

A
DECLARATION
AGAINST
Anabaptists:

To stop the Prosecution for their Errours,
fally pretended to be a Vindication of the Royall
Commision of KING JESUS,
as they call it.

Briefly and fully answering all their Allegations, and clearly
proving the Anabaptistick Doctrine to be against the glory
of God; the honour of Christ and his Church, against the
Covenant of grace, and against the word of God, and the
priviledges of the Church made over to them by promise;
And also against the Solemne League and Covenant of the
three Kingdomes.

In Answer to a book, by *Francis Cornwall* presented to the
house of Commons, on Friday last, for which he is committed.

*Ephes. 4. 4. 5. There is one Body, one Spirit, even as ye are called in one
love of your Calling, One Lord, one Faith, one Baptisme.
Rom. 16. 17, 18. Now I beseech you brethren, marke them which cause
divisions, and offences, contrary to the doctrine which ye have learned, and
avoid them. For they that are such serve not our Lord Jesus, but their own
belly, and by good words, and faire speeches, deceive the hearts of the simple.*

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Unknown, 1644

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A DECLARATION
against *Anabaptists*, to stop the prosecution
of their errors, falsely pretended
to be a vindication of the Royall Com-
mission of KING JESUS,
as they call it.

I Shall neither spend much time, nor wait much Paper, in the answering
of a Cate so plaine: I shall palk by the circumstances, and only gather
what you, *Master Francis Cornwall* doest say for your selfe, and answer
that briefly and fully.

1. You Argue that: *That which God teach joyned together: no man
ought to separate: But Faith and Baptisme (or worse properly dipping) God
hath joyned together: Therefore faith and Baptisme (or dipping, as the origi-
nall renders it) no man ought to separate.*

The Major is true Sir, but that helps you nothing, for I shall prove your
Minor, and your Argument to be both false.

1. That God hath not inseparably joyned Faith, and Baptisme to-
gether is very evident, and there is proofe enough for it, the Apostles were
sent to teach and Baptize all Nations, *Matth. 28. 19.* but many have since
fallen away and perished in unbelief. And on the contrary, many have
gone to heaven that were never baptized, *for manye all the Children of
God by Faith in Christ Jesus, Gal. 3. 16.* And though a man be baptized,
yet he that believeth not shall be damned, *Mar. 16. 16.* All Circumcised are
not Saints, and no doubt there are many Saints that were never made
Christians.

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2. So that now you see this proves no Argument, and moreover w^{ch} is granted, then by the same Argument none ought to be baptized until they were able to cast out Devils, and speake with new tongues, for those were the signes which Christ declared should follow them that believe, *Mat. 16.17.* And if they obiect and say that the working of miracles are ceased : then may I very well answer, that for mens spirits to differ, and know who are believers, and who not, that is also ceased.

In the next place you quote the decree of Pope Innocentius the third, and the decree of Gregory, *Lib. 3. Tit. 42. C. 3.* out of Doctor Willets Synopsi, brought in by him to prove the lawfulness of the baptizing of Infants now as well as circumcising Infants under the Judicial Law, which you reprove and call the Doctrine of Amichal.

But let me tel you doctor *Willet* doth alledge better testimony then that, in the very same place; namely that children of believers are to be baptized. 1. Because they belong unto the Covenant, as it is, *Gen. 17.7.* I will be thy God, and the God of thy seed. 2. Because they are called holy, *1 Cor. 7.14.* Againe 3. Because they are redeemed by the blood of Christ, who died for all the children of God, *John 11.52.* And to them belong the Kingdom of God, *Mat. 23.12.* And 4. Lastly it is proved by the practise of the Apostles, who baptized whole families, with all persons that thereunto belonged, *AB. 16.33.* and children are of the family, to this is added the testimony of divers learned men, besides the forementioned, as *Augustine, Lib. 5. Cont. Pelag. Hæresicis. Popæ Natiuitates, Orat. 3. confession of Bilemos, the Confession of Helvetia, Sect. 13. pag. 397. 9. pag. 402. No one batiſt are not to be reſtrained (from Baptisme) because they pertaine to the people of God.*

Now for the Covenant in respect of the soales of circumcision, and of Baptisme, you and the rest of your opinions are mistaken in the maine circumcising of the flesh was made to *Abraham* of which the mint, *Gen. 17.13.* and circumcision being taken away, because Christ is come himselfe the grace of God being the inward seale, as Christ is and Baptisme a perpetuall supply thereof : *Christus, Rom. 5.9.* in the baptizing of infants, and your fifth reason is because you say you oppoſe from God to enjoyne circumcision, *Gen. 17.11.* and an example, *Gen. 24.44.*

To answer this, I will first in Scripture, for baptizing of Infants, Scripture where all both young and old are to be baptized, and that is

AB. 2. 18.39. Be baptized every one of you (saith Peter there) and let it be done in the name of Iesus Christ, old and young all were to be baptized, and if they did repent and were baptized, then (saith he) they shall receive the gift of the holy Ghost, and to encourage them (and in them us all) to baptize infants; he tells them, the promise is unto you, and to your children, yes, and to the children of those that are afar off, even as many as the Lord our God shall call : And for that which you speake of dipping, or sprinkling it much matters not, for there be the external element, which is water, *AB. 10. 47.* And there is likewise an example, *AB. 2.* In the infancy of the Church, there were added to the Church in one day three thousand soules, which received the outward Seale of Baptisme, *ver. 41.* and all that believed were together, and had all things common, *ver. 44.* which was after that the Apostle had declared to them, that the promise was to them, and their children, *ver. 39.* and therefore we must needs thinke that the children partooke of the same priviledges with them.

Your second reason is because that there was a preſent day for circumcising, to wit the eighth, *Gen. 17. 12.* but no day appointed when it shall be dipped (or sprinkled.)

To which I answer, That the place you mention, *Gen. 17. 12.* is a command, that every son of eight dayes old shall be circumcised, not that the command is absolute for the eight day : For all the people that were borne in the wilderness by the way as they came forth out of Egypt, then they had not circumcised, untill afterwards, *John. 5. 5.* when they they enjoyne Circumcision must be deferred as the giving of the Passover might bee put off, *Numb. 9. 10.*

But thirdly you say, That there was a preſent day appointed on the uncircumcised men-child, *Gen. 17. 14.* but not on those that are not baptized, because *El-Elim, and not Baptisme, saveth the infant. Rom. 9. 11. 12.*

To which I answer, That for the eight day there spoken of, it is said only in the Septuagint, it is not in the Hebrew : and for thereof, the words are, *Qui non circumcidetur, ei hereditas non erit, &c.* which therefore, that it must be understood of them that are adults, of years of discretion, not of infants. And for the extraordinary shortening of their dayes, in respect of death, I care for the punishment, What is it? Some take it for corporeall excommunication; and lastly, others take it for cutting downe from the society of Gods people now, and the fellowship of the Saints hereafter, for contemning Gods Ordinance of Circumcision : In this the Fathers of the Hebrews, have exhorted them to faith and a good conscience, and to be baptized, *Heb. 12. 22.* he told them, that it is that *despised Moses Law, died without mercy— of how much severer punish-*

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ment shall be thought worthy of, who contemning the Ordinance of God, whether Baptisme, or others, both troden under foot the Son of God, and accounted the blood of the Covenant an unholy thing, and both despise his holy name the Spirit of grace? I would have you that congemne Baptisme to consider this well. And as for infants, if they be not baptized; (as formerly) those that were not circumcised) it is the parents fault for omitting it, not the infants, except the child be come to discretion, as may appear in the example of *Moses*, whom the Lord punished, and not the child, for the neglecting of that Sacrament, *Exod. 4. 24.*

11. To proceed: You argue thus: *That which is not of faith is a sin to the Church as death. But the baptisme of infants of believers (as it is used) is not of faith. Ergo a sin.*
 Now the Clause which you bring in (as it is now used) you might have told us what circumstances you meane: I doubt not, but something will appear superfluous in it, as the Crosse in Baptisme, which is now almost left; and some other Ceremonies may be excepted against; so that I shall only prove the baptizing of believers may be excepted against; so that I answer to this Argument as may appear by that in the 19. of the *Act* where *Paul* tells the Disciples which he found at *Ephebus*, *That John Baptized being, that is in our Church* *John. Act. 19. 4.* This was a command which he gave to them; and when they were baptized, they were very ignorant, for they had not learned to know whether there were a holy Ghost or not; yet, a. though afterwards *Paul* laid his hands on them, to declare that they were baptized in the Name of the Lord *Jesus*, and they received the holy Ghost, *vers. 6.* And the children of believing parents are right to (Baptisme) the Ordinance of God thereby, *1 Cor. 7. 14.*

But to answer your Reason, as you call them, which are very unreasonable ones, whereas I will be very briefe.
 1. I say, That *Baptisme* of infants of Believers, puts them into a state of grace, and some of *John* before calling; when as your own conscience, for it is the Election of Gods Spirit, that Baptisme hath no such prerogative, since *Paul* in a state of Grace, which is manifested unto, and therefore Baptized, *Act. 19. 4.* Baptize being the only ordinance of the Church, and the Graces of Gods Spirit the outward tokens of it.
 2. That it constitutes them visible members of the Congregation, as true; and those places designed, *1 Pet. 2. 9.* *1 Cor. 12. 7.* and *1 Cor. 12.* do not keep out the unbelieving husbands of believing wives, nor the unbelieving

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wives of believing husbands, nor their children from the Sacraments; for if they do, those children would be unclean indeed; but now are they holy, *1 Cor. 7. 14.*

3. 4. Your third Reason is answered in the first, because Baptisme is but the outward seale; and your fourth Reason is very absurd; for I for my part doubt not, but there will be cure taken for the liberty of tender consciences, so far as Gods word will bear and stift; that to be without order, is against *Pauls* rule; and where the powers ordered by God, appoint orders according to Gods word, I am sure that *Paul* saith, to resist such power, is to resist the Ordinance of God, *Rom. 13. 2.*

5. Your next Reason is answered by what hath been said already: Namely, that the Covenant of grace is the outward seale of Gods elect; Baptisme the outward seale of the visible Church, whose members are not all elected, nor shall all be saved; for many fall away, and stiale a baptized into Christ, whether Jew or Gentile, bond or free, they are heires of heaven, according to the promise, *Gal. 3. 27, 28, 29.*

6. 7. 8. For your next Reason, it doth not at all follow; for none is so unwise to think that grace is entailed to generation, just regeneration; neither doth it follow that all that are baptized are saved, the contrary being already proved. And God is able as well to give to infants an habit of faith, so far as to make them capable of ascending to heaven if they die, as well as men and women; *Therfore* Christ tells us, that *such* belong to the Kingdom of Gods, *Mat. 19. 14.*

9. 10. Your former Reasons proving thus false; you see your discovery is nothing, but I have discovered your folly in this pretence: I have also proved that baptizing of infants is not against the Communion of Christs, and how members of the Church are disciplined in Baptisme, I shall here by and by.

11. 12. 13. 14. Your next reason is all one with the first, and your twelfth with the tenth, so that I passe to your thirteenth reason, where you fallify draw these conclusions: first first, that all baptized persons are saved, or Secondly, that some being in the state of grace, may fall away afterwards, neither of which follow, because baptisme doth not conferre grace, as is already proved, which is your fourteenth conclusion.

15. That you say baptizing of infants opposeth the Kingly, and prophetall office of Christ in faith and order, and to prove that, you sleedge, *Matth. 16. 13.* to make good that you say, that Christ requireth that every person that is baptized be a believer; I answer, it is true Christ requireth it, and before God the unbelievers have no right to those Ordinances, not is it effectual to them which they are fo, yet because men cannot distinguish

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faith believers from unbelievers, therefore as *Matthew* hath it, *Mat. 28.*
19. *Jesus* sent his *Apostles*, and bade them, *go ye* (saith he) *and teach all*
nations; or as you quodding the place, render *disciple the nations*, or *make*
disciples; and how must that be done? baptizing them in the name of the
Father, and of the Son, and of the holy Ghost: well, and when they are
made, what must be done then? teach them, &c. here is no opposition of
this order you see.

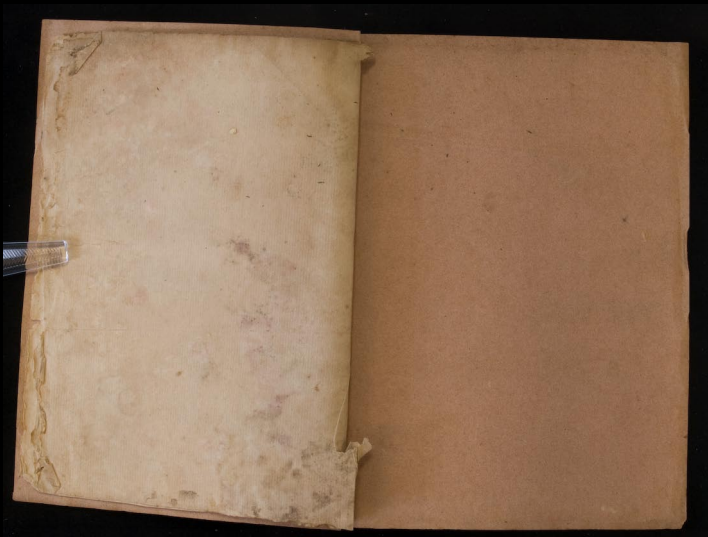
III. In the next place you Argue thus: *This consequence which is up-*
held by the resolutions of men, is destructive to the National Government of
England, and Scotland, raised by an Ordinance of Parliament. But baptiz-
ing of Infants is so hold, Ergo destructive to the National Government.

As you have abused the Scripture to your one interpretation contrary to
all justicious men; so do you go about to abuse the Government of the three
Kingdoms first, the Government biades to joyn with the Scots in the bap-
tizing of infants, which you would not have done: 2. It bindes to joyn in
reforming what is amiss in the manner of baptizing, you would take the
Ordinance quite away: 3. It bindes to extirpate Schism, and whatsoever
is contrary to sound doctrine, which you would bring in: 4. You are bound
to preserve the liberties of the Kingdom; you would have the holy seed
cut out and loose those privileges, which Christ hath purchased for them.
5. You are bound to discover such as are ill instruments, by hindring the
reformation of Religion or making faction, and to bring them to publike
tryall to receive consigne punishment, and you your self are such a one: 6.
You are bound in your calling so labour for the peace of the Kingdom,
and you go about to disturb it, and give occasion to licentious men, that desire
the liberty of conscience in lawfull things to be worse thought on for
you, and so whereas you should be a help to them, you are an hurt and a
scandal: and therefore examine your self well, and try your self by the
Scripture, and by the Governanc, and Con it over, and over again, till you
know what it is to make such a Covenant in the presence of Almighty God
the Father of all hearts, proceeding ther you did it with a true intention
to performe the same as you that answer it that great day, when the secrets
of all hearts shall bee disclosed: oh how dangerous a thing it is to
make a seame, and a rent in the Church of Christ; when the worke is to
be done by such wise master builders, and pray to God again and again, most
humbly beseeching the Lord to strengthen us by his holy spirit to do all
things to his glory, and to beliefe their duties, and proceedings with such
success as may be desired: and safety to his people, and encouragement
to other Christian Churches, growing under, or in danger of the yoke of
Antichristian Tyranny, to poppe in the same, or like Association and Cove-
nant, to the glory of God, the enlargement of the Kingdom of Jesus Christ,
and the peace and tranquility of Christian Kingdoms, and Common
wealths.

F. I. N. I. S.

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