

The truth is, what I have said in these Sermons, may serve to reprove such, who set up a new Wall of Partition, (like that which Christ Abolished by the Blood of his Cross) and so cause Enmity to rise between the Seed of Believing *Gentiles*, and the Seed of unbelieving *Gentiles*; by making the Children of ungodly Ones to say, Our Parents were wicked, and not in Covenant with God; and tho' we were baptized, yet had no Right to it: we cannot but envy your Privilege, you are the Children of believing Parents, and are in Covenant, &c. nay, and it may cause too, to trust to that Birth-Privilege, and so destroy their Souls, by looking out for no other Regeneration, but that which they had in Baptism in their Infancy.

Some Reflections on Mr. *Exell's* new Treatise, Entitled
*A serious Enquiry into, and containing plain and express
 Scripture-Proofs, that John Baptist did as certainly Bap-
 tize Infants, as the Adult.*

R Eader, just as I had closed with all I intended to have added to this short Tract, a Gentleman brought me another Book newly Published; called, *Plain Scripture-Proof, that John Baptist did certainly Baptize Infants, as the Adult*: — This Book is written by one Mr. *Exell*, who calls himself a Minister of the Gospel: but with what good Conscience a Man of his Function can give a Book such a Title, I know not: for if there is such plain Scripture Proofs, that *John the Baptist* did baptize Infants, as he positively asserts; 'tis strange none ever saw, nor found out those Proofs: neither *Pædo-Baptists*, nor *Anti-pædo-Baptists* till now: — but I will appeal to all thinking and impartial Persons, whether or no, this new and bold Attempt of this Man's, does not give cause to all People to doubt of all the former pretended Arguments and Proofs for *Pædo-Baptism*? since new ways are thought necessary to evince it; but such who read over this Man's *plain Scripture Proofs*, &c. will certainly conclude, that his Title contains a grand Untruth; (to speak no worse) it argues these Men are strangely left to themselves, or to Blindness, that shall undertake to affirm for Doctrine, without Scripture Demonstration or solid Reasons, such things, which are nothing but their own Fancies; but those who are willing to be mistaken or deceived, let them be deceived: but to undeceive them, I shall make some short Reflections upon his Proofs, and if any of my Brethren think it worth their while, to answer either of these two new Asserters of *Pædo-Baptism*, let them do it. —

The Texts he builds all his Proofs from, are these, viz. *And there went out unto him, all the Land of Judea, and they of Jerusalem, and were Baptized of him in the River of Jordan, Mark, 1. 5. Then went out to him Jerusalem and Judea, and all the Regions round about Jordan, and were Baptized, confessing their sins, Mat. 3. 5, 6.*

From hence he infers, (if I can gather up his Sense) 1. That by *All*, every individual Person, both Men, Women, and Children in *Jerusalem*, and in the Land of *Judea*, went out to be Baptized of *John*. Or, *Secondly*, Some of all sorts, Sexes and Conditions, and then some Infants, as well as some Adult. p. 9.

2. He labours to prove, That by *Jerusalem* is meant all, both Young and Old.

Ans. But does it follow, because *All* sometimes doth include every one, both young and old; or else some of all sorts, Sexes and Conditions of People, that therefore *All* must be so taken in all places, and consequently so here.

I am sorry he shews no better skill in *Scripture Rhetorick*, where frequently by a *Synecdoche*, a part is put for the whole; and sometimes the far lesser part were in the Field, as Famous *Glassius* and other Tropical Writers note; so *Christ* is said to die for all, yet we know he dyed (in a proper and true spiritual Sense) but for a few, *i. e.* for none but the Elect. *Christ* says, *when he was lifted up, he would draw all men unto him, Joh. 12. 32.* doth that import every Man? or some of all degrees or sorts of Men? see the late *Learned Annotators* on that place: it signifies no more than many or some of all Nations: see these *Scriptures, Exod. 32. 3. 26. Jer. 6. 3. 1 Cor. 10. 7. so Isa. 2. 2, 3. Mark. 9. 23. Job. 10. 8. Act. 2. 5. Phil. 2. 21. for all seeketh their own, &c. Mat. 10. 22. Ye shall be hated of all men for my Sake, Gen. 24. 10. All the Goods of his Master was in his hand:* these and many other *Scriptures* are to be taken *Synecdoccally*, and so is this; see *Glassius Illuvicus: also Philologia Sacra, and our Annotators on Mat. 3. 5.* 'The term *All* (say they) here is twice repeated, is enough to let us know, that it is often in *Scripture* 'significative no further than many: ——— for it cannot be imagined, that every individual person in *Jerusalem*, and the *Regions round about Jordan* went to hear *John the Baptist*, but a great many, *Joh. 3. 26. behold the same Baptist, and all Men came to him, that is, to Jesus Christ.*

If *John* baptized them all, and *Jesus* baptized them all, then they were all re-baptized; all *Judea* and *Jerusalem* come to *John*, and all Men (are here said to) come to *Christ* to be baptized; in both places it is meant but some, or it shews many came to them; nor can it be supposed, any that *John the Baptist* baptized, were re-baptized by *Christ's Disciples*; and yet the *Disciples of Christ* baptized more *Disciples* than *John*, *Joh. 4. 1. 2. when the Lord knew how the Pharisees had heard, that Jesus made and baptized more Disciples than John, tho' Jesus himself baptized not, but his Disciples, &c.* he did it not personally with his own Hands; and this shews he baptized no

Infants, and then not those he laid his Hands upon: for if he baptized none, he did not baptize them; from thence I infer, that there is no ground to conclude from these Scriptures, Mr. *Exell* has reason to affirm, that by all *Jerusalem* and *Judea*, &c. must be intended either every individual Person, both Men, Women and Children; or some of all Sorts, Degrees, Sexes and Conditions: but only it shews that multitudes came to hear *John Baptist*, and many of them were baptized by him.

