

Baptiz'd: See *Acts* 2. 38, 39. and *Acts* 3. 25. which confirms the premises.

*Reflections upon H. C. Rejoin'd, &c.*

Lo, mark, behold, here's nothing but *Humane Authority, &c.* Answer, You grant, yield, confess that *Humane Authority* is enough to confirm civil things, we mention'd the Jewish Baptism only as a Custom amongst the Jews, and bring the Rabbi's themselves speaking of matter of Fact, and not of Opinion: Ergo, you grant what we ask for — *Women shall never want Authority for Communicating so long as these Texts have a Being, 1 Cor. II. 28. 1 Tim. 2.5. Gal. 3. 28.* Answer. The two last have no relation to *Communicating*, and the first is not expressive if you deny consequences. — Sure John Baptist repeal'd Infants in *Covenanting* sufficiently, when he told the Pharisees *Abraham was their Father*, and so to claim Baptism, &c. Answer, Here's not one word of Children mention'd or understood; according to the Best (and perhaps all) Expositors. — What Children are as to the *Eternal Decree of God* is not within our Sphere, but what they are actually and by appearance. Answer, We say the same, and since, as we have before prov'd, Children of Believers are in *Covenant* as soon as Born; who are we that we shou'd examine what they will be, and deny 'em their Rights and Priviledges for fear they shou'd be wicked afterwards. — Your calling Baptism a *Circumstantial* will not prove it so. Answer, 'Tis false, our words are these, *The Church has power to dispense with Circumstantials, and the manner of Acting, though not the Act itself, meaning the Act of Baptism, and the Modus of it.* — What you say about the *Condescension of the Council of Elders at Jerusalem*, and *St. Pauls*, proves nothing of *John and the Apostles Baptism* to be the *Continuation of an old Custom.* Answer, Nor of a vacancy in *Bedlam.* Pray look again what it was brought to prove — You seem to be troubled about our Answer to yours upon the *Commission, &c.* I shall leave the two Papers to be consider'd by the Impartial. Answer, No we are extreamly pleas'd, and accept of the offer. — You subtilly joyn *Idolaters* next, which comes not in till the next Verse. Suppose the Bible had not

been divided into Verses as formerly there needs no great subtilty to determine how far the period goes, and where the sense ends. — Is this a good Argument for *Infant Baptism*; by Faith and Prayer my Child is recover'd of a Fever at eight days old, Ergo, my Child is a fit Subject for the *Lords Table* and *Communion of Saints.* Answer, No, but this is a good Argument, Through Ignorance or Prejudice, I abuse the sense of my Antagonist, Ergo, I shou'd grub my Pen. — There's another such an Argument soon after, but 'tis not worth notice. — Only the Adult that came over from the Heathen were Baptiz'd; have you forgot the three thousand Jews which believed were Baptiz'd? Answer, The Crucifiers of Christ, and Despisers of his Doctrines were as far off the Christian Religion as the Heathens. — We continue our thanks for granting no *Infant Baptism* until three hundred years after Christ, &c. *Infant Baptism* was about three hundred or three hundred and eighty years after Christ. — Courteous Reader, consider this well. Answer, Perhaps there never was an Author so ridiculously Civil, or so willing that the Courteous Reader shou'd see his Error — Where did we grant that there was no *Infant Baptism* till three hundred or three hundred and eighty years after Christ. We said that none withstood *Infant Baptism* till that time, as *Auscentius* the Arrian; indeed *Tertullian* makes mention how ill he resented some Formalities in *Infant Baptism* about two hundred years after Christ as to Godfathers, but we have given you Instances of *Infant Baptism* in *Ireneus* his time, who conversed with the Antient Presbyters that convers'd with the Apostles; see our second Paper, which was writ before this Rejoinder of our Antagonist. Courteous Reader, consider this well. You tell us, Column the third, that Christ was not Baptized in Infancy, because he was a Jew; profelyted Heathens were only Baptiz'd when young, what, and yet all Nations to be Baptized! Here is a contradiction with a witness. Answer, 'Tis inadvertence with a witness, or you might see, that 'tis spoken of the Jewish Baptism, into which whole Families of the profelyting Heathens were Baptized. Your Syllogistical Arguments are all the same with Mr. K — s, only the last, in answer to which we have prov'd the Primitive Church did Baptize both Adult Persons and Infants.



An Answer to Three and Twenty Unanswerable Questions propos'd by the *Anabaptists* to the *Athenian Mercury*.

Qu. 1. *Whether there was not a two-fold Covenant made with Abraham, one with his Fleshly Seed, and the other with his Spiritual Seed, signified by the Bond-woman and the Free woman, and their Sons Ishmael and Isaac?*

If so, I query, *Whether Circumcision was an Ordinance that appertained to the Covenant of Grace, and was the Seal of it?* 1. Because 'tis contradiſtinguiſhed from the Covenant of Grace, or free Promise of God, Rom. 4. 2. And 'tis also called a Yoke of Bondage. And, 3. 'Tis ſaid alſo, that he that was circumciſed, was a Debter to keep the whole Law. And, 4. Because Ishmael, who was not a Child of the Covenant of Grace with Eſau, and many others, yet were required to be circumciſed as well as Isaac. And, 5. Since 'tis poſitively ſaid, Faith was imputed to Abraham for Righteouſneſs, not in Circumciſion, How was it imputed then? when he was circumciſed, or uncircumciſed? not when he was circumciſed, but when he was uncircumciſed. Rom. 4. 10.

