

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*.

A. R.

Proverbs 4. 25. 26. 27.

*Let thine eyes looke right on, and let thine eye lias 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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A Treatise of the Vanity of Childish-Baptisme
Andrew Ritor, 1642

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THE V
CHILDISH



TO THE
READER.



*Having with most serious thoughts
minded divers texts of Scripture,
which doe evidently set out Bap-
tisme 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 Sinnes, Mar. 1. 4. and 16.
16. Acts 2. 38. and 22. 16. 1 Pet. 3. 21. And
finding also That Baptisme is designed only to
Believers; upon their making Profession of
Faith; and their willing submission therunto,
Mat. 28. 19. Ioh. 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 per-
form therein such duties as are incompatible to
all Infants and persons destitute of understand-
ing, Mat. 23. 6. Mar. 7. 3. Act. 22. 16. Gal. 3. 27.
Col. 2. 12. compared with 3. 1. I could not with-*

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A Treatise of the Vanity of Childish-Baptisme

Andrew Ritor, 1642

To the READER.

out unfaithfullnesse to God and my owne Conscience) but much suspect the truth of the Baptisme which I had in my Infancie, in the Church of England; whereupon I diligently tryed by all good waies and meanes for satisfaction in this point, yet found none: But the more I tryed, the more I still saw the unwarrantablenesse for the Baptizing of Infants, even by the invalidity and insufficiencie of the very strongest Arguments, which are and could be given by the best and ablest mainteyners thereof. In so much, that at last I found it to be but only a mere devise and tradition of men, and brought into the world for politique and by ends, and accordingly get continued, and still defended meereley by the subtilty of humane Arts and acutenesse of mans braine.

Wherefore, in discharge of my duty to Almighty God, and to expresse my unfeined love to my Country men and lovers of Truth (for whose best welfare I count not my life deare) I am now imboldned (courteous Reader) to present these few lines to thy serious view, intreating thee (as thou wilt answer it at the great day) heerein 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

To the READER.

it hath esteeme in the world with variable men, but only as it hath been, is, and ever will be unchangeable in Jesu Christ, who shortly will come and inlighten the Earth with his Glory, to the discovery of things hid in darknesse, to the making manifest the Counsells of mens hearts, and to the praise and glory of all them that love his appearing; to whose Grace and direction I commend thee. Farewell.

Luk. 22. 27
Iſa. 40. 5. 11
and 24. 23
and 25. 8. 4
28. 5. & 30
26. & 31. 1
& 66. 15. 11
18.
1 Cor. 4. 5.
Iſa. 72. 6.
Iſa. 2. 20. 2
2 Thm. 4. 8
Col. 3. 4.

Thine A. R.

March 25.
1642.

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A Treatise of the Vanity of Childish-Baptisme

Andrew Ritor, 1642

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

THAT *Baptisme* 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, *Matth. 28. 19. go and make Disciples 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 concerneth us is this: *Whether that which is administered in the Church of England for Baptisme, be the Baptisme of the New Testament or not?* And herein we will briefly consider these five particulars:

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*
- Baptisme is there Administred.

And

A Treatise of the Vanity of Childish-Baptisme
 Andrew Ritor, 1642

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

1. First, *The End for which Baptisme is there admittid, is to Regenerate the Infants there Baptized; as may appear by the name of Baptisme set forth in their Lytergie, when the Infants are present at the Font.*

The Minister bespeakes the Congregation thus, *Forasmuch as All men be conceived and borne in sinne, and that our Saviour Christ saith, none can enter into the Kingdome of God except he be regenerated and borne a new of water, and the Holy Ghost: I beseech you to call upon God the Father, through our Lord Iesum Christ, that of his beautifull 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 looke upon these Children, sanctifie and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the Arke of Christs Church; and being steadfast in faith; joyfull through hope, and rooted in Charity, &c.*

Againe, they pray thus, *We call upon thee for these Infants, that they coming to thy Holy Baptisme, may receive the remission of their finnes, by Spirituall Regeneration, &c.*

Againe, in the third Prayer thus: *Give thy Holy Spirit to these Infants, that they may be borne againe, and be made Heires of ever lasting salvation.*

After this the Minister having sprinkled or cast a little water on the Childrens faces, he openly forthwith (without blushing) saith, *Now seeing that these Children be regenerate and grafed into the body of Christs 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 Catechisme, wherein the Children are appointed to be instructed, after they are growne to yeares of discretion; for to the Question, *Who gase you this name?* they are to answer, *My Godfathers* and

and Godmother; in my Baptisme wherein I was made a member of Christ, a Child of God; and an inheritor of the Kingdome 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 shew, which serve to justify the same.

HIEROM saith, *The spirit of God moved upon the waters,* *Adver. Lu. 10.* whence it is evident, that Baptisme cannot be without the SPIRIT.

AUGUSTINE saith, *That in Infants Baptized, the Holy Ghost doth dwell, although they be not aware of it.* *Ep. 57. ad Dar adanum.*

ZANCHIUS saith, *not unjustly do the Fathers teach, that essent of the Holy Ghost upon the waters, which Moses delciveth Gen. 1, to be a remembrance of that which the Holy Ghost performeth in the water of Baptisme; for as there he rested upon those waters, that he might cherishe 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 Baptisme, and sits as it were abroad upon them, and blesteth them, and thence doth cherishe, regenerate and animate the Elect, &c.* *De Trib. lib. Lib. 7.*

PETER MARTYR, *In Infants, who by reason of their tender yeares cannot believe, the Holy Ghost supplieth the room of Faith.* *Loc. com. 4 Cap. 8. 2.*

AUGUSTINE cited by Bishop **JUVVELL**, *Dei. c. 11.* saith, *Infants have Faith of their own, because they have Baptisme, the Sacrament of Faith. For (saith he) as the Sacrament of Christs Body, after a certaine manner of Speech, is Christs body, so Baptisme is Faith, because it is the Sacrament of Faith.*

DR. WHITAKER: *Infants are purged by the Spirit, Treatise of seeing they are in the Church, and of the Church, Christ sancti. Sacramentis fieri huius Church.*

The end for which Infants are Baptized in the Church of England, is to regenerate them; and that they may be borne anew, and accordingly it is concluded in the Catechisme, and confirmed by all these Authors, and divers others well

A Treatise of the Vanity of Childish-Baptisme Andrew Ritor, 1642

knowneto our Ministers, the maintainers of this doctrine, That in Baptisme they receive the Holy Spirit, that they are regenerate and borne anew, 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 practices, and thereby I doubt not, but it will appear to all, how unfaithfully they have, and do deceive the Nations in this particular.

They are regenerate and borne againe in Baptisme; 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, nor so, for the Ministers twenty years since, (if the Children live so long) preach Repentance, Repentance, and conversion to them, and tell them, that they must then be regenerate and borne againe, or else they cannot enter into the Kingdom of God, for without holynesse no man can see the Lord. Why, but what needeth it; were they regenerate, and borne againe in their Infancy, when they were Baptized, and must they yet be regenerate and borne againe the second time, or have they lost their first generation? *new births, and of the children of God and members of Christ, become the Sins of Satan, and children of the Devil.* No not to new bee, for the Ministers of the Church of England, both have & will defend, and maintain the Doctrine of perseverance, in the Regeneration, and members of Christ, both against *Pelagians, Arminians, and Papists*, or whosoever else shall oppose or question the same. *What then more they in their Baptisme regenerate and borne againe, 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 borne againe, he cannot see the Kingdom of God, let a man thereby affirm us, that if a man be regenerate and borne againe, he shall enter into the Kingdom of Heaven.*

Here now these learned Divines are, as great a straight

to defend their proposition, and to avoid the Arminians, and others consequents, that will necessarily follow thereupon, as their predecessors, the Priests and Elders, were to justify themselves in their rejecting of the countell of God, Luke 7. 30: When Christ demanded of them, whether the Baptisme of *John* was from Heaven, or of men. *Mat. 21. 23.* And therefore in all likelihood, they thus reason and debate the matter amongst themselves. If we should say, that Infants are not regenerate and borne againe in Baptisme, then our adversaries the *Antibaptists* (as we use to terme them) will say, that then our forme 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 himselfe, or to any of his Apostles) are nothing but mere conceits of mans foolish braine, first invented to make all the world wonder after the Beast, which otherwise never had, nor possibly could have bin 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 raigne over them, even unto this day; that God hath regenerate and begotten againe their Infants in Baptisme, 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 Baptisme, requiring the people also to joyne 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 borne againe therein: Moreover if we should grant, that Infants are not regenerate and born againe in Baptisme, then it will follow, that our Church hath a false constitution, not being constituted of Christians, believers, Disciples, Sonnes and Daughters of God, but contrariwise of persons borne in sinne, dead in trespasses and finnes, the children of wrath, even of such persons, as we declare Infants to be before we Baptize them; and then

A Treatise of the Vanity of Childish-Baptisme
Andrew Ritor, 1642

our own definition of a true visible Church, in the 19 Article, (where it is said, that *every true visible Church, consisting 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 borne againe in *Baptisme*; then first it will follow, that the greatest part of our preaching might very well be spared; for the whole Nation are regenerate and borne againe before we preach at all unto them (namely in their *Baptisme*) And also secondly it will follow, that we convey it none by our Ministry; and then the Seale and marke of our Ministry, whereby we use to prove the same true against the *Brownists*, will utterly faile us. And thirdly, we shall justly be impeached, as abdoctors of that Popish Tenet, that Sacraments convey Grace, *Ex opere operato*, by the worke done. And last of all, it will undeniably follow, as the Arminians use strongly to inferre 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 borne againe, may finally fall away and be damned.* Now Sirs, by this craft yet know we have our wealth, *Mat 19. 25.* We must therefore of necessity here Sophistificate the matter by some distinction, though never so absurd to bleeve the eyes of the Nation, and stop the Clamors of those that thus peruse us, to whom if we say nothing, but let them alone, in short time, as it is said of the *Samaritans* Act. 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 *Baptisme*, 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 judgement of charity, *1 Joh. 4. 19.*

In answer to which, I desire them to informe me in the ground

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 hee will give his Spirit to Infants, to regenerate them in *Baptisme*? 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, madnesse and presumption, for any to believe their Regeneration in *Baptisme*; inasmuch as the Lord hath no where so promised: Therefore for shame leave off this kinde 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 them, but the presumption, you the craft and subtiltie of the Prelates and Priesthood of your Church, for their bellies sake, thus to delude and seduce the people.*

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

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

But they will reply, *That in regard some Infants are elected, Object. and you can say that this or that particular Infant is not elected, therefore Baptisme must be administered to all, because we may not deny the elect their priviledges, for feare of giving to others, that which belongs not to them.*

To this I answer, That if it be a warrantable ground, for us to administer *Baptisme* to all Infants, because that some particular Infants are elected, then by the same reason it will follow, That *Baptisme* may lawfully be administered to every man and woman in the world, because amongst them also we may judge that some are elected: But this contradiceth the order and rule of Christ, laid downe in the commission, *Matth. 28. 19.* where he saith, *Go teach all Nations,*

A Treatise of the Vanity of Childish-Baptisme
Andrew Ritor, 1642

ous, and Baptise them: and Mark 16. 16. *He that beleeveth and is Baptized shall be saved: first teach them, (that is, make them Disciples, or believers,) and then Baptise them, and not before.* Therefore this reason brought for the Baptizing of all Infants, because that some Infants are elected, must be ranked amongst other of their Sophismes, before detected.

3. This being granted (which is not true) that Baptisme 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 commandeth us a duty, or forbiddeth us any evill, he always prescribeth unto us some rule, that in the observation thereof, we may answer him in what he requireth 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 commandeth us, in *Mat. 7. 15. to know and beware of false Prophets*, he presently directeth us how to know them from his true Ministers, whom he requireth us very highly to love and esteeme. *1 Thessa. 5. 12. 13.* And to likewise doth he in point of Baptisme, not only command the duty, but also appoints the persons whom he would have Baptized, *Mat. 28. 19.* else he would come farre short of *Moses*, who was faithfull in all Gods word, *Numb. 12. 7.* but Christ was as faithfull as *Moses*, *Heb. 3. 2.* Therefore this objection which granteth, that the Lord intendeth his Baptisme only for the elect, and yet layeth an absolute necessity to administer it to all others to whom he intendeth it not, is most vaine 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 faine see these profound Clerks make it appear by the authority of the Scripture: that they might lawfully upon that ground only administer Baptisme unto them; I denie it utterly, and as-
firm

sume that its true faith only manifested and made knowne by confession with them: which that gives the elect admission to Baptisme, *Act. 8. 37. Rom. 14. 23.* And thus this objection is vanisht away: and to I shall proceed to the second particular.

The manner in which Baptisme is there administered, which is by sprinkling or casting a little water upon the head or face of the child *Baptista*; wherein they shew themselves as contrary to Christ, as in the former particular, forasmuch as the institution of Christ requireth that the whole man be dipped all over in water.

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

But *Iohn the Baptist* or Dipper, according to the *Dutch* Version, did use the water, by dipping the party in the water, and not by infusing or sprinkling water upon the party, as is proved, *Mat. 3. 11. Ego veni baptizo vobis in hincis, et ego baptizo vobis in hincis et in hincis.* I indeed baptize you in water, *Mark. 1. 8. ego veni in hincis et in hincis.* I indeed have Baptized you in hincis water, also *Iohn. 1. 26. Alti 1. 16.* All these points: oute

Baptisme in water, but not a Layoff with water.

Obj. But the word *(En)* doth sometimes signifie (with) as in *Rev. 19. 21. Kai Hoi Laipoi aporetai ho san enis tomisai.*

N. Nevere that this word *Baptizo* which signifies to dip, if it should, the it would be no sense, for *(ay, dip with water,* Therefore either the word *Baptizo* must signify to sprinkle, or else the word *En* must not signifie (with) but the word *Baptizo* doth signifie to dip. *Ego* the word *En* must signifie (in) and not (with) as is proved very clearly, and denied by none, who are not ignorant of the language; for the Greeke Authors account *bapto* and *baptizo* to signifie that for which the Latines use *immergere*, *cingere*, *immergendo* (that is to say) to plunge, to dunt over head, or under water: As is proved by *Christi ovni baptisique*, *Mar. 1. 9. baptizatus est in Jordanis.* And *Kai iordanis* he was baptized of *Iohannis* in the Jordan: but it is not, the water of Jordan was put upon him, as in sprinkling, the water

A Treatise of the Vanity of Childish-Baptisme Andrew Ritor, 1642

ter is put upon the party. And by *Plur. Lib. de Superf: ver-*
osius an- *Baptism* *fontem* *is* *Tbalafan*, baptise thy selfe
 into the Sea, which if *baptizo* *baptize* signifie to sprinkle, is
 to be Englisht, I sprinkle thy selfe into the Sea, and *Lm. 1.9.*
 he was sprinkled of *John* into the Jordan but that is very
 false and without all sense, and therefore without all dis-
 put: therefore the word *Em* (as used after this word *baptizo*)
 must signifie, in, and not with.

Furthermore your Translators themselves, (as is to be
 seen openly) give it to Dip, *Mat. 26, 25. O embasfas*,
 he that dipbeth, *Mark 14. 20. O embasfas*, that dip-
 beth *Luke 16. 24. himabapsa* that he may dip, *Iob. 13. 26.*
eo ego basfas, to whom when I have dipped, *Rev. 19. 13.*
Himation bebammen, dipt; unless they will make a different
 signification of *baptizo* from *bapto*, which they can never do,
 either out of the Greeke Authors, or the Scriptures written
 by the Apostles in that language, but *Mar. 7. 4. Baptismaus*
Poterion, *lotiones*; *potiorum* *Ben: Ar. Montan*: the strict
 Translator makes *lotiones* *potiorum*, that is, the wash-
 ing of cups not the sprinkling of cups, for the washing of
 cups is a putting of the cups into the water, and not a put-
 ting or infusing water upon the cups: Therefore it is very
 plain, that the use of the water in baptisme, was not sprin-
 kling the Subject with water, or as I may say, an imposing
 of water upon the Subject to be baptized, but a putting or de-
 mersion of the Subject into the water.

The truth of this will further appear from the confide-
 ration of these Scriptures, *Iob. 3. 23.* It is said of *Iohn*, *shas*
 he baptized in *Aenon* beside *Salim*, because there were many
 waters there, that is much deepe or great water, *as Rev. 1.*
15. which reason of the Spirit of God, (because there
 were many waters there) should be rendered in vaine, if a
 little water had bin sufficient for *Iohn* to have baptized the
 people withall; for we know that any little Font as you
 use, would have yeilded him water enough to have taken
 thereof by handfulls to have sprinkled the whole world
 withall, but there were manie waters, not waters only.

Againe,

Againe, *Mat. 8. 38 39.* It is said of *Philip* and the *Eu-*
ench, that they went downe both of them into the water,
 which they would not have done, if washing or sprinkling
 of the face had bin the appointment of the Lord, and would
 have served the turne: 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 bin likewise needlesse, if sprin-
 kling would have served. And in *Colo. 2. 12. buried* with
him in *Baptisme*, wherein you are also risen with him &c.

Againe, *Rom 6. 4. 5.* it is said, we are buried with him by
Baptisme into his death. And if we have bin planted together
 in the likenesse of his death, we shall also in the likenesse
 of his Resurrection. And in *1 Cor. 15. 29.* *Saint Paul* amongst
 other arguments to prove the Resurrection hath these
 words, what shall they doe which are Baptized for 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 rea-
 son, 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, doth answere them all, and sprinkling or washing
 without dipping not at all, for what similitude hath sprin-
 kling with death, burying? rising againe none at all, but dip-
 ping is a full resemblance of all, and holds out unto us our
 profession, selfe-denial, and our forsaking of all for *Christ*
 sake, without which we cannot be his Disciples, *Luk. 14.*
26, 33.

Now then if we well consider these Texts, we shall finde
 that they used the water by putting the party into the wa-
 ter, 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 with-
 out 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

A Treatise of the Vanity of Childish-Baptisme
 Andrew Ritor, 1642

Greeke wants not words to expresse any other act, as well as dipping: If the institution could beare it, *Casaub.* upon *Mat.* 3. 11. for the Greeke to sprinkle, is *ranizo*: much humane authority, both ancient and moderne, might be produced herein, all which would be needlesse, seeing the Scripture in itselfe is so cleere in the point, as is before already declared.

Now can it be proved, That Baptisme was admittred any other way, then by dipping, for at least a thousand yeares 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 clearely refuseth.

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

For rebellion is as the sinne of witch-crafts, and subvernesse against unity and Laelary, 1 Sam. 15. 23.

Thirdly, The power, authority, and office of the ministry, by which it is there admittred, is received from the *Bishops*, who received their power from the Antichristian State of *Rome*; That the *Bishops* received their power from *Rome* is manifestly and also confessed by themselves, in their book of *Ordination*, dedicated to Arch-Bishop *Abbot*, by *Francis Adams*, 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 knowne, whereupon it must needs follow, that seeing the power and authority, whereby *Baptisme* is there admittred, is not from *Christ*, but from an Antichristian

istian Hierarchy; that the *Baptisme* it selfe is not from *Christ* but from Antichrist likewise.

The *Nonconformists* themselves teach us thus to reason, for although they approve the *Baptisme* of Infants, when it is admittred by themselves, or their brethren, yet the *baptisme* admittred by the mid-wife, as it was appointed in the book of Common-prayer, that they repute to be nothing but a meer prophaning 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 at 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 *baptisme* admittred by the mid-wife, be as warrantable and good, as if it were admittred by any of them? Moreover, was not the mid-wife a Disciple and a member of the Church, as well as they? yes, and had the not as lawfull and as true a calling to that Office as any of them? for did not the *Bishop* ordaine her thereunto in one case, as well as authorize them in any other case? yet all this availeth nothing with these men, to prove this to be the *Baptisme* 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 admittred his *Baptisme*; Nor no more hath he any where in his word, authorized any men by any false power, to admittred his *baptisme*. And therefore as the former were none of *Christ*'s Ordinance, but a humane invention, and for that cause by King *JAMES* is justly rejected: no more is the latter any of *Christ*'s *Baptisme*, but one of Antichrist's strong delusions, *2 Thesal. 2. 12.* and which with him shall one day goe to perdition. The truth of this is scene in all Civill States, wherein when the Ordinances of the same are admittred by such persons as the King or State hath assigned thereunto, then are they to be reputed and esteemed as the Ordinances

A Treatise of the Vanity of Childish-Baptisme
Andrew Ritor, 1642

wantes 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 bin found too skillfull therein) yet notwithstanding he is but a counterfeit, and no better then a Traytor, 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 Kingdome (which is his Church) divers ordinances for the well being thereof, and amongst 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 beleever in water in the Name of the Father Same 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 performe any such action, let him doe 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 counterfeitis should appeare 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 Iannes and Iambres* (saith he) to wit, the Magicians and Sorcerers of *Egypt* withstood *Moses*, so shall these withstand the truth: Now *Iannes* and *Iambres* withstood *Moses* no otherwise then by their arts, counterfeiting and resembling the signes and miracles which *Moses* and *Aaron* by the power of God wrought before *Pharaoh*, for as *Moses* cast downe his rod and it became a Serpent, *Exod. 7. 10.* so likewise the Magicians and Sorcerers cast downe every man his rod, and they became Serpents: also ver. *11. 12.* And *Pharaohs heart was hardened*: just thus deales Antichrists Ministers, who, by the Spirit, and power of Antichrist resemble and

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counterfeit, and thereby resist and oppose the Baptisme of Christ in the hands and ministry of his Servants, whereby the hearts and mindes of the people are hardened and prejudiced against the same, but as the Magicians Serpent was not the Ordinance of God, though like unto the same: No more is Antichrists Baptisme the Baptisme of Christ, though never so much like therunto. 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.*

Obiect. It 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 lawfull Elders, they must be Elders chosen by a true Church, which is a Congregation constituted of Belevers 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 faithfull 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 speake) of necessitie presupposeth a Church, by whose election they are to enter, so their continuance requireth 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 a new by the Election and appointment of such a Congregation, as they conceived to be a true

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A Treatise of the Vanity of Childish-Baptisme Andrew Ritor, 1642

Church: And these were no whit inferior (but for more part did farre 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, Counsellors, 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 than an able Citizen, is called to be the Major of the Citie, 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 dreams 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.

Obiect. But some may object, *That surely these Ministers issued 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 doe.*

Ans. 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 yeares agoe: 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 Gospell the same eternal and unchangeable Truth, then as now, whence then cometh this great change in these great Clerks, but only from the change of the times, as the reasonable motion doth informe us; wherefore it is most reasonable for all men to be no longer deluded; by relying and tying their Faith upon the judgements of these or any other men in the world, nor upon ought else, save only upon the naked truth of Gods word, seene and apprehended by their

their own eyes, and judgements, and not by others, nor to follow any man, nor *Paul* himselfe, any further then they or he follow *Christ*, but to accompt all the holiest men upon earth, & holiest Angels in heaven to be accused, if they teach any thing to be beleaved or practised in the worship of God, but that which may clearly be proved by the word of God; or if they go about to detain this in any false way of worship, or debar them from trying all things, conducing to their finding out of the truth, or enjoying the full liberty, purchased them by *Iesu Christ*, 1 *Cor.* 7. 23. 1 *Pet.* 1. 18. *Gala.* 5. 1.

If it be objected, *that they being no Masse-Priests are not Object.*
Antichristian:

Ans. I answer, they have the same Office as Masse-priests, though reformed in many things; and this both the doctrine and practise of the Church of England, pleading for succession from *Rome*, (as the Booke of Ordination, and place, formerly quoted, doth evidently confirme). All the Masse-priests in *Queene Maries* dayes, for that purpose, were upon their submitting to the Service booke, continued Ministers in their severall Congregations in *Queene Elizabeths* dayes, by vertue of their former Ordination, and so are such Masse-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 terme it) makes a Minister, it must follow, that no new Ordination, no new Minister; but they remaine still the old Masse-priests, only reformed from that kinde of Massing, and therefore Antichristian.

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

Ans. There be very few so chosen.

The Parish Assemblies are not such Churches to whom the power of *Christ* is committed, *Mat.* 2. *At.* 44. 47. *1 *Cor.* 1. 2. *Rom.* 1. 7. 8. *Philip.* 1. 7.*

These are Ministers before the choise, and after their leaving the parish, nor can the Parish choote any; but such

A Treatise of the Vanity of Childish-Baptisme Andrew Ritor, 1642

are Ministers ordained by the Bishops, and are not therefore made Ministers by their choyce.

Object. But these seeke that all Episcopall power and Antichristian Lording is over the Faith and consciences of any, might be utterly taken away & that none order of like nature might be set up, to compel men to any forme of worship prescribed by the variable Lawes and precepts of men, but that the just Liberty of conscience herein, might be enjoyed, and that the sole authority and infallible rule of Iesus Christ, already set up, and established by his own blood might take place.

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

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

Ans. We are herein neither to relye upon our own private opinions, nor upon the judgements of all the most Godly men in the world, no not though they should all concurre in one, but only upon Gods 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 relye upon men for our bodily, much lesse for our spirituall safety: he is pronounced blessed that trusteth only in God, *Ier. 17. 5.* and cursed, that puts trust in man, *ver. 7.* It is the Saints practise and duty, to trust only in God, *Psal. 62. 7, 8.* we are commanded to believe God, and blamed if we do not, *Iob. 4. 21. & 8. 45. 46.* And in respect of divine matters, no man upon Earth is to be called Father Master of Doctor, but Christ only, and our Father which is in Heaven, *Mat. 23. 8, 9, 10,*

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Herein are we not to be servants to any man, or men *1 Cor. 7. 23.* but to serve God only *Mat. 4. 10.* And herein are we not to feare 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 beleve or practise any thing in Religion, upon her credit, or upon the credit of any man or men in the world, in asmuch as she hath declared expressly in the 21 Article of her Doctrine. That generall Councils (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 generall Council (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 lesse a Convocation of Priests hath any, seeing our late experience yet prompts us of a monstrous issue, produced by that Generation, so ill avoured and unfavoury, that the corruption thereof might soone have poysoned our whole Land, if by the mercy of our good God, the wisdom of our State had not soone strangled that birth.

Object. But a National Synod might be chosen of learned godly Divines that may do better, and prescribe such a forme of worship so agreeable to Gods word, that no mans consciences may be offended.

Ans. They can no more do this, then make onelast serve every mans foote; 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 judgements upon themselves; *Deut. 4. 2. 12. 32. Iob. 1. 7. 8. Rev. 30. 5. 1. Rev. 22. 18, 19. Gal. 3. 15.*

First, Because all men, knowing but in parts have erred, may erre; and the reason is further rendered, in the 22 Article

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A Treatise of the Vanity of Childish-Baptisme
Andrew Ritor, 1642

ticle of the Church of England, which saith even of general Councils thus; *That forasmuch as they be an Assembly of men whereof all are not governed by the Spirit and word of God, they may erre, and have erred even in things appertaining to God.*

Reason 2. Because we can be saved only by our own Faith, and that grounded upon the word and truth of God alone, apprehended and stieie by our own judgements; and not by others, nor built upon the Testimony of any man or men, for all such can produce (no divine) but a humane Faith, and wh ch like the house built upon the Sands, *Matth. 7. 26, 27.* will at last utterly faile us.

Object. *These men know to be true, and therefore it cannot be thought, that they seek to have any such unlawfull power, or knowing it would use it so unlawfully, as to compell 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 a man, apt to teach, patient in meeknesse, 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 unlawfull power can support it selfe, but by unlawfull 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 concurre not in judgement with them, as is evident by their reviling both in Pulpits and private, for the attaining of which railing Rhetorick, they needed not to have spent much time in the Universities, seeing herein they might become sufficient Graduates, by converting but a while; *Billings gate* amongst the eloquent *Oyster-women* thereto, to whom I will answer to all such their Arguments. I wholly referre them: And also discerning their murmurings and complaints against some, for their exercising among themselves, edifying one another out of Gods word, according both to their liberties and duties, they being but Lay-men (as they call them)

them) and without orders, as if they feared least truth should too soon breake forth and shake their buildings in the very Foundation thereof; and as if they thought the Spirit of God was only at a Bishops disposal, 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 terrene Gods: at once to devour all these their adversaries, not considering of what spirit they are, to differ from that in *Moses*, which willed, that all the Lords 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 Antichristian Spirit, that should both raigu and rage in the world, make warre 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 shooote at Rovers, I will instance in one particular and late carriage of a learned Divine (as they would be stiled) in the *West*, who frequenting the company of strangers part of three daies together, under pretence of unfained love and friendship, and then and there reasoning with them upon certain points of Religion, wherein they and he differed in judgement, did afterward take leave of them, and pretended to be forry he could stay no longer with them, and immediately hastned and raised most foule and false accusations against them, as being *Blaphemers, Hereticks,* and what not? and did in fine procure them to be apprehended by Constables, and brought publicly like Thierie's before the civil Magistrate, and this Prefire being there ready on the bench, as *Rebeld he true Sonne* if he would be both accuser and judge, lay's there his false accusations against them: all which not taking such effect as he desired, he then intiguated the Magistrate (after their taking

A Treatise of the Vanity of Childish-Baptisme Andrew Ritor, 1642

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 Cesars, and to God the things which are Gods*: whereupon being committed, and to be carried to the Jayle, they were constrained with sureties to be bound over, and are yet to be prosecuted accordingly.

Now faine would I know, whether this be any meet Spirituall weapon for this Spirituall mans use, to convert men by, and whether this Sword was ever intended to lie ready in the Magistrates hands, to be drawne forth and be disposed of by such a Scholasticke Ignoramus, in defect of better Arguments to confute his opposites by, and therewith to kill and skinne them, and all for not subjecting their judgments to his, in some doctrines vainely received and taught by him, from the vaine traditions of men, and in particular, for their not granting with him, *that the God-head of Christ was begotten*; which for any to affirme, (as I conceive) is no lesse then grosse Blasphemie, inasmuch as thereby he denieth the Lord Jesus Christ to be verie 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 quir their standings, (the lawfulness whereof being justly questioned) doe neither spare, pittifullly to abuse Scripture, nor yet cease unchristianlike, upon all occasions to calluminate, and publicly to vent, most false aspersions against them, and that also with such violence and rage, which would much better besecme Beares robbed of their whelps, then reasonable creatures; and all this to uphold the great honour and authority which they have unduly got amongst 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,

ence, I will now proceed.

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

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

Answe. Repentance, whereby they forsake sinne; and Faith, whereby they stedfastly beleve the promises of God made to them in that Sacrament.

Quest. *Whychen are Infants Baptized, when by reason of their tender age they cannot performe them.*

Answe. Yes they doe performe them by their sureties, &c. And like hereunto in the administration of Baptisme, these Questions are demanded of the Sureties.

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

2. *Doest thou beleve in God? &c.*

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

To which three questions, each of the Sureties in particular make answer in the singular number, personating the Child to be Baptized, and then they Baptize the Child.

Now first to affirme, that Faith and Repentance is required of persons to be Baptized, and then contrariwise to affirme, *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 Baptisme 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 beleevest with all thy heart, thou shalt be Baptized, Act. 8. 37. He that beleeveth and is Baptized, shall be saved, Mar. 16. 16.* Therefore this Doctrine being directly repugnant to the Scriptures, must be rejected, as impious. *Ezek. 18. 20. The same soule 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*

every man prove his own works, and thou shalt have joying in himselfe alone, and not in another, for every man shall beare his own burthen.

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

For the Commision of Christ was to Baptize only Disciples, as appears *Mat. 28. 19.* The words being these, *Powerethen own matetensare pama sa etne Baptizantes autum;* &c. The English of which is *Goinge therefore Disciple yee all Nations, Baptizing them:* Now the question is, what this word (*Autum*) them, hath relation to, whether to (*Eitne*) 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 *Autum* and not *Antia*, which it should be if it had relation to Nations.

Therefore out of this place we finde, 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 agreeth the very practise of Christ himselfe and his Disciples, for *Ioh. 3. 22.* we read, that *Iesus and his Disciples came into the Land of Iudea, and tarried there, and Baptized.* And who they were that they there Baptized, we may see in the very next *Ch. 1. 2. ver.* where it is said, that *Iesus made and Baptized more Disciples then John, though Iesus himselfe 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 Ioh. 8. 31. Luk. 14. 16. 27. 33.*

And this truth is further evidenced from many other Texts, as *Mar. 16. 15, 16.* where Christ saith to his Disciples, *Go into all the world, preach the Gospell to every creature, he that beleeveth and is Baptized, shall be saved:* and accordingly in *Act. 2. 38.* *Peter* saith, (even to the Jewes and

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 4.* 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 Soules, And in *ver. 44.* it is said, that all these believers were together: And in *Act. 8. 37.* The Eunuch coming to a certaine water, and demanding of *Philip, what did hinder him, that he might not be Baptized?* was answered, if thou beleevest with all thy heart, thou maifest: which implieth, that unless he beleeved, he might not be Baptized.

And with all this agreeth that in the Service-booke, 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 Baptisme of Infants, in the Catechisme afore recited: It must needs be concluded that Infants are no meet Subjects of Baptisme, and so by consequence it must needs follow, that the Baptisme of Infants is none of the Lords Baptisme.

Object. *But yee after althis, if any shall be so ignorant as to object, that the Profession of Faith and Repentance made by the Sureties, may give the Infants rights to Baptisme, will you then answer, I shall answer them, That if the profession of Faith and Repentance of the Sureties, can give them a right admission unto Baptisme, then also may it give them admission to eternal life, as they ignorantly in the Catechisme pretend it doth; for to the question, *Who gave you this name?* The Children are taught to say, *My Godfathers and Godmothers in my Baptisme, 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 beleeveth and repents, and forsake the Devil, and*

A Treatise of the Vanity of Childish-Baptisme
Andrew Ritor, 1642

all his works; so soon as they come to years of discretion, Ergo, &c.

Ans. To this I answer, that this is monstrous and to be abhorred, for it is no lesse then to cause men to assume and arrogate to themselves, the Perogative 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 giveth to whom he listeth, *Ioh.* 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 beleve or repent or forsake the Divell and all his works, dare they presume to cause any to undertake that which appertaineth only to the Lord? this giveth therefore great impioussesse, for they by this, either would beare the world in hand, that men can worke Faith and Repentance when and in whom they please; or else that they have the Lord at their beck to performe their wills, or last of all, which I rather thinke, that they cause that to be promised which they regard not, whether ever it be performed or no; 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 grosseesse of this their only and last strife: and if any shall yet assume, that the Faith and Repentance of others, may give Infants, (which have none of their own) right to Baptisme, they must be such, who by their arts and sophistries, can elude any truth, and colourably justifie any Error, though never so grosse and absurd, such as this of regenerating Infants by Baptisme, grounded upon the Faith and Repentance of Sareties; is, which though they teach others thus to beleve; I cannot judge them to be so ignorant as to beleve it themselves, for if they did, then mult needs admire their great uncharitableness, and the uncharitableness of all Christendome (as they call it) this 1600 yeares in that they have not in all this time sent two beleiving men and

and two beleiving women with a Minister or Priest into all the Heathen and Pagan Countries in the world, to Baptize and Regenerate their Children.

Object. It is objected, *That the Parents being Pagans will not suffer them to Baptize their children?*

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

Secondly, By their converse there is a small time they (no doubt) might have opportunity to Baptize their Children without the privy 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.*

Ans. Not so, seeing they are thereby Regenerate, made the members of Christ, the children of God, and the Inheritors of the Kingdome of Heaven; And shall any be so wicked as to thinke, that Christ would waite means to save his own members, or that God would not finde out means to save his own Children, God forbid!

Now then to conclude all, seeing the Baptisme wherof 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 bin proved; then the Baptisme it selfe must likewise be false and unlawfull.

Again, for the lawfull administration 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 Baptisme upon Infants, therefore the administration of Baptisme upon Infants is unlawfull.

And againe, that administration of Baptisme, which hath no expresse command in Scripture, and which overthrowes or prevents that administration of Baptisme which is expressly commanded in Scripture, is a meer devise of mans braine, and no Baptisme of Christs: but the administration of Baptisme upon Infants hath no expresse command in Scripture, and yet it overthrowes or prevents the administration of Baptisme upon Disciples (or beleivers) which

A Treatise of the Vanity of Childish-Baptisme
Andrew Ritor, 1642

is expressly commanded in Scripture, *Mat. 28, 19. Mar. 16, 16. Joh. 4, 1, 2. Act. 2, 38, & 8, 37.* Therefore the Administration of *Baptisme* upon Infants, is a mere device of mans braine, and no baptisme of Christ.