2. I would have him consider, tho' all *Jerusalem* may sometimes intend every individual, yet 'tis when the matter spoken of does equally refer to, and concern all; as when the Famine was in that City, no doubt the Children were as much concerned in that matter, as the Adult; (of which passage he would fain make great Improvement) but when the Holy Ghost gives an Account of a great Prophet Preaching God's Word in the Wilderness of *Judea*, and of Multitudes going forth to hear him, it is ridiculous to imagine, there went, or were carried little Children to hear him, or to be baptized by him; unless, either directly or indirectly the Scripture gave us any ground to believe the latter; (I am perswaded, this Man from his Arguments will not make any *Proselytes*) or confirm People in the Practice of Infant-Baptism. 'Tis said, *Paul Preached Christ to the Jew*, Act. 16. and to all that were in his house; can any suppose that he preached Christ to his Infants? (if he had any) do People carry their Infants to hear God's Word? (if some poor Women do bring such with them, 'tis because of necessity, *i. e.* they can't leave them at home:) therefore, there seemeth not the least shadow of Reason, as far as I can see, to believe that Children went, or were carried to hear *John Baptist*, tho' it's said all *Jerusalem* and *Judea* went out to hear him, and were many of them baptized of him in the River *Jordan*: the Ministration of the Word belong not to Infants, ——— when God spoke to all *Israel*, Deut. 10. 1. by *Moses*, That they should love and keep his Judgments and Commandments always, he adds vers 2. And know you this day, for I speak not with your Children, which have not known, and which have not seen the Chastisements of the Lord your God. ——— What tho' Circumcision belonged to Infants, under the Legal Church of *Israel*, so did the Passover, &c. and if Infants have from thence a Right to Baptism, they have also as much Right to the Lord's Supper: great part of your Book is answered in these preceding Sermons. But to proceed.

2. Is it not said he Preached the Baptism of Repentance for the Remission of Sins, *Mark* 1. 4.

Do you suppose he did not require of such that came to his Baptism, first to repent, or that he would Baptize them, for Remission of Sins, without manifesting their Repentance? nay, and did he not refuse to baptize such he found, who did not bring forth Fruits meet for Repentance, or Works, that were the proper Product of true Repentance, *Mat.* 3. 8. you would (with your Brother *Retbwell*) have Persons be first made: Christians.

Christians by Baptism, and then afterwards bring forth Fruits of Repentance : but this, 'tis evident, was not the Doctrine, nor Practice of *John the Baptist*, nor of Christ, and his Apostles. *If thou believest with all thy heart, thou mayest*, Act. 8. He that truly repented, and did believe might, nay ought to be Baptised, and none else.

Obj. *May be, you will say, that respects the Adult.*

Ans. I Answer, There is no Account given of any Infant that was Baptised, no Precept, no President; and that is forbidden which is not Com-
manded; or, for the Practice of which, there is no Ground, or Rule from God's Word; for all humane Innovations, and Inventions of Men are forbid, and sinful : I doubt not, but if a Man would try his Wit, he might say as much for Infants to receive the Lord's-Supper, as you have said, for the Baptising of them. Pray consider what you your self speak in p. 1.

And if all must be Accepters, or Rejecters, then all, and every individual Person are under, and must have as great Express, particular and authoritative Command, to accept and receive Christ, and every Thing of Christianity, in its Right, Order, and Manner, as another, p. 1.

Tho' you bring this for to prove Infants must be Baptised, and so receive Jesus Christ,— yet, I must tell you, it quite overthrows all you strive to do. — For,

1. Where is there an express, particular, and authoritative Command for them, to receive Christ by Baptism, or any Ordinance, or Principle of Christianity, whilst Infants? And where is there any Rule, or Order in all the New Testament, that the Adult must first Believe, and then be Baptized; but Infants must be first Baptised, and then Believe: Sir, God's Word knows nothing of the last, and the Right of Baptism only depends upon Christ's positive Precept, and Example of the Apostolical Church.

2. I affirm, That Infants cannot be said, as such, to be Receivers of Christ, nor Rejectors of him, because they are capable to do neither; nor is there any other way taught in the Gospel of receiving Christ, but by Faith. He that is Baptised, who hath no Grace, no true Grace, true Faith, is but a Baptised Infidel.

Obj. You Object *Infants have the the Habit of Faith, or the Habit of Grace.*

Ans. We deny it; see how you can prove it, i. e. That Infants as such, have the Habit of Faith. Who is able to know that? What, tho' God may change the Hearts of some dying Infants, or some who did live, were sanctified in the Womb, Doth it from thence follow, all Infants in common, or as such, have their Hearts changed, or are so sanctified?

2. You are to prove, That sacred Habits, infused by the Holy Ghost, may be utterly lost; for, 'tis evident, Infants that live, when grown up, tho'

tho' Baptised, have no other Habits, then such have, who never were Baptised.

How can you prove, There can be the Divine Habits of Grace in Infants, and yet those Habits lie still, as dead in them, for so many Years, as 'tis from the time they are Baptised, to their Conversion? A sacred Habit, is a Principle of divine Life; yea, a most active, and lively Principle. Can the weakness of Nature hinder the Operations of the Holy Ghost, in Infants, when the Power of the Devil can't, in the Adult? When *God works, who can let?* Can there be fire, and no heat? Sure, such a mighty Cause would have like weighty Effect on the Souls of Children, were it as you suppose.

Obj. *You say p. 10. we must prove no Infant is Converted or else grant some Infants to be there; that is, John did Baptise Infants.*

Ans. You mistake, your Work it is to prove what you affirm: We are not to prove a Negative; yet I shall now, prove that *John the Baptist did Baptise no Infants, but only the Adult.*

Arg. 1. If *John Baptist* required Repentance of all those that came to be Baptised by him, and Infants are not capable to Repent, then he did not Baptise any Infants.

But *John Baptist* did require Repentance of all such that came to be Baptized of him. Ergo,

He had them Repent: Repentance was his grand Doctrine; and, he also exhorted them to bring forth Fruits, meet for Repentance, *Mat. 3. 8.*

Arg. 2. If the being the Seed of *Abraham* as such, or the Off-spring of Believers; would not give the Jews a Right to *John's Baptism*, then *John* Baptised no Infants: But the former is true. Ergo,

I have proved largely, in this Treatise, That the Covenant made with *Abraham's* natural Seed as such, would not give any of his Off-spring Right to Gospel Baptism. Think not to say within your selves, ye have *Abraham* to your Father. If you Answer this Argument, you must Answer this small Treatise.

Arg. 3. If the Covenant for the external In-Covenanting of Infants as such is Abrogated, and the Flehly Seed cast out, by the Establishing the Gospel Covenant, then *John Baptist* Baptised no Infants: But the former is true. Ergo,

This Argument is largely proved in the precedent Discourse.

Arg. 4. If Infant-Baptism does them no good, there being no Promise of Blessing made to them in their Baptism, then *John Baptist* Baptised no Infants: But Infants Baptism does them no good, there being no Promise of Blessing made to them in their Baptism. Ergo,

If it does them good, or there is a Promise of Blessing made to them, in their Baptism, prove it; since 'tis deny'd: But to proceed.

Arg. 5. If the Baptism of the Adult, who have no Faith, no Grace, doth them no good, nor can convey Grace to them, then it cannot do Infants as such, any good: But the former is true. *Ergo*, What good did *Simon Magus* his Baptism do him, or *Judas's*, who, no doubt, was Baptised? If you can prove Baptism conveys Grace to Infants, or makes them Christians do it; for I utterly deny it, and have a cloud of Witnesses on my side, among sound Protestant Writers. Consult with *Mr. Rothwell*, on this Point.

