputed to be Ministers, because many of these have abilities, to be Ministers, yet not called of God to be Ministers, no more then an able Citizen, is called to be the Mayor of the City, by his abilities without his being lawfully chosen, and placed into that Office by the Citizens, and therefore qualification is no such inward call of God, as is dreamed of; for the call and choice of the Church of *Christ*, by the authority

given unto it by *Christ*, is now the only ordinary true call of God to this Office and Ministry, and yet not debarring the exercise of any other mans gifts, either within or without the Church.

Object. But some may object, *That surely these Ministers issued not from the Bishops: for if they did, then would they plead for their authority and not against it, as most of our good Ministers now do.*

Answer. Surely these issued from the Bishops; for if they did not, then would they have pleaded against their authority, and not for it, as most of our good Ministers did but two years ago: and therefore seeing that their authority was unlawful then as now, and these Ministers the very same men, and as learned, wise and Godly then as now, and the Gospel the same eternal and unchangeable Truth, then as now, whence then comes this great change in these great Clerks, but only from the change of the times, as the reasonable motion doth inform us; wherefore it is most reasonable for all men to be no longer deluded, by relying and tying their Faith upon the judgments of these or any other men in the world, nor upon ought else, save only upon the naked truth of God's word, seen and apprehended by their own eyes, and judgments, and not by others, nor to follow any man, not *Paul* himself, any further then they or he follow *Christ*, but to account^[22] all the holiest men upon earth, & holiest Angels in heaven to be accursed, if they teach any thing to be believed or practiced in the worship of God, but that which may clearly be proved by the word of God; or if they go about to detain them in any false way of worship, or debar them from trying all things, conducing to their finding out of the truth, or enjoying the just liberty, purchased them by *Jesus Christ*, 1 Cor. 7:23; 1 Pet. 1:18; Gal. 5:1.

Object. If it be objected, *that they being no Mass-Priests are not Anti-christian:*

Answer. I answer, they have the same Office as Mass-priests, though reformed in many things; and this both the doctrine and practice of the *Church of England*, pleading for succession from *Rome*, (as the *Book of Ordination and place*, formerly quoted, doth evidently confirm). All the Mass-priests in *Queen Mary's* days, for that purpose, were upon their submitting to the *Service book*, continued Ministers in their several Congregations in *Queen Elizabeth's* days, by virtue of their former Ordination, and so are such Mass-priests at this day, although Ordained at *Rome*, received and continued in the

Church of England upon the aforesaid conditions, without any new Ordination. And seeing it is their own constant affirmation, that Ordination (as they term it) makes a Minister, it must follow, that no new Ordination, no new Minister; but they remain still the old Mass-priests, only reformed from that kind of Massing, and therefore Anti-christian.

Object. *But all are not so made Ministers, because some are chosen by the parish Assemblies.*

Answ.

1. There be very few so chosen.
2. The Parish Assemblies are not such *Churches* to whom the power of *Christ* is committed, Acts 2:41, 44, 47; 1 Cor. 1:2; Rom. 1:7, 8; Philip. 1:7.
3. These are Ministers before the choice, and after their leaving the Parish, nor can the Parish choose any, but such as are Ministers ordained by the Bishops, and are not therefore made Ministers by their choice.

Object. *But these seek that all Episcopal power and Anti-christian Lording it over the Faith and consciences of any might be utterly taken away & that none other of like nature might be set up to compel men to any form of worship prescribed by the variable Laws and precepts of men, but that the just liberty of conscience herein, might be enjoyed, and that the sole authority and infallible rule of Jesus Christ, already set up, and established by his own blood might take place.*

Answ. That this is their intentions, is too good to be true, and too true I fear to be thought good by them: But is not this rather their aims, they having been long kept in servitude and bondage under their Fathers, and now desiring a freedom, would only (like undutiful Sons) be rid of their Fathers, that they might divide the Inheritance and dominion among themselves, and to set out the same power in nature, only in another edition and character.

Object. *But ought not we, being Lay-men and unlearned, believe our learned and Godly Divines, and rely upon their judgments in divine matters and worship, before our own private opinions?*

Ans. We are herein neither to rely upon our own private opinions, nor upon the judgments of all the most Godly man in the world, no, not though they should all concur in one, but only upon God's word alone: and this I will prove:

First by Scripture,

Secondly, by the Doctrine of the Church of *England*,

Thirdly, by reason.

