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Early Welsh Baptist Doctrines,

Set forth in a Manuscript, ascribed to Vavasor Powell.

Edited by CHAMPLIN BURRAGE, Oxford.

MANUSCRIPTS of, or even pertaining to, the first Welsh Baptists are apparently almost unknown. This fact is not surprising, for all early Welsh works seem to be scarce. I was much gratified, therefore, in the summer of 1901 unexpectedly to come across the following work attributed to Vavasor Powell, the pioneer Welsh Baptist missionary. This treatise was bound in a small octavo volume composed of a number of short documents which, for the most part, were of little importance. This particular paper, however, at once aroused my interest, and I made a transcript of it. Some pages were bound out of order, thus necessitating a slight reconstruction of the text in two or three places. At the end was signed in a trembling hand the name "Vavasour Powell," written in different ink and a different style from that of the text of the manuscript. The work, however, which is undated, is evidently by Powell, though, on account of the scarcity of extant manuscripts written by him, it now appears to be practically impossible to prove that the handwriting of the text, or even of the name, is his. It is almost certain, however, that Powell's brain produced the treatise.

Further, it should be said that this manuscript is certainly either an original or a contemporary copy, presumably the former, for the handwriting either of the text or of the signature is such that it could well have been written in the later years of Powell's life (he died in 1670), and furthermore the subject is just what he of all men might most naturally have selected for treatment. That he left such a writing behind him is also very probable, for beside the several books which he published in English during his lifetime, we know that after his death various papers of his were found and published in 1671 under the title, "The Life and Death | of | Mr. VAVASOR POWELL | . .," 8vo. To-day this volume like all his other works is rare. The manuscript here edited, however, does not appear to have been published in that collection, nor, so far as I am aware, in any

other of his works. On this account, this little writing was probably not among the papers found at his death, but may have been safely preserved by some one into whose hands it had come, and who, knowing the author's name, which for safety may have originally been left unsigned, inscribed Powell's name at the end. The publication of this manuscript will preserve a work which for many years had apparently been unnoticed, but which may now, I think, be safely added to the list of the writings of the earliest Welsh Baptist missionary and author. It will be noticed that the writer of this document suggests that before the time of its production he had abandoned his earlier Particular Baptist position for that of the General Baptists, and that the Welsh Baptist Churches, as a whole, agreed with him on this point.

The manuscript is in the British Museum: Harleian 6898, folios 219—232. The writer has a habit of forming many of the initial letters of his words as if they were capitals. Such words beginning with "c" and "s," are very conspicuous because they are so numerous. In most cases, therefore, no notice has been taken of this peculiarity in words beginning with "c" and "s," but the less frequent capitals of other letters have been retained.

Som principall pointes Held, and maintained by the Church of Christ in wales, falsly caled Anabaptists:

Although there is but one god, one faith, one Christ, one truth: yet wee see many diferences, amongst the professors of this truth: som say Christ is heare, som say he is there, som with peter inquiring what is truth, I conceiue it is the safest way (therefore) for a truth searching soule, to goe for direction to the god of truth, and with the Noble Bereans, search the Scriptures, dayly, trie all things, speake not euill of any thing before you haue made triall of it, for truth (often times) goes vnder the greatest scandales, and reproaches. I know on the other side, it is the duty of those whoe haue found truth Not to hide it vnder a Bushell, but to publish and declare it for the good, and edification of others, truth neuer fears the

triall, Ioh 3 20 21 he that doth truth cometh to the light, that his deedes may be made manefest, that they are wrought in god. psal 139 22 23 search me o lord and know my hart, try mee and know my thoughts, and se if there be any wicked way in mee, &c :

I shall therfore, through the assistance of god, satisfie your desiens, and that you may know, we are not asham'd of the gospell of Christ, declare vnto you, som of those maine tenents we hould, and shall throug the help of god proue to be noe other then the reall truth, which was once deliuered vnto the Saints, both by scripture and Reason whatsoeuer the world imagins of vs.

