

To Sions Virgins :

OR

A Short Forme of Catechisme of the Doctrine of Baptisme,
In use in these times that are so full of Questions.

By an Antient Member, of that long agoe gathered
Congregation, whereof Mr. Henry Jacob was an In-
strument of gathering it, and the Pastour worthy of
double honour, Mr. John Lathroppe succeeding him,
now pastor in New England; and the beloved Con-
gregation, through

God's mercies sees her teachers, waiting when
God shall give more liberty and Pastours accord-
ing to His own heart, praying the Lord of the
harvest to thrust forth labourers into His harvest.

Printed in the yeare 1644.

*Reprinted from a copy owned by Prof. S. W. Green, M.A. For
four years the church had been troubled by two questions: Should not
baptism be by immersion? Should not baptism be reserved for believers?
This member opposed both innovations. For the full circumstances see
vol. I., pages 229, 247.*

TO THE READER.

HEARE, and thy soule shall live; looke on Him
whom thou hast peirced, see Him crucified in
the seales, and thou shalt be confirmed and
comforted. Christian Reader, in the use of the Ordinance
eye Christ; and let thy faith carry thee to that
forme as holds forth Christ crucified, setting Him forth
in His excellency: Try all things, cleave to that which
is good, hast out of Babell, see where Christ is held
forth in the purity of the Ordinances, eye the Con-
gregations that abide steadfast in the Apostles Doc-

trine and fellowship, minde where the roote of Jesse is set up for an Ensigne, where He raignes in the congregations that exercise the power that Christ hath left them; taking in what is serviceable, casting out what is offensive, separating the pretious from the vile, choosing out from among themselves such Officers as are comely.

Beware of the taile of the Beast, that must draw the third part after him; I wish our godly friends would minde it, that so easily imbrace old errors new furnished as new truths; it is hard to avoid an error, the godly take up for conscience and not for feare; But Anti-christ comming downe, the Beast will plucke hard to draw the godly; if it were possible to deceive the Elect, certainly truthes are not so easily imbraced as errors; for we are dull of hearing, line upon line, precept upon precept, here a little and there a little, and we have a spirit of fornication that easily closeth with error; marke those that make devison and avoid them, the letter is a killing letter, a dead letter if it speake not Christ; the forme is a darke light, if it hold not forth Christ crucified, as whole wafers and whole water, no pouring, nor no breaking. What I have received by hearing and seeing, I desire to manifest in defence of the Baptisme and forme we have received, not being easily moved, but as Christ shall more manifest Himselfe, which I cannot conceive to bee in the dipping the head, the creature going in and out of the water, the forme of baptisme doth more or lesse hold forth Christ.

And it is a sad thing that the Citizens of Sion should have their children borne forreiners not to be baptized; but as those that be called afarre off, the Gentiles being grafted into the Jewes, shal not there seede as Olive plants be round about the Table, and trained up in the house of God at it were at the feete of Christ as Paul at the feete of Gamaliell?

But what shall we say, great starres must fall, and some of the just shall goe through the flames for their purging.

But here is our comfort, these signs shall follow beleeving and beleevers, 1. out of their bellies shall flow rivers of waters of life through Christ. 2. They shall cast downe the fiery temptations as devills through Him. 3. Thirdly, they shall remove their corruptions as mountains. 4. And if they drinke any grosse errors as deadly poyson it shall not hurt them, but be for their purging; wherefore take heede of rayling, mocking, persecuting, for though the just fall, they shall rise againe, but the wicked shall fall to destruction; Baptisme declares Infants, to be virgins, the Supper declares beleevers to be spouses.

QUERES CONCERNING BAPTISME.

Question. Why are infants to be Baptised?

Answer. 1. Because they are of the Kingdome that are dehorted from feare.

2. Because they are of the many nations that are to be sprinkled. (Esa. 52, 25.)

3. Because they are of the spouse that is washed in the blood of Christ as the Infants of old were of the vine that was brought out of Egypt, and baptised in the cloud and in the Sea. (Psal. 80, 8, &c. 1 Cor. 10, 1.)

