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Chas. Leslie
author



A
DISCOURSE

Proving The
Divine Institution

O F
Water = Baptism :

Wherein The

Quaker-Arguments

Against it, Are

COLLECTED and CONFUTED.

With as much as is Needful concerning

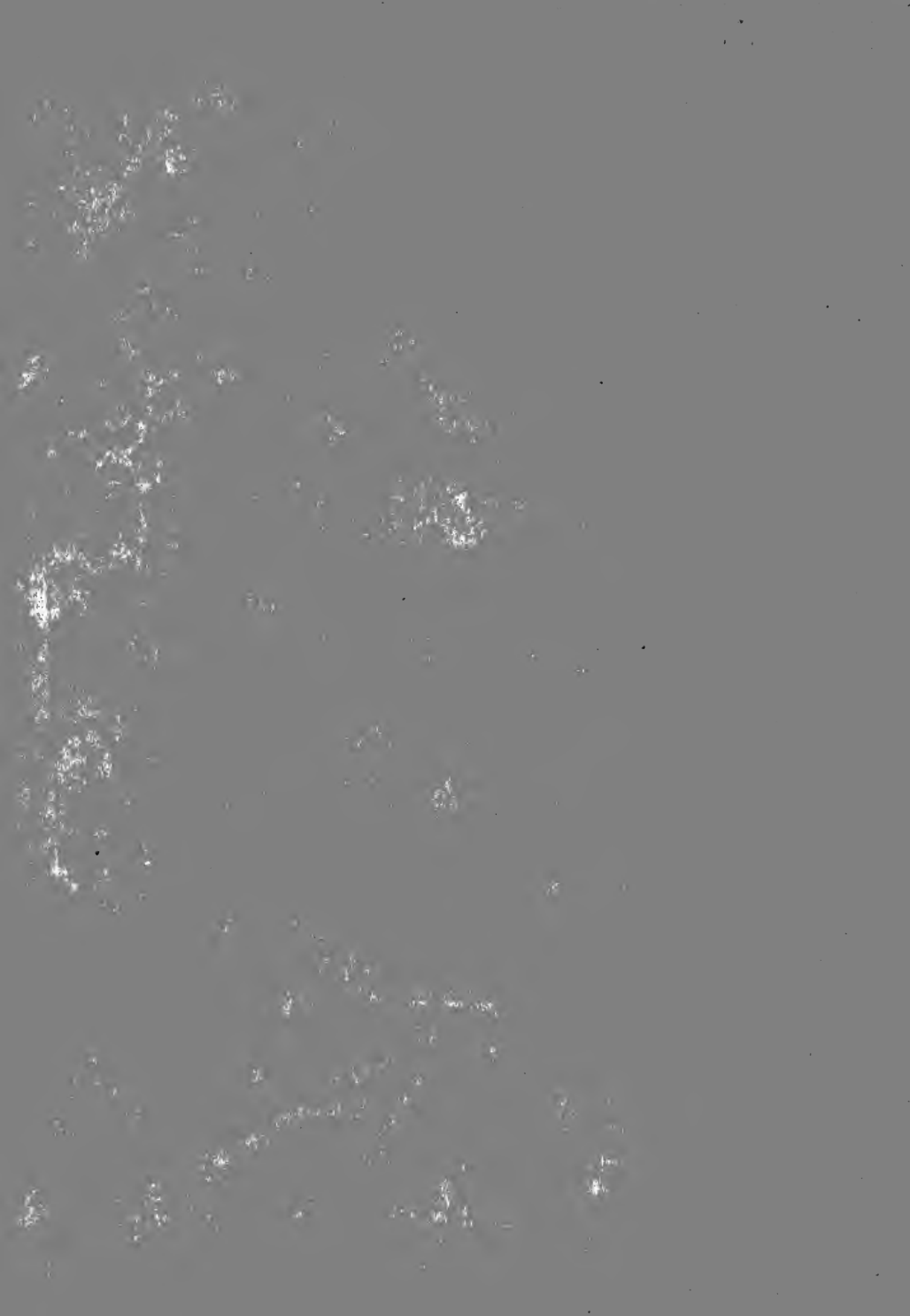
The Lord's Supper.

By the *Author* of, *The Snake in the Grass.*

If ye Love me, keep my Commandments, Joh. xiv. 15.

L O N D O N :

Printed for C. Brome, at the *Gun*, at the *West-End* of *St. Pauls*.
W. Keblewhite, at the *White Swan*, in *St. Pauls Church-Yard*.
And *H. Hindmarsh*, at the *Golden Ball*, over-against the
Royal Exchange, in *Cornhill*. M.DC.XC.VII.





THE
P R E F A C E



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 - VII. *Whence this Discourse useful to others besides Quakers.*
 - VIII. *The Particular Occasion of Writing this Discourse.*
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There will soon be Published a *Discourse*, by the same *Author*, shewing whom *Christ* hath *Ordained* to *Administer* the *Sacraments* in His *Church.* And another, wherein it is prov'd, That the Chief of the *Quaker-Heresies* were *Broached*, and *Condemned*, in the Days of the *Apostles*, and in the first 150 Years after *Christ.*

A P R E F A C E.

AS Baptism is putting on Christ, giving up our Names to Him; being Admitted as His Disciples; and a Publick Profession of His Doctrine: So the Renouncing of our Baptism, is as Publick a Disowning of Him; and a Formal Apostasy from His Religion.

Therefore the Devil has been most busie in all ages (but has prevailed most, in our latter Corrupt times) to Prejudice Men, by many false Pretences, against this Divine Institution. Having been able to persuade some quite to throw it off, as Pernicious and Hurtful: Others to think it only Lawful to be done, but to lay no great stress upon it, and so use it, when it is Enjoyned, as a thing Indifferent. Others deny it to Infants, upon this only Ground, That they are not suppos'd Capable of being Admitted into the Covenant of God, which He has made with Men: For, if they are Capable of being admitted into the Covenant, there can be no Reason to deny them the outward Seal of it.

But this being Foreign to my present Undertaking, which is to Demonstrate to the Quakers the Necessity of an Outward or Water-Baptism in the General (for as to Persons capable of it, we have no Controversie with those who deny it to All) therefore, I have not digress'd into another Subject, which is, that of Infant Baptism, in the following Discourse.

I. Yet thus much I will say of it, in this place, That Infants are Capable of being admitted into the Covenant, and therefore that they cannot be Excluded from the outward Seal of it. The Consequence the Baptists cannot deny. And that they are Capable, I thus prove. They were Capable under the Law, and before the Law, of being admittted as Members of the Covenant in Christ come, made with Abraham, by the Seal of Circumcision, at the Age of Eight Days: And therefore there can be no Reason to Exclude them from the same Privilege, to the same Covenant, now that Christ is come; unless Christ has debarr'd them from it: The Law standing still, as it was, where He has not Alter'd, or Fulfill'd it. But He has not debarr'd them. Nay, on the contrary, He has yet further confirm'd their being within the Covenant. He called a Little Child, (Mat. xviii. 2, 3, 5.) and set him in the midst of His Apostles; and Proposed him as a Pattern to Them, and to all Adult Christians. And said, That none should enter into the Kingdom of Heaven, except those who should become as little Children. And that whoever did Receive a Little Child in His Name, did Receive Christ Himself. And (ver. 10.) in Heaven, the Angels (saith Christ) do always behold the Face of my Father which is in Heaven. And therefore He bids us Take heed that we despise not one of the Little Ones; by which term the Adult Persons are sometimes meant, yet in the Texts before quoted, it is expressly apply'd to Little Children. And what greater Despising of them can be, than to Reject them as no Members of Christ's Body, and consequently unworthy of the outward Seal of His Covenant? Chr

not been Administred till the Restauration, 1660, that is, in some Churches for Ten, in for Twelve Years together.

These Presbyterians in Dublin, and in the South and West parts of Ireland, were sent to England, and had learnt the Contempt of this Sacrament there. Where, even in Oxford, it was not Administred in the whole University, from the Ejection of the Episcopal Regy, in the Year 1648. to the Restauration in 1660, as is observed in the Antiquity. So that the Quakers have only taken that out of the way, which the Presbyterians worn into Dis-use.

I. And from all these Enemies, and the subtle Insinuations which they have broached in Judice of Christ's Holy Institution of Baptism, and likewise of the Lords Supper (for are slighted by the same Persons, and upon the same Grounds) it is to be feared, that severall of the Church of England, have been wrought, tho' not into a Dis-use, or downright Contempt, yet into a less Esteem, and greater Indifferency as to these Holy Sacraments than they ought; and consequently receive less Benefit by them; much less than if their Knowledge, and their Faith were better rooted, and more sublime. Nay, there is not any Degree of Indifferency, but what is Culpable, in this Case; and may bring a Curse with it, instead of a Blessing: for, whatsoever, especially in Religious Worship, is not of Faith, is sin. And according to our Faith, it is to us, in all our Performances of Religion.

II. For all these Reasons, tho' this Discourse was wrote wholly on Behalf of the Quakers, I hope, it will not be un-useful to many others, to see the strong Foundation, Great Necessity, and In-estimable Benefits of Baptism and the Lord's Supper, when Duly Administred, and Receiv'd with Full Faith and Assurance in the Power and Love of God, that will not fail to assist His own Institutions, when we approach unto them, with sincere Repentance, and undoubting Dependance upon His Promises. And many of the Objections after answered, tho' used by the Quakers, to Invalidate BAPTISM, are likewise insisted upon by several of the Sects, which I have named above, to Lessen and Disparage it. In which, the following Discourse, tho' it respects the QUAKERS chiefly, yet not them Only, contains the joint Arguments of all the severall sides of the Opposers, or Contemners of Baptism.

III. But as to the immediate Occasion, which engaged me in this Work, it was upon the Account of a particular Person, who had been Educated from his Childhood in the Quaker Principles, and Communion. And the Objections which are here considered against Baptism, these which, at several conferences with other Quakers, to whom that Person brought me, were insisted upon. At length, after more than Twelve Months consideration of this single Argument, and diligently Reading over, and weighing every particular, which Rob. Barclay had set forth, in his Apology, against the Outward, or Water Baptism, it pleased God so to open my Eyes, and perswade the Heart of this Gentleman, that, having Informed himself in the Principles of the Christian Religion, as contained in our Church Catechism; he has since with great joyfulness, and satisfaction, Received the Baptism of Christ, as Administred in the Church of England. And it was his Desire, that this Discourse (tho' wrote for private Use) might be made Publick, in hopes, that it may have the like Effects upon others, as it has had upon himself, by the great Mercy of God. And I knowing several others who have of late been Convinced and Baptised, in the same manner, as this Gentleman; I have Resisted his invitation to contribute my Mite towards the Recovery of so many Thousand Souls, as now for 46 years, have thrown off the Sacraments of Christ's Institution: and therefore as one main Cause, have lost the Substance, even Faith in the Blood of Christ, outwardly necessary for our Salvation, as I have else-where shewn. The Lord accept my mean Endeavours; and make them Instrumental to His Glory, and the Salvation of Souls. Amen.

A
DISCOURSE,

PROVING

The DIVINE INSTITUTION
OF
WATER-BAPTISM.

SECT. I.

That Matth. xxviii. 19. was meant of Water-Baptism.

THE Words of the Text are these: *Go ye, therefore, and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

The *Quakers* will not own that the *Baptism* here mentioned was the *Outward*, or *Water-baptism*: Which I will endeavour to make very plain, that it was; and that in the first place,
From the *Signification* and *Etyymology* of the word *Baptize*.

1. The word is a *Greek* word, and only made *English* by our constant usage of it: It signifies to *Wash*, and is apply'd to this *Sacrament* of *Baptism*, because that is an outward *Washing*.

To *Wash* and to *Baptize* are the very same; and if the word *Baptize* had been rendred into *English*, instead of, *Go and BAPTIZE*, it must have been said, *Go and WASH Men, in the Name of the Father, and of the Son, and of the Holy Ghost*. So that the outward *Baptism*, with *Water*, is as much here commanded, as if it had been exprest in *English* words, or as we can now express it.

But because the word *Baptize* was grown a Technical Term, in other Languages, whereby to express the Holy Sacrament of *Baptism*, long before our *English* Translation, therefore our Translators did rightly retain the word *Baptize* in this Text, *Matth.* xxviii. 19. and in other Texts which speak of that *Holy Sacrament*.

But in other places they translate the word *Baptize*, as *Mark* vii. 4. *When they come from the Market* ἐξ ὑμῶν βαπτισονται, except they are *Baptized*, which we literally translate except they *Wash*. And in the same Verse, *βαπτισμοὺς ποτηρίων, &c.* The *Baptisms* of *Cups* and *Pots*, &c. which we translate the *Washing* of *Cups* and *Pots*. And *Heb.* ix. 10. speaking of these Legal Institutions, which stood only in *Meats* and *Drinks*, and *divers Washings*, and *carnal Ordinances*, &c. the word which we here translate *Washings*, is, in the Original, *βαπτισμοῖς*, *Baptisms*: *In Meats* and *Drinks*, and *divers Baptisms*. And in the *Vulgar Latin*, the Greek word is retained in both these Texts, *Mark* vii. 4. *Nisi* *Baptizentur*, *non Comedunt*. Except they are *Baptized*, i. e. *Wash* their *Hands*, they eat not. And *Baptismata Calicum, &c.* The *Baptisms* of *Cups*, &c. And *Heb.* ix. 10. *In Cibis & Potibus, & variis Baptismatibus*; i. e. *In Meats* and *Drinks*, and *divers Baptisms*. So that it is plain that the word *Baptism*, and the word *Washing*, tho' not the same word, have yet the self-same meaning.

2. It is true, that the word *Baptism* is often taken in a *Figurative* and *Allegorical* Sense, to mean the *INWARD BAPTISM*, the *Washing*, or *Cleansing* of the *Heart*: But so is the word *Washing* also, as often, as *Jer.* iv. 14, &c. And there is scarce a Word in the World but is capable of many *Figurative* and *Allegorical* Meanings. Thus *Circumcision* is very often us'd for the *Inward Circumcision* or *Purity* of the *Heart*. And *Fire* is taken to express *Love*, and likewise *Anger*, and many other things.

But it is a receiv'd Rule for the Interpretation of *Scripture*, and indeed of all other *Writings* and *Words*, that the plain *Literal* Meaning is always to be taken, where there is no manifest *Contradiction* or *Absurdity* in it; as when a Man is said to have a *Fire* burning in his *Breast*, it cannot be meant of the *Literal Fire*: so when we are commanded to *Wash* or *Circumcise* our *Hearts*,

Hearts, and the like. But, on the other hand, if any Man will take upon him to understand Words in a *Figurative Sense*, at his own will and pleasure, without an apparent Necessity from the *Scope* and *Coherence*, he sets up to *Banter*, and leaves no *Certainty* in any *Words* or *Expressions* in the World. Therefore I will conclude this Point of the natural *Signification* and *Etymology* of the word *Baptize*: And, unless the *Quakers* can shew an apparent *Contradiction* or *Absurdity* to take it in the *Literal Signification*, in this Text, *Matth. xxviii. 19.* then it must be meant of the *OUTWARD WASHING* or *BAPTISM*, because that is the only *Trae*, and *Proper*, and *Literal Signification* of the Word.

And it will be further Demonstrated in the next *Section*, that there can be no *Contradiction* or *Absurdity* to take it in a *Literal Sense*, because the *Apostles*, and Others thereunto *Commissioned* by them, did Practise it, in the *Literal Sense*.

S E C T. II.

- I. That CHRIST did Practise Water-Baptism.
 II. That the Apostles did it after Him. III. That the Catholick Church have done it after Them.

I. THAT Christ did Practise Water-Baptism. It is written, *John iii. 26.* And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, Behold, the same Baptizeth, and all Men come to Him.

That this was *Water-Baptism* there can be no Doubt, because,

1. The *Baptism with the Holy Ghost* was not yet given: For that was not given till the Day of *Pentecost*, fifty Days after the *Resurrection* of Christ, as it is Recorded in the Second of the *Acts*. This *Spiritual Baptism* was promised, *John xiv. 16, 26. xv. 26. xvi. 7.* And the *Apostles* were commanded to tarry in the City of *Jerusalem* till it should come upon them, *Luke xxiv. 49.* 2. The *Quakers* allow that *John* did *Baptize* with *Water*, and there is no other sort of *Baptism* here mentioned, with

which *Christ* did *Baptize*; and therefore, these *Baptisms* being spoke of both together, there can be no Reason to interpret the one to be with *Water*, and the other not. It is said *John* iv. 1. *The Pharisees heard that Jesus made and baptized more Disciples than John.* How cou'd the *Pharisees* hear of it, if it was not an *Outward* and *Visible* *Baptism*? For, as before is said, the *outward* and *miraculous* Effects of the *Baptism* with the *Holy Ghost* were not then given. And since it Was an *Outward*, it must be the *Water-baptism*, for there was then no other.

Obj. But the *Quakers* start an *Objection* here, That it is said *John* iv. 2. *Jesus himself baptized not, but his Disciples.*

1. *Ans.* Tho *Jesus* himself baptized not, yet it is said in the *Verse* foregoing, that *He* made and baptized, i. e. those whom *His Disciples*, by *His* Order, *Baptized*. For, if it had not been done by *His* Order, it cou'd not be said that he had *Baptized* those whom his *Disciples* *Baptized*. But because, *He* that doeth a thing by *Another*, is said to do it *Himself*, therefore *Christ* himself is said to have *Baptized* those, whom his *Disciples*, by his Order, did *Baptize*.

2. *Ans.* That *Baptizing* which *Christ* is said to have *Administred* himself, *John* iii. 26. might have been at another *Time* than that which is mentioned in the 4th *Chapter*: And then the consequence will only be this, That, at *some* *Times*, *Christ* did *Baptize* *Himself*; and at *other* *Times*, he left it to his *Disciples*. Tho, as to our *Argument*, it is the same thing, whether he did it *Himself*, or commanded his *Disciples* to do it. For, either way, it is his *Baptism*, his *Onely*; his *Disciples* did but *Administer* what he commanded.

II. As *Christ* himself did *Baptize* with *Water*, and his *Disciples*, by his *Commandment*, while he was with them upon *Earth*; so did his *Apostles*, and Others, thereunto by them *commissionated*, after his *Death*, and *Resurrection*, by vertue of his *Command* to them, *Matth.* xxviii. 19. after he was *Risen* from the *Dead*.

What is said above of the *Etymology* and true *Signification* of the word *Baptize*, is, of itself, sufficient to prove, that by *Baptism* in this *Text*, the *outward* *Baptism* with *Water* is meant: especially till the *Quakers* can shew any *Contradiction* or *Absurdity* in having the word taken in the *proper* and *literal* sense, in this, and the other *Texts* which speak of it. And

And this will be very hard to do, since, as it is just now proved, that *Christ* did *Baptize* with *Water*, as well as *John*. And what *Absurdity*, or *Contradiction* can be alledged, that his *Apostles* shou'd Administer the same sort of *Baptism*, after his *Death*, as he had *Practised* and *Commanded* during his *Life*? Nay rather, what Reason can be given, why they shou'd not be the same, since the same word, i. e. *Baptize*, is us'd in Both, and no new *Sense* or *Acceptation* of the word is so much as hinted? And therefore to put any new *sense* or *acceptation* of the word, must be wholly *Arbitrary* and *Precarious*.

But, as I promis'd, I will Demonstrate yet more fully and plainly, that the *Apostles* did *Practise* the *Outward*, i. e. *Water-Baptism* after *CHRIST's* death.

Acts x. 47. Can any Man forbid *Water*, that these shou'd not be *Baptized*?

Acts viii. 36. As they (*Philip and the Eunuch*) went on their way, they came to a certain *Water*, and the *Eunuch* said, See here is *Water*, what doth hinder me to be *Baptized*? — And (Verse 38.) they went both down into the *Water*, both *Philip and the Eunuch*, and be *Baptized* him: And when they were come up out of the *WATER*, &c.

Acts xxii. 16. And now why tarriest thou? Arise and be *Baptized*, and wash away thy sins.

And, to save more Quotations, the *Quakers* do own that the *Baptism* of the *Corinthians*, mentioned *1 Cor. i. 14 & 17.* was *Water-baptism*.

Therefore I will conclude this Point, as undeniable, That the *Apostles* did practise *Water-baptism*.

And the Argument from thence will lie thus: The *Apostles* did practise that *Baptism* which *Christ* commanded *Mat. xxviii. 19.* But the *Apostles* did practise *Water-baptism*; therefore *Water-baptism* was that *Baptism* which *Christ* commanded *Matth. xxviii. 19.*

III. And, as the *Practise* of the *Apostles* is a most sure Rule whereby to understand the meaning of that *Command* which they put in execution; so the *Practise* of those who immediately succeeded the *Apostles*, who were *Cotemporaries* with them, and learn'd the Faith from their Mouths, is as certain a Rule to know what the *Practise*, and what the *Sense* of the *Apostles* were.

were. And thus the *Practise* of the *present Age*, in the Administration of *Water-baptism*, is an undeniable Evidence, that this was the *Practise* of the *last Age*; the same Persons being, many of them, alive in both the *last* and the *present Age*. For one *Age* does not go off the World all at once, and another succeed all of *perfect Age* together; but there are *old Men* of the *last Age*, and *young Men* and *Children* growing up to another *Age* all alive upon Earth the same time; and *Mankind* being dispersed into far distant *Countries* and *Climates*, who know not of one another, nor hold any Correspondence: It is, by these means, morally impossible for any *Man* or *Men*, to deceive us in what has been the *Universal* and Receiv'd *Practise* of the *last Age*, to which the *present Age* is so linked, that it is even a part of it: I say it is impossible for all the *Fathers* of the World, to be suppos'd *willing*, or if they were, to be *capable* of imposing upon all *younger* than themselves, namely, That they had been all *Baptized*, and that this was an universally receiv'd *Custom*; and of which *Registers* were always kept, in every *Parish*, of all who had been, from time to time, *Baptized*; and that such *Registers* were *publick*, and to be recurr'd to by all that had a mind to it: Every *Man's* reason will tell him that it is utterly impossible for such a thing to pass upon *Mankind*.

And as certainly as the *present Age* is thus assur'd of the *Practise* of the *last Age*, in a Thing of so *publick* and *universal* a nature; so certainly, and by the same Rules, must the *last Age* know the *Practise* of the *Age* before that; and so backward all the way to the *first Institution*, to the *Age* of *Christ*, and the *Apostles*.

The *publick* nature of this *Water-baptism*, as now practis'd, being an *outward* matter of *Fact*, of which *Mens outward Senses*, their *Eyes* and *Ears* are *Judges*; not like Matters of *Opinion*, which sort of *Tares* may be *privately* sown, and *long time* propagated, without any remarkable *Discovery*; And to this so *publick* matter of *Fact*, adding the *universal* Practice of it, through all the far distant Nations of *Christianity*: I say these two *Marks* make it impossible for the World to be impos'd upon, nor was it ever, or ever can be impos'd upon, in any such *publick* Matter of *Fact*, so *universally* practis'd. All this makes it undeniably plain, That the *last Age* did *practise* the same *outward Water-baptism*

prism which is practis'd in *this Age*; and that the same was, as certainly, practis'd in the *Age* before the *last Age*, and by the same Rule, in the *Age* before that; and so onward, as abovesaid, to the *Age* of the *Apostles*. I have made more Words of this than needed, but I wou'd render it exceeding plain, considering with whom I have to do. And I beseech them to consider, That all the Authority which they have to Over-balance all these Demonstrations, is the mad *Enthusiasm* of a *Lay-Apostle*, *George Fox*, a *Mechanick* so *Illiterate*, that he was hardly Master of *common Sense*, nor cou'd write *English*, or any other Language; and started up amongst us in the Year 1650, (the *Age* of *Schism* and *Rebellion*) and Damn'd, as *Apostates*, all *Ages* since the *Apostles*.

In all of which no One cou'd be found (before *G. Fox*) to bear their Testimony against this *Water-baptism*, tho' it was constantly and universally practis'd; and that *Christians* were then so *Zealous* as to contend against the least Variation or Corruption of the *Faith*, even unto *Death*, and the most cruel sort of *Martyrdom*.

Can any Man imagin, that if *Water-baptism* were a *Human Invention*, or *Superstitiously* either *Continu'd* or *Obruded* upon the *Church*, no One shou'd be found, for 1650 Years, to open his Mouth against it; when *Thousands* sacrific'd their *Lives*, for Matters of much less Importance?

But I have over-labour'd this Point, to any Man who will give himself leave to make use of his Reason. Therefore I will proceed to the next *Section*.

S E C T. III.

That Baptism must be Outward and Visible, because it is an Ordinance appointed whereby to Initiate Men into an Outward and Visible Society, which is the Church.

THere goes no more towards the proving of this, than to shew, 1st, That the *Church* is an *Outward and Visible Society*. 2^{dly}, That *Baptism* was appointed and us'd for *Initiating* or *Admitting* Men into the *Church*. 1st,

1st, That the *Church* is an *outward* and *visible* Society. Our *Saviour* calls it, *A City that is set on a Hill*, (Matth. v. 14.) The *Quakers* themselves are an *outward* and *visible* Society; and so are all those who bear the Name of *Churches* upon Earth. They cou'd not otherwise be *Churches*. For that implies a *Society of People*; and every *Society* in the World, is an *outward* and *visible* Thing.

And, as it is so, has an *outward* and *visible* Form of Admitting Men into it: For otherwise it wou'd not be known who are *Members* of it. Every *Society* is *Exclusive* of all others who are not of that *Society*; otherwise it cou'd not be a *Society*: for that supposes the Men of that *Society*, to be thereby distinguished from other Men: And that supposes as much that there must be some *outward* and *visible* Form whereby to *Initiate* Men, and intitle them to be *Members* of such a *Society*: otherwise it cou'd not be known who were *Members* of it, and who were not; and it wou'd thereby *ipso facto* cease to be a *Society*; for it cou'd not then be distinguished from the rest of Mankind: as a *River* is lost in the *Sea*, because it is no longer distinguish'd from it, but goes to make up a part of it.