1 pro: that as the first adam, did by his disobedience bring himselfe and all mankind in himselfe vnder condemnation, soe did the second Adam Iesus Christ, by the grace, good will, and fauour of god, in this nature, giue himselfe a Ransome to god for all menne I Timo 2 6 by tasting death Heb 2 9 for euery man, and soe is becom a propitiation for the sins of the world, I Ioh 2 2 and the Sauour of the world. Ioh 4 42

soe that noe man shall sufer for Adams sin, Christ hath taken away the guilt and condemnation of it, And none are guiltie of sin, vntill they com to act sin; by breaking the lawes of god, in their owne person, Rom 4 15 for where there is not law there is noe transgression, Ezek 18 20 the son shall not beare the iniquitie of the father, Christ hath redemed them from it.

if Christ redemed siners, Rebels, those that were lost, those that doe deny him, and trample vnder foote his blood, and those that perish, then he redemed all and euery man:

but he hath redemed those that were lost, mat 18 11 the son of man is com to seeke and to saue

that which was lost, he died for to redeme siners, and rebellious ons, now if any in the world were not lost or siners &c: then Christ hath not redemed them,

again he died for and Redemed those that deny him 2 pet 2 1 those that trample vnder foote his blood Heb 10 29 those that doe dispight vnto the Spirit of grace, he redemed those that haue neither faith nor vertue nor knowledg, temperance, godlynes nor loue, 2 pet 1 9 he redemed those that may perish, I Cor 8 11 and bring vpon themselues swift Distruction therefore it is plaine that Christ hath redemed all and euery man. Ioh 1 29 behould the lamb of god that taketh away the sin of the world, Ioh god soe loued the world, that he gaue his only begoten, son &c:

ob but this is meant the world of elect [*sic*]

An where doe you find the elect called world?

again, if this were meant elect only [*sic*], se what will follow, god soe loued the elect, that he gaue his only begotten son, that whosoever of them beleiuers, shall not perish, by this construction it appeares, there is two Kinds of elect, som that may perish, and some saued which is a distinction (I suppose) unknowne in divinitie.

2 secondly he hath by his death and blodshedding taken away the curse of the law from all those that were vnder it, gala 4:5. from the Iewes which had it in the letter, and from the gentiles which had it written in their harts, Rom 2 14 15 being made a curse for vs, he is the mediator of the new Testament, for the transgressions that were vnder the first Testament Heb 6 9 15 this we may se in that vision Peter Act 10 he saw a certaine vessell desend from heauen, as it had been a sheete knit at the four corners, wherin were all maner of four footed beasts, clean and vnclane, I take the cleane

beasts to be a figure of the Iewes, and the vncleane a figure of the gentiles, which was told peter were all cleansed, and this the sacrifices did hold forth in the time of the law, Liuit 16 30 this must needs bee soe

1 else we could not liue nor inioy the good things of this life for we lost them in Adam.

2 neither could god be at peace with them that are not redemed from the guilt of Adams transgression, but god is at peace with all 2 Cor 5 19 to wit that god was in Christ reconciling the world vnto himselfe, not imputing their trespasses vnto them, Col 1 20 and hauing made peace through the blod of his cross by him to reconcile all things vnto himselfe, whether they be things in heauen or things in earth, or things vnder the earth. Rom 3 25 he was a propitiation for the sins that are past

3 if this were not soe, then the ofence did abound the free guift [*sic*], Rom 5 20 there the Apostle tells vs, grace hath much more abounded, neither doe we euer find that god doth threaten or inflict condemnation vpon any soule in the second Couenant, for the Transgressions of the father, now hath god set men vpon their feete againe, now is god at peace with all men, but this is mans misery, that they doe not beleue it, but deny the Lord that bought them, & refuse to be at peace with him.

