Presented by Mr. Samuel Agnew of Philadelphia, Pa.
THE ARGUMENTS OF THE QUAKERS.

More particularly, Of

George Whitehead, John Gratton,
William Penn, George Fox,
Robert Barclay, Humphry Norton,

And my own,

AGAINST

Baptism and the Supper

Examined and Refuted.

ALSO

Some clear Proofs from Scripture, shewing that they are Institutions of Christ under the Gospel.

WITH

An APPENDIX, Containing some Observations upon some Passages, in a Book of W. Penn, called, A Caveat against Popery. And on some Passages of a Book of John Pennington, called, The Fig-Leaf Covering Discovered.

By George Keith.

1. John 4:1. Beloved, believe not every Spirit, but try the Spirits whether they are of God.

Chrysost. Homil. on Matthew. If thou hadst been without a Body, God had given thee things naked, and without a Body, but because the Soul is planted in the Body, he gives thee intelligible things in things sensible.

London, Printed for C. Brome at the Gun at the West-End of St. Paul's Church-yard. 1698.
Divers Weighty Reasons have induced me to this Undertaking. One whereof chiefly is; that whereas most of these Men, have not only run out with bitter Invectives against these Divine Institutions; but have Fathered their Bold Opposition to them upon the Holy Spirit, (as they commonly do their other Gross Errors) a Witness whereof, is W. Penn, in his Book against Thomas Hicks, called, Reason against Railing; who faith in p. 109. concerning these Institutions, We can testify from the same Spirit, by which Paul Renounced Circumcision; that they are to be rejected, as not now required. Now if upon due Tryal, their Arguments they have used, and still use against them are found to be Vain and Invalid, Grounded upon gross Wrestlings and Perversions of Holy Scripture; and that it be proved by sound Arguments, that they were, and are true Divine Institutions under the pure Gospel Dispensation; not only their too Credulous Followers; but the Teachers themselves, such of them as are alive, may have occasion to reflect upon that Spirit, which had acted their first Leaders to oppose those things, as well as other great Truths of the Gospel;
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and thereby discern that it was not the Spirit of God, but a Spirit of Untruth, and may judge it forth from among them, and be humbled before the Lord for entertaining it. Another Reason is, (which is indeed my chiefest Reason) That whereas I had formerly been Swayed and Byassed by the undue Opinion I had of their chief Teachers and Leaders, who had Printed Books long before I came among them, as being greatly indued with Divine Revelations and Inspirations; and that I too Credulously believed their Bold and False Asseverations; that what they had said and Printed against the outward Baptism, and outward Supper, was given forth from the Spirit of Truth in them; by means whereof, I had been drawn into the same Error, (as many other well meaning, and simple Hearted Persons have been, and still are by them) to oppose these Divine Institutions, and have in some of my Printed Books used some of the same Arguments which they had used; I having in a Measure of Sincerity (I hope) Repented, and been humbled before the Lord, for that my said Error; whereof I have given a Publick Acknowledgment in Print, in my late Book, called, George Keith's Explications and Retractions; and wherein I have not only Retracted my Errors in Relation to outward Baptism and the Supper; but in Relation also to divers other Particulars therein mentioned (but withal holding close to my Testimony in all Principles of Christian Faith and Doctrin, delivered by me in any of my former Books) I judged it my Duty, (besides my Publick Acknowledgment and Retraction of the Error) to endeavour according to the Ability given me of God,
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God, of a better Understanding, to undeceive and reduce from the said Error, any into whose Hands my Books have come, Treating on that Subject; who have been deceived, or hurt by them. For as the Law of God requireth Restitution for any Wrong done to a Neighbour in Worldly Matters; so I judge it no less requireth the like in Spirituals. And as the Law required an Eye for an Eye; the Gospel requireth, that whom we have in any degree been accessary to Blind, or Misinform their Understandings, we should labour to our utmost Ability (after we are better Enlightened ourselves) to Enlighten and duly Inform them; so far as God shall be pleased to make us his Instruments in so doing, to whom it chiefly belongs. Know therefore, Friendly Reader; that what Arguments I have used in any of my Books against the outward Baptism and Supper, particularly in that, called, Truth's Defence; and in another, called, The Presbyterian and Independent visible Churches in New England, and elsewhere brought to the Test, Cap. 10. and in another, called, The pretended Antidote proved Poison; and in another, called, A Refutation of Pardon Tillinghaist, who pleadeth for Water-Baptism, its being a Gospel Precept. As I hereby declare them to be void and null; so I do in this following Treatise shew the Nullity and Invalidity of them; by answering not only them, but divers others of other Persons (together with them) as above named in the Title Page of this Treatise. And so far as the Arguments are the same, which both they and I have used; one Answer will serve to both; though I never was so blind, as not to see the Weak-
To the Reader.

Weakness of divers Reasons of some of their Great Authors against these Institutions. But the Truth is, divers of their Weakest and most Impertinent Arguments. I never heard nor read, till of late, that Providence brought to my hand some of their Books I never heard of before.
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PRACT.
PART I.

An Impartial Examination, and Refutation of their Arguments against Water-Baptism.

IN a Book of George Whitehead's, whose Title is, The Authority of the true Ministry in Baptizing with the Spirit, and the Idolatry of such Men as are doting about Shadows and Carnal Ordinances; [here note his severe Charge] p. 13. he bringeth three Realons or Arguments to prove that in the Commission which Christ gave to his Disciples, in Math. 28. 19. Mark 16. 18. Water-Baptism was not intended, but the Baptism of the Spirit.

His first Argument is, If the Baptism which Christ commanded in Math. 28. 19. Mark 16. 16. was a Baptism, without which a Man cannot be saved; then it was not the Baptism of outward Water, (for Water-Baptism is not of necessity to Salvation, neither is there any stress for Salvation laid upon it) but it was that Baptism, without which Men cannot be saved, which Christ commanded, Mat. 28. therefore not Water-Baptism, I prove (faith he) the Minor Proposition thus: No man can be saved without being Baptized into the Name of God, and his Son Christ Jesus, for his Name is the word of God by which Salvation comes; and by no other Name, and the Lord is one, and his Name one, and it was into his Name, that the Disciples were commanded to Baptize People.

Ans. Here G. Whitehead would appear to be some body in Logick (though it is judged by many of his Brethren to be little better than a piece of the black Art) but he has in this sufficiently discovered his Ignorance, both in true Divinity and true Logick. The Fallacy of his Argument is in this apparent, that in his supposed Proof of that he calleth the Minor Proposition, he confoundeth Baptism into the Name, and the Name itself, for faith he, his Name is the word of God by which Salvation comes. But though Salvation come by the word of God, and none can be saved without that Word, yet it doth not follow, that none can be saved without such a Baptism as the Apostles did Baptize with into the Name of that Word; for as they were to Baptize
into the Name of the Lord Jesus Christ, and in the Name of the Father, &c. So they were to Teach in that Name, but this proves not that they were not to teach outwardly, and they were to work Miracles in that Name, it doth not therefore follow that they were not to work outward Miracles visible to Men’s outward sight. Again, G. Whitehead useth the Name word of God, in a too narrow and limited Sense; for the full Name of Christ is not the word only, but the word made Flesh, or the word having assumed the true Nature of Man, and that by the Name of Christ here is understood the Name of the Man Christ who was Crucified, is clear from Paul’s words to the Corinthians: Was Paul Crucified for you, or were ye Baptized into the Name of Paul? Signifying, that they were Baptized into the Name of Christ Crucified, which hath a necessary Relation to the Man Christ, and to Christ considered as truly as Man, as God, and thought the word is a Name proper to the Son; yet it is not the Name either of the Father, or of the Holy Ghost, for that were to confound, and wholly to destroy the distinction of the Relative Properties of Father, Son, and Holy Ghost, which was the Sabellian Heresie. The Minor thereof of his Argument is Fallaciously proved by him, and his Assertion is false, viz. That the Baptisme without which Men cannot be saved was the Baptism which Christ Commanded to the Apostles, if by the words cannot be saved, he means, absolutely impossible; for he hath not in the least proved that it was not water-Baptism which Christ Commanded; but whereas his Argument seemeth to depend on this, that becomes water-Baptism is not absolutely necessary to Salvation, therefore Christ did not Command it. But he should learn better to distinguish things absolutely necessary to Salvation, and things necessary in some respect, and very profitable, though not of absolute necessity, and the like distinction G. Whitehead must allow with respect to his and his Brethren’s Ministry, Preaching, and Writing which they suppose Christ has Commanded them, and yet he will not say his and their Ministry Preaching and Writing is absolutely necessary to any Man’s Salvation. Besides, it doth absolutely contradict G. Whitehead’s declared Principle concerning the Sufficiency of the Light within every Man to Salvation without any thing else; to affirm that Men could not be saved, unless the Apostles had Baptized them according to Christ’s Command, even supposing it had been the Baptism of the Spirit, which the Apostles had been Commanded to Administer; for this World have made the Salvation of Men depend upon the Ministry of Apostles, and their Successors in the outward Exercise.
ercife of their Spiritual Gift of Preaching and Prayer; now before the
Apostles Administred this Baptifme (suppose it be that of the Spirit) the
Men to whom they were fent had the Light in them, which was fuffi-
cient to Salvation without any thing else, according to G. Whitehead's Doc-
trine, and consequently without all Ministry of the Apostles; and
had they never heard or feen the Apostles, or any other Men, had
they given due Attendance and Obedience to the Light within, that
that would have faved them (according to G. Whitehead's Divinity)
without any other Baptifme, outward or inward, that the Apostles
could Adminifter unto them.

S E C T. II.

Next, as to his fcond Argument from that in Mark 16. 16. He
that believeth and is baptized fhall be faved, these words do not prove
that this was not Baptifme with Water; for its a true Affertion, he that
believeth and is baptized with Water fhall be faved, but it will not prove;
that therefore Baptifme with Water is of absolute necessity to Salvation,
the moft it proveth, is, that Baptifme with Water, when and where it
can be duly had is a means of Salvation, as outward Hearing, and Rea-
ding in the Holy Scriptures are means of Salvation, yet not of such abso-
lute necessity, but that Men may be faved without them; even as it
may be truly faid, he that believeth, and frequenteth the Meetings
of the Faithful fhall be faved, and yet in divers Cases Men may be fa-
v without frequenting such Meetings, as when they are hindered
by Sickness, or Imprifonment, or some other Restraint, as when liv-
ing in a Country where no such Meetings are to be found, and that
the Baptifme mentioned, Mark 16, is not that which is of absolute nec-
fsity to Salvation, is evident from the following Words, where the word
Baptized is omitted; for Christ did not fay, he that is not baptized
fhall be damned, but he that believeth not fhall be damned; the varying
of the Expression sufficiently proveth that he did not mean the inward
Baptifme, but the outward; and whereas not G. Whitehead, but W. Penn,
and R. Barclay, argue from the Particle in Greek, that signifieth in
English into, that therefore it must be the Baptifme with the Spirit, it is
indeed very weakly and fallaciously argued, for the fame Greek Particle
is found Acts, 8. 16. where it is faid, that fene of Samaria, who were
Baptized into the Name of the Lord Jesus had not received the Holy Ghost,
when fo Baptized, till for fome time after, that Peter and John came
unto them, the Greek Particle, εἰς τὸ ὄνομα is the fame here, and in

**Matth. 28. 19.** And any who have but a little skill in Greek know, that the Greek Particle εἰσ hath often the same signification, with the Greek Particle εἰ, and signifies as well in, as into, so that their so arguing is built on a Grammatical Quibble that is altogether groundless. And for them to argue, that it was not Water-Baptism, which Christ commanded to the Apostles, Matth. 28. 19, because of the words Baptizing into the name, &c. with as much colour of reason they might argue, that when in James 5. 14. It is said anointing them with Oyl in the name of the Lord, that the anointing there meant was not an outward anointing but an inward, and that the Oyl was not outward but inward.

Again, whereas εἰ, ir. faith on this second Argument, for the Saints were saved by that Baptism, which was not the putting away the filth of the Flesh, but the answer of a good Conscience, 1 Pet. 3. 21. Therefore it was not Water-Baptism which Christ commanded in Matth. 28. &c. I answer, that doth no wise follow that therefore it was not Water-Baptism.

**SECTION III.**

And because I find that Robert Barclay in that Chapter of his Printed Apology, reprinted by his Son Robert Barclay at London, 1696, doth much insist upon this place in Peter, as if it did effectually prove that Water-Baptism is no Gospel Institution, and it is a common Text the Teachers among the Quakers bring to oppose Baptism with water; therefore I think fit the more fully to examine the Arguments brought by him from this place against it. But in the first place, I do apologize for my medling to answer or correct any Passages in the Books of R. Barclay, whom as I did greatly love and esteem, and who, I believe, was one of the soundest Writers among the People called Quakers, so I do truly honour his memory, believing that as to the main, he was a true Christian, though in divers things, he was byass'd and misled, as I also was, by the too great esteem that he had, and too great credit he gave, (as I also did) of those called his Elders, whole gross perversions and misinterpretations of Holy Scripture, we both did upon their Authority take for Divine Inspirations; and I hope it may be a just Apology to me, and defence against the injurious Clamours of some, that may and will object it against me, as a breach of Friendship, to censure or correct any thing of that my deceased Friend: That I do no otherwise in this Case, than...
would be done by; for, if after my decease, (as well as before) any Friend of mine should cenfure and correct any Passages in any Books of mine that did justly need such Cenfure and Correction; I and all that love me should take it, as a true act of Friendship, it being the best way to cover the Faults of our Friends, or were it of our Parents, to correct them, and though Men may be dear to us, yet Truth ought to be more dear; nor do I thus cenfuring and correcting what I judge amiss in R. B. on these Heads, do any more wrong to him, than I do to my self, whom I have impartially cenfured, and now again do, freely declaring, that whatever I have said, or writ any where against Baptifme with Water, and the Outward Supper, as being no Gospel Institution was erroneous, and which therefore I retract and correct. And where I have used divers of the same Arguments, which G. W. and R. B. hath used, which I find R. B. hath been more large upon than I have any where been in any of my Books; therefore I shall rather consider these Arguments as brought by him, than, by me, especially for this cause, that he is judged by many of the Quakers to have writ more forcibly against these matters than most have, or then I have done.

R. B. thus argueth from 1 Pet. 3, 21. (see pag. 16. of his Sons Edition called Baptifme and the Supper substantially asserted) The Apostle (faith he) tells us first negatively, what it is not, viz. not a putting away of the filth of the Flesh, then surely it is not a washing with water, since that is so.

Answer, That the Baptifme there described is not a putting away the filth of the Flesh is granted, but it doth not follow, that therefore it is not Water-Baptifme, for though ordinary washing with water is a doing away bodily filthiness, yet Baptifme with water is not, nor ever was, nay not John's Baptifme with water; for John did not say that he baptized his Disciples to wash away the filth of their Bodies, but unto Repentance. The description of Baptifme here given by Peter, is taken from the end, as is very common both in Scripture and elsewhere, to describe a thing from its end; now the end of water-Baptifme, as it was commanded by Christ, Matth. 28. 19. was not to put away the filthiness of the Flesh, but to signifie the inward washing by the Blood and Spirit of Christ upon the Soul and Conscience, the which when so washed is a good Conscience, and the effect of that inward washing is the answer of a good Conscience; and indeed to me it is evident, that Peter in this description of Baptifme first
negatively, what it is not, doth refer by way of comparison to the legal purifyings under Moses Law, by Blood, and the Asbes of an Heifer with Water sprinkling the Unclean, which as the Author to the Hebrews faith, sanctified to the purifying the Flesh, Heb. 9. 13. and yet even this washing was not to cleanse the Body from natural filth, but from the legal uncleanness that Men had on divers occasions, as when they touched a dead Body they were legally unclean, and because of that they were not to come into the Tabernacle, until they were cleansed with this water of purifying sprinkled on them. But the Baptisme with water under the Gospel, had not that but a greater signification, and being duly received had a greater and more noble effect) viz. to signify the spiritual cleansing by Christ, and to be a means of Grace, far greater than under the Law.

Again p. 17. He thus argueth, If we take the second and affirmative definition, to wit, that it is the Answer or Confession of a good Conscience, &c. then Water-Baptisme is not it, since as our Adversaries will not deny, Water-Baptisme doth not always imply it, neither is it any necessary consequence thereof.

Answ. This Consequence also is not good, because though Water-Baptisme in the literal sense strictly taken, without any Metonymy is not the answer of a good Conscience, as the Lamb was not the Passover, but a signification of it, yet the Lamb is called in Scripture the Passover, by a Metonymy of the Sign put for the thing signified, that is very common in Scripture, as in other Authors, to the Baptisme with water, metonymically may be called, the answer of a good Conscience, being the thing signified thereby. That he saith, their Adversaries will not deny, that Water-Baptisme doth not always imply it, neither is it any necessary consequence thereof; in that he was under a mistake, for they will say, and do say, that Water-Baptisme doth always imply it, to such as duly and worthily receive it; and that it is always a necessary consequence or concomitant thereof upon due and well qualified Receivers. And if nothing appear to the contrary by words or actions, but that the receivers are duly qualified (tho' some of them be not such really) yet in the judgment of Charity, even according to Scripture rule, they are called such, as Paul calleth these of the Churches to whom he writ Saints, and yet no doubt all were not real Saints in the Churches, though by Profession they were such.
Again, whereas pag. 18. he argued thus: Peter calls this here which saveth the Antitypos, the Antitype, or the thing figured, where as it is usually translated, as if the like figure did now save us, thereby insinuating, that as they were saved by water in the Ark, so are we now by Water-Baptism, but this Interpretation (he faith) croffeth his sense.

Answ. His Argument from the Greek word used by Peter, viz. Antitypos (he should have said αντιτύπου in the neuter gender) is indeed altogether weak and groundless, as if it only signified the thing and could not be understood of the Figure of the thing, the contrary whereof appeareth from Heb. 9. 24. where the holy Places made with hands are called αντίτυπα. i. e. the Antitypes of the true, which are truly translated the Figures of the true holy Places made without hands.

Again, whereas he argued, that Water-Baptism is not meant (p. 19.) in 1 Pet. 3. 21. that the Baptism there mentioned, is said to save us; but Protestants deny it to be absolutely necessary to Salvation.

Answ. Nor hath this Argument any force, for though it is not absolutely necessary to Salvation, yet that it is in God's ordinary way, where it can be duly had, and by whom it is duly received one of the ordinary means of Salvation; it is truly said to save as the Doctrine of the Gospel outwardly Preached by the Ministry of Men, is saving by way of means, and as the Holy Scriptures are said by Paul to be able to make wise unto Salvation, through Faith in Christ Jesus, and said Paul to Timothy, 1 Tim. 4. 16. Take heed unto thy self, and unto thy Doctrine, continue in them, for in doing this, thou shalt both save thy self and them that hear thee: And as concerning the means of Salvation, though all of them, when really given of God, are very profitable, yet all are not alike necessary, nor alike given, nor afforded unto all; some, yea, many never perhaps heard the Gospel truly Preached unto them by the Voice of Man, yet having the Scriptures read unto them, that hath proved an outward means of their Salvation, the Lord working inwardly by his Grace and Spirit, to make the same effectual to them. And as at times the Book of the Holy Scriptures supplieth the defect of a Vocal Ministry, so at times, a Vocal Ministry doth supply the want of the Book of the Scriptures; and thus, though Baptism and the Supper outwardly administr'd are means of Grace and Salvation, when duly received, yet they are not so necessary, as the Doctrine of the Gospel, as outwardly delivered by Men, and the Books of the Holy Scripture.
If any shall object, that it is better to keep to the literal sense of the words in Peter, than to run to the Metonymy, which ought not to be done, but in case of necessity; I answer what way soever, the Baptism in 1 Pet. 3. 32. be taken, as suppose for the Baptism of the Spirit, yet such who so take it must run to a Metonymy, for the inward Baptism of the Holy Spirit, is not the Answer or Confession of a good Conscience, otherwise than by a Metonymy of the Cause, for the effect. The Answer or Confession of a good Conscience, being the effect of the inward Baptism and operation of the Spirit, and not the inward Baptism itself. And indeed such Figures and Metonymycal Speeches are very frequent in Scripture, to which for not well adverting, many are drawn into most false Interpretations of Scriptures, and most hurtful Errors, as the Papists by taking the words of Christ, this is my Body, in a mere literal sense, without any Metonymy. To conclude upon this Argument, the most that with any colour or shadow of Reason can be inferred from this place, in 1 Pet. 3. 21. is that Water-Baptism alone, neither doth, or can save any without the inward Baptism, or operation of the Spirit; all which is readily granted, nor yet doth the inward Baptism, though joined to the outward save, without any thing else, but both the inward Baptism, and outward do save us, as Peter plainly declareth by the Resurrection of Jesus Christ from the Dead, nor need the inward and outward Baptism be strictly called two Baptisms, more than England, and a Map of England, are called two England's, or the Law writ in the Heart, and the same writ in Paper, are two Laws. And thus I hope I have fully examined and answered to the Argument, both of G. Whitehead, and R. B. from 1 Pet. 3. 21. as the impartial intelligent Reader may perceive.

S E C T. IV.

The third Argument used by G. Whitehead, is the same for Matter that is used by R. B. in the Treatise above cited, p. 30. which they bring from Paul's words, 1 Cor. 1. 17. where Paul said, that Christ sent him not to baptize, but to preach the Gospel. The reason of that Consequence (faith R. B) is undeniable, because the Apostle Paul's Commission was as large as that of any of them. And whereas it hath been answered to this, by them who holds that Baptism with Water is a Gospel Institution, from Matth. 28. 19. that the Sense of Paul's words is, that he was not sent principally to Baptize, not that he was not sent at all, as
where it is said, Hos. 6. 6. I desired mercy, and not sacrifice. But this parity R. B. doth except against, because this place is abundantly explained by the following words, and the knowledge of God more than burnt-offerings. But there is no such words added in that of Paul. And against this manner of interpreting Paul's words, he thus argueth, else we might interpret by the same rule all other places of Scriptures, the same way, as where the Apostle saith, 1 Cor. 2. 5. That your faith might not stand in the wisdom of men, but in the power of God, it might be understood, it shall not stand principally so. How might the Gospel by this liberty of interpretation be perverted?

Ans. As we are not to Interpret all other Places of the like Phrase so, else great harm would follow in giving false Interpretations of Scripture, so we ought to Interpret diverse places of Scripture, so, to wit, by adding the word, only, or more, or principally, otherwise the like harm would follow, as where it is said, I. John 3. 18. Let us not love in word, nor in tongue, but indeed and in truth, and Rom. 2. 13. For not the hearers of the law are just before God, &c. John 14. 24. The word which you hear is not mine, but the Father which sent me. Matth. 15. 24. I am not sent, but to the lost sheep of the house of Israel, John 4. 42. We believe not because of thy saying, Matth. 10. 20. It is not ye that speak, &c. In these and diverse the like places of Scripture, the word principally, or more, or rather, though not expressed, is understood, and there is a good Rule whereby to know when any such word, when not expressed, is necessarily understood, as when without any such word understood, or implied, when not expressed, it would contradict some other place of Scriptures, or any true consequence from Scripture, or true Reason, as is manifest in the present Case, for Paul tell eth in the same Chapter, that he Baptiz'd some of the Church of Corinth, which he ought not to have done without a Commission, for as to what is alleged, that he and others did Baptize by Permission, and not by Commission, as when he Circumcised Timothy, it was by Permission, and not by Commission, which conceit I grant I had formerly entertained as well as R. B. being swayed by the assumed Authority of them we esteemed our Elders, pretending they did so Interpret the Scriptures by Divine Inspiration. But finding their Pretences to be palpably false in many other things of greater weight, occasioned me to examine their pretended Inspirations in this also, which (I desire to praise God for his true Illumination) I found to be false. Now that Paul's Circumcising Timothy was not by Commission, is certain; because
sometimes afterwards he did earnestly oppose the practice of it, but we never find that he, or any else in Scripture opposed the practice of Baptism with Water, or spoke so slightly of it, as he did of Circumcision; he did not say, if any of you be Baptized, Christ should profit you nothing, as he said, if any of you be Circumcised, and he submitted to Baptism himself, and received it. Acts 9.18, compared with Acts 22.16. Though I find that W. Penn calleth it in question, whether this was Baptism with Water, which bespeaketh as great inadvertency in him, as when he had printed in his Christian Quaker, that Jesus Christ was born at Nazareth. And as for Paul's saying, he thanked God he Baptized none of the Corinthians, but such and such, it only proveth that he judged Preaching to be his principal work, as indeed it was; for had he Baptized all to whom he Preached, and who were Converted by his Ministry, it would have been too great a hindrance to his Preaching; and as Paul Preached to many whom he did not Baptize, so did the other Apostles; therefore we find not either Peter, or John, or any of the other Apostles after our Saviour's Resurrection, Baptized all to whom they Preached, but left it to be done in great part by others; and whereas some have argued, that if Baptism had been a Gospel Precept, Paul would not have said, he thanked God he had Baptized so few of them: This Argument hath no force, for he did not thank God, simply that he did not Baptize, but that he had Baptized so few of them, left they should say, he had Baptized in his own Name, which sheweth, that the occasion of the Division that was among the Corinthians at that time was about Baptism, and that they had too much an eye to those who had Baptized them, so as to denominate themselves after them. And whereas, R. B. faith, p. 32. 33. Let it from this be considered how the Apostle Excludes Baptizing, not Preaching, though the abuse (mark) proceeded from that, no less than from the other; for these Corinthians did denominate themselves from those different Persons, by whose Preaching (as well as from those by whom they were Baptized) they were Converted; as by the 4, 5, 6, 7, and 8 Verses of the third Chapter may appear.

As! But that the Preaching of these different Persons was the occasion of this Division among the Corinthians, doth not appear from the Verses Cited, nor any where else, for Paul, and Apollo Preached the same Doctrine to them; but we nowhere find that there Preaching occasioned any Division; but suppose it had, on the supposition, that some of the Corinthians might esteem the Preaching of the one, more powerful than the Preaching of another; yet that proves not that Paul
Paul Excluded Baptizing; the most it proves, is, that he preferred, his Preaching to his Baptizing, as being the greater and more principal Work enjoyed to him.

Page 33. And yet for to remove that Abuse (saith R. B.) the Apostle doth not say, he was not sent to Preach, nor yet doth he Rejoice that he had only Preached to a few; because Preaching being a standing Ordinance in the Church, is not because of any Abuse that the Devil may tempt any to make of it, to be forborn by such as are called to perform it by the Spirit of God.

And, All this is exceeding weak Reasoning, and proceeds upon a false Supposition; that because Baptism was abused, therefore it was simply to be forborn, or laid aside; no such thing appears mentioned in Scripture; for though Paul Baptized but a few of the Corinthians, he did not tell them that few were Baptized by any others. But the contrary appears from his words, that all the believing Corinthians were Baptized, though not by him, yet by some other; 1 Cor. i. 13. If some of them had not been Baptized at all, it had been improper for him to ask them were they Baptized in the Name of Paul? And though Preaching be the greater Ordinance, as practised by the Apostles, and is not simply to be forborn, yet occasions might and may happen that might cause it to be forborn at some certain time and place: As suppose, some had certainly informed Paul, that if he Preached at such a place, and at such a time, some that did lay wait for him, would lay hands on him and kill him; on this Advertisement, who will say, but Paul might feel in himself, not only a Liberty to forbear going to Preach at such a place, and at such a time, but even a Necessity laid on him not then to go; for we find, that not only Paul, when he understood that some fought his Life, did seek to escape; but our blessed Lord himself for a certain time did withdraw from such as fought his Life, because his time to suffer was not then come. And as in that case, upon such certain Information, Paul might have lawfully forborne to have Preached to People at that place when his Life was in danger; so the Report being confirmed, that such a Design was laid against him, he might have lawfully rejoiced and thanked God, that he did not go to Preach at that place, at that time. And many the like Examples might be brought to prove, that Preaching it fell may Lawfully be forborn, though not simply, yet at some occasion which might render the forbearance of it at some certain place and time, both Lawful and Necessary; and suppose a Preacher did foresee that his Preaching at such a place, at such a day, should occasion by accident some Schism or
or Division among sincere Professors of the Christian Faith, he might very lawfully forbear to do it at that time; yea it were his Duty to forbear, and he might very justly rejoice and thank God, that he did not Preach to them in that place, and at that time; this needed not to have been so largely insisted upon, but for their sake, who through their great Ignorance and Prejudice) lay so great stress on this sort of Argument; as because Paul thanked God, he had Baptized but a few of the Corinthians, therefore Baptism is no Gospel Institution; the weakness of which consequence, I suppose is sufficiently manifest: On the contrary a good Argument may be brought for Water-Baptism, that seeing the abuse of it at Corinth, or any where else, was no cause or occasion of laying it aside to any, but that it was universally practised on Believers in the Apostles Days, insomuch that it cannot be instance where any Church, Family, or Person that did believe was not Baptized, that therefore it was practised by Divine Institution, and not by Permission, such as Circumcision was; for neither Circumcision nor any other Jewish Rite was universally practised, as Baptism was; the above-said Argument, taken from Paul's words, he thanked God he Baptized none but such and such, I find used by W. Penn, in his Book, called Reason against Railing, p. 110, to which let the above mentioned Answer serve.

But I find some new Arguments used by G. Whitehead, in his Antidote, to prove that Baptism with Water was not commanded to the Apostles, Matth. 28. 19. p. 120. Lo I am with you always, to the end of the world (faith he) what for? to enable them to Baptize with Water? No that many can do without him, or the least sense of his Presence.

Ans. Of all the Arguments I ever heard against Baptism with Water, this is one of the weakest, and too much favouring of Profanity, that (faith he) many can do without him; but can they do it in Faith without him, and in true Obedience to his Command? This Scoff of his, has equal weight against John's Baptism, when in force, which he grants was with Water; and thus, as G. Whitehead argued, John could, and did Baptize without Christ's inward Presence, and the least sense of it, and it has the like force against all External Acts of Religion commanded of God, both under the Law and Gospel; for all External Acts simply considered, as such without regard to Faith, or the inward Frame of the Mind, can be done as much without Christ, as Baptism with Water; but none of them can be done as they ought without him. Hath G. Whitehead forgot Christ's Saying to his Disciples, without
without me ye can do nothing; that he hath so boldly contradicted him, to say, they could Baptize with water without him. This is more Prophane and Scandalous, than what Samuel fennings said at a Monthly Meeting in Philadelphia, for which he was reproved by diverse in the Meeting, and of which there is an account in Print. To do our own Business as Men, we need not the help of the Spirit, but to do God's Business we need it: But here according to G. whitehead, when John Baptized with Water, which was God's Business, it being commanded of God, he could do that without him.

Another Argument of his in the same Page, is, It is not go Teach, and then Baptize them with Water, but go teach all Nations, Baptizing them, and there was a Divine and Spiritual Baptism immediately attending and present with their Ministry.

Ans. This Argument is also weak, and grounded upon a Quibble, because it is not said, go Teach, and then Baptize, but go Teach, Baptizing, &c. Because the word Baptizing is a Participle; but this hath not the weight of a Feather, it is so light, and yet with such light airy Stuff have deceived many: For as the word Baptizing is a Participle, both in the Greek and English, so the word Translated go, set before Teach, in the Greek is a Participle πορευόμενος going (or having gone) Teach. Now by the like Argument, because it is not said, first go, and then Teach, but going, Teach; therefore every foot of their way, where ever they went through, tho' they were not in sight or within hearing of any People, before they came to them, they were to Preach; and by the like Argument, where it is said, Mark. 1. 5. And were all Baptized of him in the river of Jordan, confessing their sins. It is not said, they first Confessed, and then were Baptized, or they were first Baptized, and then Confessed, according to G. whitehead, in the very first instant art of Baptizing, they confessed their Sins, and neither before nor after. But that there was a Divine and Spiritual Baptism that attended their Ministry to some, will not prove that they did Baptize them with the Divine and Spiritual Baptism, which was the Work of God, and of Christ, and promised by Christ to the Apostles and other Believers; but was never commanded them to give it to others.

His Third Argument, is from Gal. 3: 2. Received ye the Spirit by the works of the law, or by hearing of faith, &c. he therefore that ministeth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the preaching of faith?
**S E C T. V.**

I proceed in the next place, to examine all the other Arguments I find used by W. Penn, and R. Barclay, against these Divine Institutions that seem to have any shadow of weight.

The First Argument I find used by W. Penn, in his Reason against Railing, in p. 107. is, first, faith he, we know, and they confess that they were in the beginning used as Figures and Shadows of a more hidden and Spiritual Substance. 2. That they were to endure no longer than till the Substance was come. Now the time of the Baptism of the Holy Ghost, Christ's only Baptism therefore called the one Baptism, has been long since come, consequently the other, which was John's, was fulfilled, and as becomes a forerunner ought to cease; the like may be said of the Bread and Wine; for as there is but one Baptism, so there is but one Bread. This same Argument for Matter, but in different words, is used by R. B. in the above said Treatise, p. 7. 8.
Answ. The Conclusion they both draw, viz. that John's Baptisme is ceased, may be granted, and yet it will not follow that water-Baptisme, as it was practised by the Apostles and other Ministers after Christ's Resurrection and Ascension is ceased; seeing there is great ground to distinguish betwixt John's water-Baptisme, and the Apostles, in divers weighty respects; as first the Man Christ, after he rose from the Dead, having all Power given him in Heaven and in Earth, Commissioned the Apostles to Baptize, and that with water, as shall be afterwards proved more fully, but John had not his Commission from the Man Christ, &c. 2. John did only Baptize them of his own Nation, and was only sent to Israel, but the Apostles Commission reached to all Nations. 3. John though he taught them to believe in him who was to come, to wit, Christ; yet he required not Faith in Christ, as any condition to qualify his Disciples to receive his Baptisme; but the Apostles required Faith in Christ Jesus in all the Men and Women, as a condition qualifying them to receive their Baptisme. 4. We do not find that the Holy Ghost was given or promised, to them who received John's Baptisme, but the promise of the Holy Ghost was given to such as did duly and worthily receive the Apostles Baptisme, therefore John's Baptisme was called the Baptisme of Repentance. 5. It seems greatly probable, that some who had received John's Baptisme were again Baptized with the Apostles Baptisme, Acts 19. 3, 4, 5, 6. But whereas they both argue, from John's Words, I must decrease, but he must increase, it hath a further understanding, than barely as in relation to John's Baptisme, for it is said, John 4. 12, that Jesus made and Baptized more Disciples than John, tho' Jesus himself Baptized not, but his Disciples; thus, John decreased, and Christ increased, when both water-Baptismes were in force, that Christ had more Disciples than John, even when John was living, at which he rejoiced; and as the number of Christ's Disciples increased above the number of John's, before John's decease, so still after, and will increase, and so will the Glory and Honour of Christ encrease above John, to the end of the World. But whereas they both argue, as they think so strongly both against water-Baptisme, and the outward Supper, because of the Scripture Phrase, one Baptisme, and one Bread, which I confess did formerly carry some weight with me, and I have so argued in some of my former Books; but I have sufficiently seen the weakness of that Argument, as well as other Arguments brought both by them and me, against these Divine Institutions.
tutions. But let it be considered, how things are said to be one in
divers senses and acceptations. God is one in the highest sense, yet
this doth not infer that there is no distinction of the Father, Son,
and Holy Ghost, in their relative properties, which are incommun-
icable; and Christ is one, and yet this doth not prove that Christ
hath not two natures, one of the Godhead, another of the Manhood
most gloriously united. 3. Faith is one, yet there are divers true sig-
nifications of Faith in Scripture, as 1. the saving Faith, 2. the Faith
of Miracles which every one had not who had the saving Faith,
3. Faith objectively taken for the Doctrine of Faith, either as it is
outwardly Preached or Professed, as in Rom. 1. 5. Gal. 3. 2. Acts 24.
24. Now if one should argue, because the Scripture faith, there is
one Faith, Eph. 4. 5. that consequently there is but one Faith, and
that is the Doctrine of Faith outwardly Preached and Professed, and
consequently deny Faith as it is an inward Grace and Virtue of the
Spirit in the Hearts of true Believers, his Argument would be false,
so on the other hand, if another should argue, true saving Faith,
that is, of absolute necessity to Salvation, is an inward Grace or Ver-
tue of the Holy Spirit in the hearts of true Believers; and therefore
there is no Doctrine of Faith to be Preached or Professed, his Argu-
ment should be also false, and as false is this way of reasoning, that
because the Baptisme is one, therefore that one Baptisme is only the
inward of the Spirit, excluding the outward Baptisme of Water, or as
to say therefore it is only the outward Baptisme of Water, excluding
the inward Baptisme of the Spirit. Now, as the one Faith mentioned
Ephes. 4. 5. Suppose is meant the inward Grace or Virtue of Faith in
the hearts of all True Believers, doth not exclude the Doctrine of
Faith, outwardly Preached and Professed; so nor doth the inward
Baptisme of the Spirit, suppose there meant, Eph. 4. 5. exclude the
outward Baptisme of Water, both being true and one in their kind, as
the inward Grace of Faith is specifically one in all true Believers, but
numerically manifold, even as manifold as there are numbers of Be-
lievers, so the Doctrine of Faith is one in its kind, though consisting
of many parts; therefore to argue as W. Penn doth, that Baptisme is
one in the same sense as God is one is very inconsiderate, which would
infer that though God is one in specie, yet that there are as many
Gods numerically as Believers. And notwithstanding that in Ephes.
4. 5, it is said there is one Baptisme, yet it is not said there or ells-
where, that there is but one Baptisme; for another place of Scripture
mentions
mentions Baptismes in the Plural Number, Heb. 6. 2. And indeed as weak as their Argument against water-Baptisme is from the Scripture words one Baptisme; no less weak is their Argument against the outward Supper, practised with Bread and Wine, in commemoration of our Lord's Death, because of the Scripture words, one Bread, 1 Cor. 10. 17. for in that same verse, Paul tells of one Bread in a very different signification, even as far as the Church of Christ is not Christ; we (said he) being many are one Bread; but doth it therefore follow that there is no other Bread than the Church, nay, for they are all partakers of that one Bread, which is Christ, and there is a third Bread that he mentions in the same Chapter, which is neither the one nor the other, one Bread, and that is the outward Bread that they did eat, v. 16. the bread which we break, is it not the Communion of the Body of Christ? Even as Christ said concerning the outward Bread; that it was his Body, to wit, Figuratively (as by the like Figure it was the Communion of his Body) but not the Body itself, which too many have been so foolish, as to imagine, that the outward Bread was Converted into Christ's real Body, and as if Paul had foreseen that many would become so foolish and unwise, as so to imagine; therefore to caution against any such folly, he had said, I speak as to wise Men; judge ye what I say. But whereas, many of the People, called Quakers, by Bread, in that part of the Verse, the Bread which we break, is it not the Communion of the Lord's Body? Will have to be mean t, not the outward Elementary Bread, but the Body of Christ it self, in this they are under a great mistake; for that would render the words to have a most absurd Sense, as to say, the Body of Christ is the Communion of his Body; but the Body is one thing, and the Communion of that Body is another, and it were as little Sense to understand it thus; the Body of Christ is a Figure of the Communion of his Body; therefore the true Sense of the words is the outward Bread which we break is a Figure, or Sign of the Communion of the Lord's Body: But these Men are under another great Mistake, as if by the Lord's Body, here were not meant his outward Body that was Crucified, and Raised again; but the Life, which is the Light in them, and in every Man, whether Believer, or Unbeliever. But of this great Error, I shall have occasion hereafter to take notice, only at present let it be remembered, that by the Body of Christ, in these above-mentioned words, is to be understood the Body of Christ, that was outwardly Crucified, Dyed, and rose again, and is a living Glorious Body, which
is the Body of the second Adam, the quickening Spirit, of the Virtue of which, all true Believers partake; and by their having the Communion of his Body (whether when eating the outward Bread, so that they eat with true Faith, or when they do not eat, yet believing; for the Communion of his Body is not confined to the outward eating) they have the Communion of his Spirit also, and enjoy of the manifold Spiritual Blessings of Grace, Life, and Light, sent and conveyed into their Hearts, by and through the glorified Man, Christ Jesus, who hath a Glorified Body; and though this Communion of Christ's Body is hard to be expressed, or to be demonstrated to Man's reasonable understanding, yet by Faith it is certainly felt and witnessed, with the blessed Effects of it, causing an encrease of Holiness and Divine Knowledge and Experience in all true Believers; nor is there any thing in this Mystery, or any other Mystery of the Christian Religion, that is contradictory to our reasonable understanding. But yet a little further to let them see the folly of that Argument from the Scripture Phrase, one Baptism, and one Body; when Paul faith, Eph. 4. 4. There is one Body and one Spirit; it doth not bear this Sense, as if the Church were but one numerical Body, or one single Man, or as if there were no Body of the Man, Christ in Heaven, though some of their Teachers have so falsely argued; that because the Body of Christ is one, therefore Christ has no Body but his Church, and as false should their Arguing be; there is but one Spirit, and that Spirit is the Holy Ghost; therefore the Man Christ hath no Soul or Spirit of Man in him, and therefore Believers have no Spirits or Souls of Men in them that are Created Rational Spirits, both which are most false and foolish consequences; also when the Scripture faith, there is one Father, and one is your Father; it would be a very false consequence to infer, that therefore we have never had any outward or visible Fathers, and as false a consequence it is, from one invisible Baptism of the Spirit, to argue against any outward and visible Baptism, or from the outward visible Baptism, being one in its kind to argue against the invisible and inward Baptism, which is one in its kind also; this is an Error called by Logicians, a Transition from one kind to another, as because there is one kind of Animal on Earth, called a Dog, therefore there was not any thing else so called; whereas, there is a Fish that hath the same Name, as also a Star in Heaven.
BUT whereas W. Penn, in his above mentioned Argument, faith, first we know, and they confess, that they were in the beginning used as Figures and Shadows of a more hidden Spiritual Substance.

Ans. In this he is very short and defective in his Expression, they were both appointed and used in the beginning, I mean from the time of Christ’s Resurrection and Ascension, to be Figures and Signs of Christ’s outward Body that was broken for us on the Cross, and his Blood that was outwardly shed. In the first place, and consequently of the inward Graces of the Spirit, and Benefits coming to Believers by his outward Body and Blood, and by the Man Christ wholly considered, both in Soul and Body; and whereas he faith, 2. They were no longer to endure, than till the Substance was come: All this sweth W. Penn’s great Misunderstanding of the Nature of these Institutions, both of Baptism and the Supper, as if they only signified some inward hidden Virtue, which he calls a more hidden and spiritual Substance that was to come; and so were only as he calls them in his Defence of his Key, called, a Reply to a pretended Answer, &c. Preparative and forerunning Signs, but were not commemorative Signs, as well of things past, as of things present; for this is utterly false, that water in that Baptism which the Apostles used after Christ’s Resurrection and Ascension was preparative, and not commemorative; for on the contrary it was not simply preparative, but commemorative, as commemorative and signifying the Blood of Christ, that had been shed outwardly for the Remission of our Sins, and the same commemoration and signification had the Wine, in the practice of the Lord’s Supper, and the Bread that was broken in the Supper, signified (after Christ’s Death and Resurrection) his Body that was outwardly broken on the Cross, and that outward practice was Instituted by Christ for a Memorial of his Death and Sufferings, which all true Believers in Christ ought to have fresh and lively in their Minds; to which the outward practice both of Baptism and the Supper is of great use; and the more frequent the practice of the Supper is, being duly used, as with Faith, Reverence, and Devotion, the more profitable it is. Therefore said Christ, as oft as ye eat this bread, &c. As if one did say, as oft as ye Pray with true Faith and Fervency, it turns the more to your Spiritual Advantage. And though the Spirit of Christ in true Believers is the great
great and principal rememberer unto them, yet he oft doth remember them, in the use of that outward Practise, using it as a means, and blessing it unto them, even as the Spirit ufheth the frequent outward Institutions and Exhortations that Ministers give to Believers as a means, and blesseth that outward means unto them also, the more to quicken and enlighten them; and as Peter said, to stir up the pure mind in them, by way of remembrance, which was the end of his Epiftles, and allo of Paul's Epiftles unto the Churches; and therefore it is but weakly and fallly argued by many of the People, called Quakers, and their Teachers; the Spirit in them is their rememberer, and they have the more hidden and invisible Subftance in them; and therefore there is no ufe of these outward Signs to them; for this Argument has the fame force against all outward Teaching, and External Acts of Worship. And indeed, as I have oft observed and considered the chiefeft Arguments ufed by these Men, againſt these outward Practifes of the outward Baptisme, and the Supper may be as much brought againſt all outward Teaching, and External Acts of Worship, and againſt all ufe of Books, yea, of the Holy Scriptures themselves; and the like may be said of these Arguments, that are commonly in the Mouths of the People, called Quakers; that Bread, and Wine, and Water are carnal things, and visible, which may be touched, tasted, handled; whereas the Scripture faith, touch not, taste not, handle not, which are all to perish with the uſing, and the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. Again, we look not at things seen, for they are temporal, but at the things unseen, which are eternal; and Col. 3. If ye be risen with Christ, seek the things which are above, and let your affection on things above, not on things on the earth; but Water, Bread and Wine, are things on earth; and let no man judge you in meats and drinks, Col. 2. 17. which are a shadow of things to come, but the body is of Christ? All these, and the like Scriptures (I say) may with as great show of reaſon be brought againſt all good Books, and outward Teachings, Instructions, Exhortations, yea, against the Books of the Holy Scriptures, which G. Fox hath called the Carnal and Earthly Letter, that he touched, and handled, as much as Water, Bread, and Wine, and is visible; and consequently by their Argument, is not to be look'd into, nor is the Scripture, nor the best of words uttered in Speech, or Written, the Kingdom of God, or the hidden invisible Substance, as neither Water, Bread and Wine, yet all these have their uſe, when duly used on a Spiritual Account; for as words signifie, and hold.
hold forth *Christ*, and the inward and *spiritual Benefits that Believers have by him, to the outward hearing, so do these other hold forth *Christ*, and his *spiritual Blessings to their Sight, Tast, and Feeling*; for which reason, antient Writers did call the outward *Baptism* and *Supper, verbum visible*, i.e. the visible word. God having so appointed it in his Wifdome, that the Knowledge of Divine and Spiritual things, after a fort should be given to us by outward Signs and Symbols, that affect our Senfes, and by our Senfes, as by so many Doors and Windows should be let into our Souls, by means whereof, through the inward Operation of the Holy Spirit, the inward and Spiritual Faculties of our Souls and Minds are awakened and enabled to apprehend the Spiritual things themselves, whose Symbols and Emblems these outward Elementary things are. And none of these Scriptures above mentioned, have any relation to the outward *Baptism* and *Supper*, which were the Institutions of *Christ*, but to such outward things, the observations of which were after the Commandments and Doctrines of Men, as not only the *Jewifh Rites*, but Gentile Customs and Traditions, also were touching Meats and Drinks, and other things, which the Apostle calls, *Col. 2. 20, 21, 22. the Rudiments of the world*, which as they are of a perishing nature, so the use and service of them; but so is not the use and service of the outward *Baptism* and *Supper*, which is a holy Commemoration of our Lord's Death and Sufferings, and of the great benefits we have thereby, tending to excite our ardent Love and Affections to him, and to raise them up to ascend to him in Heaven; therefore though true Believers at *Christ's command* use the outward things, yet neither their Minds, nor Affections are set on them, but on him; and the heavenly Blessings they have by him; which holy Commemoration we should not let dye or perish in us, but keep alive for our spiritual Benefit and Advantage; and as concerning, *Col. 2. 17. The things there mentioned, are called shadows of things to come, such as the Types of the Mofaic Law were; but water-Baptism, and the Supper, which the Christians were enjoyned to practice, were simply, not shadows of things to come, but are commemorative Signs of *Christ*, as he hath already come in the Body that was prepared for him, and of his Body and Blood which he hath given for us, together with the spiritual blessings of Grace, Life, and Light that we have by him, to make us comformable to him in holines, as well as to give us the pardon of our Sins, and to justify us, and give us a right to eternal Life. But it bewrayeth still great in considerati
sideration in *W. Penn*, to argue against the outward *Baptism* and Supper, as he doth in his *Defence of his Key*, above-mentioned, p. 154. They that personally (faith he) enjoy their dearest Friends, will not repair to their Pictures, though drawn never so much to the life, to quicken their remembrance of them. His similitude of a Picture, to which he compareth the outward *Baptism* and Supper is a good Argument against him, the Saints on Earth have not the Man, Christ, personally present with them, they have not his Body that suffered Death for them, and rose again a present object to their outward sight; therefore did he in his great love appoint these outward Signs to be a Memorial of him, until they should have himself Personally present with them, as they will certainly have in the time appointed, and to as little purpose is his arguing in that same page, That the true Believers were come to Mount Zion, *Heb. 12. 22.* and sit in heavenly places in Christ Jesus, which must be an attainment above Signs of invisible grace, being the life and substance of Religion; and so the Period and Consummation of Types, Shadows, and such sort of Signs or Significations as are in question. Answer, It is a great Misrepresentation of the State of the Question in *W. Penn*, so to place it as well as a weak Argument, as because true Believers are come to Spiritual Attainments above Signs of invisible Grace; that therefore there is no use of Signs in Religious Matters. Why then doth he speak and writ so much in Religious Matters, for all his Words and Writings are but Signs; and he thinketh that his Brethren are come to higher Attainments than these Signs, yea, why doth he kneel in Prayer, and discover his Head when he Prayeth; what are these but Signs? And why so much strife and contention about *G. Fox*’s Papers of Church Orders, and Womens Dresses? Are not his Brethren come to higher Attainments than these outward things? But it is an observation of many, that after *G. Fox* had taught his Followers to throw down the outward Institutions of Christ, he set up among them his own, and so did persuade them to extalt them; that whoever did not comply therewith, were to be judged by his zealous Admirers to be Apostates; thus Pharisee like, setting up Humane Traditions above Divine Precepts, and in so doing, *W. Penn* has had no small share, who hath as eagerly promoted *G. Fox*’s Institutions about outward things, as he hath laboured to throw down the Institutions of Christ.

**Sect.**
O avoid the Argument for Water-Baptism, it being an Institution of Christ from Matt. 28. 19. Go teach all Nations, Baptizing them into the name &c. he saith, but no water is mentioned page 106. Reason against Railing; and therefore he concludes in the next p. that Christ commanded the Apostles to Baptize with the Holy Ghost, and the like evasions is made by R. B. in the above said Treatise p. 26. where he putteth them who understand it of Water-Baptisme to prove, that Water is here meant since the Text is silent of it.

Ans. As water is not mentioned, so nor is Baptizing with the Holy Ghost mentioned, and at this rate of arguing used by them, nor must Baptizing with the Holy Ghost be understood, which yet they so inconsiderately affirm must be meant here.

But R. B. thinks to prove, that Baptism with the Holy Ghost is here meant, arguing from the literal signification of the Text, which we ought not to go from, except some urgent necessity force us thereunto; but no such urgent necessity forceth us thereunto.

Ans. The literal signification of the Text, is not Baptizing with the Holy Ghost; but on the contrary, the word Baptizing literally signifieth to Wash with Water or Dip into Water; Tea R. B. grants p. 49. If the etymology of the word should be tenaciously adhered to, it would militate as well against most of their Adversaries as the Quakers. When it is transferred from the literal signification to a Metaphorical, as to signify the Inward and Spiritual Baptism with the Holy Spirit, it is never when so transferred applied to Men, as having any command so to Baptize, but wholly and only to God and Christ. I challenge any Man to give but one instance in all the Scripture, where Baptizing with the Spirit is ever referred to Men, either by way of Precept or Practice, as if ever any Man but the Man Christ, did Baptize with the Holy Spirit, or were commanded so to do; the quibble from the Greek Particle α is answered and refuted above, as also his arguing from the word one Baptism; and whereas he saith the Name of the Lord is often taken in Scripture for some thing else than a bare sound of words or literal expression, even for his Virtue and Power. I answer and so is it oft-taken otherwise, as the Name of God in Scripture signifieth himself, so the Name of Christ signifieth Christ, and that both considered as he is God and Man, and yet one Christ, and that to be Baptized.
Baptized into the Name of the Lord Jesus did not signifie the Baptism of the Holy Ghost; I have proved already out of Acts 8. 16. Besides the Name of the Father is not the Holy Ghost, as neither is the Name of the Son, for as the Father is neither the Son, nor the Holy Ghost; so, nor is the Name of the Father, nor the Name of the Son, the Name of the Holy Ghost, as they are distinguished by their relative properties, so by these Names, though the Name God belongeth to each of them, and who are one only God blessed for ever. But that he further contends, that the Baptism commanded here in Matth. 28. 19. is Christ's own Baptism. I answer, Christ's own Baptism whereof John makes mention, and of which he is the author and giver, is indeed the Baptism with the Holy Ghost, which he promised unto the Apostles to give them, and accordingly did perform; but we no where find that ever he promised to give them Power, to give it to others, or commanded them to give it, that is wholly an unscriptural Phraze, and scandalous, if not Blasphemous, to say, that poor mortal Men moreover so Holy could give the Baptism of the Spirit, this is to give to them what was proper only to God and Christ: why did John say, he that comes after me shall Baptize with the Holy Ghost: he did not say, they who should come after me, but he, intimating none had that Power and Dignity but Christ, who was God as well as Man, and as he was God had this power belonging to him, and which did belong to no Men nor Creature whatsoever, and thus indeed the Baptism with the Spirit is Christ's Baptism, not which he commanded Men to do, but which he promised to do, altho' the Water-Baptism which he commanded his Apostles to practise in his Name is also his, in a secondary sense, as the Apostles teaching is his, because commanded by him; yet when we speak of God's teaching according to the sense of that Scripture, they shall all be taught of God, it is not meant the outward teaching of Men, but God's inward teaching in Mens hearts; As touching his third Reason to prove that Baptism with the Holy Ghost is meant Matth. 28. 19. The Baptism which Christ commanded his Apostles, was such that as many as were therewith baptized, therewith did put on Christ, but this is not true of Water-Baptism.