From hence it appears, that the *Church*, being an *outward* and *visible* Society, must have some *outward* and *visible* Form to *initiate* Men, and make them *Members* of that *Society*.

2dly, That *Baptism* was that *outward* Form. All the several *Baptisms* that were before *Christ's*, were all meant for *Initiating* Forms. The *Jews* had a Custom long before *Christ*, to *initiate* the *Profelites* or *Converts* to their Religion, not only by *Circumcision*, but by *Baptizing*, or *Washing* them with *Water*. The same was the meaning of *John's* *Baptism*, to make Men his *Disciples*. And the same was the meaning of *Christ's* *Baptism*, to *initiate* Men into the *Christian Religion*, and make them *Disciples* of *Christ*.

Hence *Baptizing* Men, and making them *Disciples*, mean the same thing. Thus *John* iv. 1. it is said, That *Jesus* made and baptized more *Disciples* than *John*. That is, he baptized them *Disciples*, which was the Form of *Making* them such. If any will say, that he baptized them to be *Disciples* to *John*, that will be answer'd *Seet. VI.* But as to the present Point, it is the same thing

thing whose *Disciples* they were made; for we are now only to shew that *Baptism*, in the general, was an *Initiating Form*.

And when *Christ* practised it, as well as *John*, as this Text does expressly declare, no Reason can be given that he did not use it as an *Initiating Form*, as well as *John*; especially when the Text does express that he did *make* them *Disciples*, by *baptizing* of them, as above is shewn.

And pursuant to this, when *Christ* sent his *Apostles* to convert all *Nations*, his Commission of *Baptizing* was as large as that of *Teaching*, Matth. xxviii. 19. Go TEACH all Nations, BAPTIZING them, &c. i. e. *Baptizing* all who shall receive your word. And accordingly it is said, Acts ii. 41. They that received the word were baptized. Pursuant to what the *Apostle* had preached to them Verse 28. Repent and be baptized.

And accordingly we find it the constant Custom to *baptize* all that were converted to the *Faith*. Thus *Paul*, tho' miraculously converted from *Heaven*, was commanded to be *baptized*, Acts xxii. 16. And he *baptized Lydia*, and the *aylor*, and their Households, as soon as he had converted them, Acts xvi. 15, 33. And the *Corinthians*, Acts xviii. 8. And the *Disciples of John*, who had not yet been made *Christians*, Acts xix. 5. *Philip* did *baptize* the *Eunuch*, as soon as he believed in *Christ*, Acts viii. 37, 38. And *Peter*, immediately upon the Conversion of *Cornelius*, and those with him, said, Can any Man forbid Water, that these shou'd not be baptized? Acts x. 47.

It wou'd be endless to enumerate all the like Instances of *Baptism*, in the *New Testament*. And it was always us'd as an *Initiating Form*.

3dly, *Baptism* was not only an *Initiating Form*: But it serv'd for nothing else. For it was never to be repeated. As a Man can be born but once into this World, so he can be but once regenerated, or born into the Church; which is therefore, in *Scripture*, called the *New Birth*.

It is said of the other Sacrament (of the *Lord's Supper*) as often as ye eat this Bread, &c. I Cor. xi. 26. This was to be often repeated.

Baptism is our *Admission, Initiation, or Birth* into the *Society* of the Church; and accordingly once only to be administered. The

Lord's Supper is our *Nourishment* and *Daily Food* in it; and therefore to be *often* repeated.

And as of our *Saviour's*, so of other *Baptisms*, of *John's*, and the *Jews*, they being only *Initiating Forms*, they were not repeated. The *Jews* did not baptize their *Profelites* more than once. And *John* did not baptize his *Disciples* more than once. So neither were Men twice baptized into the *Christian Faith*, more than they were twice *Circumcised*, or *Admitted* into the *Church*, before *Christ*.

Thus having proved, 1st, That the *Church* is an *outward* and *visble* Society. 2dly, That *Baptism* was the *Initiating Form* of *Admitting* Men into that *Society*. 3dly, That it was only an *Initiating Form*. I think the *Consequence* is undeniable, that this *Baptism* must be an *outward* and *visble Form*: Because otherwise it cou'd be no *Sign* or *Badge* of an *Admission* into an *outward* and *visble* Society; for such a *Badge* must be as *outward* as the *Society*.

Again, *Acts of inward Faith* are, and ought to be *often repeated*: Therefore this *Baptism*, which cou'd not be repeated, cou'd not be the *inward*, but the *outward* *Baptism*.

And thus having prov'd that *Baptism* commanded *Matth.* xxviii. 19. to be the *outward*, that is, *Water-baptism*: 1st, From the *true* and *proper Etymology* and *Signification* of the *Word*. 2dly, From the *Practise* of *CHRIST*, and his *Apostles*, and the whole *Christian Church* after them. And, 3dly, From the *Nature* of the *Thing*, *Baptism* being an *Ordinance* appointed only for *Initiating* Men into an *outward* and *visble* Society; and therefore never to be repeated: Having thus prov'd our *Conclusion* from such plain, easie, and certain *Topicks*; I will now proceed to those *Objections* (such as they are) which the *Quakers* do set up against all these clear *Demonstrations*: And shall accordingly, in the first place, take notice of their *groundless Pretence* in making that *BAPTISM* commanded in the *Holy Gospel*, and proved an *ORDNANCE external* and *visble*, to be understood only of the *Inward* and *Spiritual* *BAPTISM*, not with *WATER*, but the *HOLY GHOST*.

S E C T. IV.

Quakers say, 1st, That the BAPTISM commanded Matth. xxviii. 19. was only meant of the Inward and Spiritual Baptism, with the Holy Ghost.

They say this; and that is all. They neither pretend to answer the Arguments brought against them, such as these before-mentioned; nor give any Proof for their own Assertion. Only they say so; and they will believe it; and there is an End of it.

And truly there shou'd be an End of it, if only Disputation, or Victory were my Design: For to what non plus can any Adversary be reduc'd beyond that of neither Answering, nor Proving?

But because the Pains I have taken is only in Charity for their Souls, I will over-look all their Impertinency, and deal with them as with wayward Children, humour them, and follow them thro' all their Windings and Turnings; and submit to over-prove, what is abundantly proved already. Therefore, since they can give no Reason why that Baptism commanded Matth. xxviii. 19. shou'd be meant only of the Baptism with the Holy Ghost; and wou'd be content that we shou'd leave them there, as obstinate Men, and pursue them no further; but let them persuade those whom they can persuade: By which Method (unhappily yielded to them) they have gain'd and secur'd most of their Proselytes, by keeping them from Disputing or Reasoning; and by persuading them to hearken only to their own Light within: To Rescue them out of this Snare, I will be content to undertake the Negative (though against the Rules of Argument,) and to prove, that the Baptism commanded Matth. xxviii. 19. was not the Baptism with the Holy Ghost. For,

1st, To baptize with the Holy Ghost is peculiar to Christ alone. For none can baptize with the Holy Ghost, but who can send and bestow the Holy Ghost. Which is Blasphemy to ascribe to any Creature.

Christ has indeed committed the Administration of the outward *Baptism* with *Water* to his *Apostles*, and to Others by them thereunto *ordained*; and has promised the *inward Baptism* of the *Holy Ghost* to those who shall *duly* receive the outward *Baptism*.

But this cannot give the *Apostles*, or any other *Ministers* of *Christ*, the Title of *baptizing* with the *Holy Ghost*; though the *Holy Ghost* may be given by their *Ministration*. For they are not the *Givers*; that is *Blasphemy*.

And pursuant to this, it is observable, that none is ever said, in the *Scripture*, to *baptize with the Holy Ghost* but *Christ* alone: *The same is he who baptizeth with the Holy Ghost*, *John* i. 33.

And therefore, if that *Baptism* commanded *Marth.* xxviii. 19. was the *Baptism* with the *Holy Ghost*, it wou'd follow that the *Apostles* cou'd *baptize* with the *Holy Ghost*, which is *Blasphemy* to assert.

2dly, It is written, *John* iv. 2. That *Jesus* himself *baptized* not, but his *Disciples*. If this was not meant of *Water-baptism*, but of the *Baptism* with the *Holy Ghost*; then it will follow, That *Christ* did not *baptize* with the *Holy Ghost*, but that his *Disciples* did.

This, in short, may suffice in return to a *meer Pretence*, and proceed we next to consider, if their *main Argument* also prove as unsupported and precarious.

S E C T. V.

The great Argument of the Quakers against *Water-Baptism* is this: *John's Baptism* is ceased: But *John's Baptism* was *Water-Baptism*: Therefore *Water-Baptism* is ceased. This their Learned *Barclay* makes use of. But,

I T is so extremely *Childish*, that if it were not *He*, no Reader wou'd Pardon me for Answering to it. Yet since they do insist upon it, let them take this easie Answer: That

John's

John's Water-baptism is ceased; but not *Christ's Water-baptism*. All outward Baptisms were *Water-baptisms*, as the word *Baptism* signifies, (See Sect. I.) The *Jews Baptism* was *Water-baptism*, as well as *John's*. And by this Argument of *Barclay's*, the *Jews* and *John's* may be prov'd to be the same. Thus. The *Jews Baptism* was *Water-baptism*: but *John's Baptism* was *Water-baptism*: therefore *John's Baptism* was the *Jews Baptism*.

And thus, *Christ's Baptism* was *John's*, and *John's* was the *Jews*; and the *Jews* was *Christ's*; and they were all one and the self-same *Baptism*, because they were all *Water-baptisms*.

So without all Foundation is this great Rock of the *Quakers*, upon which they build their main Battery against *Water-baptism*:

2ly, It will be proper here to let them see (if they be not wilfully ignorant) What it is which makes the Difference of *Baptisms*: not the outward Matter in which they are administred (for that may be the same in many *Baptisms*, as is shewn.) But *Baptisms* do differ, 1. In their *Authors*. 2. In the different *Forms*, in which they are administred. 3. In the different *Ends* for which they were instituted.

And in all these the *Baptism* of *Christ* does differ vastly from the *Baptisms* both of *John* and the *Jews*, 1. As to the *Author*: The *Baptism* of the *Jews* was an Addition of their own to the Law; and had no higher *Author* that we know of. But *John* was sent by *God*, to baptize, *John* i. 33. And it was *Christ* the *Lord* who was the *Author* of the *Christian Baptism*. 2. As to the *Form*: Persons were baptized unto those whose *Disciples* they were admitted by their *Baptism*. Thus the *Profelites* to the *Jewish Religion*, were baptized unto *Moses*. And Men were made *Disciples* to *John*, by his *Baptism*. But the *Christian Baptism* alone is administred in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*. This is the *Form* of the *Christian Baptism*, and which does distinguish it from all other *Baptisms* whatever. 3. The *End* of the *Christian Baptism* is as highly distant and different from the *Ends* of other *Baptisms*, as their *Authors* differ. The *End* of the *Jewish Baptism* was to give the Baptized a Title to the *Priviledges* of the Law of *Moses*. And the *End* of *John's Baptism* was to point to *HIM* who was to come; and to prepare Men, by *Repentance*, for the Reception of the Go-

spel. But the *End* of *CHRIST's Baptism* was to Instate Us into all the Unconceivable *Glories*, and High Eternal *Prerogatives* which belong to the *Members of his Body, of his Flesh, and of his Bones*, Eph. v. 30. *That we might receive the Adoption of Sons*, Gal. iv. 5. Henceforth no more *Servants*, but *Sons of God!* - and *Heirs of Heaven!* These are *Ends* so far transcendent above the *Ends* of all former *Baptisms*, that, in comparison, other *Baptisms* are not only *less*, but *none at all*; like the *Glory of the Stars*, in presence of the *Sun*; they not only are a *lesser Light*, but when he appears, they become altogether *invisible*.

And as a *Pledge* or *Fore-taste* of these *Future* and *Boundless Joys*, The *Gift of the Holy Ghost* is given upon *Earth*; and is promis'd as an *Effect* of the *Baptism of Christ*. As *Peter* preached, *Acts* ii. 38. *Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* And *Gal.* iii. 27. *As many of you as have been baptized into Christ, have put on Christ.*

This of the *Gift of the Holy Ghost* was not added to any *Baptism* before *Christ's*: and does remarkably distinguish it from all others.

S E C T. VI.

That Christ and the Apostles did not Baptize with John's Baptism.

THis is a Pretence of the *Quakers* when they find themselves distressed with the clear Proofs of *Christ* and the *Apostles* having administered *Water-baptism*. They say that this was *John's Baptism*, because it was *Water-baptism*. And, as before observ'd *Sect.* IV. they only say this, but can bring no *Proof*. But they put us, here again, upon the *Negative*, to prove it was not.

As to their Pretence that it was *John's Baptism*, because it was *Water-baptism*, that is answered in the last *Section*.

And now to gratifie them in this (though unreasonable) Demand, I will give these following Reasons why the *Baptism* which

which *Christ* and his *Apostles* did practise, was not *John's Baptism* :

1st, If *Christ* did baptize, with *John's Baptism* ; then he made *Disciples* to *John*, and not to himself. For it is before shewn *Sect. III. Num. ii & iii.* That *Baptism* was an *Initiating Form*, and nothing else, whereby Men were admitted to be *Disciples* to him unto whom they were baptized. Thus the *Jews* who were baptized unto *Moses* said, *We are Moses's Disciples.* *John ix. 28.* And those whom *John* baptized, were called the *Disciples* of *John*. And there needs no more to shew that *Christ* did not baptize with the *Baptism* of *John*, than to shew that the *Disciples* of *Christ* and of *John* were not the same, which is made evident from *John i. 35, 37.* where it is told that *two* of *John's Disciples* left him, and followed *Jesus*. And *Matth. xi. 2.* *John* sent *two* of his *Disciples* to *Jesus*. And the *Disciples* of *Christ* lived under a different *Oeconomy*, and other *Rules* than either the *Disciples* of *John*, or of the *Pharisees*, to shew that they were under another *Master*. And the *Disciples* of *John* were scandaliz'd at it, *Matth. ix. 14.* *Then came to him (Jesus) the Disciples of John, saying, Why do we, and the Pharisees fast oft, but thy Disciples fast not?*

Therefore the *Disciples* of *Christ* and of *John* were not the same : and therefore *Christ* did baptize Men to be his own *Disciples*, and not to be the *Disciples* of *John* : and therefore the *Baptism* of *Christ* was not the *Baptism* of *John*.

2dly, If *Christ* did baptize with *John's Baptism*, the more he baptized, it was the more to the *Honour* and *Reputation* of the *Baptism* of *John* : But *Christ's* baptizing was urg'd, by the *Disciples* of *John*, as a lessning of *John*, *John iii. 26.* Therefore the *Baptism* with which *Christ* did baptize cou'd not be the *Baptism* of *John*. Though it be said *John iv. 2.* That *Jesus himself* baptized not, but his *Disciples* : (For so the *Apostles* and other *Ministers* of *Christ* have baptized more into the *Faith* of *Christ*, than *Christ* himself has done :) Yet here is no ground of *Jealousie* or *Rivalship* to *Christ*, because the *Administration* of *Christ's Baptism*, is all to the *Honour* and *Glory* of *Christ* : And therefore *Christ's* baptizing more *Disciples* than *John*, cou'd be no *Lessning* of *John*, but rather a *Magnifying* of him so much the more, if *Christ* had baptized with *John's Baptism*.

3dly, When *John's Disciples* had told him of *Christ's* out-rivalling him, by *baptizing* more than he, *John* answer'd, *He must increase, but I must decrease*, *John* iii. 30. But if *CHRIST* did baptize with the *Baptism* of *John*, than *John* still *increased*, and *CHRIST* *decreased*. For,

4thly, He is *greater* who *institutes* a *Baptism*, than those who only *administer* a *Baptism* of another's appointment: Therefore if *Christ* did baptize with the *Baptism* of *John*, it argues *John* to be *greater* than *Christ*, and *Christ* to be but a *Minister* of *John*.

5thly, All the *Jews* who had been *baptized* with the *Baptism* of *John*, did not turn *Christians*; therefore *John's Baptism* was not the *Christian Baptism*.

6thly, Those of *John's Disciples*, who turned *Christians*, were *baptized* over again, in the Name of *Christ*; of which there is a remarkable Instance, *Acts* xix. to v. 7. But the same *Baptism* was never *repeated*. (as is shewn above, *Sect.* III. *Numb.* iii.) therefore the *Baptism* which the *Apostles* did *administer*, was not *John's Baptism*.

7thly, The *Form* of the *Baptism* which *Christ* commanded *Mat.* xxviii. 19. was, *In the Name of the Father, and of the Son, and of the Holy Ghost*: But that was not the *Form* of *John's Baptism*: Therefore that was not *John's Baptism*. See what is before said *Sect.* V. *Numb.* ii. of the Difference of *Baptisms*, as to the *Author*, the *Form*, and the *End* of each *Baptism*: And, in all these *Respects*, it is made apparent that the *Baptism* which was practis'd by *Christ* and the *Apostles*, was not the *Baptism* of *John*.

To all these clear Arguments the *Quakers*, without answering to any of them, do still insist, That the *Water-baptism* which the *Apostles* did administer, was no other than *John's Baptism*. That they had no Command for it; only did it in Compliance with the *Jews*, as *Paul* circumcis'd *Timothy*, (*Acts* xvi. 3.) And purify'd himself in the *Temple*, (*Acts* xxi. 21, to 27.) But this is all *Gratis Dictum*; here is not one word of *Proof*: And they might as well say, That the *Apostles* *PREACHING* was only in Compliance with the *Jews*, and that it was the same with *John's PREACHING*; for their *Commissions* to *Teach*, and to *Baptize* were both given in the same *Breath*, *Matth.* xxviii. 19. *Go ye - TEACH all Nations, BAPTIZING them, &c.*

Now why the *Teaching* here shou'd be *Christ's*, and *Baptizing* only

only *John's*, the *Quakers* are desir'd to give some other Reason besides their own *Arbitrary* Interpretations; before which no Text in the *Bible*, or any other Writing can stand.

Besides, I wou'd inform them, That the *Greek* word μαθητεύσατε, in this Text, which we Translate *Teach*, signifies to make *Disciples*; so that the *literal*, and more proper reading of that Text is, Go, and Disciple all Nations, or make *Disciples* of them, baptizing them, &c.

If it be ask'd, Why we shou'd Translate the Word μαθητεύσατε, *Matt.* xxviii. 19. by the Word *Teach*, if it means to Disciple a Man, or make him a *Disciple*?

I Answer: That *Teaching* was the Method whereby to *Persuade* a Man, to *Convert* him; so as to make a *Disciple* of him. But the *Form* of *Admitting* him into the *Church*, and actually to make him a *Disciple*, to give him the *Priviledges* and *Benefits* of a *Disciple*, was by *Baptism*.

Now the *Apostles* being sent to *Teach* Men, in order to make them *Disciples*; therefore instead of Go, *Disciple* Men, we Translate it, Go, *Teach*, as being a more Familiar Word, and better understood in *English*.

Tho' if both the *Greek* words μαθητεύσατε, and βαπτίζετε, in this Text, were Translated Literally, it would obviate these *Quaker-Objections* more plainly: For then the Words wou'd run thus; Go and Admit all Nations to be my *Disciples*, by *Washing* them with Water, in the Name of the Father, and of the Son, and of the Holy Ghost. Διδάσχετε, *Teaching* them to observe all things whatsoever I have commanded you.

Here the Word Διδάσχετε, i. e. *Teaching*, is plainly distinguished from μαθητεύσατε, to *Disciple* them; tho' our *English* renders them both by the Word *Teaching*, and makes a *Tautology*: Go *Teach* all Nations — *Teaching* them.

But, as a *Child* is *Admitted* into a *School* before it be *Taught*: So *Children* may be *Admitted* into the *Pale* of the *Church*, and be made *Disciples*, by *Baptism*, before they are *Taught*. Which shews the meaning of these two Words, i. e. *Discipling*, and *Teaching*, to be different. — Because, tho' in Persons Adult, *Teaching* must go before *Discipling*; yet in *Children* (who are within the *Covenant*, as of the *Law*, to be *Admitted* at eight *Days* old, by *Circumcision*; so under the *Gospel*, by *Baptism*) *Discipling*

goes before *Teaching*: And that *Discipling* is only by *Baptism*.

But to return. The *Quakers* are so hard put to it, when they are press'd with that Text, *Acts* x. 47. *Can any forbid Water, &c?* That they are forced to make a *Suppose*, (without any ground or appearance of Truth) That these Words were an Answer to a Question. And that the Question was, Whether they might not be Baptized with *John's* Baptism? And that this proceeded from a Fondness the *Jews* had to *John's* Baptism. And that the Apostle *Peter* only Comply'd with them out of Condescension, as *Paul* Circumcis'd *Timothy*.

Ans. 1. *Cornelius*, and those whom *Peter* Baptized, *Acts* x. were *Gentiles* and not *Jews*: They were *Romans*, and therefore cannot be supposed to have had any Longing after *John's* Baptism; none of them having ever own'd it, or having been Baptiz'd with it.

2: The *Gentile Converts* to *Christianity*, refus'd to submit to the *Jewish Circumcision*, or any of their *Law* (*Acts* xv.) And therefore it is not to be imagin'd, that they wou'd be fond of any of the *Baptisms* which were us'd among the *Jews*.

3. Even all the *Jews* themselves, no not the *Chief* and *Principal* of them, neither the *Pharisees* nor *Lawyers* did submit to *John's* Baptism, *Luke* vii. 30.

4. The *Ethiopian Eunuch* requested *Baptism* from *Philip*, (*Acts* viii.) And it cannot be suppos'd, that the *Ethiopians* had more knowledge of *John's* Baptism, or regard for it, than the *Romans*, or great part of the *Jews* themselves.

5. There is no ground to suppose that *St. Peter's* words, *Can any Man forbid Water, &c?* were an Answer to any Question that was asked him. The most forcible *Affirmation* being often express'd by way of *Question*.

Can any Man forbid Water? That is, *No Man can forbid it.* And for the saying, *Then Answered Peter.* There is nothing more familiar in the *New Testament*, than that Expression when no *Question* at all was asked. See *Matt.* xi. 25. xii. 38. xvii. 4. xxii. 1. *Mark* xi. 14. xii. 35. xiv. 48. *Luke* vii. 40. xiv. 3, 4, 5. xxii. 51. *John* v. 17, 19.

6. Granting a Question was ask'd, and that *Cornelius*, as well as the *Ethiopian*, had desir'd *Baptism*, why must this be construd of *John's Baptism*? Especially considering, that *Peter*, in that same Sermon which Converted *Cornelius* (*Act. x. 37.*) told them that the *Gospel* which he Preached unto them, was that which was published, after the *Baptism* which *John* Preached. What Argument was this for *Cornelius* to return back again to *John's Baptism*? Or, if he had desir'd it, why shou'd we think that *Peter* wou'd have Compl'y'd with him; and not rather have reprov'd him, and carry'd him beyond it, to the *Baptism* of *Christ*: as *Paul* did (*Acts xix.*) to those who had before receiv'd the *Baptism* of *John*?

7. But as to the *Compliance* which the *Quakers* wou'd have to *John's Baptism*; and which they compare to *Paul's Compliance* in *Circumcising* *Timothy*: I will shew the great Disparity.

First, The *Law* was more univerfally receiv'd than *John's Baptism*: For many and the Chief of the *Jews* did not receive *John's Baptism*, as above-observ'd.

Secondly, The *Law* was of much longer standing: *John's Baptism* was like a *Flash* of *Lightning*, like the *Day-Star*, which usher'd in the *Sun* of *Righteousness*, and then disappear'd: But the *Law* continu'd during the long *Night* of *Types* and *Shadows*, many hundreds of *Years*.

Thirdly, *John* did no *Miracle* (*John x. 41.*) But the *Law* was delivered, and propagated by many *Ages* of *Miracles*. 'Twas enjoy'd under *Penalty* of *Death*, to them and their *Posterities*; whereas *John's Baptism* lasted not one *Age*, was intended only for the *Men* then present, to point out to them the *Messiah*, then already come, and ready to appear: And no outward *Penalties* were annexed to *John's Law*; People were only *Invited*, not *Compell'd* to come unto his *Baptism*: But to neglect *Circumcision*, was *Death*, *Gen. xvii. 14. Exod. iv. 24.*

The *Preaching* of *John* was only a *Warning*; let those take notice to it that wou'd:

Whereas the *Law* was pronounced by the *Mouth* of *God* Himself, in *Thunder* and *Lightning*, and out of the midst of the *Fire*, upon *Mount Sinai*, in the *Audience* of all the *People*: And so terrible was the *Sight*, that *Moses* said, *I exceedingly fear*

and quake, Heb. xii. 21. For from God's Right Hand went a Fire of Law for them, Deut. xxxiii. 2.

From all these Reasons, we must suppose the Jews to be much more Tenacious of the Law, than of John's Baptism; and to be brought off with greater difficulty from their Circumcision, which had descended down to them all the way from Abraham; 430 Years before the Law, (Gal. iii. 17.) than from John's Baptism, which was but of Yesterday; and never receiv'd by the Chief of the Jews. And therefore there was much more reason for Paul's Complying with the Jews in the Case of Circumcision, than in that of John's Baptism, as the Quakers suppose.

When Christ came to fulfil the Law, he did it with all regard to the Law, (Matth. v. 17, 18; 19.) He destroy'd it not with Violence, all at once; but fulfill'd it leasurably and by degrees: *Ut cum honore Mater Synagoga sepeliretur.* The Synagogue was the Mother of the Church; and therefore it was fitting that she shou'd be Bury'd with all Decency and Honour.