First by Scripture, we are not to rely upon men for our bodily, much less for our spiritual safety; he is pronounced blessed that trusts only in God, Jer. 17:5 and cursed, that puts trust in man, ver. 7. It is the Saints practice and duty, to trust only in God, Psal. 62:7, 8 we are commanded to believe God, and blamed if we do not, John 4:21 & 8:45, 46. And in respect of divine matters, no man upon Earth is to be called Father Master or Doctor, but Christ only, and our Father which is in Heaven, Mat. 23:8, 9, 10. Herein are we not to be servants to any into, or men 1 Cor. 7:23, but to serve God only, Mat. 4:10. And herein are we not to fear any man, no not the wrath of Princes, Mat. 10:28; Heb. 11:26, 27; Dan. 3:16, 17, 18.

Secondly, by the Doctrine of the Church of *England*, who will not assume any such authority over the faith of any man, as to tie him to believe or practice any thing in Religion, upon her credit, or upon the credit of any man or men in the world, inasmuch as she hath declared expressly in the 21 Article of her Doctrine. That general Counsels (even these) in things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the Scripture. Now then if no general Counsel (which is accounted to represent the whole Church upon earth) hath any such power, then no National *Synod*, of what sort soever, hath any such power: and if neither of these, then much less a Convocation of Priests hath any, seeing our late experience yet prompts us of a monstrous issue, produced by that Generation, soil savored and unsavory, that the corruption thereof might soon have poisoned our whole Land, if by the mercy of our good God, the wisdom of our State had not soon strangled that birth.

Object. *But a National Synod might be chosen of learned godly Divines that may do better, and prescribe such a form of worship so agreeable to God's word, that no man's conscience may be offended.*

Ans. They can no more do this, then make one last serve every mans foot; besides, God only can and already hath prescribed rules in his word for his own worship, so absolute and perfect, that none may add or diminish, or vary from it in the least, without incurring eternal Plagues, & bringing down judgments upon themselves, Deut. 4:2, 12:32; Josh. 1:7, 8; Pro. 30:5, 6; Rev.

22:18, 19; Gal. 3:15.

Thirdly, by reason.

First, Because all men, knowing but in part, have erred, may err; and the reason is further rendered in the 21 Article of the Church of *England*, which saith even of general Counsels thus, *That for as much as they be an Assembly of men whereof all are not governed by the Spirit and word of God, they may err, and have erred even in things appertaining to God.*

Secondly, Because we can be saved only by our own Faith, and that grounded upon the word and truth of God alone, apprehended and seen by our own judgments, and not by any others, nor built upon the Testimony of any man or men, for all such can produce (no divine) but a human Faith, and which like the house built upon the Sands, Matt. 7:26, 27 will at last utterly fail us.

Object. *All this, these men know to be true, and therefore it cannot be thought, that they seek to have any such unlawful power, or having it would use it so unlawfully, as to compel any in matters of Faith or worship, knowing what the Spirit of God saith, That the servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient in meekness, instructing those that oppose themselves, if God at any time will give them repentance. That they might acknowledge the truth. 2 Tim. 2:24, 25, 26.*

Answer. That these men will prove persecutors, as I will not accuse them all, so yet conceiving that no unlawful power can support itself, but by unlawful means, I cannot but suspect the best of them in this case, especially discerning the malignant Spirits of some already this way breaking out like little sparks from a great flame, against such as concur not in judgment with them, as is evident by their revilings both in Pulpits and private, for the attaining of which railing Rhetoric, they needed not to have spent much time in the Universities, seeing herein they might become sufficient Graduates, by conversing but a while at *Billings-gate* among the eloquent *Oyster-women* there, to whom for answer to all such their Arguments, I wholly refer them. And also discerning their murmurings and complaints against some, for their exercising among themselves, edifying one another out of God's word, according both to their liberties and duties, they being but Lay-men (as they call them) and without orders, as if they feared least truth should too soon break forth and shake their buildings in the very Foundation thereof; and as if they thought the Spirit of God was only at a Bishops dispose, to blow when,

where, and upon whom he pleased to breath his Holy Ghost: and hence hope they, that some fiery Law will speedily come down from the heavens and *Hemisphere* of our earth,^[23] God's at once to devour all these their adversities, not considering of what spirit they are, so different from that in *Moses*, which wished, that *all the Lord's people were Prophets, and that the Lord would put his spirit upon them*, Numb. 11:49. And so quite contrary to that sweet and blessed Spirit of Christ which breathes in the Scriptures, and which there also tells us of an Anti-christian Spirit, that should both reign and rage in the world, make war with the Saints, and prevail against them, yea to the overcoming and killing of them: And wherefore is all this? only for not conforming themselves to a worship, merely set up by the wills and traditions of men, Rev. 13:4. to the 16; Dan. 7:21, 25.