Arg. 6. If all those *John Baptist* Baptised, confessed their Sins; and Infants can't confess their Sins, then *John Baptist*, Baptised no Infants: But the former is true. *Ergo*,

This Argument you endeavour to Answer, p. 36. 37. You would know what Confession it was, which they made of their Sins, whether Verbal, or Moral. 'Tis said, *With the Heart Man believeth, and with the Mouth, Confession is made to Salvation.* Therefore, say I, it was Verbal.

Obj. You intimate, that some may want Speech, or Weakness, which may be an Impediment to them, &c.

Ans. If they can any ways signifie, or make it known to the understanding of the Administrator, they are True Penitents: 'tis, no doubt, sufficient, if it be by Writing, 'twill do; but Man knows not the Heart. What appears not, is not.

Your Arguments, in p. 37. about their being in *Abraham's Covenant*, I have fully Answered already: That will do you no good. *John Baptist* denies that Plea, when he said, *Think not to say within your selves, we have Abraham to our Father.*

Do you think Baptism turns People to the Lord? for so you intimate at the close of your 37. Pag. Prove it, 'tis denied.

Obj. 4. You say, such a Confession would overturn the Constitution, or Institution of God by Moses. and casting Infants out of that Floor.

Ans. I have shewed you, That the Gospel Dispensation has overthrowed the Mosaical Constitution, or Legal Church of the Jews; and that Christ has thrown out the Fleishly Seed, as such *i. e.* No Infant is to be a Member of the Gospel Church; and I have given my Reasons why I have so said, which you may Answer if you please.

7thly, Because it was Repugnant to the End, and grand Design of *John's* Ministry, to receive and Baptise every body, even Men Women, and Children, without distinction; his Ministry being most strict, and severe, (as 'tis acknowledged by all Men.) His Ministry of Preaching, and Baptising was held forth by the Prophet, in these Words, *Mal. 4. 1. The Day shall come, which shall burn as an Oven.* He lays the Ax at the Root; he Preached no such easie way of making Men Christians, nor Church Members, as these *Pædo-Baptists* speak of; his Ministry seemed like to Fire; in him was the Spirit of Burning kindled, as *Mr. Cotton*, *On the Covenant*, observes; p. 21. 'The Lord also prepared his People by a Spirit of Burning, which,

'as

as a Spirit of Bondage, he doth shed abroad into the Hearts of Men : This we read of *Mal. 4. 1.* It is spoken of *John the Baptist*; which did burn as an Oven against the *Scribes*, and *Pharisees*, and left them neither the Root of *Abraham's Covenant*, nor the Branch of *Abraham*, *Mat. 3. 9.* Works: He cutteth them off from the Covenant of *Abraham*, *Mat. 3. 9.* Think not to say within your selves, we have *Abraham to our father*; and so, by cutting them off from the Root, he leaveth them no Ground to trust to.

But this Man renders *John's Ministry*, to be of a quite contrary Nature, even the most easiest, and flesh-pleasing Doctrine that ever was Preached. If he received all to his Baptism: certainly he has made sad Work for Repentance, for abusing the Ministry of this Great and Holy Prophet.

Arg. 7. If *John the Baptist* was to prepare Christ's Way, *i. e.* fit Persons, as proper Materials, for Christ's New, and Spiritual Temple, which consisteth only of living Stones, *viz.* Believing Men, and Women, then *John* did not Baptise Carnal Persons, nor Ignorant Infants: But the former is true. *Ergo,*

Arg. 8. *John*, upon their unfeigned Repentance, Baptised all that he did Baptise, for the remission of Sins; and no Persons have remission of Sins, without such Repentance. *Ergo,* Can Baptism it self give remission of Sins? or, Is there any promise of Pardon, without unfeigned Repentance?

By this Man's Reasoning, all the Carnal People of the Jews, that were willing to be Baptised, *John* was to Baptise; and he did Baptise them, as well Unbelievers, as Ignorant Babes; for all his Arguments are as strong to prove that, as for *John's* Baptising of Infants: Which, if so, all Pagans and Infidels in the World, are to be baptised, and by Baptism, he made Christians, and Members of the Gospel Church. O, What a Doctrine does this Man Preach! Do but see what Work he would fain make of that Confession of Sins, which was required of all those that came to *John's* Baptism, in *pag. 37, 38. to p. 50. i. e.* It was such a Confession that excludes no ungodly, or unbelieving Person, that was willing to be baptised, so far as I can see. All that were of the Church of *Israel*, or in the Legal Covenant God made with *Abraham*, he intimates, might be baptised; nay, he tells us, in *pag. 44.* A Confession made when *John* Baptised, was not a Commanded Duty. Men, after this rate, may even say what they please.

Arg. 9. If *John the Baptist* baptised all the People of *Jerusalem*, and *Judea*, and all those of the Regions round about, then he baptised Unbelievers, Prophaned and Impenitent Persons, as well as Penitent Persons; but he did not Baptise Unbelievers, Prophaned and Impenitent Persons: Therefore, he did not Baptise all the People of *Jerusalem*, and *Judea*, and all those of the Regions round about.

Arg. 10. If *John the Baptist* Baptised all the People of *Israel*, (as before mentioned) then he left none for Christ, nor his Disciples to baptise; but

John did leave some; nay, more People for Christ or his Disciples to baptize, than he baptized: *Ergo*, he did not baptize all the People of *Israel*, or all of *Jerusalem* and *Judea*?

That *John* left some; nay, more People to Christ and his Disciples to be baptized, than he baptized; is expressly asserted by the Holy Ghost, *John* 4. 1. *When Jesus knew how the Pharisees heard that Jesus made and baptized more Disciples than John, &c.* see *John* 2. 26. *And they came unto John, and said unto him, Rabbi, be that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him: How! did John baptize all, and yet all come to Christ to be baptized? This is strange, what People were these, and where dwelt they? if John baptized all the People of Jerusalem and Judea, &c.*

Arg. 11. If *John's* Baptism, and the Baptism of Christ, was but one and the same Baptism, as to the Nature, Quality, and Subjects thereof; then he baptized none but such who were first made Disciples, or who were first taught to believe and repent: but the Baptism of *John*, and the Baptism of Christ was but one and the same Baptism, as to the Nature, Quality, and Subjects thereof: *Ergo*, he baptized none but such who were first made Disciples, &c.

