

Qu. 6. If the *Fleſhly Seed*, or *Children of believing Gentiles*, as ſuch, are to be accounted the *Seed of Abraham*; I query, Whether they are his *Natural Seed*, or his *Spiritual Seed*? if not his *Natural Seed*, nor his *Spiritual Seed*, what *Right can they have to Baptiſm, or Church-Membership*, from any *Covenant-Transactions God made with Abraham*?—

Ans. 6. They are his *Spiritual Seed* (*viſibly*) ſer ſo far only belongs to us to judge, and therefore they have a *Right to the Seal of the Covenant*.

Qu. 7. Whether thoſe different grounds upon which the *Right of Infant-Baptiſm* is pretended by the *Fathers of Old*, and the *Modern Divines*, doth well agree with an *Inſtitution that is a meer poſitive Right*, depending wholly on the *Will of the Legiſlator*, doth not give juſt cauſe to all to *queſtion its Authority*?

Ans. 7. This is already answered.

Q. 8. Is it not an evil thing, and very abſurd for any to ſay, *Baptiſm is a Symbol of preſent Regeneration*, and yet apply it to *Babes in whom nothing of the things ſignified thereby doth or can appear*? And alſo to ſay, I baptize thee in the *Name, &c.* when indeed he doth not baptize, but only *Rantize the Child*? and to ſay, *Baptiſm is a lively Figure of Chriſt's Death, Burial and Reſurrection*, and yet only *ſprinkle or pour a little Water on the Face of the Child*?

Ans. 8. This is added, but 'tis your common treatment, the word *preſent Regeneration, &c.* is no where expreſt—The term *Viſible* ſolves all theſe Quibbles, and brings us into our own ſphere: How do you know *Hypocrites hearts*? if they profeſs *Faith, &c.* you baptize 'em. So we baptize *Children as the Seed of Believers*, and as ſuch, they are *Viſible Members of the True Church* till they apoſtatize, if ever.

Qu. 9. Whether that can be an *Ordinance of Chriſt*, for which there is neither *Command nor Example in all the Word of God*, nor no *Promise made to ſuch who do it*, nor *Threats denounced on ſuch who neglect it*, or do it not? For though there are both *Promiſes made to Believers baptized*, and *Threats denounced on ſuch who neglect it*, yet where are there any ſuch in reſpect of *Infant-Baptiſm*?

Ans. 9. This is answered before in one of your *Syllogiſtical Propoſitions*.

Qu. 10. Whether a *Pagan or Indian*, who ſhould attain to the knowledge of the *Greek Tongue*, or of the *English*, or any other *Tongue into which the Original ſhould be tranſlated*, by reading over the *New Teſtament a thouſand times*, he could ever find *Infants ought to be baptized*; if not, how doth it appear the *Faith of People about Pedo-baptiſm ſtands in the Power of God*, and knowledge of his *Word*, and not rather in the *Wiſdom of Men*, who having endeavoured, with all the *Art and Cunning* they can, to draw pretended *Conſequences* for it, tho' after all they do not naturally and genuinely follow from the *Premiſes to which they refer*?

Ans. 10. A good *Scribe well inſtructed in the Kingdom of Heaven*, brings out of his *Treſure things new and old*. This paſſage has been interpreted by all *Divines*, to relate to the *New and Old Teſtament*, whereby it appears we muſt ſearch both; and if ſo, your *Indian well inſtructed*, would find *Infants in the Covenant in the Old, Gen. 17. 12.* and *Children in the Covenant in the New, Acts 2. 29.* But neither he nor you will be ever able to ſhew where they were turn'd out of the *Covenant*; do this only, and we'll for ever yield up the *Cauſe*.

Qu. 11. Whether *Chriſt having expreſly mentioned the Qualiſications of ſuch as are to be baptized, viz. actual Repentance, Faith, and the Anſwer of a good Conſcience, &c.* doth not thereby exclude all thoſe who are not capable of thoſe *Qualiſications*.

Ans. 11. This only belongs to the *Adult*, and you are to prove where *Children* are excluded from the *Rights of Baptiſm*.

Qu. 12. Whether it doth not reflect upon the *Care, Wiſdom and Faithfulneſs of Jeſus Chriſt*, who as a *Son over his own Houſe*, exceeded the *Care and Faithfulneſs of Moſes*, to affirm, *Infants ought to be baptized*, and yet it cannot be found in all the *New Teſtament*? Can it be thought it ſhould be a *Gospel-Precept*, nay, a *Sacrament*, and yet *Chriſt ſpeak nothing of it*? or could it be in the *Commission*, and yet the *Apoſtles never to mention it*, but contrariwiſe, require *Faith of all they admitted to Baptiſm*? *Paul ſays, He declared the whole Couſel of God*, and ſaid nothing of it in any of his *Epistles*, nor any where elſe. How many *thouſands of Children* were born to baptized *Believers*, from the time of *Chriſt's Aſcention*, to the time *John wrote the Revelations* but not one word of any one *Child baptized*?

Ans. 12. This is answered in one of your preceding *Syllogiſtical Poſitions*.

Q. 13. Whether in matter of *poſitive Right*, ſuch as *Baptiſm* is, we ought not to keep expreſly and punctually, to the *Revelation of the Will of the Law-giver*?

Ans. 13. Yes.

Qu. 14. Whether the *Baptiſm of Infants* be not a *dangerous Error*, ſince it tends to deceive and blind the *Eyes of poor ignorant People*, who think they are thereby made *Chriſtians*, and ſo never look after *Regeneration*, nor true *Baptiſm*, which represents or ſignifies that inward work of *Grace upon the Heart*?