And now least I should be thought to shoot at Rovers, I will instance in one particular and late carriage of a learned Divine (as they would be styled) in the *West*, who frequenting the company of strangers part of three days together, under pretense of unfeigned love and friendship, and then and there reasoning with them upon certain points of Religion, wherein they and he differed in judgment, did afterward take leave of them, and pretended to be sorry he could stay no longer with them, and immediately hasted and raised most foul and false accusations against them, as being *Blasphemers, Heretics*, and what not? and did in fine procure them to be apprehended by Constables,^[24] and brought publicly like Thieves before the civil Magistrate, and this Priest being there ready on the bench, as if he would be both accuser and judge, lays these his false accusations against them; all which not taking such effect as he desired, he then instigated the Magistrate (after their taking the oath of Allegiance) to put them also to the Oath of Supremacy, which the Magistrate (contrary to Law, merely to satisfy the will and pleasure of this Priest) did, which oath they scrupling to take, desired some time to consider of that (as duty binds them) they might give to *Cesar the things which are Cesar's, and to God the things which are God's*: whereupon being committed, and to be carried to to the Jail, they were constrained with sureties to be bound over, and are yet to be prosecuted accordingly.

Now feign would I know, whether this be any meet Spiritual weapon for this Spiritual mans use, to convert men by, and whether this Sword was ever intended to lie ready in the Magistrates hands, to be drawn forth and be disposed of by such a Scholastic *Ignoramus*, in defect of better Arguments to

confute his opposites by, and therewith to kill and Skin them, and all for not subjecting their judgments to his, in some doctrines vainly received and taught by him, from the vain traditions of men, and in particular, for their not granting with him, *that the God head of Christ was begotten*; which for any to affirm, (as I conceive) is no less then gross Blasphemy, inasmuch as thereby he denies the Lord Jesus Christ to be very true God. And is not here extreme ignorance and malice manifestly striving to exceed each other in this Priest. And as if all this were not enough, he, with the rest of his fellow Ministers there, to quit their standings, (the lawfulness whereof being justly questioned) do neither spare, pitifully to abuse Scripture, nor yet cease unchristian like, upon all occasions, to calumniate, and publicly to vent, most false aspersions against them, and that also with such violence and rage, which would much better beseem Bears robbed of their whelps, then reasonable creatures; and all this to uphold the great honor and authority which they have unduly got among many; by all which it evidently appears, what must be looked for at their hands, if once their Presbyterian Tribunal were erected: But leaving these to be accounted with by God and their own conscience, I will now proceed.

The Ground from which Baptism is there Administered

4. Fourthly, *The ground from which Baptism is there administered*, is the Repentance and Faith of the sureties, as is evident also by the *Catechism*, where these Questions and Answers be made.

Quest. *What is required of persons to be Baptized?*

Ans. Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Quest. *Why then are Infants Baptized, when by reason of their tender age they cannot perform them.*

Ans. Yes they do perform them by their sureties, &c. And like hereunto in the administration of *Baptism*, these Questions are demanded of the Sureties.

1. *Dost thou forsake the Devil and all his works? &c.*

2. *Dost thou believe in God? &c.*

3. *Wilt thou be Baptized in this Faith?*

To which three questions, each of the Sureties in particular make answer in

the singular number, impersonating the Child to be Baptized, and then they Baptize the Child.

Now first to affirm, that Faith and Repentance is required of persons to be Baptized, and then contrariwise^[25] to affirm, *that Children destitute of Faith and Repentance, may be Baptized upon the Faith and Repentance of others*, is a flat contradiction, and the latter affirmation is all one, as if they should say, *that a person destitute of Faith, may be saved by the Faith of another*, for that which gives any man a right admission to the Baptism of Christ, gives him admission into life eternal, and glory, and therefore if Children may be Baptized upon the repentance and Faith of others, they may also be saved by the Faith and Repentance of others. *If thou believest with all thy heart, thou mayst be Baptized*, Act. 8:37. *He that believeth and is Baptized, shall be saved*, Mar. 16:16. Therefore this Doctrine being directly repugnant to the Scriptures, must be rejected, as impious. Eze. 18:20 *The same soul that sinneth shall die*. Hab. 2:4 *The just by his faith (and not by the faith of others) shall live*. Gal. 6:4, 5 *Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden*.