This was the Reason of all those Compliances with the Jews; at the beginning, to wear them off, by degrees, from their Superstition to the Law.

Tho' in this some might Comply too far: And there want not those who think that Paul's Circumcising of Timothy, (Acts xvi. 3.) was as faulty a Compliance, as that which he blam'd in Peter, (Gal. ii.) For that of Paul's is not Commended, in the Place where it is mentioned.

And now I appeal to the Reason of Mankind, whether Objections thus pick'd up from such obscure and uncertain Passages, ought to overballance plain and positive Commands, which are both back'd and explain'd by the Practise of the Apostles, and the Universal Church after them? All which I have before Demonstrated of Baptism.

8. But however the Quakers may argue from Paul's Compliance with the Jews, the Reader has reason to complain of my Compliance with Them: For, after all that has been said, there is not one single Word in any Text of the N. T. that does so much as hint at any such thing, as that Peter's Baptizing of Cornelius, or Philip's Baptizing of the Eunuch, was in any sort of Compliance unto John's Baptism. This is a perfect Figment, out of the Quaker's own Brain, without any Ground or Foundation

in the World : And therefore there was no need of Answering it at all, otherwise than to bid the *Quakers* prove their *Assertion*, That these *Baptisms* were in Compliance with *John's*, which they cou'd never have done...

Whereas it is plain from the Words of the Text, (*Acts* xvi. 3.) that *Paul's* Circumcising *Timothy*, was in Compliance with the *Jews* : It is expressly so said, and the Reason of it given, because, tho' his *Mother* was a *Jewess*, yet his *Father* was a *Greek* ; and therefore, *because of the Jews which were in those Quarters* (says the Text) he Circumcised *Timothy*, that these *Jews* might Hear and Receive him; which, otherwise, they wou'd not have done. Now let the *Quakers* shew the like Authority, that the *Baptisms* of *Cornelius*, of the *Eunuch*, and of the *Corinthians*, *Acts* xviii. 8. (For that too they acknowledge to have been *Water-Baptism*; as I will shew presently) let the *Quakers* shew the like Authority, as I have given for the *Circumcision* of *Timothy* being in Compliance with the *Jews*; let them shew the like, If say, that the foresaid *Baptisms* were in Compliance with *John's*, and then they will have something to say. But till then, this *Excuse*, or *Put-off* of theirs, is nothing else but a *hopeless Shift* of a *desperate Cause*, to suppose, against all sense, that these *Gentiles*, (*Romans*, *Ethiopians*, and *Corinthians*) desir'd *John's* *Baptism*, who rejected all the *Laws* and *Customs* of the *Jews*.

S E C T. VII.

The Quakers Master-Objection from 1 Cor. i. 14.
I thank GOD that I Baptized none of you, but Crispus and Gaius. And Ver. 17. For Christ sent me not to Baptize, but to Preach the Gospel.

FROM this Passage they argue, That *Water-Baptism* was not commanded by *Christ*, because here *St. Paul* says, That he was not sent to *Baptize* ; and that he thanks God, that he *Baptiz'd* so few of them. | But,

In Answer to this, I will first of all premise, That a bare *Objection*, without some *Proof* on the other side, does neither justify *their Cause*, nor overthrow *ours*: For when a thing is Proved *Affirmatively*, it cannot be overthrown by *Negative Difficulties* which may be Objected.

You must dissolve the *Proofs* which are brought to support it: Nothing else will do.

For what *Truth* is there so evident in the World, against which no *Objection* can be rais'd?

Even the Being of a *God* has been disputed against by these sort of Arguments; that is, by raising *Objections*, and starting *Difficulties*, which may not easily be Answer'd: But while those Demonstrative Arguments, which *Prove* a *God*, remain unshaken, a thousand *Difficulties* are no *Disproof*.

And so, while the *Command* of *Christ*, and the *Practise* of his *Apostles*, and of all the *Christian World*, in pursuance of that *Command*, are clearly *Provd*, no *Difficulty* from an obscure *Text*, can shake such a Foundation.

But I lay down this, only as a General Rule; because this Method is so much made use of by the *Quakers* (and others) who never think of Answering plain *Proofs*; but by raising a great *Dust* of *Objections*, wou'd *bury* and *hide* what they cannot *Disprove*.

I say, that I only mind them at present, of this fallacious Artifice; for I have no use for it as to these *Texts* objected, to which a very plain and easie Answer can be given. And,

First, I would observe, how the *Quakers* can understand the Word *Baptize* to mean *Water-Baptism*, or *no-Water-Baptism*, just as the *Texts* seem to favour their cause, or otherwise.

For there is no mention of *Water* in either of the *Texts* objected, only the single word *Baptize*. And why then must they construe these *two* *Texts* only, of all the rest in the *New Testament*, to mean *Water-Baptism*? Why? but only to strain an *Objection* out of them against *Water-Baptism*?

But will they let the Word *Baptize* signifie *Water-Baptism*, in other places, as well as in these?

They cannot refuse it with any shew or colour of Reason. They must not refuse it in *Acts* xviii. 8. where the *Baptizing* of *Crispus* (mention'd in the first of the *Texts* objected) is recorded. And there, it is not only said of *Crispus*, that he was *baptized*, but that *many of the Corinthians hearing, believed, and were baptized*. By which, the *Quakers* cannot deny *Water-Baptism* to be meant, since they confesse it so, *1 Cor.* i. 14.

Secondly, We may further observe, that in the Text, *Acts* xviii. 8. *Crispus* is only said to have *believed*, which was thought sufficient to infer, that he was *baptized*; which cou'd not be, unless all that *believed*, were *baptized*: Which, no doubt, was the Case, as it is written, *Acts* xiii. 48. *As many as were ordained to eternal Life, believed*. And (*Ch.* ii. 41.) *They that received the Word, were baptized*, And (*V.* 47.) *The Lord added to the Church daily such as shou'd be saved*.

So that this is the *Climax* or *Scale of Religion*. As many as are ordained to eternal Life do *believe*: And they that *believe*, are *baptized*: And they that are *baptized*, are added to the *Church*.

And to shew this received Notion, That whoever did *believe* was *baptized*, when *Paul* met some *Disciples* who had not heard of the *Holy Ghost*, *Acts* xix. 3. he did not ask them whether they had been *baptized*, or not? He took that for granted, since they *believed*. But he asks, *Unto what were ye baptized?* Supposing that they had been *baptized*.

Thirdly, Here then this *Objection* of the *Quakers*, has turn'd into an invincible *Argument* against them.

They have, by this, yielded the whole Cause: For if the *Baptism*, *1 Cor.* i. 14. be *Water-Baptism*, then that *Baptism*, *Acts* xviii. 8. must be the same: And consequently all the other *Baptisms*, mention'd in the *Acts*, are, as these, *Water-Baptisms* also.

But, besides the *Quakers* Confession (for they are unconstant; and may change their Minds) the thing shews it self, that the *Baptism* mention'd, *1 Cor.* i. 14. was *Water-Baptism*; because *Paul* there thanks God, that he *baptized none of them but Crispus and Gaius*. Wou'd the *Apostle* thank God that he had *baptized*

so few, - with the *Holy Ghost*? Or wou'd he repent of baptizing with the *Holy Ghost*? Therefore it must be the *Water-Baptism* which was here spoke of.

Fourthly, But now, what is the Reason, that he was glad he had *baptized* so few with *Water-Baptism*? And he gives the Reason, in the very next words. (V. 15.) *Lest any shou'd say, that I had baptized in mine own Name.* What was the occasion of this Fear? It is told from V. 10. That there were great *Divisions* and *Contentions* among these *Corinthians*, and that these were grounded upon the *Æmulation* that arose among them, in behalf of their several *Teachers*. One was for *Paul*, another for *Apollos*, others for *Cephas*, and others for *Christ*.

This wou'd seem, as if the Christian Religion had been contradictory to it self:

As if *Christ*, and *Cephas*, and *Paul*, and *Apollos* had set up against one another:

As if they had not all taught the same Doctrine:

As if each had preach'd up *himself*, and not *Christ*:

And had *baptized* Disciples, each in *his own Name*, and not in *Christ's*; and had begot Followers to *himself*, and not to *Christ*.

To remove this so horrible a Scandal, St. *Paul* argues with great zeal, (V. 13.) *Is Christ divided?* (says he) *Was Paul Crucified for you? Or were ye baptized in the Name of Paul? I thank God, that I baptized none of you but Crispus and Gaius; lest any should say, That I had baptiz'd in mine own Name.*

There needs no Application of this, the Words of the *Apostle* are themselves so plain.

He did not thank God, that they had not been *baptized*; but that *He* had not done it.

And this, not for any slight to *Water-Baptism*; but to obviate the Objection of his *baptizing* in *his own Name*.

Fifthly, By the way, this is a strong Argument for *Water-Baptism*: Because the *Inward Baptism* of the *Spirit*, cometh not with *Observation* and *Shew*, but is *within* us, *Luk. xvii. 20, 21.* Nor is it done in any Body's *Name*, it is an *inward* Operation upon the *Heart*.

But the *outward Baptism* is always done in some *Name* or other; in his *Name* whose *Disciple* you are *thereby* made and *Admitted*.

Therefore it must, of necessity, be the *outward Baptism*, of which *St. Paul* here speaks; because it was *outwardly* Administered, in such an *outward Name*. And he makes this an Argument that he had not made *Disciples* to *himself*, but to *Christ*; because he did not *Baptize* them in *his own Name*, but in *Christ's*.

Now this had been no *Argument*, but perfect *Banter*, if there had been no *outward Baptism*, that the People cou'd have both *seen* and *heard*. How otherwise cou'd they tell in what *Name*, or *no Name* they were *baptized*, if all was *Inward* and *Invisible*?

But I need not prove what the *Quakers* grant and contend for, that all this was meant of *Water-Baptism*; because otherwise their whole *Objection*, from this place, does fall.

VI. But they wou'd infer as if no great stress were laid upon it; because that *few* were so *baptized*.

I Answer: That there is nothing in the *Text* which does infer, that *few* of these *Corinthians* were *baptized*.

St. Paul only thanks God, that he *himself* had not done it, except to a *few*, for the Reasons before given: But *Acts* xviii. 8. it is said, That besides *Crispus*, whom *Paul* himself *baptized*, *MANY* of the *Corinthians* were *baptized*.

Nay, they were all *baptized*, as many as *believed*, as before is prov'd. And, in this very place, *St. Paul* taking it for granted, that all who *believed*, were *baptiz'd*, which I have already observ'd from his Question to *certain Disciples*, *Acts* xix. 3. not whether they were *baptized*, but *unto what*, i. e. *In what Name*, they had been *baptized*? So here *1 Cor.* i. 13. He does not make the Question, whether they had been *baptized*? That he takes for granted. But *in what Name*, were ye *baptized*? Which supposes, not only that *all* were *baptized*, but likewise that all who were *baptized*, were *baptized* in some *outward Name*; and therefore that it was the *Outward*, i. e. *Water-Baptism*.

VII. But the second Text objected, *V. 17.* is yet to be accounted for; where *St. Paul* says, *Christ sent me not to Baptize, but to Preach the Gospel.* This he said in justification of himself for having *baptiz'd* so few in that place; for which he bleſſes God, because, as it happened, it prov'd a great justification of his not baptizing in *his own Name.*

But then, on the other hand, here wou'd seem to be a Neglect in him of his Duty: For if it was his Duty to have baptiz'd them *all*, and he baptiz'd but a *few*, here was a great Neglect.

In Answer to this, we find, that there was no Neglect in not *baptizing* them, for that, not a *few* but *many* of the *Corinthians* were *baptized*, *Acts xviii. 8.* that is, as many as *believed*, as before is shewn.

But then who was it that *baptized* those *many*? For *St. Paul* *baptized* but a *few.*

I Answer. The *Apostle* employ'd others, under him, to *Baptize.*

And he vindicates this, by saying, That he was *not sent to Baptize*, i. e. *principally* and *chiefly*; that was not the *chief* part of his Commission: But the *greater* and *more difficult* part was that of *Preaching*, to *Dispute* with, *Perswade* and *Convert* the *Heathen World.* To this, *great Parts*, and *Courage*, and *Miraculous Gifts* were necessary: But to Administer the *outward Form* of *Baptism* to those who were *Converted*, had no Difficulty in it; requir'd no *great Parts*, or *Endowments*, only a *lawful Commission* to Execute it.

And it wou'd have taken up too much of the *Apostles* time, it was impossible for them to have *baptized*, with their own Hands, those vast Multitudes whom they *Converted.* *Christianity* had reach'd to all Quarters of the then known World, as far almost, as at this Day, before the *Apostles* left the World. And cou'd Twelve Men *Baptize* the *whole World*? Their *Progress* was not the least of their *Miracles*: The *Bread of Life* multiply'd faster, in their *Distribution* of it, than the *Loaves* by our SAVIOUR'S *Breaking* of them. *St. Peter* *Converted* about *three Thousand* at one Sermon, *Acts ii. 41.* And at another time about *five Thousand*, *Ch. iv. 4.* *Multitudes both of Men and Women.* *Ch. v. 14.* Many more than the *Apostles* cou'd have *counted*; much more

than they cou'd have *baptized*; for which if they had stay'd, they had made slender Progress. No. The *Apostles* were sent, as *loud Heralds*, to *proclaim* to all the Earth, to run swiftly, and gather much People; and not to stay (they cou'd not stay) for the *baptizing* with their own Hands, all that they Converted: They left that to others, whom they had ordain'd to Administer it. Yet not so, as to exclude themselves; but they themselves did *Baptize*, where they saw occasion, as St. Paul here did BAPTIZE *Crispus* and *Gaius*, and the House of *Stephanas*, some of the Principal of the *Corinthians*. Not that he was oblig'd to have done it himself, having others to whom he might have left it: For he was not *sent*, that is, put under the *Necessity* to *Baptize* with his own Hands, but to *Preach*, to Convert others, that was his *principal* Province, and which he was not to neglect, upon the account of *baptizing*, which others could do as well as he.

But if you will so understand the Words of his not being *sent*, i. e. that it was not within his *Commission*, that he was not *Impower'd* by *Christ*, to *Baptize*, then it wou'd have been a *Sin*, and great *Presumption* in him, to have *baptized* any body.

Nay more. This Text, thus understood, is flatly contradictory to *Matt. xxviii. 19.* which says, *Go, Baptize*: And this says, *I am not sent to Baptize*.

These are contradictory, if by, *I am not sent*, be understood, I have not *Power* or *Commission* to *Baptize*.

But by, *I am not sent*, no more is meant in this *Text*, than that *Baptizing* is not the *chief* or *principal* part of my *Commission*. As if a *General* were accused for *Mustering* and *Listing* Men in his own Name, and not in the *King's*, and he shou'd say, in Vindication of himself, that he had never *listed* any, except such and such *Officers*; for that he was not *sent* to *Muste*r, or *Drill* Men, or to Exercise *Troops* or *Regiments*, but to Command the *Army*: Wou'd it follow from hence, that he had not Power to Exercise a *Troop* or a *Regiment*, or that it was not within his *Commission*? Or if a *Doctor* of *Physick* should say, That it was not his Part to *compound Medicines*, and make up *Drugs* (that was the *Apothecary's* Business) but to give *Prescriptions*; wou'd any Man infer from this, that he might not *Compound* his own *Medicines* if he pleas'd?

Or if (to come nearer) a *Professor of Divinity*, or a *Bishop* shou'd say, That he was not *sent to Teach School*; this wou'd not imply that he might not *Keep School*; nay, he ought, if there were no others to do it: So the *Apostle of the Gentiles* was not *sent to spend his Time in Baptizing, Visiting the Sick*, or other Parts of his Duty, (which others might perform) so as to hinder his great Work in *Converting of the Gentiles*: All of whom he cou'd not *Baptize*, nor *Visit* all their *Sick*: Yet both these were within his *Commission*, and he might and *did* Execute them where he saw occasion. As if all the *Sick in London* shou'd expect to be *Visited* by the *Bishop of London*; and all the *Children* shou'd be brought to be *baptized* by him; he might well say, That he was not *sent to Baptize*, or to *Visit their Sick*, but to look after his *Episcopal Function*: And send them for these *Offices*, to others, under him: And yet this wou'd no ways imply, that these *Offices* were not within the *Episcopal Commission*; or that he was not *sent both to Baptize*, and to *Visit the Sick*: But only that he was not *sent principally and chiefly to Baptize*, or to *Visit the Sick*.

And as to that Phrase of being *sent*; we find it us'd in this same sense, to mean only being *chiefly* and *principally* sent. Thus, *Gen. xlv. 8.* *Joseph* said to his *Brethren*, *It was not you that sent me hither, but God.* It was certainly his *Brethren* who *sent him*, for they *sold him into Egypt*: But it was not *They*, *principally* and *chiefly*, but *God*, who had other and extraordinary *Ends* in it.

Adam was not deceived (says the *Apostle*, *1 Tim. ii. 14.*) *but the Woman being deceived, was in the Transgression.* *Adam was deceived*, and *fell* as well as the *Woman*; but the meaning is, he was not *first*, or *principally* deceived.

Again. As for you who stick so close to the *Letter* (when it seemeth to serve your turn) *Go ye and learn what that meaneth*, *I WILL HAVE MERCY, AND NOT SACRIFICE*, *Matt. ix. 13.*

By which it cannot be understood, that *God* did not require *Sacrifice*; for he *commanded* it upon Pain of *Death*. Yet he says, (*Jer. vii. 22.*) *I spake not unto your Fathers, nor commanded them — concerning Burnt-Offerings, or Sacrifices: But this thing Commanded I them, saying, Obey my Voice, &c.* according as it is written, (*1 Sam. xv. 22.*) *To Obey is better than Sacrifice.*

By all which cannot be meant, that God did not Command the *Jews* concerning *Burnt-Offerings* and *Sacrifices* (for we know how particularly they were commanded) but that the *outward Sacrifice* was not the *chief* and *principal* part of the Command; which respected *chiefly* the *inward* Sacrifice and Circumcision of the *Heart*.

Which when they neglected, and lean'd wholly to the *Outward*, then God detests their *Oblations*; *Isa. i. 14. Your new Moons, and your appointed Feasts my Soul hateth, I am weary to bear them.* And he says, *V. 12. Who hath required this at your Hand?*

It was certainly *God* who had *required* all these things at their hands; but these *outward Performances*, (tho' the *Neglect* or *Abuse* of them was punished with *Death*) yet they were not the *chief* and *principal* part of the Command, being intended *chiefly* for the sake of the *Inward* and *Spiritual* Part: From which when they were separated, they were (like the *Body*, when the *Soul* is gone) a *dead* and a *loathsome* CARCASS of *Religion*: And which *God* is therefore said, not to have commanded, because he did not Command them without the other: As he made not the *Body* without the *Soul*; yet he made the *Body* as well as the *Soul*.

VIII. And as there is *Soul* and *Body* in *Man*, so (while *Man* is in the *Body*) there must be a *Soul* and *Body* of *Religion*; that is, an *outward* and an *inward* WORSHIP, with our *Bodies* as well as our *Souls*.

And as the Separation of *Soul* and *Body* in *Man*, is called *Death*; so is the Separation of the *outward* and the *inward* Part of *Religion*, the *Death* and *Destruction* of *Religion*.

The *outward* is the *Cask*, and the *inward* is the *Wine*. The *Cask* is no Part of the *Wine*; but if you break the *Cask*, you lose the *Wine*. And as certainly, whoever destroy the *outward* Institutions of *Religion*, lose the *inward* Parts of it too.

As is sadly experienc'd in the *Quakers*, who, having thrown off the *outward Baptism*, and the other *Sacrament* of *Christ's* *Death*, have, thereby, lost the *inward* thing signify'd, which is, the *PERSONAL* *Christ*, as Existing *without all other Men*, and having so *Suffer'd, Rose, Ascended*, and now, and for ever,
Sitteth

Sitteth in Heaven, in his true proper *Human Nature*, WITHOUT all other Men. This the *Quakers* will not own, (except some of the *New Separation*) and this they have lost, by their Neglect of those *outward Sacraments*, which *Christ* appointed for this very End (among others) that is, as *Remembrances* of his *Death*: For it had been morally impossible for Men, who had constantly and with *due Reverence*, attended these holy *Sacraments* of *Baptism* and the *Lord's Supper*, ever to have forgot his *Death*, so lively represented before their Eyes, and into which they were *baptized*; or to have turn'd all into a meer *Allegory*, perform'd *within* every Man's *Breast*, as these *Quakers* have done.

But the *Enemy* has perswaded them to break the *Cask*, and destroy the *Body of Religion*; whereby the *Wine* is spilt; and the *Soul of Religion* is fled from them: And by neglecting the *outward Part*, they have lost the whole *inward*, and *Truth of Religion*; which is a true *Faith* in the *OUTWARD Christ*, and in the *Satisfaction* made for our *Sins*, by his *Blood OUTWARDLY shed*; and in his *Intercession*, in our *Nature*, as our *High-Priest*, at his *Father's Right Hand*, now, in *Heaven*; into which *Holy of Holies*, He has carry'd his own *Blood of Expiation*, once offer'd upon the *Cross*, and presents it, for ever, as the *Atonement* and full *satisfaction* for the *Sins* of the *whole World*; but apply'd only by true *Faith* and *Repentance*, thereby, becomes fully *Effectual* to the *Salvation* of every *Faithful Penitent*.

This is the only true *Christian Faith*: And from this the *Quakers* have totally fallen; and that chiefly, by their *Mad* throwing off the *OUTWARD Guards*, *Preservatives*, *Fences*, *Sacraments*, and *Pledges of Religion*. And those *OUTWARD Means of Grace*, which *Christ* has commanded, and given us as the only *OUTWARD GROUNDS* for our *Hope of Glory*. For how can that Man get to *Heaven*; who will not go the way that *Christ* has appointed; who came down from *Heaven*, on purpose to *shew* and *lead* us the way thither; yet we will be *wiser* than he, find fault with his *Institutions*, as being too much upon the *Outward*; and think that we can and may *Spiritualize* them *finer*, and make the way *shorter* than he has done

IX. But to return, if the *Quakers* cou'd find such *Texts* concerning *Baptism*, as I have shewn above concerning *Sacrifices*, as if it were said, That *God* did not command *Baptism*; that he *hated it*, and was *wearry to bear it*, that *he would not have it*, &c. If such *Texts* cou'd be found, How wou'd the *Quakers* triumph! Who wou'd be able to stand before them! And yet, if such were found, they wou'd prove no more against the *outward* BAPTISM, than they did against the *outward* SACRIFICES, *i. e.* That if any regarded nothing else in *Baptism*, than the *outward Washing*, it wou'd be as hateful to *God*, as the *Jewish Sacrifices*, when they regarded nothing more in them but the *Outward*.

And it may be truly said, That *God* did not Command either such *Sacrifices*, or such a *Baptism*; because he commanded not the *outward* alone, but with respect unto, and chiefly for the sake of the *Inward*.

And, therefore, as all these, and other the like Expressions in the *Old Testament* did not at all tend to the *Abolition*, only to the *Rectification* of the *Legal Sacrifices*: So, much less, can that single Expression, 1 *Cor. i. 17.* of *Paul's* saying (upon the occasion, and in the sense above mention'd) that *he was not sent to Baptize, but to Preach*; much less can this infer the *Abolition* of *Baptism*; being as positively commanded, as *Sacrifices* were under the *Law*, and as certainly practis'd by the *Apostles*, as the *Sacrifices* were by the *Levitical Priests*.

X. Now suppose that I should deny, that *OUTWARD Sacrifices* were ever commanded; or, that the *Jews* did ever practise them: And shou'd Interpret all that is said of *Sacrifices*, only of the *Inward*, as the *Quakers* do of *Baptism*; and I shou'd produce the *Texts* above quoted to prove that *God* did not command *Sacrifices*, which are much more positive than that single one which is strain'd against *Baptism*: I say, suppose that I shou'd be so Extravagant as to set up such a Notion, what Method (except that of *Bedlam*, which, in that Case, wou'd be most proper) cou'd be taken to convince me? And suppose I shou'd gain as many *Profelytes* as *G. Fox* has done: And we shou'd boast our

our *Numbers*, and *Light within*, &c. wou'd not this following Method be taken with us?

1st. To see how *Sacrifices* are actually us'd *now* in those Parts of the World where they do *Sacrifice*. And being convinc'd that these do use *outward Sacrifices*, and understand the first Command to *Sacrifice*, in that sense, to inquire

2dly, Whether they did not receive this from their *Fathers*, so upward, to the first Institution? And is not this the surest Rule to find out the meaning of the *first Command*? *viz.* How it was *understood* and *practis'd* by those to whom the Command was *first* given; and from them, through all Ages since. Upon all which *Topicks*, the present *Water-Baptism*, now us'd, may be as much demonstrated to be the same which was *practis'd* by the *Apostles*, and consequently, which was *commanded* by *Christ*, as the *outward Sacrifices* can be shewn to have been, at first, *commanded* to the *Jews*, and *practis'd* by them.

XI. And as for that precarious Plea, before confuted, of the *Baptism* which the *Apostles* practis'd, being only a Compliance with the *Jews*; there is more *Pretence* to say, that the *Jewish Sacrifices* were in Compliance with the *Heathen Sacrifices*, which were long before the *Levitical Law*.

I say, there is more *Pretence* for this, but not more *Truth*. More *pretence*, because it has been advanced of late, by Men of greater Figure than *Quakers*, That the *Levitical Sacrifices* were commanded by God, in Compliance with the *Gentile Sacrifices*, which were before used.

But this is a Subject by it self. I now only shew the *Quakers*, that there is more ground to *spiritualize* away *Sacrifices* from the *Letter*, than *Baptism*; more *pretence* for it from *Texts* of *Scripture*, and from some *odd Opinions* of some Learned Men.