That the Nature, Quality, and Subjects thereof, were one and the same, all generally affirm: I know no difference, but that after Christ was dead and risen, they that were then baptized, were baptized into him that was come: dead, buried, and raised again; but *John* baptized them, as such that believed in him, that was to die, &c. Christ having then not actually suffered. 'Tis evident, that Christ's Commission Impowers his Disciples to baptize only such who were discipled, or such who did believe, is plain, *Mat.* 28. 19, 20. *Mark* 16. 16. and this was his Practice, *John* 4. 1.

Arg. 12. If *John* baptized all the People of *Jerusalem*, &c. then how was the *Ax* laid to the Root of the Tree? and how was the Chaff fanned away out of the Floor? 'Tis evident, his Ministry was to separate or sever the Wheat from the Chaff, the good from the bad, the carnal Seed from the spiritual, and not to continue them together: for his Ministry, and the Ministry of Christ was the same, tho' Christ had the Precedency, or the far greater Glory: yet the design of *John's* Ministry was the same with the Ministry of Jesus Christ.

Obj. But, saith Mr. *Excell*, it can be intended of no other Confessors, than what would consist with *John's* excluding or casting of none out, or purging of none out of the Floor, or cutting of no Tree down; for that he did not that, but threatened them with Christ's doing of it, *Mat.* 3. 9, 10, 12. speaking of that Confession the People made to *John*.

Ans. This Man would have us believe, that the Doctrine and Work of Christ, and that of *John's*, were not consistent, or of one and the same Nature; but directly repugnant or contrary one to the other, viz. *John* receives all, baptized all, both good and bad; and lets every Tree

stand and grow as it will, on its own natural and evil Root; he gathered all into the Garner, even both the Wheat and the Chaff too: but Christ quite overthrew and destroyed when he came, all this that *John* did, *i. e.* Christ lays the *Ax* at the Root, and cuts Sinners down; all must be true Penitent, all must believe, or Christ will receive them not, baptize them not: and he so purges his Floor, that no Chaff must be received into his Garner, *i. e.* into his Gospel Church, for this the Man's Words implies: Let the *Pædo-Baptists* view the Strength of this Champion. Doth not *John* tell the People when they came to his Baptism, *now the Ax is laid to the Root of Trees?* his Doctrine is laid to the Root, and tended to purge out the Chaff, as palpably as did the Ministry and Doctrine of Christ; tho' 'tis true, 'tis Christ's Work to make all *John* Preached, or any other Minister, effectual: *John* Preached, saying, *repent, &c.* Christ Preached the same Doctrine, saying, *repent, for the Kingdom of Heaven is at hand: John is the voice of one crying in the Wilderness, prepare ye the way of the Lord, make his paths straight, Mark 1. 3.* The Jews had made the way to Heaven broad and easie; but *John* strives to undeceive them, and to shew the Way was narrow, and the Gate straight, like as Christ himself speaks, *because straight is the Gate, and narrow is the way that leadeth unto Life, and few there be that find it, Mat. 7. 14.* but this Man intimates that *John* Preached not this Doctrine, but one quite different; he makes the way so broad, that all *Jerusalem, Judea,* and all the Multitudes round about, might come and walk in it; which if so, instead of preparing of Christ's Way, he obstructed and hindered Christ in his way, and made him more work to do, even to undoe all that *John* had been a doing.

But pray be pleased to take his Answer to one of our Arguments brought against what he affirms, that *John* baptized Infants, *viz.*

All those that *John* baptized, confessed their Sins, but Infants could not confess their Sins; Ergo, *John* did not baptise Infants.

Obj. Says he, *We are not to believe any other Confession here intended, than what was consistent with the Promise and Covenant made with Abraham, &c. so that if it must give no Right to the participation of the Ordinance, [that is, a Confession must give no Right,] for then (saith he) the Promise and Covenant must be put an end to, and they must have no Right by them, p. 37.*

Ans. 1. Doth not *John* positively deny, that the Covenant made with *Abraham's* natural Seed as such, did give them a Right to his Baptism? for this we have proved to be the proper Purport of that Expression of his: *Think not to say within your selves; we have Abraham to our Father: and Mr. Cotton* asserts the same as I have shewed.

2. We have also proved, that the Legal Covenant, made with *Abraham's* Natural Seed as such, is put an end to, by the Establishment of the Gospel Dispensation.

Obj. 2. *It is not to be taken as intended of any other Confession, than what would consist with the Capacity of them that were represented to John to be the Objects of his Ministry, which were Parents and Children, Mat. 4. 6. Luk. 1. 17. If there should have been any other Confession than what would consist with these; how should John turn them to the Lord, unless they might be as well turned without a Confession, and without baptism, as with it, p. 37.*

Ans. 1. If the Confession consisted with the Capacity of those that heard his Ministry, then Infants, were excluded, because they, were not capable to make any Confession at all, but 'twas so; Ergo,

2. What tho' 'tis said *John* was to turn the People to the Lord; and the Hearts of Children to the Fathers: was he able to change the Hearts of Infants? or were Infants Hearts turned from their Fathers, that they need, whilst Infants to have their Hearts turned to them? Are not my Sons and Daughters my Children, when they are 20, 30, or 40, Years Old, as well as they were my Children when but Two days Old?

Obj. 3. *It cannot be taken to be any other Confession, than what would consist with all the People, being then the visible Church of God, &c. p. 38.*

Ans. Then it appears by this Man, all the whole Church of the Jews, both Parents and Children, were by *John Baptist* to be taken into the Gospel Church by Baptism; For else, saith he, all the whole Church must be overturned.

And so I have proved it is; even the whole Jewish Church, and Church-Membership.

Obj. 4. *No such Confession can be intended as would exalt natural Strength or number of Years, or acquired Abilities, as Necessary, Qualifications; for this is contrary to Scripture, I Cor. 1. 27. p. 41.*

Ans. If it be a Confession of Sin, it must be made by such, who are at such an Age, as are able to confess Sin, and without natural Abilities: what Person is able to make such a Confession? can an Infant confess Sin?

2. Tho' all boasting is excluded by the Gospel, *i. e.* of our own natural or acquir'd Parts and Abilities; yet we may glory in the Lord, and in his rich Grace bestowed upon us: will this Man say gracious Abilities to confess Sin, are excluded? then all Confession of Sin is excluded.