2 pro that Iesus Christ is not only a propitiation for the sins of the world by his death, but hath by his Resurrection, purchased, procuered and obtained euerlasting life, for al those with out respect of persons, that doe not wilfully reiect it, through vnbeleife, and disobedienc for god sent not his son into the world to condem the world, but that world [*sic*] through him might be saued, Ioh 3 17

soe that whoe soeuer now perisheth, distroyeth himselfe, Hosea 13 9 and loseth his owne soule, mat 16 16 by deniing the lord that bought them, 2 pet 2 1 and bring vpon themselues swift destruction, in not receiuing the loue of the truth that they myght be saued, 2 thess 2 10, but trample vnder foote the blod of the euerlasting Couenant wherwith they were sanctified, doe dis-pight to the spirit of grace Heb 10 25 Resist the holy ghost, Act 7 51 count themselues vnworthy of euerlasting life, and will not com to Christ that they might haue life. Ioh 5 40 but neglect soe great saluation, oh that men were wise, that they did but vnderstand, all the foundations of the earth are out of course man being in honor and vnderstandeth not is like the beasts that perisheth therefore whoesoeuer thou art, that aprehendest god is angry with thee, hath noe will to saue thee, neuer gaue Christ to dye for thee, thou art deceiued, it is thy sins that haue seperated betwene thy god and thee, and thy iniquities haue hid his face from thee, for he is a god of loue i Ioh 4 8 and his tender compassion's ouer all the workes of his hands Psal 145 9 and he wayts vpon thee, that thou mightst know him, and what he hath done and purchased for thee, god is reconciled to thee, bee thou reconciled to him, god loues thee, doe thou but loue him and thou wilt find it soe: god hath frely purchased saluation for thee if thou wilt but accept of it, and he wayts vpon thee that thou mayst haue it, o the hight, the breadth, the dept[h] and the lenth [*sic*], of the loue and goodnes of god this is the glad tidings the Angels brought to the sheapards, but a great Ioy to all people this is that good newes that Christ comanded should be preached in all the world, mat 28 19 to euery creature, mar 16 16

this was the doctrine of peter vnto that great multitude Act 3 26 god haueing raised vp his son Iesus sent him to bless you, in turning away euery one of you from your iniquities, this was the first sermon paule preached to those sinful Corinthians that Christ died for their sins according to the scriptures 2 Cor 15 3 willed Timothy to preach the like 1 Timo 4 9 10 the Reasons that moue vs to beleue this are many I shall only name some.

1 Rea because the gospell is to bee preached to all men, to euery man, now how can it be glad tidings to euery creature, when the most of men haue [*sic*], nor neuer had any part at all in it, vnles god should comand his seruants to tell men an vntruth, nay how can the ministers teach this, they must tell all they preach vnto that Christ died for them, and soe exhort them to leaue sin, and to repent, but if they should haue some priuate thoughts, viz I must tell them all this, but alack I beleue there is but few, or none, amongst this people, that haue any Right, to that which I am comanded to tell them, and soe whatsoever is not of faith is sin

ob but Ile tell them Christ died for siners

An either you must tell them Christ died for them els [*sic*] tel them they are not siners, for I afirme those that Christ did not dye for, and redeeme, haue not sin Ioh 9 41 cap 13 22 24

2 Rea secondly because god comandes all to beleue the gospell, Act 17 30 mar 1 15 now, would god (think you) comand all to beleue, when there was noe obiect to beleue vpon, I sayd not to the house of Israell seek me in vaine, the god of truth would neuer comand his servants to preach, and men to beleue a lye, because, men shall be condemned for not beleiuing, 2 Thess 1 8 he will com in

- flaming fire to render vengeance on them, that know not god, nor obey not the gospell of our lord Iesus Christ, Ioh 3 this (saith Christ) is the condemnation, cap 16 8 9 when he is com he will Iudg the world of sin, of what sin of Adams? noe, but sin because they beleiue not on mee, now whoe would haue such a thought, once to think that god will condemne men to hellfire for euer, for not beleiuing that which was nothing soe, is this to attribute Rightiounes to our maker? I trow not, for those that neuer had any portion in Christ neuer reiected any thing, and they doe not beleiue that god loued them or that Christ died for them, which if it bee soe that *christ* died for them they beleiue the truth, and soe are condemned for beleiuing the truth, oh the patience of god to sufer this!
- 4 because god would haue all men saued I timo 2 4 and is not willing that any should perish, 2 pet 3 9 nay lest men should doubt of it he binds it with an oath, Ezek 30 11 as I liue I would not the death of a siner but rather that he repent and liue, how then can this bee? if Christ did not die for all, it was the will of god most should be damnd, soe they are condemned In fulfilling the will of god (oh fearfull)
- 5 because mans damnation is of himself Hosea 13 9 o Israel thou hast distroyed thy self but in me is thy help, why will ye dye o house of Israel, oh that there were such a hart in them, that they would feare me, how often would I haue gathered thee together and ye would not, which I say were nothing but meere disemulation, if Christ did not die for them, and if god would not haue them saued.
- 6 because god is no Respector of persons, Deut 10 17 2 Chron 19 7 Iob 34 19 Act 10 34 Rom 2 11