The Subjects on which Baptism is there administered

5. Fifthly, *The Subjects on which Baptism is there administered*, are Infants, whereas the Scripture holds forth, that Disciples (or Believers) only are to be Baptized.

For the Commission of Christ was to Baptize only Disciples, as demands^[26] Mat. 28:19. The words being these, *Porententes oun matheteusate panta ta ethne Baptizames autous, &c.*^[27] The English of which is, *Going therefore Disciple ye all Nations, Baptizing them*: Now the question is, what this word (*Autous*) them, hath relation to, whether to (*Ethne*) Nations or no, but it is cleare out of the words, that it hath not relation to Nations, but to Disciples, for the word which is put for them in that place, is *Autous*^[28] and not *Auta*, which it should be, if it had relation to Nations.

Therefore out of this place we find, that Christ gave command to the Disciples, to Disciple the Nations, or to teach the Nations, that they might become Disciples, and then to Baptize them, but not to Baptize the Nations, or any persons therein, before they were made Disciples. And to this agrees the very practice of Christ himself and his Disciples, for John 3:22 we read,

that *Jesus and his Disciples came into the Land of Judea, and tarried there, and Baptized*. And who they were that they there *Baptized*, we may see in the very next Ch. 4. 2. ver. where it is said, *that Jesus made and Baptized more Disciples then John, though Jesus himself Baptized them not*, but his Disciples Baptized them, (to wit) the Disciples or they whom they had by teaching made Disciples, and what it is to be a Disciple may be plainly seen in John 8:31; Luke 14:16, 27, 33.

And this truth is further evidenced from many other Texts, as Mark 16:15, 16 where Christ saith to his Disciples, *Go into all the world, preach the Gospel to every creature; he that believeth and is Baptized, shall be saved*: and accordingly, in Act. 2:38. Peter saith, (even to the Jews and children of Abraham, *Repent and be Baptized every one of you*: (that is) Repent every one of you: *and then be Baptized every one of you*. And afterwards verse 41. it is said, *that as many of them as gladly received the word*, (that is) believed, *were Baptized*, and the same day there were added of them to the Church, about 3000 souls, And in ver. 44 it is said, *that all that believed were together*: And in Act. 8:37 The Eunuch coming to a certain water, and demanding of *Philip, what did hinder him that he might not be Baptized?* was answered, *if thou believest with all thy heart thou mayst*: which implies, that unless he believed, he might not be Baptized.

And with all this agrees that in the Service-book, before recited, *That Faith and repentance is required of all persons to be Baptized*.

Now then forasmuch as Infants cannot have either Faith or Repentance, which is required by the Lord, of all persons to be Baptized, as is manifestly proved by the Scriptures, and also granted by the pleaders for the *Baptism* of Infants, in the Catechism before recited: It must needs be concluded that Infants are no meet Subjects of *Baptism*, and so by consequence it must needs follow, that the *Baptism* of Infants is none of the Lord's *Baptism*.

Object. *But yet after all this, if any shall be so ignorant as to object, that the Profession of Faith and Repentance made by the Sureties, may give the Infants right to Baptism.*

Answ. I shall answer them, That if the profession of Faith and Repentance of the Sureties, can give them a right admission unto *Baptism*, then also may it give them admission to eternal life, as they ignorantly in the Catechism pretend it doth; for to the question, *Who gave you this name?* The Children

are taught to say, *My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven*, but Scripture cited in the former point declares the contrary.

Object. *But they will say, That the Sureties promise, that the Infants shall believe and repent, and forsake the Devil and all his works, so soon as they come to years of discretion, Ergo, &c.*

Answer. To this I answer, that this is monstrous and to be abhorred, for it is no less then to cause men to assume and arrogate to themselves, the Prerogative of the most high, who is the author and finisher of Faith, the giver of every spiritual gift and ability, by whom we overcome Satan and all his power, and this he gives to whom he listeth, John 3:8. Seeing then that Faith and Repentance is only from him, and given to, or wrought in whom he listeth, how dare any to be so presumptuous, as to cause any to promise that another shall believe or repent or forsake the Devil and all his works, dare they presume to cause any to undertake that which appertains only to the Lord? this argues therefore great impiousness, for they by this, either would bear the world in hand, that men can work Faith and Repentance when and in whom they please; or else that they have the Lord at their beck to perform their wills, or last of all, which I rather think, that they cause that to be promised which they regard not, whether ever it be performed or not, for this cause let them read Eccles. 5:4, 5.