Obj. 5. *No other Confession can be intended, than what would consist with all the Regions, Jerusalem, all Judea, all the People, and all the Multitudes.*

Ans. That is, I suppose, all the People, one or another; who could speak or say they were Sinners, might be baptized, and upon that Confession, their Children also; who could make no Confession at all: If

So, all the World by this Argument may be baptized, for no doubt, there were many Thousand Families that lived either in *Ferusalem, Judea*, or in the Regions round about that were not Jews; *broad is the Way to Heaven*, if this Man's Doctrine be true, or into the Church at least. The Man's mistake lies here, *i. e.* because great Multitudes went out either to see, or hear *John Baptist*; he therefore concludes *John* baptized them all, because 'tis said *he baptized them*, not observing the severe Doctrine he Preached, and what a holy Sight and Sence of Sin and godly Repentance he enjoyed on all those he admitted to Baptism: for they he baptized, confessed their Sins, *i. e.* their hearty Sorrow for Sin, and were turned to the Lord; for that was his Work, and the grand Purport of his Ministry, — and evident it is, that there were but a few comparatively baptized by *John*, because Christ by the hands of his Disciples baptized more Disciples than he, *Job. 4. 1.* and 'tis said, Christ's Flock was but a little Flock; and after Christ's Resurrection, the whole Number of his Disciples, were about One hundred and Twenty, *Act. 1. 15.* tho' may be some few more there might be in some other places.

Mr. *Baxter*, tho' a great Asserter of *Pædo-Baptism*, contradicts this Man, *John Baptist*, saith he, *received and judged of the Profession of his Penitents before he did baptize them.* *Baxt. Confirmat. Restor. p. 68.*

It was such a Confession that *John* required of those that he baptized, that gave him Ground to believe they had Right to Remission of Sin, for he baptized with the Baptism of Repentance, for the remission of Sin; Read the late Annotators on *Luk. 3. 3.* 'The Summ of *John's* Doctrine, (say they) was the necessity of Repentance and Faith in Christ, in order to the Remission of Sin: his pressing Faith in Christ, is most clearly declared by the *Evangelist John: Matthew, Mark, and Luke* insist more upon his Preaching the Doctrine of Repentance for the Remission of Sins; Baptism was an Evidence of it: — *John* did not Preach that Baptism was Repentance, or that Remission of Sin was infallibly annexed to it; but that the way to obtain the Remission of Sins, was by Repentance; and Baptism was an External Sign and Symbol of it.

It was, no doubt, such a Confession that *Philip* required of the *Eunuch*, *Act. 8. 37.* See here *is Water, what doth hinder me to be baptized? Philip answered, If thou believest withal thine Heart, thou mayest.*

This Man would render *John Baptist* less Faithful than any ordinary pious Minister; I believe saith *Gullespy*, *No conscientious Minister would adventure to baptize any who hath manifested infallible Signs of unregenerations,* *Gil's. Aaron's Rod. blossom.*

Obj. *Bat*, saith Mr. *Exell*, to conclude that this Confession mentioned, *Mat. 3. 5.* was a Confession with the Mouth or Tongue, without considering any thing of the words? when there is no such discovery in the Text, is somewhat too quick and too bold; for what is expressed, is expressly asserted of all the Regions, and all *Judæa*

Judea and Jerusalem, and those called Multitudes ——— and these general Expressions contain and comprehend, Men, Women, and Children, &c.

Ans. I must needs say, 'tis a hard case you dare so boldly affirm all, both Men, Women, and Children, were baptized by *John*; whereas, 'tis positively express Words of the Text, and assert plain Scripture proof, that *John* Baptist did certainly baptize Infants, and yet give neither Scripture, nor Reason, to demonstrate what you say is true: you can draw Consequences to build an Ordinance upon that which naturally rises, not from the Texts you refer to; nay, which is more, when the Text is expressly against such a Conclusion: 'tis said, *They that gladly receive the Word were baptized*: You may say, that some of them were Infants, as well as to affirm some of these *John* baptized were such; for Infants are as capable to receive the Word, as to confess their Sins: nay, when 'tis said, *Acts 20. The Disciples came together to break Bread*; you may affirm, that Infants came then, with others together, to break Bread, or to eat the Lord's Supper, for you know how to prove them to be Disciples, no doubt on't; if you have not been too quick in asserting what you with boldness have asserted, I am greatly mistaken.

You make Baptism a very insignificant Sign, what good can Baptism do that Parson that has no Grace? If you can prove what your Brother *Rothwell* affirms do; *viz.* That Baptism does regenerate *Infants*, or is a Converting Ordinance: Certainly, but very few of that great Multitude, you suppose *John* baptized, received any Spiritual benefit by their Baptism; and I challenge all the World to prove if they can, that ever one Infant received any kind of Internals, Spiritual or Eternal Advantage, by being baptized as you call it; or External, either; by the Word of God.

He adds an Induction of Twenty particulars, to shew what a Confession it was not, that those *John* Baptist, baptized, made; but they need no further Reply being all remote to the Purpose brought for: Then he proceeds into ten more, to shew it could not be a verbal Confession of Actual Faith and Repentance; the most of them follow here.

Obj. There is nothing of a Command requiring such a Confession, neither declared by *John*, nor revealed by any other Messenger of God: This contains his two First.

Ans. Did not *John* require it when he said, *bring forth Fruits meet for Repentance, &c.* A Confession is a Fruit of Repentance? And did not *Philip* require it of the *Eunuch*? Is not Faith required? and as a Man believes with his Heart, so a Confession is required with the Mouth, to make known that Faith, unto Salvation.

Obj. If such a Confession was commanded, it must be gained by their own personal Obedience, and so the Gospel is a Covenant of Works: 2. If commanded, then it was not voluntary; 3. If commanded, then it must not be to shew the Grace they had, but their Obedience; these are three more of them,

1. *Answ.* I answer, if, what God commands us to do; those Vertues so commanded, are gained or merited by our own personal Obedience; then all our Evangelical Duties must be meritorious, and the Gospel is a Covenant of Works indeed: For that the Gospel doth command many Duties is evident. Can't God give Grace, and then command us by the Assistance of his Spirit, to cause those Graces to appear in exercise to the Praise of his own Glory?

2. Or cannot that which God commands us to do, be done freely and voluntary by us? Or, doth free Grace destroy the Noble Faculty of the *Will*, because it over-powers its vicious Habits, and strongly inclines it to that which is good? Do not Saints freely and voluntarily by the help of the Spirit and Grace of Christ, *will* that which is good and well-pleasing to him? Or, is a Confession of Sin not good, or an Evangelical Duty?

3. Do we not by our Obedience to God shew forth his Grace in us, as well as our Duty of Obedience to him; what New Divinity is this? *Wonder, O Heavens!*

Obj. If commanded, then the performance of it externally could not make a Change upon their State and Relation towards God, any more than the performance of any other Duty: Much less could it, when not commanded: *Pag. 45.*

1. *Answ.* Because a Confession of Sin can't make a Change upon our State, or Relation to God: Must we not make an External Confession of that which God's Spirit hath wrought Internally upon our Souls? Or, must an External Confession of Sin make a Change, and so all other Duties, or else not be performed by us?