- Gala 2 6 Eph 6 9 Col 3 25 I Pet 1 17 but what greater Respect of persons can be [*sic*], then for god to giue his son to dye for some, and neuer giue the most of men any obiect to beleieue vpon, yet condemne them for not beleiuing, seing they were all in the same condition.
- 7 because god is sayd to wayt vpon men Isa 30. 18. he waites on the rebellious Isa 65 2 all the day long haue I spread out my hand to a Rebelious, and stifnecked people, Rom 2 4 or dispisest thou the riches of his forbearance, his goodnes, and longsufering, not knowing that the goodnes, of god leadeth thee to Repentance, whoe? thou that aft[er?] thy hardnes and impenitent hart treasurest vp to thy selfe, wrath against the day of wrath, yet the goodnes and forbearance and long sufering of god wayts vpon thee, to lead thee to Repentance
- 1 he wayts vpon them by his spirit I pet 3 19 20 gen 6. 3. Reu 3 20
- 2 he waites vpon them by his word pro 1 22 23 24 euen vpon those that set at naught all his counsels, and would none of his reprofes, those at whose calamities he will laugh, ver 26 and vpon them that shall neuer tast of his super luk 14 24
- Que but was there any thing prouided for them?
- An Yes, ver 17 com for all things are ready, but their refusing and reiecting of it, was the cause, why they went without it.
- 3 he wayts vpon them by the ministers of his word, 2 Cor 5 20 as though god did besech you by vs, wee pray you in Christs stead, bee yee reconciled vnto god. See 2 Chron 36 15 16 and the lord god of their fathers, sent vnto them by his mesengers rising vp early and sending them, but they mocked the mesengers of god, and dispised his words, and misused his prophets, vntill the wrath of god arose against his people, till there

was noe remedy. Now how could, or can god, be sayd to waite vpon those that he hath noe will to saue, therefore I afirme that god gaue his sonne frely to dye, and purchase saluation for all, and would haue all to be saued, but the grand cause of mens damnation is of themselues, by reiecting and refusing him, through vnbeleife and disobedience and soe reiect their owne mercyes Iona[?] 2 8 Reu 22 19

and he that teaches any other doctrine, as to say or hold, that Christ hath not redemed and put all into a capastie of saluation, doth Not giue that large extent to the gospel, which he ought. this is that (in breife) which we hould, and these are some of the Reasons which moue vs to beleieue the truth of it. I should now answeere som

2 but time and other earnest ocations hinders mee.
pro concerning election we doe beleieue

[sic] was it that the purpose of god before time to chuse those that should beleieue in time. soe that when any soul does beleieue and put on Christ, then is he first elected a vessell of honer fit for the masters vse, but and this was the purpose of god before time, but that any are absolutely elected while they continue in vnbeleife, and disobedience, we deny.

Rom 16 5 there the apostle writs to som who were in Christ before him the holy gost confirms it likewise, Act 9 15 he is a chosen vessel vnto me, he doth not say he was, but he is speaking in the present time, I Ephe 4 according as he hath chosen vs in him before the foundation of the world, &c: that is to be vnderstood in gods purpose vpon their faith, and obedience for in cap 2 11 hee bids them remember that in times past, they were without god, without Christ, strangers from

the Couenant of promise &c: surely[?] he that is absolutely elected in Christ, is not without god, without Christ, without Couenant, &c: but then is a soule realie perticularly and absolutely elected, when he puts on Christ by beleiuing, this is the way that god hath chosen to vnite vs vnto him selfe, this is plaine