Object. If they here object, *that they hold and maintaine both the Baptisme of Believers and the Baptisme of Infants; also, as in the 27 Article of the Doctrine of the Church of England is expressed, and therefore denie that their Baptizing of Infants doth prevent the Baptisme of believers, for if any Pagan Turke or Heathen be converted to the faith, they allow them Baptisme.*

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

Secondly, the baptisme of Infants, as it is by authority ordained in this Kingdome, doth thus farre 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 Kingdomes and Nations did the same, then the commandement of Christ, for the baptisme of Disciples (or believers) would be quite prevented and destroyed out of the whole world, as well as it is out of this Kingdome.

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, *Mat. 15, 6.* made the commandement of Christ of none effect by their owne tradition.

And if any shall here object and say, the discovering of the evill of this forme of baptizing is needless, seeing divers persons see it already to be so frivolous and unprofitable, that they much dislike it, and will not have their children baptized with Godfathers, but upon other grounds, namely,

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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 bin likewise answered.

To which I answer.

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

2. Although they of the Separation and some others, do mend the matter (as they thinke) in the baptizing of their Children otherwise, and upon other grounds, yet what is all this to their own baptisme, being naught by their own confession; and annullt also, even from their own grounds: for they grant, that no children save only believers Children, are in the Covenant, or have right to baptisme; then most of themselves had no right to baptisme, their Parents (by their own acknowledgement) being ungodly: whence it will follow, that they themselves being baptized in their Infancy, had not the baptisme of Christ, and so by consequence are yet unbaptized persons: thus is their own baptisme clearly made voyd, 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 thinke it strange and unlikely, that all the godliest Divines and best Churches, should be thus deceived in this point of baptisme, for so many yeares together:

Let them consider that all Christendome (except here and there one, or some few, or no considerable number) was swallowed up in grosse Poperie for many hundred yeares before *Luthers* time, which was not until about 100 yeares agoe.

Let them also consider how long the whole nations of

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A Treatise of the Vanity of Childish-Baptisme

Andrew Ritor, 1642

England and Scotland have bin deceived in the point of the Hierarchy untill of late, and yet they now for the most part do see it to be Antichristian and abominable, and why may they not likewise be deceived in this point of the *Baptisme* of Infants, especially seeing that the Hierarchy hath such warrant from Scripture as this, and the *Baptisme* of Infants as little as that?

Ye and much like in the judgement of *Bishop Hall*, who in this point expresses himselfe in these words, (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 many points of faith which have not so strong evidence in holy Scripture.* (and then he instanteth 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 Baptisme, which (saith he) is a matter of so high consequence, that wee justly brand the Catabaptists with Heresie for denying it, yet let me with good assurance say, that the evidences of this truth come farre short of that which the Scriptures have afforded us for the superiority of some Church Governours over those who otherwise indeed, in a sole respect of their Ministeriall Function, are equal; and then he shuts up the point in these very words, (viz.) He therefore that would upon pretence of want of Scriptures quarrell at the Divine Institution of Bishops, might with much better colour cavell at these blessed Ordinances of God.*

And after in another booke he challengeth his opposites to try their skill by entering into a serious contention with him, to see if they could produce more clearer evidence from Scripture for the *Baptisme* of Infants, then he could for the Hierarchy; which challenge of his may easily be maintained, for indeed and in truth the Scripture ownes neither of them.

And as one of note not long since in defence of the Hierarchy, &c. alleging altogether humane 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 leave

leave nothing in Religion but what may be proved by Scripture, then must you renounce your Christendome, and turne Turke, for you cannot prove your own *Baptisme*, nor the *Baptisme* of Infants by Scripture, wherein the man speake nothing but reason, for if I will believe one point in Divinity upon the authority of men, 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 marvaile at all in this, seeing there is nothing, nor more herein then was foretold by the Spirit of God, should come to passe 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 wondert, follow after, and worship the Beast, *Rev. 13. 3. 4. 15. 16.* And that the Inhabitants of the earth should be made drinke 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 *Lewes*, but that untill 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, *Mat. 10. 17. 18. & 24. 9.* And that all the rise of all our glory and happinesse in the world to come, is from our being made conformable to him in his death and sufferings in this world, *Mat. 5. 11. 12. Lu. 6. 22. 23. Phil. 3. 10. 2 Tim. 2. 12.*

And if any shall thinke, 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 esteeme noe lesse of divers of them, their worth and honesty, being well known to me; yet neverthelesse, 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 lawfuller then it is in itselfe.

A Treatise of the Vanity of Childish-Baptisme
Andrew Ritor, 1642

2. Let them also consider, that I speake not against any goodnesse 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 lawfuller 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 himselfe: besides, if I should speake evill of the vertues 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 speakes good of that Office being evill, for the goodnesse or sake of the man in that office, for both these are abhominable and alike accursed in the sight of God, *Ista. 5. 12.*

3. Let them likewise consider, that if the Godliest and best Minister upon Earth were made Arch-Bishop of *Canterbury* or *Turke*, 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 evill Office gets credit by the goodnesse 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 proverbe 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 Prophet prophesie lies, and the Priests beare rule by their means, and my people love to have it so.

2 Thell. 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



ERRATA.

*Page 8. line 23, for apiteltesajan read apiteltesan, and for remina-
jas read rompajas, and line 35. for elampitke, read elampite.*



A Treatise of the Vanity of Childish-Baptisme

Andrew Ritor, 1642