2. It seems to me by your unsound Expressions, as if you conceive, that an External Confession could make a Change upon our State and Relation to God; whereas that makes no Change, but only discovers, or makes known what a blessed Change the Grace of God hath wrought, or made on the Soul: Besides, it is not Universally true, *i. e.* because a thing is commanded it can't make a Change; for sometimes a Command is attended with Power to change the Soul, &c. *John 6. 28.*

Obj. If this, (say you, had been a commanded Duty (viz. a Confession of Sin) to qualifie them for Baptism; then they must not be admitted upon the Account of their being the Children of Abraham, nor as the Children of the Promise, but the Promise ceases, which is notoriously false, *Rom. 15. 8.* *Pag. 45.*

1. *Answ.* We do not say a bare verbal Confession qualifies any Person for Baptism; but inward Grace or Truth, Faith in the Lord Jesus Christ; this is the only Qualification which ought to be in all the Subjects of Baptism; and this Faith must be made manifest by the Confession of the Mouth, and the holy Fruits of the Life: Hence *John* required not only a bare verbal Confession, which might hold-forth or signify their Repentance; but also saith he, *You must bring forth Fruits meet for Repentance:* Don't think to say you have sinned, or barely to acknowledge your Iniquities is all I look for; No, your Lives must make it manifest to me, you are changed, or regenerate.

regenerated ; if you would, as true Subjects, partake of my Baptism : for of such my Master's Kingdom is to consist of, whose way I am come to prepare ; i. e. to make ready such a People for him, to build his Church with.

2. As to your other Reason, viz. if a Confession be necessary, then their being the Children of Abraham, and Children of the Promise was made to cease, &c.

You hit it in that, for their being the Seed of Abraham according to the Flesh, could give them no Right to Gospel Baptism. *John* plainly told them the very same thing ; for the Gospel has put an End to the Jewish Covenant Right of Admission of Church-Members ; the Text you mention, *Rom. 15. 8.* (where 'tis said, *Christ was a Minister of the Circumcision ;*) you strangely mistake the Place, *Christ* did not confirm Circumcision, nor Infants Right to Church Membership ; the Holy Ghost means no more then that *Christ* was a Minister of the Jews, as well as of the Gentiles, or of the Circumcision, as of the Uncircumcision, and so speak our Annotators on the place ; and as to the Promise ceasing, see what *St. Paul* saith, *Rom. 9. 6.* Tho' the carnal Seed of Abraham, as such, are now rejected, yet the Promise of God is not made of none Effect. For (saith he) *They are not all Israel which are of Israel ; Neither, because they are the Seed of Abraham, are they all Children of God ; but the Children of the Promise are counted for the Seed, v. 8.*

Can't you see from hence who are the Seed of the Promise ? Even none else, but such who are begotten and born of the Spirit, or are in *Christ*, *Gal. 3. 29.* So that, what you say is notoriously false.

Your 9th. Reason is the same with the part of your 8th.

Obj. You say in the tenth and last Place then, the Command of *Christ* that Infants must come to him, was and must be null and void, *Mark 10. 13. 14. 15.* Or be a fresh Warrant for their coming to him, if *John* had cast them out *Pag. 45.*

1. *Answ.* We deny there was ever any Command of *Christ* for Infants to be brought, or to come to *Christ* to be baptized.

2. That Text in *Mark 10. 13, 14.* proves no such thing as you conclude it doth, they were brought to *Christ*, 'tis true, that he might put his hands upon them ; which was the way he used when he healed People of their bodily Diseases ; therefore you say right, since *John*, or rather *Jesus Christ*, hath cast out the natural Seed of Abraham, and the old Covenant too, as well as the old Covenant-Seed ; Infant Church-Membership is made null and void, unless there had been a fresh Warrant for their Admission, i. e. they must be brought in and made Members by an Appointment of *Christ*, or by a new Institution, or they must not be admitted at all ; for the old Covenant-right (we have proved) is gone for ever.

As to what you speak in *Pag. 32.* about the Habit of Grace : is nothing to the Purpose, these are your words ; viz.

Obj.

Obj. And if the habit cannot constitute us Members, the Acts or Exercise of it, can never do it.

Ans. You do not attempt to prove Infants as such either before Baptism, or in being baptized, have the Habit of Grace: I have shewed in my Answer, to Mr. Rothwell, that it can't be proved that Infants as such, have the Habit of Faith or of Grace, neither before nor in Baptism; if they had, doubtless those Habits would appear some way or another, but they do not appear; therefore they have no such Habits infused into them; all are born in Sin, and are Children of Wrath by Nature; and Baptism doth not convey Grace, nor infuse any sacred Habits: What tho' God in a miraculous manner, hath sanctified some Infants in the Womb, and may sanctifie such Infants that die, who are in the Election of Grace; do's it from thence follow, that all Infants as such, or all Infant of Believers as such, are so sanctified? — We read of one *Animal* that spoke, must all *Animals* speak therefore?

If you could prove Infants had Grace in the Habit, or that it appears they are regenerated, you had said something to excuse their inability, or disability to make a verbal Confession, tho' not so much as you think; 'tis the Act of Faith that must demonstrate the Habit to us, or the Fruits, or Product of Grace, that those Habits are in those Subjects: Christ commands to be baptized, *non apparentium & non existentium eadem est ratio*; they must act, must believe, must repent, or must be actually discipled, that Baptism doth belong unto; tho' I deny not but that where the Habit of one Grace is, there is the Habit of every Grace, and 'tis as certain those Habits can never be lost, 'tis the *Seed that remains*, of which the Apostle *John* speaks; nor can those pretended Habits lye still, or asleep, in Persons, so long as your Notion clearly doth imply —

1. He goes on to shew what the Greek word ἐξομολογεῖσθε, which the Learned (he says) tells us, signifie to confess and give thanks: What of this; yet 'tis by a verbal Confession of Sin, if that should be signified in it.

2. He says, ὁμοῦ signifies to do it together: that would be Confession. Sir, is not the genuine signification of ὁμοῦ, alike? Similies a-like, do speak a-like, or the same things: see *Schrevelius's* Greek Lexicon, where you will find he so defines the word.

3. No doubt ἐξ signifies to speak out, they made an audible Confession, and not to whisper in *John's* Ear.

4. Again, he says, the word signifies a Confession of known faults, no doubt of it; and therefore such a Confession besure that no Infants are concerned in; Sinners have known faults enough, to confess when God opens their Eyes, or works Grace in their Souls.

5. And that the word comes from ὁμολογεῖν, which signifies to confess, or profess, and is to be so translated, which signifies a Confession by practice and actions.

