

wild-goose chase after a well-breath'd Opinionist: they delight in vitiligation: it is an itch that loves a life to be scrub'd: they desire not satisfaction, but satisdiction, whereof themselves must be judges: yet in new eruptions of Error with new objections, silence is sinful.

As for my self, I am none of the disputers of this world: all I can do, is to guess when men speak true or false Divinity: If I can but find the Parental root, or formal reason of a Truth, I am quiet; if I cannot, I shore up my slender judgement as long as I can, with two or three the handsomest Props I can get: I shall therefore leave Arguments to acuter heads, and only speak a word of Love, with all Christian respect to our dear Brethren in *England*, which are against Baptizing of Infants: I intreat them to consider these few things seriously and meekly. First, what a high pitch of boldness it is for man to cut a principal Ordinance out of the Kingdom of God; If it be but to make a dislocation, which so far disgoods the Ordinance, I fear it altogether unhallows it, to transplace or transtime a stated Institution of Christ, without his direction, I think, is to destroy it. Secondly, what a Cruelty it is to devest Children of that only external Priviledge which their heavenly Father hath bequeathed them, to interest them visibly in Himself, His Son, His Spirit, His Covenant of Grace, and the tender bosome of their careful Mother the Church. Thirdly, what an Inhumanity it is, to deprive Parents of that comfort they may take from the Baptism of their Infants dying in their Childhood. Fourthly, How unseasonable and unkindly it is, to interturbe the State and Church with these Amalekitish on-sets, when they are in their extream pangs of travail with their lives. Fifthly, to take a through view of those who have preambled this by path. Being sometimes in the Crowds of foraign Wederdopers, that is, Anabaptists, and prying into their inward frames with the best eyes I had; I could not but observe these disguised guises in the generality of them. First, a flat formality of Spirit without salt or savour in the spiritualities of Christ, as if their Religion began and ended in their Opinion. Secondly, a shallow fighting of such as discent from them, appearing too often in their faces, speeches and carriages. Thirdly, a feeble, yet peremptory obstinacy; seldome are any of them reclaimed. Fourthly, a shameful sliding into other such tarpauling tenets, to keep themselves dry from the showers of Justice, as a rational mind would never entertain, if it were not Error-blasted from Heaven and Hell. I should as shrewdly suspect that Opinion, that will cordially corrive with two or three sottish errors, as that faith that can professedly live with two or three sordid sins. I dare
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