Q. Who baptised Israell of old?

A. God shook out a plentifull raine whereby Hee did confirme His heritage when it was weary unto Moses, who was a type of Christ. (Psal. 68, 9.)

Q. Who is to Baptise under the Gospel?

A. The Spouse of Christ by her Officialls in the name of Christ.

- Q. Why is baptisme to be done in the name Christ and not unto the name of Christ?
- A. Because unto, is Christ's owne worke, In the name of the three is the Churches worke by the power of Christ, as an inferiour Officer comes in the name of the King and by His authority.
- Q. Why is it said then that they, that are baptised unto Christ, have put on Christ?
- A. Yea, they that are baptised by the Spirit, which is Christ's owne worke hath put on Christ, but not all that are baptised by water, the worke of an inferiour Officer to Christ.
- Q. What forme is to be used in baptisme?
- A. The Minister is to dip his hand and to powre cleane water, sprinkle and wash the sinner, and so it is fully baptised.
- Q. Is not dipping of the head full baptisme?
- A. No, not without pourcing, sprinkling, and washing, no more than giving whole wafers in the supper, there was bread, but no breaking, shewing forth Christ's suffering, so whole rivers, shewes not forth Christ's sufferings, pourcing Him out like water besprinkling all His rayment. (Esa. 63, 3. Psal. 22, 11.)
- Q. What is for the sinners to goe into the water themselves, and come out themselves to shew forth death and buriall?
- A. A lying signe, to make a figure of the creature, for wee must see Christ in the imployment of the Officer and use of the water, pourcing, sprinkling, washing, there must bee a dipper dipping his hand, but not a dipped, but in Christ Himself Who by His owne power puts into Himselfe the Rocke and fountaine. The seeing eye and the hearing eare, God hath made them both. (Pro. 20, 12.)
- Q. What doe we heare in the Gospel?

- A. Glad tydings.
- Q. What doe we see in the Seales?
- A. Christ crucified.
- Q. How is Christ crucified in baptisme?
- A. Christ was powred out like water, water issued out of His side when He was pierced, so shall He sprinkle many nations. (Psal. 22, 14. Esa. 52, 15.)
- Q. What speakes baptisme to beleevers?
- A. It speakes better things than the blood of Abell.
- Q. What speakes powring out of water?
- A. 1. It speakes Christ powred. out like water.
 2. It speakes Christ powring out cleane water upon beleevers washing away filth.
 3. It speakes powring out the spirit, so that out of the belly of beleevers may flow rivers of water of life. (Joh. 7, 38.)
- Q. What speakes washing?
- A. It speakes washing from filthinesse and clensing from sin.
- Q. What speakes sprinkling?
- A. 1. It speakes sprinkling the conscience from dead works.
 2. It speakes our high calling being called to the blood of sprinkling. (Heb. 9, 14.)
- Q. Why are Infants Baptised?
- A. Because they are of the Kingdome.
- Q. What is it to Infants that they are baptised and so received into the visible congregation?
- A. Much every manner of way; 1, they are under the prayer of the Church; 2, they are under the care of the Church; 3, of them is ingrafted into Christ, so received into the visible vine to live under the dropping of the Sanctuary as growing plants in the house of God, to flourish in old age as tender sprigs; 4, in the vine to bring forth grapes in due time; 5, as Olive

plants round about the table, Loe thus art thou blessed that fearest God. (Psal. 92, 13, &c. Psal. 1, 18.)

- Q. What may the children of the Church be likened unto?
- A. Unto the Virgins, without number. (Cant. 6, 8.)
- Q. How is faith and confession of sin acted in the baptising an Infant?
- A. As the faith of others carried the Palsie man to Christ to be healed, beleeving His Alsufficiency, so the faith of the Parents carrieth the Infants to the ordinance presenting it to the congregation; 1, confessing originall sinne; 2, beleeving God is their God and the God of their seede; 3, shewing the neede they have of Christ; so leaving the Infant in the House of God, to grow up in His Courts at the sole of Christ's feete. (Mat. 9, 2. Mat. 2, 3., &c. Luke 5, 18., &c.)
- Q. How is the faith of beleevers in the congregation confirmed in the washing of an Infant?
- A. Much is their confirmation; 1, they see the neede they have of Christ as the Infant; 2, they see their inability to imbrace Christ, as the Infant, but as Christ imbraceth them as the Infants; 3, they remember Christ's everlasting love before the foundation of the world, washing them, powring cleane water upon them and their seede, and seeds seede to thousand generations. (Esa. 52, 15.) 4, Beleeving the promise, they see Christ powred out like water, suffering for them and their seede. (Psal. 80, 8, &c.) 5. They see Christ calling us to the blood of sprinkling, by sprinkling from dead workes. (1 Cor. 10, 2. Psal. 68, 9.) Thus learning Christ wee are to medi[t]ate upon Him in the use of Baptisme, whatever the Gospel publisheth the seales holds forth, so they that have a hearing

eare, and a seeing eye, shall behold Christ crucified in the use of the Ordinances.

- Q. How is Christ taught in Baptisme by the seeing of the eye for the confirmation of beleevers beholding Infants baptised?
- A. Christ is taught in His Natures, in His Attributes, in His Name and in His Offices.
- Q. How doe beleevers see Christ's Name in baptisme?
- A. Christ's Name is an oyntment powred forth, seene in powring water on the sinner, as oyle on the head of his Priests running downe to the skirts of the garments.
- Q. How is Christ's Attributes seene in baptisme?
- A. Christ's everlasting love is seene in washing, He loved His elect before the foundation of the world, and washed them in His blood, so is His Wisedome, Power, Mercy; and unchangeablenesse seene in its restoring lost mankinde.
- Q. How is Christ's Nature held forth, seene in baptisme?
- A. As He was a man He suffered, and water issued out of His side, He was powred out like water; As He was God He washeth and purgeth us, sprinkleth us with His blood, holding His elect by the right hand of His power in Adams fall.
- Q. How is Christ's Offices held forth and seen in baptisme?
- A. As He is our high Priest He offers up Himselfe; (seene as I take it submitting to better judgement) in lifting up the water to power it one the baptised; As Christ is a Priest, He dips His hand to wash and sprinkle, seene in powring, washing and sprinkling water on the sinner.
- Q. How is Christ seene as our Prophet to teach in baptisme?
- A. By these Rites Christ teacheth beleevers. 1. What Hee hath done for them washing them before

time. 2. What Hee hath done for them at the fulnesse of time, being powred out like water.

3. What He doth in them, powring out His spirit upon them. 4. What He will doe for them when He gives up His Kingdome to the Father presenting them without blame, having purged them, washed them for dead He wil bring them to glory. This Christ as He is our Prophet teacheth by baptisme.

Q. How doth Christ shew His Kingly Office by baptisme?

A. Hee takes the Dominion of His Elect, and receives them into His Kingdome, being received into the visible congregation by baptisme.

Q. What doth Christ teach beleevers seeing water and washing?

A. Christ teacheth beleevers to see their owne filthinesse, and their neede of Christ.

Q. What doth Christ teach beleevers by powring water on the baptized Infants or other?

A. Christ teacheth beleevers to power out their soules to Him, Hee having powred out His Spirit upon them giving them power to be His Sonnes and Daughters, so there is great use to eye Christ in the use of the ordinance as once to be baptised.

Q. What is held forth of Christ in dipping the Baptised?

A. To dip an Infant there is a dim light of Christ, as in the whole water no shewing forth Christ His suffering; but for a creature to goe in and out of the water, the dipper to dip downe the head is no shewing Christ at all as I can see, I have not so learned Christ.

Q. How are wee buried by baptisme with Christ?

A. When He was buried by baptisme sweating water and blood, He was buried by baptisme being

under the wrath of the Father all His waves were over Him, then were the Elect buried with Him, having communion with Him in His death, when Mary came aforehand to bury Him, it being manifested to beleevers when they are baptised by the spirit dying unto sin, and rising unto newnes of life, but when Christ was buried by Nicodemus in the dust, there is no neede of shewing forth that buriall, nor His resurrection seeing He was seen after His Resurrection. So by His power shall naturall man rise, yea such as shall have no Communion with Him in His divine death and buriall as He was God and man, making satisfaction for mankinde.