Answer. This does not help the matter ; for 'tis evident, the Practice and Actions of the Lives of true Penitents, more loudly declares or makes known that blessed Change that is wrought in them, than a verbal Confession can ; but Infants are no more capable to do the one, than the other.

Moreover, he would have it to be such a Confession that Infants must be included, for else, saith he, —

Obj. They are excluded from the Number that John turned to the Lord ; or else it proves, that Baptism was not a means to turn them to the Lord, or bringing them to Christ, p. 49.

1. *Answer.* Did John turn any Children in their Infancy to the Lord ? We read of no Miracles which he did, but sure this would have been no small Miracle, if he had changed the Hearts of Infants.

2. We see you positively conclude, that Baptism is indeed a Converting or Soul-changing Ordinance : you are of *Mr. Rothwells* Judgment it appears, and I suppose a true Son of the Church of *England* ; but when you write again, do but prove this, and you do your Work in a great measure.

3. But 'tis strange, you should attempt to confute all the Learned ; nay, and your own Church too, for she requires a verbal Confession of such that are baptized : and since Infants can't do it, she causes others to do it for them : unless you suppose that *John Baptist* Ordained the Rite of God-Fathers and God-Mothers ; for there is as plain Scripture-Proof for that, as there is that he baptized Infants.

Dr. Du Veil quotes *Grotius*, who says, ' It plainly appears by the Rite of baptizing in the *Popish Church*, that Baptism is to be asked, before the Person is baptized, which the Surety does in the Infant's Name, a clear distinct Confession of Faith is required, — i. e. *Renouncing the World, its Pomps, the Flesh and the Devil* : *Dr. Du Veil* on *Act. 8* p. 282. the same does the Church of *England* require ; yea, such a Confession that attends Regeneration ; for as such, she baptizeth them ; tho' they answer by Proxy, she baptizeth, not Infants as such, but as they are Believers.

Eunomius speaketh thus, *zix.* ' Baptism is the Seal of Faith, Faith is the Confession of the God-head ; 'tis necessary we should first believe, and and then be sealed in Baptism, p. 278. of the same Book.

Hierom saith, The Lord commanded his Apostles first to Instruct and Teach all Nations, and afterward should baptize such who were instructed into those great Mysteries of the Faith : for it cannot be (saith he) that the Body should receive the Sacrament of Baptism, till the Soul hath received the True Faith : see *Rector Rectified*, where there are divers of the Fathers cited, p. 129. to p. 237. t the same purpose.

' Baptism (saith *Mr. Baxter*) is said to save us, and therefore, they that will be baptized, must profess the Qualifications necessary to be saved, —

as many as have been batized into Christ, have put on Christ, and are all one in Christ Jesus, &c. And are Abraham's Seed and Heirs according to the Promise; therefore saith he, it is clear, a Profession was pre-supposed. Our Baptism is the Solemnizing of our Marriage with Christ; and 'tis a new and strange kind of Marriage, where there is no Profession of Consent.

Baxt. on Confirmation, &c. p. 32.

'We find, saith the same *Baxter*, that when *John Baptist* set up his Ministry,

(1.) 'He caused the People to confess their Sins, *Mat. 3. 6.* and if we confess our Sins, God is faithful and just to forgive us our Sins, *1 John 1. 9.* and whereas some say (saith he) that *John* called them a generation of Vipers: I answer, we will believe that, when they prove it.

(2.) 'If he baptised them, it was not till they confessed their Sins; and it seems by his Charge, not till they promised to bring forth Fruits meet for Repentance, *Mat. 3. 8.* *Confirmat.* p. 24. as to those in *Act. 2.*

37. it is plain, they made an open Profession; —

(3.) 'It is said, *They that gladly received the Word, were baptized:* we may not imagine, that *Peter* was God; or knew the Hearts of those Thousands;

and therefore, he must know it by their Profession, p. 25.

'He says in p. 26. The constant Practice of the Universal Church confirms the same, *i.e.* that an Express Profession or Confession of Faith and Repentance is necessary, before Persons are baptized: he adds, The Commission

Christ (saith he) directeth his Apostles to make Disciples, and then Baptise them (and thus say I, excludes all Infants:) how was it known the Samaritans believed *Philip* Preaching the Things concerning the Kingdom

of God, &c. but by, their Profession? *Saul* had more than a bare Profession before baptized, pag. 27, 28. the converted Gentiles, *Act. 13. 28.*

shewed their Belief, and glorified God openly; the same may we say of the *Faylor*, saith he, and *Crispus*, *Act. 18. 8.* p. 29.

'The believing *Ephesians* confessed, and shewed their Deeds, thus far Mr.

Baxter.

Obj. A Confession could not be of such Concernment as to exclude all, from any Right to Baptism; for then the Pharisees and Lawyers could not have been guilty of such Sin, in their being not baptized of *John*, *Luk. 7. 30.* p. 49.

Answ. Such arguing I never met with before; doth it follow; that a Confession of sin was not necessary, because 'tis said, the Pharisees and Lawyers rejected the Counsel of God, in not being baptized of *John*? was that their greatest Evil? or did not their horrid Evil rather lie in their Impenitency and Unbelief, which excluded them from having a Right to Baptism, or in their not receiving *John's* Doctrine of Repentance for the Remission of Sins; and bringing forth Fruits worthy of amendment of Life? see our last

Annotators on the place, 'They tell you in that lay their great Sin, and their not submitting to Baptism, as a Testimony of such a Repentance: for, say they, the Baptism of *John* in Scripture, signifieth his whole Administration, or the Doctrine he Preached, as well as the Ordinance of Baptism

tism by him Administred; and so must be interpreted, where our Saviour ask'd the Pharisees, *whether the Baptism of John was from Heaven or of Men?* and they durst not say from Heaven, lest Christ should have ask'd them, why then do ye believe him not? they were not baptized of him, is the same thing with they would be none of his Disciples; they did then, like as some ungodly Persons do now; reject the Counsel of God against themselves, in not partaking of the Ordinance of the Lord's Supper: yet their bare rejection of that, is not so much their Sin and Guilt, as their not believing, repenting, or embracing of Jesus Christ, or obtaining those previous and antecedent Qualifications required of all such who ought to come to that Sacred Ordinance.

Obj. *It is said, the People ask'd him, What shall we do? and whether were it some, for all? or every individual, who can tell? And if the Adult did speak, and the Children could not, were not the Parents to take care that they might have to take God's Way as well as themselves? as well as themselves? and to be taught any question to be made? but they would take Care about this, if they were truly awakened? And especially when the Children's Names were as expressly in John's Commission as the Parents? And if they did not take Care about them, was it not their Sin? and their grievous Sin too? against the express declared Will of God concerning them, Luke 1. 17. Mal. 4. 6. If he that provideth not for the Bodies of his Children, hath denyed the Faith, and is worse than an Infidel, what Wrath of God in the fire of Hell coming in upon them, should not take Care that it might be prevented from their Children, as well as from themselves,* —
pag. 50.

Ans. Such Blindness is enough to afflict the Soul of any enlightned Person; 'tis evident, this Man concludes the External Rite of Baptism, or a bare Subjection to that Ordinance, was the very means to escape the Wrath of God, and eternal Burning in Hell; and not only for Infants, but the Adult likewise: whereas, I find no sound and understanding Protestant of his Judgment; nor doth he produce either Scripture or solid Reason for what he asserts: could he prove that to baptize Children or the Adult, would save their Souls from God's Wrath, or Hell-fire; certainly, all would be notorious Monsters, that would not endeavour to persuade all *Heathens, Turks, and Pagans* in the World, to be baptized, or not take care to baptize their Infants: but alas! we know that for any Person to be baptized, who is not regenerated, it will avail him nothing, or no more than *Simon Magus* his Baptism did him: 'Tis not *Circumcision* avail'd, nor *Uncircumcision*, but a new Creature.

Ans. 2. But before he had gone so far as to assert the great Profit of Infant-Baptism, and the dreadful Danger and Sin of Parents in not baptizing them; he should have proved, that God doth Enjoin or command this thing of Parents, *viz.* to see their Children baptized: for, *where there is*

no Law, there is no Transgression: Another Man may argue, that the Ordinance of the Sacred Supper of our Lord, is a means or way for our Children to escape the Wrath of God, and so charge Parents to bring them to that Sacrament, as well as to that of Baptism. Sir, The Fault and Sin of Parents lies not where you place it, but in that, when they are grown up, they neglect to teach them their Duty of looking out for a changed Heart, or to get Faith and Repentance, or to obtain an Interest in Jesus Christ, for there is no other way to escape the Wrath of God for our selves, nor for our Children when grown up, but by Christ alone, as he is received through Faith: and whosoever do not so take Care of their Childrens Souls, are greatly guilty before God; but to baptize them, since there is no Warrant for it, no Command from God, no President, or Example in all the Sacred Scripture; that would but bring great Guilt upon their own Heads: *add thou not, to his words, lest he prove thee, and thou art found a Liar.*

Ans. 3. You abuse that Holy Text, *Mal. 4. 6. Luke 1. 17.* John had no Infants in his Commission, tho' he was to turn the Hearts of the Fathers to the Children, and the Hearts of the Children to the Fathers; yet Children there doth not mean Infants, for it must be such Children, whose Hearts were turned from their Parents, and who were capable to hear, and understand *John's* Doctrine; and so to be convinced of their Evil, in having their Hearts set against their Parents: the meaning is, that *John* was to Preach both to Young and Old, who were arrived to Understanding, and to turn them to the Lord, and one to another.

Obj. If their Confession was a Confession of true Penitents, then this Repentance was wrought in them before the Holy Ghost was poured upon them, or before they were baptized with the Holy Ghost by Christ, and how could that be? *pag. 51.*

Ans. 1. Doth this Man think that there was no true Conversion wrought by the Preaching of *John Baptist*, nor by Christ himself, or his Apostles, until the extraordinary Gifts of the Spirit were given, which was not till after the Resurrection and Assension of our Blessed Saviour? he that will heed such a Writer, let him; for by this Argument, the Holy Apostles were not true Penitents, until they were baptised with the Holy Ghost, and yet did not Christ tell them *they were clean?* tho' not all, *Joh. 13. 10.* and that they who then believed in him, had Everlasting Life, *Joh. 5.*

According to this Man's Notion, Christ had no Disciples indeed, or no true Penitent and sincere Disciples, until after his Ascension.

Ans. 2. 'Tis evident, that the Baptism of the Holy Ghost did not refer to the saving Graces of the Spirit, which are in all Believers; but to those visible, miraculous and extraordinary Gifts of the Holy Ghost, which were only given to some Persons in the Primative Time, to confirm the Gospel, and to discover the Glory of Jesus Christ, upon his Ascension into Heaven: The Baptism of the Spirit, signifies that great Effusion of the Holy Ghost, like that at *Pentecost, Act. 21. 2, 3.*

Casaubon speaking of that Text, *Act. 1. 45.* 'Ye shall be baptized with the Holy Spirit, &c. shews that the Greek Word *Banthisco* is to dip or plunge: as it were to die Colours; in which Sence, saith he, the Apostles might be truly said to have been baptized; for the House in which this was done, was filled with the Holy Ghost; so that the Apostles might seem to have been plunged into it, as in a large Fish-Pond; all were not in the Apostles days baptized with the Holy Spirit, let this Author shew if he can, that the Word *Baptizo*, signifies to sprinkle with the Spirit, or prove that the weakest Christian in Grace can be said to be baptized with the Holy Spirit, — *Ye shall be baptized with the Holy Ghost not many days hence, &c.* is not applicable to every particular Believer, but to the Apostles, to whom principally our Saviour spoke those Words, and to some others, to whom those extraordinary Gifts should be given afterward.

Obj. But this would argue, that then those that John baptized, were true Penitents, which is contrary to Christ's own Words, *Mat. 11. 2. 7. 16.* to 25.

Ans. There appears in those Texts he cites no such thing that he affirms, but he takes a Liberty to say any thing so far as I can see: no doubt, but *John* took great Care to baptize only such who were True Penitents; since he required so severely Fruits meet for Repentance, of such that came to his Baptism; tho' no doubt, he might be mistaken in some of them, as *Philip* was in *Simon*, *Act. 8.* tho' he sent some of his Disciples to *Jesus* to be further Confirmed in the certain Belief, that he was the true *Messias* that was to come.

Nor doth Christ's Words imply as this Man signifies in p. 53. that *John's* Disciples had bad ends in going out into the Wilderness to see and hear him: tho' some of the Multitude might probably go out of Curiosity, or for other ends, &c.

How *Mr. Exell*, or any other Man can rationally deny a Confession was necessary? or doubt whether such a Confession was required before Baptism, viz. of that Faith and Repentance they then had, I see not: for he supposeth that *John* baptized them, tho' ungodly, and without Faith, or the Fruits thereof appearing: telling them, they should afterwards believe in him that was to come: whereas 'tis evident, he required Faith and Repentance immediately of them, as antecedent to Baptism, but I shall proceed no further.

O! when shall this Controversie cease? doubtless, none have just Cause to blame us to defend that which we believe to be a precious Truth of Christ: when so many still appear to deny it, and write against it.

The Lord open their Eyes, and send Love and Union amongst all the Lord's People. Amen.