Thus having brought the point to this issue, I shall now proceed no further therein, having said sufficient to discover the grossness of this their only and last shift: and if any shall yet affirm, that the Faith and Repentance of others, may give Infants, (which have none of their own) right to Baptism, they must be such, who by their arts and sophistries, can elude any truth, and colorably justify any Error, though never so gross and absurd, such as this of regenerating Infants by *Baptism*, grounded upon the Faith and Repentance of Sureties, is, which though they teach others thus to believe, I cannot judge them to be so ignorant as to believe it themselves, for if they did, then must I needs admire their great uncharitableness, and the uncharitableness of all Christendom (as they call it) this 1600 years in that they have not in all this time sent two believing men and two believing women with a Minister or Priest into all the Heathen and Pagan Countries in the world, to Baptize and

Regenerate their Children.

Object. If it be objected, *That the Parents being Pagans will not suffer them to Baptize their children?*

Answ. I answer, though some would not, yet in all likelihood many would.

Secondly, By their converse there, in a small time they (no doubt) might have opportunity to Baptize their Children without the privity of the Parents.

Object. *Although this might be done, yet afterwards, if Christians have not the bringing up of such Children, this labor would be lost.*

Answ. Not so, seeing they are thereby Regenerate, made the members of *Christ*, the children of God, and the Inheritors of the Kingdom of Heaven: And shall any be so wicked as to think, that Christ would want means to save his own members, or that God would not find out means to save his own Children, God forbid!

Now then to conclude all, seeing the Baptism whereof we treat, is administered to a false end, in a false manner, by a false power, from a false ground, and upon a false subject, as hath been proved; then the Baptism it self must likewise be false and unlawful.

Again, for the lawful administered of every Ordinance of God, there must be some institution of God to warrant the same, but there is no institution of God to warrant the administration of Baptism upon Infants, therefore the administration of Baptism upon Infants is unlawful.

And again, that administration of Baptism, which hath no express command in Scripture and which overthrows or prevents that administration of Baptism which is expressly commanded in Scripture, is a mere devise of man's brain, and no *Baptism* of Christ's: but the administration of *Baptism* upon infants hath no express command in Scripture, and yet it overthrows or prevents the administration of *Baptism* upon Disciples (or believers) which is expressly commanded in Scripture, Matt. 28:19; Mar. 16:16; John 4:1, 2; Act. 2:38. & 8:37. Therefore the Administration of *Baptism* upon Infants, is a mere devise of man's brain, and no baptism of Christ.

Object. If they here object, *that, they hold and maintain both the Baptism of Believers and the Baptism of infants also, as in the 27 Article of the Doctrine of the Church of England is expressed, and therefore deny that their Baptizing of Infants doth prevent the Baptism of believers, for if any Pagan*

Turk or Heathen be converted to the faith, they allow them Baptism.

Answer. I answer, first that it is affirmed by the Spirit of God, that there is but one Lord, one faith, one baptism, Eph. 4:5. Now if there be but one *Baptism*, then either the baptism, of believers, or the baptism of Infants, destitute of faith, must needs be that one true baptism, and not both: for to affirm, that both is that one true baptism, is a flat contradiction.

Secondly, the baptism of Infants, as it is by authority ordained in this Kingdom, doth thus far prevent the baptizing of believers, that hereby no native can be baptized upon faith, seeing all are to be baptized in their Infancy, when they are destitute of faith: wherefore if all other Kingdoms and Nations did the same, then the commandment of Christ, for the baptism of Disciples (or believers) would be quite prevented and destroyed out of the whole world, as well as it is out of this Kingdom.

And therefore notwithstanding this objection, it is apparent, that herein they have (at least so far as in them lies) like the Scribes and Pharisees, Matt. 15:6 made the commandment of Christ of none effect by their own tradition.

And if any shall here object and say, the discovering of the evil of this form of baptizing is needless, seeing divers persons see it already to be so frivolous and naught, that they much dislike it, and will not have their children baptized with Godfathers, but upon other grounds, namely, from the Covenant made with believers and their children, upon which ground also, they of the Separation use to baptize their children, wherefore their arguments should have been likewise answered.

To which I answer:

1. Although some few see this form of baptism to be sinful and naught, yet what is this to the rest of the whole Nation, who yet make conscience of that Idol to this day?

2. Although they of the Separation and some others, do mend the matter (as they think) in the baptizing of their Children otherwise, and upon other grounds, yet what is all this to their own baptism, being naught by their own confession; and anullitie also, even from their own grounds: for they grant, that no children save only believers Children, are in the Covenant, or have right to baptism; then most of themselves had no right to baptism, their Parents (by their own acknowledgment) being ungodly: whence it will

follow, that they themselves being baptized in their Infancy, had not the baptism of Christ, and so by consequence are yet unbaptized persons: thus is their own baptism clearly made void, even from their own grounds, and how then can their children be now baptized in the right of such Parents, who are yet unbaptized themselves?

But the grounds which SEPARATISTS and others do urge for the baptizing of INFANTS, shall be further examined and answered (if God will) in another Treatise.

And if any shall think it strange and unlikely, that all the godliest Divines and best Churches, should be thus deceived in this point of baptism, for so many years together:

Let them consider that all Christendom (except here and there one, or some few, or no considerable number) was swallowed up in gross Popery for many hundred years before *Luther's* time, which was not until about 100 years ago.

Let them also consider how long the whole nations of *England* and *Scotland* have been deceived in the point of the Hierarchy until of late, and yet they now for the most part do see it to be Anti-christian and abominable, and why may they not like wise be deceived in this point of the *Baptism* of Infants, especially seeing that the Hierarchy hath as much warrant from Scripture as this, and the *Baptism* of Infants as little as that?

Yea and much less in the judgment of *Bishop Hall*, who in this point expresses himself in these words,^[29] (viz.)

“I am for my part so confident of the Divine Institution of the Majority of Bishops above Presbyters, that I dare boldly say, that there are weighty points of faith which have not so strong evidence in holy Scripture, (and then he instances in two particulars) The power by sacred orders given to the Ministers alone for the Consecration and distribution of the holy Eucharist, and the receiving of Infants to holy Baptism, which (saith he) is a matter of so high consequence, that we justly brand the Catabaptists with Heresy for denying it, yet let me with good assurance say, that the evidences of this truth come far short of that which the Scriptures have afforded us for the superiority of some Church Governors over those who otherwise indeed, in a sole respect of their Ministerial Function, are equal; and then he shuts up the point in these very

words, (viz.) *He therefore that would upon pretense of want of Scriptures quarrel at the Divine institution of Bishops, might with much better color cavil at these blessed Ordinances of God.*”

And after in an other book he challenges his opposites to try their skill by entering into a serious contestation with him,^[30] to see if they could produce more clearer evidence from Scripture for the *Baptizing* of Infants, then he could for the Hierarchy; which challenge of his may easily be maintained, for indeed and in truth the Scripture owns neither of them.

And as one of note not long since in defense of the Hierarchy, &c. alleging altogether human authority, and being urged by me either to make good his position by Scripture or else to say nothing, he replied to me thus, If you will believe nothing in Religion but what may be proved by Scripture, then must you renounce your Christendom, and turn Turk, for you cannot prove your own Baptism, not the baptism of Infants by Scripture, wherein the man spake nothing but reason, for if I will believe one point in Divinity upon the authority of man, or tradition of the Church, why not another, and another, and so to multiply them beyond number upon one and the same reason and authority.

3. And let them likewise consider, that there is no marvel at all in this, seeing there is nothing, nor more herein then was foretold by the Spirit of God, should come to pass in the world (viz.) That men should depart from the Faith, and give heed to the Spirit of error 2 Thessa. 2:3; 1 Tim. 4:1. That all the world should wonder, follow after, and worship the Beast, Rev. 13:3, 4, 15, 16. And that the Inhabitants of the earth should be made drunk with the wine of the fornication of the whore, Rev. 17:2. And in no place it is told us of any one Nation that should cleave to the truth, before the calling of the *Jews*, but that until then, this only was, and is to be looked for, that all that will live Godly in Jesus Christ, must suffer persecution, 2 Tim. 3:12 be brought before Kings and Rulers, yea to the loss of their liberties and lives for his cause and truth, Matt. 10:17, 18 & 24:9. And that all the rise of all our glory and happiness in the world to come, is from our being made conformable to him in his death and sufferings in this world, Matt. 5:11, 12; Luke 6:22, 23; Phil. 3:10; 2 Tim. 2:12.

And if any shall think, that any of the Expressions concerning the Ministry in this Treatise, be too harsh, seeing many in that Office are Godly and worthy

men:

1. Let them know, that I esteem not less of divers of them, their worth and honesty, being well known to me; yet never the less, the Office and ministry which these men have, is no whit the truer for their worth or honesty, for the honesty of a man in a false Office cannot make the Office any truer or lawful then it is in it self.

2. Let them also consider, that I speak not against any goodness in any man, but against the evil, and against the unlawfulness of the Office wherein he is; for this being derived from one and the same power, in one and the same manner, to one and the same end unto them all, must needs be one and the same Office, and no better or lawful then the power from whence it is derived, for no man can convey unto another, any better or truer right or power then he hath in himself: besides, if I should speak evil of the virtues of any man in that Office, for that Office sake, I should then be as foolishly ignorant, and as liable to the curse of God, as he is that speaks good of that Office being evil, for the goodness or sake of the man in that office, for both these are abominable and alike accursed in the sight of God, Isa. 5:12.

3. Let them likewise consider, that if the Godliest and best Minister upon Earth were made Arch-Bishop of Canterbury or York, yet that Office would still be the same, and as bad as before, and in some respects far worse, then if a worse man had it, for an evil Office gets credit by the goodness of the man in it, and thereby deceives and keeps the people in blindness and error the more, and puts them the further off from seeing their sinfulness in submitting to it. And hence is the proverb verified, (viz.) The better the man, the worse the Bishop: the very same is the case of the Ministry and Priesthood here treated of.

Jer. 23:11 Both Prophet and Priest do wickedly: yea, in my House have I found their wickedness, saith the Lord.

Jer. 5:31 The Prophets prophecy lies, and the Priests bear rule by their means, and my people love to have it so.

2 Thess 2:11, 12 Wherefore God shall send them strong delusions that they should believe lies, that they all might be damned who believe not the truth.

FINIS

ERRATA.

Page 12. line 14, for apecteathesan read apectanthesan, and for romiraja, read romphaja. and line 23. for ebaaptisthe, read ebaptisthe.

FOOTNOTES:

[1] Ritor used the word "unwarrantableness".

[2] Ritor used the word "introating".

[3] Luk. 21:27; Isa. 40:5, 10 and 24:23 and 25:8 & 28:5 & 30:26 & 31:4 & 66:15; 16:18.

[4] 1 Cor. 4:5; Psal. 72:67; Isa. 2:20, 21; 2 Tim. 4:8; Col. 3:4.

[5] Adver. Lucifer.

[6] Ep. 57. ad Dardanum.

[7] De Trib. Eloh. Lib. 7. c. 1.

[8] Loc. com. clas. 4 Cap. 8. Sect. 2.

[9] Treatise of the Sacraments.

[10] Ritor used the word "consequents".

[11] *ex opere operato* (Lat. "from the work done") In Roman Catholic tradition, the view that the efficacy of a sacrament depends on its being a valid sacrament and not on the spiritual goodness of the one who administers it. It seeks to emphasize a sacrament as an objective pledge of God's grace. — The Westminster Dictionary of Theological Terms, Second Edition, Donald K. McKim, Published by Westminster John Knox Press, Louisville, Ky, 2014.

[12] Ritor used the word "warrantable".

[13] ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι.

[14] ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι.

[15] καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ.

[16] καὶ ἐβάπτισθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

[17] in non-Latin alphabet.

[18] Here Ritor references Luke 1:9, but clearly it should have been Mark 1:9.

[19] in non-Latin alphabet.

[20] ῥαντίζω.

[21] Ritor used the word "warrantable".

[22] Ritor used the word "accompt".

[23] Ritor used the word "terrene", which means "1. earthly; worldly. 2. earthy. 3. the earth. 4. a land or region. — The American College Dictionary, Published in New York by Random House, Inc., 1955.

[24] *Behold here a true Son of a Butcher, a Bonner, a Bishop* John 8:40, 44.

[25] Ritor used the word "conratriwise".

[26] Ritor used the word "appeates".

[27] πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς, &c.

[28] αὐτούς not αὐτα.

[29] Episc. Jure divino. par. 2. p. 127.

[30] Answ. to Smectymnuus, pa. 98.