Ans. As concerning that place of Scripture, Gal. 3. 7. from which this Argument seems to be taken, the place it self restricts it to the believing Galatians, as v. 26. For ye are all the Children of God by faith in Christ Jesus, and all such as being Baptized with outward Water, put him on by a publick Profession, so by true Faith they inwardly put
put him on. To make a publick Profession of Christ by Baptisme of water is to put him on, in a common Phrase of speech, as when a Man is laid to put on the Souldier, the Magistrate, by putting on the Garment of a Souldier or Magistrate in which sense Jerome said, Rome Chri-
sum indui, i.e. at Rome I put on Christ, signifying that he was there baptized, and it is to be noticed how Paul generally in his Epistles to the Churches he wrote to, calls them Saints, they being so by pro-
ession, though there might have been Hypocrites among them, and as by outward profession Men are said to be Saints, so they may be laid to have put on Christ, when nothing by Word or Deed can appear to the contrary in a judgment of Charity.

As to his 4th. Argument that Baptisme with water was John's Baptisme, I have above shewn, that John's water-Baptisme, and the water-
Baptisme commanded to, and practised by the Apostles after Christ's Res-
urrection, differed in many respects, and tho' both required Repen-
tance as a condition in order to receive the water-Baptisme, yet the later required Faith in Christ Crucified and Raised again, as a condi-
tion in order to receive Baptisme, but the former did not require that Faith. Again his arguing from their not using that form of Baptism,
In the Name of the Father, of the Son, and of the Holy Ghost, who did Baptize with water in those days of the Apostles, is as defective as his otherways of arguing on this Head.

But how doth he prove that they used not this Form? Why be-
cause in all those places, where Baptizing (with water) is mentioned, there is not a word of this Form, and in two places Acts 8. 16. and 19. 5. that it is said of some that they were Baptized in the Name of the Lord Je-
sus. But it ought to be considered, that oft in the Scriptures what
is not express, is understood, yea that very Form express'ed 8. 16. is comprehensive of the other, and if no more be express'd by him that is the Administrator, if he be found in the Faith, and that the per-
on to be Baptized hath a found Faith, that Form is sufficient, it is not express that the Eunuch gave any other confession of his Faith be-
fore he was Baptized, but that Jesus Christ is the Son of God; but will it therefore follow, that he believed no other Article of the Christi-
an Faith but that, and confessed no other. In his further Essay to de-
 fend his assertion, that Christ commanded the Apostles to Baptize with
the Spirit, he faith, Baptisme with the Spirit, tho' not wrought without Christ, and his Grace, is instrumentally done by men fitted of God for that pur-
pose, and therefore no absurdity follows that Baptisme with the Spirit should be expressed as the Action of the Apostles; for tho' it be Christ by his

Grace
Grace that gives Spiritual Gifts, yet the Apostle Rom. 1. 11. speaks of his imparting to them Spiritual Gifts, and he tells the Corinthians, that he had begotten them thro' the Gospel, 1 Cor. 4. 15. To convert the heart is properly the work of Christ, and yet the Scripture oftentimes ascribes it unto Men, as being the Instruments, and Paul's commission was to turn Men from Darkness to Light.

Ans. I acknowledge such like answers I had formerly given in some of my former Books to the like Objection; but I am come to see the weakness and defect of it; in order therefore to detect the fallacy of this assertion, that the Apostles might be as well said to Baptize with the Spirit, as to Beget, to Convert, to Impart some Spiritual Gift, &c. Let it be considered that Baptism with the Holy Spirit, is not only another thing than Conversion, or imparting some Spiritual Gift, &c. that it is incomparably greater; for Baptism with the Spirit is equivalent to the mission of the Spirit, and his Inhabitation in Believers, and his being given to them; all Spiritual Gifts of Faith, Conversion, Regeneration, however so true and real, are but works and effects of the Spirit, with whom Men may be said Instrumentally to work; but the giving the Holy Spirit, to which Baptism with the Holy Spirit is equivalent, is of a higher Nature, than any or all these Spiritual Gifts, differing as much as the Giver differs from his Gifts: For as to Create is only proper to God and Christ, and the Holy Ghost: to Redeem by way of Ransome and Satisfaction to Divine Justice is only proper to Christ, without any concurrence of Men or Angels, so to Baptize with the Holy Ghost or endue therewith, or give or send the Holy Ghost, is only proper to God or Christ and not to Men so much as Instrumentally, there is no such Phrase to be found in all the Scripture, as that any Man did Baptize with the Holy Ghost, in any case or sense, we ought not to allow such odd Phrases so to wear in Scripture, otherwise the greatest absurdities might follow, and a Power of Creating and Redeeming might be given to Men at this rate, by adding the word Instrumentally, but as we are to allow no Instrumental Creators or Redeemers, so no Instrumental giver of the Holy Ghost or Baptizers with the same. The Holy Ghost is God himself, and it is too arrogant and wild to say, that Men who in respect of God are as Worms, can give their Creator and Maker. The Scripture indeed tells us, that the Holy Ghost was given thro' the laying on of the Apostles hands, Acts 8. 16. and sometimes in Preaching, and sometimes in Prayer, the Holy Ghost was given; but it was never said, that.
that Men gave it or Baptized with it. Besides, at this rate, they may say, the Teaching that Christ commanded Matth. 28. 19. was not outward Teaching but inward, and then call it Instrumental; but what sense would be made of such an assertion, the Apostles were sent not to Teach outwardly but inwardly, by Instrumental Teaching; and one might argue as strongly, that it was not outward Teaching that Christ meant, Matth. 28. 19. why, not the least word is mentioned of outward Teaching, therefore it is not understood but only inward Teaching. If it be fit to answer, this wild inference thus, the Teaching there commanded must needs be outward, because its only Mens work to Teach outwardly, and God's work to teach inwardly; the like answer is as proper to be given in relation to Baptism, as it is Mens work to Baptize outwardly with water, so it is the work of God and Christ to Baptize inwardly with the Spirit. And if Men be resolved to quibble and embrace any wild notion, rather than the simple Truth, had there been express mention made of water, Matth. 28. 19. that quibbling Spirit would have made a new objection, and still argued it was not material or outward water, but inward and Spiritual, because in many places of Scripture, water signifies not outward material water, but inward and Spiritual.

S E C T. VIII.

THERE is yet another Argument used both by W. Penn and R. B. against both Water-Baptism and the Supper in common. I shall recite it in W. Penn's words (being the same in effect with these of R. B.) Thirdly, saith W. Penn, they were but the more noble among the Meats and Drinks, and diverse washings that the Apostles said, were but shadows of the good things to come; for I would not that any should be so sottish as to think that Christ came to abolish these shadows of the Jews, and institute others in their room, by no means. He came to remove, change and abolish the very nature of such Ordinances, and not the particular Ordinances only, to wit, an outward Shadowy and Figurative Religion; for it was not because they were Jewish Meats and Drinks, and diverse washings, but because they were Meats and Drinks, and outward washings at all, which never could nor can cleanse the conscience from dead works, nor give eternal Life to the Soul, else wherein would the change be? A continuance of them, would have been a Judaising of the Spiritual Evangelical Worship, the Gospel would have been a
state of Figures, Types and Shadows, which to assert or Practice, is as much as in such lies to pluck it up by the roots.

Ans. This whole way of Arguing proceeds upon a supposed Foundation that is false, and because the Foundation is false, therefore is his Superstructure also; both which I shall briefly show: First, His supposed Foundation is false, viz. No Signs that is no outward things that are Symbolical, or Significative of greater and more excellent things do by any means belong to the Gospel, and Christian Religion, otherwise (as he argueth but very weakly) there would be no change, and no difference betwixt the Jewish Religion and the Christian, or betwixt Law and Gospel; but this doth by no means follow. For allowing that some Signs belong to the Gospel, yet there is not only a change and difference betwixt them two, but a very great change and difference, even as much as betwixt the Light of the Twilight, and the clear Light of the Sun after he is risen, or betwixt the Sun in the Morning, and the Sun when he is high in the Firmament; and if he will have the outward Baptism and Supper, called Shadows as well as Signs; is there no difference betwixt the Shadow that the Sun cafts early in the Morning, when he is but low above the Horizon, and when he is high; we know that the higher the Sun riseth, the Shadow is the less, yet still there is some Shadow; however high the Sun riseth until he come to the Zenith, or Vertical Point, at which Point there is no Shadow, but this never happeneth to us in these Northern Parts; and to apply the similitude of the Sun and Shadow to the case in hand; admit the Sun to be Christ, as he enlightenth the Christian Church, or the best Christian Congregation that ever was on the Earth; did any such Church or Congregation know that Divine Sun to be risen upon them so high as the Vertical Point in this Spiritual Sense? Is not that rather the State that is referred to the future Life? When the Shadows shall flee away, Cant. 2. 17. and 4. 6. What was the State of the Church in the Apostles days, after they had received plentiful Illuminations of the Holy Ghost? Did not Paul say concerning himself and them, now we see darkly as in a Glass, tanguam in angimatie the seeing Face to Face, being referred to the future State after Death; and as he said again, we walk by Faith, not by Sight; which is to be understood comparatively; for though it is granted that the Saints while living in the mortal Body have often sweet and precious sights and tafts of the glory of God and of Christ; yet it is not so always with them and their highest Illuminations of Knowledge do admit.
admit of some defects and obscurities, and the condition of a mortal State, as it implyeth somewhat of Shadow, with reference to their defects and shortnesses, in respect of the much higher and more full and perfect Attainments of glorified Saints and Angels. So in this State of the mortal Body, Shadows and Symbolical things may be, and are really of that Service to them, as the Shadow of a Curtain is, that is interposed betwixt the brightness of the Sun, and the frail sight of our mortal Bodies; And what are all words but Signes, verba sunt signa rerum & conceptuum; words are Signs of Things and Thoughts: So are words properly defined by Logicians and Philosophers. Now if the Gospels Dispensation under Christianity be all life and substance, and nothing else; then not only all Books and Letters, but all words possible to be uttered by the Mouths of Men, must be rejected from having any use in Gospel Worship, and instead of silent Meetings at times, there must be no other Meetings but silent Meetings; nay, nor any Meetings at all of Bodies of Men and Women outwardly Assembled; for by w. Penn's way of Arguing, there is no use of them; such Meetings of Bodies reach but to the sight, and all that is or can be seen is but Carnal, and cannot reach to the Soul; all Meetings must be only within, and all Teaching within, and all Prayer and Worship within, and nothing without. But if it be granted that outward words, though Signs may be useful for the encrease of Spiritual Knowledge, by the same reason the outward Signs of God's appointment may be useful also; yea, in some sort they are more useful, when the signification of them is understood; for Example, water in Baptisme hath a nearer resemblance to the thing signified by it, than any words whatsoever; for words signify only by humane Institution, but visible Signs that are not words, bear some Similitude and Analogy to the things signified, and are as it were so many Hieroglyphicks of Divine Mysteries. In short, the difference betwixt the Judaick and the Christian Dispensation stands not, as w. Penn would have it, that the Judaick Dispensation was an outward Figurative and Shadowy Worship, and Religion, and that the Gospel hath nothing of outward in it, nothing of Figure, sign, or Shadowy; for in both these Descriptions he is under a great mistake, the Judaick Religion had Substance, Life and Vertue, and an inward Glory belonging to it as really as the Christian, yea, the very same in Nature; and therefore it is not a fit Definition he gives of the Judaick Dispensation and Religion, that it was an outward Figurative and Shadowy Worship and Religion, the outward part
part of it was as the shell and Cabinet, but it had an inward part that
was as the Kirnel and Jewel, as all the Faithful did know, who were
under that Dispensation, while it stood in force. Again, it is as really
an Error on the other hand to define the Christian Dispensation to be
all inward, all Life and spirit, and substance; that is, too Chymical
and Subtike, and no wise Saints with a mortal state at least; for as our
natural Bodies cannot Eat and Drink all Spirit, but require a Food
more Bodily; so our Christian Religion requireth a Bodily part as well
as a Spiritual. And such who through an ignorant Presumption throw
away the Bodily part of the Christian Religion, lose the Spiritual, or
rather never find it, but in place of the true Spirit of Christianity em-
brace an inward shadow and Imagination, and oft an Antichristian
Spirit, and such, I have known who had been once very Zealous in
the Quakers way, who upon such ignorant Presumption, would come
to no Meetings, hear no outward Teaching, nor joyn in any External
Act of Worship; alleging all was inward, and they needed no out-
ward thing, and God was only to be Worshipped in the inward, which
are the true and proper Consequences of W. Penn’s Reasonings here;
His Distinction of Prenunciative and Commemorative Signs I have
above examined, and shewed that Water-Baptisms, and the outward Sup-
per are not meerly Prenunciative but Commemorative, as commanded
to be practiced after Christ’s Resurrection. The true distinction betwixt
the Judaick and Christian Dispensation and Religion, consists in these
following Particulars: That the Judaick Dispensation and Religion had
much more of outward Figurative and Shadowy things than the
Christian, the former had much, as best suited to that Time and State,
the latter had but little in comparison to the former. As for Exa-
ample, the Figures and shadows of the Law were indeed many, perhaps
some hundreds there were of the Mosaical Laws, commonly called
Ceremonial, relating to Meats and Drinks, Washings or Baptisms, Per-
tons, Places and Times, as Days, Weeks, Months and Years; but
the symbols and signs under the Gospel are but few, as Water in Bap-
tism, and Bread and Wine in the Supper, kneeling or standing up in
Prayers, and the Men uncovering their Heads may be called Decent
Religious Signs of our Worship. Secondly, The Typical and Mosaical
Precepts were not only many, but considerably chargeable and painful;
the multitude of their Sacrifices were a great charge, and the Males
coming there every year to Jerusalem, very Laborious, Circumcision
of the Male Children painful, but Water-Baptisms and the Supper very
easie,
ease, and with very little charge, and little or no pain; which chargeable and painful Service of the Law among other things, occasioned Peter to call it a Yoak; which neither they nor their Fathers were able to bear, Acts 15. 10. And God in his wisdom saw it meet to put that yoak upon them, as suit- ing to that legal and typical state; and our deliverance from that Yoak is a great blessing of God. Thirdly, These Signs and Shadows of the Law did not near fo clearly and plainly hold forth Christ, and the Spiritual Blessings of Remission of Sins, Justification, Adoption, Sanification, and Glorification through Christ; as these few plain Signs and Symbols of water in Baptism, and Bread and Wine in the Supper do; the words in the Form of Baptism do plainly express that Great Mystery of the Father, Son, and Holy Ghost, and how these three are concerned in the things signified by the outward Baptism; as namely, in the Pardon of our Sins; the Father giveth it, the Son purchaseth it, the Holy Spirit in our Hearts persuadeth us of it: Again, the form of words in the Institution of the Supper, take, eat, this is my body, &c. and this cup is the new Testament in my blood shed for the remission of the sins of many; drink ye all of it. There are no such plain and clear Forms of Speech holding forth Christ and the spiritual Blessings we have by him, that were annexed to, or used with any of the Figures and Shadows of the Law. Fourthly, The Figures and shadows of the Law in the use of them, had not that Plenty of Grace, and Divine and Spiritual Influence of the Holy Ghost, accompanying them generally to Believers under the Law, as doth generally accompany Believers under the Gospel; for as Paul declareth, it was reserved unto the days that were to come after the Judaical Dispensation was ended, wherein God was to shew the exceeding Riches of his Grace; and in the latter Days, viz. under the Gospel the Spirit was to be poured forth, as was accordingly fulfilled; and on these Accounts, especially the two last, it is, that Baptism with water, and the outward Supper ought not to be numbered among the Carnal Ordinances of the Judaick Dispensation; for though the material things in some part be the same, yet the manner so differing, and the Grace and Spirit more plentiful abundantly, as is above declared, gives just cause, that the outward Baptism and the Supper, when duly Administered, as they ought to be, and were in the Apostles Days, should not be numbered among the Carnal Ordinances, nor yet so called, but rather Spiritual; for things receive their denomination from the greater and better part: Holy Men in Scripture are called Spiritual though having
having Bodies of Flesh; and why may not things be called Holy and Spiritual, that are used and practised by Holy Men wholly for a Holy End; although the things themselves be Material and External: All which being considered, it will plainly appear how weakly and rawly, both W. Penn, and R. B. have argued in this Point, and what an Impertinent Consequence W. Penn hath made, to infer, that to allow Water-Baptism, and the outward Supper to belong to the Gospel, is to make the Gospel a state of Figures, Types and shadows, which doth no more truly follow, than to allow, that because W. Penn hath a Body of Flesh and Blood, that therefore he is a Carnal and Bloody Man; or because the Quakers have Flesh and Blood as other Men, therefore there Church is a Carnal and Bloody Church; and as raw and defective is R. B. his way of Reasoning, p. 25, 26, 27. of the above said Treatise; that where the Author is the same, the Matter of Ordinances is the same, and the end the same, and having the same effect, they are never accounted more or less Spiritual, because of their different times. For all this is not a sufficient enumeration, to prove the one not to be more Spiritual than the other; there are diverse other great Considerations or Arguments, besides those mentioned by him so generally and overly, as in the respects above mentioned, relating to their Form and Manner, and greater Efficacy, because of the greater plenty of Grace, accompanying the latter than the former, and having greater and more excellent Effects; for who that knows, what a true Christian is, but will say he is far beyond an ordinary Religious Jew that had some degree of Faith in the promised Messiah; the Scripture comparing the Jew and the Christian, as the Child and the Man. And who but will say, that the true Gospel way of Ministry, as it was in the Apostles Days, and wherein they were exercised in Preaching and Prayer, did far excell the Ministry of the ordinary sincere Jewish Priests and Scribes, although they had one Author, and one Doctrine for Substance, and one end in their Ministry at large and in general, and also one effect in general and at large, viz. to instruct in Righteousness such as heard them. And though in one sense the Jewish Baptisms, and that practised by the Apostles after Christ's Resurrection had one Author, viz. God, yet in another sense there was a considerable difference, it being God or the word Incarnate, or Christ God Man that was the Author of the latter, but not of the former. And though the Jewish water-Baptisms, and the Christian water-Baptism, which is but one, do agree in relation to their end in some
some sort, yet there is a great difference in that very respect; for the remote end of the Jewish Baptisms was to signify Remission of Sin through Faith in Christ; yet the proximate, or next end of those Baptisms was to make them legally clean, so as to be allowed to come into the Congregation of the Jewish Church; but the end of the Christian water-Baptism, even proximately and nextly considered, is to signify Remission of Sins, and the Spiritual Cleansing by Christ, and also to indicate such Baptized Persons, and recognize or acknowledge them to be Members of the Church of Christ, that is more excellent and honourable as far as the Christian Dispensation excelled the Judaick. But that they farther argue, that water-Baptism cannot reach the Conscience to cleanse it from Sin; that therefore it ought not to be practised; and because Bread and Wine in the Supper cannot nourish the Soul; therefore ought it not to be used in the Supper; they might as well have argued against the brazen Serpent, that the Jews at God's command should not have looked to it when they were poisoned with the Serpents in the Wilderness; because there was no inherent Virtue in that piece of Brass to effect any Cure; and they might argue as well against Naaman's going to wash in Jordan to be cured of his Leperose. I know none that plead for water-Baptism, and the outward Supper, that think there is any inherent Virtue in these outward things, either to wash or feed the Soul; the Virtue is wholly in Christ, whose Grace, Power, and Spirit doth accompany the due and right use of these things, as they are practised in Faith, and in Obedience to Christ's command. And the like way they might argue against all vocal Ministry which abounds among the Quakers; for no words have any inherent Virtue in them to Cure or Cleanse the Soul, or profit any more than water, or Bread and Wine; it is only the Grace and Spirit of Christ, when it goeth along and accompanies these outward things, whether Words, or those outward Elements, that is effectual, and maketh the use of them effectual; without which they are all but as empty Cisterns that can hold no Water.

S E C T. IX.

Another Argument of W. Penn against the outward Baptism and Supper is, that therefore they are to be rejected now the false Church has got them; yea the Whore hath made Merchandize with them;
and under such **Historical** Shadowy and **Figurative** Christianity, has she managed her Mystery of Iniquity unto the beguiling thousands, whose simplicity the Lord will have a tender regard to. Ant. In this way of arguing also he is very inconsiderate, for his Reason is of equal force against the Holy Scriptures, and all the Doctrinal and Historical part of Christ's coming in the Flesh, his Death and Sufferings, &c. Why! the false Church has got all this, and makes Merchandize therewith, and therefore the Bible and the whole Historical and Doctrinal part of Christ's coming in the Flesh, and his Death and Sufferings must be rejected; also all Preaching, and Praying, and Meeting together, and all external Acts of Worship must be rejected, for the same reason, because the false Church has got them all. Tho' I think it may be said, the false Church has not got either Baptisme or the Supper, in the true Administration of them; but rather a false show and likeness of them: But what hinders that the true Church may not Practice these things aright, tho' the false Practice them amiss? Should the abuse of any thing commanded by God, take away the use of it? Must Meat, Drink and Cloathing be rejected, because that many abuse them?

But he continueth to argue against them p. 110. Reason against Railing. Let it be considered that no other Apostle recommends these things, nor Paul himself to either the Romans, the Corinthians (in his first Epistle) the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews, nor to Timothy, Titus and Philemon. Ant. If so it were that in none of these Epistles Paul had mentioned them, nor any other of the Apostles, which yet is not so, for I have answered it at large, what was objected from Peter, 1 Pet. 3. 21. as that Water-Baptisme is not there meant; and in the Epistle to the Romans, Galatians, Ephesians and Colossians, and in that to the Hebrews, Baptisme is mentioned, and he hath not proved that it is not Water-Baptisme that is there meant, yet it will not follow, that therefore they are to be rejected, seeing other places of Scripture mention both the command and practice of them, so that he cannot instance one, professing Christianity, that was not Baptized, any where in the Scripture, after the command of Baptism was given by Christ to the Apostles; suppose there were but one Text in all the Scripture, that clearly proveth some Doctrin of the Christian Faith, were not that enough for its proof? As that one Text, that God is a Spirit is it not sufficient to prove the truth of it? And we find, but one Text of Scripture, and that is in John 6. that mentions the eating of Christ's Flesh, and drinking his Blood, in order to eternal Life, is not that one place enough to prove that Truth?
Another Argument he useth is, p. 110. Reaf. &c. That the Gentile Spirit hath troden them under foot so long, being part of that outward Court of Religion given to them, which were left out at the measuring of the Evangelical Temple of God, Rev. II. 1, 2.

Anf. It was not the outward Court, but the Holy City that the Gentiles did tread under feet: The outward Court indeed, as with respect to that time, was not to be measured, but left unmeasured, to wit, during the time of the great Apostacy. But this argueth, there was an utter Court; the not Measuring of it seems to signifie, that it was short and defective of the just Measure, that was originally belonging to it, as it was in the Apostles dayes and for a long time afterwards, until the great Apostacy began, at least for the space of three Hundred Years and upwards from our Saviours Resurrection; But this is so far from proving, that outward Baptisme and the Supper, suppose they were a part of the outward Court, were no Institutions of Christ under the Gospel, that it proves they were, for the outward Court was a part of the Temple, under the Law, and signified that the Church of God under the Gospel was to have that which by way of Analogie answered to it, as accordingly it had till the great Apostacy came in, that made it to be for a time to be left unmeasured. But we find that in Ezekiel, the Temple, there described, Chap. 42, is described with its outer Court, and is measured; which Temple there described, it not any material Temple, but the Church of God as it shall be raised up after the Apostasy, which shall have her outward Court in its just measure; and seeing the Quakers take themselves to be the Church come out of the Wilderneys, and got free from the Apostasy, and that water-Baptisme and the Supper belongs to the outer Court, as w. Penn will have it, by the same, or like Argument, they ought to restore the true and due practice of them. But why may not their Ecclesiastick Discipline be reckoned as much belonging to the outer Court, as water-Baptisme and the Supper: and if so, why have they set up that, (that is as much outward as Baptisme and the Supper) and not the other, which has far less show of warrant than the other?

S E C T. X.

The last Argument w. Penn useth, or at least the last that I shall bring, and I think I have omitted none, either of his, or of R. Barclay, that I could find, that seem'd to require an Answer, is

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taken from Christ's washing his Disciples Feet, and commanding them to wash one another's Feet; and James commanding to anoint the Sick with Oyl; and the Apostles commanding to abstain from blood and things strangled; and that the believers sold their Possessions, and had all things common, p. 111. Reason against Railing; from which he infers, that seeing they who plead for the continuance of Water-Baptism, and the Supper, do not practise those things; therefore, nor should they practise the other. And the like reasoning doth R. B. use in the above said Treatise, called by his Son, Baptism and the Supper substantially asserted; insisting upon that of Christ's washing the Disciples Feet, in several pages of that Treatise, from p. 94, to 99, and on that of anointing with Oyl, p. 115.

Anf. Upon a due consideration of things; this last Argument will have as little force as any of the former against the outward Baptism, and the Supper. That Christ commanded the Disciples to wash one another's Feet, giving them an Example from his own Practice; as it was an Act of great Love and Humility in him so to do by his Example, he did enjoy to his Disciples to practice the like Acts of Love and Humility one to another; so that what was here enjoined the Disciples by Christ, was not any commemorative Sign of his Death and Sufferings, but a real Act of Love and Humility which is not tied or confined to that particular Action that was peculiar to that Country, and an ordinary practice among the People of that Country; for the Country being hot, they used Sandals on their Feet, by occasion of which, their Feet, who used to Travel (as Christ and his Apostles frequently did) needed washing, not only for making them clean, but for refreshment; and when they came to lodge or stay at a place after Travel, it was usual for Travellers to have Water brought, and their Feet to be washed; as in Gen. 18. and 19. and what was done to them in bringing Water, and having their Feet washed; was a real Act of Love and Kindness in them that received them into their Houses, though they performed not that Office themselves, but caused it to be done by their Servants, which was a servile Act, and more usual to Servants than to Masters. But if done by the Master of the House, or by one that was not a Servant, was an extraordinary Act of Love and Humility; so here was nothing in all this of Ceremony, Sign or Figure, but all a real Act and Office of excessive Love, and most profound Humility in our Blessed Lord towards his Disciples, and by this exemplary Act of his, he both taught and commanded them to perform both that, and also other the like Acts and Offices of Love and Humility towards one another, which they were to do simply as Acts
Acts of singular Virtue after his Example; and not as any Symbolical or Commemorative Sign of Christ's Death and Passion; and accordingly, we find it numbered among the Virtuous Acts of ancient Christian Widows and Marrons, 1 Tim. 5. 10. If she have washed the Saints Feet: And the like was that Custom of giving a Cup of cold Water (or of cold, as the word is best Translated) to Travellers, which was a great Act of Kindness and Hospitality in those hot Countries; but none of these Actions, the one of washing the Feet, the other of giving a Cup of cold, is any ordinary Act of Friendship, Love, or Humility, here-away in cold Countries, where there is either no such ordinary occasion, or usual Custom: For to do any such thing hereaway, would be rather a Ceremony, than any substantial Act of either Love or Humility. But in all cases, when occasion is found for one Christian to perform the equivalent Acts of Love and Humility towards another, or others, the Command of Christ is no doubt obligatory. But to make a Ceremony of that which was then no Ceremony, but a substantial Act of Love and Humility were altogether improper and impertinent. Next, as that in James, recommending the Anointing the Sick with Oyl; nor was this commanded to be done as any Symbolical Act, or commemorative Sign, but as a mean that Christ had appointed his Disciples to use towards the Sick, when he gave them power of healing them miraculously, Mark 6. 13. The abstaining from Blood and things strangled, was certainly a part, if not of the Ceremonial Law; yet of the positive and Judicial Laws given by the Jews, which the Apostles thought fit to enjoy to the believing Gentiles at that time, to prevent the giving of Scandal to the believing Jews, who would have taken offence at the Gentiles for so doing. And that the practice of abstaining from eating Blood, continued among the Christians until Tertullian's time, is clearly evident, out of his Apology for the Christians; where answering that abominable Charge against the Christians, that they did eat the Blood of Infants, he said that they were so far from that, that they did abstain from the Blood of Beasts. Now this abstaining from the Blood of Beasts, and things strangled, belonging to the positive Judicial Laws given to the Jews; the Apostles might, and no doubt did see cause to enjoy that Abstinence to the believing Gentiles for a time, to prevent the Scandal of their Brethren who believed of the Jews. But notwithstanding the Apostle Paul doth plainly teach, that whatever was sold in the Shambles might be eaten; and that nothing was now unclean (provided it be not unwholesome and
prejudicial to Health, as some things are) for said he, every Creature
of God is good, being Sanctified by the Word of God, and Prayer,
and to be received with Thanksgiving. And lastly, as to that of ha-
vying Community of Goods, it was only practised at Jerusalem, and
was a voluntary Act, not enjoyned to them, or any others; and there-
fore doth not oblige Christians to practise it; nor do the Quakers pra-
tice it more than any others. But when it was practised, it was not
any symbolical Act, or commemorative Sign of Christ's Death and Suf-
ferings, and of the spiritual Blessings that Believers have thereby;
such as Baptism and the Supper was; and therefore to argue from the
closing of that, or any other of the above-mentioned things, their
closing is altogether impertinently and groundlessly argued. Before I
close this Head of Baptism, I think fit to take some notice of this Ti-
tle given by the Son to his Fathers Treating against the outward Bap-
tism and the Supper, Baptism and the Lord's Supper substantially asser-
ted. A Man might as well having write a Book against all outward
Teaching and Ministry, and against all vocal Prayers, and all external
Acts of Worship, and against all outward Meetings of the Bodies of
Believers, give it this Title; True Teaching and Ministry, true Prayer and
Worship, true assembling together, substantially asserted; and all this by
throwing aside all outward Teachings of Men, however so well divi-
vinely Gifted and Qualified, and all outward Ministry, and all exter-
nal Acts of Worship and outward Assemblies of Persons, and telling us
the true substantial Teaching and Ministry is only inward; the true
substantial Worship is inward; and the true substantial Assemblies and
Congregations of Believers is only inward in the Heart and Spirit;
which manner of dealing, as it would not a little tend to the decay,
if not rather the total destruction of the inward and substantial parts
of all these things; so it is against the Practice of the People called Qua-
kers, who are as much for outward Teaching, and an outward Mini-
istry after their own way, and external Acts of Worship in outward
Meetings and Assemblies, and other outward Forms of Church Disci-
pline and Government, set up by their Leaders, and especially by
G. Fox, as any other People, divers of which outward Forms set up
by them, and greatly contended for against others of their Brethren,
who said, they have no need of them, but thought the inward Prin-
ciple abundantly sufficient without these outward things, have less
ground from Scripture than the practice of Water-Baptism, and the
outward Supper have. And if only the substance of things must be re-
garded,
garded, and all useful and convenient adjuncts and accidents of them rejected and thrown off; then all the Quakers (at this odd way of arguing) may throw away their Cloathing and go naked; pretending they are no substantial Parts of them, but only accidental; and by the like Reasoning they may throw away their Estates and worldly Goods, as being no substantial Parts of them as they are Men or rational Creatures. But what hurt Religion would suffer, by throwing off, and laying aside all outward Teaching, and all outward Acts of Worship, all sober and intelligent Persons, that have the least true sense of Religion, do know. And though the true Christian Religion may confit without these External Things of Water-Baptism, and the Supper, as in respect of its Essentails, and Men and Women may be true Christians without them, and they may be more tolerably wanted at certain occasions, than outward Teaching, and other External Parts of Religion, as where they cannot be practised without great mixtures of Superstition and Idolatry, as in Popish Countries, or other Places where they cannot be duly had and practised according to their due Institution, or where fit and due Administrators are wanting to Administer them; yet all this is no Argument against their being divine Institutions, and really serviceable to all, who can have the due and right use of them; they being proper and useful means to preserve the Christian Doctrin Faith and Religion in the World, as duly practised as useful Appendices and Concomitants to the outward Ministry and Preaching of the Word; and it is not to be questioned, had the right and due practice of them been continued among Professors of Christianity, and a due regard had been preserved among them, chiefly and primarily to the things signified by them, and secondarily to the outward Signs, so that all possible care had been used, that Power and Form had gone along together, and all scandalous and unworthy Persons plainly known to be such, as well as ignorant Persons, not duly instructed in the Essentails of Christian Religion had been excluded and debarred from the use of them; that the continuance of them in the manner, as above described, would have been of singular use to have preserved the Christian Doctrin Faith and Religion, found and free from the great Corruptions that have crept in to the great Corrupting and Adulterating both the Doctrin and Worship, as it hath been for many Ages past among Professors of Christianity; as it hath been already proved, and yet may be further proved against them.
S E C T. XI.

And it is morally impossible, that any People practising these things duly, having their true and proper Signification truly and faithfully taught them, and incalcuated into them on all occasions when they are used, as well as at other convenient Seasons, ever could or can loile the Doctrin and Faith of Christ Crucified, or that that Doctrin and Faith can ever be made as an indifferent thing among them, as it is made by many of the People, called Quakers; yea, not only so, but by some of their chief Teachers and Leaders, now bearing great Sway among them; as a thing not only, not very necessary, but contrary to the Apostles Doctrin. Rom. 10. Witness some very express Passages in a Book of G. Whitehead's, and George Fox the younger; called, Truth defending the Quakers and their Principles.---Writ (say they) from the Spirit of Truth in G. Whitehead, and G. Fox the younger. (Judge, Christian Reader, if these Men have not belyed the Spirit of Truth, to father such gross Untruth, and Antichristian Sayings upon the Spirit of Truth as are contained in these Passages, hereafter to be quoted, and many others of the like nature that might be produced out of that vile Pamphlet, above named) Printed at London, for Tho. Simmons, at the Bull and Mouth, near Aldersgate, 1659.

In p. 65 of that Book, they bring in one Christopher Wade, saying, Christopher Wade affirmeth that our blessed Saviour doth instruct Men to lay fast hold of, and to abide in such a Faith which confideth in himself, being without Men. To this they answer.

Ans. That's contrary to the Apostles Doctrin, who Preached the Word of Faith that was in their Hearts, and the Saints Faith stood in the Power of God, which was in them. Note Reader, this Assertion of C. Wade, blamed by them, as being contrary to the Apostles Doctrin, is so far from being contrary thereunto, that there can be nothing more agreeable, as appeareth in the words of the Apostle Paul in the very next verse following; where after mentioning the word of Faith, in Verse 8, which was nigh in the Mouth, and in the Heart; he adds in the 9th and 10th verses. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Again,
Again, They bring in C. Wade (see there page 66) saying, C. Wade, p. 14. hath affirmed that the Lord hath bought us, and Redeemed us with the precious Blood of his Humanity; and faith, your imagined Christ being a mere Spirit, never had any Humane Blood to Redeem you with; and to prove it, he brings 1 Pet. i. 19. now see their Answer.

Ans. That Scripture, 1 Pet. i. Hast thou perverted, as thou hast done other Scriptures, to thy own destruction; for there he witnessed to the Blood of the Lamb, which redeemed them from their vain conversation; but doth not tell of humane Blood to Redeem them with. For that which is Humane is Earthly; but Christ whose Blood is Spiritual, is Lord from Heaven; and he is not an imagined Spirit, but a true Spirit. And what say'st thou to this? Was that Humane Blood, which Christ faith, except a man drink he hath no life in him; and which cleansed the Saints from all Sin, who were Flesh of Christ's Flesh, and Bone of his Bone? Note, Any intelligent Reader cannot but know that Christ's answer Wade by the Blood of Christ's Humanity, meant the Blood of the Man Christ that was born of the Virgin; and by the Humanity, he meant the Manhood of Christ, which of late years G. Whitehead hath in Print owned, even the words Humanity of Christ; and yet never to this day hath retracted his vile Doctrin in this and other his Books, whereof I have given some account in my first and second Narrative, &c. at Turners-Hall. Nay, it is below him to retract any Errors that would reflect upon his Infallibility; he is not changed, as God is the same, and Truth is the same, so the Quakers are the same, and by consequence so is G. Whitehead the same, as John Pennington hath affirmed in one of his late Prints.

Again, In p. 23. of that above mentioned Book, they answer a Question thus?

Q. 43. When you tell us that you have Faith in Christ; do you mean Christ whose Person is now ascended into Heaven above the Clouds; or do you mean only a Christ within you?

Ans. Here thou wouldst make two Christs, a Christ whose Person is above the Clouds, and a Christ within, but how prove'st thou two such Christs? We have Faith in that Christ that descended from the Father, who is the same that ascended far above all Heavens, that he might fill all things; and this Christ we witness in us who is not divided. Note, I need not make any Commentary on these words, the Man that asked the Question did not in the least insinuate that there were two Christs, but
but' tis plain it was G. Whitehead's Sen[e] that to own Christ, whose Person is now Ascended unto Heaven above the Clouds, and to own Christ within, is to make two Christs: But seeing there is but one Christ, that is, only (according to G. Whitehead's Notion) within, and not a Person now Ascended above the Clouds; it is plain, he doth not own any such Person Ascended into Heaven above the Clouds, nor Faith in any such Person; and no wonder that he oppose Faith in Christ's Person without us, when he opposeth the Being of any such Person, for the object of Faith being destroyed or denied, the Act of Faith must be destroyed or denied also; both which we see he hath plainly done in this Book; and if in some of his latter Books he seems to be of a better Faith; yet who can believe him to be sincere, until he retract and condemn the vile Errors in this and other of his former Books which have infected thousands of the poor ignorant People, called Quakers, whom he hath led into this Ditch of Unbelief? and yet for danger of loosing his Reputation of Infallibility, and of being found from the beginning, he will not do any thing to confess his former Ignorance and Unbelief, which might be a great means to lead that poor People out of that Ditch, into which he had formerly led them. And how he will answer it at the great Day of Judgment for this great Sin and Neglect, to make amendment, so as to correct his former gross Errors, and labour to undeceive those whom he had formerly deceived; he has great need to consider it, and I sincerely wish that a Heart may be given him to do it, and that by true Repentance he may be humbled before the Lord, and obtain forgiveness. But he hath given us a very late Instance that he is not changed really in his false Faith and Persuasion from what he was when he wrote that Book, near 40 years past, which instance is this. He hath blamed G. K. for undervaluing the Light within, as not sufficient to Salvation, or not sufficient without something else, that is Christ Jesus without us, Suffering and Dying outwardly for us, as in his late Antidote, Printed 1697. p. 28. compared with p. 27. ad finem. Judge Reader, of what little necessity or value he makes of the Man Christ without us, and of his Death and Sufferings, Resurrection and Intercession in Heaven, by this most unsound Notion of his, for which he hath got a late Patron and Assistant, a Clergy Man of the Church of England formerly, though not in present Office, one that calleth himself Edmund Ely's, who hath Printed lately two-half Sheets in Vindication of G. Whitehead's vile Error, and blaming my Christian Assertion: The
Title of one of his half Sheets being this, G. Keith's saying that the Light within is not sufficient to Salvation without something else proved to be contrary to the Foundation of the Christian Religion. These two half Sheets are printed and sold by T. Soule the Quakers Printer, next door to their Meeting-house in white-heart Court in Grace-church-street, 1697. By which it appears they are very fond of this Patron to their Cause, and particularly that G. whitehead is so, by the Commendation he gives of him in his late printed Antidote.

However this may seem to some an improper Digression; yet if they well consider the occasion of it, they will (if Impartial) acknowledge it both proper and convenient.

SECT. XII.

And hereby it may easily appear what Spirit hath Acted the first Teachers that appeared among the Quakers, as chiefly G.F. and G.W. to oppose so keenly and earnestly the practice of those two Divine Institutions of Water-Baptism and the Supper; namely, to draw People into a forgetfulness of all Faith in Christ without us, as he dyed and rose again, and is Ascended into Heaven; for the proper Memorials of Christ Crucified, being rejected and laid aside as well as the Doctrine it self not only not Preached but opposed, as contrary to the Scripture, the drift and aim of that Spirit that hath Acted them both against the one and the other, is plainly manifest, and how its opposing the Doctrine of Faith in the Man Christ without us, is the great cause of its opposing these external Practices which are such proper means, together with the Doctrine to propagate and preserve the true Christian Faith in the World. And indeed upon that Hypothesis, or Foundation laid by their principal Teachers, that there is no need of Preaching Faith in the Man Christ without, for Remission of Sin, and eternal Salvation; but the only thing needful is the Light within, as it universally enlighteneth all Mankind, either to be Preached, or Believed, as a late Writer against them hath well observed, these outward Practices of Water-Baptism, and the outward Supper are useless and insignificant Formalities, for they were never appointed to signify Remission of Sin, Justification, and Salvation, only by obedience to the Light within; excluding the necessity of Faith in the Man Christ without us; whole alone Obedience unto Death for us, is the only meritorious Cause of the Remission of our Sins, of Justification, and eternal
nal Salvation; and of all that inward Grace and Virtue of the Holy Spirit whereby we are inwardly Sanctified, and made meet to receive that eternal Inheritance. But though the Spirit that first appeared to Act in these Men, the first Teachers and Leaders of that People, did prove it self to be Antichriftian, by opposing the Memorials of Christ without us; yet many simple and honest hearted People knew nothing of this design, and however in part leavened with that Spirit in respect of its opposition to these outward Institutions of Baptism and the Supper; yet by God's great Mercy were preserved from being prevailed upon by it, to oppose the Doctrine and Faith of Christ as he outwardly Suffered, Dyed, and Rose again, and is in Heaven, our Intercessor, among whom I can justly and uprightly number both R. B. and my self; both of us having been preserved found in our Faith, as touching the Faith in Christ without us, however otherwise hurt and byass'd by them, in relation to these two outward Institutions of Baptism and the Supper; and my Charity leads me to believe that, if R. B. had lived in the Body to this day, to see the ill effects that his Writing against these Divine Institutions have had, and the bold opposition that many have of late, more than formerly made to the necessity of the Faith in Christ Crucified, and the Preaching of it even here in Christendom, since the Question hath been more distinctly stated betwixt my Opposers and me, touching the necessity of the Faith asserted by me, and opposed by them, he would have plainly seen and readily acknowledged his Error in Writing against these Divine Institutions.

There is yet another of their Teachers, who is of late years become a Person of no small Note among the Quakers, viz. John Gratton, whom I cannot well pass without observing his Ignorant and Inconsiderate way of Arguing against these Divine Institutions, especially as touching one of his main Arguments he hath framed from a most false and perverse Understanding of that place in Heb. 6. 1, 2. Therefore leaving the Principles of the Doctrine of Christ, let us go on to Perfection; where in his Book called John Baptism decreasing, Printed many years ago, and Re-printed in the year 1696, he layeth the Foundation of his Argument against Water-Baptism, upon the word in that place LEAVING, which he hath caused to be Printed more than once in his Book in Capital Letters (for a Monument it will be of his gross Ignorance, and yet bold Presumption thus to pervert the Holy Scripture) from thence inferring that Water-Baptism is to be left off and laid aside; for thus he argues, p. 47, of the last Edition, 1697. If they had
had been commanded by Christ to have been used to the World's end; then why should Paul (for so I call that Author) have been so earnest at that day, which was soon after Christ's Ascension, to have had them then to leave them, and to go on to a more Manful, Powerful, perfect State? Anf. At this rate of Arguing, not only water-Baptism, but the Baptism of the Holy Spirit is also to be left; for the Author mentions the Doctrine of Baptisms in the Plural Number; which John Gratton most unfairly and falsely quotes in the Singular; Baptism for Baptisms: Also by the same Argument, Repentance from dead works and faith towards God, the resurrection of the dead and eternal judgment, are all to be left off from being Preached or Believed: But the true Sense is obvious, of the word leaving, i.e. not to Treat, or Write upon these first Principles further at present, but to Treat of other things; as when a Man hath laid the Foundation of a House, he goeth on to Build a Superstructure upon it.

And as Ignorant and Impertinent doth he discover himself to be in his other Treatise (preceeding the other) of Baptism and the Supper; where from the Word Elements, used in Gal. 4. 3, 9. he concludes that water-Baptism is one of these beggarly Elements Paul opposed; because water is an Element; and after this rate divers others of their Teachers have Argued; but the Word Translated Elements there, Gal. 4. 3, 9. hath no relation to the water-Baptism, nor to the Element of water; but to Principles and Doctrins of the Jews, relating to the Jewish Rites and Ceremonies, the Greek Word, δοξαλος, is applied no less to the Principles of the Christian Doctrine of Christ and Oracles of God; which therefore by his Argument, being Elements, are to be thrown aside. As for his other Arguments in those two Treatises against the outward Baptism and the Supper; they are no other that I can find, but such as are above mentioned in my Reply to those of William Penn, and Robert Barclay, and therefore one Answer will serve both to them and him.
Thus having finished my Examination, and Refutation of the Arguments of the above mentioned Persons against water-Baptism, and the outward Supper in general, I think fit to bring to the like Examination, what R. B. hath more particularly Argued against the outward Supper; as being not any longer to continue, but until Christ's inward coming, to arise in their Hearts, and give a plain Refutation of the same.

In the beginning of the Chapter, or Head, wherein he discourseth concerning the Body and Blood of Christ, although he saith truly, that the Communion (i.e.) the Participation thereof is inward and Spiritual; yet he was under a great mistake, to affirm that the said Body and Blood of Christ, whereof true Believers do participate, is only inward: which he afterwards explains to be that Light and Seed in every Man; as he expresseth plainly in several places, as p. 61, of the above said Treatise, and p. 65, where he saith—and that Christ understands the same things here, (viz. John 6.) by his Body, Flesh, and Blood, which is understood, John 1. by the light that enlighteneth every Man, and the life, &c. And p. 77. he chargeth it to be an Error to make the Communion, or Participation of the Body, Flesh and Blood of Christ, to relate to that outward Body, Vessel, or Temple that was Born of the Virgin Mary, and walked and Suffered in Judea; whereas it should relate to the Spiritual Body, Flesh and Blood of Christ, even that Heavenly and Celestial Light and Life, which was the Food and Nourishment of the Regenerate in all Ages, as we have (said he) already proved.

Answ. In this he was in a great Error, to make the Eating, or Participation of Christ's Flesh and Blood to have no relation to Christ's outward Body of Flesh and Blood that was Born of the Virgin, and Suffered Death for our Sins on the Tree of the Cross. For the Regeneration of Believers, and Justification, with all the Spiritual Blessings of Life and Light, and inward Divine Virtue and Might, therewith
they are inwardly Refreshed and Nourished by Christ, hath a most near and immediate Relation to Christ's outward Body and Blood, and to his coming in that outward Body; because that most Holy and Perfect Obedience of Christ which he performed in that Body, and became Obedient to the Death of the Cross, was and is the procuring and meritorious Cause of all that inward Grace, Virtue, Light and Life, whereby Regeneration was wrought in any, in any Age of the World, either before or since Christ came in the Flesh, as well as it was and is the procuring and meritorious Cause of their Justification, and the Remission of their Sins. For Christ Died as well for the Sins of those who lived in the Ages before he came in the Flesh, as since, and they had the same Benefits by his Death, and by his Body and Blood, that we have; the same inward Grace and Light to Regenerate them, as the same Mercy and Favour to Justifie them, and give them the Remission of their Sins, which they received through Faith in Christ, as he was to come in the Flesh without them; and whole Christ is the Food of true Believers; I mean Christ, not only considered as the Word simply, but as the Word made Flesh. And having taken or assumed the Seed of Abraham, and the true Nature of Man into such a high Union, as that the Godhead of the Word, and the Manhood assumed thereby is but one Christ; and as such is the Food of all true Believers, both as he outwardly came in the Flesh, and as he is inwardly come the Light and the Life in them; and Believers Eating of Christ, is their Believing in him, and by their Faith being United to him, and he to them; so that he dwells in them, and they in him. And though it may be owned, that Believers Feeding upon Christ's Light and Life, Metaphorically and Allegorically speaking, that Light and Life may be called according to Scripture, Meat and Drink, and Flesh and Blood of Christ, as it hath many other such Metaphorical Names; such as, Milk, Honey, Wine, Marrow and Fatness, Oyl, &c. All which Names are given, because of Men's Weakness; and that they have not proper Words to express Divine Things by; yet that ought not to make us reject and lay aside Christ's outward Body of Flesh and Blood from having any Relation to the Saints feeding upon him. Nor do the Arguments brought by R.B. here, prove in the least what he intends, as the following Examination of them will sufficiently (I hope) manifest. He begins with a Quotation out of Augustine, in his Tractat, Psalm 98: The words which I speak unto you are spirit and life, understand spiritually what I have spoken; ye shall not eat of this
this body which ye see, and drink this blood which they shall spill that shall crucifie me. I am the living bread which have descended from heaven; he called himself the bread which descended from heaven, exhorting that they might believe in him, &c. Anf. It is evident from these last Words, that by Eating, Augustine meant in one Sense Corporate Eating, and in another Sense Believing, as elsewhere Tract. 25. ad cap. 6. Johan. Hoc est opus Dei, ut quid paras dentem & ventrem: credere enim in eum, hoc est, comedere panem & vinum, qui credit in eum manducat eum; in English thus, why preparest thou thy Teeth and Belly? believe and thou hast eat; for to believe in him is to eat the Bread and Wine, who believeth in him eateth him. Both these Quotations are good against the Papists; who hold that believers eat the Body of Christ Corporally with their Mouths; but say nothing against this Spiritual Way of Eating Christ's Body, but plainly confirm it: The plain Sense therefore of Augustin's Words, Quoted by R. B. is this; Ye shall not eat Corporally with the outward Mouth, the Body of Christ which ye see, but ye shall eat it Spiritually, that is, believe with a sincere Faith, which the Spirit of God worketh in you; that Christ shall give his Body that ye see (speaking then to the Jews) to be broken for you, and his Blood, even the Blood of that Body to be shed for you. And in to Believing ye shall eat my Body, and drink my Blood, that is, ye shall be united to me, and to you, that I shall abide in you, and ye shall abide in me; which Sense doth evidently agree with our Saviour's Words, John 6. 29, 47. And indeed to Exclude Christ's outward Body of Flesh and Blood, from having any Relation to this place of Scripture, as no way concerned in the Sense of these Words of it, John 6. 53. is plainly to Exclude Christ as he outwardly came in that outward Body, from being the Object of our Christian Faith; for seeing Eating here signifieth Believing by Augustine's Quotation, approved by R. B. if this Spiritual Eating, which is our Believing, respects not the Body of Christ that was outwardly Slain; then Christ as he came and Suffered in that Body, is no Object of the Christian Faith, which is most absurd; and none that is in the least acquainted with Augustine's Writings, can say it ever was his meaning, to deny the Body of Christ that was outwardly Slain, to be any wife Concerned in the Christian Faith; for Augustine was a most zealous Afferter of the Necessity of Faith in Christ, as he came in that Body, in order to our Salvation, against the Heresie of Pelagius who denied it, and Writ many Books against that Heresie, now Revived by many of the Quakers Teachers, tho' what R. B. hath Writ here, I impute
pute to his Inadvertency, and do not charge him with the Pelagian Heresie for the same, because from other Places of his Writings, I can prove that he made the Faith of Christ’s giving his Body to be Slain for us, necessary to our Salvation, and a part of the Christian Belief.

**S E C T. II.**

And as Inadvertent and Mistaken as R. B. was in his Quotation of Augustine, concerning Christ’s Flesh and Blood; no less hath W. Penn been, [p. 314. of his Rejoynder to J. F.] in his Quotation of Bishop Jewel, in his Sermon upon Jof. 6. 1, 2, 3. Who speaking of what Christ was to the Jews in the Wilderness, says thus: Christ had not yet taken upon him a Natural Body, yet they did eat his Body; he had not yet shed his Blood, yet they drank his Blood. St. Paul saith, all did eat the same Spiritual Meat; that is, the Body of Christ, all did drink of the same Spiritual Drink, that is, the Blood of Christ; and that as truly as we do now. And whosoever did then so Eat, lived for ever, I think (faith W. Penn) a Pregnant and Apt Testimony to Christ’s being the Christ of God before his coming in the Flesh. Ans. But this doth not prove that by Christ here, B. Jewel meant only the Light within in these Jews, and by his Body and Blood only, that Light within, or Seed or Principle, as W. Penn would have it. All that are in the least acquainted with the Doctrines of the Church of England, of which R. Jewel was a Zealous Defender, as in his Apology for the same appeareth, or with B. Jewel’s Writings, know well that the Sense which W. Penn hath here put on B. Jewel’s Words, never came into his Remote Thoughts; but it is no wonder that he should so misunderstand and misconstrue B. Jewel’s Words, when he doth so use the Scriptures themselves. B. Jewel’s Sense is Obvious; Christ had not taken upon him a Natural Body, yet they did Eat his Body, viz. by Faith, believing that in the time appointed of God, he would take a Body, and give up that Body to be Slain for their Sins; he had not yet shed his Blood, yet they drank his Blood, viz. By faith believing, that after he should take flesh and blood in the fulness of time, he would give his blood to be shed for the remission of their sins; and by this faith all the faithful among them had Christ dwelling in them by his Spirit; and did know and witness his Spirit to regenerate and sanctifie them, to quicken and refresh them, and nourish them, as meat and drink doth refresh and nourish the body of man. As for his Quotations out of Hosea, and others; its no wonder he doth so Magnifie them, seeing
its but too evident the Quakers have sucked that Poisonous Milk out of the Breasts of such Men who have been in the same Errors before them. But to return to R. B. his Arguments, whereby he laboureth, but to no purpose, to prove that the Flesh there mentioned, John 6. 53. &c. hath no Relation to his outward Flesh. First, saith he, (p. 63) because that it is said, both that it came down from Heaven; yea that it is he that came down from Heaven. Now all Christians at present, generally acknowledge that the outward Body of Christ came not down from Heaven; neither was it that part of Christ which came down from Heaven.

Anf. 1. By Himself that came down from Heaven, who is called by Paul the second Adam, the Lord from Heaven, Heavenly, the quickning Spirit, cannot be meant the inward Principle of Light in Men, abstractly considered from the Fountain of it, which dwelt in the Man Christ, but chiefly the Light as in him, and consequentially that which Men receive out of his Fullness, according to their several Measures. And as our Regeneration and Salvation have a necessary Dependance on that fulness of Light, Life and Grace that dwells in him, out of which we receive our several Measures; so they have a necessary respect to the Man Christ, both Soul and Body, in which that Fullness dwelleth, because the Soul and Body of Christ (even his outward and visible Body) was concerned in that great Work of our Redemption, in what he did and Suffered for us. Therefore God hath Exalted the same Man Jesus Christ both in Soul and Body, in Unity with his Godhead, to be a Prince and Saviour to give Repentance and Remission of Sin, Grace and Glory, and all Spiritual Blessings to all that shall be saved. This, ancient Writers have explained by the Example of a red hot Iron exceedingly burning and shining; the Fire and Light in the same answering to the Godhead, and the Iron answering to the Manhood. Now when this fired Iron burns, or lightens any Stick of Wood that is applied to it; it is not the Fire only without the Iron, nor the Iron only without the Fire, but both joyntly that have an Operation upon the Wood to Kindle and Lighten it; even so, it is the Godhead of Christ in Unity with his Manhood (consisting of Soul and Body,) that wrought that outward Redemption for us, and both joyntly that produce in us the blessed Effects of it by his Spirit, in Renewing and Sanctifying us, Justifying us, and giving us Eternal Life and Glory.

Anf. 2. Because Christ's outward Body of Flesh was Miraculously Conceived by the Power of the most High, and in that respect had a Hea-
Heavenly Original, as well as that it was really the Woman’s Seed, and part of the Virgins Substance; therefore it may be said to be from Heaven, and to be Heavenly as well as Earthly, as Wheat and Barly, and other Grains that Grow in America, which come Originally from England, are called English Grain, even in America, though they are also American Grain, being produced out of the Soil of American Earth. Secondly, faith he, p. 63. and to put the Matter out of doubt, when the Carnal Jews would have been so understanding it, he tells them plainly, v. 53. It is the Spirit that quickneth, the Flesh profits nothing. Anf. Nor doth this prove his Affertion; the Error of the Carnal Jews was, that they supposed Christ meant they were to eat his Body Corporally with their Bodily Mouth; but if they had understood that he meant not a Corporal Eating, but a Spiritual and Metaphorical, they had not erred in so thinking; his Quotation approved by him out of Augustine, proves that by eating here, Christ meant believing in him, as he was to Dye for the Sins of the World, and as he was to give his Body to be broken for them, and his Blood to be shed for the Remission of the Sins of all that should believe in him, and for the giving Eternal Life to them both in Soul and Body. Thirdly, (Saith he) p. 63. 64.) This is also founded upon most sound and solid Reason; because that it is the Soul, not the Body that is to be Nourished by this Flesh and Blood; now outward Flesh cannot Nourish nor Feed the Soul; there is no Proportion nor Analogy betwixt them; neither is the Communion of the Saints with God, by a Conjunction and mutual Participation of Flesh, but of the Spirit; he that is joined to the Lord, is one Spirit, not one Flesh; for the Flesh (I mean outward Flesh, even such as was that wherein Christ lived and walked, when upon Earth, and not Flesh, when transposed by a Metaphor, to be understood Spiritually) can only partake of Flesh, as Spirit of Spirit; as the Body cannot Feed upon Spirit, neither can the Spirit Feed upon Flesh. Anf. Here also he Argueth very Weakly and Fallaciously; that which deceived him, and occasioned his great Mistake, which he embraced as a solid Reason; was by Arguing from the strict literal Sense of Nourishing and Feeding, to the Metaphorical and Figurative; which all true Logicians, and Masters of solid Reason will say is unlawful; as also to Argue from the natural Feeding or Nourishing to the Spiritual. To his Argument then I answer; outward Flesh cannot Feed the Soul Naturally, I grant; Spiritually and Metaphorically, I deny; now the Eating, Feeding; and Nourishing meant, John 6. 53. is not Natural, but Spiritual and Metaphorical; the Word Eat-
tling signifieth Believing. And whereas he speaketh of the Feeding of the Spirit, or Soul of Man, that it cannot be the Flesh of Christ that can Feed it, but the Spirit, so as to be its Food; by Food here we must understand it Metaphorically, even as R. B. hath confessed; that the Spirit of Christ is not properly, but Metaphorically called Flesh. So the Souls of Believers Feeding upon the Spirit of Christ, is also Metaphorical; for if by the Spirit of Christ, he meant the Godhead, how can the Godhead, which is an Infinite Being in all respects be the Food of the Soul or Spirit of Man that is Finite, strictly or literally understood without a Metaphor? much more may I use his Argument against his own Assertion; there is less Proportion or Analogy between the Infinite Creator, and the Soul that is a Finite Creature, than is between the Flesh of Christ and the Soul. Besides, if we argue from the strict and literal Nicety of the Words Food, Feed, and Nourishment; that which is the Food and Nourishment of a Body, becomes a part of its very Substance and Being; shall any therefore conclude that because God is the Food and Nourishment of the Souls of the Saints; that therefore he becomes a part of their Souls? We know George Fox was blamed for saying the Soul was a part of God, or of the Divine Essence; surely it is as justly blame-worthy for any to say that God is a part of the Soul; therefore when God or his Spirit is said to be the Souls Food, it is not to be understood Strictly and Literally, but Metaphorically and Figuratively; as when David saith, my Soul thirsteth after God. But if it be said, that not the Godhead, but that which R. B. calleth the Vehicle of the Godhead, is the most proper and immediate Food of the Souls of Believers, as a certain Divine Emanation, or Efflux; nor can that Strictly and Literally, without a Metaphor be called the Souls Food; for that Divine Emanation, or Efflux, doth not become any part of the Souls Substance, but is more Noble than the Soul, of any Saint, upon the Hypothesis; that there is such a thing, (which to dispute, is for sake to the present Question) for the Soul of Man in its own Nature is capable of Sin, and sinful Defilements, which this Divine Seed, or Principle in the Soul is not; therefore it can never be Convertible into the Souls Substance. The Feeding of the Soul, therefore in whatever Sense we take it is Metaphorical, and not to be measured or determined by the Feeding of the Body, yet beareth some Analogy or Similitude thereunto, as all Metaphors do to the things, from which they are transferred; for as what Feeds the Body, doth Refresh and Comfort it, maketh it Lively and Vigorous.
Fat and Beautiful, and doth strengthen it; and is united with it; so the Spirit of Christ, and his Divine Influences in the Souls of Believers have the like Effects in them, they do wonderfully Refresh and Comfort them (and that most sensibly) make them Lively and Vigorous, Fat and Beautiful, and do mightily strengthen them, and make them Fruitful in Divine Virtues and Fruits, and are United with the Soul.

S E C T. III.

But there are two other things that need Correction, in these foregoing Words of R.B. the first is, that he faith it is the Soul, not the Body that is to be Nourished by this Flesh and Blood; this is a great Mistake; though the Bodies of the Saints are not to be Nourished by Christ, as with natural Food that is Corruptible; yet seeing it is by him that the Bodies of the Saints shall be raised up at the Resurrection of the Dead to partake of Life Everlasting; therefore he is truly said to be that Food that Perisheth not, that Feedeth both the Souls and Bodies of the Saints to Life Everlasting; and though their Bodies Dyed, yet because by the Power of Christ’s Resurrection (as his Body was Raised from the Dead, so on the account of his Resurrection) their Bodies shall be Raised to Eternal Life. Therefore their Bodies as well as their Souls are truly said to be Nourished by him. The second is that he faith, neither is the Communion of the Saints with God by a Conjunction, and mutual Participation of Flesh, but of the Spirit; he that is joined to the Lord is one Spirit, not one Flesh. And the Communion indeed of the Saints with God, is not by any natural Conjunction, or Union of Christ’s Body that was outwardly Slain with the Saints, yet a Mystical and Relative Union there is, as really, or rather more really, as is betwixt the Husband and the Wife, who are said to be one Flesh. This is a great Mystery, said Paul, but I speak concerning Christ and the Church; who according to Paul’s Doctrine, as they are one Spirit, so they are one Flesh: And as elsewhere he said, we are of his Flesh, and of his Bone; and forasmuch as the Children were partakers of Flesh and Blood, he took part of the same; wherefore he is not ahaamed to call them Brethren. Now in this R.B. was a great Error; that by his thus excluding the Flesh of Christ’s outward Body from being any means of the Saints Communion with God, he excludes the said Body of Christ from being any necessary part of the Mediator; and at this rate of his Arguing, only the Divine Light or Seed in Men is the Medi-
Mediator betwixt God and Men; but according to the Doctrine of the Apostle Paul, the Mediator of God and Men (who is one) is the Man Christ Jesus, and by the Man Christ Jesus, is understood in Scripture, not the Spirit only, nor the Soul of his Manhood only, but the Body also, together with the Soul, even Jesus Christ made of the Seed of David, according to the Flesh: And as really as there is a Relative Union betwixt Brethren, and near Kindred with respect to their Flesh and Blood; on which account it is said, Concerning Joseph, Gen. 37. 27. He is our Brother and our Flesh, and 2 Sam. 5. 1. The Tribes of Israel said unto David, behold we are thy Bone and thy Flesh: So believing Gentiles, as well as believing Jews may say concerning the Man Christ, who is the Seed of the woman; of whom, to wit Eve, we are all descended, we are his Bone and Flesh; and because he hath taken Flesh and Blood like unto us, therefore in that very respect, he is compleatly qualified and fitted to be our Mediator, and High Priest with God, by whom (because of the true Nature of Man, consisting of a true reasonable Soul, and true and real Body of Man, which the Eternal Word is united unto) we have Communion with God. His fourth and last Argument hath the like Defect with the former. That which Feedeth upon it shall never Dye, but the Bodies of all Men once Dye. Ans. Men are said in Scripture to Dye; though the Soul Dyeth not, yet Men are said to Dye, because the Vital Union of the Soul with the Body is Dissolved; which being but for a Time, and that a very small Time, as a Moment, in respect of Eternity, and after that their Bodies shall be raised up again, and Vitally be United to their Souls; therefore by the contrary Argument, by the Flesh of Christ, that the Saints Feed upon, must be meant in part his outward Body of Flesh, now Glorified, which is a Glorious Spiritual Body; because the Resurrection of Christ's Body, is the Ground of the Saints Hope wrought in them by the Spirit of Christ, that their Bodies shall be raised up, and shall together with their Souls inherit Eternal Life. And to conclude this whole Matter; when Christ said, it is the Spirit that Quickneth, the Flesh profits nothing. His meaning is, that according to their Carnal and Fleshly Sense; it doth not profit; as if he had said, it would profit you nothing to Eat my Flesh, as ye imagin by the Bodily Mouth, but to Eat it Spiritually, and by Faith, this doth profit; but to take the Words, the Flesh profits nothing in the Sense that some take them, is most Blasphemous; as to say, Christ's outward Body of Flesh profits nothing to our Salvation; for this would make his Coming and Death for us in the Flesh to have been in vain; and also would render our Faith Vain, that he did so come; yea, so necel-
necessary was Christ's coming in the Flesh for our Salvation; that it is
by his Flesh and Soul, Constituting his Manhood, that we have his
Spirit; the Man Christ is that Olive Tree (consisting of Soul and Body,
United Personally to the Godhead of the Eternal Word) which giveth
us the Oyl of the Holy Spirit, and poureth it into our Hearts; and as
in the Natural Olive Tree, it is by its Body that we have of its Oyl,
or Spirit; and when we Eat of its Oyl, we are said to Eat of the
Tree; because the Tree yields us its Oyl, even as when we
Eat of an Apple, or Drink the Fruit of it, or of the Vine; we may be
said to Eat of the Apple-Tree and Vine-Tree; the Fruit being what
the Tree naturally yields; so the Man Christ, consisting of Soul and Body,
isa Precious Olive Tree, and Vine-Tree, that yields us the Oyl
and Wine of the Holy Spirit, and pours it into our Hearts who Believe
in him, and Love him, and as Effectual as his Soul and Flesh of his
Manhood is now to Believers for their receiving the Spirit by the same,
since he came in the Flesh, no less Effectual it was to Believers before he
came in the Flesh, even from the beginning of the World, according
to B. Jewell's Words, he was not come in the Flesh, yet they Eat his
Flesh, to wit, by Faith; he had not Shed his Blood, yet they Drank
his Blood, viz. by Faith; and both his Flesh and his Blood, before it
had any visible Being, or Existence, together with his Soul was Effec-
tual to Believers in all Ages, for their Reception of the Spirit, and
all Spiritual Blessings of Justification, and Sanification, &c. as well
before he came in the Flesh as since: And thus he was the Lamb Slain
from the Foundation of the World, whose Death was of the same Ef-
ficacy from the beginning, and will be to the end of the World, to all
that believe in him. And as God is the giver of the Spirit, and of all
the Graces of the Spirit; so he giveth it to Believers by and through
Christ, even the Man Christ, who is both the Procurer, and Dispen-
er of all that Grace that God giveth unto them; and though Men most pro-
perly Eat the Meat, and Drink the Drink that is bought with Money;
yet in ordinary Speech, by a common Metonymy, they are said to Eat
and Drink the Money that buyeth it; as the Poor Widows two Mites
were called her Living; so after some sort, though the inward Life
and Spirit of Christ, be the most immediate Food of the Souls of Bel-
ievers; Yet because the Flesh of Christ, as it was broken for us, and
his Blood as it was Shed for us, is the Price and Purchase Money which
hath procured to us the inward Life and Spirit of Christ, with the va-
rious Graces and Gifts thereof; therefore we are said, to Eat his Flesh,
and Drink his Blood, by the like Metonymy. But there is much more in this Great Mystery; than can be demonstrated by these Similitudes and Examples, or any others of the like Nature.

S E C T. IV.

P. 77. R. B. chargeth it as another Error, which he calleth a General Error, wherein he faith, they all agree, viz. both Papists and Protestants, in tying this Participation of the Body and Blood of Christ to that Ceremony used by him with his Disciples in the breaking of Bread, &c. As if it had only a Relation thereto, or were only enjoyed in the use of that Ceremony; which it neither hath, nor is.

Ans. For any to tye the Participation of Christ's Body and Blood to the outward Eating in the Supper, as above mentioned, is indeed a great Error. But it was a great Mistake in him, and too rashly charged in general by him, upon both Papists and Protestants, their being guilty of that Error. For it can be shewn, that some of the Popish Writers have affirmed the contrary, and delivered it as the common Faith of their Church; that true Believers partake of Christ's Flesh and Blood, although they Dye before they receive the outward Supper; for which Lombard, Lib. 4. Dist. 9. citeth Augustine, saying, Lib. de med. p. 6. Nulli ambigendum est, &c. 'No Man ought to doubt that any Man is then a partaker of the Body and Blood of the Lord, when he is made a Member of Christ; nor is he Alienated from the Communion of that Bread and Cup, although before he Eat that Bread, and Drink the Cup; being Constituted in the Unity of the Body of Christ, he depart out of this World; for he is not deprived of the benefit of that Sacrament, when he is found to have that which that Sacrament signifies. And as for the generality of Protestants, I know not, nor ever knew any that so tye'd the Participation of Christ's Body to the outward Supper, as he mentioneth. They say indeed, it is a Means of Grace, and of our Communion of the Lord's Body; but not the only means, or so absolutely necessary, as without it, none have that Communion.

Another great Mistake I find in R. B. p. 81. of that Treatise, where he faith, as for the Paschal Lamb, the whole end of it is signified particularly, Exod. 13. 8. 9. to wit, that the Jews might thereby be kept in remembrance of their Deliverance out of Egypt. Ans. That is indeed
A bone of him shall not be broken? This plainly proveth that the Passover was a Type of Christ, and therefore one great end of it, was to hold him forth to their Faith.

In p. 87. R. B. faith, let it be observed, that the very express and particular use of it, according to the Apostle, is to shew forth the Lord's Death, &c. But to shew forth the Lord's Death, and partake of the Flesh and Blood of Christ, are different things; from whence he infers, as his following Words shew that this Practice of the outward Supper, hath no inward or immediate Relation to Believers, Communicating, or Partaking of the Spiritual Body and Blood of Christ; or that Spiritual Supper, spoken of, Rev. 3. 20.

Ans. This Consequence doth not follow, that Practice of the outward Supper, had not only that end, to Commemorate and shew forth the Lord's Death, but had other great ends also; as another was to signify their Communion of Christ's Body, as not a bare Sign, but as a means of that Communion; though not the only means, or such a means, as if the said Communion were tied thereto; another end was to signify their Union and Communion one with another; both which ends are plainly held forth in these Words; The bread which we break is it not the Communion of the Lord's Body; &c. and we being many, are one bread, and all are made partakers of that one bread. And though R. B. denyeth that by Bread in those Words, the bread which we break is it not the communion of the Lord's body; is to be understood the outward Bread; yet I have above proved it to be the outward Bread that was used in the Supper; for to understand it of the Lord's Body, were to make it Non-sense; is to say the Body of Christ is it not the Communion of his Body? Whereas the true Sense is Obvious, taking it for the outward Bread. The Bread which we break, is it not a Sign of the Communion of the Lord's Body, &c. And such a Sign that is a means, whereby our Communion of the Lord's Body, and of the Spiritual
Blessings we have thereby, is confirmed to us, and an increase of Grace is Exhibited unto us, as it is duly Administred and Received.

SECT. V.

Page 83. He puts a very false and strained Sense upon these Words; ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lord's table, and of the table of Devils.

1 Cor. 10. 21. which shews (faith he) that he understands not here the using of Bread and Wine, because those that do Drink the Cup of Devils and Eat of the Table of Devils (yea, the Wickedeft of Men) may partake of the outward Bread and the outward Wine.

Ans. By the Lord's Table, is not meant, barely and simply the Signs of Bread and Wine; but as they do signifie, and are Means Exhibitive of the Spiritual Blessings understood thereby. The Wickedeft of Men may indeed receive the Bread and Wine; but they are not to them any Significative, or Exhibitive Signs and Means of these Spiritual Blessings, which are the things Signified and intended; and are the Kirnel, without which the bare outward Signs are mere Shells, and broken Cisterns. Again, Let us diftinguish betwixt what is de jure, i.e. of Right, and what is de facto, i.e. in Fact. Wicked Perfons, though in Fact they may receive the outward Part, yet they have no Right to it. The manner of Speech used here by Paul, is like that of James; doth the fame fountain send forth sweet water and bitter? How then can the fame tongue bless God and curse men? My brethren, these things ought not to be. And when as Paul said elsewhere; no man can say Jesus is the Lord, but by the Holy Ghost; he may outwardly say the Words, but he hath no Right to say them, nor can his saynig them profit him without the Holy Spirit. But that by the Table of the Lord, and the Cup of the Lord here, are to be meant the outward things of Bread and Wine; as above described, is evident from the Antithesis, or Opposition he makes betwixt the Table of Devils, and the Table of the Lord, and betwixt the Cup of Devils and the Cup of the Lord. Now the Table of Devils, and the Cup of Devils, were outward things, to wit the outward Offerings of Meats and Drinks, that the Heathens offered to their Idols, and to Devils. Therefore also by the Table of the Lord, and the Cup of the Lord, were meant the outward things of Bread and Wine; not barely and simply as such, but as Signifying and Exhibiting the Spiritual Things, above-mentioned.
His Arguing against this Institution, from the one Bread is answered above, Part I. Sect. 5.

Page 87. and 89. He gives a most jejuné and strained, as well as false Sense upon these Words, the Table of the Lord, as (faith he p. 89.) he that esteemeth a Day, and placeth Conscience in keeping it, was to regard it to the Lord, and so it was to him, in so far as he was to Dedicate it unto the Lord, the Lord’s Day; he was to do it worthily. Ans. We find no Day called the Lord’s Day, upon any such account; nor did Paul call the Cup in the Supper, the Cup of the Lord, on any such Supposition of Men’s esteemining it to be commanded, when it was not really commanded; but it is plainly apparent, Paul call’d it the Cup of the Lord, because he commanded it as the House of the Lord, the Law of the Lord, &c. and the Command is extant; drink ye all of it, Mat. 26. 26, 27. Besides in this he palpably runs into a contradiction to what he had said a little before, in p. 83. For there he will not have the Bread and Wine to be the Table of the Lord, and Cup of the Lord; because wicked Men cannot partake of the Table of the Lord; and yet now here he grants they may, and thereby Eat and Drink Damnation. And as jejuné and strained, as well as false is the Gloss he puts on these Words, he that eateth and drinketh unworthily, eateth and drinketh his own damnation, and is guilty of the body and blood of the Lord; as if they signified no more than what these Words import, Rom. 14. 23. He that doubteth is damned, if he eat, because he eateth not of faith; which had only a Relation to Meats that might lawfully be Eaten; but if he that did Eat them, did think them forbidden, he Sinned, and so was Condemned in his own Conscience. For the Word Damned and Damnation, in both places do not signify any Final Sentence of Damnation; but only both being Sins, they incurreth the Guilt of Judgment, or Condemnation. But doth it therefore follow, that the Sin and Guilt is the same in both Cases? Is he as Guilty of Damnation that Eats Swines Flesh Doubtingly, as he that Eats and Drinks Unworthily at the Lord’s Table? We read in James 3. 1., of a greater Condemnation; the Greek Word is the same in both places, viz. James 3. 1. and I Cor. 11. 29. Seeing therefore there is a greater and lesser Damnation; it will not follow, as R. B. would have it, that the Eating of Meats that are lawful, doubtfully, is as great a Sin, and deserves the same Condemnation that unworthy Eating at the Lord’s Table: One might argue after the like manner, that to make a Lye about a Trifle, brings as great Guilt and Condemnation, as downright Atheism, and denying the Lord, that bought us:
Page 91. We find (faith R. B.) this Ceremony only mentioned in Scripture in four places, to wit, Matthew, Mark, and Luke, and by Paul to the Corinthians.—Matthew and Mark give only an account of the Matter of Fact, without any Precept to do it afterwards; simply declaring that Jesus at that time did desire them to Eat of the Bread, and Drink of the Cup; to which Luke adds these Words, do this in remembrance of me.

Ans. That he calleth it a Ceremony, I know no Warrant he hath; the Scripture giveth it no such Name; they blame the use of the Word Sacrament, because it is not a Scripture Word; but to be sure Ceremony is no Scripture Word; they who are well Skilled in the Greek Language, say, that the Greek Word Μυστήριον, is well enough Translated Sacrament, as the vulgar Latin Translates it in that place, hoc est magnum Sacramentum. They further say; there ought to be no prejudice against it, because some Heathen Authors had formerly used it; for so had they used the Word Mystery, and had applied the same to the External Rites, and Symbols used by them in their Sacrifices to their Idols. When Paul would have himself and other Ministers of Christ to be accounted Stewards of the Mysteries of God, 1 Cor. 4. 1. They plead that by the Mysteries of God there, are to be meant, not only the Doctrins of the Christian Faith, but the Observation of these Institutions of Christ, of Baptism and the Supper; which none will deny who believe them to be his Institutions. But that he faith, Matthew and Mark, give only an account of the Matter of Fact, without any Precept to do it afterwards. Ans. Though the Precept is not expressed, it is implied, and Luke doth express it plainly, intimating they were commanded to do it afterwards. And if it were no where to be found, but in Luke, seeing it is acknowledged that Luke is of the same Authority, with the other Evangelists; it is sufficient, as well as that one place in John 6. concerning the Eating Christ’s Flesh, and Drinking his Blood, that is only expressive of that Mystery, is sufficient to prove the Truth of it.

Page 92. Now this Act (faith he) was no singular thing, neither any solemn Institution of a Gospel Ordinance; because it was a constant Custom among the Jews (as Paulus Ricinus obverses at length in his Celestial Agriculture) that when they did Eat the Passover, the Matter of the Family did take Bread and bless it, and breaking of it gave it to the rest; and likewise taking Wine, did the same, &c.

Ans.
This Consequence will not follow; for it is as Idle and Groundless, as if one should argue, the Jews in the Time of the Law had their Religious Meetings, where Preaching and Prayer were used; therefore Religious Meetings, and Preaching, and Prayer are no Gospel Institutions. But as his Consequence is not good, so the Antecedent is not true, viz. That it was no singular thing; for though it was not singular in respect of the Material Part; yet it was altogether singular in respect of its Formal Part. None of the Masters of the Families among the Jews said, Take, Eat, this is Christ's Body which is to be broken for you; and this Cup is the New Testament in his Blood, &c. It was the great Love and Wisdom of Christ, to establish his Institutions under the Gospel, relating to the external part of Religion, as near to the Jewish Forms as possible; excepting what might seem to favour their Superstitions, and other Shadowy Things that were to be Abolished. All the moral Part, as well as divers things of Instituted Worship that were among the Jews, being commanded under the Gospel. That of Christ's washing the Disciples Feet, which he insisted on for several Pages, is fully Answered to in the first Part. And also that of Anointing the Sick with Oil; so that no more needs be said to it here.

As for these Objections that he raiseth about the Time of the natural Day, when this Institution should be practised; as why not at Night, and what sort of Bread, whether Leavened, or Unleavened? and whether other Drink may not be used as well as Wine; which he calls Difficulties, out of which it is impossible, he saith, (p. 101.) to extricate themselves, but by laying it aside; another of which Difficulties is to understand, as he alledgeeth, that these Words, Take, Bless, and Break the Bread and give it to others, are to the Clergy, meaning the Pastors, but to the Laity only, meaning the People, Take, Eat, &c.

Ans. I do not find that he proveth in the least any such Difficulties; they may be all easily extricated, much more than in many other Cases, where far greater Difficulties occur. But this is too Rash and Preposterous; because of some seeming Difficulties, therefore to lay aside a Divine Institution, or to conclude it is no such thing. This is to cut the Knot, instead of loosing it, and to Kill, instead of Curing. At this rate, because in Paul's Epistles, and in many other places of Scripture, there are things hard to be understood and resolved; therefore all such places of Scripture are to be rejected: Who doth not see the Impertinency of such Consequences? And the like may be said in

Anf-
An answer to his objection, from the great contentions that have happened betwixt Papists and Protestants about the *Supper* (and betwixt the Protestants one with another) and the much blood that hath been shed, occasioned by these Controversies. All which say nothing against the Institution itself, more than against Christ and his Gospel, about which more blood has been spilt than about that. He should have better considered the distinction betwixt a *causa per se*, and *causa per accidentem*, and the use of a thing, and the abuse of it.

**Sect. VI.**

Page 104. For would they take it as it lies, it would import no more than that Jesus Christ at that time did thereby signify unto them, that his Body and Blood was to be offered for them, and desired them, *that whencesoever they did eat or drink, they might do it in remembrance of him*, or with a regard to him, whose blood was shed for them.

Anf. If this supposition be true, as he would have it; *that whencesoever they did eat or drink, they were to do it in remembrance of him*; then why hath he pleaded so much for the ceasing of it? Surely if they were to do it, whencesoever they did Eat or Drink, they were to do it to the end of the World; because as long as the World continues, Eating and Drinking will continue. But we do not find that our Saviour's Words import any such sense; he doth not say, *whencesoever ye eat or drink*; *as oft as ye eat this bread, and drink this cup*; where the Word *this* Import is it to be another Eating than their common Eating; and the like is imported by these Words; *let a man examine himself, and so let him eat, &c.* who doth eateth this bread unworthily, &c. 1 Cor. 11. 28, 27.

But to this sense that he hath given, I find a passage a little after p. 111. that as I judge is a plain contradiction to the former. He saith there the Apostles Words, *As oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come, Imports no more a command, than to say, As oft as thou goest to Rome, see the Capitol, will infer a Command to me to go thither.* Now if they were to obey this institution, whencesoever they did Eat or Drink; then surely they were to do it very often; and that by a Command which plainly contradicts this last Assertion of his; but the Words *as oft as thou goest to Rome, see the Capitol*, imply neither a Command, nor any frequent Pra-
Practice of going, therefore this Example is very improper and impertinent in this respect as well as in others.

Page 110, 111. As to that passage 1 Cor. 11. from 23. to 27. He faith, There is no Command in this place, but only an account of matter of Fact. He faith not, I received of the Lord, that as he took Bread, so I should Command it to you to do so also, there is nothing like this in the place.

Ans. Be it so, that there was no new Command given in the Case either to Paul, or by him to the Corinthians. It sufficed to Paul to give an account of the matter of Fact, as it was delivered to him from the Lord by Divine Revelation, as he plainly affirmed; That ( faith he ) which I received of the Lord, that also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, &c. Now, as all Divine Revelations are for some great end, we may safely argue, that since what the Lord did that night, was Revealed to him by the Lord, it was not an indifferent thing either to be Believed or Practised, since it had a Command in it, This do in remembrance of me: Here was a positive Command that Christ gave unto his Apostles, alleged both by Paul, 1 Cor. 11. 24. And also by Luke 22. 19. There was no need of renewing the same Commandments, as the Law of the Ten Commandments once given at Mount Zinai did oblige the twelve Tribes of Israel, without any other giving them; though what was then given them, was oft taught them, both by Moses and the succeeding Prophets; so what Christ the great Law-giver under the New Testament, gave forth to be his Command, wherever that Command is made known to any People, Nation, or Country, it ought to be obeyed, without the requiring or expecting any new Sanction. And to shew a little further how improper his Example, of one saying As often as thou goest to Rome, See the Capitol, is to the present Case; If one that has the Command of another, should first say, go to Rome, and then add, As often as thou goest to Rome, go to the Capitol this would imply, a Command. Now Christ laid first to his Disciples, This do in remembrance of me, as both Luke and Paul testify; and then Paul adds further, v. 25. As oft as ye drink it, this do in remembrance of me; and v. 26. for as often as ye eat this bread and drink this cup, ye do shew the Lord's death, till he come, the Greek word ἐκαθητήσατε translated ye shew, may be translated, ye declare, or ye preach, for so is the same word translated, Acts 15. 26. Acts 13. 38. Acts 17. 13. which signifieth...
fieth some Publick way of shewing it forth in Religious Meetings; that proveth it was not Mens private Earings, which may oft happen when they are alone; and for this, and the like Reasons, some of the Antients, and particularly Augustin, called it Verbum visibile, the visible Word; which when joyned with the Word that is founded in Mens Ears, has a double force upon the Minds of devout Believers: To which doth well agree that saying of Chrysostome, in his Homilies on Matthew, cited in the Title Page; If thou hadst been without a Body, God had given thee naked and incorporeal Gifts; but because the Soul is planted in a Body, he giveth thee Intelligible things in sensible things. And it was well observed by the Antients, that all obsignatory Signs, have some words of God or Christ added unto them, to make them effectual, according to which Augustin said, Accedat verbum ad rem, & fit Sacramentum, i.e. let the word be added to the sign, and it becomes a Sacrament; and therefore we find in Eph. 5. 26. the washing of Water joyned with the Word—that he might sanctifie and cleanse it, with the washing of water by the word. I know some will have the Water here to be meant, the inward Water, and the Word to be inward also; but such a Sense would be not only strained, but unintelligible, as to say with the washing of the Word by the Word, for they make the inward Water and Word to be the same thing here; but the Apostle distinguisheth them as two things, both which have the Efficacy by the inward working of the Holy Spirit, Titus 3. 5.

Page 111. He undertakes the Answering of the Argument for the institution of the Supper, and its continuance until Christ come at the end of the World, from those Words, To shew forth the Lord's death till he come. To this he p. 112. Answers. They take two of the chief parts of the Controversie here for granted without proof; First, that as often imports a Command, the contrary whereof is shewn, neither will they ever be able to prove it. 2ly. That this coming is understood of Christ's last Outward coming, and not of his Inward and Spiritual, that remains to be proved, whereas the Apostle might well understand it of his Inward coming and appearance. — And a little after he saith — Now those weak and carnal Corinthians might be permitted the use of this, to shew forth, or remember Christ's Death, till he come to arise in them. For, though such need those Outward things to put them in mind of Christ's Death, yet such as are dead with Christ, and not only dead with Christ, but buried, and so risen with him, need not such Signs to remem-
That as often, together with the foregoing words, import a Command, I have already proved, and it was rashly said in him, that he had shewn the contrary, and that they will never be able to prove it. And whereas some argue, had it been a Command, some certain times would have been mentioned, how oft in a Week, Month, or Year it should have been Practised. To this it is Answered; that it followeth not more than to argue that, because it is not mentioned how often in a Week, Month, or Year, Publick Prayer is to be used; that therefore they are not Institutions of Christ; for as Publick Preaching and Prayer is to be used as frequently as can stand with the Ability and Conditions of both Preachers and Hearers; so this Practice as frequently is to be used; which, as the time of those, is to be left to the Discretion of the Persons, as God shall inwardly Guide them, and outwardly afford them the Convenience; so is the Time of this to be left to the like Discretion, Guidance, and Convenience; which as it seemed to be the Practice of the Church in the Days of the Apostles, each Lord’s-day, being the first Day of the Week, so it is clear from Justin Martyr, and other ancient Writers; that it was the constant Practice of the Christians, Solemnly to Celebrate the same every Lord’s-day; besides what other times they might have done it.

As to the second, which he calls together with the other, the chief thing in Controversie, it is indeed so, even the chief thing; and therefore if this be effectually proved against them, that those Words, until he come again, are understood of Christ’s last outward coming, the Cause is gained. But first, let us examine what Proof he brings, that they are not to be understood of Christ’s last outward coming. First, he faith, the Apostle might well understand it of his inward coming and appearance; but what Proof doth he give of this? None at all, but his simple Affirmation.

Secondly, He faith, these Weak and Carnal Corinthians might be permitted the use of this, to shew forth, or remember Christ’s Death till he should arise in them. But what Proof gives he of this, that this was, or might be a Permission? for no such Permission is anywhere expressed in the Scriptures; the things that simply were permitted, as Circumcision, were used but by a few, and not long; Paul severely opposed them after some time; but so he never did either Water-Baptism, or the Supper. Thirdly, That he said, though such need these outward
ward things to put them in mind of Christ's Death; why then, seeing there are now in all Churches and Christian Societies, some that are as weak as those Corinthians were, do not they allow the use of them to such as need them? Fourthly, That he faith, such as are Dead and Buried with Christ, and Risen again with him, need not such things to remember him. Answer, Here, as elsewhere, his Argument is faulty, by arguing, that because such things are not absolutely necessary, therefore they are not useful, or necessary in any respect. Besides, as I have above shewn, his Argument has the same force against the use of the Holy Scriptures, and all Books, all Preaching of the best Men, and all External Parts of Worship, viz. They that are Dead and Buried with Christ, and Risen with him, need none of these outward things. But the best Men, and such are the most humble, will and cannot but acknowledge, that all outward Helps and Means that God hath afforded them, are very useful to them, and help to stir up the pure Mind in them. Nor are any to Risen with Christ, as the Raised Saints shall be at the Resurrection; therefore till then, they may be helped with outward Means of God's appointing. It is very Unwisely, as well as Irreverently Argued; we need not those things, therefore they are not commanded. The contrary is the better Argument; they are commanded, therefore they are needful, at least in some respect; God better knoweth what we need, than we do our selves; and therefore in his great Love and Wisdom, hath provided outward Helps for us, as well as inward. But seeing they will needs understand the Words, until he come; not to mean Christ's last outward coming, but his inward; then with the same Pretext, they may as well understand his Death, of an inward Death of Christ in them; and the shewing his Death of an inward shewing; and then all Remembrance of Christ's Death, as he Dyed outwardly may be forgotten. But if by the Lord's Death, is understood his outward Death, by as good reason, by his coming is understood his outward coming.
HAVING thus shewn the Invalidity of his Proofs, that by the Lord’s coming, is understood his inward coming into their Hearts, and not his outward coming, I shall give some clear Reasons, why it must be understood his outward coming at the general Judgment. The first Reason is, because the Reason of the Command continuing to his last outward coming, the Command doth also continue; for so long doth any Command continue in Force, as the Reason of it continueth; but the Reason of the Command, Do this in remembrance of me, &c. doth continue to Christ’s last outward coming; which Reason is this, that by that Practice they might remember the Lord’s Death; and not only remember it, but shew it forth, Publicly Declare and Profess, it, and the inestimable Benefits they have by it. Now put the case, that any had so good and living Remembrance of it; that they needed not the outward things to put them in remembrance thereof; yet that is not enough to Answer the Reason and End of the Command, which is by this outward Practice to shew it forth, and declare it by a publick Profession, that they owe Remission of Sin, and Salvation to the Crucified Jesus, and that they are not ashamed to own and confess him their Saviour, their King, their Priest and Prophet, and in Token thereof they give Testimony of their Obedience to these his peculiar positive Laws and Institutions of Water-Baptism, and the Supper; for if these be rejected, by the same Method Men may reject all other his positive Institutions, relating to External Practice of Religion, and so turn the Christian Religion into meer Deism, and Pagan Morality. The second Reason is, that the end of this Institution, being a solemn Commemoration of Christ’s Death and Sacrifice which he offered up to God for our Sins above sixteen hundred Years ago, and of the great Spiritual Blessings we have thereby; there is the same Cause and End for it to continue to our Day, and to the end of the World, as when it was first appointed. Had it been indeed only a Prenuniciative Sign of some things to come, or of the hidden invisible Substance, as w. Penn terms it, meaning thereby the Spirit of Christ within, at the coming of the Spirit within into their Hearts; the Sign might have ceased, as the Prenuniciative Signs of Christ’s outward coming in the Flesh were to cease after his outward coming, and accordingly did cease. But the Signs of Water-Baptism, and the Supper, as commanded by Christ,
and Practised by the Apostles, were not such Prenunciative Signs of
the coming of his Spirit within them, but were chiefly Commemo-
rative Signs of him as he had come; for both of them were appointed
by him when he was come, and the Institution of Baptism was appoint-
ed by him after his Death and Resurrection, the Institution of the
Supper, so near to his Death, that it was in the very Night when he was
Betrayed, and at which time he had the great Sense and Weight of his
Sufferings upon him, and as then in great part begun; and because
the use of those Signs of Bread and wine, the Bread being broken, and
the wine poured out, was a Solemn Commemoration of his having
given his Body to be broken for them, and his Blood to be shed for them;
therefore he said, Take, Eat, this is my Body that is broken for you; he did
not say, this is my Spirit, or this is the inward, visible hid Substance
that ye shall afterwards receive; but this is my Body; Take, Eat; and
though they were not to eat his Body with the Carnal Mouth, but on-
ly the Bread which signified it; yet by Faith they were to eat his Body,
that is to say, they were to partake of a Mystical Union with his Body,
and to have their Right and Interest in him confirmed to them by that
Symbol, by means whereof they were to receive plentifully of his
Grace and Spirit, as the Consequent and Effect of that Union
with him. Therefore they were not so to mind the Effect, as to
neglect the great Cause of that Effect; which great cause was
his giving his Body to be broken for them, and his Blood to be shed; for
to mind only the Effect, and neglect the Cause, were like the Hogs
that greedily run after the Acorns, or Nuts; but are unmindful of
the Tree that beareth them. But as the Spiritual Eyes of Believers,
are to be to the Graces and Gifts of Chrift; so especially, and chiefly to
him, from and by whom they have them, and their Faith and Love
ought chiefly to act upon him, and upon God the Father, in and
through him, as also upon the Holy Spirit, as principally residing in
him, from and by whom we derive our several Measures of the same.
The Third Reason is this; when Chrift gave the Cup, he said; this
Cup is the new Testament in my Blood, shed for the remission of the sins of ma-
ny. Now how is that Cup the New Testament? Surely no other ways
but as an Obsignatory Sign of the New Testament, obsignating to Be-
lievers, remission of Sins by his Blood outwardly shed; which New Testa-
ment hath in it the Force and Essence of the Covenant of Grace, which
God maketh with Believers, through Chrift the Mediator of it; and as
Chrift hath confirmed this Covenant of Grace and Testament with his
Blood that was Shed once for us; so he hath given to Believers this
obsignating Pledge of it, by way of Investiture; as when a Man has an Estate of Land conveyed to him, and gets the Investiture of it, it is by some outward Sign, as here in England in some Places, by delievering to him Twig and Turf; and as Kings were Invested with their Kingly Power, by having Oyl poured on them; and as Aaron was Invested into the Office of Priesthood. And indeed all Covenants that ever God made with any People, have always been by some outward obsignatory things, as in his Covenant he made with Noah, he gave the Bow in the Cloud for the Token of that Covenant; in the Covenant with Abraham, he gave the Sign of Circumcision, which by a Metonymy is called God's Covenant in Scripture. Also the Sacrifices under the Law, were Signs obsignatory of God's Covenant with them who offered those Sacrifices. And in all the Covenants that we read of in Scripture, that any of the Fathers made with the Neighbouring Princes, or Inhabitants, there were obsignatory Signs and Pledges; so that who rightly understand the Nature of a Covenant, Transacted after any publick manner, must acknowledge it cannot be without some obsignatory Pledge, or Sign outwardly to be seen, given by the one Party to the other; insomuch that it seems to be a general Instinct in Mankind, or at least the Equivalent of it, an universal Custom received and practised even among Heathens, as to my certain knowledge it is among the American Heathens; who in all their Covenants make use of Signs for the greater Security and Confirmation. Thus in the 50th Psalm, it is said, gather my Saints together, who have made a covenant with me by sacrifice, v. 5. And if any should be so Stiff and Pertinacious, as to deny that outward Signs are necessary to the Confirmation of Covenants universally; yet the Case is plain here, as to the Supper, for Christ himself hath said it, this Cup is the new Testament in my Blood, &c. Which must have this meaning; that the Cup was Christ's Testament, as Circumcision was God's covenant with Abraham and his seed; for so it was called in Scripture; that is to say, the Cup is a sign of Christ's Testament, and of the Covenant of Grace that God hath made with believers, through Christ the Mediator of it. But if any object, this would seem to make the outward Baptism, and Supper, of so great necessity, as that it cannot be said, that the Covenant is duly confirmed without them, betwixt God and Believers. Anf. It sheweth indeed a great necessity of them, as in respect of any People being in Covenant with God, in a visible way of a Church, and as Members of a visible Church or Society, well and duly constituted; for all the Members of
a visible Church, as they are in Covenant with God inwardly by the Faith and Obedience of their Hearts, so they are in Covenant with him outwardly by the Confession of their Mouths, and other External Acts of Religion, whereby they declare their professed Subjection to him, and to his Laws. Hence we find in Scripture, that not only Faith is required in order to Salvation, but Confession also; and that Confession is not only with the Mouth, but by External Works of the Body, proceeding from a living Principle of Faith in the Heart, among which Works are the External Practices of outward Baptism, and the Supper, where they can be duly had, whereby they declare their Subjection to the positive Laws and Institutions of Christ, and thereby distinguish themselves from either Jews or Pagans, who may be Moral Men, and Profess Faith and Religion towards God, as a Creator, and yet be professed Enemies to the Christian Faith, such as many Jews and Heathens were in the Apostles Days, and are in our Days. And therefore the outward Baptism, and the Supper have been not unfitly called and esteemed Badges of Christianity, peculiarly distinguishing Christians from Jews and Pagans; though not the only Badges, but when they are accompanied with a good Conversation of Sobriety, Justice, and Piety, they do make the distinction between true Christians, and Jews, and Heathens, much more apparent; for if these External Practices, Instituted by Christ, be laid aside, whereby shall it outwardly appear that Men and Women are Christians? If it be said, by the Sobriety, Justice, and Piety of their Conversation; But these are no positive distinguishing Marks of Christianity, because Men and Women that are no Christians, may have as much of the out-side of Sobriety, Justice, and Piety towards God, as many true Christians have. If it be again said, their frequent Prayer to God, in the Name of Christ, and calling on the Name of the Lord Jesus Christ in Prayer, is a Badge of their Christianity. I answer in part it is so, but not in full, or in the whole; for he that not only Prayeth to God in the Name of Christ, and confesseth him in Words, but also sheweth his Obedience and Subjection to all the Commands of Christ, the least as well as the greatest, whereof the outward Baptism, and the Supper are some, is the most Accomplished Christian, and beareth the most compleat Badge of Christianity. And though Men's Ignorance in their not knowing them, or not being persuaded concerning them, that they are the Commands of Christ, being darkned by the Prejudice of Education, or falsely persuaded by Seducers and false Teachers, doth in part excuse them, or
S E C T. VIII.

The 4th. Reason is this, These outward practices of Baptism and the Supper, are not only visible Signs and Pledges of our being in Covenant with God thro' Christ, and that as he is our God, so we are his People; but they are also the visible Signs and Pledges that we are in the Unity and Communion of the Church, as Children of one Family, begotten of one Father, having one Faith and Hope, one Lord, and being Members of one Body. And though the Communion of Believers consists chiefly in the Spirit, and the inward Graces thereof; yet, as they are a visible Body and Society, they are to have some outward and visible Signs and Pledges of the same, that carry some distinguishing Character, to distinguish them, not only from professed Infidels, but also from loose and scandalous Persons, professing the Christian Faith with them: Therefore as in the Jewish Church, God had appointed, that whoever did not obey the Mosaic Precepts, were to be excluded the Congregation, and debarred from the external Privileges that they had as a Church, even so Christ has appointed, that whoever professing him in Words, deny him in Works, and walk disorderly and offensively, as well as who err concerning the Faith, so as not to hold the Head, that they ought to be rejected and disowned; in token whereof, they are to be debarred from the external Signs of the Saints Communion with God and Christ, and one with another. Otherwise, what can be meant by rejecting, casting out, and purging out, in the Scriptures of the New Testament? Also by the word separating, and withdrawing, so as to have no Fellowship with them? Surely it was more than a verbal denial of them, or giving forth a Paper against them. Doth not Paul tell us what it was, when he saith 1 Cor. 5. 11. If any man that is called a brother be a fornicator, &c., with such an one no not to eat. This not to eat cannot be meant the common Eating, but such as that 1 Cor. 10, 21. to wit, at the Lord's Table. And therefore the Lord did see it meet, that as
the Outward Baptism should be a Sign declarative of the Persons Baptized taking or putting on the Profession of a Christian, so the Eating at the Lord's Table should be a Sign, that they did remain Faithful under that Profession, and did continue in the Unity and Communion of the Church, as Paul's words declare, "we being many are one bread, and are all made partakers of that one bread," &c. Even as under the Law, the receiving of Circumcision was the Sign or Badge of their being Members of the Jewish Church, and their Eating of the Pasover, and of the Sacrifices, (such as were allowed to them to Eat) was a Sign of their being still owned as such, and if any by their offensiveness and disobedience did occasion the Church to debarr them from the external Privileges of that Church, when upon their Repentance and Reconciliation, they were again received, they needed no second Circumcision; so nor do professed Christians, having committed any thing that occasion their casting out, being again received by Repentance, need a second Baptism. Now if Baptism had been the alone obsignifying token of the Covenant, and Badge of Christian Communion, how should Persons be received into Communion, without a new Baptism? but to have a new Baptism, is as improper as for a Woman after some just offence against her Husband, that he has put her from him, if upon her Repentance he receive her again, to need a second Marriage with the same Husband; but tho' she need no second Marriage, yet that her Husband give her some token and pledge of his Favour, and Acceptance is very suitable. And now seeing these external Practices have so many necessary uses in the Church, so that the Church cannot, in all respects, be duly constituted, and have all things in order without them, it is evident, that as long as the Church was to continue on Earth, in its due Constitution, so long should these external Practices remain; and seeing Christ enjoyned this of breaking Bread to remain to his coming, it is evident, that it is his last outward coming.

The Fifth Reason is, that Christ's Inward coming was then in and among the Disciples when he did Institute these Outward Practices. The Church was never without the Inward Presence of Christ, and of God, and of the Holy Spirit: It is true, that Christ promised his Inward Presence to be with them and in them; but this was not so to be understood, as if the Faithful had him not present formerly, in all Ages, as well before, as after his Outward coming; for without the Inward Presence of God, and Christ, and the Holy Spirit,
spirit, there can be no true Faith nor Holiness. We find that the Faithful are called Saints, as well in the Old Testament, as in the New, and therefore they had as true Inward enjoyments of God then as since, the difference at most is but in degree, betwixt the Divine Enjoyments of the Faithful, before Christ came in the Flesh, and since as to the general. And if it be said, that though Christ was inwardly come to some, yet not to all in the Apostles times, so as to Answer to the full extent of the fulfilling of the Promise of his Inward coming; It may be answered, nor is he so come now; for as Christ said, the Poor ye have always with you; so until the end of the World there will be in the Church Babes and little Children as well as young Men, and Fathers; and therefore on the account of such by R. B.'s Confession, that are weak, as some of the Corinthians were, that need ed those Outward things to put them in Remembrance of Christ's Death, they are still to be continued, even to Christ's last Outward coming; but there are too many among the Quakers that think there is no need to Remember Christ's Death, as he dyed at Jerusalem, abusing and perverting Paul's words, henceforth we know Christ no more after the flesh, and so there is no need or use of Remembring Christ's Death; that they say is but History, but Christ within is the Mystery, whereas Christ within is not the whole Mystery, but in part, and the lesser part too; the whole Mystery of Christ is Christ both Outwardly come in the Flesh, and Inwardly come by his Spirit into the Hearts of the Faithful.

The Sixth Reason is, that to understand by the coming of Christ in these words — until he come, 1 Cor. 11. His Inward coming and not his coming Without us at the day of Judgment, by the same pretext and method of Interpretation, All the other Scriptures every where that mention his coming throughout the whole Bible, and especially throughout the New Testament, shall be understood only of his Inward coming: And thus we shall have not one proof left us in all the Bible, to prove that there is any other coming of Christ to be expected, than his Inward coming in Mens Hearts. And accordingly indeed we find, that too many of the Quakers have by this manner of perverting this place of Scripture, been led to understand all these other places of Scripture in the New Testament that mention his coming since he came in the Flesh, to be only understood of his Inward coming in Mens Hearts, and on this account have deny ed any other coming of Christ to be expected, but only his Inward coming
coming, being persuaded into this False and Antichristian Belief, by some of their great Teachers, witness what William Baily, a great Teacher among them, hath plainly declared in this matter, p. 306. of the Collection published by the 2d. days Meeting of the People called Quakers, at Grace-Church-Street. I never read in all the Scripture, faith he, (as I can remember) of a 3d. coming of Christ, personally in his own single person, or of a personal Reign besides what shall be in his Saints. But I have read of his coming the 2d. time, without Sin unto Salvation, &c. which the Apostles in their days did witness. Witness also Rich. Hubberthorn, another great Teacher, in his Collection published after his death also by the 2d. days Meeting, p. 36. in answer to his Opponent:— How many Souls hast thou led into that Pit of Darkness and Blindness, as to believe that Christ is yet to come in Person? Now the Scripture which thou bringest proves no such thing, Matth. 24. 27. And a 3d. witness is G. Whitehead in his Nature of Chrifitianity against R. Gordon, who p. 29. faith, Doth thou look for Chrifl, as the Son of Mary, to appear Outwardly in a bodily Existence to save thee, according to thy words, p. 30. If thou dost, thou may'st look until thy Eyes drop out before thou wilt see such an Appearance of him. And p. 41. (Where doth the Scripture say, he is Outwardly and Bodily Glorified at God's right Hand? Do these words express the Glory he had with the Father before the World began, in which he is now Glorified?) This and the two foregoing Quotations are to be found more large in my Two Narratives of the Proceedings at Turners-Hall; all which sufficiently prove that they believed no Outward coming of Christ, as a thing to come; therefore it is no wonder that they meant only Christ's coming Inwardly into Mens Hearts by these words, ye shew forth the Lord's death until he come; for from the same Unbelief they have construed all the other places that mention Christ's coming after his Resurrection, of his Inward coming, and all this in prejudice of his Outward coming, which these Men did not believe, which places of Scripture are many, as Matth. 24. 27. This very place G. W. denyeth to be meant of his Outward coming at the Day of Judgment, as also 1 Thess. 4. 15. In his Book called Light and Life, in Answer to W. Burnet; and Heb. 9. 28. Now by the same Method whereby they deny any of these four places now mentioned, to be understood of any other coming of Christ than his Inward coming, they must deny all other places that mention his coming after his Resurrection, to be meant of his Outward coming in the true Nature of Man, because they have declared
clared they own no such thing, as Christ's being in Heaven without us in a Personal and Bodily Existence; and that which is not in Being, they cannot believe will come.

But no such Error I charge as this on R. B. who I know did own that Christ had the true Being and Nature of Man in Heaven, and that he would come and appear without us in that Nature to judge the World in Righteousness. But to prosecute the Argument, that by the words _— until he come_ must be understood his Outward coming; it has the more force against R. B. because he believed that Christ was Outwardly to come, and that there were sufficient proofs of Scripture for it, as indeed many there are besides those already named, as Acts I. 11. 1 Cor. 4. 5. Joh. 14. 3. Mark 8. 38. Luke 12. 37, 43. 1 Cor. 15. 23, 24. Jude 14. Rev. 17. 1 Cor. 1. 7. 1 Thess. 2. 19. 1 Thess. 3. 13. 1 Thess. 5. 23. 2 Thess. 2. 1. 2 Pet. 3. 12. 1 Pet. 5. 4. 1 Joh. 2. 28. 1 Joh. 3. 2. Now seeing R. B. did believe that all, or Many of these places were to be understood of his Outward coming, how could he have convinced his unbelieving Brethren, that any of these places were to be understood of his Outward coming more than that, 1 Cor. 11. 26. _— until he come_, seeing from the reasons above given, as much evidence appeareth, that by his coming, 1 Cor. 11. 26. is meant his Outward coming, as from any other places above cited, or any that can be brought, his Outward coming can be proved? And so indiscreetly Zealous have some of their great Teachers been for Christ's Inward coming (which is a Truth very great and necessary to be believed rightly and duly understood, but ought not to be proved by perversions of Scripture that mean not so, whereas sufficient proofs can be brought for it, without all such perversions,) that divers of the Prophecies of the Old Testament, concerning Christ's coming in the Flesh, they have turned to Christ's Birth within them, as that in Isaiah; — __Unto us a Child is born, a Son is given:_ And that in Isaiah 53. concerning his Death and Burial without us in his real Body of Flesh, _He made his grave with the wicked_, &c. Rich. Hubberthorn turns it to Christ's being buried in the wicked, contrary both to the true translation, as well as to the true sense of that place. And thus by this presumptuous Liberty they take, to expound the Scriptures falsely, contrary to all reason and common Sense, they seek to disarm the Christians from bringing proofs out of the Old Testament against the Jews, to prove that the promised Messiah is already come in the Flesh, or that he hath suffered in the Flesh. And though I was so far blinded by them, that I did
I did understand 1 Cor. 11. 26.—till he come, of his Inward coming; yet I had always a firm Belief, both of Christ's being in Heaven in the glorified Nature of Man, and that he would come in that glorified Nature of Man to judge the World. And now I plainly see, that his coming, 1 Cor. 11. 26. is as really his Outward coming, as any where else in all the Scripture; and I hope I have sufficiently proved it to all impartial and intelligent Persons, who shall read my Reasons I have brought to prove the same.

Page 113. His Quotation of the Syriack translation doth no ways favour his Sense, as that the Eating 1 Cor. 11. 26. was only by Indulgence, and not by Command. The Quotation is this. In that concerning which I am about to Command you (or Instruct you) I Command you not, because ye have not gone forward, but are descended into that, which is less, or of less Consequence. From this he infers, that Paul judged the Bread and Wine to be beggerly Elements: But the Syriack translation faith no such thing; he might well have blamed them; that they were not gone forward in the Life of Christianity, but rather backward, because of the corrupt and irregular manner of their practising that Institution, that some were drunk; surely this was to go back, but this is no proof against the regular Practice it self. And what he further quotes of the same Syriack Version, is as improper and invalid to his purpose, v. 20. When then ye meet together, ye do not do it, as it is just ye should do in the day of the Lord, ye eat and drink; thereby shewing to them, to meet together to Eat and Drink outward Bread and Wine, was not the Labour and Work of that Day of the Lord. But nothing appeareth from this, that he blamed the regular Practice of it, but their undue and corrupt manner of doing it; so that their doing of it, as they did it, was not the Work of the Day: And therefore he might well say, as it is v. 20. of 1 Cor. 11. When ye come together therefore into one place, this is not to eat the Lord's Supper, because they had turned it into a profanation; But R. B.'s observation on these Words, p. 109. is of no force at all to prove his purpose: He faith not, this is not the right manner to eat, but this is not to eat the Lord's Supper, because (faith he) the Supper of the Lord is Spiritual, and a Mystery. Ans. But the right manner of a thing in many cases is so essential to the thing, that the want of the right manner destroys the thing it self. As the right manner of a Circle is to have all the straight Lines drawn from the Center to the Circumference equal, and if this be wanting, the Figure is not a Circle. Yea, If the right man-
manner of Prayer be wanting, so that it be directed to God, yet not in true words, it is not true Prayer, and if not in truth and sincerity of Heart, it is not true Prayer. His other Arguments from Rom. 14. 7, Coloss. 2. 16, Heb. 9, 10. are all answered above sufficiently, Part I. Sect. 6.

S E C T. IX.

Page 121. His last Argument is general against both the Outward Baptism, and the Supper. It remains (faith he) for our Adversaries to shew us how they come by Power and Authority to Administer them. — Their Power must be derived from the Apostles, either mediately, or immediately; but they have no mediately Power, because of the Interruption made by the Apostles: And for an immediate Power or Command by the Spirit of God to Administer these things, none of our Adversaries pretend to it.

Ans. 1. The Argument is unduly worded in the former part of it; for Men may have a Power that is neither from the Apostles mediately nor immediately; not mediately, as he thinks he has proved, nor yet immediately from the Apostles, because not their immediate Successors. But, why may they not have a Power mediately from Christ, after some true manner, and yet in some sort immediate also? If we consider the several significations of the Words mediately and immediately, none of which are Scripture words, any more, or scarce so much, as other words they reject, because not Scripture words; and because of the ambiguous and doubtful significations of the Words mediately and immediately, they may be omitted, and other Words used to as good, or better effect. But if we may be allowed to use the Words mediately and immediately, one Sense of the word immediate is a Call from Christ's Person, speaking with an audible Voice to the outward Ear; such as the twelve Apostles had, and Paul also. This I know none now pretends to. Another Sense of the word immediate is, a Call by the Holy Spirit in the Hearts of them who are so Called, in the same way and manner, as the Prophets were both taught their Prophecies, and called to deliver them, and commit them to Writing, which was by a Prophetick Spirit that did Infallibly guide them, in every Sentence and Word of their Message, without the least possibility of Error or Mistake; and as so Taught and Called, without the need or use of any outward means whatsoever. If some of the Teachers among the Quakers have pretended to any such Inward Teaching or Calling, as
it can be easily proved they have, it can be as easily proved, that they have not been so taught nor called, because in too many things, wherein they have pretended to such Teaching and Calling, they have Bewrayed themselves miserably, and laid themselves open to the Judgment of the weaker sort of Sincere Christians, who have been able to prove, that in too many things they have delivered as Divine Revelations, they have contradicted the Holy Scriptures, and so have grossly Erred. A Third sort of immediate Teaching and Calling, is by taking the Etymologie of the Word immediate, to signify not without all Means, but in and with the Means; as when it is gene rally acknowledged, that there is an immediate Supernatural Divine Concurrency of the Spirit of God, that assisteth the Faithful in all truly holy Actions; yea, in all holy Thoughts and Desires, Words and Works, yet not without the use of outward Means, but in the due and frequent use of them; as in Reading, Hearing, and Meditating upon what hath been Read, or Heard. Now this sort of inward Teaching and Calling by the Spirit, as it is not without means altogether, so is it not without all possibility of Erring, or Mistake; for though no Error can proceed from the Spirit of God, nor can the Spirit Err; yet a Man that has the Spirit of God working in his Heart, both to illuminate his Understanding, and move and incline his Will to good Things, may through Humane Weakness and Inadvertency, or by some Prejudice of Education, or wrong Information of his Teachers, misapply, and misunderstand the Spirits inward Illuminations and Motions, which he is the more likely to do, if he do not duly and diligently apply his Mind, as to the Spirits inward Illumination, so to the Directions and Instructs, given to us in the Holy Scriptures, to examine and find the agreement of the inward with the outward; for certainly if the Persuasions that any Man hath, contradict the plain Directions and Institutions given in the Holy Scriptures, they are not of the Spirit of God, whatever appearance they may seem to have of Power or Evidence; the joynt concurrence of the Spirit of Truth within, and the instrumental and subordinate help of the Scripture without, given us to help our weakness, may be compared to the natural Light of the Sun, or Candle that we read with (in some sort) though this, and all other Similitudes fall short of a full Illustration; for as we cannot Read without the Light, though the Book lie open before us; so when the Light Shines, yet it will not
teach us what is in the Book, unless we look on it, and also be taught to Read in it. Even so the Light of the Holy Spirit, shining upon the Ideas, and Perceptions of our Minds, as conveyed to us by what we have heard or read out of the Holy Scriptures, opens to us the true hidden Sense and Truth of them, with Life and Power, and great inward Clearness and Evidence, Joy and Satisfaction; and thus we find that the Spirits Illumination, worketh in our Hearts and Minds an Assent to the Truth of what is Recorded in the Holy Scriptures; we can with all readiness receive it. But if what we suppose to be a Divine Illumination, discord from the Truth of the Scriptures; we ought to reject it, and by no means to receive it, for it is not Divine, but Humane; or which is worse, Diabolical. Now according to this last Sense of the Word immediate, i.e. inward Teaching, and Call of the Spirit, in the use of outward Means and Helps, and especially the Holy Scriptures, I see not, but it may be granted that Men may be found, and are to be found, that have a true immediate Call from the Spirit of Christ in their Hearts, both to Preach, and Administer these Divine Institutions of the outward Baptism and Supper; and all this well consisting with the mediate orderly Call, where there is a Constitute Church, though not every way so rightly and duly Constitute, as was in the Apostles Days, and in the purest Times succeeding the Apostles. There is ground to believe, that God raised up many such in the beginning of the Reformation from Popery; and though since that beginning, too many Particulars have rather gone backward than forward; yet the Success of the Ministry, and excellent Books that have come forth, time after time, of many Worthy Persons, however in some things mistaken, and the truly Christian Lives and Conversations of many; through all the Protestant Churches, though in comparison of the great multitude that are Prophane and Scandalous, they are but a few, may be a good Ground of Evidence, that God is truly among them, and doth own the Remnant that are Sincere, and their Ministry; to whom an Allusion may be made of what was said to the Church of Sardis, (the Greek Word Sardis, is in the Plural Number) thou hast a few Names in Sardis, who have not Desiled their Garments; they shall walk with me in White, for they are Worthy. I know there are some, who do more than make an Allusion in the Case, and think that by the Church of Sardis, is really meant the collective Body of the Protestant Churches, throughout the several Parts of the World, which I will not here be positive, either to affirm, or deny, but either
by way of Allusion, or by Hypothesis, let us conceive that the Collec-
tive Body of the Protestant Churches, answers to Sardis, and not
this or that particular spot or part of the Earth, or this or that par-
ticular Country, Province, or City, but the Collective Body of the
whole, that by the Harmony of their Confessions already extant, may
be allowed to hold the Fundamentals of the Christian Faith, how-
ever many are under great mistakes in other things. Now we do not
find this Church of Sardis blamed for Idolatry or suffer it, as some
of the other Seven Churches we find so blamed, and particularly that
of Pergamus and Thyatira, that may allude to the Dark and Idolol-
trous Times of Popery, for divers Ages foregoing. The great things
of the Sardis Church that are blamed are, that her Works were not
perfect before God; that she had more a Name of Life, than the pos-
session of it, which seems to paint out to the Life, the Collective Bo-
dy of the Protestant Churches, who yet have a few Names, who have
not defiled their Garments, and who are worthy; which few Names
are not confined to this or that particular Denomination, but scat-
tered and dispersed through the whole, as so many Grains of pure Sil-
ver or Gold thro' a great mass or Lump of Oar, where is much more Dros
and Refuse.

And because things receive their denomination from the better part
frequently, therefore I judge that the Protestant Churches are, with
a respect to, and on the account of these few Names that have kept
their Garments clean, to be reckoned a true Church, and is so repre-
ted of God. And therefore it were very adworthy, that all that sin-
cerely Believe in God, and in Christ, and love God and Christ, and a-
gree in Fundamentals, as they generally do, that they would Love
one another, and Repute one another as Brethren, walk together,
and worship God together in Spirit and in Truth; the Stronger con-
descending to the Weaker, and becoming all things to all Men, and
in every thing that is not manifestly sinful, yielding one to another,
endeavouring to be of one Heart and Soul in true Christian Love and
Affection, however differing in some lesser matters, both as to Judg-
ment and Practice. This I hope God in his own time will bring to
pafs; and for this, as many (I believe) sincerely pray, so do I cordially
joy in my earnest Suplications with them. And let this suffice at pre-
sent for an Answer to that last Argument, about the Call, as whether
mediate or immediate.
IT is not to be doubted, but many in the Protestant Churches can give as great evidence, and far greater, of their true Inward Call to the work of the Ministry, than many, or most of the Teachers among the People call'd Quakers; and that not only by the conformity of their Doctrine and Conversation to the Holy Scriptures, but the real success and good effect of their Ministry by the Blessing of God upon their Labours: And if the noise of boldly claiming to themselves the only Privilege of being the Church of Christ, and their Teachers and Ministers the only Ministers of Christ, having only the Inward Call, and furnishing of the Spirit, be laid aside, and the Question fairly and calmly stated, it will not bear great Dispute to make it appear which of the two sorts have the best Marks of the true Church and Ministry. Would the Quakers less value themselves, for some singular things, which at best are but as the Cummin and the Mint, and some of them not so much, they might easily find themselves equalled, and far excelled in great part by many others in the greater things of true Divine Knowledge, Piety and Virtue. Only, for a Conclusion, let this be added; that suppose present Administrators could not be readily found, so qualified, as to silence all the scrupulosity of Objectors, this will not prove that Baptism and the Supper are not the Institutions of Christ; as it will not prove that Preaching the Gospel is not a Divine Institution, because in many parts of the World true Preaching has been wanting, and yet is; yea, according to the Quakers narrow and scanty Charity, true Preaching was generally lost in the World, until the Quakers were raised up about the year 1648. Doth it therefore follow, that it was no Institution of Christ to the Apostles, and their Successors to Preach the Gospel? And here let it be noticed, that I put a distinction betwixt a Power given to a Man to use the Gifts that God has given him, in teaching others less knowing, and a Pastoral Gift, of not only Teaching, but Administering these Divine Institutions of Baptism and the Supper, and doing divers other things relating to the Discipline, Order, and Government of the People, over whom, by God's appointment, and the Peoples consent, he is set to be their Pastor and Watchman.

Here Note Reader, that what is said in this Small Treatise, in Answer to the Arguments of the principal Teachers of the Quakers a-
above named, will also serve for an Answer to W. Dell's Book, against Water-Baptism; for there is nothing Material in his Book, but what is in their Books, upon that Subject, though they borrowed his Arguments, and have a great liking to his Book, that they have Printed it often, again, and again; and indeed, as they borrowed from him, so the most of his Arguments he seems to have borrowed from Socinus, who hath used the same Arguments for the most part, long before W. Dell, or the Quakers appeared in the World. Only please Reader to take notice of that great piece of Ignorance in W. Dell, to affirm so bold an Untruth; that Zacharias, John the Baptist's Father was High Priest. The more particular Questions about Baptism, relating either to the proper Subjects of it, or manner of it, are not needful to be handled here, the design of this Treatise being to Convince such of the Quakers as are willing to read it, that Baptism, and the Supper are Divine Institutions, till they own this, it would be Preposterous to persuade them about those other. Were the People, called Quakers, convinced of this great Truth; that the outward Baptism by Water, and the Supper, are Divine Institutions, and ought to be practised by them, as becoming true Christians, there are some thousands of them who are at Age, and have Children at Age, who never had any manner of outward Baptism; if these have true Faith in Jesus Christ, and can sincerely lay, as the Eunuch did, Acts 8, 37. I believe that Jesus Christ is the Son of God, and do renounce all those Errors that are contrary to the true Faith in the Fundamental Doctrines thereof; there is no question but they may be Baptized, they are proper enough Subjects of it; and when they are thus well Prepared and Qualified to Receive it, it may be hoped that they will be Directed and Guided by the Lord, where, and how to find the Persons that may be fit to Administer it unto them. Such among them who scruple, or question the manner of Baptism by Sprinkling, may receive it by Dipping; for all Christendom own that that Form may be used Lawfully; and that Adult Persons having Faith in the Lord Jesus, after their giving the Confession of the same, may, and ought to be Baptized. And such among them who might scruple to receive it from Persons of another Denomination, might find some of their own Way to Administer it unto them. For it were strange, to suppose, that among so many hundreds of Men, professing to have an immediate, or inward Call to that part of the Ministry by Preaching, and Prayer, there should not be some found among them, who
might apprehend that they are as immediately call'd to the other part of the Ministry, of Baptism, and the Supper, after they are truly convinced that they are Gospel Institutions. There is some Ground of Hope, that many among them will be brought to some good Consideration, and better Understanding, so as to see the great hurt and loss that it has been unto them, to reject those things, and also to come to that good and solid Discretion and Judgment of the great Profit and Advantage it would be to them, to receive the Practice of them among them, for their Spiritual Good and Honour of their Christian Profession (thereby declaring, as well as by their Christian Lives and Conversations, that they are the Disciples of Christ, by this Testimony of their Love to him; that they keep these his Commandments, as well as the others that he has enjoyned; remembering that he that breaketh the least of his Commandments, and teacheth Men to do so, shall be least in the Kingdom of Heaven) and also for the removing the great Scandal and Offence of many Tender People, who are greatly stumbled at their Way, in not only omitting, but speaking Reproachfully against those Sacred Institutions. It will be no occasion of Dishonour to them, nor Argument of their declining, or going backward from the Truth, to own and receive the Practice of these things, that they have needlessly, and for want of due Consideration, dropped, and lost, more than it would be to a Man that had dropped some piece of Money, or Jewel, to return, and stoop to take it up again. That which addeth to my Ground of Hope in this thing, is, that some among them have privately acknowledged, that they are sensible of the Hurt and Disadvantage that they have been at, as a Body of People, for laying those Practices aside.

S E C T. XI.

Having finished my Answers to the Arguments of the four Persons, above named, against the outward Baptism, and the Supper, I think it fit to take notice of the Arguments of George Fox, (the greatest Person among the Quakers, when living, and whole Words are still as Oracles unto them) against these Divine Institutions; to which indeed little more Answer is needful, than what is given to those other, for his Arguments are Included in theirs, and so may the Answers be in the Answers to them. His Argument against the outward Baptism, I find to be but one, in a Book of his, called, Something, in Answer to the Old Common-Prayer-Book, Printed at London, 1560M. 2 p. 18.
p. 18. And doth not that in Matth. 28. say, Baptize into the Name; and is not that more than in the Name? This the Reader will find Answered above, in Reply to some of their Arguments, but to Baptize into the Name, Acts 8. they grant not to be the inward Baptism; and therefore, nor is that Matth. 28. the Particles in, and into, being frequently the same in Signification, both in English and Greek, yea, and in Hebrew also, and Latin, and generally in other Languages.

His Arguments against the outward Supper, are as followeth, p. 26. They that received the Bread and Wine in remembrance of Christ, shewing his Death till he come, which the Apostle had received of the Lord, and delivered to the Corinthians, which they were to examine, and Eat, and Drink in remembrance of Christ's Death, till he come. This was in, 1 Cor. Then he wrote again to the Corinthians, and bids them examine themselves, and prove their own selves; knew they not that Christ was in them, except they were Reprobates? So they may see that this was not a standing Form; but as often as they did it, they did it in remembrance of Christ, till he come; and then examine your selves, prove your selves, if Christ be not in you, except ye be Reprobates; so if you have him within, what need you to have that which puts in remembrance of him? And so if ye be risen with Christ; seek those things that are above, for now Bread and Wine is below, which is the remembrance of his Death, so that part dies with him; which must have a Sign to put in remembrance of him. For the Apostles forgot, who said, that they thought that that Man should deliver Israel.

Ans. The substance of this is replyed unto above; only I thought fit to take notice, how impertinent and idle his Argument is, from his comparing the first Epistle to the Corinthians, with a passage in his second Epistle to them; as if in his first Epistle Paul had delivered the Command or Practice of it unto them, because Christ was not then come in them; but when he wrote again, he was come in them. Which reasoning of G.F. is built on a most false Foundation; for Paul did believe that Christ was as truly come in the Corinthians, at his first writing, as at his second; for as he laid unto them in his second Epistle, know ye not that Jesus Christ is in you, &c. 2 Cor. 13. 5. So he laid in his first Epistle, 1 Cor. 6. 19. Know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, &c. And surely, when they had the Holy Ghost in them, they had Christ in them; from which it appears, that this Argument of G.F. is exceeding impertinent, and built on a gross and manifest untruth. But it was
was the way of G. F. What he neither did nor could prove from Scripture, he would boldly persuade by his Authority and Stamp, with saying, This is the word of the Lord unto you, and then it was no more to be questioned; and if any did, they were reckoned bad Spirits, like Corah, &c. Also his laying, Bread and Wine is from below, and they who have Christ in them need not the Sign; all this is answered above; and had he not been very weak in his understanding and inconsiderate, he might have easily observed, that this way of his Reasoning was equally against all Outward Ministry, Words, and Writings, which are not Christ, more than Bread and Wine. And are not his many Papers, about Orders, and Womans Dresses, from below, seeing they are visible things, and therefore by his Argument, they should be rejected?

There is yet one Argument behind, which I have found in a Manuscript having Humphry Norton's Name to it, a Preacher of great Name formerly among the Quakers, and in extraordinary repute with Edward Burrough, and Francis Howgill, as appeareth by their Epistles of Recommendation concerning him, they both sent with him to Friends in Ireland, contained in the said Manuscript; unto you all (faith Edward Burrough) I do him recommend, as a faithful Labourer, to be received by you in the Name of him that sends him, in tender pity for you all, and the Blessing of the Lord upon his Faithfulness I doubt not, &c. Dated London 19. 3d. mo. 1656. And faith Fr. Howgill, receive Humphry Norton in the Lord, whom the Lord hath moved to come unto you, who is a Brother, and Faithful in the Lord's Work, and be Subject unto him in the Lord, all unto him; for I much desired that he might come unto you, and so the Lord hath ordered it; and as you receive him, you receive me, F. Howgill.

This Man, Humphry Norton, after his Arrival in Ireland, in the year 1656, writ, and spread about several Papers among the People, call'd Baptists, and others; of which I have seen divers contained in a Manuscript, all Writ by one Hand, and having his Name to them.

His Argument against Baptism, is in the following Words. Q. 15. And now ye Baptists, seeing that Christ is come, and hath Baptized us, and all Men come unto him, tell me, whether there be any Baptism but one; seeing the Apostle faith, one Lord, one Faith, one Baptism, Eph. 4. 5. 6. And whether Baptism be not a Doctrine, yea, or nay. If you lay an Ordinance, whether it be not Abolished; yea, or nay; seeing the Scripture faith, having abolished in his Flesh the Enmity,
even the Law of Commandments contained in Ordinances; for to make in himself of Twain, one new Man; so making Peace, Eph. 2.15.

Ans. That concerning one Baptism, is fully Answered above: To the latter concerning Ordinances, the Word in the Greek δολευ­μα is not properly Translated Ordinances, but rather Opinions, or Persuasions. But let it be Translated Ordinances; how doth this prove, that therefore Water-Baptism is Abolished, unless the Argument be built upon this Supposition; that all Ordinances are Abolished, and consequently Baptism with water, and at the same rate, Preaching and Prayer must be Abolished, which are no less Ordinances.

And in the same Parcel of Queries, the fifth Querie is, now Answer in plain Words; From whence must this Christ ye wait for come, and in what Generation, and of what Family, and out of what Country, and of whom must he be Born: that they may no longer be deceived by you, who have kept them gazing after a false Christ; well may it be called Gazing; but leave it, and mind these in white Apparel, which Reproves you for it, Acts 1.10, 11.

This Humphry Norton, after some Years went into New England, and after his Return, Prints a Book at London (which I find Quoted in another Printed Book) having the like, or the same Queries for Substance; the Words are these: Is not Christ God, and is not God a Spirit? you look for a Christ without you; from what Coast or Country shall he come? What Country-man is he? You stand Gazing up in the Clouds after a Man, but we stand by in white chiding of you. Reader, are not these dreadful Words, enough to make all Christian Ears to tingle? it is no wonder that they have so generally Construed these Words; ye shew forth his Death until he come, to be only his inward coming; when the chiefest Teachers among them had no Faith of his outward coming to Judge the World. And it is but too likely, that E. Burrough, and F. Howgill, were as great Unbelievers as he in that great Fundamental Article of the Christian Religion; and if they were not, they were miserably deceived, and did miserably deceive themselves by their supposed Gift of Discerning; to give such high Recommendations and Praises of a Man, that deserved not to be numbred among the lowest Rank of Christians, who hath dared thus openly, like one of the Heathen Opposers, to Scoff at our Blessed Lord's coming without us to Judgment; but never any Christian gave him occasion for such a Scoffing manner of Questioning, it being universally believed by all Christians, that our Lord will come from Heaven in the same Body wherein he Ascend­ed,
ed, and is not to be Born again of a Woman. Again, In another Pa-
er that hath his Name to it, there are these Words; and whereas he
Accused us for denying Christ's Merits; I say, that which can be Merited,
is of Self; and that which is of Christ is freely given. But such a word
is not in Scripture, as Christ's Merits, but is fetched from the words at
Rome by them. Behold the Man, whom E. Burrough's called a Faith-
ful Labourer, and F. Howgill called a Brother Faithful in the Lord's
Work, to whom he would have all the Quakers in Ireland to be Sub-
ject! How can they who follow such blind Guides, but fall into the
Ditch with them? Is there any greater, or so great Blindness to be
found in the Blindest, and most Ignorant of the Papists?

In a Book of mine, called, Truth's Defence, p. 140. I find an other
Argument I have used against the Supper, the Effect of which is contain-
ed in these following Words; What Christ did at that time, and bid his
Disciples do until he come, is no Gospel Ordinance, because it was done in
the Night, or Evening of the old Covenant Dispensation, and consequently
was to come to an end with it. Ans. I freely acknowledge this Argu-
ment is Weak and Unsound, and the way to Answer it, is by denying
the Consequence to be True and Just; for mostly what Christ Taught
was in the Evening, or latter part of the old Covenant; but it doth
not therefore follow that it was to end with it. As also where I have
said in my Book, called, Presbyterian and Independent Churches, &c.
P. 185. That which ye now use is neither Substantial Dinner nor Supper, being
only a Crumb of Bread, &c. I acknowledge, was unadvisedly laid, and
as weakly Argued; for the end of that outward Institution, was not
any outward Substantial Dinner or Supper, as neither was that of the
Paschal Lamb. And also where, p. 184. of the same, I have argued,
that the use of the outward Signs of Baptism and the Supper, did suit
most with the Ages and State of Children, for they suit well
enough with the most grown Christians, while remaining in the Mor-
tal Body.

S E C T. XII.

And thus I have Answered to all the Arguments brought against
the outward Baptism and the Supper, by their several Writers,
and chief Teachers that I have found in their Books; not omitting any
to my best Remembrance, of any Note; where though I have brought
in G. Fox among the last, because I had not found the particular Book
where:
where his Arguments were, until I had finished my Answer to the other four preceeding; yet he was the first among the Quakers, that led them; as into divers other great Errors; so into this of rejecting the outward Baptism, and the Supper, grounding all upon a pretended Divine Inspiration; and as by that Pretence he did throw down the Institutions of Christ, leading many thousands into the Ditch with him; So by the same pretended Authority, he set up outward Orders and Ordinances of his own, particularly that of Women’s Meetings, giving them Rule and Government in the Church, and appointing all Marriages to come before the Women’s Meetings, before they could pass, or be allowed by the Community; which hath no Footstep, or Warrant from the Holy Scripture. And when it could not be proved from Scripture, though Esayed by him and others, miserably straining the Scriptures, contrary to their true Sense; the Result was, that it was commanded by G. Fox, and whoever did not Obey, were judged by him and his Followers, Apostates, and Enemies to Truth.

In the next place, I shall bring some clear Proofs from Scripture; shewing that outward Baptism and the Supper, are the Institutions of Christ under the Gospel. And first, as to Baptism with water. That is an Institution of Christ, which he did command his Apostles, and their Successors, to Practise to the end of the World.

But he commanded them to Practise Baptism with water, &c.

Therefore,

That he commanded them to Practise Baptism with water, is proved from Matt. 28. 19. And from what is above Discoursed in Answer to their Objections, it is apparent that Water-Baptism is there meant.

And that the Apostles, and all the Churches of Christ did understand that Water-Baptism was an Institution of Christ, is clear from the universal Practice of Believers in the Apostles Days, so that it cannot be instanced where any came under the Profession of Faith in Christ; but they received Baptism with water, either by the Apostles, or other Ministers of Christ.

Again, That which is declared in Scripture to be a means of Grace and Salvation, and which hath Gospel Promises annexed to it, is a Divine Institution.

But so is Baptism with water, as the following Scriptures prove, Mark 16. 16. Acts 2. 38. Acts 22. 16. Rom. 6. 3. Gal. 3. 27. Col. 2. 12. 1 Pet. 3. 21. And though these Quakers will not allow that the Scrip-
Scriptures above-mentioned, are to be understood of Baptism with water; yet by what is above Discouried, in Answer to their Objections, it is evident, that they are to be understood of Baptism with water, the Sign being accompanied with the thing signified, in all that duly received it.

Again, That which is made a Ground of Unity among the Faithful, together with Faith and Hope, and Calling, is a Divine Institution; but one Baptism, as well as one Faith, one Hope, one Calling, is made a Ground of Unity among the Faithful, Eph. 4. 5.

And that the one Baptism there, is the Baptism with water (the thing signified going along with the Sign) is above proved in the Answer to the foregoing Objections. And thus much briefly, for Proof of water-Baptism, its being an Institution of Christ under the Gospel, to continue to the end of the World; because he promised to be with his Ministers to the end of the World, in their doing what he commanded them.

Next, That the Supper by breaking of Bread, and the use of the Cup is an Institution of Christ, until his last coming, is proved by the like Arguments, that water-Baptism is proved to be an Institution of Christ; for first it was commanded by Christ; Do this in remembrance of me; as oft as you Eat this Bread, and Drink this Cup, ye shew forth the Lord's Death till he come. And that this is his outward coming to Judge the World, is above proved.

Secondly, it is a Means of Grace; the Bread which we break is it not the Communion of the Lord's Body? The Cup which we bless is it not the Communion of his Blood? That is, are they not, both Signs and Means exhibiting to us the Communion of his Body and Blood, and the Spiritual Blessings that come to Believers thereby? For indeed all the Signs that ever God appointed to his People, were Means of Grace, and not bare Signs or Symbols.

Thirdly, the Bread and wine in the Supper, is made a ground of Unity among the Faithful, as well as Baptism; we being many are one Bread, and all are made partakers of that one Bread. The Objections made against the Sense of these and the like Scriptures, are above fully Answered; so that I see no occasion to say any more at present, by way of Argument on this Subject.
An APPENDIX.

Containing some Observations upon some Passages, in a Book of W. Penn, called, A Caveat against Popery; and on some Passages of a Book of John Pennington, called, The Fig-Leaf Recovered Discov'd.

In a Book of W. Penn, called, A Seasonable Caveat against Popery, Printed in the Year 1670. I find the following Passage, p. 18.

But if there be some Virtue signified by the Wine, more than by the Bread, it is horrid Sacrilege to Rob the Sign, much more the thing signified. It is a Supper, and at Supper there should be to Drink, as well as to Eat; there can be no Body without Blood, and the Drinking of his Blood, shews a Shedding of his Blood for the World, and a Participation of it. Besides the Sign is incomplete, and the end of that Sacrament, or Sign, not fully Answered, but plainly maimed, and what God hath put together, they have put asunder; so that the Falseness and Inscriptural Practice of these Men are very manifest.

Obs. Reader: Wouldst thou not think by these Words, that W. Penn was in good earnest, Pleading for the Sacrament (as he calls it) or Sign of the Supper? And hast thou not known that W. Penn was the Author of that Book; wouldst thou not have concluded, whoever was the Author was rightly Principled for the Supper, compleatly Administered under both Signs, by the Arguments he brings for it? As first, If there be some Virtue signified by the Wine, more than by the Bread, it is horrid Sacrilege to Rob the Sign, &c. The Antecedent is true, by W. Penn, otherwise his Argument is vain; and therefore the Consequence must be true, which is this; It is horrid Sacrilege to Rob the Sign. Now if it be horrid Sacrilege in the Papiest Priests and Teachers, to Rob the Sign of Wine in the Supper; is it not as horrid, or rather more horrid Sacrilege in W. Penn, and the rest of the Teachers of the Quakers to have Robb'd both the Signs, the Bread as well as the Wine; and under the Guilt of this Robbery and Sacrilege they still continue, I wish they may Repent of it, that they may find Mercy and Forgiveness. His second Argument is this. It is a Supper, and at Supper there should be to Drink, as well as to Eat. But how is it a Supper, when there
An Appendix.

is neither to Eat nor to Drink: If the Popish Teachers have maimed the Supper, which he blames them for; how much more is he and his Brethren Blameworthy, who have quite Abolished it? His third Argument for the Cup is, the Drinking of his Blood, shews a Shedding of his Blood; but how doth it shew it among the Quakers, who have totally Abolished the Bread as well as the Cup? His fourth Argument is, the Sign is incompleat, and the end of that Sacrament or Sign, not fully Answered. But how is the end of that Sacrament, or Sign any wise Answered among the Quakers, who have Abolished both Signs? His fifth Argument is, what God hath put together, they have put asunder; so that the Falseness and Inscriptural Practice of these Men is very manifest. Now to Prosecute and Retort his Argument upon himself; If it be a hainous Sin to put a funder what God hath put together, is it not as hainous, or rather more, to put away, or Abolish both things which God hath put together? If they do Evil that separate Man and Wife, whom God hath joined, or put together; do not they worse who kill them both?

If it be said, w. Penn's Arguments are only on Supposition, and used against the Papists, ad hominem. I Answer, first, This doth not appear by his Words, which are Positve. Secondly, If here he only Argues on Supposition, and ad hominem; how shall we know when he Argueth Positively, and is in good earnest? Thirdly, His Arguments seem to me and; I think they will seem to many others, not only Positve, but more valid and strong, than any Arguments he hath brought against them.

Again, In the same Book, p. 20. concerning the Sacrifice of the Altar, he faith—notwithstanding the Scripture expressly tells us, that we have our High Priest, that needs not Sacrifice once a year, but who hath offered one Sacrifice, and that by the will of God we are Sanctified, through the Offering of the Body of Jesus Christ, once for all, and that by one Offering he perfected them that are Sanctified, Heb. 10. 10. 11. 14. Yet do they daily Sacrifice him a fresh, As it his first were insufficient, or their daily Sins required a new one.

Obs. Do not these Arguments of w. Penn, against Christ, his being daily Offered up a Sacrifice in the Mass, prove as effectually, w. Penn, and G. whitehead's Doctrin to be false, in their Defence of w. Smith, who said, in p. 64. of his Primmer, second Part; we believe that Christ in us doth offer up himself a living Sacrifice unto God for us; by which the Wrath and Justice of God is appeased towards us. This w. Penn Confirms
in his Rejoinder to J. Faldo, p. 285. saying, that Christ offers himself in his Children, in the nature of a Mediating Sacrifice; and that Christ is a Mediator, and an Attoner in the Consciences of his People, at what time they shall fall under any Mis-carriage, if they unfeignedly Repent, according to 1 John 2. 1, 2. and G. whitehead is very large in the Defence and Confirmation of it, in his Book, called, The Light and Life of Chriss within, p. 44. And Quotes at least seven several places of Scripture to prove it, viz. That Christ in them doth offer up himself a Sacrifice unto God for them, by which the Wrath and Justice of God is appeased towards them. All which Scriptures, and many more, respecting the Sacrifice of Christ without us, and his Blood outwardly Shed, they have most grossly Perverted and Misapplied to a supposed Daily Offering of Christ by way of Sacrifice in them to Appease the Wrath and Justice of God. Now let W. Penn Answer to his own Arguments which he had used against the Sacrifice of Christ in the Mass; for any that are not wilfully blind may see, they are of equal force against his supposed and invented Sacrifice of Christ, daily offered in every Quaker when they Sin, to Appease the Wrath and Justice of God.

And here I think it fit to repeat some Questions I Proposed to W. Penn, by way of Argument, against this false Notion of his, (and of G. whitehead, which they Originally received from G. Fox, and he it is very probable from Familists and Ranters, who had the same Notion, as I can easily prove) that Christ offers up himself in them, to Appease the Wrath and Justice of God, in the Nature of a Mediating Sacrifice. (Note Reader, these Words bespeak their Sense to be a Sacrifice, really and strictly to taken; yea, the Sacrifice within, to be the only real and strict Sacrifice; for the other without, of Christ's Body and Blood without the Gates of Jerusalem, was the Type, the History. The Lamb without, shews forth the Lamb within, said W. Penn, one outward thing cannot be the proper Figure, or Representation of another outward thing). These Questions are in my Book, called, Gross Error and Hypocrist Detected in G. whitehead, and some of his Brethrens. And I have just cause to propose them again, to his and his Brethrens Consideration; because I have not to this Day received any Answer to them, either from W. Penn, or George whitehead, nor from Tho. Elwood, who hath Writ a pretended Answer to this very Book, called, Gross Error; &c. who hath passed by, not only these Queries containing so many Arguments as there are Queries; but the other chief things in that Book; and yet he and his Brethren Glory, how they have Answered.
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Answered all my Books, when in effect they have Answered none of them to purpose, and some of them not at all; as my second Narrative of the Proceedings of the Meeting at Turner's Hall, that has been above a Year in Print; (as no more have they Answered to Satan Disrob'd, done by the Author of the Snake in the Grass; being a Reply to The Elwood's pretended Answer to my first Narrative, which saved me the Labour of Replying to it.) And indeed, the Book, called, Gros's Error, &c. has been in Print near three Years, and yet no Answer has been given to these Queries; which are as follow. 1. If Satisfaction be totally Excluded (as W. Penn hath Argued against the Satisfaction of the Man Christ Jesus without us; and by his Death and Sufferings on the Cross, Reason against Railing, p. 91. because a Sin, or Debt cannot be both Paid and Forgiven; what need is there of a Mediating Sacrifice of Christ within Men, more than without them? 2. Seeing it is the Nature of all Sacrifices for Sin, that they be Slain, and their Blood Shed; how is Christ Slain in his Children, and when? For we Read in Scripture, that Christ lived in the Faithful, as he did in Paul; but not that he is Slain in them. 3. If any Slay the Life of Christ in them by their Sins; doth not that hinder the Life to be a Sacrifice by G. Whitehead's Argument; that the Killing of Christ outwardly, being the Act of Wicked Men, could be no Meritorious Act? 4. Where doth the Scripture say, Christ offers himself up in his Children a Sacrifice for Sin? 5. Is not this to make many Sacrifices, or at least to say, that Christ offers himself often, yea, Millions of times, contrary to Scripture, that faith, Christ offered up himself once? 6. Why could no Beast under the Law, that had a Blemish, be offered; but to signifie that Christ was to offer up himself in no other Body, but that which was without all Sin? 7. Why was it Prophecied of Christ; a Body hast thou prepared me, why not Bodies many, if he offer up himself in the Bodies of all the Saints? 8. Is not this to make the Sacrifice of Christ of less Value and Efficacie in his own Body, than his Sacrifice in W. Penn's Body? because the Sacrifice of Christ, in that Body that was offered at Jerusalem, was the Type, this in W. Penn's Body, the Anti-type; That the History, This the Mystery. 9. Doth not this strengthen the Papists in their false Faith; that Christ is daily offered in the Mass, an unbloody Sacrifice? I desire that W. Penn, and G. Whitehead, will give a positive Answer to these Queries; and shew, wherein my Arguments against their Notion of Christ's being offered a Sacrifice in Men, are not so strong against them, as W. Penn's Arguments.
ments are against the Papist's Notion; that Christ is offered up daily in the Mass.

I. Note, Reader, Whereas my Adversaries, Tho. Elwood, and J. Pennington, in their Books against me, have brought several Quotations out of some of my former Books, particularly The Way caft up, p. 99. and The Way to the City of God, p. 125. on purpose to prove that I was of the same Mind and Persuasion with W. Penn, and George Whitehead, concerning Christ being a real Sacrifice for Sin in Men, to Appease the Wrath and Justice of God; and his being the Seed of the Woman in them, having Flesh and Blood, &c. to be understood without any Metaphor, or Allegory, or other Figurative Speech, is what I altogether deny, can be inferred from my Words; for as I have shewed in my Book of Immed. Revel. p. 14, 15, 16. (which John Pennington hath perversely applied in his Book, called, The Fig-Leaf Covering, p. 5, 4.) The Spiritual Discerning of the Saints (in Scripture) is held forth under the Names of all the five Senses;—In like manner the things of God themselves, are held forth in Scripture, under the Names of sensible things, and which are most Taking, Pleasant and Refreshing unto the Senses; as Light, Fire, Water, Oyl, Wine, Oyntment, Honey, Marrow and Fatness, Bread, Manna, and many other such like Names, which I expressly grant are Metaphors, yet that hinders not (said I) but that the Spiritual Mysteries Represented under them, and signified by them, are real and substantial things; to wit, God's Power and Virtue, Spirit, Light, and Life, and the wondrous sweet and precious workings and Influences thereof (which I expressly mention, p. 14.), and indeed these outward things are but Figures of the Inward and Spiritual, which as far exceed and transcend them, in Life, Glory, Beauty, and Excellency, as a living Body doth the Shadow. Now all this I still firmly hold and believe as much as formerly, when I Writ those Words; for indeed, because we have not proper Words, whereby to signifie Spiritual and Divine Enjoyments and Refreshments in the Souls of the Faithful; therefore Words are borrowed, and transferred from their common Signification, to a Metaphorical, and Allegorical; whereby to signify the Spiritual Enjoyments and Refreshments of the Saints, from what they Witness and Experience of the Power, Vertue, Light, Life, and Love of God and Christ in them. So that I still say, the outward Light of Sun, Moon, Star, or Candle, is but a Shadow, or Figure, compared with the Divine Light of God and Christ within; the outward Bread, Wine, Flesh, though ever so excellent that the outward

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Man tafs of, is but a Figure and Shadow; being compared with that inward Bread of Life, inward Wine and Flesh, Oyl, and Honey, that is inwardly tafted and received by the inward Man. But behold the wretched perversion that my Prejudiced Adversary, John Pennington, puts upon my found Words, and the wretched Conclusion that he draws from thence; as if therefore I did hold then, that the outward Death of Christ was but a Shadow, or Sign of the inward Death of Christ in Men, and his outward Sacrifice and Blood outwardly Shed, was but a Figure and Shadow of his being a Sacrifice within Men, and his Blood inwardly Shed; which as it hath no Shadow of Consequence from any Words, so it never came into my Thoughts, so to imagine; for in that place of my Book, of \textit{Immed. Rev.} above quoted by him, I did not compare Christ's Death without, and his Death within, or his Blood without, to his Blood within; making That the Shadow and Figure, and This the Substance, as they do: But I was comparing the outward Meats and Drinks, as Bread, Flesh, Wine, Marrow and Fatness, with the Divine Enjoyments of the Saints, which borrow the Names of these outward things, and whereof they are, but Figures and Shadows.

II. And when I said in some of my former Books, that Christ was the Seed of the Woman, that bruised the Serpents Head in the Faithful in all Ages; I did not mean that Christ, as he was born of the Virgin Mary, was a Figure, or Allegory of Christ's Birth, or Formation in the Saints. But on the contrary, Christ inwardly Formed, is the Allegory and Metaphor; yet so that Christ inwardly enjoyed in the Saints, is a real Divine Substantial Enjoyment and Participation of Christ, his Life, Grace and Virtue, in measure which they receive out of the Fulness of the Glorified Man Christ Jesus in Heaven; for though to Call Christ inwardly the Seed Born, or Crucified, is Metaphorical; yet the inward Life of Christ is Real and Substantial that the Saints Enjoy; and being a Measure out of the Fulness that is, in the Glorified Man Christ Jesus in Heaven, it is of the same Nature therewith, and it is one and the same Mediatorial Spirit, and Life of Christ in him; the Head dwelling in Fulness, and in them in Measure, as Paul said, to every one of us is Grace given, according to the Measure of the Gift of Christ.

And whereas he quotes me in his 55th p. saying, \textit{This is the promised Seed which God promised to our Parents after the Fall, and actually gave unto them, even the Seed of the Woman, that should bruise the Head of the Serpent.}
Serpent. But doth this prove, that Christ being inwardly formed in the Saints, was more properly (and without all Allegory Metaphor, or Synecdoche) the Seed of the Woman, than as he was Born of the Virgin? I say nay; though he would strain my Words to this, to bring me into the same Ditch with him and his Brethren; who make Christ without, the Type and History, and Christ within, the Substance and Mystery.

That the promised Seed was actually given to Believers, immediately after the Fall, hath this plain Orthodox Sense. That the Power of Christ's Godhead or the Eternal Word that was in the beginning, and which was in the Fulness of Time, to take Flesh and Blood, like unto the Children, did actually break the Power of Sin and Satan in the Faithful; and this Power was the real Power of the Seed of the Woman that was Born of the Virgin Mary; and what that Power effected and wrought in the Faithful, in the Ages before Christ came into the Flesh, it was with Respect to his coming in the Flesh, and to what he was to do and suffer in his Body of Flesh for their Sins. And what I said, as Quoted by him, page 35. out of my Book, Way to the City of God, page 125. Even from the beginning, yea, upon Man's Fall, God was in Christ Reconciling the World to himself, and Christ was manifest in the Holy Seed inwardly, and stood in the way to ward off the Wrath of God, from the Sinners and Unholy, that it might not come upon them to the uttermost, during the Day of their Visitation. All this, or what ever else of that sort, I have said, in any of my Books, hath a safe and sound Sense, rightly understood; though this Prejudiced Adversary, seeks by his own Perversions to turn them to the contrary: The Word Reconciling, Redeeming, hath a two-fold Signification, the one is to satisfy Divine Justice, and pay the Debt of our Sins; this was only done by Christ, as he Suffered for us in the Flesh; the other is to Operate, and Work in us, in order to slay the Hatred and Enmity that is in us, while Unconverted; that being Converted, we may enjoy that inward Peace of Christ, that he hath Purchased for us by his Death and Sufferings. Now that the Light, Word, and Spirit, gently Operates and Works in Men, to turn and incline them to Love God, to Fear him, and Obey him; to Believe and Trust in him; that is, to Reconcile Men to God, and to ward, or keep off the Wrath of God from them: And thus, God was in Christ, Reconciling the World to him in all Ages. But this is not by way of Satisfaction to Divine Justice for Men's Sins; but by way of Application, and Operation; inwardly Inviting, Persuading, and as it were Intreating Men to be Reconciled unto
unto God; that so the Wrath of God that hangs over their Heads, may not fall upon them; for while God by Christ, thus inwardly visits the Souls of Men, inviting and persuading them to turn and live; saying, why will ye Dye? the Wrath is suspended, and delayed to be Executed upon them; yet it is not removed, but abides upon them, until they Repent and Believe, as the Scripture testifieth; he that believeth not, the Wrath of God abideth on him. And though this inward Appearance, and Operation in Christ in Men's Hearts, stayeth the Execution of Divine Wrath and Justice; yet that inward Appearance, is not the Procuring and Meritorious Cause of Men's Reconciliation with God; but the Means whereby, what Christ by his Death and Sufferings hath Purchased, is applied; for though Christ made Peace for us by his Blood outwardly Shed; yet that Peace cannot be, nor is obtained, or received by any, but as the Soul is inwardly Changed and Converted, and so Reconciled unto God.

III. And the like twofold Signification, hath the Word to Atone; for as it signifieth to Atone, or Reconcile God and us, that wholly is procured by Christ's Obedience unto Death, and Sacrifice that he offered up for Men on the Cross; but as it signifieth the effectual Application of that great Attonement, made by Christ for Men at his Death; that is wrought by his Spirit, and inward Appearance in their Hearts. And I might well say, at Man's Fall, the Seed of the Woman was given, not only to bruise the Serpent's Head, but also to be a Lamb or Sacrifice, to Atone and Pacify the Wrath of God towards Men; as he Quotes me in my Book, Way to the City, p. 125. For taking Atoning in the first Sense, the Virtue, Merit, and Efficacy of Christ's Sacrifice on the Cross, did as really extend to the Faithful for Remission of Sin, and bringing into Reconciliation and Peace with God, from Adam's Fall, as it now doth; which this Prejudiced Author seems wholly ignorant of, as well as his Brethren: Again taking it in the second Sense; for the effectual Application of the Attonement made by Christ's Death; through his Meek and Lamb-like Appearance by his Spirit and Life in Men's Hearts, it has a Truth in it: And Christ may be said to be the Lamb of God that taketh away the Sins of the World; both by his outward Appearance in the Flesh, as he Dyed for us, to Procure and Purchase the Pardon of our Sins, and our Justification before God; and also by his inward Appearance, to Renew and Sanctifie us; for as by our Justification the Guilt of Sin is taken away; so by our Sanctification is the Filth of it removed: Both which is the Work of Christ, the Lamb
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of God respecting both his outward and inward Appearance; in his outward, being a Sinner-offering for us, and a Sacrifice in a strict Sense; in his inward Appearance of his Divine Life in us, being as a Peace-offering, and Sacrifice of sweet smelling Incense before God; not to Reconcile God and us, as is above said; but to apply effectually to us, the Reconciliation made for us by his Death on the Cross.

IV. And that I said (as he again Quotes me) the Seed hath been the same in all Ages, and hath hid its Sufferings, under, by, and for the Sins of Men in them all, for the Removing and Abolishing them; This I still hold, that there is a tender Suffering Seed, or Principle in Men, that suffers by Men's Sins, and by its gentle Strivings, prevails and gains the Victory at last in all the Heirs of Salvation. But this suffering Seed, or Principle, I never held it to be God, nor was I ever of that Mind, that God did really and properly Suffer by Men's Sins; although I have known divers to hold such an absurd Opinion, as G. Whitehead hath plainly declared to be his Opinion in his Divinity of Christ, p. 56. which is as really Repugnant, both to Scripture and Sound Reason, as to hold that God hath Bodily Parts and Members; because the Scripture in many places, in condescension to our human Capacities, speaks of God's Suffering, Repentance, being grieved; as it doth of his Face, Eyes, Ears, Hands, and Feet; all which ought not to be properly, but Allegorically understood. And though I hold that this tender Seed suffers in Men by their Sins, that so by its gentle Strivings with them, it may overcome them, and Slay and Crucifie the Body of Sin in them; Yet I hold not that Suffering to be the Procuring and Meritorious Cause of our Justification, and Pardon of Sins before God; nor do I remember any where that I have so said or writ; if any shall shew me where, I shall readily Correct and Retract it, or any thing in any of my Books that looks that way: And if any Query whether I hold that Seed to be Christ, that doth so suffer in Men by their Sins; I Answer, It is not the Fulness of Christ, but a Measure proceeding from the Fulness that was, and is lodged in the Man Christ; and because the Fulness is not in us, and never was, or shall be in any Man, but in the Man Christ Jesus alone, that was Born of the Virgin; therefore he, and he only, because of the Fulness of Grace and Truth that was and is in him, was Ordained and Appointed to be the Great, and only, and alone Sacrifice for the Sins of the World, being the Head of the Body, which is his Church; it was only proper that the Sufferings that should be in the Head only, should be that compleat, only, and alone Satisfactory,
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and Propitiatory Sacrifice for the Sins of Men; As the Arguments above mentioned in my Queries to G. Whitehead, and W. Penn, do plainly demonstrate: And though in Christ when he Suffered for the Sins of the World at his Death, his Godhead did not Suffer, yet all that was in him (the Godhead excepted) did Suffer.

Note again, Reader, That although I find no cause to give an Answer to the Book of John Pennington, above-mentioned, called, The Fig-Leaf Covering, &c. Because I had laid in my second Narrative, p. 33. that very Book, (being a pretended Answer to my Book of Explications and Retractions) is such a plain and evident Discovery of his Unjust, and Unfair Proceedings against me (whereof the whole second Days Meeting, who hath approved his Book is Guilty) and of his Ignorance and Perverseness of Spirit, in Perverting my Words; that I see no need to give any other Answer to him, or direct to any other Answer, (either to his Fig-Leaf, &c. or his Book Keith against Keith, or any other his Books) but his own very Book, and Books compared fairly with my Books, Quoted by him; and particularly that of my Explications and Retractions; yet because I find divers Passages in that Book of his, plainly prove him and his Brethren of the second Days Meeting extremely Erroneous in the great things of the Christian Doctrin, some of them being Fundamental, therefore I shall take notice of the following Passages; partly to give the Reader a taste of his Unfair Dealing towards me, and partly to show his being still Erroneous in some great Fundamentals of the Christian Faith; together with his Brethren of the second Days Meeting, who have approved his Fig-Leaf.

In his 19 and 20 Pages, he will needs fasten a Contradiction on me: That one time, by the Flesh of Christ, John 6. I mean an inward invisible Substance, and the Eating an inward invisible Eating. But now in my Retractions, I Assert, that to believe in Christ, as he gave his Body of Flesh outwardly to be broken for us, is the Eating of his Flesh, as well as the inward Enjoyment of his Life in us. And to confirm the Contradiction, he Quotes me saying, Inmed. Revel. p. 258. This Body of Christ, of which we partake, is not that which he took up when be came in the Flesh outwardly, but that which he had from the beginning. Ans. First, It is no Contradiction, to say, the Eating of Christ's Flesh, John 6. is to believe (not by a bare Historical Belief, but by a living sincere Faith Wrought in us by the Spirit of Christ) that Christ gave his outward Body to be broken for us; and also that it is the inward Enjoy-
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Enjoyment of his Life in us; as it is no Contradiction, to say, Christ is our Intire and compleat Saviour; both as he came outwardly in the Flesh, Dyed and Rose again, &c. And as he cometh inwardly by his Spirit into our Hearts, and dwellth in us by Faith: And as concerning that Quotation, *Immed. Rev.* p. 258, by this Body, in that place; I did mean that which is only Allegorically called his Body, to wit, that *Middle of Communication*, above-mentioned; that is indeed a Spiritual and invisible Substance, owned by R. B. as well as by me, and many others. And I say still, this invisible Spiritual Substance in the Saints, is not that visible Body of Christ which he assumed when he came in the Flesh outwardly; yet this is not to make two Bodies of Christ; because the one is called his Body, only in a Metaphorical Sense. *Ans. 2.* In my Book of Retractions, p. 25. I had plainly Retracted and Corrected that Passage, in p. 25. *Recor. Corr.* That by Christ's Flesh and Blood, John 6. 50, 51. He meaneth only Spirit and Life; acknowledging, that it was at most an Oversight in me; but how doth this prove me a Changeling in an Article of Faith? As he infers very Injuriously: May not a Man change his Judgment concerning the Sense of a particular place of Scripture, without changing an Article of Faith? That such a Change may be, without a Change in an Article of Faith, is acknowledged by all Sober Writers and Expositors of Scripture. Yea, there are many places of Scripture, that some understand one way, and others not that way, but another, and others a third way; and yet all have one Faith in point of Doctrin. *Ans. 3.* What a Man Retracts in one Book, or part of a Book, he ought to be understood to Retract the same Passage, where it can be found in another Part, or Book of his; nor ought he to be Charged with Contradiction, in what he hath Retracted. For as I have formerly said in Print, they are only Chargable with Contradictions that without Retraction, holds Contradictory Assertions, *simul & semel*, i.e. both together.

Page 22. He will not permit me to use that Distinction, to say, I had not my Knowledge from them, (viz. The Scriptures) as being the efficient Cause, but I did not deny that I had my Knowledge by them Instrumentally: to wit, the Doctrinal Knowledge and Faith I had of Gospel Truths; he Quibbles upon the Word from, as if it could not signify sometimes the efficient Cause, and sometimes the Instrumental; whereas a School Boy knoweth that it hath these several Significations, and more also. And seeing what I then Writ in my Book of *Immed. Rev.* was owned by the Quakers, it plainly followeth: That, according to *f. p.* the Words of Scripture are not a Means so much as *Instru-
Instrumentally to our Knowledge of the Truths of Christian Doctrin.

But how will he Reconcile this to w. Penn; who doth acknowledge that the Scriptures are a Means to know God, Christ and our selves? See his Rejoinder, p. 115. where he expressly faith; we never denied the Scriptures to be a means in God’s Hand, to Convince, Instruct, or Confirm. By me, its plain, w. P. meant all the Quakers; and consequently G. K. being then owned to be one of them.

Page 39. He will not allow, that what I have Quoted out of my 1st of the Revel. p. 243. to p. 247. proves that I did then hold the Man Christ without us in Heaven, to be the Object of our Faith; though he grants my Words that I said, The Man Christ who Suffered in the Flesh at Jerusalem, is the Spring out of which all the living Streams flow into our Souls; and that he is to be Prayed unto, which he faith none of us deny. And yet with the same Breath as it were he denyeth it; for if the Man Christ is to be Prayed unto, being the Spring out of which all the living Streams flow unto our Souls; surely as such he is the Object of our Faith; for how can we Pray to an Object in whom we believe not? But seeing he will not allow me, that I then owned the Man Christ without us to be the Object of Faith (wherein he is most unjust unto me) and that I Writ then as a Quaker, and my Doctrin was the Quakers Doctrin; It is evident, that according to him, it was not the Quakers Doctrin, that the Man Christ without us, is in any Part or Respect the Object of our Faith; why then doth he, and many others Accuse me, that I Bely them, for laying they hold it not necessary to our Salvation, that we believe in the Man Christ without us? And it is either great Ignorance, or Infincerity in him, to say, that none of them deny that the Man Christ without us in Heaven, is to be Prayed unto; Seeing a Quaker of great Note among them, William Shenven, hath Printed it in his Book of Thoughts, p. 37. Not to Jesus the Son of Abraham, David and Mary, Saint or Angel; but to God the Father, all Worship, Honour and Glory is to be given, through Jesus Christ, &c. This &c. cannot be Jesus the Son of Abraham, but some other Jesus; as suppose the Light within; otherwise there would be a Contradiction in his Words; where he Asserts two Jesus’s with a witness; what faith J. Pennington to this?

Page 41. In Opposition to my Christian Assertion, that the believing Jews, before Christ came in the Flesh, did believe in Christ, as he was to be Born, Suffer Death, Rise and Ascend; and so the Man Christ, even before he was Conceived, Born, &c. was the Object of their Faith;
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Faith; He thus most ignorantly and erroneously argueth.—Could that be the object of theirs, (viz. the believing Gentiles) or of the Jews Faith, which our Lord had not yet received of the Virgin, which was not conceived, nor born, much less ascended? Ans. Yes, that can be an object of faith and hope, which has not a present existence, but is quid futurum, something to come; though nothing can be an object of our bodily sight, or other bodily senses, but what is in being, and hath a real existence in the present time. But so stupid and gross is he, that he cannot understand this; that the faith of the saints could have a future object, in any part or respect; this is to make faith as low and weak a thing as bodily sense. Is it not generally acknowledged through all Christendom, that the saints of old, as Abraham, Moses, David believed in Christ, the promised seed as he was to come, and be born, and suffer death for the sins of the world, according to our saviours words, Abraham saw my day and was glad. which is generally understood by expositors; that as he saw Christ inwardsly in spirit, so he saw that he was to come outwardly, and be his son according to the flesh; and by what eye did he see this, but by the eye of faith? And that eye of faith had Christ to come in the flesh, to be born, &c. for its object as a thing to come.

And in the same page 41, he quoteth me falsely, saying, immediately agreeing with both papists and Protestants, That God speaking in men is the formal object of faith. This quotation is false in matter of fact, as well as his inference from it is false and ignorant. I said in that page 132. That both papists and Protestants agree in this; That the formal object of faith is God speaking; but quoth the papists, it is the speaking in the church of Rome; no, quoth the protestants, God speaking in the scriptures, is the formal object of faith. Here I plainly shew the difference of papists and protestants, about the formal object of faith; though they agree in one part, that it is God speaking; yet in the other part they differ; the papists making it, God speaking in the church; that is, not in every believer, but in the pope and his counsel. And there in that, and some following pages, I plead for internal revelation of the spirit, not only subjectively, but objectively working in the souls of believers; to which testimony I still adhere. But what then? Doth this prove that Christ without us is no object of our faith? Will he meddle with school terms, and yet understand them no more than a fool? Doth neither he, nor his quondam tutor, T. Elwood, understand that there is credenda, i.e.
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i.e. The things to be believed, are Ingredients in the Material Object of Faith; as not only that Christ came in the Flesh, was Born of a Virgin; but all the Doctrines, and Doctrinal Propositions set forth in Scripture, concerning God and Christ, and all the Articles of Faith, are the Material Object of our Faith; but the Formal Object of Faith, is the inward Testimony of the Spirit, moving our Understandings and Hearts to believe and close with the Truth of them: All which are well consistent, and owned by me.

Page 43. He Rejects my Exposition of the Parable, concerning the lost piece of Money, in my late Retraction of my former Mistake, p. 15. Sect. 1. p. 10. That by the lost piece of Money, is to be understood the Souls of Men; as by the lost Sheep, and the lost Prodigal. To this he most Ignorantly and Falsely opposeth, by saying: First, The Lord can find the Soul without lighting a Candle in it. I Answer, By finding, here is meant Converting the Soul; thus the Father of the Prodigal found him, when he Converted him to himself; this my Son was lost, and is found, i.e. was departed from God, but now is Converted, Luke 15. 32. And ver. 6. I have found the Sheep that was lost. Now, can this be wrought; or doth God Work this Work of Conversion in a lost Soul, without his Lighting a Candle in it? Secondly, He faith, the very design of the Parable, was to set forth, not what God had lost, but what Man had lost; the Candle being used by Man who needed it, not by God and Christ who needed it not. How Ignorantly and Stupidly doth he here Argue: How can Man use the Candle, unless God light it in his Heart; and doth not God use it in order to bring, or Convert Man to himself? It's true, though there were no Candle lighted in Man's Heart, God's seeth where the Soul is, even when it is involved in the greatest Darkness; but in order to the Souls Conversion, which is principally God's Act, it is God that lights the Candle in it, and causes his Light to Shine in it. And whereas I have said, they who Expound the lost piece of Money, to be the Light within; will find difficulty to shew what the nine Pieces are, which are not lost. — His Answer to this is, as Similes seldom go on all four; so neither must Parables be pursued too far. I Answer, Though every Circumstance of a Parable i. not to be pursued, yet every necessary part of it is; whoever Expounds the Parable, is bound to Expound what the nine Pieces are, as well as what the tenth was. But he thinks to pinch me with great Difficulties in my Exposition. As first, He demands whether there be no difficulty to find who the Woman is that had ten Souls, kept
kept nine, and lost one. *Ans.* There is no difficulty in this, more than in finding who the ninety nine Sheep were that were not lost; and who the Elder Brother was in the other two Parables: And who they were, I had formerly shewn; but that his Prejudice blinds him, that he will not see: Many Angelical, Created, Rational Spirits did not Sin, so were not lost; but the Souls of Men did Sin, so were lost.

And the number nine in the one Parable, and ninety nine in the other, answer one to another; the Definite Numbers being put for Indefinite, as is ordinary in Scripture. But he thinks it a mighty difficulty according to my Exposition, to tell what the House was, which in effect has no difficulty at all; the House where the Soul is, as Buried under a great heap of Filth and Sin, is the Body wherein the Soul is Lodged; and the Animal and Natural Faculties, with which also the Soul is Defiled; so the House, to wit the Body, and Animal and Natural Faculties, being Swept and Cleansed by him who hath his Fan in his Hand, purely to Purge his Floor, to wit, Christ, (signified here by the Woman) he finds the lost Soul; for as he laid himself, he came to seek and to save, (i.e.) that which was lost. For Christ had not lost Christ, nor God had not lost God; but they had (in a Sense) lost the Souls that had Sinned, as the Souls had lost God and Christ.

Page 45, 46.) In Opposition to me; he will needs have all these Places, *1 Cor. 2. 2.* *Rom. 66.* Gal. 2. 20. *Heb. 6. 6.* To be understood of Christ's being Crucified in Men; else why doth he oppose me with his Queries? and at this rate we shall not find any place in the New Testament, where Paul Preached Christ Crucified without Men, but only within; for by the same Liberty he may Expound all other Places, only of Christ Crucified within. But there is no reason, why any of these places should be understood of Christ's Crucifixion in Men; the Crucifying the Old Man is so far from being joyned with the inward Crucifying of Christ, that it is rather a Sign and Effect of Christ's Power, Triumphing Victoriously in Man, than of his being Crucified in Man. The Crucifying Christ afores, is not so much the Crucifying him within Men, as its Men Acting so Unworthy; as if they did Act over again the Jews Part, in Crucifying him outwardly.

Page 47. His bale Reviling me, for my Retraffing some things in my Book of Universal Grace, used by way of Argument unduly by me, ing, Thus in him is verified the saying of the Apostle, James 1. 8. *A double minded Man is unstable in all his ways.* By this means he will al low
low no Man to Amend or Correct his Faults, or Retract his Errors, however truly convinced of them; if he does, he is Condemned by J. Pennington, (and not by the Apostle James) to be a double minded Man. But what if perhaps G. Whitehead, or W. Penn, should find cause to Retract, or Correct some Passages in their Books, which formerly they thought Divine Openings; must they also be judged double Minded Men, &c. Is it not more an Evidence of Sincerity to Retract an Error, than to persist in it? Have not many good Men done it? Yea, have not the Quakers commended some for Retracting and Condemning some things, which formerly they reckoned to be Divine Openings? Must all that Retract from their Errors, be Reputed double Minded Men? Oh unfair Adversary, full of deep Prejudice and Spite! I pray God give him Repentance and Forgivness.

Page 50. He is so Ignorant and Blind, as not to understand my distinction betwixt Essentials of true Religion Indefinitely, and Essentials of the true Christian Religion in Specie. Cornelius's Religion (being Gentile Religion) was true in its kind, before he had the Faith of Christ Crucified; but I say, the Faith of Christ Crucified, in some degree is Essential to the Christian Religion, and otherwise to Affert its plain Deisme; yet that Faith may be, where the knowledge of the Circumstances of Times, Places and Persons may be wanting.

Page 52. He blames my saying, upon Supposition that any such thing can be found in my Books, I Retract and Renounce it, (viz. That any are saved without all Knowledge and Faith of Christ, Explicit or Implicit) this he faith is Childish all over. And for a Proof he Querieth; Can a Man Retract and Renounce a Passage upon Supposition, and not know what the Passage is?

But his Query is Impertinent, and hits not the Case; a Man may Retract a Saying upon Supposition, that he had said it; yet not knowing that ever he said it; as if he were accused, that he had said, B. is a Dishonest Man, and replyeth, I know not that ever I so said; but on Supposition that I so said, I Retract it. This is not Childish, but Manly and Christian; if he had no cause to say, B. is a Dishonest Man. It seems, J. Pennington never Repented of his Sins of Ignorance; he thinks that's Childish all over: I pity his Childishness.

Page 54. His blaming me for saying in my Retractions; The breaking of the Union betwixt Soul and Body; is more properly a Death, than the breaking the Union betwixt the Life and Spirit of Christ, and the Soul of Man, is the Death of Christ in the Soul. For of that I was Treating.
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ing, and at this rate of his blaming me; when Christ Dyed upon the Cross; that was not so proper a Death, as when he is Crucified in Men by their Sins; and consequently his Death in Men is the only proper Sacrifice, for that Mans Sins. His Death without, being not so proper a Death, is not a proper Sacrifice, by his most Ignorant way of Reasoning. But my Reason for my Affertion holds good, and which he has not touched; for when a Man Dyeth, his Soul leaveth the Body, and ceaseth to Act in it, nor is the Body any more sensible; but Christ Acteth in a Dead Soul, and the Soul, though Dead, is oft made in some degree sensible of the Spirit of Christ Actig in it, in order to its being further quickned; as frequently comes to pass in Thousands and Millions of Souls. Besides, as I Argued; the Union of Soul and Body, is a Personal Union, whereby what the Body doth, is chargeable upon the Soul; but the Union betwixt the Spirit of Christ and Men, is not a Personal Union; otherwise when those Men Sin, their Sin would be chargeable upon Christ.

Page 61. He Ignorantly thinks he hath caught me in a Contradiction, about owning a Condition in one Sense, in Reference to God's Willing all Men to be saved; ex parte Objection, and denying a Conditional Election. But this is no Contradiction at all; because the Will of God is Conditional Objectively, or ex parte Objection, i.e. Men that are the Object of God's Will, and yet not Conditional Subjectively, i.e. on God's Part; if he understand not this Distinction, I ought not to suffer for his Ignorance, he should not meddle with School-Terms, except he understand them; the distinction of Volition, Conditional Objectively, and not Conditional Subjectively; and yet the same Will is common and ordinary in all Authors that Treat on such Subjects.

Page 69. He is Guilty of great Injury against me, in Matter of Fact; by an Unfaithful Reciting of my Words, and thence taking occasion against me.——In all places in the New Testament, where the Word Gospel is used, it signifieth the Doctrine of Salvation by the promised Messiah, that was outwardly to come, and did come in the true Nature of Man, &c. He quite leaves out my Words, and did come in the true Nature of Man, that were necessary to perfect the Sentence, and if he had brought them, would have taken away his occasion of his Quarrelling with me so Unjustly; he faith, here he is out again; for the New Testament being written, not when Christ was outwardly come, but after he was outwardly come; the Word Gospel there, when it signifieth the Doctrine of Salvation by the promised Messiah, must needs respect him, as already come, not as
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to come. Ans. Where the New Testament faith, the Gospel was preached to Abraham, and to the Children of Israel in the Wilderness; Gospel there signified the Doctrine of Salvation by the promised Messiah that was then to come, and not already come; but at other times it signified the Doctrine of Salvation, by Christ already come, as my Words Cautioned it; therefore he is Guilty of Abuse and Forgery, like his quondam Master, Tho. Elwood, as elsewhere.

Page 70. He most Impertinently opposeth my found Assertion, by Quoting Paul, mentioning another Gospel, as 2 Cor. 1. 4, and Gal. 1. 6, 8, 9. For by Gospel I understand the true Gospel of Christ, and not a false Gospel; as when I say, every Man is a Rational Creature; and J. Pennington, should Object, a Man Pictured on a Board or Wall, is not a Rational Creature. Is not this a rare Disputant!

But his following Opposition is the most observable, and is a new effectual Proof of my Charge against him and his Brethren of the 2d Days Meeting, who have approved his Book, his faith by way of Opposition. Also when the Everlasting Gospel was again to be preached after the Apostles, for it seems by the word again, it had been discontinued to be preached; although the History of Christ's Birth, Death had not) doth that place, Rev. 14. 6, 7. mention anything of the Doctrine of Salvation by the promised Messiah? There is not a word of that said there; but saying with a loud voice, fear God, and give Glory to him, &c. (Being Preached with Commission from on high,) is called Preaching the everlasting Gospel. Did G. K. (say he) in his diligent search overlook this? if not, how could he say in all places in the New Testament, where the word Gospel is used, it signified the Doctrine of Salvation by the promised Messiah; he adds to this two other places, as Rom. 1. 16, and Coloss. 1. 23, in both which, he will not have the Gospel to signify the Doctrine of Salvation by Christ Crucified, with respect to that clear and bright Dispensation the Apostles were under (which was the Sense I gave of the Gospel, in Col. 1. 23.) And he faith in Rom. 1. 16. That the Gospel cannot be said to be the Power of God unto Salvation, to the Believer, in any other Sense, than as it is a Powerful, Energetical inward Principle; for as it is barely Historical, the Ungodly have that Belief, though they want the Power. This I say effectually proves again my Charge against them. That they hold it not necessary, for us to believe that Christ Dyed and Rose again for our Salvation; why, the Gospel that Paul Preached, Rom. 1. 16, and Col. 1. 23, is not the Doctrine of Salvation by Christ Crucified, the promised Messiah, and when the everlasting Gospel was to be preached, Rev. 14. 6, 7. (Which the Quakers think they have given them to Preach with
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(with Commission from on High) the Dostrin of Salvation by Christ Crucified, was not that Gospel; the Consequence is plain, that therefore the Faith of Christ Crucified, is not necessary to their Hearers for Salvation. It is not the Everlasting Gospel that is given them to Preach; If they Preach it, they go beyond their Commission, they do a needless Work. But faith f. p. Fear God and give Glory, to him is called Preaching the Everlasting Gospel. But is not that also a Dostrin? yes, surely; to then the Dostrin, Fear God, &c. being Preached, is a Preaching the Everlasting Gospel; but the Dostrin believe that Christ Died for our Sins, and Rose again, being Preached is not Preaching the Everlasting Gospel; according to John Pennington, and his Brethren of the Second Days Meeting.

This Sufficiently sheweth, that those Quakers are semper idem, always the same; they are the same still, as formerly; though many that bear them of late, say, their Way of Preaching is changed; they had wont formerly, before the Difference arose betwixt them and G. K. to Preach only the Light within, and Obedience to it; but now they Preach the Man Christ, and his Death and Sufferings without, and how beneficial they were to Mankind; and that the Faith of it is Beneficial. Yet by f. p. his Affirmation approved by the Second Days Meeting of the Friends of the Ministry, in and about London, whereof G. W. and W. Penn are Members, and where frequently they are present, The Dostrin of Salvation by Christ Crucified, is none of the Everlasting Gospel that is given them to Preach; but fear God, and give Glory to him, &c. But how comes it, that believe in the Light within, obey the Light within, and that shall suffice to your Salvation, is not mentioned in the Angels Commission to Preach the Everlasting Gospel, no more than believe in Christ Crucified without you? Perhaps f. p. will reply, though not mentioned or expresed; yet it is implied, and understood. But how prove they it is implied; that believing in the Light within alone, and obeying it, is sufficient to Salvation, without Faith in Christ Crucified? is not the Blindness of these Men (for all they talk of Light within) exceeding Great, and the Darkness that's over them, like the Darkness of Egypt that might have been felt? John (Rev. 14. 6, 7.) did not say the Angel had nothing else to Preach, but fear God, and give Glory to him; that Dostrin being a general Dostrin, common both to Law and Gospel, and both to true Gentile Religion, as well as true Christian Religion. The Apostles having been so great, that many called Christians were Degenerated, below the Heathens, and their Religion scarce so good, as that of some Heathens that did fear God, and Worship him only; the Angel might Preach that
that general Doctrin, as being very proper and necessary to call Apostate and Degenerate Professors of Christianity, from their Idolatry and Profanitv, as a necessary Introduction to the Everlasting Gospels, as well as in one Sense it is a necessary part of it, but not the whole Doctrin of the Gospel; for Faith and Love are as necessary Doctrins of the Gospel, as Fear, though neither of them are expressly mentioned, yet implied, together with all the other Christian Virtues. But F. P. in his Words above Cited, will have it, That the Gospel cannot be said to be the Power of God unto Salvation, to the Believer in any other Sense, than as it is a Powerful energetical inward Principle; for as it is barely Historical, the Ungodly have that Belief. I Answer, How Foolishly doth he here Argue, and Impertinently? whoever said, that the bare Historical Relation, or Report of Christ Crucified, is the Power of God unto Salvation? Or if any have said it is the Gospel, I am sure I never said nor thought it. But what hath F. P. against this Sense of the Gospel, Rom. 1. 16. That it is the Doctrin of Salvation, by the promised Messiah, accompanied with the Spirit of God and Christ inwardly Revealed, making it effectually to be Believed and Obeyed, in all that shall be Saved by it, and thus the Gospel that Paul and the other Apostles Preached, is not a bare Form of Doctrin without the Spirit and Power, nor the Spirit and Power without the Doctrin. And how Non-fensical is he to Argue, that as it is barely Historical, the Ungodly have that Belief? But they have not the Saving Beliefs of the Doctrin of Christ Crucified; for that only is wrought in the Godly, by the Power and Spirit of Christ. And though the Ungodly may have the Gospel Preached unto them; yet while they remain Ungodly, they receive it not, neither do they truly believe it, nor obey it. A bare Historical Faith, is no more a True Faith, than the bare Picture of a Man, is a Man. Therefore he is Idle to Argue against the Saving Faith of Christ Crucified; because the Ungodly may have the bare Historical Belief of it; which differs as widely, as a Dead Body from a Living Man.

But it is not enough for F. P. to Pervert my Words; but he will be bold to Pervert the Words of the Scripture, and not only put a false Gloss on them; but alledge that to be said in Scripture, which is not said, but is his own Addition. For as I have above Cited him, he faith, also when the Everlasting Gospel was again to be Preached; and he adds in Parenthesis; for it seems by the Word again, it had been discontinued to be Preached; although the History of Christ's Birth, Death had not. Now, Reader, open the Bible, and Read that place, Rev.
Rev. 14. 6, 7. and thou wilt find the Word again is not there to be found; (but in G. Fox's Some Principles, p. 22. it is found) and yet he Grounds his Argument upon this Pillar, again; by which he inferreth, that to his seeming, the Everlasting Gospel had been discontinued to be Preached, although the 'History of Christ's Birth, Death had not. And this discontinuing of the Preaching the Everlasting Gospel, he and his Brethren think did remain, until G. Fox and the Quakers began to Preach it. For faith G. Fox and his Brethren, in the Book, called, Some Principles of the Elect People of God, Printed at London, 1671. In p. 48. But many People speak after this manner; Have we not had the Gospel all this time till now? And we say no, you have had the Sheeps Cloathing, while you are Alienated from the Spirit, and so not living in the Power, which is the Gospel, &c. But as in Rev. 14. 6, 7. The Word again is not to be found, nor will the Greek bear it, so nor is it implied, that there was a discontinuing of the Preaching of it altogether; for had the Gospel ceased, the Church had ceased also, and Faith and Salvation had ceased. The most that can be inferred, is, that the Preaching of it was not so common and frequent, as formerly; it had met with a great Stoppage and Opposition in many parts of the World, even under a Christian Profession, because of the Apostacie; which had de not come, the Gospel would have spread much more than it yet hath done; but as the Apostacie goes out, the Everlasting Gospel, the same that the Apostles Preached, will be Preached to every Nation and Kindred, and Tongue, and People, John 14. 5. That is, universally; this doth not prove the discontinuing of it, as J. P. fall- ly Arguesth; but that the more General, and indeed the Universal Spreading of it, hath not hitherto been as yet. His Argument, That the Gospel that Paul Preached to the Colossians, was not the Doctrin of Salvation, by the promised Messiah, Christ Crucified; because the Gospel he was speaking of, was Preached to, or in every Creature under Heaven. Therefore (faith he) it could not be meant of the Doctrin of Salvation, by Christ Crucified,—but of that Gospel which had been Preached to, or in every Creature under Heaven. I say this his Argument is Vain and Falfe; but it is a good and effectual Proof to confirm my Charge against them. These Quakers Preach not any Gospel for Salvation, but that which is Preached to, or in every Creature under Heaven; but (faith J. P.) that is not the Doctrin of Salvation, by Christ Crucified; therefore that is none of the Gospel these Quakers Preach; what can be required more, habemus constantem remur; we have the Guilty
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Guilty Confessing Matter of Fact. But surely the Gospel that Paul Preached to the Colossians, was the Doctrin of Salvation, by Christ Crucified, as appears plainly from \( \text{Col. v. 14.} \) to the end of the Chapter. And his Arguing from the Words to, or in every Creature (which sort of Argument hath deceived many) is no more valid to prove that the Gospel, either then, or formerly had been Preached to every Man and Woman, in the full and adequate Sense of the Word every, as it signifieth every individual; than that because Paul said, \( v. 28. \) of that same Chapter whom we Preach, Warning every Man, and Teaching every Man in all Wildom, that we may present every Man Perfect in Christ Jesus, that Paul and his Brethren, then living, did Teach every Man, that ever lived, or is now living on Earth. If yea, then surely John Pennington, and all other Men now on Earth, were then living, and this will be the Doctrin of the Revolution, or Transmigra-
ton of Souls with a witness, (which he so frequently would cast upon me, though he has no just ground so to do, nor any other Man;) if nay, then he must quit his Post, and cease any more to Argue from his place of Scripture, that the Gospel that Paul Preached, was not the Do-
ctrin of Salvation, by Christ Crucified, but the true Sense of that place, \( \text{Col. i. 23.} \) I had formerly given, as he Quotes me, p. 71. Say-
ing, though it was not at the same time actually Preached to all Men, yet it was begun to be Preached, and after the Prophetical Stile, that which was to be done, is said to be done: He Quibbles against this, saying, where that Prophetical Phrase is, or how it is used, he Assigns not. Indeed it was not necessary to shew to any but a little Skilled in the Letter and true Sense of Scripture, where that Prophetical Phrase is; for it is so gen-
eral in Scripture Prophecies, that no Man that is not British, but must be sensible of it, when he Reads them. When Isaiah Propheced of Christ's Death and Sufferings, and Birth, yea, and Burial, it is all said in præterito; as if it had been, which yet was not some hundred Years after. And so it is almost in the whole Prophecy of the Book of the Re-
velation, and particularly that \( 14. \text{Rev. 6. 7.} \) brought by him, which yet he applyeth, not to John's Time, but to his and his Brethren's Preaching (not the Doctrin of Salvation, by Christ Crucified;) if we must believe \( f. p. \) (behold your Patron, all Sober Persons among the Quakers) but the Light in every Creature under Heaven.) And p. 22. Some Principles of the Elect People. And now faith G. F. the Gospel must be Preached again to all Nations; and this faith \( f. p. \) is not the Doctrin of Salvation, by Christ Crucified, but the Light or inward Principle
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in every Creature, and his, and his Brethren Argument is Weak; that because Paul called the Gospel the Power of God to Salvation; therefore it is nothing else but the inward Principle; for he called the Preaching of the Cross the Power of God, 1 Cor. 1. 18. And yet that Preaching was an outward Preaching, and he called it the Power of God because it was made. Effectual to many that heard it, by the Power of God that accompanied it.

Thus Reader, I have given thee a Taste of this Man's Ignorance and Anti-Christian Doctrine, which is the same with that of his Brethren of the Second Days Meeting, who have approved his Books against me. I shall not nauseate thee with his other many Impertinencies, and Extravagancies, as well as his Gross Errors in other Particulars of Doctrine; nor take notice of his Base and Scurrilous Revilings, that are equally Unjust and Malicious; As his calling me not Sincere, but a Belly-Convert, and his insinuating; If I be disappointed among Protestants, I may seek a Living from the Papists, which is like his and his Brethren other false Prophecies.

Note, Reader, That having some Years ago seen a Book of Thomas Lawson, a Quaker, against Water-Baptism, I have made search for it, but cannot find it any where, to have it; however, I suppose it hath nothing of Argument in it, but what is in effect contained in those above. Examined and Answered, and I do not think that any of their Books on that Subject, will be found to have any other Arguments in them against Baptism and the Supper, but what is in effect contained in those above-mentioned.

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Primitive Heresie
REVIVED
in Ant. Johnson
The Faith and Practice
Of the People Called
QUAKERS:
Wherein is shewn, in Seven Particulars,
That the Principal and most Characteristic Errors of the
Quakers, were Broached and Condemned, in the Days of
the Apostles, and the first 350 Years after Christ.
To which is Added,
A Friendly Expostulation with William Penn,
upon Account of his Primitive Christianity, lately
Published.

By the Author of The Snake in the Grass.

LONDON:
Printed for C. Brome, at the Gun, at the West-End of
St. Paul's. W. Keblewhite, at the Swan in St. Paul's
Church-Yard. And H. Hindmarsh, at the Golden-
Ball over-against the Royal Exchange. 1698.
The Contents.
not Difference enough betwixt us, to Justifie their Separation: Whence an Invitation to them to Return.

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Primi-
IN my Discourse of Baptism, I promis'd something upon this Subject, in hopes that the Quakers, seeing the Original of their Errors, may bethink themselves, and Return from whence they have Fallen.

And particularly, as to Baptism, that I might confirm my Expositions of the H. Scriptures, with the Concurrent Testimony of the H. Fathers, who were Co-temporaries with the Apostles, and learn'd the Faith from their mouths; and those who immediately followed them, to 150 Years after Christ. Though we have very little Remaining of the Writings of the Fathers in that early Age. Yet I would descend no lower (where I might have had Clouds of Witnesses) to avoid a Groundless Cavil, which the Quakers have learn'd from our Elder Dissenters, to Run down the Primitive Church, by whole-sale, because it was so Full of Bishops, and, in all the Pretences of their Schism, went so Directly contrary to them. But the Fathers of the First Age, that next to the Apostles, and of which the Apostles were a Part, tho' as much Bishops, and as much against them as those following, yet for Decency sake, they Pretend to Reverence, left in throwing them off, they should seem to throw off the Apostles with them, from whom they could not be parted.

And because, even in this first Un-controverted Age, we have Proofs sufficient, I would avoid Needless Disputes, and Argue from Topicks that are allowed on all hands.

The Greatest Part of the following Discourse was wrote at the time with the Discourse of Baptism, and Intended to have been Annex'd to it, but being Prevented at that time, it has since been neglected. Till I was stirr'd up afresh by a Book lately Published (though said to be Printed in 1696.) Intituled, [Primitive Christianity Reviv'd in the Faith and Practice of the People called Quakers.] This came Directly to my Subject, therefore I have
have Examined it thorowly, and leave the Reader to Judge, whether the Primitive Christianity or Heresie does belong most to them: At least, whether it did, before the late Representations of Quakerism, which have given it quite another Turn and Face than it ever had before. Such a Turn, as has left nothing on their side, whereby to justify their Schism. And therefore we hope that their Conversion is nigh; or if already Converted, their Full Reconciliation to the Church. That the Present Quakers, chiefly the Valuable Mr. Penn, may have the Honour, and the Happiness to Heal up that Breach, which now for 48 Years has so Miserably Torn and Divided this once most Christian and Renowned Church of England.

In this following Discourse, I will not take up the Reader's time to Prove the several Positions which I name upon the Quakers; only Briefly Recite them, and Refer to the Places in The Snake in the Grass, and Satan Dis-Rob'd, where they are prov'd at large. And to Repeat them Here, would swell this to an unreasonable Bulk. And this being intended in the Nature of a Supplement to these, it would be Needless. The proper Business of this, is, to Compare the Quaker-Heresies with those of the first 150 Years of Christianity.

Where I Quote The Snake, the Reader is desired to take notice, that it is the Second Edition.

And now to our Task. The Seven Particulars wherein the Quakers have, if not copy'd after, at least Jump'd with the Condemn'd Heretics before mention'd.

I. The First is, as to their Denial of the Incarnation of Christ. They confess that Christ or The Word took Flesh; that is, That He Assum'd or Dwelt in an Human Body, i.e. the Body of that Man Jesus; who was therefore called Christ, because that Christ or the Word Dwelt in Him. And for the same Reason, they take the Name of Christ to themselves; and say that it belongs to every one of the Members as well as unto the Head, i.e. as well as to that Man Jesus, who was Principally and Chiefly called The Christ, because that Christ Dwelt in Him, or did Inspire Him in a Greater Measure than other Men. But they Utterly Deny that the Man Jesus was Properly the Son of God. In a large Sense, every Christian may be call'd a Son of God; and so, and no otherwife, they allow Jesus to be the Son of God. But that He
was Properly the Son of God, we utterly Deny,—says their serious Apology, p. 146. which was Printed 1671. See this Proved at large in The Snake in the Grass, Sect. x.

Now 1 Proceed to shew, That this Heresie was Broach'd and Condemned in the Days of the Apostles. This is it which St. John Reprehends, I Joh. iv. 3. Every Spirit that confesseth not that Jesus Christ is come in the Flesh, &c. or as Socrates (Hist. Eccl. l. 7. c. 32.) tells us it was wrote in the Ancient Copy, Every Spirit which separateth Jesus from God, is not of God. And he observes that this Text, and other Parts of this Epistle were alter'd by those who would separate the Divinity of Christ from His Humainty. Tho' as it now stands in our Copies, it means the same thing; for he that denies Christ to have been made Flesh, only says that he took it upon Him for a Cloak or a Veil, as Angels assume Bodies when they appear in them: He denies Christ's coming in the Flesh, so as to become Truly and Really a Man; he takes away the Humanity of Christ, and so separates Jesus from God: Which, in the sense of this Text, is to Deny His coming in the flesh. St. Polycarp, in his Epist. to the Philippians, n. 7. Disputes against these Anti-Christs, in the words of his Master St. John, whose Disciple he was, ἀλὲς ἐστιν (says he) ἐγὼ μη ὁμολογὴν Ἰησοῦν Χριστὸν ἅν εἰπῃ ἔλεγκεν, Αντίπας ἐσμένει, i.e. Whosoever does not confess that Jesus Christ is come in the Flesh, is an Anti-Christ.

II. The Second point is the Quakers Denial of the Truth and Reality of the Death and Sufferings of Christ. This is Consequent to the former Heresie; for if Christ took not the Body of Jesus into his own Person, but only dwelt in the Body of another Man, as he dwells in his Saints; if Christ and Jesus are two Persons; if the Body of Jesus was only a Veil or Garment for Christ to shrowd himself in, as the Quakers speak; then, tho' Jesus suffer'd, yet Christ could not; and the Sufferings of Christ were but in Appearance and shew, as if a Man's Cloak or Garment only were Crucify'd.

What are then those Sufferings of Christ which the Quakers do own as Meritorious in the sight of God, for the Atonement of our sins? Why, an Allegorical Suffering, Death, and shedding of the Blood of their Light within; which they call Christ; of which Jesus, or the outward Christ, they say was but a Type; and that his Sufferings were only an Historical TransACTION of the greater
Greater Mysterie of the Sufferings and Atonement perform'd by their Light within, as I have fully shewn in The Snake in the Grass, Sect. x. p. 127. and Satan Dis-Rob'd, Sect. xii. p. 11.

But now I am to shew, That the Devil had Broached these Heresies, against the Truth of the Incarnation of Christ, and consequently against the Reality of his Death and Sufferings, within the first 150 Years after Christ: and that they were then Condemned by the Holy Fathers of the Church.

Ignatius that Glorious Martyr of Christ, Bishop of Antioch, who flourisht about the Year 70 after the Birth of Christ, and was Disciple to St. John the Evangelist, writes thus in his Epistle to the Magnesians, instructing their Faith, in what sort of Sufferings of Christ we were to Believe and Trust, not these Inward in our hearts, but to distinguish most effectually from these, those that He suffered under Pontius Pilate. I would have you Preserved, that you fall not into the snare of vain Doctrin; but that ye may abound, and be filled with the knowledge of the Birth, Passion, and Resurrection, which truly, and firmly were of Jesus Christ our hope, in the time of the Government of Pontius Pilate, from which let none of you be turned away.

Stop your ears therefore (says he in his Epistle to the Trallians) when any shall speak to you without Jesus Christ.

What Christ was this? the Outward Man Jesus, or the Light within? That Jesus, who was of the stock of David, who was of Mary, who was truly Born, did both Eat and Drink; was truly Persecuted under Pontius Pilate, was truly Crucify'd and Dye - - And who truly Rose from the Dead, his Father Rai-
sake of him; and his Father will, after the like fashion, Raise us up in Jesus Christ, who believe in him, without whom we cannot truly live.

But some Atheists, that is, Infidels, do say, That He only appeared to be a Man, but took not a Body in Reality, and in appearance only seemed to Suffer, and dye, &c.

And in the beginning of his Epistle to the Smyrnaeans, after having Describ'd that Christ who is the Object of our Faith, in the fullest manner, to obviate the Deceit of applying it to an Inward Christ, by calling Him the Son of David, Born of the Virgin, and Baptized of John, truly Crucified under Pontius Pilate, and Herod the Tetrarch; none of which can be apply'd to The Light within. He adds that we can only be saved by the Faith in this Outward Jesus. By the Fruits of whose Divinely Blessed Passion, we are Saved —— For he suffered all these things for us, that we might be saved.

And to Obviate the two Heretical Pretences, of making the Meritorious Suffering of Christ, to be His Suffering within us. And that His outward Sufferings, were not Real, but, in appearance only, as not being Really a Man, but only Residing in that Man Jesus, as in a Veil or Garment. Ignatius adds in the next words. And he truly suffered, and truly Raised himself; not, as some Unbelievers say, that he only appeared to suffer, they but appearing to Exist. And as they Believe, so shall it be unto them, when they come to be out of the Body, and in the state of Spirits; that is, they shall justly Forfeit the True and Real Benefits.
Benefits Purchased for True Believers, by the death of Christ; since they will have it to be only in Appearance or False shew; and take the Merit from the Outward death of Christ, which he suffer'd upon the Cross, and place it in a Fancy'd Suffering of the Light within them.

And as He afferts the Faith in Christ's outward Death, so does he, in His Resurrection; not the Inward Rising of Christ in our hearts, but in His Outward Resurrection, that which was proved by their Handling of Him, and Feeling of His Flesh, and His Eating and Drinking with them, after His Resurrection.

But, in the next Paragraph, he has a Prophetick Exhortation, which looks terribly upon the Quakers, among others. He tells them Smyrneans, that he gives them these admonitions, not that he thinks them Guilty of these Hereies. But I Guard you before hand (says he) against Beasts in Human shape, whom you ought not only not to Receive; but if it be possible, not so much as to meet with them, only to pray for them, if they may at last Repent, which will be difficult.

And again, says he, speaking of our Lord Jesus Christ, Whom some not knowing, do deny, or rather, are denied by him, being the Preachers of Death, rather than of Truth.

They abstain from the Eucharist, (that is, The Sacrament of the Lord's Supper) and from the Prayers (of the Church) because they do not confess that the Eucharist is the flesh of our Saviour Jesus Christ, which suffered for our sins; and which the Father in his Goodness Raised up. But these speaking against this Gift of God, die in their Inquiries.

And vain and Death must those Inquiries be, which, leaving the Gifts of God, the Sacraments of his own Institution, and to which His
His Promises are Annex'd, seek for Salvation in ways and means of their own Devising.

But it was unavoidable, that they who had left the Body of Christ, as a forsaken veil or garment, to Rot forever in the Grave; or are careles what is come of it, as a thing now of no Vertue or Consequence to us, should reject the Sacrament of it, which is a continual Exhibition of its vertues and efficacy to us: Or that they who hope for no Resurrection of their Bodies out of the Dust, should continue the use of those Sacraments which were ordained as signs and pledges of it.

But, if it please God that they ever Return to the Faith, it is to be hoped that they will then Re-assume these Guards, and Confirmations; which are the outward vehicles, and assurance of it.

III. The Third point is their Denial of the Resurrection and Future Judgment. For the Proof of this upon the Quakers, I Refer to The Snake in the Grass, Sect. xii. p. 152 and to Satan Dis-Rob'd, Sect. iii. and iv. beginning at p. 26. and p. 21. of the Gleanings.

Now we find full Proof, that this Heresie was Broached in in the Days of the Apostles; and by them Condemned, as is plain from 1 Cor. xv. 12. &c. and 2 Tim. 2. 18. in which last Text, the very Quaker-salvo is expressly set down, by which they have Betray'd themselves into this Fatal Heresie, viz. Saying that the Resurrection is Past already, that is, Perform'd Inwardly, to those who follow the Light, (see Satan Dis-Rob'd, p. 21. of the Gleanings) and Mr. Penn understands that Full and Elegant Description of the Resurrection, 1 Cor. xv. all of this Inward and Allegorical Resurrection; for in his Book, Intituled, The Invalidity of John Faldo's Vindication, &c. Printed 1673. repeating ver. 44. of this Chap. viz. It is born a Natural Body, it is Raised a Spiritual Body, he says p. 369. I do utterly deny, that this Text is concern'd in the Resurrection of Man's carnal Body, at all. And p. 370. I say this doth not concern the Resurrection of carnal Bodys, but the two states of Men under the first and second Adam. And though as he objects, the 47 and 49 verses seem to imply a Bodily Resurrection, But (fays he) let the whole verse be considered, and we shall find no such thing.

To the Arguments of the Apostles against this Heresie, let me add some Testimonys of others their Co-temporary Fathers,
or rather explain the Texts of the Apostles by their Comments, who learned this Article of the Faith from their mouths. The Texts above Quoted were wrote by St. Paul, who (Phil. iv. 3.) mentions Clement as his Fellow Labourer, and whose Name is in the book of Life: And he was as likely to know St. Paul's meaning, as Mr. Penn, whom I desire to read his 2d. Epift. to the Corinthians, where, N. ix. he will find these words.

Let none of you say, that this same flesh is not judged, nor shall rise again. Understand, in what have ye been saved; was it not while ye were in this flesh? therefore it behoveth us to keep our flesh, as the temple of God. For as ye have been called in the flesh, so shall ye come in the flesh. Jesus Christ the Lord, who saveth us, was first a Spirit, and then made flesh, and so he called us. So shall we Receive our Reward, in this very flesh.

St. Polycarp, Bishop and Martyr, who flourished about the Year of Christ, 70. and was Disciple to St. John the Evangelist, in his Epistle to the Philippians, n. 7. says that Whoever does not confess the Martyrdom or suffering of Christ upon the Cross, is of the Devil: And he that will wrest the Oracles of Christ to his own Lusts, and say that there is no Resurrection nor Judgment to come, he is the First-Born of Satan.

And Hegesippus, who lived near to the Days of the Apostles, in his Fifth Book; as quoted by Eusebius (Hist. Eccl. l. 2. c. 23.) speaking of these Ancient Hereticks, says, that they did not believe either the Resurrection, or the coming of Christ to render to every one according to his Works.

IV. The
IV. The Fourth Point, is their abstaining from the Sacraments and Prayers of the Church. And for this, I have before quoted Ignatius to the Smyrnaens, where he tells of those who Abstained from the Prayers of the Church, and the Lord’s Supper, because they did not believe it to be the Flesh of Christ, which Suffered for our sins, and was Raised up, &c. For how could they who (as the Quakers) made no more of the flesh of Christ, than a Garment or a Vail, but no part of his Person, and consequently could never call the Bodily Garment, Christ: And thought their own Flesh and Blood to be the Flesh and Blood of Christ, as well as the Flesh and Blood of that Man Jesus, in whom they say that Christ or the Light dwelt, as in themselves (see Satan Dis-Rob’d, Sect. ii. n. 2. and 3. of the Gleanings) and plac’d the Meritorious Cause of our Redemption, and Justification, not in the Blood of Christ outwardly shed; but in the Allegorical or Inward Blood of their Light within, Inwardly and Invincibly shed, &c. I say, How could these endure a Sacrament so contrary to their Belief? For the Bread cannot be called the Flesh of their Light within; but it was of His Outward Flesh that Christ spake, when he said, This is my Body, and His Outward Blood was said to be shed for The Remission of Sins.

And the Eucharist was such a visible Representation of this, as could not but shock these Enthusiast Hereticks.

And where the Sacraments are Practised, such mad Enthusiasm cannot take place. And we see, by woful Experience, that where these Guards of the Truth and Importance of Christ’s Outward Sufferings are taken away, Men fall, from the True Faith, in them.

But the Quakers have not only thrown off the Use and Practise of the Sacraments, and left them as things Indifferent, or Lawful to be Practised by such as may be conscientiously concern’d for them, but Damn them as Carnal, and Doctrines of Devils. G. Fox, in his News out of the North, Printed 1655. p. 14. makes them the like Witch-craft as turn’d the Galatians to Circumcision. And their Sacrament (says he) as they call it, is carnal — And their Communion is carnal, a little Bread and Wine — Which is the Table of Devils, and Cup of Devils, which is in the Generation of Serpents in this Great City Sodom and Gomorrah, so dust is the Serpents meat, &c. And p. 39. You say that Matthew, Mark, Luke, and John, is the Gospel, which is carnal — You say, that sprinkling Infants is the Baptism, which Baptizeth them into the faith, and so into the Church, which
which is carnal: And you tell People of a Sacrament, bringing them to Eat a little Bread and Wine, and say, that this is a Communion of Saints, which is carnal, and all this feeds the Carnal Mind, &c. And he Blasphemously says in his Title Page, that all this was Written from the mouth of the Lord.

Edward Burrough, p. 190. of his Works, Printed 1672. says, Their Doctrines are of the devil, who — say sprinkling Infants with water — is Baptism into the faith of Christ; this is the doctrine of the devil. And p. 191. These have filled the world with damnable Heresies, as holding forth, That sprinkling Infants with water is Baptism into the faith of Christ, &c. These are damnable Heresies, even to the denying the Lord that bought them. And p. 644. That it is not lawful for the Saints of God, to join themselves to your Ordinances.

This Hideous Blasphemy and Outrage against the Divine Institutions of our Lord, I hope will appear to be such to the well-disposed among the Quakers, who will be at the pains to Read my Discourse of Water-Baptism. It seems to have had some Effects already, even with George Whitehead himself. For in his Answer to The Snake (whereto he adds a chapter upon that Discourse of Baptism) he seems to come off that former Rigor of the Quakers, and says, p. 114. That as for those who are More conscientiously tender in the observation thereof, we are (says he) the more tender to these so as not to censure or condemn them meerly for Practising that which they believe is their duty, either in breaking of Bread, or Water-baptism.

So that, by this, he yields the Practice of the Sacraments to be at least Lawful, contrary to Burrough, Fox, and the Primitive Quakers; for, if it were not Lawful, I suppose he would not have that Tenderness for the Observation thereof, but would censure and condemn it, as those others have done. I pray God perfect his Conversion, and let him see the Necessity as well as Lawfulness of it. And I would desire him to consider that if it be Lawful, it must be Necessary: For if Christ has not commanded Water-Baptism, it cannot be less than Superstition to Practice that as a Sacrament, and consequently as a Means of Grace, which he has not Commanded. Even the Church of Rome does not pretend to a Power to Institute a Sacrament, that can be done by none but God alone: Therefore if Water-Baptism was not Instituted by Christ, it cannot be Lawful to Practice it: And if he did Institute it, it is not only Lawful, but Necessary, and a Duty. Now, in Aid of George Whitehead, and by
by way of An Antidote against the venom of G. Fox, Burrough, and other some Quakers; and to pursue the Design of this present Paper, I will, to the Authority of H. Scripture, which I have Produc'd in The Discourse of Baptism, add in this place, as a sure Comment and Explanation of them, the Testimonies of some of those Fathers, whose Works we have Extant within the Compass of Years proposed, that is, 150 Years after Christ, in witness to this Divine Institution of Water-Baptism, and to shew what stress they laid upon it.

St. Ignatius, who was (as before-mentioned) bred under Saint John the Beloved Disciple, makes our Baptism not only the Badge, but the Arms and Defence of our Faith; and the quitting of it to be a Deserting of Christ.

Let no one of you (says he, in his Epist. to St. Polycarp) be found a Difenter, but let your Baptism remain as your Armor.

And St. Barnabas, who was St. Paul's Fellow-Traveller, mentioned so often in the Acts, speaking, in his Catholick Epistle, chap. xi. concerning Water and the Cross, says, that, It is written concerning Water to the People of Israel, that they should not receive that Baptism which was sufficient to the Pardon of sins. Which they did not under the Mosiical Dispensation. But they Instituted a Baptism to themselves, whereby to admit Men as Profelites to the Law: But that was not the Baptism which could take away Sin. No, nor the Baptism of John: That was the Peculiar one of the Christian Baptism.

A little after St. Barnabas says, that God had joyned the Cross (that is, the Faith in CHRIST Crucified) and the Water (that is, Baptism) together, viz. the Inward Faith, and the Outward Profession and Seal of it.

Consider (says he) how He (God) has appointed the Cross and the Water to the same end. For thus he faith, blessed are they who hoping in the Cross, have gone down into the Water.
And again, pursuing the same Argument, he Magnifies the great Efficacy and Power of Baptism, when duly Received, a few lines after what is above quoted, saying, For we go down into the Water full of sins and filthiness; and come up again bearing fruit in our hearts by the fear and hope which is in Jesus, which we have in the Spirit.

After the same manner, and in the like words speaks St. Hermas (whom St. Paul salutes Rom. 16. 14.) in that only Remaining Work of his, called The Shepherd of St. Hermas, there in the 3d. Book, and 9th. Similitude, he speaks thus:

Antequam enim accipiat homo nomen Filii Dei, morti destinatus est: at ubi accipit illud sigillum, liberatur a morte, & traditur vitae. Illud autem sigillum Aqua est, in quam descendunt homines morti obligati, ascendunt vero vitae assignati.

I have taken this out of the Ancient Latin Translation, according to the Oxford Edit. 1685. For the Greek was, in great part, lost, and came not down to us intire, as this old Latin Version did.

St. Clement, in his 2d. Epift. to the Corinthians, Paragr. 8. calls Baptism by the same name of our Seal, and applies to it that Text, Isa. lxvi. 24. which he renders thus. They that have not kept their seal, their worm shall not die, &c. Or, as he expresseth it in the Paragr. before this, Unless we keep our Baptism pure and undiluted, with what assurance can we enter the Kingdom of God?

V. The Fifth Point is their forbidding to Marry, and Preaching up of fornication. I charge not All the Quakers with this; no, nor the Greatest Number of them. Only those called New-Quakers in America, of whom, and this their Principle and Practice, an Account
is given in *The Snake in the Grass* Sect. vi. n. x. Par. ii. p. 74. and Sect. xii. p. 160. But the Quakers are thus far answerable, That all this *Wild Extravagance* is a Natural Consequence of their *Common Principle* and *Notion of The Light within*, as such an *Absolute Rule* and *Judge*, that is not to be Controled by Scripture, or any Law or Rule whatsoever: Which leaves every Man in such an Un-limited Latitude, that there is no *Restraint* to whatever the *Wildest Imagination* (fo it be Strong enough) can suggest: Nor any Cure (upon their Foundation) but to bid him follow it still on. Listen to that within you. That is all their *Advice*, and all their *Rule*.

But besides, I would fain know what Answer the Old Quakers can give to the *New* ones, upon their Principle; for the *New* threw off their *Wives*, because they found it Written, That *the children of the Resurrection* neither marry, *nor are given in marriage*. Now, as shewn in *The Snake*, Sect. xii and before spoke to, the Quakers General Notion is that the *Resurrection* is Spiritual, and that every *Regenerate* Man has obtained it already. And some of the Chief and Oldest of them have declared, that they expect no other than what they have obtained already, or at least, shall attain before they leave this body. See *Satan Dis-Robed* p. 21. of the Gleanings.

Now let me ask the Old Quakers: Are they the *Children of the Resurrection*? They must answer *Tea*, or go against their own avowed *Principles*. And if *Tea*, then the Text is plain against their Marrying.

Let me ask again. Are they the *Children of this World*? They will all say, *Nay*, for that is the common Epither by which they describe the *Wicked*; and is a Term that they put in opposition to *the Children of the light*, which they bestow upon themselves. Now it is written, *That the children of this world marry*. Therefore, say the *New Quakers*, Marriage is a *Wicked Thing*, and consequently of the Devil: And the Old Quakers have not yet answered their Arguments, that I can hear of. And the New Quakers do vouch themselves to be the only True and Genuine Quakers, who follow their Principles up to the height. Nor do they want *Antiquity* in all this. *The Gnostick Quakers*, who boasted in their Light beyond all other Men, and called themselves (as the Quakers do) the *Purest and most Perfect* of Christians; held these fame Principles, and Practised them, in the very days of the *Apostles*. And they
they are Reprehended, and our Later Hereticks, who should follow their steps, prophesied of 1 Tim. iv. 1, 2, 3.

VI. The Sixth Point is, Their Contempt of Magistracy and Government. This is shewn, as to the Quakers, in The Snake. p. 94. and in Sect. xviii. and xix. more largely. George Fox in his Great Mystery, Printed 1659. p. 76. says, The Power of God — strikes down Government of Men and Governours. And p. 90. And so (says he) for the Lord's sake the Saints cannot be subject to that Power. And he Argues (though very fallly) that, The Jews of old time could not obey the Heathen Magistrates — Nor the Apostles could not bow to the Authority of the Jews — Nor that among the Gentiles, held up by the Magistrates. I say all this is most False; for the Jews did obey the Heathen Magistrates; and the Apostles both the Jews and Gentiles, and that, not only for Wrath, but also for Conscience sake. But it shew'd what Fox meant, viz. That the Saints are not under the Dominion of the Worlds Rulers, whom they think to have no other Authority than that of the Devil. Accordingly Fox says (ibid.) For it was the Beast's Power hath set up your Tythes, Temples, and Colledges. This will include all the Governments upon the Earth: For there is none but have some of these; hardly any but have them All. And then down go All, if the Quakers prevail.

But to come to our Point. This Wicked Heresie was born into the World in the days of the Apostles, and set up by the then Quakers, That the Receiving of Christianity did Exempt Men from the Service of Un-believers, whether Masters or Magistrates. Which occasioned the many Repeated Exhortations in the Epistles, especially of the Apostle of the Gentiles, to be subject both to Masters and Magistrates, though Un-believers. And there were those Jews in our Saviours time, who, upon the same account, thought it not Lawful to give Tribute to Caesar, being then an Heathen. They thought that the Jews were not to submit to the Dominion of the Heathen. And Judas of Galilee, mentioned in Act. 5. 37. drew away much People after him, upon the same Pretence, of not paying Taxes to the Romans, Joseph. (de Bell. Jud. l. 2. c. 7.) says, he Taught that no Tribute should be paid to the Romans. But he went further (a thorow Quaker) for he would have had all Magistrates taken away, and God only to be King. I suppose (as the Quakers) he would have been Content that the Govern-
Government should have come into his own hand, and to some Saints under him, as Deputies from God! Such he made his Gaulonites or Galileans who followed him. For the meaning of those who find fault with the Government of others, is commonly to seize upon it for themselves, (and they seldom mend the matter) tho' their pretence is always to set up the Kingdom of God and His Saints.

Such Gaulonites or Galileans are the Quakers, who, in a Declaration to the Present distracted Nation of England, (Printed 1659. Penn'd by Edw. Burrough, and subscib'd by Fifteen of the Cheif of the Quakers, in the name of all the rest) p. 8. do Proclaim that they have chosen a King, (viz. their own Light within, which they call the Son of God) and that it is His only Right to Rule in Nations, and their Heirship (as being only his Faithful Subjects) to possefs the uttermost parts of the Earth: And that He may command thousands and ten thousands of (these) his Saints, at this day, to Fight — mark that, to Fight, even with the Carnal Sword, to Regain their Right. But in the Reprinting of Burrough's Works, 1672, it was thought convenient to leave out this Pallage (p 603. of his works) tho' it was said to be given forth by the Spirit of God, and in His Name. It is set down more at large in The Snake, p. 209.

The same Universal Monarchy and Heirship of the Quakers is affered by Samuel Fisher, in a Collection that he Printed of several Messages which he said he had, By Commission from God, to deliver to the then Protector and Government, 1656. The laft of which bears this Title. The Burden of the Message of the Lord it self, there p. 32. speaking of the Quakers and their King, says, He in them, and they in him shall Rule the Nations with a Rod of Iron, and break them to pieces as a Potters Vessel — And every tongue that riseth up in Judgment against them shall they condemn. And p. 33. he brings in God, saying, yea. I will never rest till I have made all their Feet their Foot-stool: And howbeit the Powers of the Earth are of me — I will utterly subvert and overturn them; and bring the Kingdoms and Dominions, and the Greatnefs of the Kingdom under the whole Heaven into the hands of the Holy Ones of the most High, and give unto my Son, and his Saints to Reign over all the Earth, and to take all the Rule and Authority, and Power that shall stand up against my Son in his Saints. There is the Mystery couch'd in the laft words. In his Saints, that is the Light within (which they call Christ) in the Quakers: And to which they ascribe all that is laid of Christ in the Scriptures.
Edw. Burrough writing from Dublin in Ireland to the Quakers in England, in the Year 1655. Directs thus, To the Camp of the Lord in England. This is p. 64. of his Works. And he was then for their beginning of their War to Conquer the whole Earth. He Exhorts them, p. 67. in their Conquests to be very severe and bloody, to spare none. Give the great Whore (says he, that is Rome) double into her bosom; as she hath loved blood, so give her blood, and dash her Children against the stones. This was for all the Popish Countrys, and those who partook of their Abominations, which in their Account were all the Protestants too, whom they, in contempt called Professors; and All sects in these Nations, whom Burrough includes in his Epist. to the Reader, p. 1. and declares War against them. But were the Heathens then to escape? No, their Conquest and Empire was to be Universal, their Heirs did extend to the uttermost parts of the Earth. For thus he goes on, (Ut supra) Let none of the Heathen Nations, nor their Gods escape out of your hands—but lay waste the fenced Cities, and tread down the high walls, for we have proclaimed open War betwixt Michael our Prince and the Dragon—And cursed be every one that riseth not up, to the help of the Lord against the mighty. Put on your Armour, and gird on your sword, and lay hold on the spear, and march into the Field, and prepare your selves to the Battle, for the Nations doth defie our God, and faith in their hearts, who is the God of the Quakers, that we should fear him, and obey his voice?—Our Enemies are whole Nations, and multitudes in number, of a Rebellious People that will not come under our Law (a great Fault indeed!) stand upon your feet, and Appear in your terror as an Army with Banners; and let the Nations know your power, and the stroke of your hand: Cut down on the right hand, and lay on the left; and let not your eye pity, nor your hand spare, &c.

And in his Trumpet of the Lord sounded, which he calls An Alarum and Preparation for War against all Nations where Gog and Magog resideth, Printed 1656. p. 32. he says to the Quakers, your despised Government shall reign over Kingdoms, and your laws shall all the Nations of the earth become subject unto. And p. 41. He expostulates with God, When wilt thou appear to lay their honour in the dust of Confusion? Thy Host and Chosen waiteth for a Commission from thee to do thy will. And thy Camp waiteth to see the honour of Kings and Princes overthrown by thee, &c. But it seems the Quakers would make use of the swords of the wicked, till their own were ready. Therefore in the
Year 1659. they had great Hopes in the Rebel English Army; who having Destrroy'd the King, and the Church in these Kingdoms, Burrough Hoalloos them (in his Epift. to them, p. 537.) upon Italy and Spain, and all the Popish Countrys: For what are these few poor Islands (fays he) that you have run through? in comparison of the great Part of Christendom, in which Idolatry — do abound — wherefore, Hew down the Tops, strike at the Branches, make way, that the Ax may be laid to the root of the Tree, that your sword, and the sword of the Lord may neither leave Root nor Branch of Idolatry — to avenge the blood of the Guiltles's thro' all the Dominions of the Pope, the blood of the Juf! it crys thro' Italy, and Spain —— and it would be your honour to be made use of by the Lord, in any degree, in order to this matter. They were to be made use of, in some degree, to clear the way for the Quakers, who were, at last, to have All. Now whether these have not out-frift their Fore-runner Judas, and his Galileans, I leave the Reader to judge. And Proceed to the next.

VII. The Seventh and laft Point which I intend to speak of, is now come, and is so near of kin to the laft, that I shall dispatch it quickly. It is, Their ftiffnefs in not taking off their Hats, or giving Mên their Civil Titles. Ther needs no Proof of this, as to the Quakers, for they All own it, it is their Discriminating Character.

And now to find a Precedent for them in Antiquity, the fame Judas Galileus is ready at hand. Josephus tells (Antiq. Jud. l. 18. c. 2.) that he was the Head of a Fourth Set among the Jews, which he him- self (like George Fox) Founded. And that as he acknowledgd but one Lord and Master, that is, God; so as a consequence of this, he would pay honour to none other; and so Obstinate were his Set in this. That, as Joseph tells in the chapt. laft quoted, they would rather expose themselves, their Children and Relations to the most cruel Torments, than call any mortal Man Lord or Master. So that George Fox has not the Honour of this noble Invention, as he would make us believe in his Journal, p. 24. where he fays, When the Lord sent me forth into the world, He forbid me to put off my Hat to any —— And I was required to Thee and Thou all men and women. He would call none Lord or Master more than Judas. And their Inspirations came from the fame Author; the Spirit of Pride, under the Guife of Humility; fo that in this, and all the other Inftances before mentioned, George Fox is depriv'd of the Glory of being an Original, and to be No man's Copy, as is Boasted of him, in the Preface to his Journal, p. 31. I do not sup-
pose that he knew a tittle of these Ancient Precedents, only Good wits Jump’d; and so exactly, as shews, That they were all Taught by the same Master.

The CONCLUSION.

1. What Application now needs to be made, from all that has been said, to the Quakers? The thing shews it self. Let them not call it Malice and Envy and what not, to oppose them.

We oppose the Primitive Heresies in them. We cannot but oppose them: Unless we would Condemn the Apostles and Primitive Fathers, who have Condemned them. I charitably believe that the Quakers, at least, the Generality of them, do not know, nor, may be, have heard of these Ancient Heresies, or that they have so literally lick’d them up. But now they do know, let them consider, and see how they have put Darkness for Light, and Light for Darkness!

2. But if the Quakers say, as of late they have begun to do, That they are Mis-represented, that they do not hold these Vile Heresies, and Errors Charg’d against them, nor ever did hold them. Let the Reader judge of that by the Quotations which are produc’d out of their most Approved Authors, in The Snake, and Satan Dis-Rob’d; of all which G. Whitehead, in what is called his Answer, does not deny one: But pleads Not Guilty, without offering to Disprove the Evidence brought against them. However, That is not my Business now. I am willing they should come off as easily as they can: Provided they do come off, and mean not this to Deceive us.

3. Let it then be suppos’d, that the Modern Representations they have given of their Notion of The light within, and of other their Doctrines (since the oppositions they have lately met with) are the True and Genuine sense of what they held from the beginning: And, when truly explained and understood, the same, and no more than what the Ch. of England, and all sober Christians have always held.

If so, then they must begin again to give a new Account of their Separation, and so violent a Separation as they have made, not only from the Ch. of England but all the Churches in the World, as Edw. Burrough, p. 416. of his Works, And so all you Churches and Sects, by what name soever you are known in the world, you are the seed of the great Whore. And p. 17. of his Epift. to the Reader he tells him, Thou mayst fully perceive we differ in Doctrines and Principles; and the one thou must justify, and the other thou must condemn, as being one clean contrary to the other in our Principles. And p. 1. he says, We have sufficient cause to
to cry against them, and to deny their Ministry, their Church, their Worship, and their whole Religion. What shall we do now! Now we agree in nothing! our Whole Religion is Condemned: And ther is no Compounding: we must Condemn the One, and Justifie the other. Here is Foul-Play on some side! By some Modern Accounts, it is hard to distinguish wherein the Doctrines of the Ch. of England, and those of the Quakers, do differ. Particularly in their Fundamental Principle of The Light within, on which all the Rest do Depend, as it is Explained by Mr. Penn in his late Primitive Christianity, and in The Snake, Sect. i. and Sect. xxii. except the Particular hereafter excepted, they are the same; and Mr. Penn asks no more (upon the Main) than what is not only Allowed, but Practised, and always has been, and that Dayly, in our Common Prayers, by the Ch. of England; yes, and by our Difsenters too; so that now we are very Good Friends again! And the Difference betwixt us, upon this Point, is no ways sufficient to Justifie any Separation. And so of the other Points of Doctrine, as, of late Explained. And for the Sacraments, G. Whitehead allows them to be Lawful, and let such Practice them, as so think fit. Then ther is no ground for their Separation from us, for our Practice of what themselves Allow to be Lawful. And for Episcopacy, that is a matter of Government, not of Worship, so that we might join in Worship for all that. And the Bishops Exercise no other Power than what is used amongst the Quakers, to Disown those who will not walk according to the Rules of the Society. And their Power herein is much Curbed by the Laws, and Appeals Iye from their Sentence to the Secular Courts, which are not Allowed in the Quaker-Discipline.

Now, to bring this matter to an Issue, in a Friendly manner, without Ripping up or Confronting Former Testimonies, it is desired, That Mr. Penn, or any other for him, would shew such Differences betwixt his Explanation of the Light within, and that in The Snake, as are so Material, to Justifie a Separation; and so of the other Points Treated of in his Primitive Christianity.

And herein let him and them Consider the Grievousness of the Sin of Schism; even as Enforced by them against their own Separatists; it is a Tearing the Body of Christ in pieces; and
turning the Heaven of Christianity, into a Hell of Confusion. Let us Act herein Manfully; for we Fight for our own Souls, the Union and Joy of Christendom, the Honour of Religion, and the Glory of God, who knows our Hearts, and will Reward our Sincerity. He, through whose Holy Inspiration only, we think those things that be Rightful, Prevent us, in all our Doings, with His most Gracious Favour; Further us with His Continual Help, and Pardon all our Infirmities; in the Prosecution of these Glorious Ends, through Jesus Christ, our Lord; who for these same Ends, Dyed, Rose, Ascended, and will come again, in that same Body, to Reward, and to Judge every Man according to what he has been Useful, or Prejudicial to these Ends. To whom, with the Father, and the Eternal Spirit, be All Power, Honour, and Glory, from All Creatures, Converted Sinners especially, now, and for ever. Amen.

A Friendly Expostulation with Mr. Penn; upon Account of his Primitive Christianity, lately Published.

1. I Have said before, how near Mr. Penn has brought the Quaker Principles (as he has, of late, Represented them) to the Doctrine of the Ch. of England, and the Common Principles of Christianity. But I would desire to Expostulate a little with him upon one Part of his Exposition of The Light within, p. 29. where he is not satisfied with what we allow, viz. that it does Influence and Assist our Natural Light; but he will not grant that we have any Natural Light at all, or any other than that Divine Light of the Word, which is God; which he says, some, mistakenly, call Natural Light. As G. Fox says, in his Great Mystery, p. 42. where he opposes this Tenet, That no man by that Native Light inherent in him, had Power to Believe, &c. G. F. Answers, The Light that doth enlighten every man (which is their description of the Light within he calls it Native and Inherent: The names he gives of Native and Inherent, are his own, out of the Truth. Here he denies any Natural Light, and will have none other but the Divine Light within. But to go on with Mr. Penn, he says, p. 30. and 31. That the Scripture makes no distinction between Natural and Spiritual Light, and Provokes any to give so much as one Text to that Purpose; he makes it as Absurd, as to talk of a Natural and Spiritual Darkness within. He says, There are not two Lights from God in man, that Regard Religion. Not that Reproves or Condemns a Man for Sin.
But how then does he Answer the Objection, which he puts against himself, of the many False Religions in the world? It was not the True Light which guided men into them. And if they have no other Light, how came they by them? He says, it was because they did not follow the True Light. But why did they not follow it? How could they help following of it, if they had nothing else to follow? What was it that Resisted It? Or, What could Resist It, if we have no Natural Light or Understanding to Refuse its Dictates? But suppose our No Light or Understanding could shut its eyes, and not follow this light; then it might lose the True Religion. But could no-understanding invent another Religion? For that is something Positive; and something must Guide and Direct Men to it. The Absence of Light is Darkness, not a False-light. But an Ignis Fatusus, or Will 2'dh Wisp; is a Light that leads Men wrong. Men that are in Error follow a Light, but it is False-light, and they think themselves to be in the Right. Our Understandings have a Natural, which is a Fallible-light; and therefore often leads us wrong. What else is the meaning of Prov. 3. 5. Trust in the Lord with all thine heart, and lean not unto thine own Understanding. It is true, that Understanding and the Natural light of it, was given us by God: And He made it Right and True; but Fallible, else it could never be mistaken. God has plac’d a Natural light, as a Candle in our Hearts; and His Super-natural light does Influence and Direct it, when we seek to Him for it, and serve Him according as He has commanded: Solomon says, Prov. xx. 27. The Spirit of man is the Candle of the Lord, searching all the Inward Parts. You will not call the Spirit of Man the Eternal Light, which is GOD. This was the Mistake which drove George Fox to make our Soul a Part of God, without Beginning, and Infinite in itself, &c., as shewn in The Snake, Sect. ii. and to make us even Equal with God, as shewn, Sect. iii. And Mr. Penn, p. 15. of this Book, (Primit. Christian.) allows no Natural light to the Understanding. For (says he) Man can no more be a Light to his Mind than he is to his Body: And thence inferrs, that as the Eye has no Light in it self, so neither the Understanding: He makes our Nature and Minds wholly Dark of themselves, only susceptible of Super-natural light, when sent into our Understanding: And that
that all the Light we have is thus Super-natural; and only called Natural, because, as he says, It is Natural to Man to have a Super-natural light. I will not take advantage of the Philosophy of this; for, I suppose his meaning to be, that it is Natural to the Understanding to Receive a Light that is infused into it, as for the Eye to see by an Extraneous light; that is, it is an Organ fitted to Receive Light, tho' it has none in itself; as the Understanding to Apprehend, tho' it has no Reason or Light in itself. Thus he expresses it, p. 50. All Men have Reason, (says he) but all Men are not Reasonable; which must be taken with the same grains of Allowance. For every Man is a Reasonable Creature, that is, the Definition of a Man. But according to his Hypothesis, tho' all men have Reason, yet not Natural, but super-naturally put into their Understanding: And so, tho' they have Reason, yet are they not Reasonable, because that Reason is none of their own, only as Gifted, that is, Accidental, but not Natural to them; and so they can no more be called Rational, than a Bagg can be called Rich, that has Money in it. For he says, p. 15. That God, is the Light of our Nature, of our minds, and understandings. If it were meant as an Assistant, Guide or Director, to the Light of our Understanding, ther were no difference betwixt us: But quite to put out the Natural light of our understandings, and make it but only Passive, that is, susceptible of another light, that is the point on which I would Reason now with Mr. Penn. It is said 1 Cor. 1. 21. That the World by Wisdom knew not God. What Wisdom was this? it could not be a Divine light; and if Man have no Natural light; it must be the Quaker third sort of light, that is, No light at all. But if by Wisdom here, you mean Mens Natural light or Reason, the Text is Plain and Easie.

It is Written, 1 John. 3. 20. If our Heart Condemn us, God is greater than our heart, and knoweth all things. Now, by Heart, here must be meant the Natural light; because, if it means the Light which is God, God is not Greater than Himself. And it is supposed here that the Heart does not Know all Things: Therefore this must be meant of our Natural Conscience, and not of God. And now here is a Natural light, which does Reprove of Evil, which Mr. Penn supposes cannot be shewn, p. 30. Our Saviour says, Luk. xii. 57. Tea, and why even of your selves judge
judge not what is Right? But why of your selves, if we have no Light at all of our selves whereby to Judge?

I find a great Light of the Quakers, Edw. Burrough, owning these Two Lights within, in his Warning to Underbarrow, 1654. p. 16. and 17. of his Works Re-printed 1672. where speaking of some of the Worlds People, whose Light (says he) is only Natural and Carnal, and doth only make manifest Carnal Transgressions, and who Judge by the Natural light, &c. This being Objected by John Stalham, in his Revi- ler Rebuked, p. 282. as a Contradiction to what other Quakers had said of the Light. Richard Hubberthorn (a Quaker of the First Rank) undertakes the Defence of Burrough, which you find in his Works, Re-printed 1663. p. 144. where he says that Burrough was Mis-repre- sented, in that Stalham would have had him say, that the Light of Christ was Natural and Carnal, which he says Burrough did not mean; but the Light of Man (says he) by which Carnal Men do judge of Carnal Transgressions, is Natural — And Mans light, by which Car- nal men do Judge of anything, is one thing, and the Light of Jesus Christ, which is Spiritual mens Guide, is another thing. Here are Two Lights within most plainly, which Mr. Penn does so positively Oppose.

But which of these Lights guided Mr. Penn, and which Hubber- thorn and Burrough? For it could not be the same Light that guided to Two Lights, and not to Two!

And now it will be time, to ask from Mr. Penn a Solution of the Difficulty which he Proposes p. 29. that is, To assign us some certain Medium, or Way, whereby we may truly discern, and distinguish between the Manifestations and Reproofs of the Natural Light within, from those of the Divine Light within. He proposed this as a Difficulty upon the Opinion of Two Lights within, a Natural, and a Divine. And presses it against those who held that the Natural Light could Reprove of Evil; if which were granted, he would yield that ther must be Two Lights. But he supposes that nothing but the Divine Light could Reprove of Evil. The Contrary of which has been shewn from 1 Joh. 3. 20. and allowed both by Burrough and Hubber- thorn, who both (in the places above quoted) do assert that the Na- tural Light does Reprove of Carnal Transgressions: And therefore, if Carnal Transgressions be Evil, the Natural Light does Reprove of Evil.

But that which I would Improve from this, and for which I have been so long upon it, is, to Represent to Mr. Penn the Consequence of
of this Opinion of his. For if I think that my Understanding is a Perfect Blank, incapable to Judge any thing of it self; that is, by the Natural Light which God has given it: But that every Thought of my Heart, concerning Religion, is Supernatural, Darted in there Immediately by God Himself, by the very Life of the Word Eternal; Then must I follow every such Thought, even without Examination, and Refuse to let it be Over-Ruled, either by the Written Word of the Scriptures, or by All the Reason or Authority of Men or Angels. And if such Thought be Erroneous, I am Un-moveable and Irrecoverable! This is the most Desperate Condition of which Man is Capable in this world. Therefore this stumbling Block must be Removed before we can proceed any further. And this is that, which keeps the Quakers so Deaf, to all Arguments, Charm we never so wisely!

It was this which Confirmed Gilpin, Tolderoy, Milner, and other Quakers, that their Diabolical Possessions (owned now as such by all the Quakers) and the Quaker-witches who Attempted the lives of Henry Winder and his Wife (see the Story in The Snake, p. 300.) and tho' Disproved, Confuted, and Confounded many ways in all their Accusations against them, yet still to stick to it, and could never be brought to Repentance, or to own themselves Mistaken. Why? Because they had this Notion, That what came into their minds, was the Light of Christ.

And so it must be, if ther be no other Light in the mind but that of Christ, except we allow of a Diabolical. And then ther are three sorts, Natural, Divine, and Diabolical.

Unless you will say, That a False-light (as the Diabolical is) ought not to be Reckon'd a Light. But that will not do. Because what Guides, or Directs, or Perswades, that is called a Light: And you may as well say, That a False-Guide is no Guide, as that a False-light is no Light: Thus it is, that Satan Transforms himself into an Angel of Light. And, as our Saviour has fore-warned us, That the Light in some Men is Darkness. Not that Light is Darkness, but what Men take for Light; and that is a Light or Guide to them, though a False One. And then how we shall know the one from the other? That is a Material Question which you have ask'd, and which now Returns upon you.

What is that Spirit of the Prophets, that is Subject to the Prophets?
phets? Is it the **Divine Light within**? is God Subject to the Prophets? Must you not then allow a **Natural Light**? Cease from thine own **Wisdom**, Prov. xxiii. 4. Can ther be **Wisdom** without Light? **Wisdom is Light.** Must I then Cease from the **Divine Light**? or is ther not Another? And how shall I know mine own Light, from the **Divine Light**?

We are Commanded not to **Believe** every Spirit, but to **Try** the Spirits, 1 Joh. iv. 1. How shall we **Try** them? By Themselve! Must I Try the **Spirit** or **Light** in my Heart, by it self? Ask it, whether it be a **True Light**, or not? It says it is. So do all **Deceivers** say, so does every **False-Spirit** say; then I must not take its word: But I must **Try** it. And I ask again, **How Try** it? Therefore it must be by something else than it self. And what is that? Now we are near the Truth. For, Mr. Penn, the Case stands thus.

God has given a **Natural Light** to our **Understanding**, but a **Fallible** one; therefore it needs **Help**, and our own **Endeavours**. The Principal Help is the **Influence** and **Light** of the **Holy-Spirit** of God, which works together with our **Light**, and Enables it to work. Besides this, God has given us a **Rule** to walk by. Plain Directions in **writing**, which we may **Study**, and have always Before us. That is, The **Holy Scriptures**; and His **Light**, will open, that is, **Help** our **Understanding** in the **Reading** and **Studying** of the **Scriptures**; but that Implys we must **Read** and **Study**; we must use our **Endeavours**, else He can not **Help** our **Endeavours**. We must not **Ly** in the **Ditch**, and cry God **Help** us; **use** no **Outward Helps**, which God has **Appointed**; but fold our **Arms**, and sit **still**, and **gape** for **Extraordinary Inspirations**, which is a **Tempting of God**, instead of waiting upon Him.

Then God has **Appointed** other **Helps** besides the **Scriptures**, He has **Constituted a Church, and an Order of Men to Teach** us, to **Help** us to **Understand the Scriptures**; and to **Administer the Sacraments** to us, which Christ has **Commanded**; and Promised the **Assistance** of His H. Spirit to those who shall Reverently, as He has **Appointed**, approach unto them.

We have likewise the **Helps** of **Historys**, and **Human-Learning**, to know former Times, to observe the **Rise** and **Growth** of **Heresies**, and to beware, lest we Fall into the like **Snares** of the **Devil**.

But if we will **Neglect** all these **Helps**; nay, **Vilifie** and **Despise** them, cry out upon them as **Low, Carnal**, and what not; and **Direct God** to work **Miracles** for us, while we **Refuse** to work, to send such an **Irre-**
Irresistible and Infallible Light into our Hearts, as may, without any Pains on our side, secure us Absolutely; and ther is an End on't! If we will thus Alter our own Frame, and the whole Method of God's Dispensations, it is but just with God to give us up to follow our own Imaginations, and let us feel the Effect of our Folly.

But now, on the other hand, if we will be Content to follow God in His way: To acknowledge what we Feel and Know, that we have a Free-will within us, and an Understanding, which has Natural Powers, to Judge, and Discern, and Consider; and will use the Helps God has given us; then, and not till then, are we in a Capacity to be Reason'd with; to Judge and Try our own Spirits, and other Mens, by the Plain Rule of God's H. Word; and if we find they speak not according to that, then to Reject them. Then may we Expect the Assistance of God's B. Spirit to Inform our Understandings, and lead us into All Truth necessary for us.

For, whatever the Quakers think, the Ch. of England has always Acknowledg'd the Influences and Inward Operation of the B. Spirit of God upon our Hearts, as the Cause of All the Good that is wrought in us; which is sufficiently shewn in The Snake, Sect. xxii.

And this has been all along the Doctrin of the Catholick Church, which I might Prove at length; but that is not the Point in which we are, at Present, engag'd: Yet for the satisfaction of the Quakers who may not know this, I will set down two Canons of the Council of Carthage, which was held in the year of our Lord, 419.

Can. 113. Whoever says, That the grace of God, by which a man is Justify'd through Jesus Christ our Lord, avails only for the Remission of sins that are already past, but does not also give strength to resist sin for the future, Let him be Anathema. For the grace of God does not only give us the knowledge of what we ought to do, but also inspires us with love, whereby we may be enabled to Perform those things which we know to be our duty. Likewise
whosoever shall say, that this grace of God, which is thro' Jesus Christ our Lord, does help us to avoid sin, only as the knowledge of sin is made manifest to us by it, whereby we know what we ought to seek after, & what to avoid; but that strength is not given us by it, that what we know we ought to do, we may also love it, and be enabled to perform it, Let him be Anathema.

Can. 114. Whosoever shall say that the grace of Justification was therefore given unto us, that what we could perform by our own free-will, we may do the more easily by grace; insomuch, that tho' grace had not been given, we might, tho' with difficulty, perform the divine Commandments without it, Let him be Anathema. For, concerning the fruits of the Commandments, The Lord did not say that without me, ye shall do them with difficulty; but He said, without me, ye can do nothing.

This Constant Doctrin of the Church, the Quaker Infallibility did not know that she had ever held; and therefore set it up as a New discovery of their own, and broke with the Church for it. And to Advance Divine Grace, they would extinguish Human Reason, which is a Divine Grace it self, and the Subject given unto us by God, whereupon His B. Spirit should work.

And to Divest us of it, is to make us cease to be Men, instead of being Saints.

It makes God the sole Author of all our Sin; for if we have no Natural-Light, we can have no Free-will; are only Passive in God's Hands, acted by Him, but do nothing of our selves; and therefore are not answerable for any thing that we do; more than a Sword or a Pen are Blame-worthy for whatever use is made of them.
This Arraigns the Wisdom of God, in all the Institutions and Ordinances that ever He gave to Men. For, what need of such Helps to the Divine Light! and Mr. Penn says we have no other. Why then does he Preach? To whom doth he Preach? To the Divine Light in Men? (as G. Fox, and the Primitive Quakers us'd to speak) Can he Teach that? Cannot that guide Men without his Preaching? If he says that he only Preaches to persuade Men to follow that Light. But cannot the Light Teach even that too? Or has it forgot it? Does it need Help in that? Then why not in other things? then is it not self-sufficient without something else.

Nay, by this principle, ther was no need of Christ's coming into the world, at least of His dying for us: For Men had the Divine Light before. And what could the Man Jesus add to that? Was it not sufficient without Him? If not, then you want something else besides your Light within: But if it was sufficient without Him, then could not His Coming be Necessary. I desire to know what you differ herein from the Deists? They hold a Divine Light Planted by God in the Heart of Man, which they call Reason: And that this is sufficient, without any thing else, to Teach a Man all that he ought to Know or Do. This Divine Light you call the Light within: So that you differ from them but in Words: Both of you reject the necessity of any Outward Revelation, that is, of a Christ without. And so are the same with all the Pagan or Gentile World. For they too (and the latter Mahometans) allow Jesus to have been a Good Man; and to have had this Divine Light (which you call Christ) within Him, as all other Men have: But this does not make Him Properly the Son of God; which you also utterly deny Him to be, as said before, p. 3. This is literally that Anti-Christianism which is Reprehended, i Joh. 2. 22. of Denying Jesus to be the Christ. For having of the Light in me, does not make me to be the Light: But Jesus not only had the Light in Him, but He was the Light, or Christ; which it is Blasphemy to say of any other. And yet, if Man have no other Light in him but the Divine, and that be made Part of his Nature, it must follow that he is God: For whoever does Properly partake of the Divine Nature, is so.

2. But now whatever Mr. Penn thinks of my Reasoning, (which by his own Principle, must be the Immediate Dictate of the Holy Ghost, if I have no Natural Light which taught it me) yet he can have no Reason to break Communion with us, upon this
this Account, more than with Hubberthorn, Burrough, or other Quakers who held the fame, as James Naylor, and others I cou'd shew, if that were worth the while. And though James Naylor was Cenfur'd by the Quakers for other things, yet never for this; and he was Receiv'd again into Favour, and Liv'd and Dy'd in their Communion.

3. This hinders not, by Mr. Penn's own Acknowledgment, they and we being all of one Religion. For he says, p. 62. I know not how properly they may be call'd of divers Religions, that assert the True God for the Object of Worship; The Lord Jesus Christ, for the only Saviour; and the Light or Spirit of Christ, for the Great Agent and Means of Mans Conversion and Eternal Felicity.

Now all this, Mr. Penn, the Church of England does most sincerely and heartily Believe, and ever have Profes'd it: And therefore, if we be not of divers Religions, why of divers Communions!

4. Again, your Exposition of Justification, p. 79. That you acknowledge Justification only for the sake of the Death and Sufferings of Christ; and nothing we can do, (say you) though by the Operation of the Holy Spirit, being able to Cancel old Debts, or wipe out old Scores: It is the Power and Efficacy of that Propitiatory offering, upon Faith and Repentance, that Justifies us from the sins that are past; and it is the Power of Christ's Spirit in our hearts, that Purifies, and makes us Acceptable before God. All this is most Sound and Orthodox. And your whole Ninth Chapter concerning the Inward and Spiritual Appearance of Christ in the Soul, I not only Approve, but do very much Congratulate with you, that you have so Christianly and Pathetically Press'd it. I know you will not suspect me of Flattery: For, where ther is occasion, I speak Plain enough. This Cause Requires not Dodging. Let us Contend for the Truth, on whatever side it lys. It is for our own Souls. And we must give an Account.

How do you keep up a Schism, if you agree with us in these Fundamentals of Religion! Small Matters, you know, are not sufficient to excuse a Schism. Great things are to be done, and much to be Born to Compass such good of souls.

Therefore let me consider All your Objections.

1. Chap.
1. Chap. x. Sect. 1. You Insist much upon the Spirituality and Life of Prayer. In the name of God, carry that as High as you can, you shall find no opposition from us: For without this, All Prayer, in whatever words, whether Ex-tempore, or Pre-meditated, are but Dead Forms. And an Ex-tempore Prayer, is only Ex-tempore as to the Speaker, if he has not thought of it before: But it is as much a Form to the Hearers, as if he had thought of it; if they join with him, they are ty’d to his words and method, and every thing else of his Prayer. So that the Question is ill stated, to call Pre-meditated Prayer a Form, and the other not. Both are Forms, and equally Forms to the Hearers: But the True State of the Question is this, whether an Ex-tempore, or a Pre-meditated Form, is most Beneficial to the Hearers? Which can be freed from most Defects? And which best fitted to the Common Exigencies of the People?

If the Heart cannot be suppos’d to be Spiritually lifted up in the use of any Form, then must All Publick Prayer cease. Then was The Lords Prayer Un-sitting ever to be us’d; or the Psalms of David, which were daily Read in the Temple, and composed for that End.

But if the soul may be spiritually lifted up in the Use of a Form, then is it Great Un-Charitableness to Censure those who use it: And this can be no sufficient Cause for a separation.

Besides that it is Impossible for any of your Hearers to know whether they make use of (that is, join in) an Ex-tempore, or a Pre-meditated Form: For how do they know whether the Speaker has thought of it before? These are too slender Causes for a Separation.

But in our Churches, the Ministers are not ty’d to the Common-prayer, but take the same Liberty as yours, to Pray according to their own Conceptions before and after Sermon. So that herein you may join quite free from this Exception.

2. Your next Exception, Sect. 2, and 3. is concerning the Ministry. That they who undertake it, ought to be Guided and Influenced by the Holy-Spirit. Herein you differ not from us. We assert the same. And it is Demanded in the Examination of Persons to be Ordain’d, Whether they are perswaded that they are moved thereto by the Holy Ghost? If Men will be-ly their own Consciences, and thrust themselves Unworthily into the Ministry, that is not to be objected against the Constitution: And, Mr. Penn, you know that your Communion has Laboured under this Inconvenience as well as ours. I need not go to Instances. I know you will not put me to it: Therefore this is no Cause for Separation.
3. Your 4. Sect. That Ministers are Christ's Witnesses, and applying to this 1 Joh. i. 3. That which we have heard, seen with our Eyes, and our hands have handled, &c. seems Strange; for this was spoken by St. John in relation to the Person of Christ, whom they had seen, felt, &c. And such sort of Witnesses I suppose you do not Pretend to be: You Pretend not to have seen our Lord in the Flesh. But if you take this Spiritually, (as I perceive you do) then we Witnesses it as much as you. And here can be no Cause of Separation.

4. Your 5. Sect. against Mens offering money to be made Ministers. I would fain know what Caution you can advise against Symony that is not taken. But if you think it utterly unlawful for Ministers to Receive ought from the People, to whom they Preach, How got G. Fox so much Money? And I would desire to know how you answer 1 Cor. ix. 7, 11, 14. Gal. vi. 6. Phil. iv. 14. 16. However, here can be no Cause of Separation.

5. Chap. xii. Sect. 1. You say nothing against Tythes, but that you will not Support our Ministry: And that depending upon what is laid before as to them, I dismis it. Though you might Grudge them their Tythes, and yet not break Communion: For you are no less Lyable to them now, than if you were in our Communion. And, not now to enter upon the Fas Divinum of Tythes, (which I think is very Plain) yet till you can shew it to be a Sin for the King and Parliament to give Allowances or Estates to the Clergy, as well as to other Men, you can never countenance a Separation upon the account of Tythes. There are many in our Communion who are not yet persuaded of the Divine Right of Tythes.

6. As to your 2. Sect. against Swearing. You have obtained an Act of Parliament to Swear in your own Form. Therefore that Objection is taken out of the way. At least it can be made no Pretence for a Separation.

7. As to your 3. Sect. concerning War, you say no more of it, than that it ought to Cease among Christians. And who does not wish it? But that it may sometimes be Necessary and Lawful you have allowed, in engaging to the Government to maintain Soldiers in Pennsylvania. But however you may keep that opinion, and yet not make a Separation. As you may, what you mention Sect. 4, 5, 6, and 7. That is, The Salutations of the Times. Plainness of Speech. Not to Marry from among your selves. Plainness in Apparel. And to Restrain Sports and Pastimes.

8. As
S. As to Sect. 8. against our Publick Fasts and Feasts, they are little enough observ'd amongst our selves. You'll not be much Quarrel'd for that. But your Reason against them, because they are of Human Institution, needs another Reason why that is one, which you do not Give us. All Churches, both before and since Christ, have done the fame. And there is no Prohibition against it. However, if you cannot comply with it, you may stay at home on those days. That is no Reason for a General Separation.

And these are all the Causes you have Instance'd or Hinted at in your Book. And I hope, upon serious Consideration, you will not think that any or all of them are sufficient for a Separation.

Remember what you said to your own Separatists of Harp-Lane, when they desired to put up past Quarrels; you bid them then to Return from their Separation. Take the Good Advice you have given. Sure the Cause is more Important. And our Church can Plead more Authority over you, than you could over them.

And if you think that she has Errors and Defects, (wherein I will join with you) yet Consider, that no Errors can justify a Breach of Communion, but those which are Impos'd as Conditions of Communion.

We shall have many things to Bear with, to Bemoan, to Amend, to Struggle with, while we are upon this Earth.

And he that will make a Separation for every Error, will fall into much greater Error and Sin than that which he would seek to Cure. It is like tearing Christ's seamless Coat, because we like not the colour, or to mend the Fashions of a Sleeve.

God Direct you, and us all. To His Grace I commend you, and the Influences of His Blessed Spirit, to shew you what Great things it is in your Power to do for Him and His Church; and give you a Heart to do them, that it be not laid to your Charge.

**ADVERTISEMENT.**

I would not have the Reader or the Quakers think, because I have insinuated but in Seven Particulars, wherein the Quakers have Copy'd after the Ancient Heretics within the first 150 Years of Christianity, that therefore they are no more. But I would not dwell this matter too great a bulk. I have shewn in the Snake, Sect. ix. how George Fox falls in with the Patripassians, who Deny'd any Distinction of Persons in the God-head, and consequently held that it was God the Father who was Born of the B. Virgin, and Dyed for us. And whoever will compare the Tenets of the Quakers with the Account which Epiphanias and others later, have given of the Gnostics, and other Heretics of those times, will find many other Particulars wherein they agree. But because the Quakers, and others of our Dissenters, have (for no cause but their own Guilt) excepted against the Account of former Heretics, given by those of After Ages, I have, to take away all Umbrage, fetched my Authoritys from those who were Contemporaries with those Heretics which they mention.

FINIS.
A DISCOURSE;
SHewing,
Who they are that are now Qualify'd to Administer Baptism and the Lord's-Supper.
Wherein the Cause of
EPISCOPACY
Is briefly Treated.

By the Author
OF
A DISCOURSE
Proving the Divine Institution of Water-Baptism.

No Man taketh this Honour unto himself, but he that is called of God, as was Aaron, Heb. 5.4.

LONDON,
Printed for C. Brome at the Gun, at West-end of St. Paul's; W. Keble white at the Swan in St. Paul's Church-Yard; and H. Hindmarsh at the Golden-Ball over-against the Royal Exchange, Cornhill, 1698.
THE PREFACE.

THIS Discourse was Promis'd in that which I formerly Publish'd, proving the Divine Institution of Water-Baptism; And was intended to have been Annex'd to that, but some Delays prevented it.

I can give no good Reason why it has stay'd thus long, having made but little Addition to what was then done: But other things Interven'd, and, as it is usual in Delays, the first in Design proves the last in Fact.

The Subject of this has led me directly upon the larger Theme of Episcopacy; which having been so Elaborately and so Often treated of, I intend not in this to Branch out into so wide a Field; but in a short compendious Method, to lay before the Quakers, and others of our Dissenters,
The Preface.

From Episcopacy, the Heart of the Cause, so far particularly as it concerns our present Subject, the Right of Administering the Sacraments of Christ.

And to avoid the length of Quotations, when brought into the Discourse, and Dilated upon, I have, at the end, Annex'd a small Index of Quotations out of the Primitive Fathers and Councils of the first 450 Years after Christ, to which the Reader may Recur, as ther is occasion. And having them all in one view, may consider them more Intirely, and Remember them the better.

I have Translated them for the sake of the English Reader, but have put the Originals in another Column, to justify the Translation; and for their sakes who may not have the Books at hand.
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A

DISCOURSE

Shewing, who they are that are now qualify'd to Administer BAPTISM, and the LORD's SUPPER.

SECT. I.

The Necessity of an Outward Commission to the Ministers of the Gospel.

Some Quakers having perus'd my Discourse of Baptism, think the Quaker Arguments against it sufficiently Answered: And they have but one Difficulty remaining, that is, who they are (among the various Pretenders) that are duly Qualify'd to Administer it.

And if satisfaction can be given to them herein, they promise a perfect Compliance to that Holy Institution.

The Chief thing they seem to stand upon is the Personal Holiness of the Administrator; thinking that the Spiritual Effects of Baptism cannot be convey'd by the means of an Unsanctify'd Instrument.

But yet they Confess, that there is something else Necessary, besides the Personal Holiness of the Administrator: Otherwise, they would think themselves as much Qualify'd to Administer it as any others; because, I presume, they suppose themselves to have as great a Measure of the Spirit as other Men.

This Request which they want, is that of Lawful Ordination.

But the Presbyterians, Independents, and Baptists do pretend to this. Therefore their Title to it is to be Examined.
And, that we may proceed the more clearly in this Matter, with Respect still to that Difficulty upon which the Quakers lay the stress; we will Inquire concerning those Qualifications which are Requisite in any Person that shall take upon him to Administer the Sacraments of Christ's Institution. And, 

These Qualifications are of two sorts, Personal or Sacerdotal. 

I. Personal. The Holiness of the Administrator. And, though this is a great Qualification to Fit and Prepare a Man for such an Holy Administration, yet this Alone does not sufficiently Qualifie any Man to take upon him such an Administration. 

II. But there is moreover requir'd, 2ly. A Sacerdotal Qualification, that is, an Outward Commission, to Authorize a Man to execute any Sacerdotal or Ministerial Act of Religion. For, This Honour no Man taketh unto himself, but he that is called of God, as was Aaron; so also Christ glorify'd not himself to be made an High-Priest; But he that said unto him, thou art my Son—— Thou art a Priest, &c. 

Accordingly we find that Christ did not take upon Him the Office of a Preacher, till after that Outward Commission given to Him by a Voice from Heaven, at His Baptism; for it is written, Matth. iv. 17. From that time Jesus began to Preach: Then He Began; and He was then about Thirty Years of Age, Luke iii. 23. Now no Man can doubt of Christ's Qualifications, before that time, as to Holiness, Sufficiency, and all Personal Endowments. And if all these were not sufficient to Christ Himself, without an Outward Commission, what other Man can pretend to it upon the Account of any Personal Excellencies in Himself, without an outward Commission? 

III. And as Christ was outwardly Commissioned by His Father, so did not He leave it to His Disciples, every one's Opinion of his own sufficiency, to thrust himself into the Vineyard, but Chose Twelve Apostles by Name; and after them, Seventy others of an Inferior Order, whom He sent to Preach. 

IV. And as Christ gave outward Commissions, while He was upon the Earth, so we find that His Apostles did Proceed in the same Method, after His Ascension. They ordained them Elders in every Church. 

V. But had they, who were thus Ordained by the Apostles, Power
Power to Ordain others? Yes, For this cause left I thee in Crete, that thou shouldst –– Ordain Elders in every City. Lay hands suddenly on no Man, &c. St. Clement, in his first Epistle to the Corinthians, writing concerning the Schism which was then risen up amongst them, says, Parag. 44. That the Apostles fore-knowing there would be Contests concerning the Episcopal Name (or Office) did themselves appoint the Persons: And not only so, left that might be laid to be of force, only during their time. But that they afterwards established an Order how, when those whom they had Ordained should Die; others, fit and approved Men, should succeed them in their Ministry. Par. 43. that they who were intrusted with this work, by God, in Christ, did constitute these Officers.

But this Matter depends not upon the Testimony of him, or many more that might be produced. It is such a Publick Matter of Fact; That I might as well go about to quote particular Authors, to prove that there were Emperors in Rome, as that the Ministers of the Church of Christ were Ordained to succeed one another; and that they did so succeed.

**S E C T. II.**

The Deduction of this Commission is continu'd in the Succession of Bishops and not of Presbyters.

But here is a Dispute, whether this Succession was preserved in the Order of Bishops or Presbyters? or whether both are not the same?

I. Ansiv. 1. This is the Contest betwixt the Presbyterians and us: But either way it operates against the Quakers, who allow of no Succession deriv'd by outward Ordination.
II. Ans. But because the Design of this Discourse is to shew the Succession from the Apostles, I answer that this Succession is preserv'd and deriv'd only in the Bishops: As the continuance of any Society, is deduc'd in the Succession of the Chief Governors of the Society, not of the Inferior Officers. Thus in Kingdoms, we reckon by the Succession of the Kings, not of Sheriffs or Constables; and in Corporations by the Succession of the Mayors or other Chief Officers, not of the Inferior Bailiffs or Serjeants: So the Succession of the Churches is Computed in the Succession of the Bishops, who are the Chief Governors of the Churches, and not of Presbyters, who are but Inferior Officers under the Bishops.

III. And, in this, the Matter of Fact is as Clear and Evident as the Succession of any Kings or Corporations in the World.

To begin with the Apostles, we find not only that they Constituted Timothy Bishop of Ephesus, and Titus of Crete, as in the Subscriptions of St. Paul's Epistles to them: But, in Eusebius and other Ecclesiastical Historians, you have the Bishops Nam'd who were Constituted by the Apostles themselves, over the then famous Churches of Jerusalem, Antioch, Rome, and Alexandria, and many other Churches; and the Succession of them down all along.

St. Polycarp, Bishop of Smyrna, was Disciple to St. John the Apostle; and St. Irenæus, who was Disciple to St. Polycarp, was Constituted Bishop of Lyons in France.

I mention this, because it is so near us; for, in all other Churches, throughout the whole World, where-ever Christianity was Planted, Episcopacy was every where Establish'd, without one Exception, as is Evident from all their Records.

And so it was with us in England; whither it is generally suppos'd, and with very good Grounds, that St. Paul first brought the Christian Faith. Clemens Romanus, in his First Epist. to the Corinthians, Paragr. 5., Says, that St. Paul went Preaching the Gospel to the farthest bounds of the West; ἐπὶ τὸν τοὺς ἑαυτοῦ, by which Term Britain was then Understood. And Theodoret expressly Names the Britains among the Nations Converted by the Apostles. (To. 4. 1erm. 9. p. 610.) And Eusebius in his Evangelical Demonstration, (l. 3. c. 7. p. 113.) Names likewise the Britains, as then Converted.
But whether St. Paul, or, as some Conjecture, Joseph of Arimathea, or any other Apostolical Person was the first who Preached Christ in England, it matters not, as to our Present Purpose; who Enquire only concerning Episcopacy; And it is Certain by all our Histories, that as far up as they give us any Account of Christianity in this Island, they tell us likewise of Bishops; and the Succession of this Church of England has been Deduced in the Succession of Bishops, and not of Presbyters. And particularly in the Diocess of London, which was the first Archi-Episcopal See, before Augustin the Monk came hither, after which it was Establish'd in Canterbury. And the Saxon Writers have Tranmitted the Succession of their Bishops in Canterbury, Rochester, London, &c.

And in Countries so Remote and Barbarous as Island it self we find the same care taken; As or Aras an Islandish Priest Surnam'd Hinfrode the Learned, who flourisht in the Eleventh Century, and was 25 Years Old when Christianity was brought thither; in his Book of that Country written in Islandish, has Tranmitted to Posterity, not only the Succession but the Genealogies of the Bishops of Skaholt and Hola (the two Episcopal Sees of Island) as they Succeeded one another in his Time. I mention this of Island, to shew that Episcopacy has Extended itself Equally with Christianity, which was carry'd by it, into the remotest Corners of the Earth; upon which account the Bishops of Skaholt and Hola, and their Succession, are as Remarkable Proofs of Episcopacy, tho' not so Famous as the Bishops of Canterbury and London.

IV. If the Presbyterians will say (because they have nothing left to say) that all London (for Example) was but one Parish; and that the Presbyter of every other Parish was as much a Bishop as the Bishop of London; because the words Επίσκοπος and διάκονος Bishop and Presbyter, are sometimes us'd in the same Sense; They may as well prove that Christ was but a Deacon, because He is so call'd, Rom. xv. 8. Διακονος; which we rightly Translate a Minister: And Bishop signifies an Overseer, and Presbyter an Ancient Man; or Elder Man; whence our Term of Alderman. And this is as good a Foundation to Prove that the Apostles were Aldermen, in the City acceptance of the Word; or that our Aldermen are all Bishops and Apostles, as to Prove that Presbyters...


bishops and Bishops are all one, from the Childish Gingle of the Words.

It would be the same thing, if one should undertake to Confront all Antiquity, and Prove against all the Histories, that the Emperors of Rome were no more than Generals of Armies, and that every Roman General was Emperor of Rome; because he could find the word Imperator sometimes apply'd to the General of an Army.

Or as if a Common-wealth-man should get up, and say, that our former Kings were no more than our Dukes are now; because the Stile of Grace, which is now given to Dukes, was then given to Kings.

And suppose that any one were put under the Pennance of Answering to such Ridiculous Arguments; what Method would he take, but to shew that the Emperors of Rome, and former Kings of England, had Generals of Armies and Dukes under them, and Exercis'd Authority over them?

Therefore when we find it given in Charge to Timothy, the first Bishop of Ephesus, how he was to Proceed against his Presbyters, when they Transgressed; to Sit in Judgment upon them, Examine witnesses against them, and pass Censures upon them, it is a most Impertinent Logomachy to argue from the Etymology of the Words, that notwithstanding all this, a Bishop and a Presbyter are the same thing. Therefore that one Text, 1 Tim. v. 19. is sufficient to silence this Pitiful Clamour of the Presbyterians; our English reads it, against an Elder, which is the Literal Translation of the word Presbyter, κατὰ ἀρχιεπίσκοπον, against a Presbyter receive not an Accusation, but before two or three witnesses; and, them that sin Rebuke before all; that others also may fear. Now, upon the Presbyterian Hypothecis, we must say that Timothy had no Authority or Jurisdiction over that Presbyter, against whom he had Power to Receive Accusations, Examine witnesses, and pass Censures upon him: And that such a Presbyter had the same Authority over Timothy — which is so Extravagant and against Common Sense, that I will not stay longer to Confute it; and think this enough to have said concerning the Presbyterian Argument from the Etymology of the words Bishop and Presbyter.

And
And this likewise Confutes their other Pretence, which I have mention'd, that the Ancient Bishops were only Single and Independent Congregations, or Parishes. This is a Topic they have taken up but of late (being Beaten from all their other Holds) and Launched by Mr. David Clarkson, in a Book which he Entitules Primitive Episcopacy; which has given occasion to an Excellent Answer, by Dr. Hen. Maurice, call'd A Defence of Diocesan Episcopacy, Printed 1691. which, I suppose, has ended that Controversie, and hindred the World from being more troubl'd upon that Head. And their other little Shift, and as Groundless, that the Primitive Bishops were no other than their Moderators, advanced more lately by Gilb. Rule late Moderator of the General Assembly in Scotland, has been as Learnedly, and with great Clearness of Reason, Confuted by the Worthy J. S. in his Principles of the Cyprianick Age, Printed 1695.

But, as I said, that Text, 1 Tim. v. 19. has made all these Pretences wholly useless to the Presbyterians: For supposing their most Notorious False supposition, as if the Bishops of Jerusalem, Rome, Alexandria, or London, consisted but of one single Congregation, and that such Bishops had no Presbyters under them; but that all Presbyters were Equally Bishops; I say, supposing this, then it must follow from what we Read of Timothy, that one Bishop or Presbyter had Jurisdiction over other Bishops or Presbyters, which will destroy the Presbyterian Claim of Parity, as much as their Confession to the Truth, and plain Matter of Fact, that Bishops had Presbyters under their Jurisdiction; and that they were Distinct Orders: Notwithstanding that a Bishop may be call'd Διάκονος a Deacon, or Minister of Christ; and likewise Πρεσβύτερος, an Elder or Grave Man, which is a Term of Magistracy and Dignity; and not ty'd to Age. And a Presbyter may likewise, in a sound Sense, be call'd a Bishop, that is, an Overseer or Shepherd, which he truly is over his Particular Flock; without denying at all his Dependance upon his Bishop and Overseer:

V. As under the Term of Priest, the High-Priest was Included, without Destroying his Supremacy, over the other Priests. Against which Korah and his Presbyters, or Inferiour Priests arose. And if the Presbyterians will take his word, whom, of all the Fathers, they most Admire, and Quote often on their side, that is, St. Jerom, he will tell them, in that very Epistle.
Ps. 110 (ad Ewag.) which they boast favours them so much. That what Aaron, and his Sons, and the Levites were in the Temple, that same are Bishop, Presbytery, and Deacon in the Church.

And long before him, Clemens Romanus in his 1 Epis. to the Corinthians, makes frequent Allusion to the Episcopacy of the Levitical Priesthood, and argues from thence to that of the Christian Church. Thus Paragraph 40. To the High-Priest (say's he) were allotted his proper Offices; to the Priests, their proper place was assigned; and to the Levites their services were appointed; and the Lay-men were Restrain'd within the precepts to Lay-men. And Paragraph 42. he applies that Scripture, Ht. LX. 17. to the Officers of the Christian Church, and renders it thus: I will constitute their Bishops in Righteousness, and their Deacons in Faith. The Greek Translation of the LXX has it thus. I will give thee Rulers (or Princes) who shall govern with Righteousness, peace, and thy Bishops in Righteousness.

It was the frequent Method of these Primitive Fathers to Reason thus from the Parallel 'twixt the Law and the Gospel, the one being an Exact Type of the other, and therefore being fulfill'd in the other. And in this they follow'd the Example of Christ, and the Apostles, who argu'd in the same manner, as you may see Matt. v. 1 Cor. x. the whole Epistle to the Hebrews, and many other Places of the New Testament.

VI. Now the Presbyterians are desir'd to shew any one Disparity betwixt their Case and that of Korah; who was a Priest of the second Order, that is, a Presbyter; and withdrew his Obedience from the High-Priest with other Mutinous Levites: For, ther was no matter of Doctrine or Worship betwixt them and Aaron; nor any other Dispute but that of Church-Government. And, by the Parallel betwixt the Old Testament and the New, Korah was a Presbyterian, who Rose up against the Episcopacy of Aaron. But this Case is brought yet nearer home; for, we are told (Judg. xi.) of those under the Gospel, who persist in the gain-saying of Korah: And in the Epis. of Clem. Rom. to the Corinthians, before Quoted, Paragraph 43. He plainly applys this Case of Korah, to the State of the Christian Church; shewing at large, that as Moses, by the Com-
Command of God, Determin'd the Pretensions of the Twelve Tribes to the Glory of the Priesthood, by the Miraculous Budding of Aaron's Rod, which was after the Schism and Punishment of Korah and his Company. So likewise, he says, the Apostles fore-knowing, by Christ, that Disaffections would arise also in the Christian Church, by various Pretenders to the Evangelical Priesthood, did Settle and Establish, not only the Persons themselves; But gave Rules and Orders for continuing the Succession after their Deaths, as I have before Quoted his Words. So that it is plain from hence, That the Evangelical Priesthood, is as Positively, and Certainly Established, and Determined, in the Succession of Ecclesiastical Ordination, as the Levitical was, in the Succession of Aaron. And consequently, that the Rebellion of Presbyters from under the Government of their Bishops, is the same Case as the Rebellion (for so it is call'd, Numb. xvii. 10.) of Korah and his Levites, against Aaron; who had as good a Pretence against him from the word Levite, which was Common to the whole Tribe; as the Presbyterianians have against Bishops, from the Name Bishop and Presbyter, being us'd sometimes promiscuously, and apply'd to the Clergy in General; which is a Term that Includes all the Orders of the Church, as Levite did among the Jews.

VII. But, to leave the fruitless Contests about Words, let this Matter be Determin'd, as other Matters of Fact are.

If I pretend to succeed any Man in an Honour or Estate, I must name him who had such an Estate or Honour before me; and the Man who had it before him; and who had it before him; and so up all the way to him who first had it; and from whom all the rest do derive; and how it was lawfully deduc'd from one to another.

This the Bishops have done, as I have shewn; and can name all the way backward, as far as History goes, from the Present Bishop of London, (for example) to the first Plantation of Christianity in this Kingdom: So, from the present Bishop of Lyons up to Irenæus the Disciple of St. Polycarp, as before is told. The Records are yet more certain in the Great Bishopricks of Rome, Antioch, Alexandria, and others, while they lasted in the World. And tho' the Records may not be Extant of every small Bishoprick, which was left taken notice of; as the Names of many Kings are lost, in obscure Nations; of many Mayors or Sheriffs, who, notwithstanding have as cer-
tainly succeeded one another, as where the Records are Preserv'd. I say, tho' every Bishop in the World cannot tell the Names of all his Predecessors up to the Apostles, yet their Succession is certain: And in most Christian Nations there are Bishops who can do it, which is a sufficient Proof for the rest, all standing upon the same Bottom, and being Deriv'd in the same Manner.

Now, to Ballance this, it is Desir'd, that the Presbyterians would shew the Succession of any one Presbyter in the World, who was not likewise a Bishop, in our acceptance of [the Word, in the like manner, from the Apostles.

Till when, their small Criticisms upon the Etymology of the Words, Bishop or Presbyter, is as poor a Plea, as if I shou'd pretend to be Heir to an Estate, from the likeness of my Name to somebody who once had it.

And here I cannot choose but apply the Complaint of our Saviour, John v. 43: If any come, in the Name of Christ, that is, by a Commission from Him, deriv'd down all the way, by Regular Ordination, him ye will not Receive: Nay, tho' he be otherwise a Man without Exception, either as to his Life and Conversation, or as to his Gifts and Sufficiency for the Ministry; you make this his Commission an Objection against him: For that Reason alone, you will not accept him. But, if another come in his own Name, that is, with no Commission, but what he has from himself; his own Opinion of his own Worthines; giving out that himself is some Great One, (Act. viii. 9.) him ye will Receive, and Follow and Admire him; Heaping to your selves Teachers, having Itching Ears, as it was Prophecy'd of these most degenerate Times, 2 Tim. iv. 3.

But as to those well-dispos'd Quakers, for whose Information Chiefly I have wrote this Discourse, I must suppose that their Inquiry is wholly concerning the several Titles of Bishops, Presbyterians, Independents, &c. to the true Succession from the Apostles: That it may thereby be known, to which of all these they ought to go for Baptism.

This I have shewn, in behalf of Episcopacy; and put the Presbyterians to prove their Succession, in the Form of Presbytery, which they can never do: Because, as I have said before, the Chronology of the Church does not Compute from the Succession of the Presbyters,
Presbyters, but only of the Bishops, as being the Chief Governors of the Church. And therefore, tho' in many Bishopricks, the Roll of their Bishops is preserv'd from the Apostles to this Day; yet there is not one bare Presbyter, that is, the Minister of a Parish, and no more, no not in all the World, who can give a Roll of his Predecessors, in that Parish, half way to the Apostles, or near it: For, from the first Plantation of Christianity, the Church was Divided into Bishopricks; this was necessary for the Government of the Church: But it was not so early Sub-divided into Parishes. The Presbyters, at first, attending upon the Bishop, were sent out by him, to such Places, and for such Time as he thought fit; and Returning, gave Account of their Stewardships, or were Visited, and Changed by him, as he saw Cause: And therefore, tho' one might come after another, in the Place where he had Ministr'd before; yet they could not Properly be said to Succeed one another; as (to speak Intelligibly to the Quakers) many of them do Preach after G. Fox, yet none of them are said to Succeed him.

I have been thus long upon the Presbyterians, because they only, of all our Dissenters, have any Pretence to Succession. And what I have said, as to them, must Operate more strongly against the later Independent, Baptist, &c. who have not the Face to Pretend to Succession, but set up merely upon their own pretended Gifts.

VIII. But what are these Gifts, which they so Highly Boast? 1. An Inward, and more than Ordinary Participation of the Graces of the Holy Spirit.

2. A Fluency and Powerfulness in Preaching and Praying.

I know of no other Gifts, that any of our Dissenters pretend to; unless they will set up for Miracles, as G. Fox, &c. And other Dissenters did likewise pretend to the same, at their first setting out; to amuse the People; but (as the Quakers) have let it drop afterwards, to stop any further Examination of it; having already serv'd their Turn by it.

But, as to these pretended Gifts, if we may trust to our Saviour's Rule, of knowing the Tree by its Fruits, we cannot think it the Holy Spirit of which these Men did partake, who fill'd these three Nations with Blood and Slaughter; and whose Religion was never otherwise Introduc'd, than by Rebellion, in any Country whither-foever it has yet come.
And as to that \textit{Volubility of Tongue}, which they Boast, as the main \textit{proof} of their \textit{Missippi}, we have found it by Experience, that a little \textit{Confidence} and \textit{Custom}, will I improve very slender \textit{Judgments}, to great \textit{Readiness} in that fort of \textit{Talent}.

And the \textit{Powerfulness} which is found in it by some, who are affected with a \textit{Difmal Tone}, \textit{Wray Faces}, and \textit{Antick Gestures}, is not \textit{more} but \textit{less}, if there be either \textit{Method} or \textit{Sense} in the \textit{Discourse}: Which shews their \textit{Passion} to proceed not from \textit{Reason}, but \textit{Imagination}.

The \textit{Scots Presbyterian-Eloquence} affords us \textit{Monstrous} \textit{Proofs} of this, but not so many, as you may have from \textit{Eye} and \textit{Ear-Witnesses}.

Such \textit{Course}, \textit{Rude}, and \textit{Naft}y \textit{Treatment} of \textit{God}, as they call \textit{Devotion}; as in it self, it is the highest \textit{Affront} to The \textit{Divine Majesty}; so has it Contributed, in a very great Measure, to that \textit{wild Atheism}, which has always attended these fort of \textit{Inspirations}: It seeming to many, more \textit{Reasonable} to \textit{Worship no God} at all, than to let upon one, on purpose to \textit{Ridicule} Him.

But this fort of \textit{Enthusiasm} presumes upon a \textit{Familiarity} with \textit{God}, which breeds \textit{Contempt}, and \textit{Despises} the \textit{Sobriety} of \textit{Religion}, as a low \textit{Dispensation}. I Recommend to the Reader that Excellent \textit{Sermon}, upon this Subject, of Dr. Hicks, call'd \textit{The Spirit of Enthusiasm Exorcis'd}. And I desire those to consider, who are most taken with these seeming \textit{Extraordinary Gifts} of \textit{Volubility} and \textit{Nimbleness} in \textit{Prayer}, that the most \textit{Wicked Men} are capable of this Perfection; none more than \textit{Oliver Cromwell}, especially when he was about some \textit{Nefarious wickedness}: He continu'd most \textit{Fluently} in this \textit{Exercise}, all the time that his \textit{Cut-throats} were \textit{Murdering} of his \textit{Royal Master}. And his \textit{Gift} of \textit{Prayer} was greatly \textit{Admir'd}. \textit{Major Weir} of \textit{Edinborough}, was another great Instance, who was strangely \textit{Ador'd} for his \textit{Gifts}, especially of \textit{Prayer}, by the \textit{Presbyterians} in \textit{Scotland}; while, at the same time, he was wallowing in the most \textit{Unnatural} and \textit{Monstrous Sins}. See his \textit{Stupendous Story} in \textit{Ravillac Redivivus}.

There are many \textit{Examples} of this \textit{Nature}, which shew that this \textit{Gift} is \textit{attainable} by \textit{Art}. Dr. \textit{Wilkins} (the Father of the \textit{Latitudinarians}) has given us the \textit{Receipt}, in his \textit{Gift of Prayer}.

Yet none of the \textit{Performances} of these \textit{Gifted men} are any ways \textit{Comparable} (as to the wonderful \textit{Readiness} in which they Boast) to
to the Extempore Verses of Westminster School, which Isaac Vossius could not believe to be Extempore, till he gave the Boys a Theme, which was *sineps his Pueri*, and he had no sooner spoke the Words, but he was immediately Pelted with Ingenious Epigrams from four or five Boys.

So that this *Reliability* in Prayer, which is the Gift our Dissenters do most Glory in, may be deduced from an *Original* far short of Divine Inspiration.

But suppose that they had really those wonderful Gifts which they pretend to, yet were this no ground at all to Countenance or Warrant their makeing a Schism, upon that Account.

This Case has been Rul'd in a Famous and most Remarkable Instance of it, which God was pleas'd to permit, (for the future Instruction of His Church) at the first setting out of the Gospel, in the very Days of the Apostles.

Then it was that Christ, having Ascended up on High, gave many and miraculous Gifts unto Men, which was necessary towards the first Propagation of His Gospel, in Opposition to all the Established Religions and Governments then in the World; and under their Persecution.

But these Gifts of Miracles did not always secure the Possessors from Vanity, and an high Opinion of themselves, to the disparagement of others; and even to break the Order and Peace of the Church, by advancing themselves above their Superiors; or thinking none Superior to themselves.

The Great Apostle of the Gentiles was not free'd from the Temptation of this; whom the Messenger of Satan was sent to buffet, least he should be Exalted above measure, thro' the Abundance of the Revelations which were given to him; 2 Cor. xii. 7. Nay more, our Blessed Saviour tells of those who had miraculous Gifts bestow'd upon them, and yet shou'd be finally *Rejected*, Matt. vii. 22, 23. Therefore He Instructs His Disciples not to Rejoyce in those Miraculous Gifts which he bestow'd upon them, but rather that their Names were written in Heaven, Luke x. 20. which supposeth, that they might have such Gifts, and yet their Names not be written in Heaven.

And when He taught them how to Pray, He added no Petition for such Gifts, but only for the Remission of their Sins, and the Sanctifying Graces of the Holy Spirit; which are, as most Profitable to Us, so most Precious in the Sight of God.

Now
Now some who had these **Miraculous Gifts** made ill use of them, and occasion'd a great **Schism** (the first in the Christian Church) at Corinth. They were **Exalted above Measure**, in their own **Gifts**; and therefore Refus'd to submit themselves to those who were their **Superiors** in the Church (who, perhaps, had not such **Gifts** as they had) but set up for themselves, and drew Parties after them, who were Charm'd with their **Extraordinary Gifts**; thinking that the Participation of the **saving Graces** of the Holy **Spirit** must there Chiefly be Communicated, where God had bestow'd such wonderful **Gifts**. And they laid more stress upon the **Personal Qualifications** of these **Ministers** of God, than upon the **observance of that Order** and **Constitution** which He had Commanded; which was, in Effect, preferring **Men** to **God**, and trusting to the **Instruments** rather than to the **Author** of their **Religion**; as if thro' the **Power** and **Holiness** of the **Administrators** of God's **Institutions**, and not from **Him** alone, the **Graces** which were Promis'd to the due **Observance** of them, were convey'd. **Act. iii. 12.**

And this, as it turn'd Men from God, to **Trust in Man**, so, as a necessary **Consequence** of it, it begot great **Emulations** among the People for one **Teacher** against another, even (sometimes) when it was not the **Fault** of the **Teachers**. For People being once let loose from **Government** and **Order**, to follow the **Imaginations** of their own **Brain**, will run farther than their first **Seducers** did Intend; and will Carve for themselves.

Thus, in the **Schism** of the **Church** at Corinth, one was for **Paul**, another for **Apollos**, another for **Cephas**, &c. much against the Minds of these **good Apostles**; but having been once unsett'd by the **Pride** and **Ambition** of **Seducers**, they **Heaped to themselves Teachers**, having **itching Ears**; and made **Divisions** among themselves, Pretendingly in behalf of **Christ** and His **Apostles**, but in Effect, tending to Divide Christ and His **Apostles**, as all **Schisms** do.

Against these **St. Paul** Disputes with wonderful force of **Reason** and **Eloquence**; particularly in the xii **Chap.** of his first **Epistle** to these **same Corinthians**, wherein, from the Paralel of the **Unity of Members** in the same **Body**, he admirably Illustrates, That the many **Different and Miraculous Gifts** which were then Dispens'd all from the same **Spirit**, could be no more an Argument for any to Advance himself beyond his own Station in the **Church**, than for one **Member** of the **Body**, tho' an **Eye** or a **Hand**, the most **Useful or Beautiful**, to
to Glory itself against the Inferior Members (who are all Actuated by the same Soul) or not to be Content with its Office and Station in the Body; and due Subordination to the Head. Thence the Apostle goes on, and makes the Application in the xith. Chap. That the most Exalted Spiritual or even Miraculous Gifts cou'd only not Execute any Schism to be made in the Body, that is, the Church: But that if any who had such Gifts, did not employ them for the Preservation of the Unity of the Church, which is very properly Express'd by Charity, i.e. Love for the whole Body, such Gifts wou'd Profit him Nothing, loose all their Vertue and Efficacy, as to the Possessor, and be rather an Aggravation against him, than any Excuse for him, to withdraw his Obedience from his lawful Superiors; and Uturp the Office of the Head; and to make a Schism in the Body upon the account of his Gifts; which tho' they were as great as to speak with the Tongues of Men and Angels; to understand all Mysteries, and all Knowledge; to have all Faith, even to Remove Mountains; and such a Zeal as to give all his Goods to the Poor, and his very Body to be Burned, yet, if it be done in Schism, out of that Love and Charity which is due to the Body, and to its Unity, all is Nothing, will profit him nothing at all.

And no wonder, when all that Heavenly Glory in which Lucifer was Created, cou'd avail him nothing, when he kept not his first Principality, but Aspir'd Higher, and made a Schism in the Hierarchy of Heaven.

How then shall they who have (as St. Jude expresses it) left their own Habitation, or Station in the Church, and advanced themselves above their Bishops, their lawful Superiors, the Heads and Principles of Unity, next and immediately under Christ, in their Respective Churches, upon pretence of their own Personal Gifts and Qualifications, and thereby make a Schism in the Terrestrial Hierarchy of the Church, which is the Body of Christ, the fulness of him who Filleth all in all: How shall they be Excused for this, whose pretended Gifts are in nothing Extraordinary, except in a Furious Zeal without Knowledge, and a Volubility of Tongue, which proceeds from a Habit of Speaking without Thinking; and an Assurance that is never out of Countenance for Ten Thousand Blunders, which wou'd Daft and Confound any Man of Sense or Modesty, or that consider'd the Presence of God, in which he spoke?
If those truly Miraculous Gifts, which were made a Pretence for the Schism at Corinth, were not sufficient to justify that Schism, How Ridiculous and much more wicked is the Pretence of our Modern Gifted-men, who have pleaded their Delicate Gifts as a sufficient Ground for all that Schism and Rebellion which they have Rais'd up amongst us?

If the real Gifts and inspirations of the Holy Spirit were Stinted and Limited by the Governors of the Church, to avoid Schism and Confusion in the Church: If the Prophets were Confin'd as to their Number, to Two, or at the most Three at a time; some ordered to hold their Peace, to give place to others; others to keep silence for want of an Interpreter; and the women (tho' Gifted or Inspir'd as many then were) totally silenced in the Church, or Publick Assemblies: What Spirit has Possess'd our Modern Pretenders to Gifts, that will not be subject to the Prophets, nor to the Church, nor to any Institutions whether Divine or Humane! But if their Superiors pretend to direct them in any thing, they cry out; what! will you stint the Spirit! And think this a sufficient Cause to break quite loose from their Authority, and set up an open Schism against them, upon Pretence of their wonderful Gifts forsooth!

That first Schism in the Church of these Corinthians was vigorously oppos'd by the Apostles and Bishops of the Church, at that time. They, like good watch-men, would not give way to it, knowing the fatal Consequences of it.

This produc'd Two Epistles from St. Paul to the Corinthians, and Two to them from St. Clement, then Bishop of Rome, which are preserved, and handed down to us. It was this same occasion of Schism, which so early began to corrupt the Church, that led the Holy Ignatius (who flourished in that same Age) to press so Earnestly in all his Epistles to the several Churches to whom he wrote, the Indispensable obligation of a strict Obedience to their Respective Bishops. That the Laity should submit themselves to the Presbyters and Deacons, as to the Apostolical College under Christ; and that the Presbyters and Deacons, as well as the Laity, should Obey their Bishop, as Christ Himselftd, whose Person he did Represent: That therefore whoever kept not outward Communion with his Bishop, did forfeit his inward Communion with Christ: That no Sacraments were Valid, or Acceptable to God, which were not celebrated
brated in Communion with the Bishop. That nothing in the Church shou'd be done, nor any Marriage Contracted without the Bishop's Consent, &c. As you will see hereafter.

These clear Testimonies forc'd the Presbyterians (because they were not in a Temper to be Convinc'd) to deny these Epistles of St. Ignatius to be Genuine. But they have been so fully Vindicated, particularly by the most Learned Bishop of Chester, Dr. Pearson, as to silence that Cavil, and leave no Pretence remaining against Episcopacy in that Primitive and Apostolical Age.

S E C T. III.

Objection from the Times of Popery in this Kingdom; as if that did Un-Church, and consequently break the Succession of our Bishops.

I must now Account for an Objection, which with some, seems a mighty one, even enough to overthrow all that I have said concerning the Succession of our Bishops: And that is, the long Mid-night of Popery, which has, in old Time, Darken'd these Nations.

Well. The Succession, of which I have been speaking, was no Part of that Darkness; and we have, by God's Blessing, recover'd ourselves, in a great Measure, from that Darkness. But that Darkness was such, as, with some, to Destroy the Episcopal Succession; because, as they say, such great Errors, especially that of Idolatry, does quite Un-church a People; and consequently must break their Succession.

I. This, by the way, is a Popish Argument, tho' they that now make it, are not aware of it. For the Church of Rome argues thus, That Idolatry does Un-church; and therefore, if she was Idolatrous, for so long a time as we charge upon her, it will follow that, for so many Ages, there was no Visible Church, at least, in these Western Parts of the World. And Arianism (which is Idolatry) having broke in several times upon the Church; if Idolatry did quite Un-church, and Break the Succession, ther would not be a Christian Church hardly left in the World. The Consequence of
of which would be as fatal to the Church of Rome, as to us: Therefore let her look to that Position, which she has advanced against us, that Idolatry does Un-church.

II. But that it does not Un-church, I have this to offer against those Papists, Quakers, and Others, who make the Objection.

1. If it does quite Un-church, then could no Christian be an Idolater; because, by that, he would, ipso facto, cease to be a Member of the Christian Church: But the Scripture does suppose that a Christian may be an Idolater: Therefore Idolatry does not Un-church. The Minor is prov'd, 1 Cor. v. 11. If any Man that is called a Brother (that is, a Christian) be a Fornicator, or Covetous, or an Idolater—Nay, Eph. v. 5, a covetous man is call'd an Idolater; and Col. iii. 5. Covetousness is Idolatry. So that, by this Argument, Covetousness does Un-church. If it be said, that Covetousness is call'd Idolatry, only by Allusion, but that it is not Formal Idolatry: I know no Ground for that Distinction. The Scripture calls it Idolatry, and makes no Distinction. But,

2dly, In the first Text quoted, 1 Cor. v. 11. both Covetousness and Idolatry are Nam'd; so that, you have both Material and Formal, or what other sort of Idolatry you please to fanifie.

I grant, that, in one sense, Idolatry does Un-church; that is, while we continue in it, it renders us Obnoxious to the Wrath of God; and forfeits our Title to the Promises which are made to the Church in the Gospel: But, so does Fornication, Covetousness, and every other Sin, till we Repent, and Return from it. But none of these Sins do fo Un-church us, as to Exclude our Returning to the Fold, by sincere Repentance; or to need a second Baptism, or Admission into the Church: Neither does Idolatry. Do I then put Idolatry upon the level with other common Sins? No, far from it. Every Scab is not a Leper; yet a Leper is a Man, and may Recover his Health. Idolatry is a fearful Leper; but it does not therefore quite Un-church, nor throw us out of the Covenant. For, if it did, then you'd not Repentance heal it; because Repentance is a great Part of the Covenant. And therefore, since none deny Repentance to an Idolater; it follows that he is not yet quite out of the Covenant. Some of the Ancients have deny'd Repentance to Apostacy, yet granted it to Idolatry; which shews that they did not look upon Idolatry to be an absolute Apostacy; for every Sin is an Apostacy, in a Limited Sense.

2. Let
2. Let us, in this Disquisition, follow the Example before mention'd, of the Apostles and most Primitive Fathers, to measure the Christian Church with its exact Type, the Church under the Law; which are not Two Churches, but Two States of the same Church, for it is the same Christian Church, from the first Promise of Christ, Gen. iii. 15. to the End of the World. And therefore it is said, Heb. iv. 2. That the Gospel was Preached unto Them, as well as unto Us. And these two States of the Church, before and after Christ, do Answer, like a pair of Indentures to one another; the one being, to an iota fulfilled in the other. Matt. v. 18.

Now we find frequent Lapses to Idolatry in the Church of the Jews: Yet did not this Un-church them; no, nor deprive them of a competent measure of God's Holy Spirit; as it is written, Neh. ix. 18, 20. Yea, when they had made them a molten calf, and said, this is thy God,—yet thou, in thy manifold Mercies, forsookest them not——Thou gavest thy good Spirit to instruct them, &c.

And let it be here observ'd, That tho' God sent many Prophets to Reprove the great wickedness and Idolatry, as well of their Priests as People; yet none of these Holy Prophets did separate Communion from the wicked Priests: They wou'd not joyn in their Idolatrous Worship; but in all other Parts, they joyn'd with them; and set up no opposit Priesthood to them. So little did the Prophets think that their Idolatry had either Un-church'd them, or broke the Succession of their Priests; or that it was Lawful for any, how Holy soever, to usurp upon their Priesthood, and supply the Deficiencies of it to the People. And apply to this, what I have before shewn, in the words of St. Clement, whose Name is written in the Book of Life, That the Evangelical Priesthood, is as surely fixed, in the Bishops of the Church, and its Succession continu'd in those Ordain'd by them, as the Levitical Priesthood was confirm'd by the Budding of Aaron's Rod, and to be continu'd in that Tribe.

III. And here let our Korabites, of several sizes, take a view of the Heinousness of their Schism; and let them not think their Crime to be nothing, because they have been taught, with their Nurses Milk, to have the utmost abhorrence to the very Name of a Bishop; tho' they cou'd not tell why. Let them rather consider seriously the misfortune of their Education, which shou'd make them Strangers, to all the rest of the Christian World, but
themselves in a Corner; and to all the former Ages of Christianity.

They have been told that Episcopacy is Popery, because the Papists have Bishops.

So have they Presbyters too, that is, Parish Priests: They have the Creed likewise, and the Holy Scriptures, and all thee must be Popish, if this be a good Argument.

But, are they willing to be undeceived? Then they must know that Episcopacy has none so great an Enemy as the Papacy; which would Engrois the whole Episcopal Power, into the single See of Rome, by making all other Bishops absolutely dependent upon that, which only they call the Apostolical Chair. And no longer since than the Council of Trent, the Pope endeavor’d, with all his Interest, to have Episcopacy, except only that of the Bishop of Rome, to be declared not to be Jure Divino. By which non other Bishops could claim any other Power, but what they had from Him. But that Council was not so quite Degenerated as to suffer this to pass.

And the Jesuits, and Others, who Disputed there on the Pope’s part, us’d those same Arguments against the Divine Right of Episcopacy, which from them, and the Popish Canons and Schoolmen have been lick’d up by the Presbyterians and others of our Dissenters. They are the same Arguments which are us’d by Pope and Presbyter against Episcopacy.

When the Pope could not carry his Cause against Episcopacy in the Council of Trent, he took another Method, and that was, to let up a vast Number of Presbyterian Priests, that is, the Regulars, whom he Exempted from the Jurisdiction of their respective Bishops, and train’d them into a Method and Discipline of their own, accountable only to Superiors of his, and their own contributing, which is exactly the Presbyterian Model.

These Illu:pations upon the Episcopal Authority, made the Famous Archbishop of Spalato, quit his great Preferments in the Church of Rome, and Travel into England, in the Reign of King James I. to look for a more Primitive and Independent Episcopacy. Himself, in his Consilium Professionum, gives these same Reasons for it. And that this flameful Depression and Prostitution of Episcopacy, in the Church of Rome, was the cause of his leaving her.
He observ'd truly, that the further we search upward in Antiquity, there is still more to be found of the Episcopal, and less of the Papal Eminency.

St. Ignatius is full, in every line almost, of the high Authority of the Bishop, next and immediately under Christ; as all the other Writers in those Primitive Times: But there is a profound silence in them all of that Supremacy in the Bishop of Rome, which is now claim'd over all the other Bishops of the Catholick Church: Which could not be, if it had been then known in the World. This had been a short and effectual Method, whereby St. Paul, or St. Clement might have quieted the great Schism of the Corinthians, against which they both wrote, in their Epistles to them; to bid them refer their Differences to the Infallible Judge of Controversy, the Supreme Pastor at Rome. But not a word like this. Especially considering that St. Peter was one, for whom some of these Corinthians strive (1 Cor. i. 12,) against those who preferred others before Him.

The Usurp'd Supremacy of the later Bishops of Rome over their Fellow-Bishops, has been as Fatal to Episcopacy, as the Rebellion of our yet later Presbyters against their Respective Bishops.

And indeed, whoever would write the true History of Presbyterianism, must begin at Rome, and not at Geneva.

So very Groundless, as well as Malicious, is that popular Clamour of Episcopacy having any Relation to Popery. They are so utterly Irreconcilable, that it is impossible they can stand together: For that moment that Episcopacy were Restor'd to its Primitive Independency, the Papacy, that is, that Supremacy, which does now distinguish it, must ipso facto cease. But enough of this; for I must not digress into various Subjects.

I have shewn, in Answer to the Objection of the Ages of Popery in this Kingdom, that all those Errors, even Idolatry itself, does not Un-church, nor break Succession. And adly, I have Exemplifi'd this from the Parallel of the Jewish Church, under the Law. Then applying of this to our Case, I have vindicated Episcopacy from the Imputation of Popery. I will now go on to further Reasons, why the Succession of our present Bishops is not hurt by that Deluge of Popery, which once cover'd the face of this Land.

IV. The end of all Government, as well in the Church as State, is to preserve Peace, Unity, and Order; and this cannot be done.
if the Male-administration of the Officers in the Government, did 
Vacate their Commission, without its being Re-call'd by those who 
gave such Commission to them. For then, 1st. Every Man must 
be Judge, when such a Commission is Vacated; and then no Man is 
bound to obey longer than he pleases. 2dly, One may say it is 
Vacated, another not; whence perpetual Contention must arise. 
A Man may Forfeit his Commission, that is, do those things, 
which give just Cause to his Superiors to take it from him: But 
it is not actually Vacated, till it be actually Recall'd by those who 
have lawful Power to take it from him: Otherwise their cou'd be 
no Peace nor Certainty in the World, either in Publick or in Private 
affairs. No Family cou'd subsist. No Man enjoy an Estate. No 
Society whatever cou'd keep together: And the Church being 
an Outward Society (as shewn in the Discourse of Water 
SECTION I. Baptism) must consequtently subsist by those Laws which 
are indispensible to every Society. And tho' Idolatry does justly 
Forfeit the Commission of any Church, in this sense, that God's 
Promises to Her being Conditional, He may justly take her Com- 
misson from her, and Remove her Candlestick: Now tho' her Com-
mision be thus Forseitible, yet it still Continues, and is not actually 
Vacated, till God shall please actually to Recall it, or take it away: 
For no Commission is Void, till it be so Declar'd. Thus, tho' the 
Jews did often fall into Idolatry, yet (as before has been said) God 
did bear long with them; and did not Un-church them, tho' they 
had justly Forseited. And these wicked Husband-men, who slew 
those whom the Lord sent for the Fruits of His Vineyard, yet con-
tinu'd still to be the Husband-men of the Vineyard, till their Lord 
did Dispossess them, and gave their Vineyard unto others. 
And natural Reason does enforce this: If a Steward abuse his 
Trust, and oppress the Tenants, yet are they still oblig'd to pay 
their Rent to him, and his Discharges are sufficient to them against 
their Landlord, till he shall Supercede such a Steward. 
If a Captain wrong and cheat his Soldiers, yet are they oblig'd 
to remain under his Command, till the King, who gave him 
his Commission, or those to whom he has Committed such an Au-
thority, shall Cashier him. 
And thus it is in the Sacerdotal Commission, Abuses in it, do not 
take it away, till God, or those to whom He has Committed such
an Authority, shall Suspend, Deprive, or Degrade (as the Case Requires) such a Bishop or a Priest.

And there is this higher Consideration in the Sacerdotal Commission, than in those of Civil Societies; That it being immediately from God, as none (therefore) can take this Honour to himself, but he that is called of God, as was Aaron; so can none take it in this way, but he that is as Expressly and Outwardly called thereunto, as Aaron was to be a Priest. For this would be to Usurp upon God’s immediate Prerogative, which is to Constitute His own Priests. Upon this Foundation I argue.

V. As the necessity of Government, and the general Commands in Scripture, do require our Submission to the Government in being, where there is no Competition concerning the Titles, or any that Claims a better Right than the Possessor: So where a Church, once Established by God, tho’ suffering many Interruptions, does continue, Her Governors ought to be acknowledged, where ther is no better Claim set up against them.

This was the Reason why our Saviour and His Apostles did, without scruple, acknowledge the High-Priest and Sanhedrin of the Jews in their time; tho’ from the days of the Maccabees, ther had been great Irruptions, and Breaches in the due Succession of their Priests: and before Christ came, and all His time, the Romans, as Conquerors, dispos’d of the Priesthood as they pleas’d; and made it Annual and Arbitrary, which God had appointed Hereditary and Unmovable.

But ther was then no Competition: The Jews did submit to it, because they were under the Subjection of the Romans, and could have no other. No High-Priest claimed against him in Possession, but all submitted to him.

And our Saviour did confirm His Authority, and of the Sanhedrin, or Inferior Priests with him, (Matt. xxiii. 2.) saying, the Scribes and Pharisees sit in Moses’s seat. All therefore, whatsoever they bid you observe, that observe and do. And St. Paul own’d the Authority of the High-Priest, Acts. xxiii. 5.

Many Objections might have been rais’d against the Deduction of their Succession from Moses: But ther being none who claim’d any better Right than they had, therefore their Right was Uncontroverted; and by our Saviour’s Authority was Confirm’d.

Now
Now suppose some interruptions had been in the Succession, or Corruptions in the Doctrine and Worship of our English Bishops, in former Ages, yet (as in the Case of the Scribes and Pharisees) that could have no Effect to Invalidate their Commission and Authority at the present.

S E C T. IV.

The Assurance and Consent in the Episcopal Communion, beyond that of any other.

I. The whole Christian World, as it always has been, so at this Present, it is Episcopal, except a few Difsenters, who, in less than Two Hundred years last past, have arisen, like a Wart upon the Face of the Western Church. For little more Proportion do our Difsenters here, the Hugonots in France, the Presbyterians in Holland, Geneva, and thereabouts, bear to the whole Body of the Latin Church, which is all Episcopal. But, if you compare them with the Catholick Church all over the World, which is all Episcopal, they will not appear so big as a Mole.

II. If our Difsenters think it much, that the Church of Rome should be reckoned in the List against them; we will be content to leave them out: Nay more, if we shou’d give them all those Churches, which own the Supremacy of Rome to be joyn’d with them (as they are the nearest to them) it will be so far from casting the Ballance on their side, that the other Episcopal Churches will, by far, out-number them both.

Let us then, to these Difsenters against Episcopacy, add the Churches of Italy, and Spain entire, with the Papish Part of Germany, France, Poland and Hungary (I think they have no more to reckon upon,) against these we produce the vast Empire of Russia (which is greater in Extent than all these Papish Countries before-nam’d) England, Scotland, Denmark, Sweden, and all the Lutheran Churches in Germany, which will out-number both the Papish and Presbyterians before-mention’d. And this comparison is only made as to the Latin Church. But then, we have all the rest of the Christian World, wholly on the Episcopal side, against both the Supremacy
macy of Rome, and Parity of the Presbyterians. The whole Greek Church, the Armenians, Georgians, Mingrelians, Jacobites, the Christians of St. Thomas, and St. John in the East-Indies, and other Oriental Churches. Then in Africa, the Copties in Egypt, and great Empire of the Abyssins in Ethiopia. These all are Episcopal, and never own’d the Supremacy of Rome: And over reckon, out of sight, all that disown Episcopacy, and all that own the Supremacy of Rome with them.

III. Let me add, that among our Dissenters, every Class of them does Condemn all the rest; the Presbyterian Damns the Quaker, the Quaker Damns him, Independent, Baptist, &c. All Damn one another, and Each denies the others Ordination or Call.

So that, the Ordination of every one of them, is disown’d by all the rest; and all of them together by the whole Christian World. And if their Ordinations are not Valid, then they have no more Authority to administer the Sacraments, than any other Lay-men; and consequently, there can be no security in Receiving Baptism from any of them.

IV. What allowances God will make to those who think their Ordination to be good enough, and that they are true Ministers of the Gospel; and, as such, do receive the Sacraments from them, I will not determine.

But they have no reason to expect the like allowances who are warned of it before-hand, and will notwithstanding venture upon it; before these Dissenters have fully and clearly acquit themselves of so Great and Universal a Charge laid against them; such an one, as must make the whole Christian World wrong, if they be in the Right! Not only the present Christian Churches, but all the Ages of Christianity since Christ. Of which the Dissenters are desir’d to produce any one, in any Part of the World, that were not Episcopal—any one Constituted Church upon the Face of the Earth, that was not Govern’d by Bishops, distinct from, and Superior to Presbyters, before the Vaudois in Piedmont, the Hugonots in France, the Calvinists in Geneva, and the Presbyterians thence Transplanted, in this last Age, into Holland, Scotland and England.

V. If it shou’d be retorted, that neither is the Church of England without Opposers; for, that the Church of Rome opposes Her, as do likewise our Dissenters.
None of them do oppose Her; in the Point we are now upon, that is, the Validity of Episcopal Ordination, which the Church of Rome does own; and the Presbyterians dare not deny it, because they would (thereby) overthrow all their own Ordinations; for the Presbyters who Reformed (as they call it) from Bishops, receiv'd their Ordination from Bishops.

And therefore, tho' the Episcopal Principles do Invalidate the Ordination by Presbyters, yet the Presbyterian Principles do not Invalidate the Ordination by Bishops: So that the Validity of Episcopal Ordination stands safe, on all sides, even by the Confession of those who are Enemies to the Episcopal Order: and, in this, the Bishops have no opposers.

Whereas, on the other hand, the Validity of the Presbyterian Ordinations, is own'd by none but themselves; and they have all the rest of the World as opposite to them.

Therefore, to state the Case the most Impartially; to receive Baptism from these Dissenters, is, at least, a hazard of many Thousands to One; as many as all the rest of Christianity are more than they: But to receive it from the Bishops, or Episcopal Clergy, has no hazard at all, as to its Validity, even as own'd by the Presbyterians themselves.

SECT. V.

The Personal Sanctity of the Administrator of the Sacraments, tho' highly Requisite on his Part, yet not of Necessity as to the Receivers, to Convey to them the Benefits of the Sacraments.

I. The only Objection of those Quakers, who are otherwise convinced of the Obligation of the Sacraments, is the Necessity they think there is of great Personal Holiness in the Administrators; without which, they cannot see how the Spiritual Effects of the Sacraments can be convey'd. But I would beseech them to consider, how, by this, instead of referring the Glory to God, and lessening the Performance of Man, which I charitably pre-
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presume (and I am confident as to some of whom I speak) that it is their true and sincere Intention; but instead of that, I do, in great Good-will, invite them to reflect whether their well-intended Zeal has turn'd the Point of this Question—even to over-magnifie Man, and transfer the Glory of God unto His weak Instrument; as if any (the least Part) of the Divine Vertue which God has annexed to His Sacraments did proceed from His Minister. If this be not the meaning (as sure it is not) why so much stress laid upon the Sanctity of the Ministers? as if thro' their power or holiness the Holy Ghost was given! Acts iii. 11.

II. To obviate this pretence, our Saviour Christ chose a Devil (John vi. 70.) to be one of His Apostles; and he was sent to Baptize and work Miracles as well as the rest: And those whom Judas did Baptize, were, no doubt, as well Baptized, and did partake of the Communication of the Spirit (according to their Preparation for it) as much as any who were Baptized by the other Apostles; unless you will say that Christ sent him to Baptize, who had no Authority to Baptize, and that none should receive Benefit by his Baptism, which wou'd be to Cheat and Delude the People; and is a great Blasphemy against Christ, and a distrust of His Power as if it were Limited by the poor Instrument He pleases to make use of; whereas,

III. His Greatness is often most Magnify'd in the meaness of the Instruments, by which He works. Thus He destroy'd Egypt by Frogs and Lice; and the Philistines by Em'rods and Mice; and sent His Armies of Flies and Hornets to dispossess the Canaanites. Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy, and the avenger; i.e. That the Enemies of God might be confounded, when they saw His great Power Exerted by such weak and contemptible Instruments. The Walls of Jericho (the Type of Spiritual wickedness) were thrown down by the blast of seven Rams Horns, when blown by the Priests whom He had commanded: And He rebuked the Iniquity of Balaam by the mouth of an Ass, to shew that no Instruments are Ineffectual in His Hands; and made use of the mouth of Balaam to Prophesie of Christ. For this cause, says St. Barnabas, in his Catholick Epistle, c. 5. did Christ choose Men who were Exceeding great Sinners to be His A-
posible; to shew the Greatness of His Power and Grace; and put the Inestimable Treasure of His Gospel into Earthen Vessels, that the Praise might be to God, and not to Men.

IV. St. Paul rejoiced in Christ being Preached, tho' not sincerely by those who did it; because God can bring Good out of Evil; and by wicked Instruments, Propagate His Gospel; turning their malice (even of the Devil himself) to the furtherance of the Faith: Otherwise the Apostle could have no cause to Rejoyce in the Preaching of wicked Men, if none could receive benefit by it. And he plainly supposes, 1 Cor. ix. 27. That a Man may save others by his Preaching, and yet himself be a cast-away.

V. And so far as we can know or judge any thing, we see daily Experience of this; That God has touched Mens Hearts upon hearing the Truth spoken, tho' by Men who were great Hypocrites, and very wicked. And what reason can be given to the contrary? Truth is Truth whoever speaks it: And if my Heart be prepared, the good Seed receives no evil Tincture of the Hand that sowed it: And who can Limit God, that His Grace may not go along with me in this?

I have heard some of the now separate Quakers confess, that they have formerly felt very sensible Operations of the Spirit, upon the Preaching of some of those whom they have since Detected of gross Errors and Hypocrites; and they now think it strange. But this were enough to convince them, that the wind bloweth where it listed: otherwise they must condemn themselves, and confess that, in all that time, they had no true Participation of the Spirit of God, but that what they mistook for it, was a mere Delusion: Or else confess that by the Truths which were spoken by these Ministers of Satan (for they speak some Truths) God might work a good Effect upon the Hearts of some well-dispos'd, tho' then ignorant, and much Deluded People. If not so, we must judge very severely of all those who live in Idolatrous or Schismatical Countries; ther were great Prophets and good Men among the Ten Tribes. And if the Words, nay, Miracles, of Christ, did render the Hearts of many yet more obdurate, even to sin against the Holy Ghost, which was the reason why He sometimes refus'd to work Miracles among them, because thereby they grew worse and worse; and if the Preaching of the Gospel, by the mouths of Apostles, became the favour of Death to wicked
and unprepared Hearts; why may not the words of Truth have a
good Effect upon honest and good Minds, tho' spoken from the
mouth of an Hypocrite, or of Persons, who, in other things, are
greatly Deluded?

I have before mention'd the Wizard Major Weir, who Bewitched
the Presbyterians in Scotland, since the Restoration, 1660, as much
as Simon Magus did the Samaritans: And yet I suppose the more
moderate of the Quakers will not rashly give all over to Destru-
tion, who blindly followed him, and admir'd his Gifts; or will
say but that some words of Truth he might drop, might have a
real good Effect upon some well meaning, tho' grossly Deluded Peo-
ple, who followed him. Two of Winder's Witches (see The Snake
in the Grass, p. 300. 2d Edit.) were Preachers among the Quakers
for Twenty years together; and thought to be as powerful and
Affecting as any others.

VI. But, the Argument will hold stronger against them, as to
the Sacraments, than in the Office of Preaching; because in Preach-
ing much depends upon the Qualifications of the Person, as to In-
vention, Memory, Judgment, &c. But in the Administration of an
Outward Sacrament, nothing is require'd, as of Necessity, but the
lawfulness of the Commission, by which such a Person does Admi-
nister; and a small measure of natural or acquir'd Parts is sufficient
to the Administration.

Therefore let us lay no stress upon the Instrument (more than
was upon the Waters of Jordan to heal Naaman) but trust wholly
upon the Commission, which conveys the Virtue from God, and
not from His Ministers: That all the Glory may be to God, and not
to Man.

'Tis true, the Personal Qualifications of the Instrument are Love-
ly and Desirable; but they become a Snare, where we expect any
part of the Success from them. This was the ground of the Cor-
inthian Schism (1 Cor. i. 11.) and, tho' unseen, of ours at this
Day.

VII. And the consequences of it, are of manifold and fatal
Destruction.

1. This unsettles all the Assurance we can have in God's Promise
to assist His own Institution; for, if the Virtue, or any part of it,
lies in the Holiness of the Instrument, we can never be sure of the
Effect.
Effect, as to us; because, we have no certain knowledge of the Holiness of another. *Hypocrites* deceive even good Men.

2. This would quite disappoint the *Promise* Christ has made, *Matth. xxviii. 20.* To be with His Ministers, in the Execution of His Commission; to Baptize, &c. always, even unto the end of the world. For, if the Holiness of the Instrument be a necessary Qualification, this may fail, nay always must fail, so far as we can be sure of it; and consequently Christ has commanded Baptism and His Supper to continue, to the end of the world, till his coming again; and yet has not afforded means whereby they may be continued; which He has not done, if the Holiness of the Administrator be a necessary Qualification; and that He has not left us a certain Rule, whereby to judge of the Holiness of another: And thus have you rendered the Command of Christ of none Effect, thro' your Tradition.

5. This is contrary to all God's former Institutions. The wickedness of the Priests, under the Law, did not excuse any of the People from bringing of their Sacrifices to the Priests: The Priests were to Answer for their own Sin, but the People were not answerable for it, or their Offerings the less accepted.

But we were in a much worse condition, under the Gospel Administration, if the Effect of Christ's Institutions, did depend either wholly, or in part upon the Personal Holiness of His Priests. This would put us much more in their Power, than it is the Intention of those who make this objection to allow to them: This magnifies Men, more than is due to them; therefore I will apply the Apostle's words to this Case; *Let no man glory in men; who is Paul? and who is Apollo? but ministers*—so then, *neither is he that planteth anything, neither he that watereth; but God that giveth the increase.*

4. This was (with others) the Error of the Ancient Donatists; those Proud and Turbulent Schismatics, the great Disturbers of the Peace of the Church, upon an opinion of their own Sanctity, above that of other Men: For which reason, they rejected all Baptisms, except what was performed by themselves; and Re-baptiz'd those who came over to them, from the Church; for, they said that the Holiness of the Administrator was necessary towards conveying the Spiritual Graces of Baptism: Thus they argu'd; *Qui non habet quod Det, quomodo Det?* i.e. *How shall a Man give that
so another, which he has not himself? But Optatus answers them, that God was the Giver, and not Man, Videte Deum esse Datorem. And he argues that it was preferring Themselves before God, to think that the Vertue of Baptism did come from Them; that they were nothing but Ministers or Work-men; and that, as when a Cloth was Dyed, the change of the Cloth came from the Colours infus'd, not from the vertue of the Dyer. So that in Baptism the Change of the Baptized, came from the Vertue of the Sacrament; not from the Administrator: That it was the Water of Baptism, which did wash, not the Person who apply'd the Water. That the Personal Sanctity of the Administrator signify'd nothing to the Efficacy of the Sacrament; Therefore, says he, Nos operemur ut Ille det, qui se daturum esse promisit, i.e. Let us work, that God, who has promis'd it, may beflow the Effect: And that when we work, Humana sunt opera, sed Dei sunt Munera, i.e. The Work is Man's, but the Gift is God's. And thence he exposes that Ridiculous Principle of the Donatists, which they advance'd to gain Glory to Themselves; that the Gift in Baptism was of the recipient: p. 89. Administrator, and not of the Receiver: But he shews, that the Gift was conferred by God, proportionably to the Faith of the Receiver, and not according to the Holiness of the Administrator.

The Discourse is large, to which I refer the Reader. I have given this Tast of it, to let these see to whom I now write, that they have (tho unaware) stumble upon the very Notion of the Donatists, which divided them from the Catholic Church, and which, with them, has been, long since, Exploded by the whole Christian World; and I hope this may bring them to a more sober mind, to consider from whence, and with whom they have fallen; and to return again to the Peace of the Church, and the Participation of the Blessed Sacraments of Christ, and the Inestimable Benefits which He has promis'd to the Worthy Receivers of them.

Lastly, Let me observe that this Error of the Donatists and Quakers, borders near upon Popery: nay rather seems to exceed it. For the Church of Modern Rome makes the Validity of the Sacraments to depend upon the Intention of the Priest; but his Intention is much more in his own Power; and there are more evident Signs of it than of his Holiness.
VIII. I would not have the Quakers imagine that any thing I have said was meant in excuse for the ill Lives of the Clergy of the Church of England; as if the Dissenters were unblamable, but our Clergy wholly Prostitute to all wickedness; and that for this cause, we plead against the Sacrety of the Administrator, as Essential to the Sacrament.

No, That is far from the Reason: I do not love to make comparisons, or Personal Reflections. If all Men be not as they should be, pray God make them so. But I think there is no modest Dissenter will be offended, if I say, that there are of our Bishops and Clergy, Men, not only of Learning, and moral Honesty, but of Devotion, and spiritual Illumination; and as much of the Sobriety of Religion; and can give as many Signs of it, Equally at least (to speak modestly) as any of our Dissenters, of what Denomination soever.

IX. And I hope, that what I have said will, at least, hinder the Succession of the Bishops from the Apostles, to be any Objection against them: And they being possess'd moreover of all the other Pretences of our Dissenters, the Ballance must needs lie on their side, and Security can only be with them; because there is doubt in all the other Schemes of the Dissenters, if what I have said can amount but to a Doubt. If the want of Succession and outward Commission, upon which Christ and His Apostles, and the whole Christian Church, in all Ages, till the last Century; and in all Places, even at this Day, except some Corners in the West, and the Mosaic Institution before them, did, by the Expreis Command of God, lay so great a Stress; if all this make but a Doubt (it is strange that it should, at least, that it should not) in the mind of any considering Persons; then can they not, with Security, Communicate with any of our Dissenters; because, if he that Eateth and Doubteth is Damned, much more he that shall do so in Religious

Rom. xiv. 23. matters, wherein chiefly this Rule must stand, that whatever is not of Faith is Sin.

X. But now, to argue a little, ad hominem, suppose that the Succession of our Bishops were lost; and suppose, what the Quakers and some others would have, that the Thread being broke, we must cast a new knot, and begin again, and make an Establishment amongst our selves, the best we can. Well, When this is done, ought not that Establishment to be preserved? Ought everyone to break in upon it, without just cause? Should every one
one take upon him (or her) to Preach, or Baptize, contrary to the
Rules Establish'd: This, I think, no Society of Men will allow;
For, the Members of a Society must be subject to the Rules of
the Society, otherwise it is no Society: And the Quakers of Grace-
church-street Communion have contended as Zealously for this
compliance as any.

Now then, suppose that the conscientious Quakers to whom I
speak, shou'd lay no Stress at all upon the Succession of our
Bishops; and consider our Constitution no otherwise than of an Efta-
blishment by agreement among the selves; yet even so, by their
own Confession, while they can find no fault with our Doctrine or
Worship, they ought not to make a Schism in this Constitution, which
they found Established; and they ought to return to it; and if a
new Knot was cast upon the broken Thread of Succession, at the
Reformation from Popery, that Knot ought not to be un-loosed, with-
out apparent and absolute Necessity; left if we cast new Knots ever-
ry Day, we shall have no Thread left un-knotted; and expose our
selves to the Derision of the common Adversary.

XI. Consider the grievous Sin of Schism and Division; it is no
less than the Rending of Christ's Body; and therefore great Things
ought to be born, rather than run into it; even all things, except
only that which is apparently sinful; and that by the Express Words
of Scripture; and not from our own Imaginations, tho' never so
strong. And tho' ther are some Imperfections in our Reformation,
as to Discipline, and all the High Places are not yet taken away
(the Lord, of His Mercy, quickly remove them) yet I will be bold
to say, that in our Doctrine, Worship, and Hierarchy, nothing can
be objected that is contrary to the Rule of Holy Scripture, or any
thing Enjoyn'd, which is There Forbid to be done: And nothing
less can warrant any Schism against our Church.

XII. Now, to come to a Conclusion, upon the whole matter.
If you cannot get Baptism as you wou'd have it, take it as you can
get it. If you cannot find Men of such Personal Excellencies as the
Apostles, take those who have the same Commission which they had,
deriv'd down to them by regular Ordination; who Reform'd from
Popery, and have been the Established Church of this Nation, ever
since: And moreover are as un-exceptionable, in their Lives and
Conversations, as any others. These are all the securities you can
have (without new Miracles) for Receiving the Sacraments from
Proper hands. And therefore ther is no doubt but God will accept
of your Obedience in Receiving them from such hands; much rather than your Disobedience of His Command to be Baptized, because you are not pleas’d with those whom His Providence has, at this Day, left in the Execution of His Commission to Baptize; as if the weakness of His Minister cou’d obstruct the Operations of His Spirit, in making good His part of the Covenant, which He has promised.

XIII. Ther is an Objection against Baptism, which is not worth an Answer; but that I cou’d condescend to the meanest, and leave nothing behind which might be a stumbling block to any.

I have heard it urg’d, that ther is no visible Effects seen by our Baptisms; that Men remain wicked and loose notwithstanding; and therefore some do conclude that ther is no vertrue in Baptism.

Answ. To make this Argument of any force, it must be prov’d that none do receive any Benefit by it. For, if some do receive Benefit by it, and others do not, this must be charg’d upon the Disposition of the Recipient; according to the known Rule, that whatsoever is receiv’d, is receiv’d according to the disposition of the Receiver. Thus the same Meat is turn’d into good Nourishment in an healthy, and into noxious Humors in a vitiated Stomach. Simon Magus receiv’d no Benefit by his Baptism; and after the Sop the Devil entred into Judas; yet the other Apostles receiv’d great Benefit by it: To some it is the favour of Life, even the Communion of Christ’s Body and Blood; to others of Condemnation, who discern not the Lord’s Body in it, but receive it as a common thing: Therefore we are commanded to examine ourselves, to prepare our Hearts for the worthy Receiving of it.

But some say, as the Jews to Christ, shew us a sign: They would have some Miraculous Effects, immediately to appear. These are Ignorant of the Operations of the Spirit, and to these I say, in the words of Christ, Joh. iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit. It works silently, but powerfully; and its Progress, like the growing of our Bodies, is not all at once, but by Degrees; whose motion is Imperceptible to humane Eyes.

The true use that is to be made of this Objection, that so few (and yet they are not few who) receive the Inestimable Benefits which are convey’d in the Sacraments of Christ’s Institution, is this,
To take the greater Care, and the more Earnestly to beg the Assistance of God's Grace, to fit and prepare us, for the worthy Receiving of them; but by no means to neglect them: For those who refused to come to the Supper were Rejected, as well as he who came without a Wedding Garment.

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A SUPPLEMENT.

The stress of this Discourse being Founded upon Episcopacy; and long Quotations being improper in so short a method of Argument as I have taken; to supply that Defect, and, at the same time, to make it easier to the Reader, I have added, by way of Supplement, a short Index or Collection of Authorities, in the first 450 Years after Christ, for Episcopacy, with respect to the Presbyterian Pretences, of making a Bishop all one with a Presbyterian, at least with one of their Moderators: And, in the next place, I have shewn the sense of the Reformation, as to Episcopacy. Take them as follows.

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Some Authorities for Episcopacy, as distinct from and Superior to Presbytery, taken out of the Fathers and Councils, in the first Four Hundred and Fifty Years after Christ.

Anno Domini 70. St. Clement Bishop of Rome, and Martyr, of whom mention is made Phil. iv. 3. in his 1st Epistl. to the Corinthians, N. 42. p. 89. of the Edition at Oxford, 1677.

The Apostles having Preached the Gospel, thro' Regions and Cities, did Constitute the first Fruits of them, having prov'd them by the Spirit, to be Bishops and Deacons of those who shou'd
believe; and this, not as a new thing, for many Ages before it was written concerning Bishops and Deacons; for, thus faith the Scripture, in a certain place, I will constitute their Bishops in Righteousness, and their Deacons in Faith.

What wonder is it then, that those who were intrusted by God, in Christ, with this Commission, should constitute those before spoke of?

And the Apostles knew by the Lord Jesus Christ, that Contests would arise concerning the Episcopal Name (or Order) and for this Cause, having perfect fore knowledge of these things) they did Ordain those whom we have mention'd before; and moreover, did Establish the Constitution, that other approved Men should succeed those who Dy'd, in their Office and Ministry.

Therefore those that were constituted by Them, or afterwards by other approved Men, with the Consent of all the Church, and have Administered to the Flock of Christ unblamably, with Humility and Quietness, without all Stain of filth or naughtiness; and have carry'd a good Report, of a long time, from all Men, I think cannot, without great Injustice, be turn'd out of their Office: For, it will be no small sin to us, if we thrust those from their Bishopricks who have Holily and without Blame offer'd our Gifts (and Praiers to God.) Blessed are those...
Priests who are happily Dead, for they are not afraid of being Ejected out of the Places in which they are Constituted. For, I understand that you have Depriv'd some, from their Ministry, who behaved themselves un-re-prov-
able amongst you.

Par. 40. To the High-Priest his proper Offices were appointed, the Priests had their proper Order, and the Levites their peculiar Services, or Deaconships; and the Lay-men, what was proper for Lay-men.

This, as before thewn, St. Clement apply'd to the Distribution of Orders in the Christian Church; Bishops, Priests, and Deacons. And the Office of the Levites, is here call'd by the Word Apos tolial i.e. the Office of Deacons.

A.D. 1. St. Ignatius, a Glorious Martyr of Christ, was Constituted, by the Apostles, Bishop of Antioch, and did thereby think that he succeeded them (as all other Bishops are in their full Apostolical Office. Thence he faul'd the Church of the Traians, in the Fulness of the Apostolical Character; and in his Epistle he says to them,

Be subject to your Bishop as to the Lord—

And to the Presbyters, as to the Apostles of Christ--- Likewise the Deacons also, being Ministers of the Mysteries of Christ, ought to please in all things—Without these there is no Church of the Elect—He is without, who does any thing without the Bishop, and Presbyters, and Deacons; and such an one is Defiled in his Conscience.

In his Epistle to the Magnesians, he tells them, That they ought not to despise their Bishop for his youth, but to pay him all manner

"Το τῆς Ἀρχιερείας ὑμῶν ἡ ἔδρα ἡ πάλιν ὑμῶν εἶναι καὶ τῆς ἱερατικῆς ἡ ἐπί τῆς ἱερατικῆς χάραγμα εἶναι, ἐκ τῆς ἱερατικῆς προσευχῆς τῶν ἐπίτροπων τῆς Βασιλείας τοῦ Κυρίου."

"καὶ τὰς ἐπίτροπους τοὺς ἱερατικοὺς ἔκτισεν ὁ Ἑλέας, ἐν τῇ ἱερατικῇ στήθει, Κρῖθοι."
of Reverence, according to the Commandment of God the Father. And as I know that your Holy
Therefore as Christ did nothing without the Father, so neither do ye, whether Presbyter, Deacon, or Laick, anything without the Bishop.

Some indeed call him Bishop; yet do all things without him; but these seem not to me to have a good Conscience, but rather to be Hypocrites and Sorners.

I Exhort you to do all things in the same mind of God, the Bishop Presiding in the Place of God, and the Presbyters in room of the College of the Apostles, and the Deacons, most beloved to me, who are intrusted with the Ministry of Jesus Christ.

He directs his Epistle to the Church at Philadelphia, to those who were in Unity with their Bishop and Presbyters and Deacons.

And says to them, in his Epistle, That as many as are of Christ, there are with the Bishop; and those who shall Repent, and Return to the Unity of the Church, being made worthy of Jesus Christ, shall partake of Eternal Salvation in the Kingdom of Christ.

My Brethren, be not deceived, if any shall follow him that makes a Schism, he shall not Inherit the Kingdom of God.

I Exhort you to partake of the one Eucharist, for ther is one Body of the Lord Jesus, and one Blood of His, which was shed for us; and one Cup—and one Altar, so ther

Presbyters do——

" Εκκλησίας εἰς ὥσπερ τῷ Κυρίῳ μετὰ τοῦ Προφήτου τοῦ τῶν πατέρων δυνάμεις, ἐτών καὶ ὑμᾶς ἀκούω, ἐπεί τὸ Ἐπιστευτα, μὴ δ' ἐπιστεύετε πεπλήρωσε, μὴ δ' ἠνευραίον, μὴ δ' ἀνευραίον.

Εἰ ποῦς ἔπιστευτα μὴ ἤνευον, χαρεῖ τὰ μείζονες τοῖς ἑαυτοῖς ὑπάρχον — ὁ ἰδίᾳ Λαυρίῳ καὶ ὑπερμείνα ὑμῖν, ἀλλ' εἰς αὐτοῖς τις καὶ μορφάς ὑπὲρ μοι Φαίτεν.

παρακαλόν, ἐν ἐμοῖς ὑπὲρ Θεοῦ ὑπερμέναι παντικα ἑξειδίκηται ἠθικῶς τῷ Ἐπιστευτῷ εἰς τότεν Θεός τε καὶ ὦν ἐπιστεύων εἰς τότεν συνειδεῖ τῷ Ἀποστόλου καὶ τῷ Δικηνόν, τῇ ἐμοὶ γλυκυτάτῳ, πεποιθημένου Δικηνόν ἤν ἐξ Ὀρθρία.

Ἐν ἐνί ξαπέ συν τῷ Ἐπιστευτῷ, καὶ τοῖς ἐπιστεύοντα, καὶ τοῖς ἐπιστεύοντα.

"Οσοὶ δὲ τῷ Χριστῷ εἰσίν, ἐστὶν μὴ τῷ Ἐπιστευτῷ εἰσίν ὡς μετατιτυπώσαντες ἡμῖν τὴν Ἑκκλησίαν ὑπὸ τὴν Ἐκκλησίαν τῷ Ἐκκλησίας, ᾠδοὶ λατρεία Χριστῷ γενομένοι, σωτήριος αὐτῶν πάντων ἐν τῇ βασιλείᾳ τῆς Χριστοῦ.

Ἄδελφοι, μὴ ἁλαζότε νεὶς ἡμῖν ἀπολύσαντι, βασιλείαν Θεοῦ ἐν ἐχειρομοιοῦν.

παρακαλέων ὑμᾶς μετὰ Ἐκκλησίας ἡμῶν, μὴ ἐν τῷ ὑμοῖς τῷ Κυρίῳ ἐπιστεύουσι, καὶ ἐν αὐτοῖς τῷ σώματι τῷ υἱῷ ἐκ τῶν ἐκκλησιῶν εἰς, καὶ τῷ Ἀρρενοῦ, τῷ πατίνῃ ἐσκόβην — ἐν Ἰουσιασί̣
is one Bishop, with his Presbytery, and the Deacons, my Fellow Servants.

Give heed to the Bishop, and to the Presbytery, and to the Deacons.—Without the Bishop do nothing.

In his Epistle to the Smyrneans, he says, Flee Divisions as the beginning of Evils. All of them follow their Bishops, as Jesus Christ the Father; and the Presbyters, as the Apostles, and Revere the Deacons as the Institution of God. Let no man do any thing of what appertains to the Church, without the Bishop. Let that Sacrament be judged Effectual and Firm, which is Dispensed by the Bishop, or him to whom the Bishop has Commited it. Wherever the Bishop is, there let the People be; as where Christ is, there the Heavenly Host is gathered together. It is not lawful, without the Bishop, either to Baptize, or celebrate the Offices: But what He approves of, according to the Good Pleasure of God, that is firm and safe, and so we do every thing securely.

I salute your most worthy Bishop, your venerable Presbytery, and the Deacons my Fellow Servants.

In his Epistle to St. Polycarp, Bishop of Smyrna, and Martyr, who, together with himself, was Disciple to St. John the Apostle, and Evangelist. He gives these Directions.

If any can remain in Chastity, to the glory of the Body of the Lord, let him remain without Boasting, if he Boast, he Perishes; and if he pretends to know more than the
Bishop he is corrupted. It is the duty both of Men and Women that Marry, to be joyn'd together by the Approbation of the Bishop, that the Marriage may be in the Lord, and not according to our own Lusts. Let all things be done to the Glory of God.

Give heed to your Bishop, that God may Harken unto you: My Soul for theirs, who subject themselves under the Obedience of their Bishop, Presbyters, and Deacons, and let me take my Lot with them in the Lord.

And he says to Bishop Polycarp, Let nothing be done without thy sentence and approbation.

A.D. 180. St. Irenæus, Bishop of Lyons, in France, who was Disciple of St. Polycarp; he flourished about the year of Christ 180.

We can reckon those Bishops, who have been Constituted by the Apostles, and their Successors all the way to our times. And if the Apostles knew hidden Mysteries, they would certainly deliver them chiefly to those, to whom they committed the Churches themselves; and whom they left their own Successors, and in the same Place of Government as themselves. We have the Successions of the Bishops, to whom the Apostolick Church in every place was committed. All these (Heresicks) are much later than the Bishops, to whom the Apostles

The true Knowledge is the Doctrin of the Apostles, and the Ancient State of the Church, through the whole World, and the Character of the Body

of
of Christ, according to the Succession of the Bishops, to whom they committed the Church that is in every Place; and which has Descended even unto us.

Tertullian, A.D. 203. of the Prescription of Heretics. A.D. 203.

Let them produce the Original of their Churches; let them shew the Order of their Bishops, that by their Succession, deduce’re from the beginning, we may see whether their first Bishop had any of the Apostles or Apostolical Men, who did likewise persevere with the Apostles, for his Founder and Predecessor. For, thus the Apostolical Churches do derive their Succession: As the Church of Smyrna from Polycarp; whom John (the Apostle) placed there: The Church of Rome from Clement, who was, in like manner, ordain’d by Peter: And so the other Churches can produce those Constituted in their Bishops by the Apostles.

c. 32. Let them produce the Original of their Churches; let them shew the Order of their Bishops, that by their Succession, deduce’re from the beginning, we may see whether their first Bishop had any of the Apostles or Apostolical Men, who did likewise persevere with the Apostles, for his Founder and Predecessor. For, thus the Apostolical Churches do derive their Succession: As the Church of Smyrna from Polycarp; whom John (the Apostle) placed there: The Church of Rome from Clement, who was, in like manner, ordain’d by Peter: And so the other Churches can produce those Constituted in their Bishops by the Apostles.

c. 36. Reckon over the Apostolical Churches, where the very Chairs of the Apostles do yet Preside in their own Places. At Corinth, Philippi, Ephesus, Thessalonica, &c.

Of Baptism, c. 17.

The High-Priest, who is the Bishop, has the Power of conferring Baptism; and under him the Presbyters and Deacons; but not without the Authority of the Bishop.

Origen, Names the distinct Orders of Bishop, Presby-

quibus illi cam que in unceog; id est Ecclesiæ tradiderunt, quæ pervenit usque ad nos.

Edant ergo Originæ Ecclesiæ iidem; evolvant ordinem Episcoporum suarum, ita ut per successiones ab initio decurrant, ut primus illæ Episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit Autorum & Anteexessorem. Hoc enim modo Ecclesiæ Apostolicae census suis deservunt: sicut Smyrnaeum Ecclesiam Polycarpum ab Johanne conlocatum referret; sicut Romanorut, Clementem, à Petro ordinatum itidem, Perinde utique & Cetera exhibent quos ab Apostolis in Episcopatum Constitutes Apostolici seminis traduces ha-

Percurre Ecclesiæ Apostolicae apud quos ipsi adhuc Cathedra Apostolorum suis locis President. Corinthi, Philippi, Ephesius, Thessalonica, &c.

Dandi (Baptismum) jux habet summus sacerdos, qui est Episcopus, dehinc Presbyteri & Deconi, non tamen sine Episcopi Authoritate. Bis-

Origen, Names the distinct Orders of Bishop, Presby-

G
ter, and Deacon. Such a Bishop (says he, speaking of one who sought vain Glory, &c.) doth not desire a good Work—and the fame is to be said of Presbyters and Deacons—The Bifhaps and Presbyters who have the Chief Place among the People.—The Bifhop is called Prince in the Churches: And speaking of the Irreligious Clergy, he directs it to them, whether Bishops, Presbyters, or Deacons.

A.D. 240.

St. Cyprian Archbishop of Carthage, A. D. 240.

Our Lord, whose Commands we ought to Revere and Obey, being about to Constitute the Episcopal Honour, and the Frame of His Church, said to Peter, Thou art Peter, &c. From thence the Order of Bishops and Constitution of the Church does descend, by the line of Succession, thro’ all Times and Ages; that the Church should be built upon the Bishops—It is Established by the Divine Law, that every Act of the Church should be Govern’d by the Bishop.

To Cornelius, then Bifhop of Rome.

We ought chiefly (my Brother) to Endeavour to keep that Unity which was Enjoin’d by our Lord and His Apostles to us their Successors, to be carefully observ’d by us.

The Deacons ought to remember that it was the Lord who chose the Apostles, that is, the Bishops.

Christ said to the Apostles, and by that, to all Bishops or Go-
vernors of His Church, who succeed the Apostiles, by vicarious Ordination, and are in their stead, He that heareth you, heareth me.

For from hence do Schisms and Heresies arise, and have arisen, while the Bishop, who is One, and Governor of the Church, by a proud Presumption is Despis’d, and that Man who is Honour’d as Worthy by God, is accounted unworthy by Man.

Nor are Heresies sprung up, or Schisms arisen from any other Fountain than from hence, that Obedience is not paid to the Priest of God; and that ther is not one Priest at a time in the Church, and one Judge for the time in the Place of Christ. To whom if the whole Fraternity did obey, according to the Divine Oeconomy, none wou’d dare to move any thing against the Sacerdotal College—It is necessary that the Bishops shou’d exert their Authority with full Vigor—But if it is so, that we are afraid of the Boldness of the most Profligate; and that which these wicked Men cannot compass by the Methods of Truth and Equity, if they can accomplish, by their Rahliness and Despair, then is ther an end of the Episcopal Authority, and of their Sublime and Divine Power in Governing of the Church. Nor

der hoc, ad omnes Prepositos, qui Apostolis vicaria ordinato: succes-
dunt, Qui vos audit, me audi-

Ibid.

Inde enim Schismata & Heres-
es ortae & orientur, autm Episco-
pus qui unus est, & Ecclcsia Prae-
est, superba Presumptione contemmi-
tur, & homo dignatione Dei ho-

Nor are Heresies sprung up, or Schisms arisen from any other Fountain than from hence, that Obedience is not paid to the Priest of God; and that there is not one Priest at a time in the Church, and one Judge for the time in the Place of Christ. To whom if the whole Fraternity did obey, according to the Divine Economy, none would dare to move anything against the Sacerdotal College—It is necessary that the Bishops should exert their Authority with full Vigor—But if it is so, that we are afraid of the Boldness of the most Profligate; and that which these wicked Men cannot compass by the Methods of Truth and Equity, if they can accomplish, by their Rahliness and Despair, then is there an end of the Episcopal Authority, and of their Sublime and Divine Power in Governing of the Church. Nor

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can we remain Christians any longer, if it is come to this, that we should be afraid of the Threats, and Snares of the wicked—

The Adversary of Christ, and Enemy of His Church, for this end strikes at the Bishop or Ruler of the Church, with all his Malice, that the Governor being taken away, he might Ravage the more Violently and Cruelly upon the Ship-wreck of the Church—

Is Honour then given to God, when the Divine Majesty and Censare is so Despised, that these Sacrilegious Persons say; do not think of the Wrath of God; be not afraid of His Judgment, do not knock at the Door of the Church; but without any Repentance, or Confession of their Crime, Despising the Authority of their Bishops, and trampling it under their feet, a False Peace is Preach'd to be had from the Presbyters (Scilicet) in their taking upon them to Admit those that were Fallen into Communion, or the Peace of the Church, without the Allowance of the Bishop.

They imitate the coming of Anti-Christ now approaching.

Valerian (the Emperor) wrote to the Senate, that the Bishops, and the Presbyters, and the Deacons shou'd be prosecuted.

The Power of Remitting Sins, was given to the Apostles, and to the Bishops, who have succeed'd them by a vicarious Ordination.

Antichristi iam præpinqvantis adventum Imitantur.

Ep. LXX. Successo.

Rescriptisse valerianum ad Senatum, ut Episcopi, & Presbyteri, & Diacones in continentis animadvertantur.


Poteftas ergo Peccatorum remittendorum Apostolici data est—& Episcopis qui eis Ordinatione vicaria succenderunt.
What Dinger ought we to fear from the Displeasure of God, when some Presbyters, neither mindful of the Gospel, nor of their own Station in the Church, neither regarding the future Judgment of God, nor the Bishop who is set over them, which was never done under our Predecessors, with the Contempt and Neglect of their Bishop, do arrogate all unto themselves? I could bear with the Contempt of our Episcopal Authority, but there is now no room left for Dissembling, &c.

Opitatus Milevetanus, Bishop of Africa. A.D. 365.

In his 2d. Book against Parmenian. The Church has her several Members, Bishops, Presbyters, Deacons, and the Company of the Faithful.

You found in the Church, Deacons, Presbyters, Bishops, you have made them Ly-men; acknowledge that you have Subverted Souls.

St. Ambrose Bishop of Milan. A.D. 370. upon Eph. iv. 11. Speaking of the several Orders of the Church. And he gave some Apostles, and some Prophets, and Evangelists, &c. says, that by the Apostles there were meant the Bishops; by Prophets, the Expounders of the Scriptures; and by the Evangelists, the Deacons. But says that they all met in the Bishop; for that he was the Chief Priest, that is,


Quod enim periculum metuere non acceperus de offensioni Domini? quando aliqui de presbyteris, nec Evangelii, nec dei sacrosanctos seque futurus Domini judicium, necque sibi presidium Episcopum cipitantes, quod nunquam omni sub Antecessoris facultate est, omnium Contumelias & Contemptus, prepositorum sibi vendidentur? Contumelia Episcopatus nostri dissimulare & servire possunt—— sed dissimulandi non locus est.

Miletos, or Mela in Numidia in A.D. 365.

1. 2. Contra Parthianum.

Certa Membra sua habet Ecclesia, Episcopos, Presbyteros, Deacons, & turbam Fidelium.

Invenitis Diaconos, Presbyteros, Episcopos, fecistis Lacos, agosiste, vos animas evertisse.


(fays
The Prince of the Priests, and both Prophet and Evangelist, to supply all the Offices of the Church for the Ministry of the Faithful.

And upon 1 Cor. xii. 28. says: Caput in Ecclesia Apostolos poste that Christ Constituted the Apostle Head in the Church, and that these are the Bishops.

And upon v. 29. are all Apostles? i.e. all are not Apostles. This is true (says he,) because in the Church ther is but one Bishop.

And because all things are from one God the Father, therefore hath He appointed that one Bishop shou’d Preside over Each Church.

In his Book of the Dignity of the Priesthood, c. 3. he says, That ther is nothing in this World to be found more Excellent than the Priests, nothing more Sublime than the Bishops.

And speaking of what was Incumbent upon the several Orders of the Church, he does plainly distinguish them: For, says he, in the fame place;

God does require one thing from a Bishop, another from a Presbyter, another from a Deacon, and another from a Layman.

St. Jerom, A.D. 380. In his Comment upon the Ep. to Titus.

When it began to be said, I am of Paul, 1 of Apollos, &c. and every one thought that those whom he Baptized, belong’d to himself, and not to Christ; it was Decreed thro’ The whole Earth, that one Chosen from among the Presbyters shou’d be set over the rest, that the Seeds of Schism might be taken away.

In his Epis. to Evagrius.

From Mark the Evangelist to Heraclus, and Dionysius the Bishops, the Presbyters of Egypt have A Marco Evangelista ad Heraclum u. q. ad Dionysium Episcopos, presbyteri Aegypti semper nume ex se Electum, in Clefsori Gra already
always chosen out one from among themselves, whom having plac’d in an higher Degree than the rest, they called their Bishop.

He that is Advanc’d, is Advanc’d from less to greater.

The Greatnes of Riches, or the Humility of Poverty does not make a Bishop greater or less, seeing all of them are the Successors of the Apostles.

That we may know the Apostolical Oconomy to be taken from the Pattern of the Old Testament, the same that Aaron, and his Sons, and the Levites were in the Temple, the Bishops, Presbyters, and Deacons are in the Church of Christ.

To Nepotianus.

Be subject to your Bishop or Chief-Priest; and receive him as the Father of your Soul.

Against the Luciferians.

The safety of the Church depends upon the Dignity of the High Priest, to whom unless a sort of absolute and eminent Power be given above all, ther will be as many Schisms in the Church as ther are Priests. Thence it is, that without the Command of the Bishop, neither a Presbyter, nor a Deacon, have Power to Baptize—and the Bishop is to impose his Hands upon those who are Baptized by Presbyters or Deacons, for the Invocation of the Holy Spirit.

And Comforting Heliodorus, a Bishop, upon the Death of Nepotianus qui procehitur, a Minori ad Majus procehitur.

Potentia Divitiarum & Paupertatis Humilitas, sublimiorum vel inferiorum Episcopum non facit, Ceterum Omnes Apostolorum Successores sunt.

Ut sciamus Traditiones Apostolicae sumpta de veteri Testamento, Quod Aaron, & filii ejus atq; Levites in Templo fuerunt, hoc sibi Episcopi, Presbyteri, & Deconi, vendicent in Ecclesia.

Ad Nepotianum.

Esto sujectus Pontifici tuo, & quas animi Parentem suscipe.

Advers. Luciferianos.

Ecclesia salus in summis Sacerdotis Dignitate pendet, cui nisi exors quaedam & ab omnibus Eminens detur Poteias, tot in Ecclesia efficiens Schismata quotas Sacerdotes. Inde veniens, ut sine Episcopi jussione neque Presbyter neque Diaconus jus habeant baptizandi—Ad eos qui per Presbyteros & Diaconos baptizati sunt, Episcopus ad invocationem sancti Spiritus manum Impositionis excurrat.

Epitaphium Nepotiani à Heliodorun Episcopum venerabatur—

(47)
tion his Presbyter and his Nephew, he Commends Neposian in that he Reverend his Bishop. He Honour'd Heliodorus, in publick as his Bishop, at home as his Father. But among his Presbyters and Co-equals, he was the first in his Vocation, &c.

Upon the 60th of I sa. He calls the future Bishops, Princes of the Church.

Of the Ecclesiastical Writers.

Concerning James.

James, after the Passion of our Lord, was immediately, by the Apostles, ordained Bishop of Jerusalem. The like he tells of the Epist. 54. against Montanus.

With us the Bishops hold the Place of the Apostles.

A.D. 425. St. Augultine Bishop of Hippo in


Quot. veter. & novo Test. N. 97.

Ther is none, but knows that our Saviour did Constitute Bishops in the Churches; for before He Ascended into Heaven, He laid His Hands upon the Apostles and Ordained them Bishops.

I. 7. c. 43. The Sentence of our Lord Jesus Christ is clear, who sent His Apostles, and gave to Them alone that Power which He had Received from His Fa-

In publico Episcopum, domi patrem noverat.--Inter Presbyteros & Co-equals, primus in opere, &c.

Principes futuros Ecclesiae Episcopos Nominavit.

In script. Ecclesiast. De Jac.

Jachobus post Passionem Domini statim ab Apostolis Hierosolimitanis Episcopus est ordinatus.

Of the future Bishops, Princes of the Church.

As he holds them through all the World, so doth he hold them under the Seats of the Apostles, and in the Succession of the Bishops.

A.D. 428. St. Augultine Bishop of Hippo in

If the Christians Society is certain, that it is to be propaged to the end of the World, and to the Seats of the Apostles, and in the Succession of the Bishops.

In script. Ecclesiast. De Jac.

Radix Christianae Societatis per sedes Apostolorum & Successiones Episcoporum certa per orbem propagatione diffunditur.

Nemo ignar Salvatorem Episcopos Ecclesias instituit, ipse enim prins quam Carolos Ascenderet, imponebas Manus Apostolos ordinavit eos Episcopos, Quod dixit Clarus &c. a Mulcule in Concilio Carthagi. Repetit August. de Baptismo contra Donatist.

Manifesta est sententia Domini nostri Jesu Christi Apostolos suis mittentis, & ipsis solis Potestatem a Patre sibi traditam permittentis, quibus nos
Father, to whom we have succeeded, Governing the Church of God by the same Power.

Ep. 162. Speaking of the Bishops being call'd Angels, Rev. 2. he says,

Divina voce sub nomine Angelorum, Laudatur Praepositus Ecclesiae.

Of the words of our Lord, Serm. 24.

If He said to the Apostles alone, he that despiseth you, despiseth me; then despise us: But if those words of His come down even unto us, and that He has Called us, and Constituted us in their Place, see that you do not despise us.

Against Faustus.

We embrace the Holy Scripture, which from the Times of the Presence of Christ himself, by the Disposition of the Apostles, and the Successions of other Bishops, has come down to us, safely kept, commended and honour'd through the whole Earth.

Against Petilian.

What has the Chair of the Church of Rome done to thee, in which Peter sat, and in which, at this day, Anastasius sits; or of the Church of Jerusalem, in which James did sit, and in which John does now sit.

Against Julian.

Irenæus, Cyprian, Reticius, Olympius, Hilary, Gregory, Ba-

nos Successimus, eadem Potestas Ecclesiam Domini Gubernantes.

De verbis Domini, Serm. 24.

Si solis Apostolis dixit, Qui vos spemnet, me ipsernit, sperrite nos: Si autem Sermo Ejus pervenit ad nos, & vocavit nos, & in eorum loco Constituit nos, videte ne spernatis nos.

Contra Faust. Lib. 33. cap. ult.

Scripturam amplectimur quae ab Ipsius Presentia Christi temporibus, per Dispensationes Apostolorum, & eæteras ab eorum sedibus Successiones Episcoporum, usque ad hæc tempora totæ Orbe terrarum custodita, commendata, clarificata pervenit.

Lib. 2. contra Literas Petiliani

C. 51.

Cathedra quid tibi fecit Ecclesia Romanæ in qua Petrus sedet, & in qua hodie Anastasius sedet, aut Ecclesia Hierofolimitana in qua Jacobus sedet, & in qua hodie Joannes sedet. [Vid. contra Cretcon. l. 2. c. 37.]

Contra Julianum, l. 2. cap. ult.

Irenæus, Cyprianus, Reticius, Olympius, Hilarius, Gregorius, H
Questions upon the Old Testament. Queft. 35.

The King bears the Image of God, as the Bishop of Christ. Therefore while he is in that Station, he is to be Honour'd, if not for himself, yet for his Order.

Let this suffice as to the Testimonies of particular Fathers of the Church, tho' many more may be produc'd, in that compass of time, to which I have confin'd our present Inquiry. And now (that no Conviction might be wanting) I will set down some of the Canons of the Councils in those times, to the same purpose, whereby it will appear, that Episcopacy, as distinct from, and superior to Presbytery, was not only the Judgment of the first Glorious Saints and Martyrs of Christ; but the current Doctrine, and Government of the Church, both Greek and Latin, in those early Ages of Christianity.

In the Canons of the Apostles, the distinction of Bishop, Presbyter, and Deacon is so frequent, that it is almost in vain to give Citations. The 1st. and 2d. Can. shew the difference to be observ'd in the Ordaining of them.

Let a Bishop be Consecrated by two or three Bishops.

Let a Presbyter and Deacon be Ordained by one Bishop.

See the same Distinction of these Orders. Can. 3. 4. 5. 6. 7. 8. 17, 18. 25. 27. 28. 29. 32. 33. 36. 42. 44. 45. 51. 52. 53. 63. 68. 69. 70. 83. Can. 15. shews the Jurisdiction of the Bishops over the Presbyters and Deacons.

If any Presbyter or Deacon, or any of the Clerical Order, shall leave his own Parish, and go to another, without the Bishop's leave, he shall officiate no longer; especially if he obey not the Bishop, when he exhorts him to Return, persisting in his Insolence
and disorderedly Behaviour, but he shall be reduc’d there to Communicate only as a Lay-man.

And Can. 31. If any Presbyter, disputing his own Bishop, shall gather Congregations apart, and erect another Altar, his Bishop not being Convict of Wickedness or Irreligion, let him be Depos’d as an Ambitious Person; for, he is a Tyrant: And likewise such other Clergy or Lay-ty, who shall join themselves to him shall be Excommunicated. But, let this be after the first, the Bishop.

Can. 39. Let the Presbyters and Deacons do nothing without the Consent of the Bishop; for it is He to whom the People of the Lord are committed, and from whom an account of their Souls will be Requir’d.

Can. 41. We Ordain the Bishop to have power of the Goods of the Church—And to Administer to those who want, by the hands of the Presbyters and Deacons.

Can. 55. If any Clergy-man shall Reproach his Bishop, let him be Depos’d: For, Thou shalt not speak Evil of the Ruler of the People.

After the Canons of the Apostles, I produce next a Great Council of 87 Bishops held at Carthage, in the Year of Christ, 256, under St. Cyprian, Archbishop of that Place, which is Published in St. Cyprian’s Works before quoted, p. 229. where he tells us, That besides the Bishops, ther Episcopi plurimi cum Presbyteris & Diaconibus, &c. Deacons, and great Numbers of the Laity.
The Council of Elberics in Spain, about the Year of Christ 305.

Cap. 18. and 19. Bishops, Presbyters, and Deacons are Nam'd distinct. And c. 32. Presbyters and Deacons are forbid to give the Communion to those who had grievously offended, without the Command of the Bishop.

c. 75. Of those who shall falsely accuse a Bishop, Presbyter, or Deacon.

c. 77. It is ordained that those who are Baptiz'd by a Deacon, without the Bishop or Presbyter, shall afterwards be Confirm'd by the Bishop.

The Council of Arles in France, about the Year of Christ 300. c. 18. It is ordain'd that the Deacons shou'd be subject to the Presbyters: And c. 19. That the Presbyters shou'd be subject to their Bishop, and do nothing without his consent.

A.D. 315. c. 1 and 2. Having prohibited those Presbyters and Deacons who had, in times of Persecution, Offer'd to Idols, from the Execution of their Office, says, that notwithstanding the Bishop sees their Repentance sincere, the Bishop.

A.D. 321. Can. 41. That no clergy-man ought to Travel, without the consent of his Bishop.

Can. 56. That the Presbyters ought not to go into the Church, and sit in their Stales, till the Bishop come, and to go in with the Bishop.

Episcopi, Presbyteri, & Diaconi, &c. Non est Presbyterorum, aut Diaconorum Communionem taliibus presedere debere, nisi eis suffecerit Episcopus.

Si quis Episcopum, Presbyterum, vel Diaconum falsis Criminaibus appetierit, &c.

Si quis Diaconus, sine Episcopo vel Presbytero aliquos Baptizaret; Episcopus eos per Benedictio-nem per seere deebit.

The Council of Nicaea, A. D. 318.

The Council of Laodicea, A. D. 321.

The
The First and Great Council of Nice, A.D. 325.

Can. 16. That if any Presbyters or Deacons leave their own Churches, they ought not to be receiv'd into another Church: And that if any shall ordain such in his Ch. as belong to another, without the consent of his proper Bishop, let such Ordination be void.

The Council of Gangra, 326.

Can. 6. If any have private Meetings out of the Church, without their Presbyter, let 'em be Anathematiz'd by the Sentence of the Bishop.

Can. 7. If any will take or give of the Fruits offer'd to the Church, out of the Church, without leave of the Bishop, let him be Anathema.

The Council of Antioch, A.D. 341.

Can. 3. If any Presbyter or Deacon, leaving his own Parish, shall go to others; and refuse to return, when his own Bishop shall summon him, let him be Depos'd.

Can. 4. If any Bishop being Depos'd by a Synod, or a Presbyter or Deacon being Depos'd by his own proper Bishop, shall presume to exercise his Function, let no room be left them, either for Restauration or Apology.

Can. 5. If any Presbyter or Deacon, despising his own Bishop, shall separate himself from the Church, and gather a Congre-
gation of his own, and set up a different Altar; and shall refuse to submit himself to his Bishop, calling him the first and second time, let him be absolutely Depos'd.

Can. 12. If any Presbyter or Deacon, being Depos'd by his own proper Bishop, or a Bishop by the Synod, dare Appeal to the King, seeing his Appeal lies to a greater Synod of more Bishops, where he is to expect the Examination of his Cause, and to refer the Decision to them; but if, making light of these, he trouble the King with it, such an one is worthy of no Pardon, nor ought to be admitted to make any sort of Apology, or to have hopes of his being ever Restor'd any more.

Can. 22. That a Bishop ought not to Ordain Presbyters or Deacons in another Bishop's Diocess, without his leave.

In the Council of Carthage, A.D. 348.

C. xi. The Cause is put where a Deacon being accus'd, shall be Try'd by three Neighbouring Bishops, a Presbyter by six, and a Bishop by twelve.

The second Occumenical Council of Constantinople, A.D. 381.

Can. 6. Ranks those with Heretics, who, tho' they profess the true Faith, yet run into Schism, and gather Congregations apart from, and in opposition to our Canonical Bishops.

The Council of Carthage, A.D. 419.

Can. 3. Mentions the three di-
Orders of Bishop, Presbyter, and Deacon; and compares them to the High-Priest, Priests, and Levites.

In the same manner they are distinctly mention'd,

Can. 4. Bishop, Presbyter and Deacon; and their Powers distinct. For,

Can. 6. It is declar'd not to be lawful for Presbyters to Consecrate Churches, or Reconcile Penitents; but if any be in great Danger, and desirous to be Reconcil'd in the absence of the Bishop, The Presbyter ought to consult the Bishop, and receive his Orders in it, as is declar'd in the 7. Can.

Can. 10. If any Presbyter, being puff'd up with Pride, shall make a Schism against his own proper Bishop, let him be Anathema.

Can. 11. Gives leave to a Presbyter, who is Condemn'd by his Bishop, to Appeal to the Neighbouring Bishops; but if, without this, he flies off, and makes a Schism from his Bishop, it confirms the Anathema upon him.


That a Bishop who is Accus'd shall be try'd by twelve Bishops, if more may not be had; a Presbyter by six Bishops, with his own Bishop; and a Deacon by three.

Can. 14. Orders that in Tripoli, because of the smaller number of Bishops in those Parts, a Presbyter shall be judg'd by Five Bishops, and a Deacon by Three, his own proper Bishop Presiding.

Can. 46. That a Presbyter shall not Reconcile a Penitent, without the knowledge of the Bishop; unless upon necessity, in the absence of the Bishop.
Can. 59. That one Bishop may ordain many Presbyters; but that it was hard to find a Presbyter who was fit to be made a Bishop.

Can. 65. That a Clergyman, being Condemned by the Bishops, cannot be deliver'd by that Church to which he did belong, or by any Man whatsoever.

Can. 126. That Presbyters and Deacons may Appeal from their own Bishop to the Neighbouring Bishops, chosen by consent of their own Bishop, and from them to the Primate or Pro vincial Synod; but not to any Trans-marine or Forreign Jurisdiction, under pain of Excommunication.

The Council of Chalcedon, being the Fourth General Council A. D. 451.

Can. 9. If any Clergy-man have a Cause of complaint against another Clergy-man, let him not leave his own proper Bishop, and have Recourse to the Secular Courts—Whoever does otherwise shall be put under the Canonical Censures.

Can. 13. That a Forreign Clergy-man, and not known shall not officiate in another City, without Commendatory Letters from his own Bishop.

Διὰ τὴν εἰς Ἑβαθυνείας πάλιν ἱεροτεχνον Πρεσβυτέρους Πρεσβυτέρως εἰς Ἐπισκόπους Πιστόλεις (τούς ἱερεὺς ἑυσπλαγίας).

Κληρικοὶ τοῦ Ἑπισκόπους, καὶ τοῦ Ἐκκλησίας, μὴ ἐξέχησαν ἀπ' αὐτῶν, ἐστὶ πρὸς δ' εἰς εἰκονιστὰς, ἢ υἱοίς, εἰπέ καὶ εἰς ἐνμακραν Ἀνθρώπον διεσπασθέντων πολλῶν.

Πρεσβυτέροι, ἐς Διάκονοι, ἐν αἷς ἐνταῦθας, εὰν πεῖ τῇ ἡμέρᾳ τῆς ἑαυτῶν Ἐπισκόπων, μή ἐξελέγχησαν τῇ γειτονίᾳ τῆς Ἐπισκόπου, τοῦτον ἀκομά, ἢ τῇ μεταξὺ τούτων ἀκομα, εἰ παρ' αὐτῷ Χριστοῦ ἐπινοεῖς ἢ διὰν αὐτῷ. Εἰς τοὺς ἂν ἐπιτρέπεται, μὴ ἐξελέγχησαν, ἢ τῇ μεταξὺ τούτων ἀκομά, εἰ παρ' αὐτῷ.

The Council of Chalcedon, being the Fourth General Council A. D. 451.

Can. 9. If any Clergy-man have a Cause of complaint against another Clergy-man, let him not leave his own proper Bishop, and have Recourse to the Secular Courts—Whoever does otherwise shall be put under the Canonical Censures.

Can. 13. That a Forreign Clergy-man, and not known shall not officiate in another City, without Commendatory Letters from his own Bishop.

Εἰ τις κληρικὸς οὗτος κληρικὸν στέξαι εἰς, μὴ ἐκκαθαρισθηκὼς τούτω τῷ ἐπισκόπῳ Ἐπισκόπων, Εἰ δὲ καὶ Κοσμία ἔυστιν εἰς καθαρισθῆ—εἰ δὲ τις περὶ τῶν ποιήσων, Κανονικοὶ ἐπιμελοῦσιν ἐστοκεῖον.

Εἰς ἀνθρώποις καὶ ἀναγνώστες ἐν ἑαυτῇ πόλις, δίκαια εὐσώφυλα ἐνεργεῖται τῷ ἔπισκόπῳ μὴ διὰ μηδὲν ἔνατερρέειν.

Can.
Can. 18. If any of the Clergy shall be found conspiring, or joyning in Fraternities, or contriving any thing against the Bishops, they shall fall from their own Degree.

Can. 29. To reduce a Bishop to the Degree of a Presbyter, is Sacriilege.

These Authorities are so plain and full as to prevent any Application, or Multiplying of further Quotations, which might easily be done: For, if these can be answer'd, so may all that can possibly be produc'd, or framed in words.

And ther is no Remedy left to the Presbyterians, and other Dissenters from Episcopacy, but to deny all these by whole-sale, to throw off all Antiquity, as well the first Ages of Christianity, even that wherein the Apostles themselves Liv'd and Taught, as all since; and to stand upon a New Foundation of their own Invention.

But this only shews the Desperatness of their Cause; and the Impregnable Bulwark of Episcopacy; which (I must say it) stands upon fo Many, Clear, and Authentick Evidences, as can never be overthrown, but by such Topicks as must render Christianity it self Precarious.

And if from the Etymology of the Words Bishop and Presbyter, any Argument can be drawn (against all the Authorities Produc'd) to prove them the same, we may, by this way of Reasoning, prove Cyrus to be Christ, for so he is call'd, Isa. XLV. 1.

Or if the Presbyterians will have their Moderator to be a Bishop, we will not Quarrel with them about a word. Let us then have a Moderator, such as the Bishops before describ'd, viz. A Moderator, as a standing Officer, during Life, to whom all the Presbyters are to be obedient as to Christ, i.e. to the Moderator, as Representing the Person of Christ: That nothing be done in the Church without Him; That He be understood as the Principle of Unity in His Church; so that, they who unjustly break off from his Communion, are thereby in a Schism: That he shew his Succession, by Regular Ordination, convey'd down from the Apostles. In short, that He have all that Character and I
Authority, which we see to have been Recogniz’d in the Bishops, in the very Age of the Apostles, and all the succeeding Ages of Christianity, and then call Him Moderator, Superintendent, or Bishop: For, the Contest is not about the Name, but the Thing.

And if we go only upon the Etymology of the Word, how shall we prove Presbyters to be an Order in the Church, more than Bishops? as Athanasius laid to Dracontius of those who persuaded him not to accept of a Bishoprick.

Why do they persuade you not to be a Bishop, when they themselves will have Presbyters?

I will end this Head, with the Advice of that great Father to this same Dracontius.

If the Government of the Churches do not please you; and that you think the Office of a Bishop has no Reward, thereby making your self a Defter of our Saviour, who did Institute it; I beseech you furmise not any such things as these, nor do you Entertain any who advise such things; for that is not worthy of Dracontius: For what things the Lord did Institute by His Apostles, tho’ things remain both good and sure.

II. Having thus Explain’d those Texts of Scripture which speak of Episcopacy, by the Concurrent sense of those who liv’d with the Apostles, and were taught the Faith from their Mouths, who liv’d zealous Confessors, and dy’d glorious Martyrs of Christ; and who Succeeded the Apostles in those very Churches where themselves had sat Bishops: And having deduce’d their Testimonies, and of those who Succeeded them down for Four Hundred and Fifty Years after Christ (from which time, there is no doubt rais’d against the Universal Reception of Episcopacy) and this not only from their Writings apart, but by their Canons and Laws, when Assembl’d together in Council, which one would think sufficient Evidence, against none at all on the other side, that is, for the Succession of Churches

Athenas. Epift. ad Dracont.
Churches in the Presbyterian Form, of which no one Instance can be given, so much as of any one Church in the world so Deduced, not only from the days of the Apostles (as is shewn for Episcopacy) but before Calvin, and those who Reform'd with him, about 160 Years last past: I say, tho' what is done is sufficient to Satisfie any Indifferent and Un-biased Judgment, yet ther is one Topick yet behind, which, with our Dissenters, weighs more than all Fathers and Councils; and that is, the late Reformation, from whence some Date their very Christianity. And if even by this too Episcopacy shou'd be Witnessed and Approv'd, then is ther nothing at all in the World left to the Opposers of Episcopacy, nothing of Antiquity, Precedent, or any Authority but their own wilfull will against all Ages of the whole Catholick Church, even that of the Reformation as well as all the Rest.

Let us then Examine. First, for the Church of England, that is thrown off clearly by our Dissenters, for that was Reform'd under Episcopacy, and continues so to this day.

And as to our Neighbour Nation of Scotland, where the Presbyterians do boast that the Reformation was made by Presbyters; that is most clearly and Authentically Confuted by a Late Learned and worthy Author (already mention'd) in his Fundamental Charter of Presbytery, Printed 1695. So as to stop the Mouths of the most Perverse, who will not be Persuaded tho' they are Persuaded.

Go we then abroad, and see the State of the Reformed Churches there.

The Lutherans are all cut off, as the Church of England; for they still Retain Episcopacy, as in Denmark, Sweden, &c. Ther remains now only the Calvinists. Here it is the Presbyterians set up their Reft! This is their strong Foundation!

And this will fail them as much as all the other: For, be it known unto them (however they will receive it) that Calvin himself, and Beza, and the rest of the Learned Reformers of their Part, did give their Testimony for Episcopacy as much as any. They counted it a most unjust reproach upon them, to think that they condemn'd Episcopacy, which they say they did not throw off, but cou'd not have it there, in Geneva, without coming under the Papal Hierarchy: They highly Applauded and Congratulated the Episcopal Hierarchy of the Church of England, as in their several
tal Letters to Q. Elizabeth, to the Arch-bishop of Canterbury, and others of our English Bishops: They Pray’d heartily to God for the Continuance and Preservation of it: Bemoan’d their own unhappy Circumstances, that they cou’d not have the like, because they had no Magistrate to Protect them; and wished for Episcopacy in their Churches, the want of which they own’d as a great Defect; but call’d it their Misfortune rather than their Fault. As the Learned of the French Hugonots have likewise pleaded on their Behalf,

As for their Excuse, I do not now meddle with it, for I think it was not a good one. They might have had Bishops from other Places, tho’ ther were none among themselves, but those who were Popish: And they might as well have had Bishops as Presbyters, without the Countenance of the Civil-Magistrate. It might have rais’d a greater Persecution against them; but that is nothing as to the Truth of the thing. And if they thought it a Truth, they ought to have suffer’d for it.

But whatever becomes of their Excuse, here it is plain, that they gave their Suffrage for Episcopacy; which who so pleases may see at large in Dr. Durell’s View of the Government and Worship in the Reformed Churches beyond the Seas, (who was himself one of them) Printed. 1662.

So that our Modern Presbyterians have departed from Calvin as well as from Luther, in their Abhorrence of Episcopacy, from all the Christian World, in all Ages; and particularly from all our late Reformers, both of one sort and other.

Calvin would have Anathematiz’d all of them, had he liv’d in our times. He lay’s ther were none such to be found in his time, who oppos’d the Episcopai Hierarchy, but only the Papal, which Aspir’d to an Universal Supremacy in the See of Rome over the whole Catholick Church, which is the Prerogative of Christ alone. But, says he,

If they would give us such a Hierarchy, in which the Bishops shou’d so Excell, as that they did not refuse to be subject to Christ, and to depend upon Him, as their only Head, and refer all to Him; then I will confess that they are worthy of all Anathemas, if any such shall be

Talem si nobis Hierarchiam exhibeant, in quac sic Eminent Episcopi, ut Christo subesse non Recusent, & ab illo tanguam unico Capite pendant, & ad Ipsiis referantur, &c. Tum vero nullo non Anathematize dignos fatare si quern quinon Eam Reverentur, summanque Obedientia obser-
found, who will not Revere, Calvin, De necessit. Ec-
rence it, and submit themselves clas. Reformand.
to it, with the utmost Obedience.

See, he says, si qui erunt, if ther shall be any such which suppose that he knew none such; and that he own’d none such amongst his Reformers: And that if ever any such thou’d arise, he thought ther were no Anathemas which they did not deserve, who shou’d refuse to submit to the Episcopal Hierarchy, without such an Universal Head, as Excludes Christ from being the only Universal Head; for if ther be another, (tho substitute) He is not only. Thus He is called the Chief Bishop, but never the only Bishop, because ther are others deputed under Him. But He calls no Bishop the Universal Bishop, or Head of the Catholick Church; because He has appointed no Sub-
stitute in that Supreme Office; as not of Universal King, so nei-
ther of Universal Bishop.

And Beza supposes as Positively as Calvin had done, that ther were none who did oppose the Episcopal Hierarchy without such an Universal Head now upon Earth; or that oppos’d the Order of Epis-
copacy; and condemns them as Madison, if any such cou’d be found. For thus says he,

If ther be any (which you shall hardly persuade me to be-
lieve), who reject the whole Order of Episcopacy; God forbids that any Man, in his wits, shou’d assent to the Madness of such Men.

And particularly as to the Church of England, and her Hierar-
chy of Archbishops and Bishops, he says, that he never meant to op-
pugne any thing of that; but calls it a singular Blessing of God; and wishes that she may ever en-
joy it.

So that our Modern Presbyterians are disarm’d of the Precedent of Calvin, Beza, and all the Reformers abroad; by whose Sentence they are Anathematiz’d, and counted as Madison.

Here then, let us consider and beware of the Fatal Progress of Error! Calvin and the Reformers with him, set up Presbyterian Go-
vernment, as they pretended, by Necessity; but still kept up and Pro-
Profess'd the highest Regard to the Episcopal Character and Authority: But those who pretend to follow their Example, have utterly Abdicated the whole Order of Episcopacy, as Anti-Christian and an Insupportable Grievance! While, at the same time, they would seem to pay the greatest Reverence to these Reformers; and much more to the Authority of the First and Purest Ages of Christianity; whose Fathers and Councils spoke all the High things, before Quoted, in behalf of Episcopacy; far beyond the Language of our later Apologists for that Hierarchy; or what durst now be Repeated, except from such unquestionable Authority.

In this they imitate the hardness of the Jews, who Built the Sepulchers of those Prophets, whom their Fathers slew; while, at the same time, they Adher'd to, and out-did the Wickedness of their Fathers, in Persecuting the Successors of those Prophets.

ERRATA.

Page 3, col. 2. l. 11, r. νομισματα. p. 39, col. 1, l. 10, 11, r. All of you follow your Bishops, col. 2, penult. r. υδα. pl. 40, l. 16. A. D. 180. Thou'd be on the Margin; p. 42, col. 2, l. 3, dele——after Παρακαταφυσ. and r. ομολογηται. p. 44, col. 2, l. 14, r. infra, p. 45, col. 2, l. 8, r. οριστηρασμα. p. 47, col. 2, penult. r. ad Heliodorum. p. 51, col. 1, l. 11, 12, 13, 14, r. As likewise such other Clergy, and as many as shall join with him: but the Lay-men shall be Excommunicated.
Whereas I have plac'd the Apostolical Canons in the Front of the Councils before Quoted, I thought fit (to prevent needless Cavil) to give this Advertisement, that I do not contend, they were made by the Apostles themselves, but by the Holy Fathers of the Church, about the end of the Second and beginning of the Third Century, as a Summary of that Discipline, which had been transmitted to them, by Uninterrupted Tradition, from the Apostles; whence they have justly obtain'd the Name of The Apostolical Canons; and, as such, have been Receiv'd and Reverenc'd in the succeeding Ages of Christianity.

The Councils Quoted after these Canons, bear their Proper Dates; and ther can be no Contest about them.

And what is Quoted of St. Ignatius and the other Fathers, is from the most Uncontroverted Parts of their Works, to obviate the Objection of Interpolations, and Additions, by the Noife of which our Adversaries endeavour to throw off, or enervate their whole Authority; and quite to disarm us of all that Light which we have from the Primitive Ages of the Church; because it makes all against them. Though they fail not to Quote the Fathers on their side, whenever they can Screw them to give the least seeming Countenance to their Novelties and Errors: Yet Boldly Reject them All, when brought in Evidence against them, and that they can no otherwise struggle from under the weight of their Authority.

A Catalogue of Books Printed for Charles Brome at the Gun at the West-End of St. Paul's Church-yard.

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