- 1 because a soule that is absolutly elected is made one with Christ, 17 Ioh 21 22 but an vnbelieuer is separate from Christ heb 3 12 therfor not absolutely elected vntill he beleieues
- 2 he that is absolutly elected is cloathed with the righteousnes of Christ, which couereth his nakednes, maks him beautifull in the sight of god, but an vnbelieuer hath not on the weding garment of Christs Righttiounes[?], but all his actuall sins lye open in the sight of god, se Reu 3 17 18 therfore not absolutly elected vntil he beleieues.
- 3 an elect person whoe is absolutly elected in Christ is deliuered out of the snares of Sathan, but vnbelieuers are in the snares of Sathan, 2 Timo 2 vlt [i.e. last verse], in the power of the Diuill Act 26. 18. therefore not really elected vntil they beleieue.
- 4 those that are absolutly elected all their prayers Song 2 and sacrefices are acceptable, and well pleasing 14—to god, but those that are in vnbeleife their prayers are abomination to god, pro. 15. 8. Rom 13 23 by all this (and much more which might be sayd) it apears, that then a soule is absolutly elected, when he professeth Christ, and is possessed with Christ, deceiue not your selues therefore o ye sons of men, to say ye are elected when you walk after the lusts of your owne harts, saying peace peace when there is noe peace, for it neuer was the promise of god that any shall inioy that comfort, and delight (while they continue in sin and disobedienc) as the saints, and elect ones doe, I

shall conclude this with the words of the apostle, 2 Timo 2 20 21 but in a greate house there are not only vessels of gold and of siluer, but alsoe of wod and of earth and some to honer and some to dishoner: if a man therfore purge him selfe from those, he shall bee a vessell meete for the masters vse. gen 4 7 Psal 4 3.

concerning Reprobation we doe beleieue

Prop that it was the purpose of god before time to reiect
 [sic] such as would reiect him in time I Sam 2 30 them
 that honer mee I will honer, and they that dispise
 me, shall be lightly estemed, god neuer leaues
 man vntill man first leaues him, he striues, and
 wayts long with him, but if he doth still reiect
 and refuse him, then he giues them vp to the
 counsell of their owne harts, Psal 81 11 12 but
 my people would not harken to my voyce, and
 Israell would none of mee, soe I gaue them vp
 to their owne harts lust, soe we may find, in the
 apostles wordes Rom 1 25 26 for this cause god
 gaue them vp to vile afections 28 and to a repro-
 bate mind Thess. 2. 2[.] 11[.] [sic] for this cause
 god shall send them strong delutions, that they
 should beleieue a lye, for what cause? because they
 receiued not the loue of the truth, that they might
 be saued, but to say that god did decree the most
 of men to Distruction without any Regard to their
 sin, and impenitencie, or that god did leaue the
 greatest part of mankind vnder the guilt and con-
 demnation of Adams sin, neuer gaue a Christ to
 die for them, yet comands them to beleieue in
 Christ, threatens greater misery toward them if
 they doe not beleieue, yet not his will that they
 should euer beleieue &c: canot be yet this is a
 doctrine very frequent in these dayes, amongst
 the professors of Religion, but this doctrine we
 doe absolutly dissent from, our Reasons are

- 1 because it limits the mercy of god, o the height breadth lenth and depth of the loue and mercy of god, its sayd to be rich mercy, greate kindnes Ione 4 2 abundant mercy I pet 1 3 the lord is good to all and his tender mercy is ouer all his workes, Psal 145 9 but this doctrine tuckes vp the mercy of god, pares his louingkindnes, limits the holy one of Israel, is it mercy to condemne millions of poore inocent soules for reiect-ing [*sic*] that which they Neuer could haue had? better for them they had neuer bene borne, better for them they had bene created the most vgliest creatures in the world, soe when they had died, there had bene an end of their miserie, but now (by that Doctrine) they must ineuitably perish and be damnd they canot resist it, they are forct on by the irresistible decree of a powerfull god, and, how much better were it for such, to vanish into nothing, then for euer to lye vnder wrath, now what mercy had these? if that doctrine be true? how much better were it for them neuer to haue inioyed the right of creatures? but now is god mercyfull to all, loues all, would haue all saued, and wayts vpon them for this end and this will one day appeare.
- 2 secondly as it limits the mercy of god soe it chalengeth him with iniustice, that he should be the minister of those sins wherof he is the cheif Agent for if he neuer gaue his son to dye for them, then it was his will they should be condemnd, soe he condemns them for doing that which they could not chuse, it was his will, it should be soe, if it be soe, then there is noe sin comited in the world, for all doe the will of god, and he that does the will of god, doth well, these two things that *doctrine* chargeth god with
- 1 with mens sins heare on earth
2 with their condemnation in hell