And if, the Denial of *OUTWARD Sacrifices* wou'd be counted (as the like of *Baptism* was, when *first* started) to be nothing short of *Madness*, the continuance of that *Distraction* for 46 Years together (as in the Case of *Baptism*) might make it more *familiar* to us, but would abate nothing of the *Unreasonableness*.

XII. I believe the Reader, by this time, cannot but think that I have taken too much needless Pains, in Answer to that Objection of *St. Paul's* saying that he was not sent to *Baptize*, but to *Preach*: But I speak to a sort of Men, who are us'd to *Repetitions*, and will not take a *Hint*. (unless it be on their side) and therefore I enlarge more than I wou'd do, if I were writing to any others. But I think I have said enough, even to them, to shew, that the Meaning of the *Apostle* in this *Text*, was only to prefer the Office of *Preaching*, before that of *Baptizing*. But I must withal desire them to take notice, that the *Preaching*, that is, *Publishing* of the *Gospel*, at first to *Heathens*, was a very different thing, and of much greater *Necessity*, than those set *Discourses*, which we now call *Preaching* in *Christian* Auditories.

XIII. Let me (to conclude) add one Argument more, from this *Text*, *1 Cor. i. 17.* why that *Baptism*, mention'd *Matt. xxviii. 19.* cannot be meant of the *Baptism with the Holy Ghost*. Because if when *Christ* sent his *Apostles* to *Baptize*, the meaning was (as the *Quakers* wou'd have it) to *Baptize* with the *Holy Ghost*; then the *Apostle Paul* said in this *Text*, *1 Cor. i. 17.* That he was not sent to *Baptize* with the *Holy Ghost*. Which sense, since the *Quakers* will not own, they cannot reconcile these *Texts*, without confessing, that that *Text*, *Matt. xxviii. 19.* was not meant of the *Baptism* with the *Holy Ghost*, and then it must be meant of the *Water-Baptism*.

S E C T. VIII.

Objection from 1 Pet. iii. 21.

THE Words of the *Text* are these. *The like Figure wherunto (i. e. the Ark) even Baptism, doth also now save us, (not the putting away of the Filth of the Flesh, but the Answer of a Good Conscience towards God) by the Resurrection of Jesus Christ.*

From whence the *Quakers* argue thus: That *Baptism* doth not consist in the *outward Washing*, but the *inward*.

And so far they argue right, That the *inward* is the *chief* and *principal* part; and therefore, that if any regard only the *outward Washing* of the *Skin*, in *Baptism*, they are indeed frustrated of the whole Benefit of it, which is altogether *Spiritual*.

And it has been observ'd *Sect. VII.* latter part of *Numb. vii.* That if only the *outward* Part of the *Sacrifices*, or *Circumcision*, and other *Institutions* under the *Law*, were regarded, they were *hateful* to *God*, and he *rejected* them; tho', at the same time, he commanded the Performance of them, under the Penalty of *Death*.

Thus it is in the *Institutions* of the *Gospel*. The *Inward* and *Spiritual* Part is the *chief*; and for the sake of which only, the *Outward* is commanded: But this makes the *Outward* necessary, instead of throwing it off; because (as it was under the *Law*) the *Outward* was ordained as a *Means* whereby we are made Partakers of the *Inward*: And therefore, if we neglect and despise the *Outward*, when we may have it, we have no Promise in the *Gospel* to Intitle us to the *Inward*: As he that neglects the *Means*, has no Reason to expect the *End*. It is true, a *Miracle* may do it; but it is *Presumption*, and *Tempting* of *God*, to neglect the *Outward Means* of *God's* Appointment, in expectation of his *Miraculous* Interposition, against the *Method* which he has commanded. As if *provoking* of *God*, did Intitle us the more to his *Protection*! Or, as if we were *Wiser* than *He*, to mend and alter his *Institutions*, and *dispense* with them, at our Pleasure!

Here let it be minded, that the *Ark* is put only as a *Type* of *Baptism*: Therefore *Baptism* is the more *worthy*, and more *necessary*. And to neglect *Baptism*, is to venture *swimming* in the *Deluge*, without the *Ark*.

S E C T. IX.

The Quaker-Objection from, Eph. iv. 5.

I. **T**HE Words of the Text are these. *One Lord, one Faith, one Baptism*; whence the *Quakers* argue thus. That *Water-Baptism* is one *Baptism*, and the *Baptism* with the *Holy Ghost*, is another *Baptism*; because the *one* is the *Outward*, and the other the *Inward* *Baptism*; and *outward* and *inward* are *two* Things: Therefore that these must be *two* *Baptisms*: which, they say, is contrary to this *Text*, that says, the *Christians* have but *ONE* *Baptism*, as they have but *ONE* *Lord*, and *ONE* *Faith*.

II. **A**nswer. *Outward* and *Inward* are *Two* things; but yet they hinder not the *Unity* of *that* which is compos'd of *Both*. Thus *Soul* and *Body* are *Two* things, and of *Natures* the most different of any *Two* things in the *World*; yet they hinder not the *Unity* of the *Man*, who is compos'd of *Both*. Nay, it is the *Composition* of these *Two* that makes up the *One* *MAN*; infomuch, that when these *Two* are *Divided*, the *MAN* is no more; for it is nothing else which we call *Death*, but the *Separation* of *Soul* and *Body*.

And (as before shewn, *Sect. VII. Num. VIII.*) while there is *Soul* and *Body* in *Man*; there must be a *Soul* and *Body* of *Religion*, that is, an *Outward* and an *Inward* Part of *Religion*: And if we destroy the *Outward*, we shall lose the *Inward*; because the *Outward* was design'd for the *Safety* and *Preservation* of the *Inward*.

It is true, that the *Inward* is the *Chief* and *Principal* Part, as of *Man*, so of his *Religion*: But this does not infer, that the *Outward* is not likewise necessary. We are commanded, *Rom. xii. 1.* to *Present* our *Bodies* a *living Sacrifice*, and this is call'd our *Reasonable Service*. For, is it not *Reasonable*, that, since our *Bodies* are *God's* *Creatures*; as well as our *Souls*, He should have the *Adoration* and *Service* of our *Bodies*, as well as of our *Souls*?

There is no *Outward* or *Publick* W O R S H I P but by our *Bodies*; we cannot *otherwise* express the *INWARD* *Devotion* and *Adoration* of our *Minds*.

And this is so *Natural*, that whoever has a due *Reverence* and *Awe* of the *Divine Majesty*, cannot help to Express it *Outwardly*, by the *Adoration* of his *Body*, in his Approaches to *God*, even tho' in *Private*. As our *Blessed Saviour*, in His *Agony*, fell *prostrate* upon *His Face* to the *Earth*.

And whoever deny the *Outward Worship* to *God*, or perform it *slowly*, and *carelessly*, it is a full *Demonstration* that they have no *True* and *Real Devotion*, or *Just Apprehension* of the *Almighty*.

Therefore the *Outward Part* of *Religion* must, by no means, be let go, because the *Inward* certainly dies, when the *Outward* is gone.

But the *Outward* and the *Inward* W O R S H I P of *God* are not *Two* *Worships*, but only *Two* *Parts* of the *same* *Worship*. As *Soul* and *Body* are not *Two* *Men*, but *Two* *Parts* of the *same* *Man*; so the *Adoration* of this *One* *Man*, *Outwardly* in his *Body*, and *Inwardly* in his *Soul*, is not *Two* *Worships*, but *Two* *Parts* of the *SAME* *Worship*.

III. There is but *one Faith*, yet this *Faith* consists of *several* *Parts*. There is a *Faith* in *God*, of which the *Heathens* do partake: There is a *Faith* in *Christ*, which denominates *Men* *Christians*: Yet these are not *Two* *Faiths* in a *Christian*, but *Two* *Parts* of the *SAME* *Faith*. There is likewise a *Faith* in the *Promises* of the *Gospel*; and that what is therein *Commanded*, is from *God*: And there are *Degrees* of this *Faith*, of which one *Christian* does partake more than another. And yet to *Christians* there is but *One Faith*.

The *Belief* of a *God*, and of *Christ*, are *Two* *Faiths* or *Beliefs*, because many do *Believe* a *God*, who do not *Believe* in *Christ*: Yet, in a *Christian* they are not *Two* *Faiths*; but *ONE* *Faith*; because the *one*, that is, the *Faith* in *Christ*, does suppose the *other*, that is, the *Belief* of a *God*; it only *Adds* to it, and *Builds* upon it. And this makes them no more *Two* *Faiths*, than building an *House* a *Story* higher makes it *Two* *Stories*.

IV. There

IV. There is but *One Lord*, that is *Christ*; yet He consists of an *Outward* and an *Inward Part*, of *Body* and *Soul*. Nay more, of both the *Divine* and *Human Natures*. I might urge the different *Persons* in the *One Divine Nature*; but this will be no Argument to the *Quakers*, who Deny it. But they Deny not (seemingly at least) the *Divinity* of *Christ*; and therefore, as this *Lord* is but *One*, tho' consisting of several *Natures*; and His *Faith* and *Worship* but *One*, tho' consisting of several *Parts*; why may not His *Baptism* be likewise *One*, tho' consisting of an *Outward* and an *Inward Part*?

V. There was an *Outward* and an *Inward CIRCUMCISION*, as well as an *Outward* and *Inward BAPTISM*; yet no Man will say, that there were *Two Circumcisions* under the *Law*. As little Reason is there to say, That there are *Two Baptisms* under the *Gospel*. See what is before said, *Sett. VII. Num. X, & XI*, of the stronger Presumptions to deny the *Outward SACRIFICES* under the *Law*, than the *Outward BAPTISM* under the *Gospel*.

VI. Let me add, that *Circumcision* was discontinu'd 40 Years in the *Wilderness* (*Josh. v. 5.*) yet this was made no Argument against the *Reviving* and *Continuance* of it afterwards.

But *Baptism* has not been discontinu'd *one Year*, nor at all in the *Christian Church*, since its first Institution by *Christ*.

If the *Quakers* cou'd find such a *Discontinuance* of *Baptism*, as there was of *Circumcision*, they wou'd make great Advantage of it; tho' it cou'd be no more an Argument in the one case, than in the other.

But since they have not even this small Pretence against it, the *Constant* and *Uninterrupted Practice* of *Baptism*, in all *Christian Churches*, through *all Ages*, is an *Irrefragable Argument* against them; and shews them to be *Dissonant* from the whole *Church of CHRIST*.

S E C T. X.

An Objection from Heb. vi. 1.

I Cou'd not have imagin'd that this shou'd have been made an *Objection*, if I had not seen it urg'd as such, in a Book printed this Year, 1696. Intituled, *John Baptist's Decreasing, &c.* By *John Gratton*. Where he urges mightily this Text, as a plain Prohibition to the further *Continuance* of *Baptism*. He lays great stress upon the Word *Leaving*. Therefore *Leaving the Principles of the Doctrine of Christ, let us go on unto Perfection*. LEAVING (saith he, P. 45.) *Mark, Leaving the Principles, &c.* And *Baptism* being nam'd in the second Verse, he infers, That the *Apostle* here Commands to *leave off* the Practice of *Baptism*, which, he says, had been Indulg'd to the first *Converts* to *Christianity*, with other *Jewish Ceremonies*. As to the supposed *Indulging* of *Baptism*, on account of its being a *Jewish Ceremony*, it is answer'd before, Sect. VI. Pag. 19, 20, 21. But now as to this Inference from *Heb. vi. 1.* *John Gratton* says, P. 47. That this word LEAVING seems to entail the foregoing words in the Chapter before, where he (the *Apostle*) had been telling them of their *Childishness* (he mentions the *Doctrine of Baptism*, which cannot prove the *Imposing* of *Water-Baptism*, any more than all the rest) and was now for bringing them on to a further State, where they might know *Perfection* — And it seems clear to me, that there was some need for those things, they had so long lain like *Children weak, and Babes in, to be left*. Therefore leaving these, let us go on to *Perfection*; and saith further; This will we do, if God permit: But if they had been commanded by *Christ*, to have been used to the *World's End*, then why shou'd *Paul* have been so earnest at that Day, which was soon after *Christ's Ascension*, to have had them then to leave them? These are his words, and a great deal more to the same purpose. And in the same Page, he ranks *Baptism* with *Circumcision, Passover*, and other *Jewish Rites*.

II. But it is very wonderful, how any Man cou'd shut his Eyes so hard, as to oversee not only the whole *Scope*, but the very *Words* of this *Text*. Can such a Blindness be other than wilful? The *Apostle* was reprov'g some of the *Hebrews* for their slender Proficiency in the Knowledge of the *Gospel*. And that he cou'd not lead them to the *Higher Mysteries*, they hardly yet being well fixed in the very *Rudiments* and *Fundamentals* of *Christianity*: As if one shou'd say, That he would make an ill *Doctor* of *Divinity*, who had not yet learned his *Catechism*.

For the *Apostle* in the former Chapter having treated of the *Mysterious Parallel* 'twixt *Christ* and *Melchisedec*, he stops short, *Vcr. 11*, upon the account of their Incapacity, of whom (that is, of *Christ* and *Melchisedec*) we have many things to say, and hard to be uttered, seeing ye are dull of hearing: For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first Principles of the Oracles of God. Then he goes on to provoke them to a further Proficiency in the words of the *Text* we are now considering, Therefore (says he) leaving the Principles of the Doctrin of *Christ*, let us go on unto Perfection, not laying again the Foundation of Repentance from dead Works, and of Faith towards God, of the Doctrin of Baptisms, and of laying on of Hands, and of the Resurrection of the Dead, and of Eternal Judgment. And this will we do, if God permit.

Here is the *Doctrin* of *Baptism* placed in the very Heart of the *Fundamentals* of *Christianity*; yet the *Quakers* would filch it out from amongst all the rest, and refer it alone to the *Ceremonials* of the *Law* spoken of in the former Chapter. This was drop'd at a venture; for the former Chapter treats only of the *Melchisedecal Priesthood*, which was no Part of the *Law*; and there are none of the *Legal Types* or *Ceremonies* so much as mention'd in it. Yet *Baptism* in the next Chapter must refer to them!

There cannot be a greater *Confession* to *Baptism* than this *Objection* of the *Quakers*; nor a stronger Proof for the *Necessity* of it, than to see it rank'd with these most-acknowledg'd *Foundations* of *Christian Religion*, and call'd one of the *First Principles* of the *Oracles* of *God*.

III. And as to the word *Leaving*, upon which this Author lays so great a stress, in this *Text*, as if it meant *Forsaking* and *Abandoning*, it is strange that he should bring in the *Apostle* Exhorting to *Leave off*, and *Forsake* the *Principles* of the *Doctrine* of *Christ*! But *Leaving* there is very plainly meant of *leaving* or *intermitting* (as the *Vulgar* renders it) to *treat* further at that time of these *Principles*, which the *Apostle* is so far from *forsaking*, that he fixes them as the *Foundation*; which he says he will not *lay again*, as supposing it *laid already*; but build further upon it, improve and carry up the *Superstructure*. So that this *Leaving*, is only *leaving* or *ceasing* to *Discourse* further upon these *Principles*, *Intermittentes Sermonem*, *intermitting* or *breaking off* the *Debate*. Which is literally, according to the *Greek* ἀφίητες λόγον, *leaving that Word* or *Subject* of which he then spoke, he went on to discourse of other things.

The Reader could not forgive this Trifling in me, to prove things which are self-evident, if he did not see that I am forc'd to it.

However, this Advantage is gain'd by it, to see the very slender *Foundations* upon which the *Quakers* build their *Objections* against *Baptism*; which they must either grant to be one of the *Principles* of *Christianity*, or that *Faith* and *Repentance* are not.

IV. But indeed (it is frightful to say it, I pray God they may seriously consider of it) they have, together with *Baptism*, thrown off all the other *Principles* of the *Doctrine* of *Christ*, which are mention'd in this *Text*. 1. *Repentance*. Against this they have set up a *Sinless Perfection*, which needeth no *Repentance*. They never beg Pardon for *Sin*, supposing they have none; and mock at us for saying, *Lord have Mercy upon us*; and upbraid our *Liturgy* for having a *Confession* of *Sin* in it. *Edward Burrough*, p. 32. of his *Works*, printed 1672, says, That God doth not accept of any, where there is any failing, or who doth not fulfill the Law, and doth not Answer every Demand of Justice. 2. *Faith towards God*. This

See The Snake in the Grass, 15^t Part, or Preface, p. 313, 314. 2^d Part, p. 40, 41, 61, 62.

This is the *Christian Faith*; or Faith in God through *Christ*. But the *Quakers* say, That they can come to God *Immediately*, without the *Mediation* of *Christ*, and therefore they do not *Pray* to *Christ*, whom they *utterly deny* to be that Person who suffer'd for them upon the Cross; as Mr. Penn in his *Serious Apology*, p. 146.

Part I. p. 330,
331.

They make *Christ* to be nothing else than what they call *The Light within*; which, they say, is sufficient of itself, without any thing else, to bring us to God; and that whoever follows it, needs no other Help.

Now they say, That all the *Heathen*, every Man that is born into the World, has this *Light within*, that is, *Christ*; and, that this *Light within* is sufficient for his *Salvation*, without any thing else: Whereby they take away any Necessity of an *Outward Christ* to dye for our *Sins*, and make the *Heathen Faith* as good as the *Christian*: And therefore they have taken away that *Christian Faith towards God*, which is the Second of the *Principles* mention'd in this *Text*. The Third is *Baptism*, which they openly disclaim. The Fourth is, the *laying on of Hands*, that is, the *Ordination*, *Confirmation*, and *Absolution* of the *Church*, which are all perform'd by *laying on of Hands*. And how much soever the *Quakers* and others do despise them, yet the *Apostle* here reckons them among the *Fundamentals*: For the *Government* and *Discipline* of the *Church* are *Essential* to it, as it is a *Society*, it could not otherwise be a *Society*. The Sin of *Korah* was nothing but concerning *Church-Government*.

And *Aaron's Rod* that Budded, in confirmation of his *Priesthood*, was ordained to be kept for ever in the *Ark*, for a Token against the *Rebels*; so are they call'd, who *Rebel'd* against that *Priesthood* which God had then appointed by *Moses*; and the Sin cannot be less to *Rebel* against that *Priesthood* which *Christ* himself appointed. Which is shewn more at large in the *Discourse* mention'd in the *Advertisement*.

Num. 16,
& 17 Ch.

Now if *Aaron's Rod*, that is, *Church-Government*, was one of the *Three sacred Depositums* which were ordain'd to be kept in the *Ark*, why should we wonder to see it here placed among the *Fundamentals* of *Christianity*?

The *Pot of Manna*, *Aaron's Rod*, and the *Tables of the Covenant*, were all that was kept in the *Ark*.

Heb. ix. 4.

Which shews *Church-Government* to be *Necessary* next to our *Manna*, the very Support of our *Life*; and the best Guard to preserve the *Desalogue*, *i. e.* our Duty to *God* and *Man*.

V. And tho' the *Quakers* cry down *Church-Authority* in others, yet they magnifie it as much in themselves as any *Church* whatsoever.

The Ingenious *W. P.* in his *Judas and the Jews*, writing against some *Dissenters* amongst the *Quakers*, asserts the *Authority* of the *Church* very high, and the *Power of the Elders in the Church*, p. 13. and presses that Text, *Matth. xviii. 17. Tell it unto the Church*, to extend to *Matters of Faith and Worship*, as well as to *Private Injuries or Offences* amongst *Christians*. That *Christ* (says he) *as well gave His Church Power to Reject as to Try Spirits*, is not hard to prove. That notable Passage, *Go, tell the Church, does it to our hand: For if in case of private Offence betwixt Brethren, the Church is made Absolute Judge, from whom there is no Appeal in this World; how much more in any the least case that concerns the NATURE, BEING, FAITH, and WORSHIP of the Church her self?*

But the Case was quite alter'd when he came to Answer that same Text, as urged against the *Quakers* by the *Church*; which he does in his *Address to Protestants*, p. 152, 153, & 154. of the *Second Edition* in *Octavo*, printed 1692. And then that Text does not relate at all to *Faith* or *Worship*, but only to *private Injuries*. For having deny'd the *Authority* of the *Church* in *Matters of Faith*, he puts the *Objection* thus against himself: *But what then can be the meaning of Christ's Words, Go, tell the Church? Very well. I Answer* (says he, p. 153.) *'Tis not about Faith, but Injury, that Christ speaks; and the place explains itself, which is this; Moreover, if thy Brother shall TRESPASS against THEE, go and tell him his FAULT, between thee and him alone. Here is Wrong, not Religion; Injustice, not Faith or Conscience concern'd; as some would have it, to maintain their Church-Power.*
 — The words *TRESPASS* and *FAULT* prove abundantly, that He only meant *Private and Personal Injuries*; and that not only from the common and undeniable signification and use of the words *TRESPASS* and *FAULT*, but from the way *Christ* directs and commands for *Accommodation*, *viz.* That the *Person wronged speak*

to him that commits the Injury, alone; if that will not do, that he take one or two with him: But no man can think, that if it related to FAITH or WORSHIP, I ought to Receive the Judgment of one, or two, or three, for a sufficient Rule. — Therefore it cannot relate to Matters of FAITH, and Scruples of CONSCIENCE, but PERSONAL and PRIVATE INJURIES.

Thus he. But tho' the Judgment of one, two, or three, is not of itself a sufficient Rule, (none ever said it was) yet may not one, two, or three ADMONISH one another, even in Matters of Faith and Worship, as well as of Private Injuries, and, in case of Refractoriness and Obstinacy, bring the Cause before the Church? Thou shalt in any wise Rebuke thy Neighbour, and not suffer Sin upon him. Yet was not the Lev. xix. Judgment of every Man a sufficient Rule to his Neighbour. 17. And our Saviour's commanding to bring the Cause finally before the Church, shews plainly, that the Judgment of the one, two, or three, was not meant for a sufficient Rule, that is, the ultimate Decision.

But in Answer to Mr. Penn's Argument, That this Text, Tell it unto the Church, was meant only of Private Injuries, I shall repeat but his own words before quoted, and grant, that as it was meant of Private Injuries, so, as Mr. Penn very well infers, How much more in any the least Case that concerns the Nature, Being, Faith, and Worship of the Church her self?

VI. But, to return. The fifth Article in that Enumeration of Fundamentals, Heb. vi. 1, & 2. is, The Resurrection of the Dead; which the Quakers do likewise deny; as it is fully prov'd in The Snake in the Grass, Par. 2. Sect. 13.

The last is that of Eternal Judgment, which depends upon the former, and may be made one with it; and is likewise deny'd by the Quakers, that is, turn'd into Hymeneus and Philetus's Sense, of an Inward only and Spiritual Resurrection, or Judgment perform'd within us. I have frequently heard Quakers say, that they expected no other Resurrection or future Judgment, than what they had attain'd already, that is, the Resurrection of Christ, or the Light; and the Judgment or Condemnation of Sin, in their Hearts.

George Whitehead, in his Book call'd *The Nature of Christianity*, &c. printed 1671, p. 29, thus ridicules it: *Dost thou* (says he to his Opponent) *look for Christ, as the Son of Mary, to Appear outwardly, in a Bodily Existence, to save thee? If thou dost, thou mayst look until thy Eyes drop out, before thou wilt see such an Appearance of him.*

And now what Wonder is it, that these should throw off *Baptism*, who have likewise thrown off all the other *Fundamentals*, which are reckon'd with it in this *Text*?

VII. But let us hence observe, and beware of *Neglecting* or *Despising* the *Outward* Institutions of *God*; because these depending upon the Authority of *God*, no less than the *Inward* and *Spiritual*, rejecting of the one overthrows the *Obligation* and *Sanction* of the whole, and is a rejecting of *God* the *Institutor*; who, in His just Judgment, suffers those to lose the one, that think themselves too good for the other.

Men were made Partakers of *Christ* to come, by the *Sacrifices* which were appointed, as *Types* of Him, under the *Law*: So now are we Partakers of Him, who is come, by the *Sacraments*, which He has appointed in *Remembrance* of Him, under the *Gospel*.

And as those who neglected or despis'd the *Sacrifices*, when they might be had, from the *Legal Priests*, according to *God's* Institution, were made liable to *Death*, and did forfeit their *Title* to the Participation of *Christ* the *Archi-Type*: So those who neglect or despise the *Sacraments* which He has commanded as the *Means of Grace*, and of our *Inward* Participation of Him, under the *Gospel*, do thereby justly forfeit their *Title* to such Participation.

For, if we will not take *God's* Way, we have no *Promise* nor *Reason* to secure us in the following of our *own* Inventions.

S E C T. XI.

The Quaker-Objection, That there are no Signs under the Gospel.

I. **T**HE *Quakers* throw off all *Outward* Institutions, as not only *Useless*, but *Hurtful* to the *Christian* Religion; which, they pretend, consists not only chiefly (which is granted to them) but solely in the *Inward* and *Spiritual* Part. They say, That all *Figures* and *Signs* are *Shadows*; and that when *Christ*, who is the *Substance*, is come, the others cease of course. That they have attain'd to *Christ* the *Substance*; and therefore these *Shadows* are of no use to them. That *Baptism* and the *Lord's Supper* are some of these *Shadows*; and these were *Indulged* to the *Early* and *Weak* *Christians*, but that the *Quakers*, who have stronger *Participations* of the *Spirit*, are got beyond these *Beggarly Elements*, &c.

II. This is settl'd as a *Foundation-Principle*, That no *Figures*, or *Signs*, are *perpetual*; or of *Institution*, under the *Gospel-Administration*, when *Christ*, who is the *Substance*, is come; though their *Use* might have been *Indulged* to *young Converts* in *Primitive Times*.

A Key, &c. by
W. P. Printed,
1694. C. 10. of
Water-Baptism;
and the Supper,
P. 24.