Covenant of Works is diſtinguiſhed from the Covenant of Grace; and as all *Iſrael* had the Seal of the firſt, tho' many were wicked, and thereby fruſtrated themſelves of the Priviledges, ſo the caſe is the ſame amongſt Chriſtians as to the Seal of the latter Covenant. 'Tis too long for one Paper to ſhew how *Iſhmael* Heatheniz'd with his Poſterity when *Iſaac* worſhip't the God of his Fathers.

Qu. 2. *Whether the being the Male-Children of Believers, as ſuch, gave them right to Circumciſion, or not rather the meer poſitive Command of God to Abraham; ſince we do not read of any other Godly Man's Seed in Abraham's days, or ſince, had any right thereto, but only ſuch who were born in his Houſe, or bought with his Money?*

Qu. 3. *Whether Circumciſion could be ſaid to be the Seal of any Man's Faith ſave Abraham's only, ſeeing 'tis ſaid, He received the Sign of Circumciſion, a Seal of the Righteouſneſs of the Faith he had [mark] yet being uncircumciſed, that he might be the Father of all that believe; which was the Priviledge of Abraham only: For how could Circumciſion be a Seal to Children of that Faith they had before circumciſed, ſeeing they had no Faith at all, as had Abraham their Father, they being obliged by the Law of God to be circumciſed at eight days old?*

Qu. 4. *What is it which you conceive Circumciſion did, or Baptiſm doth ſeal to Children, or make ſure; ſince a Seal uſually makes firm all the Bleſſings or Priviledges contained in that Covenant 'tis prefixed to? Doubtleſs if the Fleſhly Seed of Believers, as ſuch, are in the Covenant of Grace, and have the Seal of it, they ſhall be ſaved; becauſe we are agreed, that the Covenant of Grace is well ordered in all things, and ſure, there is no final falling, therefore how ſhould any of them miſs of Eternal Life? And yet we ſee many of them prove wicked and ungodly, and ſo live and die. If you ſay it ſeals only the external Part and Priviledges of the Covenant of Grace;*

Qu. 5. *I demand to know what thoſe External Priviledges are, ſeeing they are denied the Sacrament of the Lord's Supper, and all other External Rites whatſoever? If you ſay, when they believe they ſhall partake of thoſe Bleſſings; ſo, ſay I, ſhall the Children of Unbelievers as well as they.*

Anſ. 1. We can find but one Covenant made with *Abraham*, and 'twas that of Circumciſion. You run into a ſtrange Errour when you ſay, *Iſaac* was the Spiritual Seed, and *Iſhmael* the Fleiſhly; they were both *Abraham's* Fleſhly Seed: The words are, *In Iſaac ſhall thy Seed be called*, and not *Iſaac* himſelf; 'tis true, *Iſaac* was a Child of the Promise, but he was as it were a Channel, a Line from whence the promis'd Seed was to come, viz. *Chriſt*; he only is the Spiritual Seed. See *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, and to thy Seed, which is *Chriſt*, which agrees with, *In thy Seed ſhall all the Nations of the Earth be bleſſed*. The Priviledges that *Iſaac* had before his Brother, was that Off-ſpring that ſhou'd come from him, as God's Select People the Jews, and amongſt them our Saviour the Promiſed Seed: From whence 'tis plain, that all the Subdiviſions of your firſt Query, are upon wrong ſuppoſitions, and may receive this Answer, That the

Anſ. 2. The firſt, and the Argument you uſe your ſelf is concluſive.

*we do not read of any other Godly Man's Seed in Abraham's days, or ſince, had any right thereto, but only ſuch who were born in his Houſe, or bought with his Money?*

Anſ. 3. Amongſt the Antient Hereticks, we never met with ſuch a ſtrange Poſition as this, That the Seal of the Righteouſneſs of Faith was the Priviledge of Abraham only. Pray what is your Baptiſm, or all the reſt of the Jews Circumciſion? 'Twas ſignificant of ſomething; trace it to the Original, and you'll find *Chriſt* at the Head, and without Faith *Chriſt* is of no effect, neither to us who believe on *Chriſt* come, nor to the Jews who believ'd in him to come.

Anſ. 4. It ſeals, and did ſeal to all that belong to *Chriſt* Life and Salvation; but to ſuch as do not, it ſeals nothing at all; we are to take our meaſures from viſibility, the reſt belongs to God. All *Iſrael* had the firſt Seal as the viſible Seed of *Abraham*, and conſequently of the Jewish Church, but ſome were Apoſtates, and ſo it is amongſt Chriſtians, as we ſaid before.

Anſ. 5. We inſiſt not upon External Priviledges; 'tis foreign to the matter in hand. *Iſhmael* was ſo ſealed, yet he was never circumciſed, and ſo ſealed, yet he was never baptized, and ſo ſealed, yet he was never ſaved. If you ſay, when they believe they ſhall partake of thoſe Bleſſings; ſo, ſay I, ſhall the Children of Unbelievers as well as they.

Qu. 6.