

his Folly and Madnefs? Now I desire to know if they fee any fuch betwixt God and his Creatures?

These things, and many more of the like nature, I must be Resolved in before I yeild up the Cudgels, and my self a Captive to *Predestinarians*.

John Hepburn.

Advertisement to the Reader.

IN a Book written by the *Anabaptists*, called *The Fallacy of the Quakers*, out of which Book I took the occasion to propose some Difficulties in the Point of Water-Baptism, to be Resolved by them, for I take them to be the ablest Mannagers of that Point of any of the Water-Baptists, and did give it them at their yearly Meeting at *Middletown* in *New-Jersey*, 1712. and likewise this present year 1714. at the same place, but they have given me no Answer. I desire then that the *Anabaptists*, or any of the other Sects of *Water-Baptism*, to Resolve the Difficulties I have proposed, they all being alike concerned; Which Proposals are as followeth, *viz.*

Friend Silby;

I Have seen thy Book, called, *The Fallacy of the Quakers*; in which thou asserts, Christ's Baptism

Baptism to be with Water; and if so, I desire thee to Relolve me some Difficulties, *viz.* No Man is bound to believe any Article of Faith, but what was commanded by Christ, and practised by his Apostles; but Baptism with Water was not commanded by Christ, nor practised by the Apostles in the Name of the Father, and of the Son, and of the holy Ghost. By which I argue, This can be no Article of the Christian Faith. But in *pag.* 9, 10. thou sayst, it is commanded, *Math.* 28. and 19. because the Teaching there commanded was outward, and so the Baptism, there commanded, was such as they were capable of admitting, which was with Water; but the Baptism or giving of the holy Ghost, was not in their power, for that was the Prerogative of Christ; so I must believe this Consequence, That Water was intended, though not inserted to be an Article of Faith.

I Answer. This indeed seems weighty, if it was not for the Pen-Man of the 8th Chapter of the *Acts* 8. 17, 18. where he tells us, *That Simon Magus seeing that by laying on the hands of the apostles, the holy Ghost was given, &c.* But if thou wilt give a Consequence for Faith, thou must take a Consequence. Well then, I'll suppose thy Consequence to be true for once. *viz.* That Christ commanded his Apostles to baptize with Water, in the Name of the Father, and of the Son, and of the holy Ghost. Now I desire to know where they practised this Command, *viz.* Water-Baptism in the Name of the Father, and of the Son, and of the holy Ghost, which
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was the Baptism commanded by Christ; and if thou canst not show this, thou must say they disobeyed the Command of Christ, and did introduce and practise another Baptism of their own Contrivance. which was not the Baptism of Christ. And if so, by the Parity of Reason, we may on as good Grounds believe, that they have introduced another Gospel, which was not the Gospel of Christ; and then, I pray, what validity is in *Mat.* 28. And here's a Consequence for thee to believe, and I think on as good Grounds as thy Consequence, That Water's there intended, although it be forgot to be mentioned. And if the *Anabaptists* can imbrace a Human Invention without a Primitive President, in Scripture, for their Practice, how can they blame others for the same of Infant Baptism?

Now if these things be Resolved fairly and rationally, I shall for the future be obliged to the Resolvers or Resolver.

New-Jersey, 5th Month,
1714

J. H.

T H E E N D.

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