

mandment from God to circumcise them. Had he done it before, or without a Command from God, it would have been Will-Worship in him so to have done. Moreover, this farther appears to be so, because no godly Man's Children, nor others in *Abraham's* days, nor since, had any Right thereto, but only his Children, (or such who were bought with his Money, or were profelyted to the Jewish Religion) because they had no Command from God so to do, as *Abraham* had. This being true, it follows, that if we should grant Infants of believing Gentiles, as such, were the Seed of *Abraham* (which we deny) yet unless God had commanded them to baptize their Children, they ought not to do it; and if they do it without a Command or Authority from Christ, it will be found an Act of Will-Worship in them.

*Arg. 19.* All that were baptized in the Apostolical Primitive Times, were baptized upon the Profession of Faith, were baptized into Christ, and thereby put on Christ, and were all one in Christ Jesus, and were *Abraham's* Seed and Heirs, according to Promise. But Infants, as such, who are baptized, were not baptized upon the Profession of their Faith, nor did they put on Christ thereby, nor are they all one in Christ Jesus, also are not *Abraham's* Seed, and Heirs according to Promise; *Ergo*, Infants ought not to be baptized.

*Mr. Baxter* confirms the Substance of the Major. These are his very words, *i. e.* As many as have been baptized have put on Christ, and are all one in Christ Jesus; and are *Abraham's* Seed, and Heirs, according to the Promise, Gal. 3. 27, 28, 29. 'This speaks the Apostle, saith he, of the Probability grounded on a credible Profession, &c. *Baxter's Confirm. Reconcil. pag. 32.*

The Minor will stand firm till any can prove Infants by a visible Profession have put on Christ, are all one in Christ Jesus, are *Abraham's* Seed, and Heirs according to Promise. Evident it is, none are the Spiritual Seed of *Abraham*, but such who have the Faith of *Abraham*, and are truly grafted into Christ, by a Saving Faith. If any object, We read of some who were baptized who had no Saving Faith, but were Hypocrites. I answer; Had they appeared to be such, they had not been baptized, nor had they a true Right thereto.

*Arg. 20.* Baptism is the solemnizing of the Souls Marriage-Union with Christ, which Marriage-Contract absolutely requires an actual profession of consent. Infants are not capable to enter into a Marriage-Union with Christ, nor to make a Profession or Consent; *Ergo*, Infants ought not to be baptized.

The Major our Opposites generally grant; particularly see what *Mr. Baxter* saith, 'Our Baptism is the solemnizing of our Marriage with Christ. These are his words, p. 32.

The Minor none can deny: No Man sure in his right Mind, will assert that little Babes are capable to enter into a Marriage-Relation with Christ, and to make a Profession of a Consent: And the Truth is, he in the next words gives away his Cause; viz. 'And 'tis, saith he, a new and strange kind of Marriage, where there is no Profession of Consent; p. 32. How unhappy was this Man to plead for such a new and strange kind of Marriage? Did he find any little Babe he ever baptized (or rather rantized) to make a Profession of Consent to be married to Jesus Christ? If any should object, he speaks of the Baptism of the Adult. I answer, his words are these, 'Our Baptism is, &c. Besides, will any Pede-Baptist say, that the Baptism of the Adult is the solemnizing of the Souls Marriage with Christ, and not the Baptism of Infants? Reader, observe how our Opposites are forced sometimes to speak the Truth, though it overthrows their own Practice of Pede-Baptism.

*Arg. 21.* If the sins of no Persons are forgiven them till they are converted, then they must not be baptized for the Forgiveness of them, till they profess themselves

*Answ. 19.* Who told you that all that were baptized in the Apostles times, &c. were, &c. Have ye kept any correspondence with *Erra-Pater*? Or where had you your intelligence? Nothing will convince you but to find some place in Scripture where Children made Confession of their Faith before they would speak; would ye have any thing spoken of Children, but what is proper to their Nature? Do but suppose with your self, that a Believers Child was baptized, what use could the Apostles make of any of its looks, smiles, tears or actions, that could help on with the great work of Christianity? Certainly it would be below their gravity to mention such things in their Writings: All that your Argument proves is this; All such as profess their Faith were baptized and put on Christ, did profess their Faith, were baptized and put on Christ, which is a leaving the Argument where you found it.

*Baxter's Confirm. Reconcil. pag. 32.*

*Answ. 20.* We grant that Baptism is a Marrying us with Christ, but how comes it to be absolutely necessary that there be a Mutual Consent: We grant it necessary in Adult persons, but not in Children, and must Children be damned therefore, for not doing what they are not able? then no Children could be saved; then our Saviour has in vain assured us, That of such is the Kingdom of Heaven, which cannot be without being one with Christ, or married to him. Whatever sense the Author makes *Mr. Baxter's* words to speak, they cannot be Truth if they contradict our Saviours. Reader, observe what poor Observations our Antagonist has made in the latter end of his Paragraph.

*Answ. 21.* How! the sins of no persons forgiven till they are converted? Are Infants persons or not? if they are persons, according to this Argument they are all damned; for they



to be converted; but the sins of no persons are forgiven them till they are converted; *Ergo*, No person ought to be baptized for the Forgiveness of them, till they profess they are converted.

Mr. Baxter in the said Treatise lays down the Substance of this Argument also; take his own words, *i. e.* 'As their sins are not forgiven them till they are converted, *Mark* 4. 12. so they must not be baptized for the Forgiveness of them, till they profess themselves converted, seeing to the Church, *non esse*, and *non apparere* is all one. Repentance towards God, and Faith towards our Lord Jesus, is the Sum of that Preaching that makes Disciples, *Acts* 20. 21. Therefore, saith he, both these must by a Profession seem to be received, before any at Age are baptized; *p.* 30, 31. And evident it is, say I, from hence, none but such at Age ought to be baptized. 'Philip caused the Eunuch to profess before he would baptize him, that he believed that Jesus Christ is the Son of God. Saul had also, saith he, more than a bare Profession before Baptism, *Acts* 9. 5, 15, 17. *p.* 28. 'The Promise it self, saith he, doth expressly require a Faith of our own, of all the Adult that will have part in the Priviledges: Therefore there is a Faith of our own, that is the Condition of our Title; *Mark* 16. 16. *p.* 16.

He might have added by the Force of his Argument; therefore Infants should not have the Priviledges: I argue thus, *viz.*

*Arg. 22.* If there is but one Baptism of Water left by Jesus Christ in the New Testament, and but one Condition or Manner of Right thereto; and that one Baptism is that of the Adult; then Infant-Baptism is no Baptism of Christ. But there is but one Baptism in Water left by Christ in the New Testament, and but one Condition and Manner of Right thereto, and that one Baptism is that of the Adult; *Ergo*, Infant-Baptism is no Baptism of Christ.

Mr. Baxter saith, Faith and Repentance is the Condition of the Adult, and as to any other Condition, I am sure the Scripture is silent; the Way of the Lord is one, one Lord, one Faith, one Baptism, *Eph.* 4. 5.

'If Profession of Faith were not necessary, saith Mr. Baxter, *coram Ecclesia*, to Church-Membership and Priviledges, then Infidels and Heathens would have Right; also, saith he, the Church and the World would be confounded. He might have added, but Infidels and Heathens have no Right to Church-Membership, &c. *Ergo*. 'Tis a granted Case among all Christians, saith he, that Profession is thus necessary, the Apostles and Antient Church admitted none without it; *p.* 21. And if so, why dare any now adays admit of Infants, who are capable to make no Profession. He adds, 'Yea Christ in his Commission directeth his Apostles to make Disciples, and then baptize them, promising, *He that believeth, and is baptized, shall be saved*, *Mark* 16. 16. *pag.* 27. Furthermore he saith, 'If as many as are baptized into Christ, are baptized into his Death, and are buried with him by Baptism into Death; that like as Christ was raised from the Dead, so we also should walk in Newness of Life, &c. Then no doubt, saith he, but such as were to be baptized, did first profess this Mortification, and a Consent to be buried, &c. In our Baptism we put off the Body of the Sins of the Flesh, by the Circumcision of Christ, being buried with him, and raised with him through Faith, quickened with him, and having all our Trespasses forgiven, *Col.* 2. 11, 12, 13. And will any Man (says he) yea, will Paul ascribe all this to those that did not so much as profess the things signified? Will Baptism, in the Judgment of a wise Man, do all this for an Infidel, (or, say I, for an Infant) that cannot make a Profession that he is a Christian? *pag.* 31, 32. He proceeds.

*Arg. 23.* The Baptized are in Scripture called Men washed, sanctified, justified; they are called Saints, and Churches of Saints, *1 Cor.* 1. 2. all Christians are sanctified ones: *pag.* 33. Now let me add the Minor.

But Infants baptized are not in Scripture called Men washed, sanctified, justified, they are not called Saints, Churches of Saints, Christians nor sanctified ones. *Ergo*, Infants ought not to be baptized. If any should say why did you not cite these Assertions of Mr. Baxter's whilst he was living? I answer, More than twelve Years ago I did recite and print these Assertions, and many other Arguments of his to the same purpose, to which he gave no Answer.

Credit for you to have troubled himself with in exposing your Partiality and Ignorance.

cannot be converted; if they are not persons, to what end was this Argument brought, since we always granted that it concludes for Adult persons? Mr. Baxter's words which you have so strangely perverted (for he speaks of the Adult) cannot help you out in this case.

*Answ. 22.* You run a little too fast, and take it for granted, that Baptism is only of the Adult, and bring a Conclusion from your own Principles, without ever proving the Principles themselves; for we cannot grant the Major, but shall immediately shew the Errours of it, and of the preceding ones which we have already promised.

Baptism is that of the Adult; *Ergo*, Infant-

*Answ. 23.* 'Tis no wonder that a person out of prejudice, passion, or some other sinister end should wrest other persons Writings, and abuse 'em into the bargain; but thus to treat the Word of God, and out of a heedless giddy Zeal to father a Lie upon the Holy Ghost, plainly shews what side ye are on. The Apostle, *1 Cor.* 1. 2. writes to the Church of Corinth, to them that are sanctified, &c. not to Men distinct and separate from Women and Children, as is falsely suggested; which we shall soon shew were included in this and all other True Churches of Christ. As for your citing Mr. Baxter, and he not taking notice of it to vindicate himself, it was because there was no need of it; for he was sensible it would have been too much in exposing your Partiality and Ignorance.

*Arg. 24.*