Ans. 1. To say they were not *Perpetual*, is one thing; but to say, That they were not so much as of *Institution* under the *Gospel*, seems a strange Assertion, when *Christ* gave the *Institution* out of his own Mouth, *Matt.* xxviii. 19. *Go Baptize*. And of his *Supper*, said, *This do*, *Luk.* xxii. 19.

2. The Reason why this shou'd not be *Perpetual*, is very *Precarious*, to suppose that the *Holiness* of any Person shou'd exempt him from observing the *Institutions* of God; whereas *Christ* himself submitted to them, and said, That it became him to fulfil all *Righteousness*, i. e. all the *Righteous Institutions* of God. This is the Reason which *Christ*

Mar. iii. 15.

gave

Gave for his *Baptism*; yet the *Quakers* think that their *Holiness* will excuse them from *Baptism*. *Christ* submitted to *John's* *Baptism*, saying, That we ought to fulfil all God's Institutions: Yet the *Quakers* will not submit to *Christ's* *Baptism*, saying, That they are got beyond it. All were required to submit to *John's* *Baptism*, during his *Ministry*, because he was sent from God to *Baptize*; therefore *Christ* also submitted unto it; and did receive his own Commission to *Baptize*, by the visible Descent of the *Holy Ghost*, upon his receiving the *Baptism* of *John*. All

are yet more expressly commanded to receive the

Mat. xxviii. 19. *Baptism* of *Christ*. Go, *Baptize* ALL NATIONS.

Mar. xvi. 15. Go ye into ALL THE WORLD, and Preach the Gospel to EVERY CREATURE: He that Believeth, and is

BAPTIZED, shall be saved. But the *Quakers* and *Muggletonians* excuse themselves, as being too Good for it; They truly feeling in themselves (as it is expressed in the *Key* before quoted, p. 26.)

the very Thing, which outward *Water*, *Bread* and *Wine* do signify, they leave them off. But were they as *Holy* as they pretend, yet would not this excuse them from observing the *Institutions* of *Christ*; nay, the greatest Sign of *Holiness*, and true *Humility*, is, not to think our selves above his *Institutions*, but obediently to observe them, after the Blessed Example of *Christ* our Lord.

And it is the greatest Instance of *Spiritual Pride*, and the most *Fatal Deception* in the World, thus to over-value our selves; it betrays the grossest *Ignorance* of *Spiritual* things: For the more a Man knows of himself, and of God, the more he discovers of his own *Weakness* and *Unworthiness*; he appears less in his own sight, and frames himself the more *Obsequiously*, with the most profound *Humility* and *Resignation*, *Dutifully* and *Zealously* to observe every the least Command of God. They are *Novices* in the Knowledge of God, who are lifted up with *Pride*; and these fall into the *Condemnation* of the *Devil*, 1 *Tim. iii. 6.*

And what can be greater *Pride*, than to think our selves in an higher Condition of *Perfection*, than the *Holy Apostles*, and all those *Glorious Saints* and *Martyrs*, who were the *First-fruits* of the *Gospel*, called (in the *Key* above quoted) by the *Lessening* *Stile* of *Young Converts*, in *Primitive Times*?

St. Paul, though IMMEDIATELY *Converted*, and *Enlightned* MIRACULOUSLY from HEAVEN, was commanded to go to *Ana-*
nias

nias to be Baptized. But our *Quakers* pass him off as a *Young Convert*, they have got *beyond him*, and think themselves more *HIGHLY Enlightened* than he was: And, for that Reason only, not to need that *Baptism*, which was thought necessary for him.

And all the other *Christians*, from *Christ* to *George Fox*, were *Young Converts*! Then it was that a greater *Light* was given than ever was known in the *Church of Christ* before, to make the *Outward Baptism* cease, as of no longer use to those who had attain'd the *Substance*! Or otherwise none of the *Primitive Christians* knew their own *Holiness*; or were so *Humble* as not to own it, to that Degree as to place themselves above all *outward Ordinances*!

These are the *Grounds and Reasons* of the *Quakers*, why *Baptism*, and the *Lord's Supper* were not *Perpetual*!

Which, in the mildest word that I cou'd frame, I have call'd *Precarious*. And they must appear to be such, till the *Quakers* can give some other Proof besides their own saying so, either that the *Holiness* of any Person can excuse him from the Observance of *Christ's Institution*: Or, that they have a *greater Degree* of *Holiness* than all others since *Christ*, who have been *Baptized*.

3. But the *Perpetuity* of *Baptism*, and the *Lord's Supper*, are fully expressed in the Words of the *Scripture*. When *Christ* gave Commission to his *Disciples* to *Baptize*, he promised to be with them, in the Execution of that Commission, *even unto the End of the World*, Matt. xxviii. 20. which shews, that the Commission was to descend after the Death of the *Apostles* to whom it was given. And it tells how long; *Always, even unto the End of the World*. The like *Perpetuity* is annexed to the *Institution* of the *Lord's Supper*, 1 Cor. xi. 26. *Till Christ* come again. It was Instituted in *Remembrance* of him; and therefore to be continu'd till his *Coming* again.

III. I know the *Quakers* do Interpret this, not of *Christ's* *Outward* and *Personal* coming at the *Resurrection*, which (after *Hymeneus* and *Philetus*, 2 Tim. ii. 18.) they say is *past already*, that is, *Inwardly perform'd*, by the *Spiritual Resurrection* of *Christ*, or the *Light* in their *Hearts*. And they say, That the *Institution*

Institution of the *Lord's Supper* was only to continue till that *Inward Coming*, or forming of *Christ* in our *Hearts*; which they having obtain'd, (as they presume) therefore they *throw off the Outward Supper*.

But was not *Christ* formed in the *Hearts* of the *Apostles*, to whom *Christ* gave his *Holy Supper*; as much as in the *Hearts* of the *Quakers* now? Was he not *Come* SPIRITUALLY to *Paul*, after his *Conversion*? And before his *Command*, above quoted, of continuing the *Practice of the Lord's Supper*, till his *Coming*?

If they say, That this was only to have it continu'd to those *weaker Christians*, who had not *Christ* thoroughly formed in their *Hearts*.

First, Who can say, That *Christ* is thoroughly formed in his *Heart*? May there not be greater and greater *Degrees* of the *Inspiration* of *Christ* in our *Hearts*? And can we ever come to the *End* of it, so as to need no *further Inspiration*, or *Coming* of *Christ* within us? Therefore *Christ's Inward Coming* is always to be expected. His *further and further Coming* and *Inspiration*.

But if that *Coming*, which the *Quakers* wou'd make to be the *Determination* of the *Outward Institution of the Lord's Supper*, be the *Least Degree* of his *Coming*, then every *Christian*, nay, according to the *Quakers*, every *Man* in the *World*, not only is, but always was exempted from the *Observation* of that *Institution*; because the *Quakers* do own, That every *Man* in the *World* has, and ever had the *Light within*, which they make to be *Christ*, at least, an *Influence* and *Inspiration* from *Christ*; and so to be a *Coming*, or *Presence* of his in the *Heart*: And therefore, by this *Rule*, *Christ* is *Come* to every *Man*, in some *Degree* or other: And, if there be not some *stinting*, or *ascertaining* of this *Degree*, then *Christ* was always so *Come* to *All*, as to make the *Institution of the Lord's Supper* uselefs, at *all Times*, to *All*. Nay, it was *ended*, before it *began*. For, if his *Inward Coming* does *end* it, it cou'd never *begin*, because he was always so *Inwardly Come*.

But if there are some *Degrees* of his *Coming* so *weak* as to need the *Help* of the *Outward Institution*, to which *God* has annexed the *Promise* of his *Grace*, when duly *Administred*, and *Receiv'd*, then these *Degrees* must be known, else those may be *depriv'd*

of the Benefit of it, who have most need of it: And those are they who think that they need it least.

Secondly, The *Quakers* do not always pretend, all of them, to the same *Degrees of Perfection* (if there be *Degrees in Perfection*) they must be sensible sometimes (at least others are) of the many Weaknesses of some of their Number: Why then do they not allow the *Lord's Supper* to those *Weaker* ones? Else they must say, That it was not intended for the *Weak* more than for the *Strong*. And so, that the *Institution* and *Practise* of it, by *Christ* and his *Apostles*, was wholly *useless*, and to *no purpose*. And that all those high Things said of it, That it is the *Communion* of the *Body* and *Blood of Christ*, 1 Cor. x. 16. And *Christ's* own Words, *This is my Body*: And therefore, that the receiving it unworthily, is being *Guilty of the Body and Blood of the Lord*: That therefore we shou'd approach to it, with the greatest *Reverence* and *Preparation*, to *Examine our selves* seriously and diligently, that we may receive it with pure Hearts and Minds: And the Dreadful Judgments which do attend the *Neglect*, or *Abuse* of it, not only *sundry Diseases*, and divers kinds of *Deaths*, but *Damnation*, 1 Cor. xi. from Ver. 27. I say all these were Words thrown into the Air, of no Meaning, nor Import at all, if the *Quaker* Interpretation be true, which makes nothing at all of the *Lord's Supper*, but renders it wholly *Precarious* and *Insignificant*, even at the time of its *Institution*; and now to be *hurtful* and *pernicious*, as drawing Men from the *Substance*, to meer *Shadows*; for they make of it *no more!*

IV. But I wou'd beseech them to consider how much more highly God does value it; and how Material a part of his Religion he does make it: For when *St. Paul* was taught the Faith immediately from Heaven, and not from those who were *Apostles* before him (as he tells us, *Gal. i. 16, 17.*) *Christ* took care to instruct him as to this of the *Lord's Supper* particularly. And he presses it upon the *Corinthians*, as having received it from God. *For I have received of the Lord* (says he, 1 Cor. xi. 23.) *that which also I delivered unto you, that the Lord Jesus, the same Night in which he was Betrayed, took Bread, &c.* and so goes on to relate the whole *Institution* of the *Lord's Supper*, and the mighty Consequences, the Benefits and Advantages of it; the *Examination*

mination preparatory to it; and the *Vengeance* both *Temporal* and *Eternal*, which was due to the *Contempt* of it.

This shews, that *Christ* did not *Institute* this *Holy Sacrament* by Chance. It was the last *Act* of his *Life*; and his *Dying Bequest* to his *Church*; fill'd with all his *Blessings*, and carrying with it, to the *Worthy Receivers*, the whole *Merits*, and *Purchase* of his *Death* and *Passion*, the *Remission* of our *Sins*, and full *Title* to *Heaven*! Brethren, I speak after the *Manner of Men*; Gal. iii. 15. tho' it be but a *Man's Testament*, yet, if it be confirmed, no *Man* disannulleth, or addeth thereto. How much less then can any *Man* take upon him to *disannul* this last *Will* and *Testament* of *Christ's*, which he has left to his *Church*; and *Bequeath*-ed it to her with His *Dying Breath*!

This was the Reason that it was not only so particularly *Recorded* by the several *Evangelists* in the *Gospels*; but when *St. Paul* was taught *Immediately* from *Heaven*, this most *Material Institution* was not forgot, but *Christ* Himself instructed him in it; to shew the great *Stress* and *Value* which He laid upon it.

And let this suffice, to have said in this place, concerning this other *Sacrament* of the *Lord's Supper*. Its *Institution* is as *Plain* and *Express* as that of *Baptism*. And the *Practise* of it, in the *Days* of the *Apostles*, and all *Ages* since has been as *Universal*. And what has been said of *Baptism*, is of *Equal Force* as to this: And the *Quaker* Arguments against this, are upon the same *Foundation* as those against *Baptism*; only they have not so many *Objections* against this: Therefore I have made *Baptism* the chief *Subject* of this *Discourse*; yet so, as likewise to *Include* the *Sacrament* of the *Lord's Supper*. Therefore we will go on to consider what remains of the present *Objection* (which *Militates* equally against both) that there are no *Signs* under the *Gospel*.

V. And here let me observe,

First, That these *Signs* and *Figures* which the *Quakers* make *Incompatible* to the *Gospel State*, ought only to be understood of the *Signs* and *Figures* in the *Law*, which were ordain'd as *Types* of *Christ*. And of these it is truly argu'd, That when *Christ*, who is the *Substance*, is come, they must cease of course; which Argument the *Quakers* bring against the *Signs* and *Figures* which

which *Christ* did Institute under the *Gospel*. But how foreign this is from their purpose, let any one judge. For those *Signs* and *Figures* which were appointed by *Christ*, cou'd not be *Types* of *Christ*; because a *Type* is what goes *before* a Thing, and shews it *to come*. And therefore, when that which it *foreshews* is come, it ceases. But, as there were *Types* under the *Law* to *foreshew* *Christ's* coming in the *Flesh*, and his *Sacrifice* upon the *Cross*, which therefore are ceased; so *Christ* has appointed other *Types* to foreshew his *second coming* to Judge the World; and which therefore must last till he shall so come, as the *Types* of his *first coming* did last, till he did so come. The *Sacrifices* under the *Law*, did *prefigure* the *Death of Christ*; but the *Sacraments* under the *Gospel*, were Instituted in *Remembrance* of it; as well as for *Types* of our future *Union* with *him* in *Heaven*. Therefore the same Reason which makes the *Legal Types* to *cease*, does infer, That the *Evangelical Types* must *not cease*, till they likewise shall be *fulfilled*; which will not be till we arrive at *Heaven*. Thus, as they are *Types*. And then,

Secondly, As they are *Remembrances* of what is past, they are to last as long as the *Remembrance* of that which they *Represent* ought to last with us. *Christ* did not Institute his *Supper*, that we shou'd thereby *Remember* his *Death*, a *Day*, or a *Year*, but till his *Coming again*. His *Death* took his *Personal* Presence from us; and therefore till that *Return*, we must continue the *Remembrance*, that is, of his *Absence*, till the *Glorious Return* of his *Visible Body*, which was separated from us by his *Death*.

Thus no advantage can be brought to the *Quaker* Pretences against the *Christian Sacraments*, from the *Sacrifices* and other *Signs* or *Figures* under the *Law*.

VI. We come now to Examine, what they set up against any *Signs* or *Figures* under the *Gospel*, from another Topick; and that is, That the *Gospel* is all *Substance*, and therefore that there must be no *Sign* or *Figure* at all in it.

Ans. By *Substance* here they mean that which is *Inward*, or *Spiritual*, that every thing in the *Gospel* is *Spiritual*.

But this will overthrow all *outward*, or *Bodily* Worship. For that is distinguished from *Spiritual*, or *Inward* Worship.

And, in one sense, all *Bodily* Worship is a *Sign* or *Figure* of the *Inward*, or *Spiritual*; which is the *Principal* and *Substantial* Worship. Thus *Bowing* the *Knee*, or *Uncovering* the *Head* at *Prayer*, are *Signs* or *Figures* of the *Inward Reverence* and *Devotion* of the *Heart*.

And this the *Quakers* practise; therefore, by their own Argument, they have *Signs* and *Figures* as well as others; only they throw off those of *Christ's* Institution, and make new ones of their own.

It is impossible to be without *Signs* and *Figures*. For this whole World is a *Figure* of that which is to come. We our selves are *Figures* of *God*, being *Images* of him: And what is an *Image* but the *Figure* or *Sign* of a Thing? *Christ* is a *Figure* of *God*, being the *Express Image* of his *Person*, Heb. i. 3. And we now have the Knowledge of *God* in the *Face* of *Jesus Christ*. *God* is a *Light* Inaccessible to *Angels*, as well as unto *Men*, without some *Medium*: His *Essence* cannot be seen or known *Immediately*, by any but *Himself*. All *Creatures* partake of him in *Signs* and *Figures* of him; each in their several Degrees; there are *Higher* and more *Noble-Figures*; but all are *Figures*. And *God* has, in all Ages, through the World, Dispensed himself to Mankind in *Signs* and *Figures*; we cou'd not otherwise apprehend Him. *Christ* is the most *Noble* and *Lively Figure* of *God*: Therefore his Dispensation is far beyond all others that went before him. Yet even now, *We see through a Glass* darkly, 1 Cor. xiii. 12. or, *in a Riddle*; as our *Margent* reads it, ἐν ἀνύμωτον, in a *Figure*.

What is the *Bible* that we read, what are *Words* but the *Signatures*, the *Signs* or *Figures* of *Things*? We can see the *Essence* of no one thing in the World, more than of *God*. And what are all those *Accidents* of *Colour*, *Quantity* and *Quality*, by which we distinguish *Things*, but so many *Figures*, or *Signs* of them?

So very wild is that Notion, that there must be no *Signs* or *Figures* under the *Gospel*!

It would be much *Truer*, if they had said, That there are nothing else but *Signs* and *Figures*: There is nothing else without a *Figure* but *God*! For all *Creatures* are *Figures* of *Him*, *Christ*, the *Highest*.

But have the *Quakers* no *Figures*? *G. Fox* in his *Saul's Errand*, p. 14. says, That *Christ's Flesh* is a *Figure*. They call the *Body of Christ* generally, a *Figure*, a *Vail*, a *Garment*. Then either they have none of it, or they have *Figures*.

Richard Hubberthorn wrote, That *Christ's coming in the Flesh* was but a *Figure*: He meant of the *Inward* coming of *Christ*, or the *Light* in the *Heart*, which they call the *Substance* and the *Mystery*; of which *Christ's Outward coming in the Flesh*, they say, was but a *Shadow*; or the *History* (to use their own words.) *G. Fox* made a great *Mystery*, or *Figure* of his *Marriage*, which, he said, *Was above the State of the first Adam, in his Innocency; in the State of the second Adam that never fell*. He wrote, in one of his *General Epistles to the Churches*; (which were read, and valu'd by the *Quakers*, more than *St. Paul's*.) That his *Marriage* was a *Figure* of the *Church coming out of the Wilderneß*. This, if deny'd, I can Vouch undeniably, but it will not be deny'd, tho' it be not Printed with the rest of his *Epistles*, but I have it from some that read it often. But why was it not Printed? That was a sad Story. But take it thus. He Marry'd one *Margaret Fell*, a *Widdow*, of about *Threescore Years* of Age; and this *Figure* of the *Church* must not be *Barren*; therefore, tho' she was past *Child-bearing*, it was expected, that, as *Sarah*, she shou'd miraculously *Conceive*, and bring forth an *Isaac*; which *G. Fox* promis'd and boasted of; and some that I know have heard him do it, more than once. She was call'd, *The Lamb's Wife*. And it was said amongst the *Quakers*, That the *Lamb* had now taken his *Wife*, and she wou'd bring forth an *Holy Seed*. And Big she grew, and all things were provided for the *Lying in*; and, he, being perswaded of it, gave notice to the *Churches*, as above observ'd. But, after long waiting, all prov'd *Abortive*, and the *Figure* was spoil'd. And now you may guess the Reason, why that *Epistle* which mention'd this *Figure*, was not Printed.

I wou'd have brought nothing into this *Discourse* that looks like a *Fest*; but they have compelled me. And it may be of use to them, to shew them, that while they throw off the *Sacraments* of *Christ's Institution*, upon the Pretence that there must be no *Signs* or *Figures* under the *Gospel*, they, at the same

Snake in the
Grass, 1st Part,
pag. 208.

2d Part, p. 43.

time, make Ridiculous *Signs* and *Figures* of *G. Fox*, and his Fantastical *Marriage*; and of several other things; every thing almost among them, is a *Sign* or *Figure* of something to come upon the World. How many of their *Lying Prophets* have call'd themselves *Signs* to the Men of their Generation, as the *Holy Prophets* were in their Day?

VII. There have been *Outward Signs*, in all the Institutions of Religion, since the beginning of the World; as well *before*, as *under* the *Law*, and now under the *Gospel*. Only they have been *vary'd*, or *Ended* according to what they præfigur'd. Thus those *Signs* which had no further Tendency, than to point out what *Christ* did or suffer'd upon *Earth*, are *fulfill'd* and therefore *Ended*.

But there were some *Signs*, which, though they pointed to *Christ* upon *Earth*, had yet a further Tendency: For *Signs* may be appointed to more Ends than one. Thus the Institution of the *Sabbath* was appointed for the Commemoration of God's *Rest* from the Works of the *Creation*, *Gen.ii.3.* and *Exod.xx.ii.* and likewise the rest of the Children of *Israel* (who were the *Type* of the *Church*) from their *Captivity* and *Slavery* in *Egypt*, *Deut. v. 15.* (which expresses the Servitude of *Sin* and *Hell*) and their final *Rest* in *Canaan* (the *Type* of *Heaven*) after their forty Years wandering in the *Wilderness*, (which represent the Labours of this Life.) But this was not the *Ultimate Rest*, or *Sabbath*, *Heb. iv. 18.* For if *Joshua* had given them *Rest*, then wou'd he not afterward have spoken of another Day; there remaineth therefore *sabbatismus*, the keeping of a *Sabbath* (which signifies *Rest*) to the People of God. For he that is entered into his *Rest*, he also hath ceased from his own Works, as God did from his. Thus *Christ*, as he suffered the 6th Day of the Week, the same Day that *Man* was created, and fell; so, on the same Day on which God Rested from his Work of *Creation*, *viz. the 7th Day*, did *Christ* Rest in his Grave, from his Work of *Redemption*. And there is yet a farther *Rest* or *Sabbath* beyond this; and that is, the *Eternal Rest* in *Heaven*, *Heb. iv. 11.* Let us labour therefore to enter into that *Rest*.

Now, though several Significations of the *Sabbath* are already past, as the Deliverance out of *Egypt*; the Entrance into

Canaan;

Canaan; and the *Rest of Christ*, in his *Grave*: Yet there being one behind, that is the *Sabbath of Heaven*, therefore do we still keep the *Sabbath* as a *Type* of it.

But there is another Reason for the Continuance of the *Sabbath*; and that is, That it was not only ordained as a *Type* of Things to come; but as a Commemoration of what was past, viz. Of *God's Rest* from his Works of *Creation*. And, by the Alteration of the *Day* of the *Sabbath*, it serves likewise to us *Christians*, as a Commemoration of the *Resurrection* of *Christ*, and his Conquest over the Powers of *Death* and *Hell*. It was the *first Day* in which *Light* was created; and *Christ* (who is our *True Light*, of which the *Visible Light* is but a *Shadow*, and was ordain'd as a *Type*) *Arose* from the *Dead*, the *same Day*; and gave *Light* to those who sat in *Darkness*, and the *Shadow* of *Death*, by the Joyful Tidings of our *Redemption* from *Hell*, and *Eternal Bliss* in *Heaven*!

Now so long as the Works of our *Creation* and *Redemption* are to be kept in Memory, so long is the *Sabbath* to continue, as a Commemoration of these Inestimable Benefits.

And, by the same Reason, so long as we ought to commemorate the *Death* and *Passion* of our *Lord*; so long ought the *Sacrament* of it to continue; which he Instituted in Remembrance of it; and commanded it to be continu'd till his *Coming* again.

Thus you see that there are *Signs* under the *Gospel*; not only the two *Sacraments* of the *Church* (which flowed distinctly out of *Christ's* Side, after his *Death*, upon the *Cross*) but that the *Gospel* does still retain the *Signs* of *Commemoration*, which have descended down to us all the way from the *Creation*: And likewise such *Signs* or *Types* as have yet a Prospect forward, and are not wholly fulfill'd.

And 3dly, The *Signs* of *Present Signification*, as the outward Acts of *Worship*: To which we are as much, nay more strictly obliged under the *Gospel*, than they were under the *Law*. As *St. Irenaeus* argues, (*advers. Haeres. l. 4. c. 34.*) That the manner of *Worship*, as of *Sacrifices*, is chang'd; but not the *Worship* abolished. *Non Genus oblationis Reprobatum est; oblationes enim & illic, oblationes autem & hic: Sacrificia in Populo, Sacrificia & in Ecclesia; sed Species Immutata est tantum.* 1. c. The

Kind or Nature of the Offering is not Abolished; for there were Offerings under the Law, and there are Offerings also under the Gospel: there were Sacrifices among the People of the Jews. There are Sacrifices likewise in the Church: but the Species or Manner of them only is changed, viz. That some Sacrifices under the Law were Bloody, as Præfiguring the Death of Christ: and therefore that Sort or Manner of Sacrificing is ceased, because Fulfill'd in the Death of Christ: But their Un-bloody Sacrifices, and Oblations, as of Tythes, and other Offerings Remain still among Christians: and are Signs, as much as they were under the Law. The outward Worship of God must be by Actions proper and significant. *Nihil enim Otiosum, nec sine Signo, nec sine Argumento apud eum.* i. e. For there is nothing Empty, nor without a Sign, nor without Signification in the Worship of God. And, in the very next words, he applies this to Tythes. *Et propter hoc illi quidem Decimas* — And for this reason the Jews paid Tythes, viz. as a Sign of their Dependence upon God, and having Receiv'd All from Him: And in Hopes of their Receiving More from Him. *Sed nos omnia* — But the Christians, instead of a Tenth Part, which the Jews gave, Give All that they have, because (says he) they have a Better Hope. And, ch. 27. shewing how Christ did Heighten the Law, as, instead of Adultery, to forbid Lust; instead of Murder, to forbid Anger; and, instead of giving the Tythe, commanding to sell All: And this, says he, *is not a Dissolving of the Law, but Enlarging it.* So that no Part of the Law is Destroy'd; and All is not Fulfill'd; and since All must be Fulfill'd, it follows, that what is not yet Fulfill'd, must yet Remain: And Many of the Signs in the Law not being Fulfill'd in Christ's Death, nor ever to be Fulfill'd while we Live upon this Earth, consequently do Remain, and must so Remain to the End of the World. So that the Gospel has Signs as well as the Law; and, in Great Part, the same Signs; with other Sacramental Signs added by Christ, which are those of which we now Treat, Baptism, and The Supper of The Lord.

VIII. And let us Reflect, that ever since God made outward Things, and gave us this Body, as the Soul does act by the Mediation of the Body; so has God ordain'd, that his Gifts and
Graces

Graces shall be convey'd to us by *Outward Signs* and *Means*.
Christ us'd *outward Signs* and *Means* for his *Miraculous Cures*;
 to shew, that tho' the *Vertue* did not come from the *Means*, yet
 that they were of Use, and not to be Despised.

But why do we say, that the *Vertue* does not come from the
Means? We say so, when we cannot tell the *Reason* and *Man-
 ner* how the *Means* work their *Effect*, and can we tell it, in those
 which we call *Natural Means*? No surely, we know only by
Observation, and *Experience*; and what often comes to pass, we
 call it *Natural*, as being the common Course of Things; not
 that we know the Reason of it, more than of those Occurrences
 which we call *Miraculous* and *Extraordinary*.

*Man doth not live by Bread alone, but by every Word that pro-
 ceedeth out of the Mouth of God.*

Bread has no *Vertue* of its own to *nourish*; but only what it
 receives from *God*: And if he give his *Vertue* (for it is *His only*)
 to a *Stone*; or any thing else, it will *nourish*: And *Bread* will,
 and does cease to *nourish*, when he withdraws his *Blessing* from
 it.

Therefore the *Spittle* of *Christ* and the *Clay*, the *Waters* of
Siloam and *Bethesda*, and the *Brazen-Serpent* had as great *Ver-
 tue* to Cure, when they were Appointed by *God*, as *Bread* has to
nourish; and the *Vertue* came as much from *Them*, as it does
 from the *Bread*, in our Daily Food.

Now, if the *Brazen-Serpent*, which was but a *Type* of *Christ*,
 had *Vertue* to Cure the *Body*; shall we deny that the *Bread*,
 which *Christ* blessed, for the *Remission* of *Sin*, has *Vertue* to
 work that *Effect*?

He whose single *Fiat* made the Worlds, and whose Influence
 gives Power to all Things, and makes them what they are; he
 said of that *Blessed Bread*, THIS IS MY BODY. And his Holy
 Apostle said of it, *The Bread which we break, is it not the Commu-
 nion of the Body of Christ*? And do we doubt, how it works
 this *Effect*? Dare we Reject it, because it seems strange to us,
 how it shou'd work this *Effect*, who know as little how our
Daily Bread does nourish our *Bodies*? Do we object our *Ignorance*
 how a Man can be *Born* of *Water* and the *Spirit*, who can
 give as short an Account how we are formed, of a drop of *Wa-
 ter*, in the *Womb*; and by what *Ligaments* such different *Na-
 tures*

tures as Soul and Body, are compacted and linked together? How can we pretend to have Faith in Christ, and yet not believe his Words, because of the seeming difficulty to our Understandings (who know nothing) of the Method and Manner, how He can bring them to pass?

According to our *Faith* it will be unto us. Therefore let us *Humble our Souls* greatly, and imitate the *Holy Angels* (far more *Enlightned* than we are) who *vail* their *Faces* before *God*; and presume not to dispute his *Commands*; or pretend to understand all the *Methods* of his *Power* and *Wisdom* unsearchable! but *desire to look into those Things*, 1 Pet. i. 12. those *Glorious Mysteries* of the *Gospel*, which the *Quakers* despise, as below the *Measure* to which they have attain'd! And the *Principalities and Powers in Heavenly places*, do submit to *learn* the *Manifold Wisdom of God*, Ephes. iii. 10. from that *Church*, which the *Quakers* do *vilifie* and *trample under their feet*; as thinking it uncapable to teach them any thing, or to administer to them the *Sacraments* which *Christ* has commanded.

But because the *Dispute* will arise which that *Church* is, in the miserable *Divisions* of *Christendom*, and amongst the various sorts of the *Pretenders* to it, I have in the *Discourse* mention'd in the *Advertisement*, I hope, given a plain and sure *Rule* to guide all *Honest* and *Disinterested* Enquirers, in that most *necessary* and *fundamental* Point.

The Conclusion.

Shewing the Necessity of Water-Baptism.

THE Sum of what has been said, concludes in the great Necessity there is of *Water-Baptism*.

But before I say more of it, I will obviate an Objection, which may arise from the word *Necessary*.

If it be *Absolutely Necessary*, then none can be *saved* without it: Which sort of *Necessity* I do not plead for. This is plainly distinguished in the *Catechism* of our Church, where *this*, and the *other Sacrament* (of the *Lord's Supper*) are said to be *Generally necessary to Salvation*. *Generally*, that is, in the *General* and *Common* Methods which are prescribed in the *Gospel*. For no Body will pretend to *Limit* God; as if HE cou'd not *save* by what *Means* and *Methods* HE pleases. But we are ty'd up to those *Rules* which HE has Prescribed to *Us*: Yet *We* must not Tie HIM up to those *Rules*, to which HE has Ty'd *Us*.

But who are they who have Reason to expect God's *Extraordinary Mercies*, out of the *Common* Methods of Salvation; and to be made Partakers of the *Inward*, without the *Outward* Baptism?

I. Those who being conscientiously concern'd for the *Outward*, yet cannot obtain it, through the Want of a *Minister of Christ*, Lawfully *Ordain'd* to Administer it; as in *Turkey*, *Africa*, &c.

These are under an *Invincible Necessity*: And their *Earnest Desires* (I doubt not) will be accepted by *God*; and the *Spiritual* Baptism be confer'd upon them, without the *Outward*.

II. Those who have been *Baptised* by Persons, not lawfully *Ordain'd*, and consequently they have receiv'd *no Baptism*, having receiv'd it from those who had no *Commission* to Administer

ster it; but who were Guilty of the Highest Sacrilege, in Usurping such a Sacred Commission, not Lawfully Deriv'd to them by a *Successive Ordination* from the *Apostles*: But yet, through a General Corruption of the Times, such *Baptisms* are suffer'd to pass, whereby the Persons so *Baptized*, swimming down the Stream, do think their *Baptism* to be valid, and therefore seek not for a *Re-Baptization* from those who are truly Empowred to Administer it. I say, Where no such *Re-Baptization* is taught, and thereby the People know nothing of it; in such Case, their Ignorance is, in a Manner, *Invincible*; and their *Sincerity* and *Devotion* in Receiving *No Sacraments*, yet thinking them *True Sacraments*, may be Accepted by God, and the *Inward Grace* confer'd, and the *Defects* in the *Outward* and *Visible Signs* may be Pardon'd.

But neither of these Cases does reach those, who neglect the *Outward Means*, upon Pretence of *Inward Perfection* without them. These *Despise* the *Ordinance* of *Christ*, and make themselves *Wiser* than *He*; as if *He* had appointed *Means* either *Unnecessary*, or *Ineffectual* to the *Ends* for which they were intended!

And I desire these to consider the *Great Necessity* there is for *Water-Baptism*, as before Explain'd.

1. Because it is ordain'd as the *Means* whereby the *Inward Baptism* of the *Holy-Ghost* is given, as I before quoted, *Acts* ii. 38. Be BAPTIZED, and ye shall Receive the Gift of the HOLY GHOST: By *This Baptism*, cou'd not be meant the *Baptism* with the *Holy Ghost*, because *This Baptism* is Here proposed as the *Means* whereby to Receive the *Inward Baptism* of the *Holy Ghost*.

Again, *Ephes.* v. 26. That *He* (*Christ*) might Sanctifie and Cleanse it (the Church) with the *Washing of Water*, by the *Word*. Here the *Washing of Water* is the *Means*, tho' the *Operation* and *Vertue* is from the *Word*: And therefore the *Outward Washing* or *Baptizing* (which means the same, as before told, *Sect.* 1.) cannot be the same with the *Word* in this *Text*:

2. *Christ* having appointed this as the *Means*, you see what *Stress* He lays upon it; and how *Necessary* He makes it.

John iii. 5. Except a Man be Born of *Water* and the *Spirit*, he cannot Enter into the *Kingdom* of *God*. Here the *Water* and the

the Spirit are plainly Distinguished, and Both made Necessary to Salvation, the Outward as well as the Inward: As it is written, Rom. x. 10. *For with the Heart Man Believeth, unto Righteousness; And with the Mouth Confession is made unto Salvation.* The Belief of the Heart is Necessary unto Righteousness, i. e. to make Us Righteous before God: But the Outward Confession of the Mouth is likewise as Necessary to our Salvation. As Christ said, (Matt. x. 32.) *Whosoever shall Confess me before Men, &c. We must Outwardly, and before Men, Confess to Christ, by the Due Performance of His Outward Ordinances; without which our Inward Belief in Him will not be sufficient to our Salvation: Baptism is an Outward Badge of Christianity, by being the Outward Form, appointed to admit Men as Members of the Church of Christ; and whereby they own themselves to be such, before Men: But those who will not wear this BADGE, as a Confession to Christ, before Men; Christ will not Confess them, before His Father, in Heaven.*

Mark xvi. 16. *He that Believeth and is Baptized, shall be saved.* Here both the Outward and the Inward are join'd together, and both made Necessary; For, by Baptism, Here, cannot be meant the Inward Belief, that wou'd make a Tautology of the Text, and mean thus, *He that Believeth and Believeth* — Thus it must be, if by Baptism, in this Text, the Inward Baptism, or Belief of the Heart be meant. But this being plainly meant of the Outward Baptism, the Consequence from this Text is plainly this, *That he who doth not Believe, and is not Baptized, shall not be Saved.* Of which I adjure the Quakers to Consider most seriously: For tho' they had the Inward Baptism as much as they Pretend to it, yet were the Outward necessary: Peter thought Water necessary to give Outward Baptism to those who had already Received the Inward Baptism of the Holy Ghost, Acts x. 47.

And the Doctrine of Baptism is reckon'd among the Principles and Foundations of Christianity, together with Faith and Repentance, &c. Heb. VI. 1, 2.

But the Quakers, like Naaman, flout at the Means, as too easie to be effectual; and call Baptism, in contempt, *Water-Sprinkling*, And I will answer them with Naaman's Servants, (2 Kings V. 13.) *If Christ had bid thee do some great thing, wouldst*

wouldst thou not have done it? How much rather then when He saith to thee, Wash and be Clean? And as necessary as the Waters of Jordan were to the Cleansing of Naaman, so necessary are the Waters of Baptism to the Cleansing of our Souls. None dare say, that GOD cou'd not have Cleanfed Naaman otherwise: But GOD having, by his Prophet, appointed that Means, if Naaman had neglected it, he had not otherwise been Cured. How much more, when GOD has appointed the Means of Baptism, by his Son, if we Neglect it, shall we be Sav'd without it? He that Despis'd Moses's Law, dyed without Mercy: Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Institution of the Son of GOD, and counted it an unholy thing, doing Despight to it, Inventing Contemptible Names for it, and Ridiculing the Administration of it? But as the Spirit of God moved, at first, upon the Face of the Waters (Gen. 1. 2.) to Impregnate them, and make them Fructifie; and gave a Miraculous Vertue to the Waters of Jordan, of Siloam, and Bethesda, for Healing of the Flesh; Why shou'd we Doubt that the same Spirit can and will Sanctifie the Waters of Baptism to the Mystical Washing away of Sin, having the Positive Institution and Promise of Christ for it? Acts II. 38. Repent and be Baptized, every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall Receive the Gift of the Holy Ghost.

This was not the Extraordinary Gift of Miracles, which is here Promised, (and which all Baptized Persons did not Receive or Expect) but the Remission of Sins. And let me add, That the Ordinary Saving Graces of the Spirit, which work silently, without Observation or Show, are much Preferable, and more Desirable, than the Extraordinary Gift of Miracles, which, for a time, were Necessary, at the first Propagation of the Gospel; and held Men's Eyes in Great Admiration: But were of Dangerous Consequence to the Possessors, and a Temptation often to Vanity; which had almost over-set the Great Apostle, 2 Cor. xii. 7, 8, 9. and threw others into the Pit of Destruction, Matth. vii. 22, 23. 1 Cor. xiii. 2. and therefore were not to be Pray'd for, or Desir'd: We must be totally Passive in this Case; and when sent, being for the Conviction of others, to Receive such an Extraordinary Gift, with Fear and Trembling, lest it Hurt

our *weak Minds*, not capable, but by as *Extraordinary* an Assistance of *Divine Grace*, to Bear such mighty *Revelations*, and not to let in with it a secret *Pride* in our selves; which spreads our *Sails* so wide, that without a Proportionable *Ballast* of deep *Humility*, we shall be driven from our *Compass*. The Enemy throws in this strong *Temptation*, with those *Miraculous Gifts*; which *vain Men* do *Ignorantly Covet*, and some falsely *Pretend* to, to their own *Destruction*. But much more *Valuable* are those *Saving Graces*, which we are commanded *Daily* to *Pray* for, and *Daily* to *Endeavour*: Much more *Available* to us, and *Precious* in the sight of God, than all *Miraculous Gifts*, is that *Gift of The Holy Ghost*, the *Remission of Sins*, which is *Promis'd* to the *Due Reception of Baptism*, and enrolls our *Names* in Heaven. Behold (said *Christ* to his *Disciples*, who *Boasted*, that *even the Devils were subject to them, through His Name*) I give unto you *Power* Luk. x. 17, 18,
19, 20. to tread on *Serpents and Scorpions*, and over all the *Power of the Enemy*; and nothing shall, by any means, hurt you; notwithstanding in this *Rejoice not*, that the *Spirits are subject unto you*; But rather *Rejoice*, because your *Names are written in Heaven*.

To be added to the End of Sect. VIII. p. 34.

But R. Barclay argues in his *Apology*, That the *Baptism*, of which the *Ark* was a *Type*, cou'd not be the *Outward*, or *Water-Baptism*, because that it self is a *Type*, viz. Of the *Inward* or *Spiritual Baptism*. And he supports this *Notion* by a *Criticism* upon the Word *Ἀντίτυπον* in this *Text*, which he says is not rightly *Translated* in our *English* by *The like Figure*. Because, he says, the Word *Ἀντίτυπον* signifies the thing *Typify'd*, and not the *Type*.

But, by his leave, it signifies the quite contrary. *Heb. ix. 24.* not the thing *Typify'd*, but only the *Type*: For there the *Holy Places made with Hands* are call'd the *Ἀντίτυπα*, the *Figures* or *Types* of the *True*. And that Word is not to be found, except in these two *Texts*, in the whole *New Testament*. And therefore

fore if one of these Texts must explain the other, the Word *Ἀντίτυπος*, or *Anti-Type*, 1 Pet. iii. 21. must be taken in the same Sense, in which it is used, Heb. ix. 24. because there it cannot possibly be taken to mean the thing *Typify'd*; or the *Archi-Type*; therefore neither ought it to be so strain'd, as *Barclay* does, to mean the quite contrary, in the present Text. And our Translation is Justify'd, which renders *Ἀντίτυπος* the like *Figure*, as does the *Vulgar*, *Similis forma*. For both the *Waters* of the *Ark*, and of *Baptism*, are the *outward* and *visible Signs*, but not the thing *signify'd*, which is the *Salvation* of the *Soul*, by the *Re-generation* and *Washing* of the *Spirit*. And they are like *Figures*, both signifying the same thing, in a manner very *like* to one another. That as *Noah*, &c. were sav'd in the *Ark* by *Water* from *Corporal Death*, so are the *True Believers* sav'd by the *Water* of *Baptism*, from the *Death* of *Sin* and *Hell*. In which Sense the *Ark* was a *Type* of the *outward* or *Water-Baptism*, tho' both were *Types*, but one nearer than the other. And because the *Baptism* mentioned in this Text, 1 Pet. iii. 21. is an *Ἀντίτυπος*, a *Type* or *Figure*; therefore it must be the *Outward* and *Water-Baptism*, which is here meant. For the *Inward* and *Spiritual Baptism* is not the *Type* or *Figure*, but the thing *signify'd*. And thus *Rob. Barclay's* Argument and *Criticism* has turn'd into a full Demonstration of the direct contrary of that for which he brought it: And has thoroughly Established the *Divine Institution* of the *Outward* or *Water-Baptism*.

July 17.

1696.

F I N I S.

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

O F

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.*

L O N D O N,

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.

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T H E

P R E F A C E.

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.

ters from *Episcopacy*, the Heart of the Cause, so far particularly as it concerns our present Subject, the *Right of Admimistring* 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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DISCOURSE

A

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 wou'd 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 *Requisit* 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.

B

And,

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 Exceellencies* in Himself; without an *outward Commission*?

III. And as *Christ* was outwardly *Commissionated* by His *Father*, so did not He leave it to His *Disciples*, every ones 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 shouldest — 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, lest that might be said to be of force, only during their time. But that they afterwards established an Order how, when those whom they had Ordained shou'd Die; others, fit and approved Men, shou'd succeed them in their Ministry. Par. 43. that they who were intrusted with this work, by God, in Christ, did Constitute these Officers.

TIT. I. 5
I TIM. V
22.

Καὶ οἱ Ἀποστολοὶ ἡμῶν ἐγνώσαν διὰ
 ἑ καὶ οὐκ ἔστιν ἵνα χερσὶν, ὅτι ἐστὶν
 ἕσθι πρὸς τὸ ὄνομα τῆς Ἐπισκοπῆς.
 διὰ πάντων ἐν τῷ ὄπτιον πρὸς
 γνώσει εὐληθότες τελεῖαν, κατέστη
 τὰς πρεσβυτέρους, ἑ μεταξὺ, ἐπι-
 νομιῶν δὲ ὄνομα, ὅπως εἰάν πομα-
 δῶν, διαδέξων) ἔπειτα δεδοκι-
 μασθητοὶ ἄνδρες, τῶν λειτουργῶν
 αὐτῶν. — οἱ ἐν χερσὶν πιστεύον-
 τες ὡς ὅτι θεὸς ἐργὸν τοῦτο, κατέ-
 στη τὰς πρεσβυτέρους.

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 preserv'd in the Order of Bishops or Presbyters; or whether both are not the same?

I. Answ. 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. *Answ. 2.* 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 Governours* 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 *Inferiour Bailiffs* or *Serjeants*: So the *Succession* of the *Churches* is Computed in the *Succession* of the *Bishops*; who are the *Chief Governours* of the *Churches*; and not of *Presbyters*, who are but *Inferiour 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; ἄχρι τῆς ἑσπερίας τῆς Δύσεως. by which Term *Britain* was then Understood. And *Theodoret* expressly Names the *Britains* among the Nations Converted by the *Apostles*. (To. 4. ferm. 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 Preach'd *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 Deduc'd 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 Transmitted 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; *Ara* or *Aras* an *Islandish* Priest Surnam'd *Hinfrode the Learned*, who flourish'd in the *Eleventh Century*, and was 25 Years Old when *Christianity* was brought thither; in his Book of that Country written in *Islandish*, has Transmitted to Posterity, not only the Succession but the Genealogies of the *Bishops of Skalholt and Holar* (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 it self Equally with *Christianity*, which was carry'd by it, into the Remotest Corners of the Earth; upon which account the *Bishops of Skalholt and Holar*, 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 *Πρεσβυτερος* *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. Διάκονος*, which we rightly Translate a *Minister*: And *Bishop* signifies an *Overseer*, and *Presbyter* an *Ancient Man*, or *Elder Man*; whence our Term of *Aldermen*. And this is as good a Foundation to Prove that the *Apostles* were *Aldermen*, in the *City* acceptation of the Word; or that our *Aldermen* are all *Bishops* and *Apostles*, as to Prove that *Pres-*

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

It wou'd be the same thing, if one shou'd 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 cou'd find the word *Imperator* sometimes apply'd to the *General* of an *Army*.

Or as if a *Common-wealth-man* shou'd 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 *Penance* of Answering to such Ridiculous Arguments; what Method wou'd 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 of 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 πρεσβυτερας, 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* Hypothesis, 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 this likewise Confutes their other *Pretence*, which I have mention'd, that the Ancient *Bishpricks* were only *Single* and *Independent Congregations*, or *Parishes*. This is a *Topick* 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 *Bishpricks* 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 *Διακονος* a *Deacon*, or *Minister of Christ*; and likewise *πρεσβυτερος*, an *Elder* or *Grave Man*, which is a Term of *Majesty* 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*

Epistle (ad *Evagr.*) which they Boast favours them so much, That what *Aaron*, and his *Sons*, and the *Levites* were in the *Temple*, that same are *Bishop*, *Presbyter*, and *Deacon* in the *Church*.

And long before him, *Clemens Romanus* in his 1 *Epist.* 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* (says 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, *Isa. 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*) *in 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 *Matth. v.* *I 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 *Cause* 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, there 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 *Cause* is brought yet nearer home; for, we are told (*Jude xi.*) of those under the *Gospel*, who perish in the gain-saying of *Korah*: And in the *Epist.* of *Clem. Rom.* to the *Corinthians*, before Quoted, Paragraph 43. He plainly applies this *Cause* of *Korah*, to the state of the *Christian Church*; shewing at large, that as *Moses*, by the

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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 foreknowing, by Christ, that Dissentions wou'd 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 Establish'd, and Determin'd, 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 Presbyterians 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 Contest 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 Irenaeus 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 less 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* wou'd shew the Succession of any one *Presbyter* in the World, who was not likewise a *Bishop*, in our acceptation 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 *worthiness*; 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 *Ministred* before; yet they cou'd 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-soever it has yet come.

And as to that *Volubility* of *Tongue*, which they Boast, as the main *Proof* of their *Mission*, we have found it by Experience, that a little *Confidence* and *Custom*, will Improve very slender *Judgments*, to great *Readiness* in that sort of *Talent*.

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

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

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

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

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

Yet none of the Performances of these *Gifted-men* are any ways Comparable (as to the wonderful *Readiness* in which they Boast)

to the *Extempore Verses* of *Westminster School*, which *Isaac Vossius* cou'd not believe to be *Extempore*, till he gave the *Boys* a *Theme*; which was *senes bis 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 *Volubility* in *Prayer*, which is the *Gift* our *Dissenters* do most *Glory* in, may be deduc'd 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 making 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 *Tentation* of this; whom the *Messenger of Satan* was sent to buffet, lest he shou'd 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*, Matth. 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 supposes, 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 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 unsettl'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 *Parallel* of the *Unity of Members* in the same *Body*, he admirably *Illustrates*, That the many *Different* and *Miraculous Gifts* which were then *Dispensed* all from the same *Spirit*, cou'd 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 Glory it self 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 *xiiith Chap.* That the most Exalted *Spiritual* or even *Miraculous Gifts* cou'd not only not Excuse 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 Usurp the Office of the *Head*; and so 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*. Jude 6.

How then shall they who have (as *St. Jude* expresses it) left their own *Habitation*, or *Station* in the *Church*, and advanc'd 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 Excus'd 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 *Affurance* that is never out of *Countenance* for *Ten Thousand Blunders*, which wou'd Dash and Confound any Man of *sense* or *Modesty*, or that consider'd the *Presence* of *God*, in which he spoke: Eph. I. 23.

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
1 Cor. xiv. from v. 26. *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'
1 Tim. 11. 12. *Gifted* or *Inspir'd* as many then were) totally *silenc'd* 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*, wou'd 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 preserv'd, 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 flourish'd 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* shou'd 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*, shou'd Obey their *Bishop*, as *Christ* Himself; 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 our selves, 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 wou'd not be a *Christian Church* hardly left in the World. The Consequence

of which wou'd 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.

I. If it does quite *Un-church*, then cou'd no *Christian* be an *Idolater*; because, by that, he wou'd, *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 fanfie.

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 so *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 *Leprosie*; yet a *Leper* is a *Man*, and may Recover his Health. *Idolatry* is a fearful *Leprosie*; but it does not therefore quite *Un-church*, nor throw us out of the *Covenant*. For, if it did, then wou'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 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 *Indexes* to one another; the one being, to an *Iota* fulfilled in the other. Manh. 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 *Korahites*, 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 these 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 wou'd Engross the whole *Episcopal Power*, into the single *Sec* 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 declar'd not to be *Jure Divino*. By which non other *Bishops* cou'd 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 Canonists* 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* cou'd not carry his Cause against *Episcopacy* in the *Council of Trent*, he took another Method, and that was, to set up a vast Number of *Presbyterian Priests*, that is, the *Regulars*, whom he Exempted from the *Jurisdiction* of their respective *Bishops*, and fram'd them into a *Method* and *Discipline* of their own, accountable only to *Superiors* of his, and their own contriving; which is exactly the *Presbyterian Model*.

These *Uturbations* 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 seek for a more *Primitive* and *Independent Episcopacy*. Himself, in his *Consilium Profectionis*, gives these same Reasons for it: And that this shameful *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 *Infalible 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* strove (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 wou'd 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 *Papery*. 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 *Papery* in this Kingdom, that all those *Errors*, even *Idolatry* it self, does not *Un-church*, nor break *Succession*. And 2dly, I have Exemplify'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 *Papery*. I will now go on to further *Reasons*, why the *Succession* of our present *Bishops* is not hurt by that Deluge of *Papery*, 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 *Mis-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. 2^{dly}, 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* Sect. III. p. 1. *Baptism*) must consequently subsist by those *Laws* which are indispensable 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 *Commission* from her, and *Remove* her *Candlestick*: Now tho' her *Commission* be thus *Forfeitable*, 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 *Forfeited*. And these wicked *Husband men*, who slew those whom the *Lord* sent for the Fruits of His *Vineyard*, yet continu'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 oppresses 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 *Authority*, 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

an Authority, shall *Suspend, Deprive, or Degrade* (as the *Fact* 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 away, but he that is as *Expressly* and *Outwardly* called thereunto, as *Aaron* was to be a *Priest*. For this wou'd 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*, of *Obedience* to *Government* 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 *Establish'd* 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 cou'd 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, (*Matth. 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*, *Act. 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 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 cou'd 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. **T**HE whole *Christian World*, as it always has been, so at this Present, it is *Episcopal*, except a few *Dissenters*, 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 *Dissenters* 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 *Dissenters* think it much, that the Church of *Rome* shou'd be reckon'd 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 *Dissenters* against *Episcopacy*, add the Churches of *Italy*, and *Spain* entire, with the *Popish 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 *Popish Countries* before-mention'd) *England*, *Scotland*, *Denmark*, *Sweden*, and all the *Lutheran Churches* in *Germany*, which will out-number both the *Papists* 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 *Supre-*

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 Cophties 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 denys 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, ther 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.*

Ans. 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 wou'd (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.

S E C T. 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. **T**HE only Objection of those *Quakers*, who are otherwise convinc'd of the *Obligation* of the *Sacraments*; is the *Necessity* they think ther 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 wou'd beseech them to consider, how, by this, instead of referring the *Glory* to *God*, and lessening the *Performance* of *Man*, which I charitably pre-

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 whither 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! Act. iii. 12.

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 shou'd 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 off; whereas,

III. His Greatness is often most Magnify'd in the meanness of the Instruments, by which He works. Thus He destroy'd *Egypt* by Frogs and Lice; and the *Philistines* by Emerods 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 *Balaams* 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-

ὕπερ πάντων ἀμαρτανῶν ἀνομιώτερος.
postles;

posles; 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' *Ibid. i. 16.* 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 cou'd have no cause to Rejoyce in the Preaching of wicked Men, if none cou'd 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 Hypocrisies; and they now think it strange. But this were enough to convince them, that the wind bloweth where it listeth: 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 meer 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 savour of Death to wicked and

*Math. xii. from
v. 22. to v. 32.*

and *unprepar'd* 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 *Destruction*, 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* People, 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 *Preaching* much depends upon the *Qualifications* of the *Person*, as to *Invention*, *Memory*, *Judgment*, &c. But in the *Administration* of an *Outward Sacrament*, nothing is requir'd, as of *Necessity*, but the lawfulness of the *Commission*, by which such a *Person* does *Administer*; 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 *Vertue* 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 *Lovely* and *Desirable*; but they become a *Snare*; where we expect any part of the *Success* from them. This was the ground of the *Corinthian 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 *Vertue*, 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 wou'd 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 continu'd; 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 rendred the *Command* of *Christ* of none Effect, thro' your *Tradition*.

3. 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 wou'd 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; 1 Cor. iii. 21. who is Paul? and who is Apollo? but ministers—so then, neither is he that planteth any thing, neither he that watereth; but God who 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 quid Det, quomodo Dat? i. e. How shall a Man give that*

to 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,* p. 88.
may bestow 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 *Jam illud quam Ridiculum est, Ridiculous Principle* of the *Donatists*, which they advanc'd to gain *Glory* to *Themselves*; that the *Gift* in *Baptism* was of the *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 Taste of it, to let these see to whom I now write, that they have (tho' unaware) stumbled upon the very Notion of the *Donatists*, which divided them from the *Catholick 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 ther are more evident *Signs* of it than of his *Holiness*.

VIII. I wou'd 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 *Sanctity* 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 shou'd be, pray God make them so. But I think ther is no modest *Dissenter* will be offended, if I say, that ther 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 ther 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 *Mosaical* Institution before them, did, by the Express Command of God, lay so great a stress; if all this make but a *Doubt* (it is strange that it shou'd, at least, that it shou'd 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* matters; wherein chiefly this Rule must stand, that *whatsoever 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 wou'd 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 preserv'd? Ought every one to break in upon it, without just cause? Shou'd 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 *Establishment* by agreement amongst our 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, without apparent and absolute *Necessity*; lest if we cast new *Knots* every 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 wou'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 vertue in *Baptism*.

Ans. 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
 1 Cor. x. 16. examine our selves, to prepare our *Hearts* for the worthy Re-
 e. xi. 29. ceiving of it.
 u. 28.

But some say, as the *Jews* to *Christ*, *shew us a sign*: They wou'd 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 everyone 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*.

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 *Presbyter*, 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.

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. Epist. 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

Κατὰ χώρας ἐν ἑ πόλεις κηρύσσον-
τες, καὶ θέσαν τοὺς Ἀσπρηαῖς αὐτῶν,
δοκιμάσαντες τὰ πνεύματα, εἰς
Ἐπισκόπους καὶ Διακόνους. τῶν μελ-
λόντων πιστεύειν, καὶ ἕτερον ἔκαστος,
ὡς ὅτι δὴ πολλῶν χρόνων ἐκράσθη

believe; and this, not as a new thing, for many Ages before it was written concerning *Bishops* and *Deacons*; for, thus saith the

ὡς Ἐπισκόπων ἔ Διακόνων ἔτεες γὰρ ὡς λέγει ἡ γραφή, καταστήσω τὰς Ἐπισκόπους αὐτῶν ἐν δικαιοσύνη, καὶ τὰς Διακόνους αὐτῶν ἐν πίστι.

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, shou'd Constitute those

Καὶ τὴν Διακονίαν, εἰς αὐτὴν Χριστῷ πιστεύοντες ὡς γὰρ Θεὸς ἔργον ποιᾷ, κατέστη τὰς πρεσβυτέρους;

before spoke of? *ibid.* n. 44. And the *Apostles* knew by the Lord *Jesus Christ*, that Contests wou'd 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 shou'd succeed those

Καὶ οἱ Ἀπόστολοι ἡμῶν ἐγναφθὶ δια τῆς Κυρίας ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ὑπὲρ τοῦ ὀνόματος τῆς Ἐπισκοπῆς. διὰ πάντων ἐν τὴν αἰτίαν, ὡς γινώσκων εὐληφῶς τελείαν, κατέστη τὸς πρεσβυτέρους, καὶ μεταξὺ ἐπινομήν δεδόκαον, ὅπως εἰάν κοιμηθῶσιν, διαδέξων ἕτεροι δεδοκιμασμένοι ἄνδρες, τὴν λειτουργίαν αὐτῶν.

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 Administred to the Flock of Christ unblamably, with Humility and Quietness, without all stain of filch 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 Prayers to God.) Blessed are those

Τὸς ἐν καταστάμεντας ὑπὸ ἑκείνων, ἢ μεταξὺ ὑπὸ ἑτέρων ἑλλοβιμῶν ἀνδρῶν, σωμαδοκροῦσας τῆς Ἐκκλησίας πᾶσι, καὶ λειτουργήσας ἀμέμπτως τὰ ποιμνία τῆς Χριστοῦ ὑπὸ ταπεινοφροσύνης, ἡσύχας καὶ ἀβαναύτως, μεμαρτυρημένους τὴν πολλοῖς χρόνοις ὑπὸ πάντων, τέλους καὶ δικαίως νομιζομένου ἀποβαλεσθαι τὴν λειτουργίαν. ἀμαρτία γὰρ ἔσται ἡμῖν ἔσται, εἰάν τὸς ἀμέμπτως καὶ ἡσύχως πρεσβεύοντας τὰ δῶρα τῆς Ἐπισκοπῆς ἀποβάλλωμεν. Μακάριοι οἱ προσδοκῶντες ἀρεσβύτεροι, οἵτινες ἔχηκαρον ἔ τελείαν ἔργον ἢ ἀνάλασιν. καὶ γὰρ ἐυλαβῶν μὴ τις αὐτοὺς μεταστήτῃ ἀπὸ τῆς ἰδρυμένης αὐτοῖς τύπου. Οὐδὲν γὰρ ὅτι

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.

ἐντες ὑμεῖς μετηγάγετε καλῶς πο-
λιτοδομήτες ἐκ τῆ ἀμέμπτως ἀντι-
πετημήτους λειτουργίας.

Par. 40. To the High-Priest his proper Offices were appoin- ted; the Priests had their pro- per Order, and the Levites their peculiar Services, or Deacon- ships; and the Lay-men, what was proper for Lay-men.

Τῷ γὰρ Ἀρχιερεῖ ἰδίῃ λειτουργίῃ
δεδομένη ἐστὶ ἔτι τῶν Ἱερέων ἰδίῃ
ὁ πᾶσι προσέτακ', ἔλθόντας ἰδίῃ
διακονίᾳ ἰπτικῆν, λαίκεος ἀνδρα-
πᾶσι τῶν λαϊκῶν προσέτακ' ἰδί-
ῃ.

This, as before shewn, 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 Διακονίῃ i. e. the Office of Deacons.

A.D. 71. St. Ignatius, a Glorious Martyr of Christ, was Constituted; by the Apostles, Bishop of Anti- och, and did thereby think that Bishops do) in their full Apostolical Office. Thence he salutes the Church of the Trallians, in the Fulness of the Apostolical Character; and in his Epistle he says to them,

Ἦν ἔ ἀπὸστολικῆ ἐν τῷ πλε-
ρέματι, ἐν Ἀποστολικῷ χαρακ-
τήρι.

Be subject to your Bishop as to the Lord—

he succeeded them (as all other.

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 ther is no Church of the E- lect-He is without, who does any thing without the Bishop, and Pres- byters, and Deacons; and such an one is Defiled in his Conscience.

Τῷ Ἐπισκόπῳ ὡς ἑαυτοῦ ὡς τῷ
Κυρίῳ—

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

Καὶ τῷ Πρεσβυτέρῳ, ὡς Ἀπο-
στόλοις Ἰησοῦ Χριστοῦ— Δὲ ἢ ἔ τῶν
Διακόνων ὄντας μυστηρίων Χριστοῦ Ἰη-
σοῦ καὶ πάντα τρέφων ἀρέσκον—
χαρῆς τούτων Ἐκκλησίᾳ ἐκλεκτῇ
ἐν ἔπν— ὁ ἢ ἐκτός ὢν, ὅστις
ἔσθ' ὁ χερὶς τῆ Ἐπισκόπου, ἔ τῶν
Πρεσβυτέρων, καὶ τῶν Διακόνων π-
περάσων· ὁ τρυφᾷ μεμῆκεν τῆ
σωσευθῆ.

Καὶ ὑμῖν ἢ παρὰ μὴ καταγρο-
νεῖν τὴν ἡλικίαν τῆ Ἐπισκόπου, ἀλλὰ
καὶ γὰρ ὁ Θεὸς πατέρας πολλοῦ
ἐκτρέφον ἀπὸ ἀπαιρέτων καθὼς
ὁ

of Reverence, according to the Commandment of God the Father. And as I know that your Holy

ἐγνων καὶ τοὺς ἁγίους πρεσβυτέ-
ρους

Presbyters do

Therefore as *Christ* did nothing without the *Father*, so neither do ye, whether *Presbyter*, *Deacon*, or *Laick*, any thing without the *Bishop*.

Ὡσαύτως ἢ ὁ Κύριος ἀπὸ τοῦ Πατρὸς οὐδὲν ποιεῖ, ἕται καὶ ὑμεῖς ἀπὸ τῶν Ἐπισκόπων, μηδὲ πρεσβυτέρων, μηδὲ Διακόνων, μηδὲ λαϊκῶν.

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 Scorners.

Εἰ τινὲς Ἐπίσκοπον μὴ λέγουσι, χάρις ἢ αὐτῷ πάντα ποιῶσιν—οἱ γὰρ τοῖς τοῦτον ἀσυνείδητοι, ἀλλ' εἰσωνεῖς τινὲς καὶ μύθοι (ἢ) μοι φαίμεν.

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*.

πάρεσθῶ, ἐν ὁμοιοῦσι θεῶ ἀπεδάσατε πάντα πρὸς τὴν ἑσπεράτην μὴν τῶν Ἐπισκόπων εἰς τόπον θεῶ καὶ τῶν πρεσβυτέρων εἰς τόπον σινεδρείου τῶν Ἀποστόλων καὶ τῶν Διακόνων, τῶ ἐμοὶ γλυκυτάτων, πεπισθυμένων Διακονίαν Ἰησοῦ Χριστοῦ.

He directs his Epistle to the Church at Philadelphia, to those who were in Unity with their *Bishop*

Ἐν ἐπιτολῇ σου τῶν Ἐπισκόπων, καὶ τοῖς πρεσβυτέροις, καὶ Διακόνοις.

and *Presbyters* and *Deacons*. And says to them, in his Epistle, That as many as are of *Christ*, these 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

Ὅσοι γὰρ Χριστῶ εἰσιν, ἕται μὲν τῶν Ἐπισκόπων εἰσιν ὅσοι ἀν μετανοήσαντες ἔλθωσιν ἐπὶ τῶν ἑνότητι τῆς Ἐκκλησίας, ἁγίου Ἰησοῦ Χριστοῦ ἠγόμενοι, σωτηρίας αἰώνιας τὴν χάριν ἐν τῇ βασιλείᾳ τῶ Χριστοῦ.

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

Kingdom of *Christ*.

Ἀδελφοί, μὴ πλανᾶσθε· εἴ τις ἄλλοθεν ἀκολουθεῖ, βασιλείᾳ θεοῦ ἐκληρονομήσει.

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

παρακαλῶν ὑμᾶς μὲν Εὐχαριστία χρῆσασθε· μία γὰρ ὄσιν ἡ σὰρξ τῶ Κυρίου Ἰησοῦ, καὶ ἐν αὐτῷ τῷ αἵματι τῷ ὑπὲρ ἡμῶν ἐκχυθέν· εἰς καὶ ἓν Ἄρτον τοῖς πάντων ἐδρεύθη—ἐν ἑνιάσθη.

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 Reverence 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 judg'd Effectual and Firm, which is Dispenced by the *Bishop*, or him to whom the *Bishop* has Committed 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. Policarp, 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

ειον, καὶ εἰς Ἐπίσκοπον ὁ ἅμα τῶν πρεσβυτέρων, καὶ τοῖς Διακόνους τοῖς σιωδῶν μὲν.

Τῷ Ἐπιπέτῳ προσέχετε, καὶ τῶν πρεσβυτέρων, καὶ τοῖς Διακόνους-- χωρὶς Ἐπιπέτου μὴ ἐν ποιεῖτε.

Τὰ χρίσματα φεγγετέ ὡς ἀρ. λέω κακῶν. Πάντες τῶν Ἐπισκόπων ἀκλῆθετε, ὡς ὁ Χριστὸς Ἰησοῦς τῶν Πατέρων καὶ τῶν πρεσβυτέρων, ὡς τοῖς Ἀποστόλοις τὸς ἡ Διακόνους ἐντρέπετε, ὡς Θεὸς ἐν τῷ ἔργῳ. Μαρτύριον χωρὶς Ἐπισκόπου τί παρατίτω τῶν ἀντικρίτων εἰς τὴν Ἐκκλησίαν. ἐκείνη βεβαία Ἐυχαρίστη ἡ γέλω, ἡ ἰσὺ τῶν Ἐπισκόπων ἔσται, ἡ ὅ ἂν αὐτὸς ἐπιπέψῃ. Ὅπως ἂν φανῆ ὁ Ἐπίσκοπος, ἐκεί τὸ πλῆθος ἔσται, ὡς ἂν ὁ Χριστὸς, πῶσαι ἡ ἐρέτω σραπὲν παρέστηκεν. Οὐκ ἔχον ἔτι χωρὶς τῶν Ἐπιπέτων, ἔτε βαπτίξεν, ἔτε δοχίω ἐπιτελεῖν ἀλλ' ὅ ἂν ἐκείνω δοκῆ κατ' ἐυρέσειν Θεὸς, ἵνα ἀσραπὲς ἡ καὶ βέβαιον πᾶν ὅ ἂν σραπὲν.

Ἀσπάζομαι τὸ ἀγιόθεον Ἐπίσκοπον, καὶ τὸ θεοσραπὲς πρεσβυτέρων, καὶ τὸς Διακόνους τὸς σιωδῶν.

securely.

Εἰ τις δυνάτῃ ἐν ἀγνεῖα μένειν, εἰς πῶσαι τῶν σαρκὸς τῶν Κυρίων, ἐν ἀκαυχήσια μανέτω ἕαν καυχήσῃται, ἀπώλετο καὶ εἰ αὐτὸς γινώσκῃ πῶσαι τῶν Ἐπισκόπου, ἔσται. Πρέπε δὲ Bishop,

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 flourish'd 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 wou'd 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 (*Hetericks*) are much later than the *Bishops*, to whom the *Apostles*

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

τοῖς γαμοῖς, καὶ τῶν γαμοῦν, μὴ γινώσκουσιν τῶν Ἐπιστολέων τινῶν ἐπισημοῦν, ἵνα ὁ γάμος ἢ κατὰ Κύριον, καὶ μὴ κατὰ ἐπιθυμίαν πάντα εἰς τιμὴν Θεοῦ γινώσκω.

Τῷ Ἐπισκοπῶν παραστήτε, ἵνα καὶ ὁ Θεὸς ὑμῶν ἀντήσυχον ἐργάσῃ ὑποτασσόμεναι Ἐπιστολῶν, πρεσβυτέρων, Διακόνων μετ' αὐτῶν μοι τὸ μέτρον ἡσυχίας ἔχειν ὡσαύτως Θεῷ.

Μὴ εἰ ἀντὶ τῶν γινώσκουσιν σε γινώσκω.

Advers. Hæreses. l. 3. c. 3.

Habemus munerare qui ab Apostolis Instituti sunt Episcopi in Ecclesiis, & successores eorum usque ad nos. Et si Recondita mysteria Scississent Apostoli, vel his maxime traderent ea, quibus etiam ipsas Ecclesias committebant; quos & successores relinquebant, suum ipsorum locum Magisterii tradentes. lib. 4. c. 63. Habemus successiones Episcoporum quibus Apostolicam que in unoquoque loco est Ecclesiam tradiderunt. lib. 5. c. 20. Omnes enim ii (Hæretici) valde Posteriores sunt, quam Episcopi, quibus Apostoli tradiderunt Ecclesias.

did deliver the Churches.

L. 4. c. 63. *Agnitio vera est, Apostolorum Doctrina, & Antiquus Ecclesie Status, in universo Mundo, & Character Corporis Christi secundam successiones Episcoporum,*

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 Hereticks.

c. 32. Let them produce the Original of their Churches; let them shew the Order of their Bishops, that by their Succession, deduc'd 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 *Bishopricks* 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

Origen, Names the distinct Orders of *Bishop*, *Presby-*

quibus illi eam quae in unoquoque loco est Ecclesiam tradiderunt, quae pervenit usque ad nos.

Edant ergo Origines Ecclesiarum suarum; evolvant ordinem Episcoporum suorum, ita ut per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit Auctorem & Antecessorem. Hoc enim modo Ecclesia Apostolica census suos deferunt: sicut Smyrneorum Ecclesia Polycarpum ab Johanne conlocatum refert; sicut Romanorum, Clementem, à Petro ordinatum itidem, Perinde utique & Cetera exhibent quos ab Apostolis in Episcopatum Constitutos Apostolici seminis traduces habeant.

Percurre Ecclesias Apostolicas, apud quas ipse adhuc Cathedrae Apostolorum suis locis President. Corinthi, Philippi, Ephesiis, Thessalonica, &c.

Dandi (Baptismum) jus habet summus sacerdos, qui est Episcopus, dehinc Presbyteri & Diaconi, non tamen sine Episcopi Auctoritate.

A. D. 210. *Origenis Comment. in Matt. Rothomagi 668. Gr. Lat. p. 255*

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

ὁ γὰρ Τριτος Ἐπίσκοπος ἐ καλοῦ ἔργου ἐπιθυμεῖ — τὸ δὲ αὐτὸ καὶ περὶ πρεσβυτέρων — καὶ Διακόνων ἐρεῖ. Ibid. p. 443. οἱ δὲ ἄλλοι Ἐπισκοποι καὶ πρεσβύτεροι. — p. 420 ὁ δὲ ἡγούμενος ἐπὶ τῷ ὀνόματι ἐ καλέσθων ἐν τῷ Ἐκκλησιαστικῷ Ἐπισκοπῶν. — p. 442. Ἐπισκοπῶν, ἢ πρεσβυτέροις ἢ Διακόνοις.

40.

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

Our Lord, whose Commands we ought to Reverence 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 shou'd be built upon the Bishops --- It is Establish'd by the Divine Law, that every Act of the Church shou'd be Govern'd by the Bishop.

Edit. Oxon. Epist. XXXIII. Lapsis.

Dominus noster, cujus Præcepta metueret & observare debemus, Episcopi honorem & Ecclesiæ suæ Rationem disponens, in Evangelio loquitur & dicit Petro, Ego dico tibi quia tu es Petrus. &c. Inde per temporum & successionum vices Episcoporum Ordinatio & Ecclesiæ Ratio decurrit; ut Ecclesiæ super Episcopos Constituantur. --- Divina Lege fundatum est, ut omnis actus Ecclesiæ per Episcopum Gubernetur.

To Cornelius, then Bishop of Rome.

Ep. XLV. Cornelio.

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

Hoc enim vel maxime, Frater, & laboramus & laborare debemus, ut Unitatem à Domino, & per Apostolos nobis Successoribus traditam, quantum possumus obtinere curemus.

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

Ep. III. Rogatiano.
Meminisse autem Diaconi debent quoniam Apostolos, id est Episcopos Dominus Elegit.

Christ said to the Apostles, and by that, to all Bishops or Go-

Ep. LXVI. Florentio.
Dixit Christus ad Apostolos, ac verno

vernors of His Church, who succeed the *Apostles*, 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 *Governour* 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 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 Oeconomy, none would dare to move any thing against the *Sacerdotal Colledge*.—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 Rashness and Despair, then is there an end of the *Episcopal Authority*, and of their *Sublime and Divine Power* in Governing of the Church. Nor

per hoc, ad omnes Praepositos, qui Apostolis vicaria ordinatione succedunt, Qui vos audit, me audit.—

Ibid.

Inde enim Schismata & Hereses orta & oriuntur, dum Episcopus qui unus est, & Ecclesiae Prae-est, superba Praesumptione contemnitur, & homo dignatione Dei honoratus, Indignus hominibus iudicatur.

Ep. LIX. Cornelio.

Neque enim aliunde Hereses oborta sunt, aut nata sunt schismata, quam inde quod Sacerdoti Dei non obtemperatur; nec unus in Ecclesia ad tempus Sacerdos, & ad tempus Iudex vice Christi cogitatur: Cui si secundum Magisteria Divina obtemperaret Fraternitas universa, nemo adversus sacerdotum Collegium quicquam moveret — vigore pleno Episcopus agere oportet — quod si ita res est ut Nequissimorum timeatur Audacia, & quod Mali vere atque equitate non possunt, Temeritate & Desperatione perficiant; attum est de Episcopatus vigore, & de Ecclesiae gubernanda sublimi ac Divina Potestate. Nec Christiani ultra aut durare aut esse jam possumus, si ad hoc ventum est, ut Perditorum Minas atque Insidias pertimescamus —

can we remain *Christians* any longer, if it is come to this, that we shou'd be afraid of the *Threats*, and *Snares* of the *wicked*--

-- The Adversary of Christ, and Enemy of H's 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 Censure 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 succeeded them by a vicarious Ordination.

--- *Christi Adversarius & Ecclesie ejus Inimicus, ad hoc Ecclesie Præpositum sua Infestatione persequitur, ut Governatore sublato, atrocius atque violentius circa Ecclesie Naufragia grassetur.*----

Honor ergo datur Deo, quando sic Dei Majestas & Censura Contemnitur ---- ut proponatur à Sacrilegis atque dicatur; ne Ita cogitetur Dei, ne timeatur Judicium Domini, ne pulsetur ad Ecclesiam Christi, sed sublata Pœnitentia, nec ulla Exomologesi Criminis facta, Despectis Episcopis atque Calcatis, Pax à Presbyteris verbis fallacibus Predicetur?

ibid.

Antichristi jam propinquantis adventum Imitantur.

Ep. LXXX. Successo. *Rescripsisse valerianum ad Senatam, ut Episcopi, & Presbyteri, & Diacones in continenti animadverantur.*

Firmilianus Cypriano. Ep. LXXV. p. 225.

Potestas ergo Peccatorum remittendorum Apostolis data est. & Episcopis qui eis Ordinatione vicaria successerunt.

What

What Danger 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 cou'd bear with the Contempt of our *Episcopal* Authority, but ther is now no room left for Dissembling, &c.

Optatus Milevitanus, Bishop of *Mileve*, or *Mela* in *Numidia*, in *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 *Lay-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,

Ep. XVI. p 36. *Cyprianus Presbyteris & Diaconibus.*

Quod enim periculum metuere non debemus de offensa Domini; quando aliqui de Presbyteris, nec Evangelii, nec Loci sui memores, sed neque futurum Domini Judicium, neque sibi prepositum Episcopum cogitantes, quod nunquam omnino sub Antecessoribus factum est, cum Contumelia & Contemptu Prepositi totum sibi vendicent Contumeliam Episcopatus nostri dissimulare & ferre possum— sed dissimulandi nunc locus non est.

Mileve, or *Mela* in *Numidia*, in

I. 2. *Contra Parmenianum.*

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

Invenistis Diaconos, Presbyteros, Episcopos, fecistis Laicos; agnoscite eos animas evertisse.

Quosdam de lit Apostolos, quosdam Prophetas, &c. Apostoli, Episcopi sunt: Prophetæ Explanatores sunt Scripturarum sicut Agabus—Evangelistæ Diaconi sunt, sicut fuit Philippus—Nam in Episcopo omnes ordines sunt, quia Princeps Sacerdos est; hoc est, Princeps est Sacerdotum, & Prophetæ, & Evangelistæ, & cætera adimplenda officia Ecclesiæ in Ministerio Fidelium.

(says he) 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 potest* that Christ Constituted the Apostles Head in the Church; and that these are the Bishops. *ipsi sunt Episcopi.*

And upon v. 29. are all Apostles? i. e. all are not Apostles. *Verum est, quia in Ecclesia unus Episcopus est.* This is true (says he,) because in the Church there is but one Bishop.

And because all things are from one God the Father, therefore hath He appointed that one Bishop should Preside over Each Church. *Quia ab uno Deo Patre sunt omnia, singulos Episcopos, singulis Ecclesiis Pre-esse Decrevit.*

In his Book of the Dignity of the Priesthood, c. 3. he says, That there is nothing in this World to be found more Excellent than the Priests, nothing more Sublime than the Bishops. *De Dignat. Sacerdot. c. 3. ut ostenderemus nihil esse in hoc seculo Excellentius Sacerdotibus, nihil Sublimius Episcopis reperiri.*

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

God does require one thing from a Bishop, another from a Presbyter, another from a Deacon, and another from a Lay-man. *Aliud est enim quod ab Episcopo requirit Deus, & aliud quod a Presbytero, & aliud quod a Diacono, & aliud quod a Laico.*

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

When it began to be said, I am of Paul, I of Apollon, &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 should be set over the rest, that the Seeds of Schism might be taken away. *Postquam unusquisque eos quos Baptizabat suos putabat esse non Christi, IN TOTO ORBE Decretum est, ut unus de Presbyteris Electus superponeretur Ceteris, ut Schismatum semina tollerentur.*

In his Epist. to Evagrius. A Marco Evangelista ad Heraclum usque ad Dionysium Episcopos, Presbyteri Aegypti semper unum ex se Electum, in Clesiori Gra-

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 Greatness 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 Oeconomy 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 *Ch.* 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 *Nepo-*

di collocatum Episcopum Nominabant.

Qui provehitur, à Minori ad Majus provehitur.

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

Ut sciamus Traditiones Apostolicas sumptas de veteri Testamento: Quod Aaron, & Filii ejus atq; Levitæ in Templo fuerunt, hoc sibi Episcopi, Presbyteri, & Diaconi, vendicent in Ecclesia.

Ad Nepotianum.

Esto subjectus Pontifici tuo; & quasi animi Parentem suscipe.

Advers. Luciferianos.

Ecclesie salus in summi Sacerdotis Dignitate pendet, cui nisi exors quadam & ab omnibus Eminens detur Potestas, tot in Ecclesia efficientur Schismata quot Sacerdotes. Inde venit, ut sine Episcopi jussione neque Presbyter neque Diaconus jus habeant Baptizandi--- Adeos qui per Presbyteros & Diaconos Baptizati sunt, Episcopus ad Invocationem sancti Spiritus manum Impositurus excurrat.

Epitaphium Nepotiani à Heliodorum. Episcopum venerabatur---

than his Presbyter and his Nephew, he Commends Nepotian in that he Reverenc'd 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 *Isa.* He calls the future Bishops, Princes of the Church.

Of the Ecclesiastical Writers. Concerning *James.*

James, after the Passion of our Lord, was immediatly, 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.

St. Augustine Bishop of Hippo in Africa, A. D. 420. Epistle 42.

The Root of the Christian Society is diffus'd throughout the World, in a sure Propagation, by the Seats of the Apostles, and the Succession of the Bishops.

Quest. Veter. & novi Test. N. 97.

There 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.

l. 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-eguales, primus in opere, &c.

In script. Ecclesiast. De Jacobo.

Jacobus post Passionem Domini statim ab Apostolis Hierosolimorum Episcopus est ordinatus.

Ep. 54, contra Montanum.

Apud nos Apostolorum locum Episcopi tenent.

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

Nemo ignorat Salvatorem Episcopos Ecclesiis Instituisse; Ipse enim priusquam Caelos Ascenderet, Impo-

nens Manus Apostolis ordinavit eos Episcopos, Quod dixit Clarus à Muscula in Concilio Carthag. Repetit August. de Baptismo contra Donatist.

Manifesta est sententia Domini nostri Jesu Christi Apostolos suos mittentis; & ipsis solis Potestatem à Patre sibi traditam permittentis; quibus nos

ther;

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,
By the voice of God, the Governor of the Church is Praised, under the Name of an Angel.

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 from their Seats, even to these Times, 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 Potestate Ecclesiam Domini Governantes.

Divina voce sub nomine Angeli Laudatur Præpositus Ecclesie.

De verbis Domini, Serm. 24.

Si solis Apostolis dixit, Qui vos spernit, me spernit, spernite 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 quæ ab Ipsius Presentia Christi temporibus, per Dispensationes Apostolorum, & ceteras ab eorum sedibus Successiones Episcoporum, usque ad hæc tempora toto Orbe terrarum custodita, commendata, clarificata pervenit.

Lib. 2. contra Literas Petiliani

C. 51.

Cathedra quid tibi fecit Ecclesie Romanæ in qua Petrus sedit, & in qua hodie Anastasius sedet ; aut Ecclesie Hierosolimitanæ in qua Jacobus sedit, & in qua hodie Joannes sedet. [Vid. contra Crescon. l. 2. c. 37.]

Contra Julianum, l. 2, cap. ult.

Irenæus, Cyprianus, Reticius, Olympius, Hilarius, Gregorius,

H

fil,

fil, John, Ambrose— these were Bishops, Grave, Learned, &c.

Basilus, Joannes, Ambrosius, isti erant Episcopi, Docti, Graves, &c. in Ecclesia Regimine Clari.

Questions upon the Old Testament. Quest. 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.

Quest. ex vet. Test. qu. 35.
Dei enim Imaginem habet Rex, sicut & Episcopus Christi. Quamdiu ergo in ea traditione est, Honorandus est, si non propter se, vel propter Ordinem.

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 Doctrin, 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.

Ἐπίσκοπος ὁ χειροτονείσθω ὑπὸ Ἐπισκόπων δύο ἢ τριῶν.

Let a Presbyter and Deacon be Ordained by one Bishop.

πρεσβύτερος ὑπὸ ἑνὸς Ἐπισκόπου χειροτονείσθω, ἔ Διάκονος.

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

Ἐἰ τις πρεσβύτερος, ἢ Διάκονος, ἢ ἕτερος τῆς κληρικῶν τάξεως ἑαυτοῦ παροῦσαν, εἰς ἕτερον ἀπέλθῃ, καὶ πῦντελῶς μεταστῆς διατελεῖ ἐν ἄλλῃ παροῦσι ὡσαύτως γνώμῃ τῶν ἑδῶν Ἐπισκόπων τῶν ἐκεῖ κελευόμεν μὴ ἐπιτελεῖν, εἰ μάλιστα παροῦσα καλεμένη ἀντὶν τῶν Ἐπισκόπων αὐτῶν,

and

and disorderly Behaviour, but he shall be reduc'd there to Communicate only as a *Lay-man*.

And *Can. 31*. If any *Presbyter*, despising 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 *Laity*, who shall joyn 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 Requird.

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 Publish'd in *St. Cyprian's Works* before quoted, p. 229. Where he tells us, That besides the *Bishops*, there met there both *Presbyters* and *Deacons*, and great Numbers of the *Laity*.

επαγελθάν εν ύψηκασιν, επιμένον τη άπαξία: ως λαϊκός μελει οαδτε κανανειτω.

Ει τις πρεσβυτερον καταφρονησας τε ιδις Εποκόπης, χωρις συναρογή, και θυσιαστηριον επρον πηξη, μηδεν κητεγνωτός τε Επισκόπος εν ευσεβεία και δικαιοσυμή, καταμρείδατω ως φίλαρχου. Τυραννικον γδ εστιν αιδούτως η και οι λοιποι κληρικoi, και οποι αν υπω προσων. οι η λαϊκοι αρροριζεδαθε: ταυτα ημζ μίζυ και δ' ούτεραν και τετινω ωδράκλήσιν τε Επισκόπος γνέδα.

second, and third Admonition of

Οι πρεσβυτεροι και διάκονοι, ανδ γνώμης τε Εποκόπης μηδεν επιτελείταθε, αυτος γάρ εστιν ο πιπιεσθμένου τ' λαδν τε Κυρις, και τ' υαφ' ημ' ψυχών αυτών λόγον άπαμτηησόμενθ.

προσάκουμεν τ' Επισκοπον εξεσίαν έχθειν τών τε Εκκλησίας πραγμάτιων ----- και τούτεις διομείοις δια πρεσβυτερον και διακόνων επιχρηγείδατω.

Ει τις κληρικός υβρίσει τ' Επισκοπον, καταμρείδατω. Αρχοντα γάρ τε λαδ' οδθ ερας κακίας.

Epi, copi plurimi cum Presbyteris & Diaconibus, &c.

The Council of *Eliberis* 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* 309. 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.

The Council of *Ancyra*, 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* may Dispencc with them if he sees their *Repentance* sincere; for that this Power is lodg'd in the *Bishop*.

The Council of *Laodicea*, 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 talibus præstare debere, nisi eis jussert Episcopus.

Si quis Episcopum, Presbyterum, vel Diaconum falsis Crimini-bus appetierit, &c.

Si quis Diaconus, sine Episcopo vel Presbytero aliquos Baptizaverit; Episcopus eos per Benedictionem perficere debet.

Presbyteri sine Consuetudine Episcopi nihil faciant.

Ἐπιμένει τις τῶν Ἐπισκόπων τῆς ζωῆς σωθῆναι κάματόν τινα ἢ παπῶνων ἀποδοῦναι, ἢ ἐθέλοιεν πλεον πιδιδόναι ἢ ἀφαιρῆν, ἐπιμένει τῶν ἐπιπέριον.

may Dispencc with them if he sees their *Repentance* sincere; for that this Power is lodg'd in the *Bishop*.

Ὅτι εἰ δὲ Ἱερατικόν ἢ Κληρικόν ἀνδρ κελεύσεως Ἐπισκόπου οὐδεῖν.

Ὅτι εἰ δὲ πρεσβυτέρους πρὸς τὴν εἰσόδον τῶν Ἐπισκόπων εἰσέναι εἰ καὶ ζῶντες ἐν τῷ βήματι, ἀλλὰ μὴ τῶν Ἐπισκόπων εἰσέναι.

315.

321.

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 content of his proper *Bishop*, let such Ordination be void.

Πρεσβύτεροι ἢ Διάκονοι οἱ ἀναχωρήσαντι ἐκ κλησίας, εἰς ἄλλαν δὲ ἐκκλησίαν ὀρείλωνσιν ἢ ἐν ἑτέρᾳ ἐκκλησίᾳ— εἰ ἢ ἢ Ἐπιμύσειεν τις ὑραροπίου τῆ ἐτέρου διαφέροντα, καὶ χειροτονίαν ἐν τῇ αὐτῇ ἐκκλησίᾳ, μὴ συγκαταθέμενος τῷ ἰδίῳ Ἐπισκόπῳ— ἀκυροῦσιν ἔσω ἢ χειροτονία.

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*.

Ἐἰ τις ὡρῶ τινὲ ἐκκλησίαν κατ' ἰδίαν ἐκκλησιάζει— μὴ συνών- τῳ τῷ Πρεσβυτέρῳ, καὶ γνώμην ἢ Ἐπισηύσας, ἀνάθεμα ἔστω.

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*.

Ἐἰ τις καρποφωρίας ἐκκλησιαστικῆς ἐφέλι λαμβάνων, ἢ δίδοναι ἔσω τῆ ἐκκλησίας, ὡρῶ γνώμην τῷ Ἐπισηύσας— ἀνάθεμα ἔστω.

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.

Ἐἰ τις Πρεσβύτερος ἢ Διάκονος καταλειπὼν τὸ ἑαυτοῦ Παροικίαν, εἰς ἑτέραν ἀπέλθῃ, εἰ μάλιστα καλῶντι τῷ Ἐπισκόπῳ τῷ ἰδίῳ ἐπανελθῆν εἰς τὸ παροικίαν τῆ ἑαυτοῦ ἢ ὡρῶνεντι μὴ ὑπακούει— παντελῶς αὐτὸν καταχερεῖται τῆ λειτουργίας.

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 Restoration or Apology.

Ἐἰ τις Ἐπίσκοπος ὡρῶ Συνόδου καταχερεθείς, ἢ Πρεσβύτερος ἢ Διάκονος ὡρῶ ἰδίῳ Ἐπισκόπῳ, Ἐπιμύσειεν τι πρῶτον τῆς λειτουργίας, μηδ' ἀποκαταστάσεως, μηδ' ἀπολογίας κάσταν ἔχειν.

Can. 5. If any *Presbyter* or *Deacon*, despising his own *Bishop*, shall separate himself from the Church, and gather a Congre-

Ἐἰ τις Πρεσβύτερος ἢ Διάκονος καταφρονησας τῷ Ἐπισκόπῳ τῷ ἰδίῳ, ἀφώρισεν ἑαυτὸν τῆς Ἐκκλησίας, καὶ ἰδίᾳ συνήγαγε, καὶ Οὐσια-

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 *Clergy man*, 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 *Provincial Synod*, but not to any *Trans-marine* or *Forraign Jurisdiction*, under pain of *Excommunication*.
 εἰ μὴ πρὸς τοὺς τῆς Ἀρχιεπίσκοπος ἑαυτοῦ ἐπαρχίας, πρὸς δὲ τὰ πέραν τῆς ἀποδομιθέντος ἐν Ἀφρικήν δεχθῆναι εἰς κοινωνίαν.

Δύναμις ὁ εἰς Ἐπίσκοπος πολλὰς χειροτονεῖν Πρεσβυτέρους· πρεσβυτέρου δὲ πρὸς Ἐπισκοπὴν ὁπιθίδειαι δύσχερδης εἰεῖλαι.

Κληρικὸν τῆς Ἐπιπέπων κρισὶ καταδικασθέντα, μὴ ἐξῆσαι τὸ αὐτὸν εἴτε παρὰ τῆς ἐκκλησίας, ἢ ὑπὲρ ἑαυτοῦ, εἴτε ἀπὸ οἰκισθῆναι Ἀνθρώπου δικαιοδικεῖσαι ποιῆς.

Πρεσβύτεροι, ἔ Διάκονοι, ἐν αἷς ἔχοντι ἀπίαις, ἐὰν περὶ τῆς ψῆφός τῆς ἰδίας Ἐπισκόπος μέμψωνται, οἱ γειττονῶντες Ἐπίσκοποι τέτων ἀκρόασων, ἢ τὰ μεταξὺ τέτων ὁρατώσων οἱ παρ' αὐτῶν καὶ ἑαυτοῦ ἰδίων αὐτῶν Ἐπισκόπων πρὸς λαμβάνουσι. ἐὰν δὲ αὐτῶν ἐκκαλέσασθαι θελήσωσιν, μὴ ἐκκαλέσων, δὲ πάλαισι δὲ Βασιλέως ἐκκαλέσασθαι.

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 πρὸς κληρικὸν πρῶτον ἔχει, μὴ ἐγκαταλιμπανέτω τὸ οἰκεῖον Ἐπίσκοπον, ἔ δὲ κοσμικῶς δικασθῆναι μὴ κατατρέχεται— εἰ δὲ τις παρὰ ταῦτα ποιῆται, Κανονικῶς ἐπιτίμους ὑποκείσθαι.

Εἰς κληρικὸς ἔ ἀγνώστους ἐν ἑτέρῃ πόλει, δίχα συστατικῶν γραμμάτων τῆς ἰδίας Ἐπισκόπου μηδὲως μηδὲμὲν λειτουργεῖν.

Can. 18. If any of the Clergy shall be found Conspiring, or Joyning in *Fraternities*, or Con- triving any thing against the *Bishops*, they shall fall from their own Degree.

Εἰ τινες τοίνυν κληρικοί ἢ Μον- ἀζόντες εὐρεθῆεν ἢ συνουμύμφοι ἢ φρατρίαζόντες, ἢ κατασκευάζοντες ἑπισηκόποις, ἢ συγκληρικαῖς, ἢ ἐπισηκότοις πᾶν τὸ οἰκτικὸν βλάβη.

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

Ἐπίσκοπων εἰς πρεσβυτέρους βλα- μὸν φέρειν Ἱεροσυλία ἔστιν.

These Authorities are so plain and full as to prevent any Ap- plication, 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 In- vention.

But this only shews the Desperateness of their Cause; and the Impregnable Bulwork of *Episcopacy*; which (I must say it) stands upon so *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 Pro- duc'd) to prove them the same, we may, by this way of Rea- soning, prove *Cyrus* to be *Christ*, for so he is call'd, *Isa.* XLV. I.

Or if the *Presbyterians* will have their *Moderator* to be a *Bi- shop*, 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

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 Clergy man, 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 Provincial Synod; but not to any Trans-marine or Forraign Jurisdiction, under pain of Excommunication.

εί μη πρὸς τοὺς Ἱερατικούς Συνοδούς, ἢ πρὸς τὰς Περιοιούσας τῆς ἰδίων αὐτῶν ἐπαρχιών. πρὸς ἢ τὰ πέραν τῆς θαλάσσης ὁ Βασιλικὸς ἐκκαλεσθεὶς, ὑπομνησθεὶς ἐν Ἀφεικῇ δεχθῆναι εἰς κοινωνίαν.

Δύνατο δ' εἰς Ἐπίσκοπος πολλὰς χειροτονεῖν Πρεσβύτερους· πρεσβύτερον δ' ὡς Ἐπισκοπὴν Ἰππικήει· δύσχερδὸς εὐερίσκετο.

Κληρικὸν τῆ τ' Ἐπισκόπων κριστὸν καταδικασθέντα, μὴ ἐξέλθαι τὸ αὐτὸν εἴτε παρὰ τῆ ἐκκλησίας, ἢ ὑπὲρ ἑαυτοῦ, εἴτε ἀπὸ οἰομένητε Ἀνθρώπου διενδικεῖσθαι πονῆς.

Πρεσβύτεροι, ἔ Διάκονοι, ἐν αἷς ἔχουσιν αἰτίας, ἐὰν πρὸ τῆ ψῆφου τὰς ἰδίας Ἐπισκόπους μέμψονται, οἱ γελιόντες Ἐπίσκοποι τέτταν ἀκούσων, ἢ τὰ μετὰ τῶν τέτταν πειστώσων οἱ παρ' αὐτῶν καὶ Συμμεσιν τῶ ἰδίων αὐτῶν Ἐπισκόπων πρὸς λαμβανόμενοι· ἐὰν ἢ καὶ ἀπ' αὐτῶν ἐκκαλεσθῶν μελήσων, μὴ ἐκκαλεσθῶν, ἢ πρὸς τὰς Περιοιούσας τῆς ἰδίων θαλάσσης ὁ Βασιλικὸς ἐκκαλεσθεὶς.

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.

Εἴ τις κληρικὸς πρὸς κληρικὸν πρῶγμα ἔχει, μὴ ἐγκαταλιμπανέτω τὸ οἰκεῖον Ἐπίσκοπον, ἔ Ἰππικὸν δικαστήριον μὴ κατατρέχεται— εἴ ἢ τις παρὰ ταῦτα ποιῆσιν, Κανονικαῖς ἐπιμυρίαις ὑποκείσθω.

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

Ξένος κληρικὸς ἔ ἀγνώστου ἐν ἑτέρῃ πόλει, δίχα συστατικῶν γραμμάτων τῆ ἰδίας Ἐπισκόπου μηδὲ ἄλλου μηδὲ ἀμὲν λειτουργεῖν.

Can. 18. If any of the *Clergy* shall be found Conspiring, or Joyning in *Fraternities*, or Con-
triving 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
Sacrilege.

These Authorities are so plain and full as to prevent any Ap-
plication, 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 In-
vention.

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

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Εἰς τὴν τοίνυν κληρικὴν ἢ Μοι-
άζοντες εὐρεθεῖεν ἢ Κοινωνήσοι ἢ
Φρατρίαζόντες, ἢ κατασκευαῖς τυρεύου-
τες Ἐπισκόποις, ἢ συγκλητικαῖς,
ἐπιτιμῶνται πᾶν ἢ τῶ οἰκείῳ βαθμῷ.

Ἐπίσκοπων εἰς πρεσβυτέρου βαθ-
μὸν φέρειν Ἱεροσυλία ὄσιν.

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* said 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?

Διὰ τὴ συμβεβηκυῖσσι σοι μὴ ἀντιλαμβάνεσθαι σε τῷ Ἐπισκοπῆς, αὐτοὶ θέλοντες ἔχειν πρεσβυτέρους;

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 Despiser of our *Saviour*, who did Institute it; I beseech you surmise 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*, those things remain both good and sure.

Ἐἰ δὲ τῷ Ἐκκλησιῶν ἡ Διάταξις σοὶ ἀρέσκει σοι, ἐδὲ νομίζεις ὅτι Ἐπισκοπῆς λειτουργημα μισθὸν ἔχειν, ἀλλὰ κατὰ Φρονῆν τὰ πάντα διαταξαμένω Σωτῆρι πεποιθήκας αὐτὸν, ὡς καλῶ, μὴ τοιαῦτα λογίζου, μηδὲ ἀνέχου τῷ ταῦτα συμβεβηκυῖσσι. ἔτι γὰρ ἅγια Δρακοντίου ταῦτα. ἂν γὰρ ὁ Κύριος διὰ τῶν Ἀποστόλων πεποιθῆκε, ταῦτα κατὰ καὶ βέβαια μὲν.

Athanas. Epist. ad Dracont.

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 deduc'd their Testimonies, and of those who Succeeded them down for Four Hundred and Fifty Years after *Christ* (from which time, ther 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 wou'd think sufficient Evidence, against none at all on the other side, that is, for the *Succession* of *Churches*

Churches in the *Presbyterian* Form, of which no one Instance can be given, so much as of any one *Church* in the *world* so Deduc'd, 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 satisfy any *Indifferent* and *Un-biass'd* 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 *wilful 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 *Rest*! 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

ral 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' there 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. Durel'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 wou'd have *Anathematiz'd* all of them, had he liv'd in our times. He say's there were none such to be found in his time, who oppos'd the *Episcopal 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 wou'd 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 *Anathemes* if any such shall be

Talem si nobis Hierarchiam exhibeant, in qua sic Emineant Episcopi, ut Christo subesse non Recusent, & ab Illo tanquam unico Capite pendeant, & ad Ipsum referantur, &c. Tum vero nullo non Anathemate dignos fatear si qui erunt qui non Eam Revereantur summaque Obsequia obser-

found, who will not *Reve-* *vent. Calvin. De necessitat. Ec-*
claf. Reformand.
 rence it, and submit themselves
 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 shou'd arise, he thought they 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 *Substitute* in that *supreme Office*; as not of *Universal King*, so neither of *Universal Bishop*.

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

If ther be any (which you shall hardly persuade me to believe) who reject the whole *Order of Episcopacy*, God forbid 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 *Hierarchy of Archbishops and Bishops*, he says, that he never meant to oppose any thing of that; but and wishes that she may ever enjoy it.

Si qui sunt autem (quod sane mihi non facile persuaseris) qui omnem Episcoporum ordinem Rejiciant, absit ut quisquam satis sane mentis furoribus illorum assentiatur. Beza ad Tractat. de Ministr. Ev. Grad. a Hadrian. Sarav. Belgæ Editam. c. 1

Fruatur sane ista singulari Deo beneficentia, quæ utinam sit illi Perpetua. Ibid. c. 18.

So that our *Modern Presbyterians* are disarm'd of the Precedence of *Calvin*, *Beza*, and all the *Reformers* abroad; by whose Sentence they are *Anathematiz'd*, and counted as *Mad-men*.

Here then, let us consider and beware of the *Fatal Progress* of *Error*! *Calvin* and the *Reformers* with him, let up *Presbyterian Government*, as they pretended, by *Necessity*; but still kept up and

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 wou'd 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*.

F I N I S.

E R R A T A.

P Ag. 3. col. 2. l. 11. r. κοιμηθῶσιν. p. 39. col. 1. l. 10, 11. r. All of you follow your Bishops. col. 2. penult. r. ἐάν. p. 40. l. 16. A. D. 180. shou'd be on the Margent; p. 42. col. 2. l. 3. dele—— after Πρεσβυτέρων. and r. ἐρεῖς. p. 44. col. 2. l. 14. r. Ira. p. 45. col. 2. l. 28. r. *scripturarum*. 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.

ADVERTISEMENT.

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 Un-interrupted 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 Noise of which our Adversaries endeavour to throw off, or enervate their whole Authority; and quite to dis-arm 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, whensoever 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.

THE Snake in the Grass: Or, Satan transform'd into an Angel of Light. Discovering the Deep and Unsuspected Subtilty which is couched under the Pretended Simplicity of many of the Principal Leaders of those People call'd Quakers. The Second Edition, with Additions.

Some

Some Seasonable Reflections upon the Quakers Solemn Pro-
testation against *George Keith's* Proceedings at *Turner's-Hall*, 29.
April 1697. Which was by them Printed; and sent thither,
as the Reasons of their not Appearing to defend themselves.
Herein annex'd Verbatim By an Impartial Hand.

Satan Dis-rob'd from his Disguise of Light: Or, the Qua-
kers Last Shift to Cover their Monstrous Heresies, laid fully o-
pen. In a Reply to *Thomas Ellwood's* Answer (Published the
End of last Month) to *George Keith's* Narrative of the Procee-
dings at *Turner's-Hall*, *June 11. 1696*. Which also may serve
for a Reply (as to the main Points of Doctrine) to *Geo. white-
head's* Answer to *The Snake in the Grass*; to be Published the
End of next Month, if this prevent it not.

A Discourse proving the Divine Institution of Water-Bap-
tism: Wherein the Quaker-Arguments against it, are Collected
and Confuted: With as much as is needful concerning the
Lord's Supper. These Four Books are Written by the Author of
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The Quakers set in their True Light, in order to give the
Nation a clear sight of what they hold concerning *Jesus of
Nazareth*, the Scriptures, Water-Baptism, the Lord's Supper,
Magistracy, Ministry, Laws, and Government: Historically col-
lected out of their most approved Authors, which are their best
Construing-Books, from the year of their Rise 1650, to the year
of their Progress 1696. By *Francis Bugg*, Sen.

An Essay concerning Preaching: Written for the Direction
of a Young Divine; and useful also for the People, in order to
Profitable Hearing.

Crums of Comfort, and Godly Prayers; With Thankful
Remembrances of God's wonderful Deliverances of this Land.