Oh the goodnesse of God published in the Gospel seen in the seales, let them that have a hearing eare, heare and obey, let them that have a seeing eye, see Christ crucified, looke one Him whom wee have peirced and be comforted.

- Q. Why may it bee said that beleevers have communion in Christ's divine death?
- A. Not in that any part of Christ's divine nature dyed or suffered, but as He was man He dyed, having communion with the Father, by His divine nature He overcame death, who in the dayes of His flesh offered up strong cryes and teares and was saved from death in that Hee feared. So the Elect have communion with Christ in His sufferings, manifested to them by the baptisme of the spirit, being made partakers of the Divine nature they dye to sinne, and rise to newnesse of life, Christ dyed for sinne and rose again for our justification.

So beleevers die to sinne and rise to newnesse of life, justifying themselves to others that they are risin with Christ.

The receiving water in Baptisme, doth not shew forth what Christ hath done and suffered, but the imployment of the Officer dipping his hand, so flesh is dipped, and the body washed, the principall part for the whole. So washed by dipping the hand, baptised fully, washing, powring, sprinkling, shewes forth Christ suffers.

The receiving bread and wine and eating doth not shew forth Christ's death, no more then the receiving of the water in Baptisme: But breaking bread and powring out wine shewes forth Christ's death.

He was broken for our transgressions, His soule made an offering for sinne, seen in breaking of bread, Hee powred out His soule for us, and sits at the right hand of the Father making intercession, shewed forth in powring out wine.

The two seales under the Gospel are of one nature, but washing makes us capeable of eating.

So Circumsition makes them capeable of eating the Passover.

Q. Then sayes such as be called Anabaptists, why doe not children eate the Supper?

A. Children were not capeable of eating the passover before they are capeable of Instruction asking the Parents what it meant; So the children of the Church are not capeable of the Supper before they can examine themselves; wherefore let such as deny Infants baptisme, and go into the water and dip downe the head and come out to shew death and buriall, take heede they take not the name of the Lord in vaine, more especially such as have received baptisme in their Infancy.

It is in vaine to baptise them again, let them take heede that teach, these new truths

as they call them, these new formes or newly taken up.

Let them take heede they be not the tayle of the beast, for the Prophet that teacheth lyes is the tayle. (Esay. 9, 15.)

FINIS.

John Ward, Senior, 1704.

On page 1 of this volume, Mr. Brock tells us that Professor John Ward of Gresham College was son of John Ward, Baptist minister, who died in 1717 aged 81, and was buried at Tysoe, Warwick. As John Ward junior was born in London about 1679, and lived there all his life, John Ward senior seems to have lived there at least about 1678 to the end of the century.

In 1704 the London Baptist Association was undergoing one of its many reorganizations, and next year four ministers were permitted to attend, 'only as auditors of our debates, and agreements' according to the minutes copied by Crosby, iv. 8-10. One of these four was John Ward. Ivimey saw that he was not pastor of any London church, and presumed that he was pastor of Luton. But this was a London meeting, and the term Minister was not confined to the pastors, it was used for all gifted brethren called and ordained to preach. In our modern phrase we should say that John Ward was a lay-preacher. Either he belonged to a church not in membership with the association, or else he belonged to a church in membership, but was not important enough to be sent as an official messenger, as was the case with Ebenezer Wilson who had recently joined Artillery Lane. But a man of 69 would surely be sent if he were a member of a constituent church, so we infer that his church was outside the association, or else had disbanded. This suggests the Seventh-day church founded by John Belcher, lately under Henry Cooke, which between 1702 and 1707 was in process of dissolution or amalgamation with Stennett's. This church sent several letters from Bell Lane, and Ward's name never appears among the signatures. Yet there does seem a strong suspicion that he was connected with a third John Ward, officer in the Commonwealth Army, whose son Thomas settled at Newport, Rhode Island, where his son and grandson became Governors. All this colonial family was Seventh-day Baptist. There is room to investigate the registers at Tysoe, and wills of the family.