- 3 Thirdly that Doctrin that teacheth, Christ hath not redemed all, nor god would not haue all sauéd: oposedh the sincirtie of god for if god should offer his son to all, heare is my sonne take him, I am willing thou shouldst haue him, and yet he neuer intend it, what greater disimulation can be?
- 2 in his passionate wishes Deut 5 o that ther were such a hart in them to feare me, o that my people had harkened, and that Israll had walked in my ways, oh that thou hadst harkened vnto my comandements.
- 3 mornfull speches, bewayling the misery of [*sic*]
 “ that doe reiect and refuse him, how
 “ shall I giue thee vp o Ephraim, how
 “ shall I deliuer thee o Israell? my re-
 Hos 11
 8 “ turn you turn you, why will ye dye
 “ o house of Israell, think not that I
 “ would haue you dye, for as I liue
 “ I would not the death of him that
 “ dieth, I would haue noe man perish,
 “ but all to com to repentance, I besech
 “ you therefore be reconciled, I haue cryd
 “ and called vnto you, I haue long waited
 “ vpon you, that you might repent,
 “ and still am I knocking at the doore
 “ of your harts, for enterance, what shall
 “ I doe vnto you? how shall I intreate
 “ you? will you not be made cleane
 “ when shall it once bee, oh that that [*sic*] ther
 “ were such a hart in you that you would
 “ feare me but my people would not har
 “ ken nor Israell would none of mee.
 “ they are bent to backesliding, the oxe
 “ knoweth his owner and the asse his masters
 “ crib, but Israell doth not know
 “ my people will not consider, they are

- " wise to doe euill, but to doe good they
 " haue noe knowledg, how often would
 " I haue gathered thee together but ye
 " Would not, how long shall thy vaine
 " thoughts lodge within thee, thou hast
 " distroyed thy self but in me is thy help
 can god speak thus to reprobats, who by his owne
 decree shall neuer repent nor be saued, without
 the greatest dissimulation as if a man should
 gather sticks for the fire, and morne to see them
 burne
- 4 that doctrine: viz: of absolute election and Repro-
 bation before time, it doth not only make god a
 liar but it maks him worse then the Diuill, for the
 diuill can but tempt, and alure to sin: but by that
 doc: god forceth men: (oh I tremble to think it)
- 5 to all sin and iniquitie and consequently to hell fire
 that doctrine taks away all pitie & charitie towards
 others, shall I pitie those that god neuer pitieth?
 shall I exhort them noe, for ought I know they
 are doing the will of god, if that doctrine be true
 downe with all teaching it is but vaine
- 6 it opens a way to all sin and licensiousnes of liuing,
 for If I be once possessed with this opinion if I
 am elected let me doe what I will I cannot be
 damned, but if (on the other side) I be not elected
 I cannot possibly be saued, therefore what need I
 to striue and labor after Rightiousnes? or to leaue
 sin when it can neither hinder nor further my
 saluation, let vs eate drink sport take our pleasure,
 (si saluabor saluabor, si Damnabor damnabor) be
 not deceiued god is not mocked whatsoeuer a man
 sowes that shall he reape awake to rightiousnes
 and sin not for some haue not knowledg of god,
 let noe man say when he is tempted I am tempted
 of god for god cannot be tempted with euill neither
 tempteth he any man, but euery man is tempted

when he is drawne aside of his owne lusts and
intised Iam 1 13 14

- 7 it makes the New Couenant to be a vaine thing,
for by that doctrine god deales with all men
according to his eternall decree without condition
or couenant that is but left to deceiue pore souls
to make them feede on vaine hopes: but I must
hasten, thus haue I very breifly and confusedly
(by reson of hast) layd downe the cheif tenents
of that doctrine we hould, and some Reasons why
we discent from that doctrine which is comonly
preached and which wee haue formerly bene led
in[.] consider of it and the lord giue you vnder-
standing