Ans. 14. We never tell 'em that they are made *Chriſtians* thereby, but that they have the name of *Chriſtians* from it; but it muſt be their own *Piety and Obedience to the Will of Chriſt* that effects the reſt: We hope you teach the ſame *Doctrine* to your *Adult Proſelytes*, and if ſo, it tends not to blind the *Eyes of poor ignorant People*.

Qu. 15.

Qu. 15. Whether the Antient Church, who gave the Lord's Supper to Infants, as well as Baptism, might not be allowed as well to do the one as the other, since Faith and holy Habits are as much required in those who are to be baptized, as in such who come to the Lord's Table? And all such in the Apostolick Church, who were baptized, were immediately admitted to break Bread, &c. And also the Arguments taken from the Covenant, and because said to be holy, and to belong to the Kingdom of Heaven, are as strong for them to receive the Lord's Supper, there being no Command nor Example for either, and Human Tradition carrying it equally for both for several Centuries.

consider the Case of the Passover amongst the Jews, and draw your own Inferences.

Qu. 16. Whether Nadab, Abihu, and Uzah's Transgressions were not as much circumstantial, and so as small Errours, as to alter Dipping into Sprinkling; and from an understanding Believer to a poor ignorant Babe? And whether to allow the Church a Power to make such Alterations, be not dangerous? See Rev. 22. And doth not this open a Door to other Innovations?

Q. 17. Whether there is any any just cause for men to vilifie and reproach the People called Anabaptists, for their baptizing Believers, and denying Infants to be Subjects thereof, seeing they have the plain and direct Word of God to warrant their practice, i. e. not only the Commission, but also the continual usage of the Apostles and Ministers of the Gospel all along in the New Testament, who baptized none but such who made profession of their Faith? And the Church of England also saith, Faith and Repentance are required of such who are to be baptized. We dare not baptize our Children, because we cannot find it written; 'tis from the holy Fear of God, lest we should offend and sin against him, by adding to his Word.

Q. 18. What should be the reason that our faithful Translators of the Bible should leave the Greek word Baptism, or Baptisma, and not turn it into English, seeing the Dutch have not done so, but contrariwise translate, for John the Baptist, John the Dooper; and for he baptized, he dooped, or dipped them?

Qu. 19. Whether those who translate out of one Language into another, ought not to translate every word into the same Language into which they turn it, and not leave any word in the same Original Tongue, which the People understand not, and for whose sakes they undertook that Work; and not to translate every word, but also to give the right, literal, genuine and proper signification of each word, and not the remote, improper, or collateral signification of it? Which if our Translators of the Bible had so done, I query, whether the Doubt among the Unlearned, concerning what the word Baptisma signifies, had not ceased?

Q. 20. Seeing the Greek Church uses Immersion, and not Asperision, may it not be look'd upon as a great Argument against Sprinkling, especially seeing they disown the Baptism of the Latine Church, because they use Sprinkling; for doubtless the Greeks best knew the genuine and proper signification of the word, that Tongue being their own natural Language in which the New Testament was wrote.

Q. 21. Whether if a Minister should administer the Lord's Supper in one kind only, and so doing, it cannot answer the great Design of Christ the Law-giver, i. e. the breaking of his Body, and shedding of his Blood, would not prophane that holy Institution? If so, whether such, who instead of dipping the whole Body, do but sprinkle or pour a little Water on the Face, do not also prophane the Holy Sacrament of Baptism, since it is not so done to represent in a lively Figure the Death, Burial, and Resurrection of Christ, with our Death unto Sin, and Vivification unto Newness of Life? Rom. 6. Col. 2. 11, 12.

Ans. 15. Infants of Christians have a Right to the Lord's Supper, the substance of both Sacraments being the same; yet the Lord's Supper ought not to be given to Infants, because 'tis an active Institution; whereas Baptism is a passive one, as was Circumcision. Seeing taking and eating are required at the Communion, which Children are incapable of. Baptism is for Incipients, the Lord's Supper is for Proficients; both Exercises in the School of Christ; but because he in the lowest Form is not capable of the like Studies as he in the highest, does it therefore follow that he is no Scholar, and must be excluded the School? Pray

Ans. 16. We have answered this before.

Ans. 17. There is no reason at all to reproach you for your Practice, but rather to pity you. We know Adult Believers, if not baptized before, have a warrant for Baptism, but till then, they implicitly own themselves Heathens: But it follows not if Baptism belongs to the Adult, that it does not belong to Infants; no more than because Abraham, and millions more were Circumcis'd when old, that Infants ought not to be circumcised. If you say, you want not a Command for your Practice, we say, we must see the first Command repeal'd till we give over ours, *Sacramenta sunt mutata, non Fides.* August.

Ans. 18. They are best Judges themselves, if we can but understand 'em, 'tis enough.

Ans. 19. They are the best Judges, as we said before. Your design about the *Modus* is not material; we have comply'd with the Emphasis, and told you our Church denies Dipping to none, but rather enjoyns it. See her words in the Rubrick—Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers—Name this Child—and then naming it after them (if they shall certifie him, that the Child may well endure) he shall dip it in the Water discreetly and warily, saying, &c. But if they certifie that the Child is weak, it shall suffice to pour Water upon it, &c.

Ans. 20. See our last Answer.

Ans. 21. Our Answer is as above.

Qu. 22.