As for Baptisme with water we doe beleiue it is
an ordinance which ought to be practised by all
those that doe beleiue and descerne for what end
it was ordained

but to administer it vnto infants in their infancye
(which know neither good nor euill Deut 1 39
not soe much as the Right hand from the left
Iona 4 11 and they that know not earthly things,
how shall they Know heauenly Ioh 3 a sacrament
being of noe force to that partie whoe doth not
vndersta[n]d the thing signified therin,) we doe
therefore) [*sic*] conceiue that toe administer it vnto
infants as it hath bene vsed in the Church of
England, is noe ordinance apointed by god, but
a tradition of men.

1 first for the mater it self

2 Secondly for the maner

3 Thirdly for the end

1 for the thing we neuer find that it was either
comanded by Christ or practised by his apostles,
Iohn was sent to preach the doctrine of Repen-
mat tance, and then to baptise whoe? such as con-
3.6. fessed their sins which an Infant cannot se mat 28 19

goe disiple the nations, baptising them, who? such as are taught[?] such as are scholars of Christ, compare this with luk 14 26 there Christ saith that vnlese a man forsake his father and mother and all that he hath he canot be his disciple, but an infant canot forsake father and mother, therefore canot (in that estate) be Christs disciple, if not Christs disciple then not a fit subiect for baptisme, therefore saith peter Act 2 38 Repent and be baptized ver 41 then they that gladly receiued his word were baptised, but an infant in the cradle canot be taught, nor receiue the word therefore not a fit subject for baptisme and in Act 8 12 when they beleiued philip preaching the things concerning the Kingdome of god they were baptized both men and women but not infants, ver 37 if thou beleiest with all thine hart thou mayst Act 10 47 can any forbid water that these may not be baptized which haue receiued the holy gost as well as wee, by all this it apeares that such as are not capable of teaching those that doe not beleue nor repent are not to be receiued into the visible congregation of Christ, but infants are not capable to be taught canot repent nor beleue therefore not fit subjects for baptisme

object but Infants are noe where prohibited therefore they may

An the scripture tells vs we may not presume aboue what is written, cursed is hee that shall adde or diminishe Reu last Christ saith he that is not with me is against mee mat 12 30 I say I [? first] who hath required these things at your hands: I sent you to teach and baptise but ye haue first baptised and then taught ye run and I sent you not whoe hath required these things at your hands

I might shew you the euill of the practise

I it maks those that suppose themselues of the Church

- of Christ think highly of them selues, when thers
noe cause for it
- 2 it makes the church to consist of all sorts &c: but
I shall proceede
- (2) secondly the baptisme which we had in our In-
fancie wee conceiue to be contrary, in the maner
the word baptizo signifies to dip not as Rantizo
to sprinkle therefore it is sayd Iohn was baptizing
into the Iorden Christ and Iohn came vp out of
the water mat 3 philip and the Eunuch went into
the water Act 8 see Iohn was in Aenon Neare
Salim because ther was much water if a litle
sprinkled on the forehead had bene sufficient.
Rom 6 4 we are buried (sai the paule) with him by
baptizme, and we know a man is neuer sayd to
be buried when there is only a litle dust cast vpon
his forehead soe it apeares plainly that he who is
only sprinkled was neuer yet baptised Act 22 16
and now why tarriest thou arise and be baptized
luk 7 30 but the pharrasies and lawiers reiected
the councell of god against themselues, being not
baptized of him: so much brifly for the maner
- 3 the baptisme of infants was ordained to take away
sins, as may be sen in the common prayer booke,
but the blod of Christ clenseth vs from all sins:
these are some of the groundes that haue moueed
[sic] vs (through the goodnes of god,) to take
vpon vs the dispised way of Christ and to make
mount sion our habitation Reu 18 4 and I hard
another voyce from heauen saing com out of her
my people, that ye be not pertakers of her sins,
and that ye receiue not of her plagues Heb 12 22
but ye are com to mount sion and vnto the citie
of the liuing god
- by the vnworthyest of the
seruants of Christ

Vavasour Powell: