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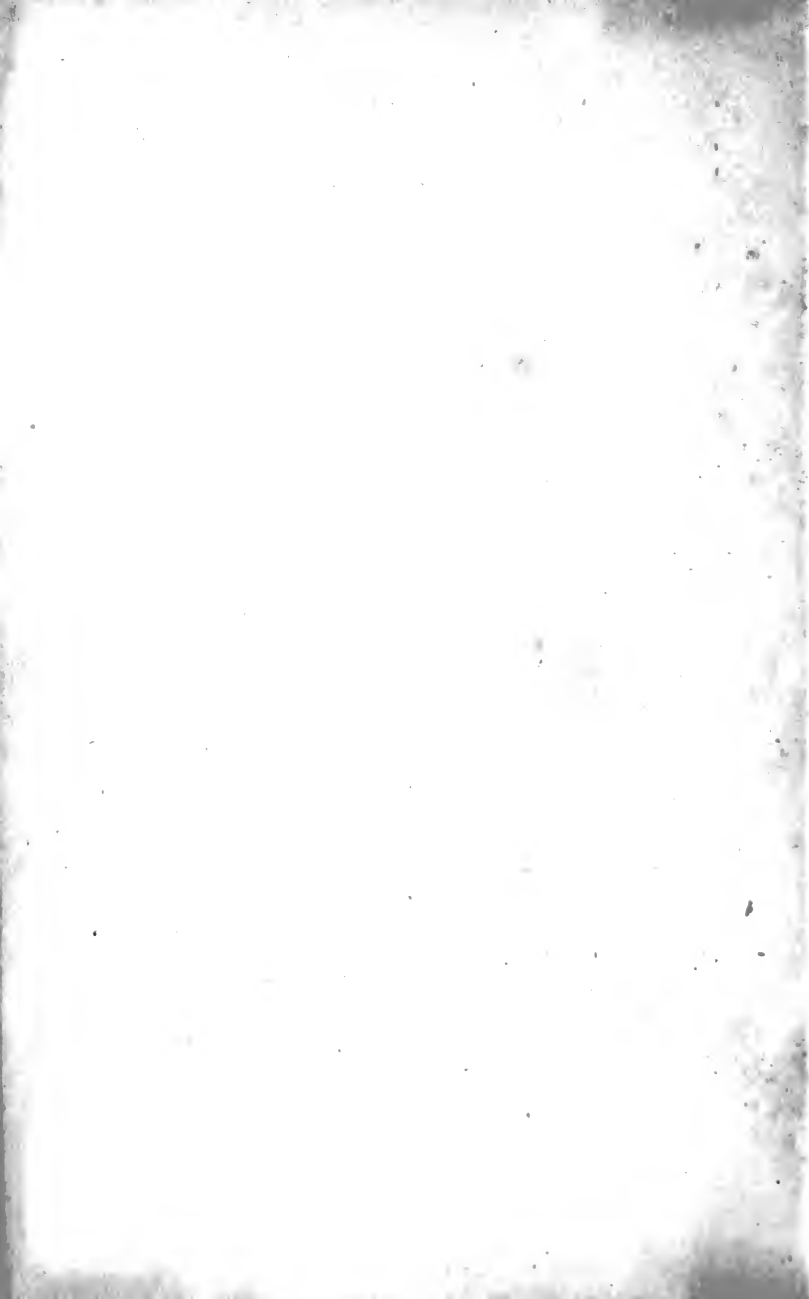
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O R, A

True Picture

O F T H E

ANABAPTISTS,

In their Rise, Progress, and
Practice.

Written for the Use of such as
take 'em for *Saints*, when they
are not so much as *Christians*.

To which is added

A LETTER from the Reverend
Mr. *James Brome* to the AUTHOR.

By David Russen.

L O N D O N,

Printed for *R. Bassett*, at the *Mitre* over-against
Chancery-Lane-end in *Fleet-street*. 1703.



To the Reverend

Francis Peck,

Master of Arts, and Rector
of *Saltwood* near *Hytbe* in
Kent.

Reverend Sir,

THE Prevailing of the Anabap-
tistical Party hereabouts, the
Defection many of late have made
from the Church unto them, the Wa-
vering and Unsettledness of others,
the Feuds and Differences among
Neighbours and in Private Families
upon the Score of their Principles,
with other Considerations, have been

Epistle Dedicatory.

the Occasion of these following Papers.

I know none, Sir, fitter than your self, to whose Patronage I may commit them. You being mostly concerned in the Cause; as having (like *Paul, fighting with Beasts at Ephesus*, 1 Cor. 15. 32.) been near Twenty five Years contending with those Underminers of Truth and Peace.

I have always observed, that Polemical Discourses seldom were Convincive, but rather gave occasion of Contention; especially when they have to do with a People whose Obstinacy is their best Defence against Confutation.

Observing in those Parts of your Neighbourhood that both Teachers and People are generally ignorant of
the

Epistle Dedicatory.

the Principles they profess, (the Mystery of Anabaptism being known but to a few) I thought fit to inform these deluded People what were their real Principles and Practices, and to show them their Original and Rise in the World; that thereby those who are wavering may be recall'd from such pestiferous Doctrine; and those who yet stand fast, may be Established.

If you, and the rest of the Learned World shall accept this as the First-fruits of my Labours, it may encourage the Publishing of some other Tracts, which at present are wrapt up in silence.

I may, without the help of a Prophet, predict what acceptance this will find among the *Anabaptists*; I believe it will touch them to the Quick, and rub the Sore hard,

Epistle Dedicatory.

*A guilty Conscience needs no Accuser,
Base-born Brats love not to hear of
their Parentage.*

I have not herein made to my self a Refuge of Lyes; I leave that to the Off-spring of him who is the Father of Lyes. In relating Passages and Transactions, I have been just to my Authors; till they can burn them (as they did all Books, except the Bible, in *Munster*) they will remain a Living Testimony against them. If they reject my Papers as Slanders, I doubt not but some will patronize them as real Truths. In this Hope I rest content, who am,

*Hythe, Septemb.
14. 1702.*

S I R,

Yours, &c.

David Ruffen.

THE

THE
P R E F A C E
T O T H E
R E A D E R.

WHEN Faith is so much corrupted, and Souls so many subverted, who can keep silence and be faithful? Whilst I behold the Word of God, the Ministry of Christ to be amongst Men, as the Ark among the Philistines, scornfully abused as in the Temple of Dagon, rather than Religiously revered as in the Church of Christ. The Sacred Scriptures, the Evidences of our Salvation not so much read in Devotion as wrested by Faction; Malice or Pride, being the
Venomous

The Preface.

Venomous Spider which converts the wholesome Sweetness of saving Truth into the deadly Poyson of destructive Heresy: Whilst I behold the Sacramental Seals of God's Holy Covenant either pluckt off by the violent, or defaced by the foul Hand of Schism and Prophaneness, whilst I behold Parents cruel to their tender Infants, denying them an Entrance into Christ's Kingdom, and keeping them from the Seals of the Covenant of Grace; out of which Covenant there is no Salvation: Whilst I behold in our Neighbourhood the increase of these Schismaticks, and the Proselytes they gain, some renouncing their Baptism in despight, and meerly out of contradiction to their Minister, whom God and the Church have lawfully set over them: Others turning Anabaptists for the Augmentation of their Trade, making a Gain of Godliness.

But

The Preface.

But chiefly whilst I regard the sad Estate of a distracted Family, wherein a mistaken Zeal hath misled the Wife, who being married to her Husband near twenty Years, and by him the Mother of a numerous Off-spring, in her old Age, contrary to the Faith of her Ancestors, hath renounced her Allegiance to Christ in her Baptism, her Duty to her Husband in her Marriage-Tye; and, what is as dismal, the Children are taught to rebel against their Father, from their Mother's Examples; and whilst a Taylor's Widow, like a Father-confessor, seems to be the Director of her Conscience: I say, whilst I behold these things, I cannot forbear to exclaim against these so evil Effects of Schism and Heresy, And to vindicate the Cause of helpless Innocents, against the Cruelty of those who would (as they have done themselves) Unchristian all the World.

The

The Preface.

The just Judgment of the Righteous God is remarkable ; when they, who in a blind Zeal have been so cruel to their Mother the Church, as to eat out her Bowels by Schism, are now given up to such a blindness of Mind, that they become cruel to their own Children, in not admitting them to the holy Priviledges of the Church's Communion by Baptism. And those very Persons who did load the Church and Ministry with this Scandalous Reproach, That our Children would be brought up in the Superstition of Popery, may see that Church entire in the Faith ; whilst we see them to bring up their Children without the Character of Christianity. As the receivng of Baptism is the Entrance into all the Blessings and Priviledges of the Covenant, and of the Church ; so the renouncing of Baptism is an open Door to the greatest Enormities
and

The Preface.

and Impieties of this Days Apostacies, In uno Cæsare multi Marii, And in one Anabaptist many Hereticks ; a Sect as pregnant and fruitful of Error (and those, Monstrous Ones) as that Holland Lady was of Children, whose numerous Brood is said to equal the Days of the Year.

It is easy to observe, that when Men turn Anabaptists, despising the Ministry of the Gospel, then they become Antinomians, rejecting the Rule of the Law, then Enthusiasts, making their Phanatick Revelations to out-vie God's Word, then Libertines, casting off all Magistracy and Government, and then Ranters, destroying the very Being of Human Society ; for the next Step from Anabaptism is Quakerism, Ob God ! who knows whether that Man goes to his Confusion, who is once gone out of the Church by Separation, especially if it be that

of

The Preface.

of Anabaptism? But, oh God! thou who art more gracious than Man is impious, Oh do thou yet restrain Satan, and preserve their Souls in the Day of the Lord Jesus, who running out of the Church, will find themselves departed from Christ, and subjected by Satan to all Impiety; by their quitting subjection to Christ in his holy Ordinance; that Ordinance for which he gives Commission and Instruction to his Apostles in these Words, Go ye, disciple all Nations, Baptising them in the Name of the Father, the Son, and the Holy Ghost.

Which Words are the very Basis and Foundation of the Gospel's Ministry to the Gentiles, containing in them a Mission, Goe ye, a Commission, to teach, more properly, to make Disciples, Discipulos facere. The particular Instruction for exercising the Commission, which is, first Baptising, then

The Preface.

then Teaching. The Order of Christ is not to be inverted; the Method he hath directed to make Disciples, is to Baptise in the first place, then to Teach. The General command is, to Teach, to Disciple; expressed by the Verb of the Imperative Mood; the way to execute, is Baptising and Teaching, both expressed by the Participle of the Present Tense, Admitting into the Church and School of Christ by Baptism; and then tutoring and training up by Doctrine.

If here, or in any part of this Treatise, they cavil at my Moods, Participles, Tenses, and Distinctions, if they carp at some Sentences of Latin scattered here and there, let them blame their own Ignorance. 'Tis for want of such human Advantages that they so strangely wrest the Scripture, and know not rightly do divide the Word of Truth.

The Preface.

I have no hopes that this will convince any that are riveted in their Principles, their Obstinacy being a sufficient Barr to Confutation. If the Wavering may be Estabilished, and others prevented from following the Anabaptists, I have my End : And to God be the Glory. Amen.

THE

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A

Brief Survey

O F

ANABAPTISM,

And of the

ANABAPTISTS.

C H A P. I.

*Of Baptism in general, and various Notions
thereabouts.*

THE grand Enemy of God's glory and
Man's felicity, hath always laid the Ax
at the very Root of Religion, his chiefest
Endeavours have been to undermine the Funda-
mentals of Christianity, that he may, if not
subvert, yet at least shake the Doctrine of the
Gospel: To this end, by his Agents, the *Arrians*,
he called in Question the Divinity of the Son
of God, that our Faith wanting a sure Founda-
tion on which to build, might be wavering in
resting

resting on any thing but the Divine Word, God manifested in the Flesh. This being the surest basis of a saving Faith, while it is fixed on the Divine Omnipotency of him who travelleth in the Greatness of his Strength, and is mighty to save, *Esay* 63. 1.

And whereas Christ hath Instituted in his Church two Sacraments only as generally necessary to Salvation, both these have been extremely opposed by the Adversaries of truth: The Doctrine of *Transubstantiation* hath been hotly maintain'd by the Papists, and for want of better Arguments confuted by Fire and Faggot: The initiating Sacrament of the Church Baptism, hath been strangely perverted; this Subject hath been pregnant and fruitful with Errors and Mistakes, begotten by Men of corrupt Judgment, and nourished in the wild Fancies of the Ignorant, and Obstinate. This Holy Sacrament which imprints an indelible Character of Christianity, and which cannot be iterated, hath been miserably Corrupted, to the perversion of some Christians, and the stumbling of many especially hereabout. To set down all the wild Notions which have been spread abroad upon this Subject, requires another *St. Austin* to compile a second Treatise of Heresies, and to discover the various Sects of those *Anabaptists*, who have dissented from the Doctrine and practice of the Universal Church of Christ, their Differences one from another, and their irreconcilable Opinions; as it was beyond the Ability of old *Ephraim Pagitt*, so is it beyond the reach of my Pen to trace and enumerate the various serpentine Windings, and the several Meanders of this intricate Sect of People, who neither agree with the Truth, nor are reconci-

conciliable one with another in their Errors; but having swallowed the poison of all Heresies, are contrary to all, as all are contrary to them. To contract then my subject, this Chapter shall treat of *Baptism* in general, and the various wild Notions and Mistakes about it.

Baptism is originally Greek, and signifies a washing with Water: It hath divers Acceptations, according to the several Things and Actions to which it is applied. *Bapto* is the Original, and is translated by *immergo*, to Dip, or Plunge under Water. The Derivative *Baptizo*, hath a larger Latitude, and signifies any manner of *Washing*, whether it be by Dipping, Rincing, Washing, or Sprinkling, or any other mundifying Act by Water; it is render'd in the Latin by *luo pabluo*, and when used Sacramentally to Believers, it is called a *Laver*, even the Laver of Regeneration. *Titus* 3. 5. It hath also the Signification of the Verb *Tingo*, to Dip into water; or to die in Colours, as we die Cloth in a Dier's Fat. For the former Signification see *Ovid Lib. 1. de Tristibus*.

Tingitur Oceano custos Erymanthidos Ursæ.

In the latter, when it is used Sacramentally, referring to that of *Baptism*, it relates to our being dipped, died or Colour'd in the Blood of Christ, suitable to that of the Prophet speaking of the *Messiah*, *Who is this that cometh up from Edom with died Garments from Bozrah?* *Esay* 63. 1. And this word *Tingo* I find frequently used by Latin Authors, in their Discourses about *Baptism*.

But leaving the various Significations of the Word, we come to treat of *Baptism*, as a Sacra-

ment instituted by Christ, and which our Church in her Catechism defines to be, as to its outward visible Sign or Form, Water, wherein the Person is Baptized in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*; and as to its *Inward and Spiritual Grace*, a *Death unto Sin*, and a *new Birth unto Righteousness*. From whence, with some other particulars adjoining, I draw this general Doctrine concerning *Baptism*.

The Subject of *Baptism* are Believers, to such, and none but such, is this Sacrament to be administered. Believers are either Adult Persons, or Infants. The Adult are such as not having been Baptized in Infancy thro' some Omission, or invincible Necessity; yet having been train'd up in the Christian Faith desire to be Baptized, of these is required Repentance and Confession of Faith, and for these our Church hath appointed a particular Office in her Liturgy. Infants are such, as being born of Christian Parents are federally holy, and have a Right to the Ordinance in right of his Father's Faith; these are speedily to be brought to the Ordinance, and by no means to be denied it, and for these also hath the Church set down a particular Office. Besides these, there are another kind of Believers, who being born *Infidels*, *Jews*, or *Mahometans*, have been converted to the Faith of Christ, and being (like the *Catechumeni* of old) instructed in the Principles of Christian Religion, are upon Confession thereof to be Baptized. Of this kind some rare Instances happen among us; But with *Infidels* and *Jews* only the Apostles had to do, who did not profess Christ, but upon their Preaching were Converted and Baptized, which is the reason why we read not expressly in Scrip-

Scrip-

Scripture of Infants Baptised ; they preaching to grown Persons capable of Hearing and Understanding, who believing, were Baptised, and consequently, upon their Belief, their Children also ; since they use to Baptise whole Houses, of which Children were apart, and St. Peter tells his Auditory, in his first Sermon, the Promise is unto you, and to your Children. *Acts* 2. 39.

But neither may an *Infidel*, *Jew*, or *Mahometan*, nor their Children, while they continued such, be admitted to Baptism, this would be a Prophanation of the Ordinance, and *Casting the Children's Bread to Dogs* ; 'tis the Faith of such Parents must entitle themselves, and their Children, to this Holy Mystery ; But while they are out of the visible Church they are out of Covenant, and so have no Right to the Seals of the Covenant, *Ep.* 2. 12.

Baptism must be administred but once, the Sacrament must not be iterated ; it imprints an indelible Character upon the Person, which neither Schism, Heresy, nor Apostacy it self, can blot out. If it becomes not to him a Token of Salvation, it remains upon him as a Testimony of his Condemnation.

The outward visible Sign of Baptism is *Water*. An Element at all Times, Places and Occasions, to be had, God makes his Benefits common to all. He sends us not to *Arabia* for Spices, nor to *India* for Gold, to be the Symbols of our Christianity, but he hath appointed Water, which is every where plenty. Nor hath he confin'd us to *Jordan*, or any Rivers far distance ; but every spring is at hand to fill this Laver of Regeneration. Those who have hence cantingly called it *Water Baptism*, betray their own Ignorance

norance, since where there is no Water there can be no *Baptism*, the meaning of the Word implying Water.

The manner of Administring the Water, is either by dipping into, pouring out of, or Sprinkling on the Water. All which Actions the Word will bear.

The Form of Administration must be in the Name of the Father, Son, and Holy Ghost, 'tis a Baptism into the Holy and undivided Trinity.

The Administrator must be One who is rightly Ordain'd to preach the Word, and Administer the Sacraments.

The Time is not like Circumcision, limited to any certain Period, as 'tis never too late, so cannot we be too soon: The Adult must be Baptised upon Confession of Faith, Infants should be presented to the Ordinance with all speedy Convenience.

This is the General Doctrine of the Sacrament of *Baptisme*, practised by the Universal Christian Church ever since the Apostles, till Men of corrupt Principles have brought in many Innovations to the disturbance of the Church's Quiet and Peace.

Having seen Truth, let us view the many Confused and Wild Notions which some have had about this Sacrament.

Some have mistaken the subject matter, and instead of rational Creatures, have Baptised common Utensils. The Jews are Censured for Baptising Cups and Pots, brasen Vessels, Tables, or of Beds. *Mark 7. 4.* The Papists Baptised Bells, and gave them Names, for which they have a certain Rubrick and Form of Prayer. Others Err in the proper Subject, and deny Baptisme to Infants,

fants, allowing it only to the Adult. Others with some Jews, have confounded it with Circumcision, and have been both Circumcised and Baptised. The *Manicheans*, Baptised none at all, nor do the *Quakers*. The *Marcionites* deny Baptisme to all Married Persons, and Baptised none but Persons Single, Virgins, Widdows, and Women divorced. The *Barrowists* denied Baptisme to the Children of Whores, or Witchès. The *Brownites* to the Children of open Sinners. The *Independants* Scruple to Baptise the Children of those, who are not in Church-fellow-Membership with themselves.

Others have mistaken the Oneness of Baptisme, and would Re-baptise those who have been Baptised by Hereticks, or by the Ministers of the Church of *England*, or by those that are not of their own Communion, or that have not been Baptised with the Ceremonies they practice. Such are those we have chiefly to do with, who account all other Baptisme, besides their own invalid, and no Baptisme; and from their Re-baptising, are properly call'd *Anabaptists*.

Some will have another visible Sign besides Water: The *Origenists* maintain'd a Baptism by Fire; and the *Papists*, besides Water have introduc'd Chrisme, Spittle, Salt, and other Trumperies.

Others question the manner of Administration, and say, that dipping and Plunging under Water is an Essential part of Baptisme, without which it is Null.

The time of Baptisme is also variously abus'd. Some, as the *Clinici* deferred their Baptisme to their dying Hour; because being to be Baptised but once, and attributing to that Ceremony the pardon of all Sins past, they hoped at the last

Gaspe to go spotless into Heaven. Others alluding to the practice of Christ, will not be Baptised till they are Thirty Years of Age. Not considering that he was Circumcised at Eight days old; and tho' there might be somewhat of Piety, yet was it a mistaken Zeal in *Constantine*, to deferr his Baptisme till he came to the River of *Jordan*.

And tho' Baptisme doth signify and seal unto us our Ingrafting into Christ, our partaking of the benefits of the Covenants of Grace, and our Engagement to be the Lords; yet some think Baptisme not necessary in the Church, being reckon'd among things indifferent, to be us'd or refus'd at discretion. Whilst others say, there is such a Necessity of Baptisme, that all that dye without it are Damn'd. So wild and confused are the Notions of those who are ever seeking, yet never come to the Knowledge of the Truth.

C H A P. II.

Of Anabaptists in general, their several Names and Sects.

THE former Chapter being a brief Summary of Truth and Error, we are now to proceed to Particulars, wherein those we have expressly to deal with, are known by the common Name of *Anabaptists*, an accumulated *Sect* of Heretical and Schismatical Principles; a *Sect* that hath gone by as many Names as it hath Leaders, and diversity of Opinions. A sort of Amphibious

bious Creature *Proteus* like, changing himself into so many Shapes, that we cannot easily know how to call him, or what he professeth. *Duplex nomen duplex Nebulo*, was the Judges Opinion of a Criminal in the *Comædian*, and I fear that Doctrine, or Opinion, will not abide the Touchstone of Truth, that shelters it self under so many Appellations.

An *Anabaptist* is generally so called, from Rebaptising those who have formerly been Baptised.

The *German* Writers frequently call him a *Catabaptist*, a depraver of Baptisme, who asserts the Baptisme of Infants to be no Baptisme, nor to be valid, except administred by them, and in their Way.

He is generally call'd, by Writers, an *Antipædobaptist*, because he denieth Baptisme to Children, confining it only to Adult Persons.

From his Baptising twice, he hath been call'd a *Deuterobaptist*.

And after near 200 Years he hath Christened himself, and, forsooth, will be called a *Baptist*, *Emphaticè*, pretending the Ordinance of Baptisme is only in him; that none are Baptised that are not of his Communion; that all other Baptismes are none at all; and therefore he would reject his old Name of *Anabaptist*, by telling you he doth not Rebaptise; for all others, however Baptised, were falsely Baptised, and so it was nothing. Herein lies not only a deluding Spirit of Error, but a *Luciferian* Spirit of Pride; an insolent Arrogancy, to claim to himself only the Truth of the Sacrament, and Censure all others to Perdition but himself.

From these Names in general we descend to particular Sects. *Alstedius*, in his *Indice Theologicæ pole-*

polemicae p. 565. Collecteth no less than fourteen sorts of these Schismatical and Heretical Persons, who, according to their several sorts of Errors, or Authors, have obtain'd several Names as follow,

1. *Munckerians*, from *Muncker*, who would have a Community of Goods, an Equality of Dignity in all Men; that the ungodly must be destroy'd, and the Church repurged. On these seditious Principles he rais'd the Sedition of the Boores in *Germany* of about *Anno 1525*. of which more hereafter.

2. *Apostolici*, who pretended to imitate the Apostles, in perambulating the Country to Preach.

3. *Seperatists*, who pretended a stoical Separation from the World like our *Quakers*.

4. *Catharists*, who deny Children Baptism, because, as they say, they have not Original Sin, and therefore omitted that Petition in the Lord's Prayer, *Forgive us our Trespases*.

5. *Silentes*, who speak little.

6 *Enthusiasts*, who pretend to immediate Revelations from Heaven.

7 *Liberi*, who thought the Liberty wherewith Christ hath made us free, did exempt us from the Obligation of all Laws, Human or Divine, opening hereby a Way to all Licentious profaneness.

8. *Adamites*, who, thinking themselves Innocent; accounted Clothes a shame, and would therefore go Naked.

9. *Hurites*, from *John Huta*; these deny the Deity of Christ, and believe themselves the only Heirs of Heaven.

10. *Augustians*, from *Augustine*, the *Bohemian*; these affirm'd the Entrance into Paradise was shut uptill he open'd it for himself, and Followers.

11. *Beucheldians*, from *John Beuchelcomius*; these allow'd *Polygamy*, calling it holy.

12. *Melchiorists*, from *Melchior Hoffman* their Prophet at *Strasburgh*, whom they compare with *Elias*, with whom, they say, he shall come to Judgment,

13. *Georgians*, who were Followers of that Blaspheming Wretch *David George*, who boasted himself greater than Christ.

14. *Menonists*, from *Menon* of *Frisia*; from whom they had a while their common Appellation.

Thus far *Alstedius*, who hath omitted

15. The *Hemorbaptists*, who in Summer time, *quotidie Baptizabantur*, did Baptise every day, thinking a Person could not live, if he did not every day keep himself free from Pollution and Sin.

16. The *Se-Baptists*, a sort of People who would Baptise themselves without an Administrator,

17. *Pueris Similes*, a Childish sort indeed, who from that Passage of our Saviour, *Except you become as Little Children, you cannot enter into the Kingdom of God*, Math, 18. 3. would play all sorts of Childish Tricks, riding about upon Sticks, and Hobby Horses, and such like; and what is most silly, and next to Stupidity, some would keep their Excrements in store many days, and then roll about in them naked, bedawbing themselves like Children in Swadling Clouts.

18. *Serve*.

18. *Servetians*, from *Servetus*, a Spaniard; he denied the Deity of Christ, deferr'd Baptism till 30 Years of Age.

19. *Libertines*, who make God the Author of Sin, and denied the Resurrection of the Body.

20. *Denkians*, from *Denkius* their Chief, who taught that the Devil, and wicked Men, should be sav'd. These were a kind of *Origenists*.

21. *Semper Orantes*, who would always pray, and neglect all other Duties.

22. *Deo relictis*, who relying wholly upon God, neglected all other Means of his Appointment.

23. *Monasteriensis*, or Magnificent *Anabaptists*, from their Bravery under their King *John*, that Rebel in *Munster*.

24. *Dippers*, from their practice of Dipping, wherein, to this day, they are not yet all agreed.

These several Diversities I find amongst them, which different Sects, tho' they did not all believe alike, yet did all agree in Rebaptising: And so were all *Anabaptists*. I have hinted briefly at these things here, I shall have occasion, in the sequel of this Discourse, to mention some of them again; so intricate is the Subject, that 'tis impossible sometimes to avoid Repetitions.

 CHAP III.

Concerning the Antipædobaptist, and the Infant's Cause pleaded.

THE *Antipædobaptist* denieth *Baptism* to Infants, confining it to Adult Persons only. They give this Heterodox Reason, because an Infant is not *Subjectum Capax*, a subject capable of *Baptism*; since Faith and Repentance ought as præ-requisites, to præcede the Ordinance, and therefore none but the Adult, who do repent, and are capable of making Confession of their Faith, are to be admitted to *Baptism*. So that if any have been Baptised in their Infancy, they must, when grown Old, renounce their former *Baptism*, and be Rebaptised; without which they conclude none can be saved; and that all that are not Baptised in their Way are damn'd. The time they allow for Admittance to *Baptism*, they do not absolutely determine to any certain Period, tho' it was old *Simpson* of *Dover* his Doctrin, in one of his Sermons which I heard him preach; that it ought to be re-ferr'd till about thirty Years of Age, after the Example of Christ. As to the way of Administration, they say it must be by Dipping, Plunging, Immersion, or Doucing, all over Head and Ears, and plunging all the Body under-water, accounting sprinkling insufficient, wherein they

are

are contrary among themselves, and on this latter Point not yet all agreed.

Here is *Multum in Parvo*, a number of Heresies in One Article; I shall say little on this Head, it hath been the main subject of many learned Treatises, Conferences, and Disputations, 'tis their chief Principle, this they openly profess, their others they conceal as far as possible. I doubt not but they will find this Point sufficiently discuss'd by a neighbouring Minister of the Church of *England*; whose Books the best of them are not fit to carry after him; nor can P---y himself answer it, tho' he boasts to have taken up the Cudgels, perhaps some such Ignorant Scribble as *Danvers*, and *Ferrubaal*, may bluster in the Room of sound Divinity and solid Argument.

Yet will I not here wholly omit the Infants Cause, since he is not able to plead for himself. Let me plead in his behalf, as all the whole World, as well *Paganish* and *Jewish*, as *Christian*, have always done.

John, the Son of *Zechariah* and *Elizabeth*, was the first that we read of in holy Scripture, who used *Baptism* Sacramentally, he being the immediate Fore-runner of *Jesus Christ*, changed the *Jewish* Ceremony of Washing, into the Sacrament of *Baptism* for *Christians*; and hereupon he Baptised all the Regions round about; let them inform us, if in all those Regions there were no Children. Before him the *Jews* always did, and still do Baptise, and that even Infants, all Nations, *Pagans*, *Jews*, *Mahometans* and *Christians*, used some initiating Rites of their Children into the Misteries of their Religion. And 'tis observable, that Water was a part of the Ceremony.

remony. The *Mosaick* Law is full of those watery Purifications, the Greek and Latin Poets, frequently mention those Lustrations and Sprinklings in most of their Religious Rites; though Baptisme is to be administered to any Adult Persons, who, in their Infancy, thro' their Parents Omission, were not Baptised, and tho' Profelites from Heathenisme, Judaisme, or *Mahometanisme*, are to be admitted to Baptisme. Yet is not Baptisme to be denied to the Infants of Christian and Believing Parents. And this hath been, and is the constant Opinion and practice of the universal Church, both Primitive and Modern Greek or Latin, Papists or Protestants, the *Greeks*, the *Muscovites*, *Armenians*, *Georgians*, *Jacobites*, *Copties*, *Abyssines*, *Nestorians*, *Indians* of *St. Thomas*, and all others practice it. Most of the Hereticks, and Adversaries of Saving truth never denied it. The *Arrians*, *Valentinians*, *Marcionites*, *Manichees*, *Eutiebians*, *Cerintbians*, *Servetians*, and even the *Pelagians*, &c. maintaining this Opinion and Practice. The Church of *Rome*, in an Extreám, holds it so necessary, as they think all Infants damn'd who dye without it. All Reformed Protestant Churches, whether *Lutherans*, *Calvinists*, *Zwinglians*, *Remonstrants*, *Antiremonstrants*, the Church of *England*, the *Scotish Kirk*, the *French* Protestants, the *Albigenses*, the Presbyterians and Independants, do all in their Confessions of Faith, and Laudable Practices, allow of the Baptisme of Infants, only the *Antipædo-Baptists* of these two last Centuries, contrary to the Example, Faith and Practice of the Universal Church, gain-say it, renounce it, and damn all others, who being Baptised in Infancy are not Rebaptised. These are the *Goliaths*, against whom
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the stripling *Dauids* are to fight: These are the Sons of that Giant of *Gath* against whom the Cause of Infants is to be pleaded. And as those *Philistine* Giants fell by the hands of *David*, and his Worthies, so I doubt not but the Church of *England*, and her Sons, will Wound and slay those Unbaptised *Philistines* with the Sword of the Spirit, which is the Word of God.

It is the Apostle's Rule, *Where no Law is, there is no Transgression.* Rom. 4. 15. Since Infants Baptisme is no where prohibited, wherefore do they Blame and Condemn us for practising that which the Scriptures do so much seem to allow of, and the universal Church of Christ doth practice? With which Church, Christ hath said, he will be to the end of the World. Can we suppose he hath guided his whole Church in an Error ever since, till a few, and an handful of Men, pretending to new Revelations, found out the mistake? Did Jesus-Christ, who is King of his Church, rule his People by wrong Laws? Did he not know they were mistaken, till the *Anabaptists* inform'd him thereof? And doth he reclaim his Church now they have discovered the pretended Error? No sure; he is still raising up some to Vindicate the Cause of Infants against the Devil, who seeks their Destruction, and the *Antipædobaptists*, their Enemies, who would deprive them of Salvation.

Indeed had these new Teachers, who pretended to discover this new Doctrine, (that Infants were not to be admitted to Baptisme, and that the Church was in an Error in so doing) had they (I say) been Men divinely Inspired (for their pretended Revelations were but Diabolical Delusions, and an Hypocritical Cheat) had they had

had the Gifts of Tongues, and the Power to work Miracles; or could by any extraordinary way, either Prophetical, or Apostolical, manifest the verity of their Principles, some reason there had been to hearken to this new Doctrin. But when (I speak without slander, and in the sequel shall make it good) their Authors were the vilest Wretches, Hereticks, Blasphemers, Lyers, Rebels, Murtherers, Adulterers, Sacrilegious Persons, Ignorant Mechanicks, and Impudent Vagabonds, and their whole Doctrin but a Medley of ancient Heresies revived. Who, in a calm Mind, with a serious Conscience, can follow such Teachers, who are branded with the Marks of the Father of Lies, and not of the Holy and good Spirit of God? This Wisdom descendeth not from above, but is Earthly, Sensual, Devilish. But the Wisdom that is from above is first pure; then peaceable, gentle, and easy to be entreated, full of Mercy and good Fruits; without Partiality, without Hypocrisy, and the Fruits of Righteousness is sown in Peace of them that make Peace. *James 3. 15. 17. 18.* Let the *Anabaptists* examine their own Consciences, whether they can claim this heavenly Wisdom?

The *Dilemma* which Christ put to the *Jews*, concerning the Baptism of *John*, *Matth. 21. 25.* may not unfitly be put to our *Anabaptists*. The Baptism of Infants, Is it from Heaven, or of Men? If from Heaven, why do you not practise it? Why do you gain say it? If you say of Men, why should we believe you? The whole Church of Christ since the Apostles times testify against you. Why should we forsake the Holy Catholick Church, that is guided by the Spirit of
 C Truth?

Truth? Why should we reject the Communion of Saints, and follow you, whose Principles are Heretical, whose Practices are Immoral, and and whom, we believe, guided by a Spirit of Errour and Delusion?

It is certain the *Jews* believed their Infants Heirs of the Promise. That they had a Right to the Benefits of the Covenant. Circumcision was to them a Seal of that Right, and this applied to Infants at Eight days old. When *Peter* Baptised 3000 in one day, who Embraced the Promises of the Gospel, will any Man conclude they rejected their Children, left them to the *Mosaick* Covenant, and did not, by Baptism, present them, as in the Parent's Right, to be Heirs of that better Covenant, which is founded on better Promises?

Those who deny Baptism to Infants, do, as much as in them lies, separate them from Christ, and, as it were, pluck them out of his Arms, offering them greater Injury than to dash them against the Stones. Infants are either Christ's Disciples and Servants, or the Devil's Pupils and Slaves. That they are Christ's Servants they loudly deny; that they are the Devil Slaves, they are loth to confess; but where shall we find a Medium? To deny Infants Church Communion, is to deprive us of all sound hopes of their Salvation. The Church is the Treasury of Christ's Promises and Blessings, to which God is said to add such as shall be saved, *Acts* 2. 47. Not saved without, but in being added to the Church. So that without her Communion (where it can be had) we know no Salvation. Thus do the *Anabaptists* in cutting off Infants from the Church, like those who in their heat

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cut off a Tribe from *Israel*. And though with *Benjamin* this be the Youngest Tribe, yet it is not the Least, the Infant Age making a chief part of the Body of Christ. Oh, that our Brethren would, with *Israel*, sit down and weep. Yet at length repenting of their Indiscreet, and blind, if not malicious and proud zeal, drenching themselves with a Baptism of Tears for denying the Church the Baptism of Infants.

When I see the Piety of some *Jews*, who brought little Children unto Christ, that he should put his Hands upon them, and pray, *Matth. 19. 13.* When I see him rebuking his Disciples, as we do the *Anabaptists* for opposing it. When I hear his Command (in their behalf) to all Christians, *Suffer little Children to come unto me.* When I consider his negative Inhibition to the *Antipædobaptist*, *And forbid them not.* When I remark the Argument he gives, *For such is the Kingdom of Heaven.* When I read he lays his hands on them, and blesseth them; nay, both his hands, giving them a double Blessing, I cannot, without Astonishment, reflect on the Cruelty of the *Antipædobaptists* to their Children, in denying to them the Initiating Ordinances of Coming to Christ. God be thanked they have not the power of Exercising this Cruelty on our Children. What Account they will give to God at the last Tribunal, for their execrable Injury to their own Children, is hard to say. I believe the *Jewish* Woman, who, in the Wars of *Jerusalem*, kill'd her Child and Eat it, will be more excusable; for she only kill'd the Body, and that for Food, in a time of Ex-

*Josephus de Bello
Jud. Lib. 7. cap. 8.*

cream Famine; these kill the Soul in a time of plenty, when all our Church Doors stand open, and the Font next the Door, to admit Infants into the Church's Communion.

When I read that *Jeremiah* was Sanctified from the Womb. *Jerem.* 1. 5. And that *John the Baptist* was filled with the Holy Ghost even from his Mother's Womb, *Luke.* 1. 15. When I observe the Child *Samuel*, as soon as wean'd, Worshipping the Lord in *Shiloh.* 1. *Sam.* 1. 24. 28. And Ministering unto the Lord before *Eli*, the Priest, in his Linnen Ephod, and his little Coat, which his Mother Yearly brought him, *Chap.* 2. 11. 18. 19. When I hear of young *Josiah*, at 8 Years old, Reforming Religion, *2 Kings* 22. *Timothy* from a Child knowing the Holy Scriptures. *2 Tim.* 3. 15. And the holy Child *Jesus*, in his Infancy, brought into the Temple by his Parents, to present him to the Lord, *Luke* 2. 22. I cannot be so uncharitable, as to judge Infants incapable of Church Communion, having so many Instances of eminent Kings, Prophets and Bishops, nay, the Holy Jesus himself, Dedicated to the Lord by his Parents; Nay, I durst not put off, or delay, much less refuse to bring my Child to Admittance into the Church of Christ. And since the Holy Ghost hath left no other Initiating Sacrament besides Baptism, I ought in all Charity and Humility to make use of that which is appointed, least upon refusal (where it is to be had) the Child's Blood may be requir'd at my hands; 'tis an hard Adventure to tempt Heaven at that Rate, and for the sake of a disputable Point broach'd by the rebellious *Munsterians*, maintain'd by some Phanatick Apostates, and Preach'd by a few noisy and illeterate Mechanicks,

chanicks, to wrong my own Soul, and run the hazard of my Child's Salvation.

I remember the Example of that great and good Man *Moses*, who, when God Almighty sent him on so eminent a Message, as the delivery of the *Israelites* out of *Egypt*; yet he meets him by the way in the Inn, and sought to kill him, because he had Omitted to Circumcise his Son at the perswasion of his Wife; and shall we run the hazard of God's direful Indignation against our selves and Children, in refusing them Baptism at the Instigation of a few Tradesmen, who pretend to know more than the whole Christian World? God forbid,

C H A P. IV.

Of the Catabaptists, and the Impious Consequences of denying their former Baptism.

BUT saith the *Catabaptist*, those who have been Baptis'd in Infancy, were not Baptis'd at all; this Baptism they must Renounce, and be Re-baptis'd, otherwise they cannot be saved. Oh horrible! that the High-way to Damnation should be made the means of Salvation: That the Denial of God should be the way of seeing his Face; and the Road to Hell should become the narrow Path to Heaven.

'Tis the first Lesson the Devil teacheth in the School of the Exorcist, that the Witch Profelite must first renounce her Baptism before she can be a fit Member for his dark Society; for in their Baptism they having renounced the Devil, and all his Works, so powerful is the efficacy and vertue of that Sacrament, that they cannot be fit Instruments for the Devil's service, till they have renounced their Allegiance to Christ. So says the *Catapabtist*, you must renounce your first Baptism, before you can become an *Anabaptist*, and be Rebaptis'd. Thus, as the Witch is said, to read the Lord's Prayer backwards, so must we say backwards the Articles of our Baptismal Stipulation, before we can, according to their Doctrin, become Members of their heretical Society.

In our Baptifmal Offices, whether of Infants, or of thofe of riper Years, is a Promise on Chrift's part, and on our part. That on Chrift's part is, that by his Initiating Sacrament we be made Members of Chrift, Children of God, and Inheritors of the Kingdom of Heaven. On our part we renounce the Devil, and all his Works, the Poms and Vanities of this wicked World, and all the finful Lufts of the Flefh. And we promise that we fhall believe all the Articles of the Christian Faith, and that we will keep God's Holy Will and Commandments, and walk in the fame all the days of our Lives. And all this in the prefence, and in the Name of the Father, Son and Holy Ghofl. Now to become *Anabaptifls* we must, in effect, cancel thofe Articles of the Covenant betwixt Chrift and us; we must renounce our Membership with Chrift, our relation to God, as his Children, and our Right to the Inheritance of the Kingdom of Heaven. We must on the other hand deny all the Articles of the Christian Faith, pretend to break God's Holy Will and Commandments; all which being done, and a new Confession of Faith made, we become a fit Subject of Rebaptifation, and being by fome preaching Difciple dipt, plunged and douced under Water, we fhall prefently start up Babes of Grace, and true baptifed Believers; fhall have a Right to the Kingdom of Heaven, and all others who have not renounced their former Baptifm, and been thus Dipt, fhall be fhut out. Tremble, oh Heavens, and be amazed, oh Earth, at the Impious Confequences of fuch Doctrin and Practice.

For as the Holy Trinity, into whose Name we are Baptised, is a witness of this first Baptism, so must we consequentially renounce that, turn *Atheists* or *Arrians*, *Jews* or *Mahometans*, and then become Christians again by being Rebaptised into that holy Name. But are there two Gods, one Worshipped by the Universal Church, the other by the *Anabaptists*? Is that Sacred Individual Trinity dividable betwixt them and us? If we were Baptised into the Faith of this Trinity, what needs the Iteration? But these Hereticks divide the Trinity, are in profession *Arrians*, denying the Divinity of the External *Word*, and in Rebaptising us would make us like themselves.

What I have said of the *Catabaptist* is, I think, very severe, but I think a real truth, a necessary Consequence, and ought to be a just Consideration to a tender Conscience that is cautious of playing fast and loose with those so Holy and Sacramental Institutions. In baptising their own Children when they come to ripeness of Years, they are only to blame in so long an Omission of the Ordinance. But to Rebaptise those who have been already Baptised, draws on those dismal Consequences before mention'd, because the Sacrament cannot be repeated.

C H A P. V.

Of Dipping.

AS 'tis peculiar to them to deny Baptism to Infants, so the mode of Administration is proper only to them, which, they say, must be by *Dipping*, and this they make Essential to the Sacrament. It is a Crotchet newly invented in their giddy Brains, not practised by the first Anabaptist in *Germany*, as I can any where read, and that it is not a general Opinion or Practice is evident from the contrary practice of their Brethren in *Holland*. I cannot trace the Original of this Opinion; but I must attribute it to the Ignorance of some illiterate Fellows, who, from Mechanicks of the lowest Rank, being made Priests of the high places, before they knew what a *Lexicon* was, would needs be playing the Critick upon the Greek Verbs, and from the profoundness of their Judgment, Naturalize the Greek word βαπτίζω, for pure *English*. To which it hath happened, as to the Greek word πρεσβύτερος, which, in *English*, signifying no more than an Elder, is by becoming Natural *English* made the nominal Title of a Sect of Dissenters, call'd *Presbyterians*. The new Tongues where with our Dippers are endow'd, to speak all Languages, have taught them to construe the Greek Verb by the Latin word

word

word *Mergo, Immergo*, to dip, plunge, or douce under Water; wherein by their practice they become true *Di-dappers*, a sort of Bird from his frequent diving, in Latin call'd *Mergus*. But tho' learned Men, who have in God's ordinary way attain'd to the knowledge of Tongues, without pretending to Inspiration, do sometimes allow the Verb that Sense, yet the general acceptation of the word is, by all allow'd, to be no more than a Washing, or Ablution, whether it be by Dipping, or Sprinkling, as *Hesychius, Stephanus, Scapula, Budæus*, great Masters of the Greek Tongues, make good, by many Instances and Allegations.

In the Administration (then) of Baptism, the first thing necessary, as to the Essence of the Sacrament, is the application of the Water, and this in an outward Washing, whether it be by Dipping into, or by Sprinkling on, or a pouring out of the Water. All which forms of washing are exprest in *Mark, 7. 4.* in the word *Βαπτίζειν*, where the *Pharisees*, and others of the *Jews*, when they come from Market Eat not, *ἐὰν μὴ βαπτίσωσιν*, *nisi loti fuerint*, says the Latin, *quils ne soyent lauez*, says the French, except they wash, says our English Translations. And from the Tradition of the Elders they are said to hold *Βαπτισμὸς ποτηρίων* the Baptisms (so the Original) *lotiones*, so the Latin (*les lavemens*) so the French, the *Washings*, so the English, Of Cups and of Pots, of brazen Vessels, and of Tables or of Beds. Surely all those Household Goods, especially the Beds, were not dipt and soak'd under water: When the *Pharisees* wonder that our Saviour wash'd not his hands, *Luke 11. 38.* And the divers Washings mentioned by the Apostle *Heb. 9. 10.* the
Greek

Greek Verb is used in the Original. From which Baptism, or Washings, it is evident there can be no strength of Argument from the Propriety of the word, to prove a necessity of Dipping or plunging in the Water, seeing that Baptism doth equally signify a Washing, by sprinkling, or pouring out the Water, as well as by Dipping or Plunging into it. If any of their leading Teachers cannot Read this last Paragraph without an Interpreter, I do not think them fit Men to dispute about such Principles: Let them lay aside Learning, which their Ignorance betrays, and follow their Trades, wherein they are better skill'd.

In all the Patterns or Examples of Baptisms in Scripture, we find no Dipping or Plunging. The Baptising in Rivers was probably when both the Persons went down into the River, their Sandals being put off, the Minister of Baptism taking up Water in his Hand, poured it out on the Head of the Baptised, the Expression of going down into the Water signifying no more than the Descent which led to the River, all Rivers being in the lowest Ground. When *John* Baptised all the Region round about, and *Peter* three thousand in one day, doubtless he did not lift them all up, and Plunge them all in, and take them all out of the Water one after another; that had been a work requiring the Labour of *Hercules*, or Strength of *Sampson*. But as practised afterwards, by some of the Primitive Martyrs and Confessors, and other Godly Bishops, the Multitude of those to be Baptised standing together in the River, the Apostle with his Hand poureth Water on their Heads. For did they Baptise, by Plunging in the Water, the People sure
were

were fitted with some covering for that service, but that such Multitudes, in so short a time, should be provided of all Necessaries for such a Baptism, and that the Apostles Strength was sufficient for such a days work, (besides Preaching) is to me altogether improbable. Surely the Eunuch being on a Journey, *Acts* 8. 27. was very unfit for such a Baptism. *Acts* 16. 23. We read that the Gaylor was baptised in the Night, and in his House. 'Twill be a difficult Task in Hydrography, to prove he had a River ran thro' his House. Nor do I any where find he was by Profession a Malt-man, or had a Cistern. The Ecclesiastical History speaks of some secretly Baptised in Prisons. St. *Cyprian* mentions one who brought a Pitcher of Water, and was baptised by St. *Lawrence*, as he went to Martyrdom. *Epist.* 6. 7. *ad. Mag.* 1. * The *Abyssins* * *Alvares. cap.* 5, Baptise in the Church Porch, without Fonts, with a Pot full of Water only. From which Instance we may infer, that Plunging in the Water, or Washing in a River, is not Essential or necessary to Baptism.

Christ's Evangelical Ordinance doth no way oppose his Moral Command, the Ceremony of the Sacrament must not be made such as may hazard the Life of the Person Celebrating it. Baptism is prescribed to all Nations, its manner of Administration being common to all, must be possible to all. Which it cannot be if plunging in the Water be Essential, for in some Countries such quantities of water requisite to dip the whole Body into cannot be had.

Besides, in Cold Climates it may hazard the Life of the Person, the Experience of some more Ignorantly

Ignorantly Zealous than Religiously wise, hath assur'd us, how prejudicial such a Practice is to the Life of Mankind; what shall become of those who are Weak and Sickly, that have Catarrhs, Consumptions, Pallies, that which may endanger the Lives of soundest Bodies, may hasten the End of those who are Infirm. The Story of *Caleb Vernon* may not unfitly be apply'd here; and a Judicious Author tells us, that the way of Dipping is good for nothing, but to dispatch Men out of the World, and ranken Church Yards.

Mr. Baxter.

Nor is in this case so much Water necessary; Moral Conveyances require no large matter for their Performance, a bit of Wax will Seal a Deed of many Sheets; a Turff of Earth may give possession of a thousand Acres; a Pepper Corn may testify the Homage of the greatest Mannor. And thus a few Drops of Water, by Vertue of Christ's Institution, may signify and Seal, Convey and Confirm a Right and Interest in the Evangelical Promises. The Spiritual Grace may be as sufficiently express'd by a little Water Sprinkled, as by Ducking in a River, 'tis the use and application of the Element, which refers to the Essence and Substance of the Sacrament. A little Bread in the Sacrament of the Lord's Supper, is of as much Efficacy as a whole Loaf.

No doubt when *John* and *Peter* did Baptise so many, they preserv'd all good Rules of Modesty in so Sacred a Service of their Ministry; they were not guilty of the Impudence of some who Baptised Naked; nor did they so much Intrench upon the Laws of Civility, Chastity and Modesty,

Modesty, as to require Women and Maidens to appear openly in the light of the Sun out of their wonted habit; in transparent and thin Garments next to nakedness, and in that posture to be plung'd in the face of the whole Congregation before Men and Boys; such things surely are scandalous and ignominious to the honour of Christianity.

I have been told by an Eye-witness, the manner how *Fisher of Lydd*, Dipped several Females in a Pond adjoining to the VVay side, where I have many times water'd my Horse. The VVomen had nothing on but a slight covering of Linnen to hide their nakedness, their thin Petticoat slightly tied about their Leggs. The Administrator, and the Person, went both up to the Knees in water, and he taking the Person by a kind of a Neckloath cast about her Neck, threw her backwards under water, and immediately taking her out they went into the House, and so to Prayers. I should think this were actionable, should they serve my VVife so. Some thereabouts have been said to defile the VVater, not with their Sins but their Ordure, evacuating at the Instant of Dipping.

It hath been observ'd that the Anabaptist Teachers have fall'n more of them under one particular Sin, *viz.* Uncleanness, than any other Vice, and these not only young Men, but Men of Years. One hath publish'd it to the World, that one *Mr. Row of Bristol*, confess'd to a great many Ministers, and to him in particular, and one *Mr. Fairlough*, that the first Dipper there at *Baptist Mill*, the usual place of Dipping, lay with the Woman he Dipt, and particularly with her self. *Russel*, who was at the *Portsmouth Conference*

rence, hath been charg'd with the same Vice. *Benjamin Keach*, another noted Writer and Teacher of theirs, hath been lately Accus'd as guilty of the same. The Woman who keeps the *Rose* at *Buckland* near *Dover*, affirm'd to my self, that *Edward Pay* (Author of *Ferubaal*) the Anabaptist Preacher at *Dover*, attempted to lie with her. She is ready to Depose it before the Magistrate. May this Inclination be ascrib'd to the Temptations arising from Embracing the Fair Sex in the VVater?

I shall conclude this Chapter of Dipping with *Hudibras*, who, *Part 1. Canto. 1.* calls it.

*An Ignisfatuus that bewitches,
And leads Men into Pools and Ditches,
To make them Dip themselves, and Sound
For Christendom in Dirty Pond:
To Dive like Wild-Fowl' for Salvation,
And Fish to Catch Regeneration.*

CHAP.

C H A P. VI.

Of their Teachers, and their Intrusion into the Ministry.

AS to their Teachers, the Words of the Apostle are made good, *Not many Wise, not many Noble*, 2 Cor. 1. 26. *Melancthon*, and *Gastius de Exordio Anab.* say, that *Nicholas Stock* first of all spread this pestiferous Doctrin in *Germany*, *Muncer* and *Phifer*, were his Hearers, whom he made use of as his Emisseries to disturb the publick Peace, from this Blockhead's Stock were cut those Chips that kindled such a Fire in *Germany*, *Alsatia* and *Swevia*, that could not be fully quenched, no not with the blood of 150000 of them killed in War, or put to Death in several places by the Magistrates. The Sparks of this Fire flew cross the Seas into *England*; and tho' in the Reign of Queen *Elizabeth* and King *James* it lay smothered, yet in our late Civil Wars it broke out into a flame, that was like to make a general Desolation, it being observable, that they thrive best in Times of Confusion,

Together with *Stock* succeeded *Thomas Muncer*, who had some Parts and Learning; *Bernard Rotmanus*, an Evangelical Preacher, became a Rebellious Anabaptist. *John Buckbold*, a Botcher, or Mender of old Cloaths at *Leyden*, whence he

was

was called *John of Leyden*, was a leading Person, and afterward became their King in *Munster*: *Herman*, the Cobler, Infamous for his Drunkenness, was another of that Gang. And *Theodorus*, a Taylor, turn'd *Adamite*, and seduced 7 Men, and 5 Women, all *Anabaptists*, to follow his naked Pranks. Of these Persons you shall hear more in their following History. *Fisher of Lydd*, was indeed a Scholar, but his Judgment was depraved, and he was fixt to nothing, always wavering worse and worse. That noted Spark in our Neighbourhood *William Britten*, was first a Gardener at *Eastwell* in *Kent*, thence he became a Physician and Chirurgion, for his Wife being a Maid to *Parker*, that wooden Doctor, got some of her Master's Receipts, and gave them to her Husband, whence he came by his Gift of Healing. After this he exercised the Office of an Ignorant Scrivener, to make Bills, Bonds, Leases and Indentures. Then he fell to that Gainful Trade of Alehouse-keeping at *Braborne* in *Kent*: And lastly, he fell into the vein of Preaching, or vain Preaching, and instead of filling the Pot, he became to fill the Pulpit, yet still brought *Nick* and *Froth*; and to Preaching he also adds Writing, using the Pen as well as the Tongue, and publisheth a Pamphlet, called, *The Moderate Baptist*. A Book full of Errors and Mistakes. Thus, as he was of many Trades, he imbibed also many Errors, and being Constant to no Profession, he became also an Apostate from the true Religion. I have known a Weaver, and a Gardener, chief Rulers of a Congregation; and a Cobler, Eminent for his Gift of Praying, tho' I could never observe any thing notable in him, but his Stentorian

Voice. Here about, a Miller and a Farmer, are their chief Governours; a Butcher that can neither Write nor Read, will dispute with the Parson, and lead away almost half the Parish. Another Butcher shall discourse of their Religion in an Ale-house; a Blacksmith, of small Sense, God knows, shall get several Women into his House at Night, and pray with them, the Candle being put out. And a Taylor's Widow shall go from House to House, and direct the Consciences of those who are not Establish'd in the Faith. Nor do we, like the Quakers, want She-Prophetesses. The Wife of *John of Leyden*, that Mock King of *Munster*, assisted him as Deaconess in giving the Cup to the People after he had given the Bread, at that prophane Supper, he made in *Munster*, and while his hands were bloody with the Murder he had newly committed. For nearer home, I would ask whether the Wife of *F. S—d* of this Town, who is now dead, and the Wife of *L. H—d* of *Dover*, still living, have not exercis'd their Talents in their Assemblies. Thus do all Trades make a Trade of Godliness, and the Trade of Expounding the Scripture is a Mystery which every Artizan arrogateth to himself. Here the Physitian will be prescribing Receipts for the Distempers of the Soul; the Lawyer will be demurring upon *Dubia Evangelica*. And every Handy-Crafts-man will be handling the pure Word of God, with impure and unbaptized Hands. This, the prating House-Wife; this, the old Dotard; this, the wrangling Sophister; in a word, this, Mep of all Professions, and Men of no Professions, take upon them to have Skill in readily Teaching that they never Learned, and abundantly pouring out that

which

which was never infused into them. Here the Cook instead of mincing his Meat, falls upon dividing the Word, the Taylor leaps from his Shop-board to the Pulpit, and patcheth up Sermons out of Stolen Shreds. Thus are Shop-boards turn'd into Communion Tables, Aprons into Linnen Ephods, and Mechanicks of the lowest Rank are made Priests of the High Places. A strange Metamorphosis, and such a Monster is *Anabaptisme*. To these I shall apply the words of the Prophet, *Zech. 13. 4, 5, 6.* *And in that day shall the Prophets be asham'd every one of his Vision, when he hath phropbesied, neither shall he wear a rough Garment to deceive; but he shall say I am no Prophet, I am an Husband-man, for Man taught me to keep Cattle from my Youth.* So shall these when convinc'd of their Presumption, say, I am no Scholar, no Divine, no Man of Learning, but I was bred an Husband-man from my youth, a Grazier of Cattle, a Plough-man, tho' now a Miller, and a Preacher. *How shall they bear without a Preacher? And how shall they Preach, except they be sent?* Was St. Paul's Argument *Rom. 10. 14, 15.* *No Part nor Portion of the Ministry of the Gospel may any Man take upon him, but being called of God, as was Aaron, Heb. 5. 4.* Nor did Christ undertake his Ministry, or glorify himself to be made an High-Priest, till the Father had given him a Power in these Words, *Thou art a Priest for ever after the Order of Melchisedec, Heb. 5. 6.* therefore it is he so often pleads his own Commission, and so frequently tells the *Jews*, that the Father had sent him. Upon this he grounds his Disciples Mission, *As the Father hath sent me, so send I you, John 20. 21.*

None can be an Ambassador, but he who hath Power from his Prince; without his Letters Credentials he shall be treated as a Spy. Nor can any be an Ambassador for Christ, but those who are sent by him; *If any come not in by this way they are Thieves and Robbers, and the good Sheep will not hear them.* John 10. 1. 8.

But see the Disorder and Confusion of Sacrilege and Schism, what was the Prophets Complaint may now be the Churches Groan, *Many Pastors have destroyed my Vineyard,* Jer. 12. 10. By Ministers of Error and Schisms, Teachers of Heresy and Blasphemy is the Church rent and divided. *These are they that go before they are sent, and will run before they are bid go.* Jer. 14. 14. and 23. 21. should we enquire of those who are so hasty to be Preachers, and ask them what Hand sent them? They will plead the Spirit's Mission, looking for no other outward Testimony or Warrant than the inward Call. Strange that Men dare pretend to a Call beyond that of *Timothy* and *Titus*, yea of *Paul* and *Barnabas*, who tho' Inwardly called, yea extraordinarily and immediately, yet they had their Outward Testimony, their Ecclesiastical Warrant, their Apostolical Mission, and this by Imposition of hands, *Acts* 13. 2. 3. Some indeed among them will not go, but as sent, and sent by Ordination too: But by what Hands were they ordain'd, by what Authority sent? The former go without Mission, these go but by a forged Mission; the former usurp the Office Ministerial in execution only, these usurp it in Execution and Ordination too: And where then is the greater guilt of Iniquity, but in the greater Violation of the Ministry?

It is not an unseasonable Question, Whether the *Anabaptist* Ministers are Lawful Ministers? Whether they have Power to Execute any Ministerial Office, to Preach the Word, Administer the Sacraments, or Denounce Church Censures? We deny it, because they have neither the outward Warrant, nor the inward Call, whatever they may pretend to the Spirit, which in some, is a Spirit of Delusion, in most of Ignorance and Error. What condition then are those People in, who follow these false Pastors, these blind Guides? God may have mercy on the Sheep, but will require an account of these intruding Shepherds, who handle the Sacred Mysteries of the Church with such polluted hands. It is a true Maxim, *Ne sutor ultra Crepidam*, which we may render in St. Paul's words, *Let every Man abide in the same Calling wherein he was call'd*, 1 Cor. 7. 29. Let the Grazer mind to feed his Sheep; let the Miller grind his Corn; and make just Measure; let the Cooper hoop his Tubbs, and the Blacksmith forge at his Anvil, and leave Preaching, and the Ministerial Functions, to those whom God, and the Church, have lawfully Authorised.

But when the Office of publick Teaching lies open to all Invaders, and any who pretend to the Spirit may take upon them to Minister the Word, it will soon appear, what a sad Harvest we shall reap from such Seeds-men, what Mischiefs and Miseries, what Heresies and Schisms shall arise from such Teachers, whose Ignorance and Boldness qualifies them for nothing more than Errors and Impieties. Such as is the Teaching, such will be the Church. A Synagogue of Satan, is taught by a Spirit of Error,

and the Spirit of Error still accompanies the Spirit of Pride, and a broaching of Heresie attends the Invading the Ministry; all which is verified in *Anabaptism*.

When a Thief breaks into an House, he strives to dispossess the right Owner. And these intruding Preachers do not only invade the Ministerial Function, but jostle with, and would exclude those who have the lawful possession. To rail against the Ministry, and reproach the Church, was sometimes taken for a Mark of Election, and an evident Sign of a Babe of Grace. The *Presbyterians* Speak honourably of the Church, but the *Anabaptists*, whose Principles are to despise Government, and to speak evil of Dignities, make the Church, and her Ministers, the object of their Contempt and Derision. The nickname of Black-Coats, and the impious Term of *Baal's Priests*, frequently us'd by them, and other Dissenters. All Orders of Men are distinguish'd by their Habits. Why may not a Minister wear a black Gown, as a Miller go clad in a grayish Coat, and a white Hat. I am sure 'tis a more decent habit to Preach in.

But the Charge of *Baal's Priest* is Blasphemy against Heaven; *He that despiseth you, despiseth me, (says Christ) and he that despiseth me, despiseth him that sent me,* Luke 10. 16. while they mock his Ministers, they mock God himself, and make God no other than an Idol; when those who serve at his Altar are stil'd Priests of *Baal*: *Horret animus*, I tremble at the Consequence. What is all the Christian Religion but Idolatry? What is the Faith and Worship of the Church of *England* but Idolatry? If her Sacred Ministers be Priests of that Prophan Idol, what is
 God

God himself but an Idol, and what is this Position, but Atheism, Blasphemy, and Impiety?

But the Scripture will inform us, who are the Priests of *Baal*. When *Jeroboam* set up his two Calves, he made Priests of the lowest of the People, *1 Kings* 12. 31. And in that hodge podge, and medley of Religion, when the *Israelites* feared the Lord, and served their own Gods, they made unto themselves, of the lowest of them, Priests of the high places, *2 Kings* 17. 32, 33. I will not say the Anabaptist Ministers are Priests of *Baal*. I hope they worship the true God, but I am sure they are among the lowest of the People, and if they excel in any thing, 'tis in Ignorance and Confidence.

If we enquire into the Reasons of their readiness to Teach the People (as they say) freely, we shall find it reduc'd into these two heads, of Profit and Power. Profit they deny, and therefore they Exclaim against the Legal maintenance of the Clergy, which God Establish'd by a Law among the *Jews*, and of which the Apostle says that it is the Ordinance of the Lord, *That they who Preach the Gospel, should Live of the Gospel.* *1 Corinth.* 9. 14. this maintenance all humane Laws have Establish'd. The Heathens thought it Sacrilege to deprive the Sacerdotal Office of its divine Rights, and so do the *Mahometans* to this very day. But they say we preach freely, and without Hire. I reply, *who hath requir'd this of your hands*, is it Zeal to God's glory, or your own Ambition to Rule, that is the Spur which pricks you on to this charitable Service of what you call the Church of Christ? False Apostles have been known to preach without Wages, to win the Peoples favour. But a Carpenter from

Deptford cannot be edified without Forty Pound a Year, besides Contributions. I never have frequented the Assemblies of our Neighbouring Anabaptists, and I pray God none of my Family ever may; but this I know there are private Contributions, by way of Collection, which are in effect but settled Stipends; without which few will be inspired. And however they may pretend, freely to give what they have freely receiv'd, yet 'tis too late now to conceal their Congregational Collections.

From Profit we proceed to Power, this, in English and Practice, is Pride, or Ambition. They who List themselves in the Christian Warfare are oblig'd to obey. But some illiterate Heads know not how to obey, or submit, therefore they will be superiors, and preach. Ignorance and Noise are the Regalia's of their Government, to which the deluded Vulgar pay Admiration and Obedience.

CHAP.

C H A P. VII.

Of the Practices of the Jesuites in promoting their Principles.

IT is observable, that the Society of the *Jesuites*, and the Sect of the *Anabaptists*, appear'd in the World much about the same time. *Martin Luther* began to preach against the Papal Indulgencies in the Year 1517. *Muncer*, one of those filthy Dreamers among the *Anabaptists*, began his Prophecies, and pretended to secret Conferences with God in the Year 1522. Anno 1527 they were gather'd into a Sect, or Body, openly oppugning Infants Baptism, and pleading for Re-baptization. *Luther*, *Zuinglius*, and others, openly opposed them, and the Magistrates punish'd them in all places. As for *Ignatius Loyola*, the Founder of the Order of *Jesuites*, he deserted the Wars in the Year 1521. Anno 1528 he began to gather Companies, and Anno 1534 his Order was fram'd; and, according to *Petavius*, Confirm'd by Pope *Paul III.* in the Year 1540. So that 'tis difficult to say which is the Elder Brother. For *Munster*, a City in *Westphalia*, was possess'd by the *Anabaptists*, Anno 1534, the same Year in which the Order of *Jesuites* was fram'd; so that they are twin Brothers, both of an Age and Birth, and have alike in practice prov'd *Boutefaux*, or *Foxes* and *Firebrands* to the Church
and

and State wherever they come to harbour, or gain possession, only the Jesuit is the more subtle Fox. None admitted to their Order but Men of excellent Parts and Learning, whereas the *Anabaptist* plays more the Idiot; Ignorance and Obstinacy being his best Argument, whereby the *Anabaptist* is the Jesuits Firebrand, to set on Fire the Church and State, and if there be any difference in Age, the Elder doth serve the Younger, tho' both combin'd in opposition to the Reform'd Religion. And *Luther* was Condemn'd between them, it being a noted Opinion of the first *Anabaptists*, That *Luther* himself was as bad as the Pope, or rather worse. *Lutherum et Pontificem Romanum aiunt esse falsos Prophetas, Lutherum tamen altero deteriozem. Osiander, Appendix Historica page 23. Sleidan, lib. 10. page 196. Luther, and the Pope were false Prophets, but Luther worse than the other. This was one of the Articles they publish'd at Munster in their Book they call'd the Restitution. Strange, that that great Light of the Church, to whom the Honour (next to God) of the Reformation is due, should be equally oppos'd by the Jesuit, who endeavoureth to Deform, and the *Anabaptist* who pretends to Reform the Reformed. Thus is that good Man Crucified between those two Thieves, who Rob the Church of her Peace and Faith.*

The *Romish* Church having, for a long time, lock'd up the Scriptures in an unknown Tongue, upon the Reformation, when Protestant Princes allow'd and encourag'd the Reading of it within their Dominions; the Jesuite contriv'd to take Advantage of the People's Ignorance, and thought it necessary before they were well grounded in their Principles, to perplex the Scripture with different Interpretations, and to preach variety of Doctrine; to some, the Doctrine of Free-Will; to some, that Children should not be Baptis'd till they come to Age; to others, a Monarchy of Earthly happiness after this Life; to others, that the Righteousness of Man dependeth not upon the Faith of Christ, but upon Charity and Affliction. And that any Gifted-Man may either give or receive the Sacrament. Hence came all the Sects and Divisions that have been in the Church of late, since the Reformation. And tho' some have sided on one Errour, some with another, yet the Anabaptist suck'd up the Poison of all, there being no Errour or Heresy maintain'd by any of the Schismatical Separatists, but what is to be found amongst the *Anabaptists*, whereby they became the fitter Instrument for the Jesuit's use, as may appear by a few following Instances, taken out of the first, second, and third Parts of a Book entituled, *Foxes and Firebrands*, printed Anno 1682.

Through

Through the Toleration, which was permitted during the Contests that were between the King and his Parliament, innumerable Sects sprang up, who maintain'd many Tenents prejudicial to sound Doctrine, and the Peace of the Church, all which were Licensed by *Rome*, and her Jesuits, who were sent over from beyond Seas to confound the Protestant Reformation. In the Year 1653, that great Anabaptist, stiled the *Administrator* of *Hexham* near *Newcastle*, and removed after to *Colchester*, prov'd to be a Papist, if not a Jesuit. *Ramsfey*, a *Scotch* Jesuit, sent over purposely by the Pope and Jesuits into *England*, Anno. 1653, went under the Notion of a *Jew*, to infuse new Notions into the *Anabaptists*, and to side with them. He addresseth himself to *Paul Hobson*, the *Anabaptist*, a grand Army-Precacher, and to this Administrator's Congregation, where he made a publick Profession, that he was a *Jew* by Birth, but now Converted to the Christian Religion, was publickly Dipt by this grand Administrator at *Hexham*, received as a Member into their *Anabaptistical* Congregation, who much gloried in such a Convert. Till within a few Weeks, he was by the Mayor, and Ministers of *Newcastle*, clearly discovered to be a gross Impostor, a *Scotch* Jesuit, was sent up to *London*, and there Confin'd.

Like

Like him were two other Jesuits, pretending to be *Jews*, who had named themselves *Eleazer-Ben-Isaiab* and *Joseph*, these proved to be two grand Impostors, these were Dipped by the *Anabaptists*, and maintained the Principle of Dipping, in opposition to the practice of Sprinkling; and that the *Anabaptists* were the only strong and true Christians. These were discovered by Mr. *Prynne*. One had been a Trooper in Prince *Rupert's* Army. At *Duosly* in *Gloucestershire* was a Collection made for him, under the Notion of a Converted *Jew*. On the same *Sunday* he drank five Juggs of Bear, and smoak'd fundry Pipes of Tobacco, whereby to digest his Lord's day Supper, and disgorge his Sermons. When the Maid Servant went to warm his Bed, he Lock'd the Chamber Door, and attempted to Ravish her, she Crying out, the Boy over-heard her, rais'd the Neighbours, the Impostor fled, and was heard no more of. For these two Relations see *Foxes* and *Firebrands* Part 3. Page 192, 193, 194.

At *Southampton* I was at an *Anabaptist* Meeting, where preach'd a Stranger from *Psalms* 27. 13.--- on which Words, after a tolerable Sermon, (of which I took Notes in Short-hand,) he told a long Story of his Conversion to the true Faith of the *Anabaptists*; some present, who knew the Gullery, smil'd, which put him to a second Apology.

He

He retires in *Sunday* Evening, after a Collection made for him, to a blind Ale-house without the Town, infamous for the Name it was vulgarly called by (*Mount-Whoredom*) where, after Drunken Sottishness till the *Wednesday* Night, he being discover'd to be a Jesuit, and sought after by the Magistracy, he fled the Town; on which the Congregation made an Order to be more Cautious for the future, in admitting Strangers to preach among them. I need not quote any Author for this, it being a matter of my own knowledge while I dwelt in the Town, and frequented their Meetings, upon the Command of my Superiours.

But *Rochester* is nearer home, whither in the time of *Queen Elizabeth*, Anno 1568, comes one *Thomas Heathe*, who was Brother to *Nicholas Heathe*, formerly Bishop of that See, who, by the Dean, being upon his request permitted to Preach, chanc'd to drop a Letter from one *Samuel Malt*, dated at *Madrid* the 26th of *October* 1568, wherein among other things, *Malt* adviseth him that *Hallingham*, *Coleman* and *Benson*, three Jesuits, had made a Faction among the *German Hereticks*, (as he stiles them) so that several who have turn'd from us, have now denied their Baptism, which we hope will soon turn the Scale) Upon this Letter he was Convened by the Bishop, his Lodgings

Lodgings, which was at the *Queens Arms* at *Rochester*, were searched, in one of his Boots were found his Beads, and several Papers, among which was a License from the Fraternity of the Jesuits, and a Bull of *Pope Pius Quintus*, to Preach what Doctrine that Society pleased, for the dividing the *English* Protestants. In his Trunk were several Books for denying Baptism to Infants. Upon these, and other Circumstances, this lurking Jesuit being detected, he was three days brought to the Market Place at *Rochester*, where he stood by the High Cross with a Paper before his Breast, in which was written his Crimes, then he was Pillored, his Ears cut off, his Nose slit, Branded in the Forehead with an *R.* and Condemned to perpetual Imprisonment, where he soon after died. If they look upon this Story as untrue, let them search the Register of the Episcopal Sea at *Rochester*, in that Book which begins *Anno* two and three, *Phil.* and *Mar.* and continued to *15 Eliz.* where they shall find, to their Ignominy, the verity hereof.

It hath been always the Practice of the Jesuites to promote Separation from the Church of *England*, as the most compendious way to Introduce Popery, and ruin the Protestant Religion. In order hereunto they have join'd themselves (under a Mask) to all Sorts and Sects of Dissenters,
but

but mostly to the *Anabaptists* and *Quakers*, as they, who being most Ignorant, hold the most corrupt Tenents, and so are the more easily perverted.

In the 9th Year of Queen *Elizabeth*, Sir *Henry Sidney*, sometimes Lord Deputy of *Ireland*, and one of her Majesty's Honourable Privy Council, searching into some Affairs of State in the time of King *Edward VI.* found a Letter dated from *Delph*, the 4th Ide of *May*, Anno 1549, sign'd *D. G.* Directed to the Bishops of *Winchester*, *Gardener*, and of *Rochester*, *Ponel*, both Papists, wherein, among several Instructions for disturbing the Peace of the Church, he bids them to receive *N. S.* and *E. L.* from *Rotterdam*, whose Lesson was taught them, they being for Rebaptising, and not for Infants Baptism, and for a future Monarchy upon Earth after Death. *Foxes* and *Firebrands* Part 2d. page 12.

Thomas Ramsey, a Traveller, a Scholar, profess'd Physick, and was an excellent Linguist, yet a rank Papist, after several Pranks lurking in disguise in the City of *London*, was detected by Mr. *Prynne*, on whom he put a Cheat, and getting out of Reach wrot to him, that in *Cromwell's* time he was Employed by the Pope and Jesuits to advance their Designs in *England* and *Ireland*; that he had Preach'd sometime in an *Independent* Shape, otherwise among the *Anabaptists*,

Baptists; and sometimes among the *Quakers*. *Ibid* page 94. And had the Pope's Bull for what he did.

A Copy of a Letter, sent by an unknown Hand, to that most Reverend Archbishop *James Usher*, Primate of all *Ireland*, signed *J. Fagan*, Dated *London* May 13th 1642, and directed to the Sacred and Holy Society (as he stiles them) of *Jesus* at *Paris*, among other Particulars of their Designs to subvert the Church and State, hath this Expression: *We are Encouraging the Independents, purposely to ballance the Scales, lest the Presbyterians grow too ponderous; and as we shall find them also, we shall Encourage the Anabaptists, knowing that these are a Destruction to a Monarchy.* *Ibid* Part 3. page 150. 151.

Another Letter signed *J. Fagan*, directed as above from *London*, April 6th 1645 among other things says thus. *The Anabaptists encrease amain. It is not ripe enough as yet to set Anabaptism a madding at this time.* *Ibid* page 155. 156.

In a Letter from the Reverend Doctor *John Bramhat*, Bishop of *Derry* in *Ireland*, to the aforesaid most Reverend Archbishop *Usher*. We find this account of the practice of the *English, Scotch* and *Irish* Romish Clergy beyond Sea. That in *Paris* they meet thrice in the Week to oppose one another; one pretends Presbytery, another In-

dependism, some Anabaptism; and according as those who are appointed to hear their Arguing, shall judge of their fitness, they are sent abroad, to act amongst the *Presbyterians, Independents, Anabaptists, Quakers, &c.* Dat. July 20 1654.

From the fore-going Discourse, and Instances I have brought, I draw this Inference. That the Jesuits, and other Romish Emisfaries, have had the main stroke in causing those so many Divisions and Sects about Religion in *England*. And that, as by the fore-mention'd Instances appears, they have wrought on the *Anabaptists* as much as any. From the whole I would give them this Friendly Advice, That considering how illiterate they Universally are, they would be cautious of trusting too far any who, having real solid learning in the Schools and Education, shall to make a Penny (be it Forty Pounds a Year, or how much soever) pretend to Dispute, Preach, or Write against any, who shall oppose them; it being a general Observation, that no Man of solid learning doth Embrace their Opinions, and Espouse their Cause; but those who privately, and in a disguise, carry on their own Interest of Division and Gain, and being either detected, or having pull'd off their Vizor, it may redound to their Shame, Ignominy and Contempt. If they Love their Reputation let them take
care

care of Scholars in disguise, who having obtain'd their ends, will Counterfeit false English in writing for them, and having receiv'd his Collections for his Sunday's Sermon, will march off, and leave them to dispute alone, where an Opponent appears. The good Man had got his Money, and is content to march off. He had accomplish'd what he came for. *July 20.*

If, in Discourse with an Anabaptist, you tell him that he Acts contrary to all the Practise of the Reform'd Churches of what Sect or Division soever, some that know the Mystery will reply: If you will pretend to Reform the Religion, and Errors of the Papists, why may not we Reform your Abuses, and Rectify those Errors, which you have omitted to Regulate. To which I Answer, the hand of *Joab* is in this Reply, and the Subtilty of the Jesuit plainly appears. When the *Romish* Priests and Jesuits promoted the Sectaries to divide our Church, they had a License from *Rome* to rail against the Pope, and the *Roman* See, and to side with the Sectaries, to rail against the Church of *Rome*, and the Church of *England*, as being both alike. Hereupon the Liturgy was called the *English Mass*, bowing to the Altar, kneeling at the Sacrament, and the Cross, in Baptism, were term'd Idolatry. Temples were call'd Steeple-Houses, Sulplices

plices were superstitious Garments. Now the Jesuits taught them all this railing, in disguise, against the Church of *Rome*, to bring the Church of *England* into Contempt.

Hence those Deformers pretended to Reform what was already done, just according to *Hudibras*,

*As if Religion was intended,
For nothing else but to be mended.*

Let them know that the Reformation in *England* was done by the Body of the Nation, by the King, Priest and People, according to the nearest Pattern of the Primitive Church. This Establish'd by Statute Law, and the *Act of Conformity*: Sealed by the Blood of many Godly Bishops, and other Martyrs, Enemies to Popery in Queen *Mary's* days. Why a few illiterate Mechanicks, who creep into Houses, and hide themselves in Corners, should pretend to Reform this Blessed Reformation, I see no reason. God preserve us all, and his Church of *England*, from the subtlety of a deluding Jesuit, and the Ignorance of a noisy *Anabaptist*.—Amen.

And to the consideration of their Ignorant Mechanick Teachers, and Sophistical Jesuitical Deluders, it may not be impertinent to add a Word or two of some of their Authors.

John

John Tombes, in his *Examen* and *Præcursor*, is their chief Oracle, as Eminent among them as *Aquinas* among the School-Men. He was a Man of Learning, a None-such in the Controversy, and, as far as it will bear, Argued the Cause with Modesty and honest Dealing; he was engaged with *Mr. Baxter* in several Disputes, and carried himself fairly enough in all. Pity his Parts and Learning had not been employed in a more righteous Cause.

After him appears his Ape, *Henry Danvers*, whose Book hath more Reason to pretend to *Tombes* for its Author, the principle Materials being taken from him; but they are so spoil'd and ill put together, that the Book, as it stands among those who have read any thing, is a sufficient Confutation. The Book is like some of their Preachers, a Scandal to their Profession. I should be ashamed to produce a Book of that nature in matter of Controversy. 'Tis indeed calculated for the Meridian of Ignorance, and so the fitter for their deluded Followers. I am sure no Man of Learning, but one who designedly carries on a Cause, will ever defile his Fingers with such Pitch. 'Tis a Book full of Plagiarism, Prevarications, Impertinences, and manifest Falshoods. Who, but a Sophister, would have brought the Testimony of *Baxter*, *Calvin*, *Perkins*, *Piscator* and *Paræus*, to vindicate the Principles

ciples of the *Anabaptists*, when those Divines practis'd the contrary, and some of them wrote expressly against them? What Man of Sense would assert, that the Baptism of Believers was the only Baptism; and after some Misrepresentation of Scripture, would produce the two Testimonies of *Luther* and *Bullinger* in that behalf, than whom none were more virulent Enemies to the *Anabaptists*, the latter writing expressly and bitterly against them? It was no honest Dealing to bring the Centuriators of *Magdenburg* to speak against Infant Baptism in every Century. When in very truth they give you the practice of the Church in every Century for it, even from the Apostles time. To catch at broken Sentences, and not take the Sense and Connexion, is the practice of an Impostor, and a Deceiver. 'Tis imposing upon the Ignorance of unskilful and unwary Readers; 'tis surely a bad Cause, that needs support from such wretched Shifts.

Agreeable to this is *Ferubaal*, a Chip of the old Block, hewn out from *Tombe's* by the Joiner of *Deptford*, *Edward Pay*, who now stiles himself, at *Dover*, a Minister of the Gospel; for his Morals let *Buckland*, near *Dover*, testify; for his Learning, which the Ignorant at first so much admired, it is come to just nothing. His Letter to a Neighbouring Clergy-man, with whom he had

had some Controversy, betrays his Ignorance, in the *English* Orthography, and his want of Skill in the Languages; tho' at a dead list, he hath made a miserable Excuse, by laying the fault upon a Woman, who is pretended to be the Copier.

I have seen little else of their Writing, if their Grand Leaders are so open to Censure, what are their lesser Underling Scriblers? As for *Keach*, I have several of his Writings by me, they deserve a due Commendation. But I have seen nothing of his upon the subject of *Anabaptism*, and therefore leave him till better Information.

C H A P. VIII.

Their Practices in their Assemblies, Marriages, Extream Unction and Burials.

THE substance of their Worship is Praying and Preaching, they chuse their Church-Officers by Praying, Fasting, and laying on of Hands; and this is their Ordination. They allow all to Exercise, who are gifted Brethren, or Preaching Disciples. So that one shall read a Portion of Scripture; another shall expound some Portion of Holy Writ; a third shall begin with Prayer; a fourth shall Preach a Sermon; and a fifth conclude with Prayer. Many of them admit of no Musical Psalmody, or Singing of Psalms, tho' some of them think it lawful. Those who reject it alledge, that singing of Psalms, as *David's*, or any other holy Songs of Scripture, is unlawful, and not to be join'd with; whereas the Singing which Christians should use, is that of Hymns and spiritual Songs form'd by themselves, and composed by their own
Gifts;

Gifts; and that upon special Occasions sung in the Congregation by one of the Assembly, the rest being silent. This some of them practic'd at *Bruges*, where they had a peculiar Officer, appointed to modulate the Hymn, and sing it to the silent Congregation. In the Receiving the Sacrament of the Lord's Supper, they have a Principle, that it ought to be receiv'd with the Hat on, and the Head cover'd, pretending a Caution, lest any Worship or Respect should be given to the Elements. However they do it very irreverently, sitting on their Breeches, and handing the Elements one to another, accounting the Sacrament to be Commemorative only, not efficacious, or applicatory. They refuse to comply with the Ceremony of Marriage in our Service-Book, but, like the Quakers, have a manner among themselves which they hold firm and good, which, for the Reader's Satisfaction, I shall set down as I collected it out of an Author of their own, in the Hands of Mr. *Taverner of Deal*, Son to the old *Taverner of Dover*, about twelve Years ago.--- The Partics to be Married being qualified for that State of Life, according to the Law of God and the Land, according to the Degrees therein limited, they call together a Competent number of their Relations and Friends, and having usually some of the Ministry present with them

them, the Parties concern'd do declare their Contract formerly made between themselves, and with Advice of their Friends, if occasion requireth, and then taking each other by the Hand, do declare that they from that Day forward, during their natural Lives together, do enter into the State of Marriage, using the Words, or the substance of them, which are appointed for the Words of Marriage in the Service Book. And then a Writing is sign'd by the Parties married, to keep in Memory the Contract and Covenants thereof.

To which is annex'd a Certificate of the Witnesses, thus,

We, whose Names are subscribed do Testify, that the abovesaid A. B. and C. D. the Day and Year abovesaid, did mutually Take each other into the State of Marriage, acknowledging the Contract and Covenant, and Ratifying the Agreements by Word, and by the Subscription thereof as abovesaid. In Witness whereof we do hereunto set our Hands, the Day and Year abovesaid.

After which some suitable Council, or Instruction, is given to the Parties, but no Man taketh upon him the Office to marry any; that being the proper Act of the Parties themselves, and then Prayer is made to God, for his Blessing upon the Parties married.

Now,

Now, whether such Marriages are justifiable I will not pretend to determine; sure I am, they are not safe to the Persons contracting on either side, but give them a Latitude or Liberty to leave one another, there being no Legality of Cohabitation by such private Contracts; hence it is, that they are so inclinable to allow of Divorces; it being one *vid. p. 43. 74.* of their Tenents, as I have noted before, that Wives of a contrary Religion are to be put away, and that the Rebaptised Wife may forsake her Husband, if he be not so also. And did not the Law confine them, we should see Actions suitable to such Principles. Nor are these private Marriages suitable to the practice of all Christians; all Papists and Protestants, all Sects and Sectaries use no such way, only the *Quakers* practice it, whereby they have ranked themselves with the basest of Sectaries, and, in this case, reason good, for as the *Jesuit* was twenty Years hammering out the *Quaker's* Religion, so the *Anabaptist* being forged upon the same Anvil, a new way of Marriage was introduced, thereby to give room for the *Jesuit* and *Romish* Priests to take Women; for they being prohibited Marriage, and accounting Marriage one of their seven Sacraments, durst not take a Wife, or be married after the manner of either the *Romish* or *English* Church,

Church, therefore for the better carrying on the Cause, and to conceal themselves, they were dispenced with by the Pope, and under that disguise they wore, they would take Women in the Congregation of *Anabaptists*, or *Quakers*, according to which Sect they had join'd themselves ; and because they could not Act these two parts only, in the time of *Cromwel*, they obtain'd (to make way for their own taking of Women) that all Marriages should be made before a Magistrate, as was, for a while practised, discontinued since, and remains only among the *Anabaptists* and *Quakers*. Though of the former many are Married at our Churches, but more in their private Assemblies.

Let us look into their End, and bring them to their Grave ; and here, like the Papists, at the last Hour, they use the Extream Unction, whether, like the Papists, they esteem it a Sacrament, I do not find ; I am sure it is both their Opinion and Practice to some, tho' probably all use it not. This is grounded on *James* 5. 14. 15. On which they raise this Principle, That Anointing the Sick with Oyl, by the Elders praying over 'em, with laying on of Hands, is a Church-Ordinance for Church-Members that are Sick for their Recovery. This the Learned *Bampfeild* pleads for in his Treatise of the Six days, and gives Instance
of

of a Maid, who being upon the point of Death, and given over by the Physicians, the Minister having cleared the Chamber of the by-Standers, himself, with some few others, acted in Church Member-ship with him, according to that Prescription and Promise in *James*, and the Lord immediately rais'd her up, and in few days, she was healthful and well. This he calls a Scriptural Art of Cure, when the Shops of the Apothecaries afford no help. This, if not practiced by all, is by some, *W-----m*, *S-----d*, a late eminent Teacher among them in the Town of *H--* in *Kent*, was thus Anointed at his Dying-Hour, the Elders praying over him.

Their Burials are like the *Quakers*, and some other *Dissenters*, as much averse from the Church of *England* as may be. In some places their Burying-places are by themselves; others in the Church Yard; but the Church hath forbid the Office to be used to any who die unbaptised.

CHAP IX.

Of their Heretical and Schismatical Tenents.

IN Searching into their Tenents, we shall find a number of Errors and Heresies, which have been held amongst them. Men of corrupt Minds, always hold corrupt Principles. And as these People sprang up first in *Germany*, by Faction and Rebellion in the State; so were their Minds perverted with false Doctrines upon the beginning of the Reformation, where, when the Scripture was made publick, they wrested its meaning to favour the designs they had in hand. And the Ancient Heresies being in Controversy Re-examin'd by the Learned, they through Ignorance, suck'd up the Dregs of that poyson, which the Orthodox Divines (whom they opposed with as much violence as the *Papists*) had drawn out, and purged from the Fountain of Truth, and sound Doctrine. When Men once forsake the Truth, there is no end of Errors; as their Dreamers Dreamed, so were the People instructed.

As

As their pretended Spirit increased, so many things were Altered, and new ones received by the Brethren, as Oracles from Heaven.

But concerning these following Errors, I shall premise something first to themselves, and secondly as to the Opinions.

1. As to themselves, the People I mean, who are by Calling and Practice, *Anabaptists*, are not all agreed in their own Principles, for they differ very much one from another : The General Division, is into that of the General and Particular *Anabaptists*, answerable to that distinction of the *Remonstrants*, and *Anti-Remonstrants*, which is applicable enough to them, and by which may be understood, those of the *Arminian*, and those of the *Calvinist* Opinion ; which hath obtained another name of Division, into the Rigid and the Moderate *Anabaptist*. 2. Nor do I charge all and every of these Heresies and Opinions upon them all, as if they were all one entire Sect, professing and speaking all the same thing, for some profess one thing, some another ; some Opinions are Concealed, and the greater numbers of some, both Teachers and Hearers, have Ignorance enough not to know what they mean. 3. Nor do I charge all those Errors upon our present *Anabaptists* in *England*, or in our Neighbourhood, I hope better things of some of them ; I believe

believe them, some to be moderate, sober, well-minded Men; I rather pity their Mistake, than despise their Persons. But—

4. I bring this Charge of Errors against the *Anabaptists*, in General, they being the Opinions of some, if not of all. None but *Anabaptists* at this day, allow of these Principles; As if denying of Infants Baptism, or Re-baptisation, were the ready way to open a door to Heresy, and Infants Baptism a Conservative and Bar against it. It being remarkable that all are Orthodox who are Baptised, except some few *Socinians*, *Arminians*, and *Papists*, whom our Church renounceth. None so Heterodox as the *Anabaptists*. None of the Orthodox Primitive Christians, none of the Reformed Protestants, whether *Lutherans*, or *Calvinists*; nor the *Church of England*; nor the *Nonconformists Presbyterians*, or *Independents*, are guilty of such Erroneous Principles. None but some Ancient Hereticks condemned by the General Councils, first broached them; and none have revived them, but our Modern *Anabaptists*; who, tho' some own some of them, and others deny them, yet have they been held as the Opinion of some, or all of the several kinds of *Anabaptists*.

Secondly, As to their Opinions, we have these two General Heads to consider.

1. That it is a difficult matter to know them; *Bullinger* observeth, That it is almost impossible to set down all the Differences and contrary Opinions of the *Anabaptists*, with all their several Sects and Factions. And true it is, that almost every one of the *German Anabaptists*, had some peculiar Toy or Figment in their Heads, upon which they are divided, and do oft Excommunicate one another. The reason of the obscureness of their Notions, ariseth from two principal Causes. 1. Their want of a *Confession of Faith*; those creeping Errors cannot tell how to endure a Form of sound words of Doctrine. Among so many disagreeing Opinions, 'tis hard for them all to agree in the Unity of Faith, any more than they do in the Bond of Peace. All Churches and Professions, have usually first of all published their Confessions of Faith and Catechisms, that their Faith might be known unto all Men. But the *Anabaptists*, who know not their own Principles, have been very shy of any thing of this Nature. The *Germans* never published any, as I could ever learn. Nor were those in *England* ever known to appear publicly in this Nature, till the Year 1644, and yet are they divided, those abroad differing from those at *London*: And here at home they Believe not all alike. Nay, they are not yet agreed about that on which they lay

the Essentiality of their Sacrament, those here pleading hard for *Dipping*; those in *Amsterdam*, use *Sprinkling* only. (Thus the *Turks* and *Persians* disagree about their Successor of their Impostor *Mahomet*.) Surely Truth is uniform and agreeable to it self! 'tis Error and Schism that is divided, and cannot be reconciled. I should be very cautious of changing my Faith to join with those who cannot agree about their own Principles. 2. Another Reason we know so little of their Principles is, because many of them are of such a Nature, that they studiously conceal them from the Vulgar sort of their Auditory, lest they should fright them from their Communion, and disown them to others, as being ashamed of them. The general Doctrine of the Gospel concerning Salvation by Christ, shall be the chief Subject of their Sermons. But there are some Principles fit only to be known by those of the higher Rank, who come up and sit at the Table, and can Pray and exercise their Gifts; these may be intrusted with the *Arcana* of their Professions. Should they openly preach to the People, that *Jesus Christ* is not God Eternal; that the Soul is Mortal; that there is no Heaven or Hell; that Dominion is founded on Grace, and therefore it is lawful for them to Cousin and Cheat; that Kings and Princes are to be pulled out of their Thrones; and that

that no Obedience is due to the Civil Magistrate; and that all Men are Damn'd who are not of their Profession. Or should they let the people know the baseness of their Original, the Rebellion in *Munster*, and the horrid and execrable Villainies practised by *Thomas Muncer*, *John of Leyden*, *Kniperdoling*, and others, (who stand frequently upon Record in *Poor Robin's Almanack*, among his Catalogue of *Fanatical Saints*) and who first broached their Principles, promoting them by Rebellion: The knowledge of these things would frighten away the Vulgar, who had but moral Honesty, and startle them from joining with those who justify such Irreligious Principles, and own such Immoral Practices.

2. For those Principles, we know they do some of them profess, and most of them hold, it will not be difficult to prove them to be Ancient Heresies revived. Scarce hath Satan broached an Heresie in the Church for these 1700 Years, but some of them have licked it up, and either expressly, or by Consequence do own it.

The charge of Heresies I bring against them is,

1. They are *Arrians*, in that they deny *Christ* to be true God, but that he is only endued with Gifts above other Men. Contrary to the *Creed*, which calls him the on-

ly Son of God: And contrary to the Second *Article* of the Church of England. *Osfander* in his *Appendix Historica*, chargeth this on those in *Transilvania*, who say of Christ, *Ante Conceptionem in utero Virginis, in rerum Natura ne ullatenus quidem extitisse*, That before his Conception in the Womb, he had no Being at all: And that the first beginning of his Existence, was the very Moment of his Conception of both Natures, as well God as Man. The *Moravian Anabaptists* are also charged with it by *Pagitt*. *Servetus*, who was Burnt at Geneva for his Blasphemous Opinion, Anno. 1553. also held this Opinion. From him the *Anabaptists* were called *Servetians*. This also *Zuing*. *Lib. contra Catabaptistas*, chargeth upon certain of them. Our *English Anabaptists* do some of them, believe otherwise, and some conceal their Opinions: I fear, if *Day of Dorer* would speak plain, he would be found an *Arrian*; What means else his ridiculing *Athanasius* his Creed in his *Anti-Queries*, and his Expression of Ten Gods as good as Christ himself.

2. They are *Valentinians*, *Marcionites*, and *Apollinarists*, in that they say, Christ took not Flesh of the Virgin *Mary*, but that the Word was changed into Patible or Mortal Flesh; and that his Body was not Terrestrial or Humane, of the substance of the Virgin, but Heavenly and Spiritual, she being

being only as a Conduit through which *Christ* passed, without taking any thing of her. This is contrary to that Article of our Creed, *Born of the Virgin Mary*; and to the Second Article of our Church; and was the Opinion of the *Melchiorites*, a Sect of *Anabaptists*, so called from *Melchior Hoffman*, their Prophet at *Strasburgh*.

3. They are *Novatians* and *Donatists*. I link these two together because of their Affinity, and because the *Anabaptists* in general come up to their Principles; which are chiefly, 1. In Re-baptizing; and this holds good to all. *Novatus* was a Priest under *Cyprian* at *Carthage*, where having made great Disturbance, he went to *Rome*, and did the like against *Cornelius*, the Bishop of *Rome*; and for his wicked Opinions, was Condemned in a Synod there: He appeared about the Year 250. *Donatus* appeared Anno 380. He fell out with *Cecilianus*, Bishop of *Carthage*, because he was Ordained against his will; whom having in vain Opposed, he broached many Errors. These two, especially the latter, held, That those who had been Baptized by Hereticks, ought to be Re-baptized by the Orthodox Pastors of the Church. That none were rightly Baptized but those who held with *Donatus*; and consequently all other who had received Baptism in the Church by any, save those of his Party, ought to be Re-

baptized. This is, at this day, the constant Doctrine of them all. Yet let me Note this by the way, that neither *Novatus*, nor *Donatus* did deny Baptism to Infants, as ours do now, nor did they make a noise about Dipping or Sprinkling, as is the Custom of the Modern *Anabaptists*; but they only denied all Baptism Valid, but what was Administred by themselves, not disputing about the Subject or Manner, provided they were of their Party. 2. As the *Anabaptists* judge none of the true Church but those of their way and practice, so the *Novatians* and *Donatists*, confined the Church of Christ to their Sect only. Thus the *Anabaptists* affirm themselves the Only Children of God, and Heirs of Heaven. This was first the Opinion of that Sect of them called the *Hutites*. *Hutitæ se solos jactitant filios Æternitatis*, Alstedius *Compend. Theolog.* They say in the true Church are no Scandals, or Lewd and Vicious Livers; that the Church of Christ is confined to their Sect; that we ought to Separate from any Assemblies of Christians wherein are any Abuses or Scandals; yea, tho' the Church alloweth them not, but seeketh to Reform them. Therefore they refuse Communion with the *Catholick Church*, in regard of some Scandals they observe in it; excluding all from the hope of Salvation, who are not of their pure and precise Sect, acknowledg-

ing

ing none Members of Christ's Church, but such as are Converted, or rather Perverted, to their Heresies. And hence, 3. Like the *Catharists* or *Puritans*, they would cast out of the Church for every the least Imperfection, denying any can be in or of the Church, in whom is the least Imperfection. It is the general Practice of them all, to thrust out of their Church those whom they account Scandalous; (tho' herein it is to be feared Kissing goes by Favour.) And, 4. As the *Donatists* were a Turbulent sort of Men, disturbing the Peace of the Church and State; for where they bare Sway, they broke down the Communion-Tables, defaced the Churches, and committed many Sacrilegious Outrages on Holy Places and Things; so do our *Anabaptists*, as being their Hereditary Offspring; and like Father, like Son, they own all their Heretical and Schismatical Principles, and many more, if I had leisure to draw the Parallel.

4. They are *Pelagians* and *Socinians*, in denying Original Sin, at least as to the Condemning part of it: That this is one of their Tenents professed by most, needs no Proof. I have in Discourse held the Affirmative against several of them; 'tis one of the prime Arguments they bring against Infants Baptism; for if we propose the Danger of Original Sin, they tell you In-

Infants have none, and so no need of Baptism to wash it away. Hear one of their own Authors; *The Souls of Children have not their Parentage from their Earthly Parents, and therefore are not polluted with their Sins, but being infused by God, are Holy, and free from Original Sin, or the guilt of Transgression.* And here they pervert the words of David, Psal. 51. 5. *I was shapen in Iniquity, and in Sin did my Mother conceive me,* to relate not to the corruption of his own Nature, but to his Mother's frailty, and the imperfection of the Mould wherein he was shapen; Expounding the Particle (*in*) not as to himself, but as (*within*) to the Womb in which he was framed; he was himself Holy, tho' shapen in a Corrupted Mother.--And therefore Infants may be Children of Wrath, in respect of outward Punishment, or a Natural Death, but not in respect to any Second Death, or Condemnation, as the Effect of Original Sins, which they are innocent of. This is the Learned Exposition and Doctrine of one George Hammond, who styles himself *Pastor to the Church of Christ's Meeting at Biddenden in Kent*: In his Book called *Sion's Redemption, and Original Sin Vindicated.*

Divines have Learnedly discuss'd this Point. I assent to the Orthodox: And besides what Effects of it I find in my self, I find the fruits of it so early budding in my

own Children, even before they can Speak, that I take early opportunities to bring them to the Laver of Regeneration, and dread deferring it upon to slight Reasons as they would bring against Infants Baptism. When I hear any of their Children Swearing in the Streets, my Soul pities them, and reflects upon the Uncharitableness of the Parents. Death is sudden.

And under this Head comes the Doctrine of *Universal Redemption*, which is acknowledged by them, tho' they Sentence all to Damnation who are not of their Profession, so disagreeable is Error with it self: They therefore diversly Explain it. Some say, *Christ* died indifferently for all. Their *Biddenden* Doctor, *George Hammond*, says thus, *Christ* died for every Man, and that *God* would have every Person saved. Others differ herein, and limit this Universal Redemption to Infants only; allowing all Infants, dying without actual Sin, to be in a State of Salvation; And herein tho' they are so Uncharitable as to condemn all who are not Baptized like them, yet will they admit Infants of all Professions, (except Christians) yea even Pagans and Infidels, into a State of Salvation, dying without actual Sin; which how soon Infants are capable of committing, they themselves know not how to determine.

5. They

5. They are *Apostolists* ; a sort of Hereticks called *Apostolici*, who perversly, and preposterously imitated the first Christians in the days of the Apostles. They say, None ought to possess any Lands or Goods to themselves, but that they ought to have all things in Common : A sure Maxim for Rebellion in a settled State. *Muncer* first preached this Doctrine, very pleasing to the Mobb who left off their Working, and fell to Plundering and Pillaging in the *Boors* Wars. This Sect of *Anabaptists* was called *Apostolicks*, in Imitation of the Apostles ; they wandred up and down the Countries without Staves, Shoes, Money, or Bags, preaching up and down the Country, the Celestial Vocation to the Ministry of the Word : They washed one anothers Feet, and leaving Houses, Wives, and Trades, they were so burthensom to the Brethren, that at last they were Excommunicated as Idle Drones.

6. They are *Enthusiasts*. They say the Scripture is not the only Rule of Faith, but God revealeth his Will at this day to his People by Visions and Dreams, abusing that place of the Prophet *Joel*, 2. 28, 29. which *St. Peter* hath long since Explain'd, and in him and his Fellow-Apostles was accomplish'd, *Acts* 2. 16. However, these *Phanaticks* pretend to have the Gift of Prophecy by Dreams ; hereupon they
would

would lye in Trances, as if they had the *Falling-Sickness*, and then would declare strange things that God had revealed to them. Many Instances shall be given of their deluding Dreamers, in the sequel of this Discourse. *Mahomet*, that grand Impostor, Seduced his deluded Followers by this Stratagem; and that Impious Book, called the *Alcoran*, was spun out of his idle Trances, under the pretext of his sham Holy-Ghost, a white Pidgeon. The *Quakers* sometimes have those Pretentions; and *Mugleton* pretends to have received his Commission in a Dream. What Religion are we like to have, that hath no better Foundation than the idle Dreams of a melancholy distempered Brain? I think *Bedlam* to be the best Confutation.

7. They are *Manichees* and *Jesuits*, in that they reject Magistracy amongst Christians. They say it is lawful for the People to lay hands on the Lord's Anointed; to depose and slay Heretical, and as they say, wicked Magistrates. This the Jesuits hold to be lawful, after a Deprivation and Declaration by the Pope's *Bull* against them: And this Doctrine the *Anabaptists* practiced in the Year 1527, pulling down all Magistrates where they had any Strength. This I bring as a Charge upon the whole. The strange Devastations in *Germany*, and the Miseries of our late Civil-Wars in *England*,

land, may give us sufficient notice, how sharp an *Anabaptist's* Sword is, when he can get liberty to draw him. If they tell us they are Peaceable, and practice no Violence, 'tis because their Hands are bound; for the Laws foreseeing their Evil Principles, have taken care to prevent their Practice; why else have their Arms been taken from them, if the State had not apprehended some Danger. We know they do frequently condemn Magistracy in their private Discourse, being those Hereticks spoken of by St. *Jude*, whom, alluding to *Muncer. John of Leyden, John Matthews*, and others of their Ring-leaders, he calls filthy Dreamers, who despise Dominion, and speak evil of Dignities, *Versè 8.*

Upon this Head they say, That it is lawful for the People to oppose their Magistrates and chief Rulers; and this they have made good with a Witness. They disallow the Christian Magistrates to punish Malefactors. They disown the administration of Oaths, as do the *Quakers*; tho' for Interest and Trade, some will take an Oath. They think a Christian cannot with a good Conscience, bear the Office of a Magistrate, or keep any Courts of Justice. These are their Principles relating to Magistracy, which they cannot put in Execution for want of Power.

St. Jude saith of these filthy Dreamers, That they defile the Flesh. Their Great Oracle, *John of Leyden*, was fain'd to Dream three days, and pretending to be Dumb after his Trance, he wrote down this Oracle, That *it was the Will of the Father, that a Man should not be tied to one Wife, but might marry as many as he pleased.* This he immediately puts in Practice; and marries three Wives; and some say, he left not till he made them Fifteen. This is no Slander, it was the Doctrine and Practice of their first King. Another of their Kings, *John Wilbemes*, had Twenty one Wives, among which was the Mother and the Daughter: And all this, says my Author, *Pour multiplier le nomme du Peuple de Dieu.* To encrease the name of the People of God. See *Cha. Niel*, a French Author, p. 61. And in thus allowing a Polygamy of Wives, they are *Jews* and *Mahometans*. But their *Spiritual Marriages* methinks is a pretty Invention. One of their Prophets, *Richard Farnham*, the Weaver, discovered in *London*, in 1642, because he would make a more sensible demonstration of his extraordinary Calling like *Hosea*, took to himself a Wife of Fornication, that is a Whore, a Sea-faring Man's Wife; who returning home, layed her in *Newgate*. Some have affirmed, That those Women sin grievously who lay with their Husbands that are not

Re-

Bullinger, Re-baptized, because they are
 P. 4. *Gentils*; but they may lie with any who are Rebaptized, because the Heavenly Father hath so commanded, say their Dreamers. This was the Reason the VVench gave to excuse her Filthiness when she was found with Child, That she was unwilling to deny any Man the duty of Spiritual Marriage, that did require it; for say they, All of our Society are all one Spirit, and so must we be all one Body.

Gastius p. 36.
de Catab. Error.

How far this Head is applicable to those of this Age, they themselves best know, what is done in private we know not: Should they once have the Rule and Dominion, we should soon see their Paactice.

There was among them also, a Sect called *Divorcers*, who put their Wives away: It being a Maxim amongst them, that a Man may put away his Wife if she differ from him in point of Religion, and be not of their Sect.

9. They are *Millenaries* or *Chiliaists*, for they say, That before the day of Judgment, *Christ* shall come down from Heaven, and Reign with the Saints upon Earth a Thousand Years; at what time they shall raise a Monarchy, in which all the VVicked shall be destroyed, and the Godly, (meaning themselves) shall reign alone, binding Kings in Chains, and their Nobles in links of Iron.

For they suppose themselves the People who must fulfil that Prophecy, *Psalms* 149. 8. Their fore-mentioned *Biddenden* Pastor, *George Hammond* pleads highly for this Opinion in a long and set Discourse on purpose, drawing it out with all its branches as full as the Ancient *Millenaries* did. Some call this Opinion Christ's personal Reign on Earth. And under this Head, I could conclude some of them under the Title of *Sabbatarians*, for some of those *Anabaptists*, who have been mostly inclined to this personal Reign of Christ, have embraced the seventh-day-Sabbath. An intimate Acquaintance, School-fellow, and Companion of mine, had imbibed these Principles among his other *Anabaptistical* Tenents, which he suck'd in from his Parents Education; we lived together so long till he disowned the Seventh, and embraced the first Day-Sabbath. I knew a Silk-Weaver, who being an *Anabaptist*, was also a *Chiliasst*, and a *Sabbatarian*; I had a particular Acquaintance and Conversation with him. Of the same Opinion was that eminent *Anabaptist*, and great Schollar *Francis Bampfeild* of *London*, who wrote a particular Treatise in Vindication of the seventh-Day-Sabbath, and mixed with it, and his other Discourses, many Passages of Christ's Personal Reign on Earth. I know they are not all of this Opinion, some think otherwise.

otherwise. It were well if this was the worst Tenent they hold.

10. They are *Stoicks*, *Epicures*, *Saducees* and *Hobbists*, for they deny the Immortality of the Soul, and say, that the Soul being mortal sleeps with the Body, and shall not arise till the Day of the Resurrection. This their *Biddenden* Pastor minceth, telling us, that the Righteous lye down in Peace, and the Wicked in trouble; and when they awake, the Peace of the One, and Trouble of the other, shall come fresh upon them. But most of them in our Parts hold the Mortality of the Soul till the Resurrection. My former mentioned School-fellow own'd it, and disputed it in a little Treatise he wrote to me, which I have by me. Some in this Town have held the Argument for it against me. I cannot believe that those who put away the Evil-Day so far from them, do believe it will come at all. All Rewards and Punishments are of no use, Threats and Promises are but Scare-crows, Heaven and Hell but Chimæra's, if the Soul dies with the Body. *If in this Life only we have hope, we are of all Men most miserable,* 1 Cor. 15. 19. On this Principle it was that *Cato*, and others, have killed themselves, as be- *Vide Plutarch.* lieving Death puts an end to all Things. If despair hath occasioned Self-murder to many, I doubt not but this Notion

Notion hath procur'd it to more, Death being, with them, the end of all Troubles: Hence the *Epicure* cries out, *Let us Eat and Drink, for to morrow we dye*, 1 Cor. 15. 32. And since there is no pleasure after Life, let us live voluptuously here.

Ede, bibe, lude, post mortem nulla voluptas.

'Tis upon this Principle that the great Atheist *Lucretius* so enlargeth in his third Book, which he spends wholly in proving the Mortality of the Soul. That the Body dying, the whole Soul dieth with it; that there is no farther Existence of Man after Death; by this Principle of Mortality, all good and bad Deeds cease, all Rewards and Punishments are laid aside, the fear of Death is removed, the Convictions of a guilty Conscience, and the Awe and Dread Mankind hath of a Divine Power above him is wholly Extinct. Our Saviour expressly argues against the *Sadduces* about this Principle, *Matth. 22*. It was an old and despicable Heresy in the Church, raised in *Arabia*, in the time of *Origen*; an obscure Author in a Book stiled, *Man's Mortality*, hath revived it. And of the Soul *Solomon* saith, *The Body shall return to the Earth, and the Spirit to God who gave it. Eccles. 12. 7*. That Sect of the *Anabaptists* who first broach-

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ed this Doctrine, were termed *Soul Sleepers*.

I hope, by this time, I have made good my Charge, and proved them *Hereticks*; their vulgar Hearers know little of all this, and some of their Teachers are as Ignorant. Here is, indeed, a goodly Bead-roll of Heresies, which, if I strung them upon an *Anabaptistical* Cats-gut, are like to make a fine Ornament for a Christian. Oh, Neighbours, keep to the good old way; walk in that, and do not run gadding after those new wandring Lights, who will lead you into the Mazes of Error, the Intricacies of Heresy, and the Pit of Destruction. If they think I have charged these Errors upon 'em out of my own Head, let them consult *Alstedius* his *Compend. Theol.* *Pontanus Catalog. Hæret.* *Bullinger. Sleidan*, in his *History of the Reformation, in Germany.* *Osiander Enchiridion Controversiarum.* *Gastius, Hortensius*, and others. And if they have a Capacity fit to read those Authors, they may find I have not slandered them, but done them Justice.

II. In their Confession of Faith, printed at *London, Anno 1644*, subscribed in the Name of *Seven Churches in London* by 15 Persons, *William Kiffen* standing in the Front, in the 31st Article I find these Words. *Whatsoever the Saints, any of them do possess, or enjoy, of God in this Life, is by Faith.*

A dangerous Position, smelling Rank of that Opinion imputed to *Armicanus*, that Dominion is founded on Grace. This is the ground of all Tyranny, Injustice and Immorality; for while they account themselves the only Babes of Grace, and reject all the World as Reprobates by all manner of Fraud and Injustice, they hold it Lawful to regain to themselves what the Wicked, as they say, do unjustly dispossess them of. Let them take to themselves this Charge, and Examine their own Consciences, their tumultuous and rebellious Actions have made it good, their private Dealings have been much complained of. Tho' some distinguish betwixt Cheating, and over-reaching, which latter is but a softer term for down right Knavery.

Hudibras elegantly describes this Opinion, *Ralpho* speaking in the Name of these pretended Saints. *Part 1. Canto 2.*

— *The Wicked have no Right
To th' Creature, tho' usurp'd by Might,
The Property is in the Saint,
From whom they injuriously detain't:
These things we Saints have Title to,
And ought t' enjoy; had we our due;
What we take from them is no more
Than what was ours of Right before.*

This is an admirable Description of a Religious

ligious Cheat, which, tho' some practice, yet I know many of them are fair honest dealing Men, and just and exact in their Dealings.

12. But they are the most uncharitable People in the World. The Black Book of Damnation is opened against all who are not of their way. A new Profelite of theirs hath pronounced all damn'd *that* were not *Anabaptists*; this was spoken in an Ale-house, and I can bring my Witnesses. The same hath been told my Wife by a Neighbouring She-*Anabaptist*. Christ says, *Judge not, that ye be not judged*, Matth. 7. 1. Let them take heed of this rash Censure, least the same Judgment they judge be judged to them. Again, Christian Religion allows of more Charity and Humility. Let them remember the poor humble *Publican* was justified before the proud *Pharisee*, who boasted he was not like other Men. 'Tis the Pharisaical *Anabaptist* that Cries to his Neighbour, stand off, I am more righteous than thou; and boasts himself the only Excellent of the Earth. This looks more alike to the Cloven-foot of the Deceiver, than the beautiful Feet of those who bring the glad Tidings of the Gospel of Peace, *Esay. 52. 7.*

I shall here conclude their Principles, with this two fold Observation.

1. That

1. That they are pestilential and infectious, and being once imbibed seldom removed. 'Tis a mortal poyson, that scarce admits of Cure; very few who have adhered to them, have return'd back into the Arms of their Mother the Church, or to any of those more tolerable Sects the *Presbyterians*, or *Independents*. But many *Anabaptists* have become *Quakers*, Witness *Fisher*, who being Parson of *Lydd*, in our Neighbourhood, a Man of Learning, having Apostatised from his first Faith, renounced his Canonical Function, and became an *Anabaptist*; from one Error he ran into another, became a *Quaker*, and, as I have heard, died Mad. The like did *Luke Howard* of *Dover*, who, after he had turned *Anabaptist* fell off to the *Quakers*, wrote against them, and died a *Quaker*.

2. Their Tenents are factious, mutinous and rebellious, causing Divisions in the Civil State, in the Neighbourhood, and in private Families. The Wars in *Germany* and *England*, promoted by them, are an Instance sufficient of the Confusion of the State, of the latter our Town is a sufficient Instance. Never such ill Neighbourhood as where *Anabaptists* creep in; a supercilious Pride, and a censorious Humour, are the make-bates of Civil Society. And as to private Families, the sad Divisions betwixt the Husband and the Wife, for her obstinate adhering to

them in old Age, are a manifest Testimony, the regard to which (they having for a while been my next and best Neighbours,) put me upon composing this Tract. 'Tis the Apostles Admonition, to mark them which cause Divisions contrary to the Doctrine which we have Learn'd, and avoid them. I shall conclude this Chapter with somewhat out of Mr. *Baxter*, in his *Plain Proof*, page 143. The main scope of their Endeavours (saith he) in publick and private, is to propagate their Opinions, and if they do preach any plain wholesome Doctrine, it is usually but subservient to their great Design. They endeavour to alienate the Hearts of the People from Godly and painful Ministers, making it their business to disgrace them. I never knew (says he) the labour of any *Anabaptist* that ever God blessed, to the true Conversion of many Souls. But many they made meer Talkers, censorious Opiniatists, and usually there leave them.

Yea, I desire, saith he, to look impartially through all the Land, and tell me where ever any such Teachers lived, but the place was generally much the worse for them; where all Christian Duties and Conferences are ordinarily turn'd into vain-janglings, and empty, windy, unprofitable Disputes. And farther (says he) *Anabaptistry* hath been the ordinary In-let to the
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most horrid Opinions; and that few came to that monstrous Doctrine, but it was by this Door. Thus far for Mr. Baxter, an Opponent of their great Oracle *Tombes*, and one who knew them well.

CHAP. X.

The History of their Rise in Germany, the Wars of the Boores, and the Rebellion in Munster.

Hitherto we have Anatomized the *Anabaptist*, and viewed him within and without. Let us now look back upon his strange Birth and Original, and see what pangs and throws it cost to bring this Monster into the World, which, tho' like the Bears Cubb, he be lick'd into better form, yet his evil nature still remains, shrouded under a veil of their pretended Sanctity, and hypocritical Devotion.

A just Specimen of their Nature, Acts, and Opinions they themselves have given, in that horrible Sedition and Rebellion they raised in *Munster*, a Town in *Westphalia*,

lia, under pretext of a Divine Command, and peculiar Revelation from Heaven; wherein was verified, that Proverbial Speech, that the *Anabaptists* Waters turn to Blood. God permitting 'em to run into those dreadful Disorders, that the World might see whereunto their Principles tend, what desolation they make in the Church, what ruin in the State, and what destruction of sound Doctrine, and Moral and publick Honesty. It is a Story in its self horrid, deserving rather to be buried in Oblivion, than brought to Remembrance (a parallel to it in History not to be found,) but that it was requisite to expose it to view, to the perpetual Ignominy of the *Anabaptists*, that the seduced Vulgar, who are kept in ignorance, may see what a scandalous Original their Principles had in the World, and that the rest of true Christians may see, and foresee, what they are to expect from them, if once they suffer the *Anabaptists* to draw their Sword, or the ruling Power should be grasped by them. It hath been from a consideration of the dreadful Confusion they made in *Manster*, and other places, that all prudent Magistrates and Governors have tied up their Hands, and by severe Laws prohibited them a general freedom on the Score of Religion, so that they are obliged, like their Friend *William Britten*, the Ale-house-keeper at *Braborne* in *Kent*, to get a

License, before they can Preach, or have a place to assemble in. The Disorders in an Ale-house, and the Confusion in *Munster*, holding, in some sense, a parallel, in that as the Spirit of the Liquor inebriates some Men to the Confusion of their Sences, and a breach of the Peace, so that Phanatical Spirit of vain and filthy Dreaming with which their Prophets are possess'd, draws them on to lay aside all Reason, and human Prudence, and to break all good Laws of Civil Policy, and moral Honesty. This Tragedy being begun and acted, not out of any dislike of the Government, or for redress of Grievances, or out of any political design to advance themselves, but meerly out of a pretended and affected Spirit of Revelation and Prophecy, or rather Satanical delusion, the major, and more eminent parts, of their proceeding being not the Effects of mature deliberation, but the vain Whimsies and idle Dreams of their Prophets, who, rising out of their drunken Sleeps, would, in the Name of the Heavenly Father, give Order for the Execution of those things which their King *Jack*, and the rest of his Cabal, had design'd should be perform'd: Tho' it is probable that the Opinion of Christ's Reigning a thousand Years on Earth, (which the *Anabaptists* generally hold) might spur them to this Rebellion, it being the Custom of all deluded Persons up-
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Principles; till with the encrease of their numbers, being become more bold, by degrees they began to appear openly: And to add the more Authority to what they said, (like that Impostor *Mahomet*) they pretended they had Communication with God, and that by a divine Revelation they were warned, to extirpate all ungodly and wicked Persons, and to establish a new Ecclesiastical Kingdom, in which only should be found those who were Virtuous, Good, and Godly, the Impious and Unrighteous to be Excluded. Which pretence of a divine Precept drew to them the idle Mobile, and the vagrant wandring Persons, out of hopes to obtain the possessions of the Rich; who being but by their Prophet noted for wicked Men, it was lawful for their Followers to Rob and Plunder them. This their vaunting of a divine Revelation, drew also to them the attention of Men of itching Ears, who hunting after Novelties, and being weary of the Simplicity of the Gospel, loved Fables rather than Truth; verifying the Prediction of the Apostle, *Timothy*, 2. 4. 3. of that time to come, when Men will not endure sound Doctrine, but after their own Lusts shall they heap to themselves Teachers, having itching Ears, and they shall turn away their Ears from the Truth, and shall turn unto Fables. And of that other Prediction of perilous Times

in the last Days, when Men shall be lovers of themselves, Covetous, Boasters, Proud, &c. having a form of Godliness. Of this sort are they which creep into Houses, and lead Captive silly Women; 2 *Tim.* 3. 1. 2. &c. Surely the Apostle foresaw this Rebellion so long ago, for he hath exactly described them, no Pen now living among them can do it better.

Having proceeded thus far, and gained the Approbation of divers sorts of Persons, they added more Errors to their corrupt Doctrines and Revelations. They taught that our Baptism received in Infancy must be renounced, and hereupon they proceeded to Rebaptize those of their own Sect. Expressly condemning Infants Baptism, after preaching a Community of Goods and Properties: And altho' all whom they did seduce, did not embrace every one of their Opinions; yet the Boors and Common People swallowed down so greedily this Position, that the Wicked were to be destroyed, that they applied it to the Rich Senators, and the more Just Magistrates; and by the help and Instigation of *Thomas Muncer* and *Phifer*, raised that Rebellion against the Governors of Cities and States, which ended in that War call'd the *Boores War*, Anno 1525. with the Effusion of much Blood, and the Execution of the principal Conspirators. Where tho' indeed they might in
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some measure justly enough plead the Redress of some Grievances, yet those seditious Principles they had broached under the pretext of Religion, and the vain Dreams of their Prophets, spurred them on to this Rebellion, and their own Confusion. As for *Phifer*, who assisted *Muncer* in Councils, he was a bold and desperate Fellow, pretending much to Nocturnal Dreams, and gave out that he had seen in his Sleep, a prodigious number of Mice and Rats in his Stable, and chased them all away, which he Interpreted to be a Command from God to take up Arms, to march in the Field for the Extirpation of all the Nobility and Gentry. *Muncer* was somewhat relerved, being unwilling to hazard all before the whole Company was up in Arms. But when the Landgrave of *Hesse* had, by the assistance of other Princes, raised Forces to suppress them, and got them at an advantage, he pitying the Condition of these miserable Wretches, sends a Pardon to all, upon delivering up the Authors of the Seditious Speech to his deluded Followers, and running on to his old Artifice of Revelation, tells them, among other things, *That God had commanded him to proceed in this manner, to punish all Magistrates, and had promised him the Victory. As for their great Guns they should not fear them, for he would Catch them*

them all in the Sleeve of his Coat, God having promised them that the Righteous should wash their Feet in the Blood of the Wicked. When the Enemy Charged on them, the poor deluded Wretches trusting to *Muncer's* Prophecies, neither defended themselves nor fled, but stood still, and sang the Hymn *Veni Creator*. But their promis'd Help from Heaven failing them they at last fled, about 5000 being slain. *Muncer* and *Phifer* taken, and they, with 300 more, deservedly Executed, as being the first *Anabaptists* who raised Sedition and Rebellion against their Government. The Story is at large in *Sleiden's History of the Reformation, Lib. 5. Sub initio.*

This War being ended with a total defeat of those Clowns, the Anabaptistical Sect stopt not here, but proceeded farther, and tho' they would have their Meetings; yet (as Men Conquer'd) they fram'd a more humble and modest deportment; they handled not their Arms, they preach'd no more up the destruction of the wicked, but like Men seeking the future happiness of Mankind, they exclaim'd against the Wickedness and Impiety of the Times, publishing that they only desir'd the Internal Conversion of Mankind. Yet still they held to their first deluding Principle of Immediate Revelations from Heaven, under pretence of which they Executed the most detestable

testable Villainies. Among many to give one Instance ; at *Sanctgall*, a Town in *Switzerland*, one of them cut of his Brother's head in the presence of his Father and Mother, whom he perswaded that he had an Immediate Command from God so to do. But the just Magistrates, according to the Method of Justice, which is God's ordinary Command, without a Revelation, adjudg'd him to the same death, which was accordingly Executed by the Common-Hangman.

About the Year 1534, *Bernard Rotman*, a Preacher of the Reform'd Religion, was (after some opposition from those who enclin'd to the *Romish*) receiv'd into the City of *Munster*, in the Province of *Westphalia*, in order to the Reconcilement of those differences which were then stirring both in Church and State upon the Score of Religion. Where, after Matters were accommodated, comes to *Munster*, *John of Leyden*, a violent *Anabaptist*, who was by Profession a Botcher, Sattor, or a Mender of old Cloaths, his proper Name being *John Buckhold*. He was a crafty Fellow, eloquent, very perfect in the Scriptures, as all Sectaries are, who think because they have learn'd to say the Scriptures by heart, they may commence Doctors of Divinity, without having any skill rightly to Interpret it. He pretends himself at first to be of the Reform'd Religion,
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and upon that account insinuates himself into the Conversation of the Doctors of that Profession, whom he privately Asks, whether they thought the Baptism of Infants warrantable; which they affirming, he being a great Zealot to the contrary Opinion began to deride and contemn them; whereupon *Rotman*, and others, in a publick Assembly, exhort the People to endeavour to maintain the Primitive Doctrine and Practice of *Pædobaptism*, and to defend it from the Corruption of the Phanatical Anabaptists, who had now privately crept in amongst them, and had mix'd themselves in their Congregations, whose Opinion, should it prevail, not only the State, but likewise Religion would be in a miserable Condition.

About the same time comes to *Munster*, *Hermannus Sutor*, a Cobler, who professeth himself a Prophet, alledging that he was the true *Messiah*, the Redeemer and Saviour of the World, nay, (which causeth Horror in the Relation) that he was God the Father. He was a Fellow infamously famous for his detestable Sottishness, and continual Drunkenness, the mad pranks he plaid being meerly the effect of his distemper'd Brain, caused by the inebriating Liquor. He takes occasion from *Rotman's* Sermons publickly to oppose, and to rail against, and and ridicule openly Infants Baptism. Be-
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sides his publick Invectives, he had his Nocturnal Assemblies, where he promoted their Doctrine, and Celebrated his Misteries. But their Practices being discovered, and most of the Citizens highly dissatisfied therewith, the Senate Orders his Teachers to depart the Town, which they did, going out at one Gate, but return'd into the Town by another, pretending they must not desert God's Cause, and lay conceal'd for a while among their Disciples.

Wherein was verified the Admonition of our Saviour, *Luke 11. 24.* *When the unclean Spirit is gone out of a Man, he walketh through dry places, seeking rest, and finding none, he saith, I will return unto my House whence I come out, and when he cometh he findeth it swept and Garnished. Then goeth he, and taketh Seven other Spirits more wicked then himself, and they enter in and dwell there, and the last State of that Man is worse than the first;* thus it hapned to the City of *Munster*, they did well and commendably in rejecting those rebellious Anabaptists, but were remiss in not preventing their return, whereby their latter condition became worse than the former; for the Banish'd returning to the City, and, according to their old Wont, pleading the Command of the Heavenly Father, made the State of the City worse than it was be-

fore, thro' the over-sight of the easy and credulous Magistrates.

For these pestilential Boutefeux being re-admitted, they kindled a fire which raged more tumultuously than the former, for *Berman Rotman*, who had formerly vigorously preach'd the Reform'd Religions, now sides with the Anabaptists, vindicates their Doctrine, and denies Infants Baptism, challenging *Fabritius*, and other of the former divines, to a disputation, which Method the Senate approving, it was propos'd as most convenient, that the Cause might be tried only by the Authority of the Scripture, and that Learned Persons might be chosen only as Arbitrators, whose final determination should oblige both Parties. But *Rotman*, and his Associates, would not agree; which declining of theirs to stand the Trial, made them the more contemptible, and they began to be generally slighted, the Senate thinking such a baffled Adversary could do no Injury.

Nevertheless they pitch'd upon a more compendious Method to recover their Reputation, for, as in *Ahab's* Prophets, *1 Kings 22.* there went forth a Lying Spirit into the mouth of a certain *Anabaptist*, and his Adherents, who, pretending to Inspiration, runs publickly through the Town, Crying, *Repent, and be Rebaptised, otherwise the Wrath of God will over-whelm you.* Upon this the
Rabble

Rabble began to be tumultuous, all who were Rebaptised, bawling out the same thing, whereby many Ignorant and well-meaning People were impos'd upon; some out of fear of the Wrath of God, and others out of Interest, joined with them for the security of their Fortunes, it being their Custom to Rob and Plunder those who opposed them, when they had the Mastery. Those who had absconded, encouraged by this tumult, came and joined them, when all running in a body to the Market-place, made an Out-cry, Ordering all Unrebaptised Persons to be killed for Heathens and Wretches; they then seize upon the Town Ordnance, and the Senate House, and offer Violence to many of the Citizens; some of whom to prevent this Outrage possess themselves of that part of the Town which was naturally fortified, whence Skirmishes happening on both sides, an Accommodation was made, Hostages mutually given, and agreed, that every one should profess what Religion they pleas'd, and Live in quiet.

But tho' *Rotman* and *Knipperdoling*, who were the chief Incendiaries, had approved the Accommodation, yet they writ privately to the Neighbouring Towns, and invite those of their own Gang to leave their Effects, and to repair to them with speed, promising them a Tenfold Reward for what

they had left behind them. Which large Promises encourage both Men and Women to flock in shoals to *Munster*, especially those of the poorer sort, who knew not how to live at home. The Towns-men, especially the Richer sort, seeing the Town possess'd with Strangers, withdrew, leaving the *Anabaptists* to herd with the common People.

The Forces of the Magistrate being thus weakened, they choose a new Senate out of their own Faction, preferring *Knipperdoling* to the Dignity of Consul, (whom my Author calls *homo vaser & Impius*, a sly, guileful and impious Man, a Tool fit for such a Villany.) Hereupon they break into the Church of St. *Maurice* in the Suburbs, and burn it with all the Houses adjoining; then they Rifle the other Churches, and deface the Inside of the Cathedral (by this Copy our late Sacrilegious Rebels in the Civil War were directed.) By and by they scamper about the Street in Clusters, crying out first, *Repent*; and soon after, *away you wicked Wretches, or you will be knocked on Head*. Then they meet in a body all Arm'd, and drive forth out of the Town all that were not of their Sect, without regard to Age, or Sex, and seize upon the Goods and Possessions of the Ejected, some of whom falling into the Hands of the Bishop, and being treated as Enemies, caused

sed many to stay within the Town (who would have fled) and staid with the *Anabaptists*, as the surer side for the present.

The Bishop, who, as a Temporal Prince, was their Lord, had now besieg'd the Town, to reduce those Rebels to Obedience ; on a sudden (as 'tis common for Wickedness to encrease and multiply) starts up an eminent Prophet, by Name *John Matthias*,

*Primus hic è Batavis Munceri dogma secutus
Turbavit miris Westphala Regna Modis.*

He was by Profession a Baker at *Harlem*, a Man utterly unlearned, yet Crafty, and boldly Eloquent. The first of his Dreams, or Prophecies was, that every Man should bring forth all his Gold and Silver and Moveables under pain of Death, and for this use they appointed a certain House, as a publick Treasury, to lay it in. This rigorous Act the People with amazement obeyed, neither was it safe for any Person to deceive those Saints, or to keep part of his own Goods to himself. Nor did they only make a common Bank out of their own Stock, but they made bold likewise with the Fortunes of those whom they had Bannish'd. His next Prophecy inspir'd into him, not by the Good Spirit, but by the Father of Lies, was that: That none from henceforth should keep by him any manner

of Book, except the Bible. All the rest should be brought forth, and accordingly a vast number of Books were thrown together and burnt. This Command, he says, he had receiv'd from Heaven; a certain Smith happening to reflect on these pretended Prophecies, was by him barbarously murder'd: But see the end of this Wretch, in a Prophetick Frenzy he snatched up a Soldiers Pike, running through the Streets, and crying, that God the Father had commanded him to beat the Enemy farther off the City: But, like a Mad-man, running in upon the Camp foolishly, supposing with his single Arm to rout an whole Encampment, he was encountred by the first Soldier he came at, and run through the Body. This had been enough to have baulk'd all, and to have laid an Aspersion of Falshood on his Predictions, which proved so fatal to himself. Yet his Fellow Prophets had so artificially managed the Farce with the Rabble, that he was esteem'd a most excellent Person, and *John of Leiden* their second Rate Prophet tells them, that it was reveal'd to him long before, that *Matthias* should dye in that manner, and that he was to marry his Widdow. Whereby the blinded People followed this blind Prophet, without making any further doubt of the verity of their Prophecies.

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Some few days after *Knipperdoling* Prophecies, That those who were in the highest Station should shortly be degraded, and others of the meanest Condition advanced, He then Orders all the Churches to be demolish'd, solemnly affirming that God had Commanded it should be so, which accordingly was done with great Alacrity, and ready Inclination of the People, (just as the Sectaries practis'd in the late Civil War in *England*.) 'Tis probable the People understood his Prophecy of degrading the highest Rank of People, to be meant of the Bishop, and other Princes, who besieg'd them. But the Siege continuing, and the People looking for the accomplishment of this Prophecy, *John* of *Leyden* gives a literal accomplishment to it, by delivering a Sword to *Knipperdoling*, telling him, by way of Prophecy, that the Divine Pleasure was such, that he who had born the highest Office before, and was Consul, must now act in the lowest Place, and be contented to be Hangman, which the other was so far from refusing, that he thank'd him for the Employment, whereby both prov'd Prophets, and their Prophecies, by those study'd Interpretations, seem'd to be fulfilled, and the People were farther deluded.

Matthias being dead, and *Knipperdoling* degraded to the lowest Office, *John* of *Leyden* was left alone to Prophecy, and give

Commands; he therefore studies how he may, or what Artifice or Stratagem he should use, to set himself up as a King over the *Anabaptists*: In order hereunto, finding Dreams and Prophecies were so greedily swallowed by the People, he composeth himself to Sleep, and dreams out 3 days; at his awaking he spoke never a Word, but making Signs for Paper, writes down the Names of twelve Men, some of them well descended, who were to sit at the Helm as Heads of the Tribes of these new *Israelites*, and to have the Direction and Government of all Affairs, and this he told them was the Will of his Heavenly Father. Having thus prepared the way for his projected Monarchy, by the Government of these twelve Men, he propounds to the Preachers a Set of Doctrines, (consisting of such Tenents wherein the Scripture is more silent) desiring them to confute them by Text of Scripture, which, if they could not do, he would propound them to the People, as Principles not forbidden in Holy Writ, and therefore ought to be approved and Establish'd into a Law. The sum of it was, That Polygamy was Lawful: That a Man ought not to be oblig'd to one Wife, but might Marry as many as he pleas'd. The Preachers oppose it, he summons them into the Senate-house, and finding the Scripture would not help him, he flies to his

his filthy Dreaming, and having made the 12 Magistrates, his Cloak, and the New Testament, the Simbols of his sincerity, by laying the two latter on the ground, he protests and swears, (Oh Impiety!) That the Doctrine he had publish'd was reveal'd to him from Heaven. And therefore threatneth them, on a terrible manner, that God would never bless them if they did not consent. At last they agree upon the Point, and the Doctors do nothing but Harangue upon Matrimony in their Pulpits for three days together. Soon after he Marrieth three Wives, one of which was the Widow of *John Matthias*, their eminent Prophet, for which Marriage, as is before hinted, he pretended a divine Revelation. His Example was followed by the rest, who held it commendable to have many Wives together. And though some good Men, who dislik'd this, had made a Party to Apprehend this letcherous *Mahometan* Prophet, and his Adherent *Knipperdoling*, yet the Rabble rescu'd them, and many were cruelly put to Death, who were of the other Party.

On the 23 d. of *June* Satan sent from Hell another Prophet, with a lying Spirit in his Mouth, by name *John Tuisentjcrever*, a Goldsmith of *Warendorp*, who having convened the Rabble into the Market-placc, tells them, That it was the Will and Command
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of the Heavenly Father, that *John of Leyden* should be the Universal Monarch of the World; That he should march out with a powerful Army, and slay all Kings and Princes without distinction, giving quarter to none but the Multitude, who were lovers of Justice; That he should possess the Seat of his Father *David*, till the Father requir'd him to resign his Kingdom, for now the Wicked were to be destroy'd, and the Righteous to begin their Reign upon Earth. The way being so far prepared, as was agreed between them before, and the People drawn to attention, the crafty Botcher resolving to strike while the Iron was hot, falls upon his Knees, and lifting up his hands to Heaven, *Men and Brethren*, says he, *I have been assur'd of this Truth a great while since, yet I was unwilling to divulge it myself, and now you see, to make it the more unquestionable, the Father hath made use of the Testimony of another.* This gullery went down with the Rabble; he is immediately Elect-ed King, the *Duodecenvirate* is dissolved, and *John of Leyden* is Proclaim'd King of *Zion*, with great Acclamation.

Lucan Lib. 1. Quis furor, ob Cives! quæ vos dementia cæpit.

The New King being by Trade a botching Taylor, falls to his old Trade of Stealing

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ing Cabbage, and having plunder'd the Copes, Carpets, and other Ornaments of the Churches, he converts them into Robes for to adorn himself, and make Trappings for his Horses and his Whores. He chutes likewise for his service certain Noblemen, he Orders two Crowns, a Scabbard, a Chain and Scepter, and other Regal Ornaments to be made of the purest Gold, which he had plunder'd from the Churches, and rich Men. He was attended abroad with his Officers and Lords of his Household, two young Men rid immediately behind him: He on the right Hand carried a Crown and a Bible, (Rebellion always pleads Religion) the other a drawn Sword, (here the Emblem of Injustice) his Principal Wife appear'd in the same State, for, by this time, he had increased his Wives to the number of Fifteen, (three more than the Letcherous Impostor *Mahomet* had) he appoints also certain days for a publick hearing, that all Causes might be brought before him. In the *Market-place* was erected an high Throne, cover'd for him with Cloath of Gold, the Causes and Complaints brought before him usually related to Matrimony and Divorces, for Polygamy being introduced, nothing was more frequent then Divorces and Contentions about Marriages. It once happen'd when the People pret's'd to hear Causes, *Knipperdoling's* Spirit of Prophecy

reviv'd

reviv'd, and on a sudden climbing the Croud, runs over their Heads on his Hands and Knees, and breathing into their Faces, says to each of them, *The Father hath sanctified thee, receive the Holy Ghost.* Another day he leads up a dance before the King, saying, *This is my Custom sometimes with my Concubines, but now the Father hath commanded me to do it in the King's presence.* But when he had over-acted his part, and would not cease, his Majesty of *Leyden* took pet, and went away; he being gone *Knipperdoling* mounts the Throne, and sets up for King himself; but, his mock Majesty coming by, tumbles the Fellow down, and lays him in Limbo for 3 days.

During the Siege, these *Anabaptists* write a Book, which they call the *Restitution*, alluding to the words of St. Peter, *Acts* 3. 21. speaking of the time of the Restitution of all things, which they think is now come, and that the last day, and the coming of Christ being at hand, the way must be prepar'd by a temporal Power, and that they had a Commission from God to perform it. The absurd positions they lay down therein, were in *Number* 7.

1. That the Kingdom of Christ is to commence in such a manner before the last Judgment, that the Godly, and the Elect only, shall Reign, the Wicked being every where to be destroy'd.

2. That

2. That it is Lawful for the People to turn the Magistrates out of their Office.

3. That tho' the Apostles had no Authority to challenge such a Jurisdiction, yet those who are the present Ministers of the Church ought to take the Sword into their own hands, and new mould the Commonwealth by force.

4. No Person, who is not a true Christian, ought to be tolerated in the Church.

5. None can be sav'd, unless they resign all their Fortune to the publick use, without reserving any Property to themselves.

6. *Luther*, and the Pope, are false Prophets, but *Luther* the worst of the two.

7. The Marriage of those who are not enlightned with true Faith is polluted and impure, and to be accounted Fornication, or rather Adultery.

These Positions were the substance of that Book of *Restitution*, framed by those illuminated *Anabaptists*, who dropt from Heaven into *Munster*, whereby we may observe whereto their pretended Reformation tendeth, not to the Edification, but the destruction of the Church; not to the preservation, but to the Ruin of all Order and Government both in Church and State.

Some few Weeks after the Goldsmith Prophet, sounds a Trumpet through the Street,

Streets, commanding them to meet arm'd at the Porch of the Cathedral, for the Enemy was now to be beaten off the Town; when they came to the place of Rendezvous they found a Supper prepared, about four thousand are ordered to sit down, afterwards a thousand others sit down who had been upon Duty to guard the Gates. The King and the Queen, with their Household-Servants wait at the Table. After they had Eaten, and Supper almost done, the King himself (oh profaneness!) gives every one a piece of Bread with these Words; *Take, Eat, and shew forth the Lord's Death*: The Queen in like manner, giving them a Cup, bids them shew forth the Lord's Death. When this was done the Prophefying Goldsmith gets into the Pulpit, and tells them, That it was the Command of the Heavenly Father, to send out twenty eight Teachers of the Word, who are to go to the four Quarters of the World, and publish the Doctrine that was receiv'd in the City. Then he repeats the Names of the Missionaries, and appoints them their respective Journies. Afterwards the King, Queen, and the rest of the Waiters sit down to Supper, with those who were design'd for this Expedition. At Supper the King riseth up, and pretends that the Father had commanded him to dispatch some Business. One of the Besiegers was taken Prisoner, him the King

King Indicts of High Treason, as if he were a second *Judas*, which done, he beheads him himself, and returning to his Supper relates the Exploit in a rallying way.

After Supper those twenty eight Men we mention'd were sent out by Night, to every one of which, besides Provisions for the way, they gave a Crown Piece of Gold, which they were to leave in those places that refus'd to receive their Doctrine as a Testimony of their Ruin and Eternal Destruction, for rejecting that Peace and saving Doctrine that had been offer'd them. When these Men had reach'd their respective Posts, they cry out in the Towns, That Men must *Repent*, otherwise they would shortly be destroy'd. They spread their Coats upon the ground before the Magistrates, and throw down their Crowns upon them, protesting they were sent by the Father to offer the Peace, if they would accept it. They Command them to let all their Fortunes be common, but if they refus'd to accept it, then his Gold should be left as a Token of their Wickedness and Ingratitude. They added, that these were the Times foretold by all the Prophets, in which God would make Righteousness flourish all the World over; and when their King had fully discharg'd his Office, and brought things to that Perfection, so as to make Righteousness prevail every where,

then

then the time would be come in which Christ was to deliver up the Kingdom to his Father. Hereupon they were Apprehended, first friendly Examined, after being obstinate put to the Rack, and question'd of their Faith, their way of Living, and how the Town was fortified: Their Answer was, that they only taught the true Doctrine, which they were ready to maintain with the hazard of their Lives: For since the Apostles times the Word of God was never rightly Taught, nor truly deliver'd, nor Justice observ'd. That there were but four Prophets, whereof two were righteous. *David George*, and *John of Leyden*: The other two wicked, viz. the *Pope* and *Luther*; and this latter the worst. Being ask'd why they had banish'd the Inhabitants of the City; why they had seiz'd upon their Goods, Wives and Children; why they had Rebell'd against their Prince, Murdered many Persons of his good Subjects, and where they could find Scripture to justify these Proceedings, they reply; That now the time was come in which Christ foretold, that the Meek should Inherit the Earth. Thus in old time God gave the Wealth of the *Ægyptians* to the *Israelites*. Being question'd concerning the Forces and Provisions of the City, they confes'd that most of their Party had more than five Wives a Man; that they expected to be Reinforc'd from *Friezland* and *Holland*,
and

and as soon as their Auxiliaries were come up, their King would march out with his whole Army to Conquer the World for himself, and that he would slay all Princes for neglect of Justice. After several Examinations, being still obstinate, they were all justly executed, except one, who made his Escape.

And now the City was very streightly Besieg'd, all were block'd up, none could go in or out; the Famine increas'd, Hunger came violently upon them; their Prophets could not cause *Manna* to come down from Heaven, nor could they bring *Quails* from the Sea-Coast, the Enemy was before the Gate. But their King *Jack* had not such Interest in the Court of Heaven as the good *Hezekiah*, to procure an Angel to drive away those *Affyrians* and *Senacheribs*. Nor did their Prophefying Goldsmith prove another *Isaiab*, to assure them that God would defend the City to save it as he did *Jerusalem*. *Esai. 37. 35.* For this City was not a *Jerusalem* where govern'd a lawful Prince, but a *Sodom*, where were perpetrated all Debauchery, Uncleanness, Incest, Polygamy, Adultery and Fornication. It was a place of horrible Blasphemies, pretending Impostors, false Prophets, and filthy Dreamers. It was a place of Rebellion, Murther and Blood-shed. It was a place of Robbery, Plunder and Desolation. It was a place of Hunger, Famine and Want, where all were in Misery, except Usurping Taylor-King, who led them on

to Destruction with his false Dreams. The common People pinch'd on both sides, with extream Famine, and eager Revenge, justly endeavour'd to lay hold of their Usurping King, seeing his Needle and Bodkin were not Weapons of Proof against the Enemy, and therefore wilely contriv'd to Apprehend him, and deliver him in Chains to the Bishop, as an Attonement for their own Miscarriages. But he being privately Advertised of their Plot, chuses 12 Men out of the whole Multitude, whom he conceiv'd would be most true to him, and gives them the Title of *Dukes* and *Leaders*, appointing to each a certain Post in the City, to maintain and prevent any Irruption of the Enemy, or Insurrection of the People. And the more to assure those Dukes to his fidelity, he promises them (like another *Joshua*) to divide the World into Twelve parts among them for their respective Jurisdiction. He gratifies the Multitude with large Promises of ample Possessions, and with another Prophecy of deliverance from the trouble both of the Seige and Scarcity, at *Easter* next; he dismisseth them all, being more deluded than before.

During those Transactions in the City, the States of the Empire belonging to that Province, which lies upon the *Rhine*, meet at *Coblents*, and conclude to send to the Bishop of *Munster*, Auxiliaries of Men for six Months. They also direct Letters to the

the *Anabaptists* in the City, exhorting them to lay down their Arms, to desist from their Enterprize, and to return to their former Obedience, letting them know that if they persisted in their Obstinacy, the Bishop would be assisted with the Forces of the whole Empire. But all in vain, they justify'd their Proceedings by Writing, and became more Obstinate than before.

While Provisions were thus scarce in the Month of *February*, one of the Queen's compassionating the Condition of the Townsmen, happened to say to her Partners, That she did not believe it was the Will of God that Men should be starv'd at that Rate. The pretending King, who had his Store-House furnished not only for Convenience, but Luxury, when he understood this thing, brings her into the Market-Place, together with the rest of his Wives, then commanding her to kneel down he beheads her, and sets a Mark of Infamy upon her, when dead, as if she had been a Strumpet. The rest of the Queen's applaud this piece of Justice (fearing the like themselves) and give thanks to the Heavenly Father. After that he begins a Dance, and exhorts the Multitude, who had nothing left them but Bread and Salt, to dance and be merry, for it was a day of Gladness and Rejoycing.

Easter is now come, but no Deliverance appears, as he had promis'd; that there-

foré he might find some Excuse for being so lavish in his Promises, he pretends himself sick for six days together, and then being come into the Market-Place he tells them (a Tale of an Afs) that he had rid a blind Afs, and that the Father had laid the Sins of the whole Multitude upon him: Now therefore, they were all perfectly cleans'd, and discharg'd of the Guilt of all heinous Offences, this was the deliverance he promis'd them, with which they ought to be contented. To which the sottish People, (who were the Afs he rood) gave Assent, and were satisfy'd.

The Town being reduced to extream necessity, and *Leyden* persisting in his Resolution not to yield, but still deluding the People, some of the People got privily out of the City, and making Composition with the Bishop, and the General, for their safety, concluded to deliver up the Town to them, which about the middle of *June*, after much vigilance of their King, much difficulty of the People, and much resistance from the Enemy, was at last Effected. The Mock King, and his Hangman *Knipperdoling*, taken and bound in Chains; *Rotman* despairing of Favour, rush't into the thickest of the Enemy, and was slain.

The King, and his two fellow Prisoners, (*Creching* being taken with him) were carried up and down the Country to the Princes to show, and expose them. Some of the Landgrave's

grave's Ministers conversed with the King upon certain Points of Religion, he defends himself with Obstinacy, though in many things he lets go his hold, giving up the greatest part of the Cause to save his Life, upon which Condition he promiseth to oblige the *Anabaptists*, who were very Numerous in *Holland, Brabant, England and Friesland*, to give over Preaching, and to obey the Magistrates in every thing. The Bishop demands of him, by what Authority he could justify the Liberty he had taken in his Town, and with his Subjects? To whom he replies in another Question, *Who gave you the Jurisdiction over this City?* The Bishop returning, that he was Chosen into the Government by Consent of the Chapter and People; the other replies, That he was call'd to this Office by God. After several days spent in pious Exhortation, the King own'd his Fault, the other two continu'd obstinate. At their Execution, the King was brought out into a place, whose situation was higher than ordinary, and tied to a Stake; there were two Executioners by him with red hot Pincers: He was silent for the 3 first snatches, but did afterward continually cry out to God for mercy. When he had been torn in the Body in this manner about the space of an hour, he was run through the Body with a Sword, and died. His Comrades had the same Punishment. When they were dead, they

were each of them fastned to an Iron Cage, and hung upon the top of the highest Tower of *St. Lambert's Church*, the King hanging in the middle, about a Man's height higher than the other two. Thus died this Imaginary King, and thus was *Anabaptillery* suppress'd in *Munster*.

Munster was not the only Place they attempted ; for as Treason is pregnant with Correspondence abroad, so they set upon Projects of this nature in many other places, but with the like success. *John of Geles* was sent to *Amsterdam*, and finding the People fit Objects for this delusion, he Extoll'd to the Skies the new Kingdom of *Munster*, their Liberty of Living, their Pillaging of Churches, and enriching themselves with the Goods of the Ungodly, and of the great Designs of their King ; of the Prophecies of the Propagations of his Kingdom, with such like Discourses. In their private Conventicles they fill'd the Minds of the People with a frantick Zeal, and made them long to be fingering Church Plate, and the Goods of the Ungodly, pretending it was an easy matter to surprize *Amsterdam*, which Town, with others, God had given to their King of *Zion*, as the first Fruits of their Reign over the World. But the watchful Magistrates discover'd the Treason, seiz'd the Principal Conspirators, who receiv'd deserv'd and condign Punishment.

After their Apish King *John of Leyden* was slain, they Chose another King, who, with his High Treasurer, were taken at *Utrecht* and Imprison'd. Among other Exploits of this Elected Monarch, he brings his Wife into a Wood, and slays her, that without Interruption he might lye with her Daughter, and he cut a Wenche's Throat to prevent Detection, because she was privy to the Fact, and might discover. Good Store of Plate, most of it Church Plate, was found in his House. He, and his Treasurer were burnt. *Vide Hortensium*, page 74.

Jan. Wilthemes appear'd as another King among them, his execrable Deeds were written in *Dutch*, and translated into *French* by *Chr. Niels*, page 33. he kept his Residence in divers places; at *Arnhem* first, then *Lovain*, *Wesel*, *Harlem*, and last at at a Village call'd *Avendorp* near *Wesel*. To him many repair'd, who had fled from *Munster*. He affirm'd the Doctrine taught in *Munster* to be the true Doctrine to bring Men to Salvation; he robb'd and spoil'd the Country about him, affirming it was no sin to Rob the Ungodly, because the Good of the Land belong'd only to the People of the *New Jerusalem*, who were *Jesus Christ*, and his Disciples. He wore a Sword, which he nam'd the *Sword of God and Gideon*. He was burnt according to his Deserts, *Anno 1580. the 12th of March*,
 I 4 and

and divers of his Complices Executed at *Wesel, Cleve,* and other places.

Cornelius Appleman, a pretended King, was Executed for his wicked Acts in the City of *Utrecht*.

To him succeeded one *John*, a Shoo-maker, who pretended to restore the broken Phantastick Kingdom of the *Anabaptists*. He was discover'd by him, and of his Followers, to be a Captain of Thieves, and Church Robbers, and Executed at *Brusfels*.

Spectatum admissi. Risum teneatis Amici ?

Can any refrain Laughter at the Enthusiasms of these People, who having decry'd all Magisterial Functions, allow'd and Enacted under Capital Penalties a Community of Goods, should be so fond of a Regal Authority to their own Ruin. Here is setting up Kings, and pulling down Kings, exalting one Magistrate against the Establish'd Government, and putting up a mock Magistrate, to be soon pulled down, and then Exalted

above his Brethren upon *John of Leyden*. the loftiest Gibbet, like

Hammon, more than fifty Cubits high. Reason good, that their Dignity in this Life, should be remember'd after Death, not to the Honour, but to the perpetual Ignominy and Shame, both of themselves and deluded Followers ever since. In this History

story you have the Model of the *Anabaptists*, whose Composition is made out of these following Ingredients.

1. *Blasphemy*, pretending to receive Lying Prophecies from God the Father.

2. *Heresy* and *Blasphemy*, denying the Divinity and Humanity of Christ, their Prophets pretending to be the *Messiah*, and receiving Orders from the Father.

3. *Lying*, pretending Prophecies sprung from the Father of Lies, being never accomplish'd but in the Ruin of the Promulgers.

4. *Hypocrisy*, their Leaders pretending to their deluded Followers what they never design'd.

5. *Pride* and *Ambition*, in that their Leaders aim'd not at truth, but a *Luciferian* Ambition of *Rule*.

6. *Rebellion*, in Rebelling against the Lawful Prince, possessing his Towns, and making Wars against him.

7. *Injustice*, in expelling the just Owners out of their Houses.

8. *Robbery* and *Theft*, in plundering and possessing the Goods of so many Expell'd.

9. *Murther* and *Bloodshed*, in killing so many Innocent Persons, whose Consciences cautioned them from siding with them.

10. *Sacrilege*, in robbing Temples of their Ornaments and Riches, and demolishing them.

11. *Oppression*, in keeping the insnar'd Vulgar in subjection.

12. *Adultery*,

12. *Adultery, Incests, Rapes and Fornication*, in their many Wives, and forcing of Widows and Virgins to Cohabit with them.

By this Historical Account we may perceive, how many Sins and Lusts were in Conjunction, when this Monster of Schism was first produc'd. The Ambition of some, the Sacrilegious Covetousness of others, the restless Guilt and Malice of others; and therefore it is rightly numbred among the Works of the Flesh, and the Author's condemn'd for sensual Persons. *Gal. 5. 20. Jude. 1. 19.* It is generally true of all Schisms, and what *Optatus*, p. 41. observes of the *Donatists* is applicable to this, *Iracundia peperit, Ambitio nutrit, Avaritia roboravit.* Discontent is the Mother, Ambition the Nurse, and Covetousness the Champion to defend it.

I might here trace the *Donatists*, and make a parallel betwixt them, and their Successors, our present *Anabaptists*; but since I find there is extant a learned Tract, entituled, the *History of the Donatists*, by *Thomas Long*, B. D. and Prebendary of *St. Peter's, Exon.* printed 1677. I shall refer the judicious Reader to that Book, contenting my self to consider only the Ways and Methods they both us'd to promote and maintain their Schism, in which they hold, in most Particulars, an exact parallel.

C H A P. XI.

Reasons of their Rise and Growth.

IT may cause our wonder how such a peevish Faction should not only subsist, but the Leaders of it being Men of pernicious Principles and Practices, should delude such numbers of the People, and retain them not only in their Communion, but at their Devotion. But the Scripture hath foretold what Arts and Methods the Instruments of Satan shall use to deceive unstable Souls; such as these following are diligently practis'd by the *Anabaptists*.

1. To promote Rebellion in the State; this the foregoing History makes good, and our late Civil Wars in *England* too much manifest: 'Tis the Jesuit's Maxim, *Divide & Impera*. They love to fish in these troubled Waters, and 'tis observable they never introduced their Principles where the State was in Peace and quiet. Hence it was, that tho' they lay lurking in holes in the peaceable Reigns of Queen *Elizabeth* and King *James*, yet the troublesom Times of King *Charles* opened a way for them to gather into a Body, and Sect, and Society.

2. Their

2. Their scattering abroad new Doctrines, which, according to their Light, they confirm'd by Scripture, to amuse the Vulgar; this gave occasion to those who had itching Ears to give attention to those De-luders, and to gaze after those wandering Comets, which portend nothing but Desolation in the Church and State.

3. Hereupon they tamper with the most ignorant sort of People, and the weaker Sex (Witness a notorious Example in our Neighbourhood) such as had weak Judgments, but strong Affections, and being once seduced were perverse and violent in their ways, and deaf to all Reasons and Arguments to the contrary; they thus deceive the Hearts of the Simple, *Rom. 16. 18.* by good Words and fair Speeches, and creeping into Houses, they lead Captive silly Women. *2. Tim. 3. 6.* thus the weaker Sex, and younger sort, were generally seduced by them; the Wives and Children seduced from their Husbands and Parents, seldom the Husband from the Wife.

4. To carry on this Deceit the better, (as *Satan* himself may do) they transform themselves into Angels of Light, pretending to a greater purity, better Ordinances, and a greater Severity of Disciplin, supplying the want of real Piety by the shadow of rigid Severity, having a form of Godliness, but denying the Power thereof, *2. Tim. 3. 5.*

5. To this, the better to colloque with the Ignorant, they add good Words, and fair Speeches, *Rom.* 16. 18. commending such as they would seduce, for some excellent Gifts, and some good Affections, familiarly conversing with them, promising them great Privileges, Liberty of Conscience, Remission of Sins on Rebaptization, that they only shall be Babes of Grace, be in special favour with God, while all the rest of the World are damn'd Reprobates, and Cast-a-ways.

6. But because People are usually inclin'd to look for better Assurance than bare Words in so weighty a matter, they therefore pretend to immediate Revelation from Heaven, to Inspiration in their Dreams, to a prophetick Spirit: And like that Impostor *Mahomet*, pretend to Communication with the Holy Ghost, and with Angels; censuring all the Misfortunes that happen to the rest of Mankind, as just Judgments from God, for their opposing them.

7. And to render the rest of Mankind more odious to their Party, they cast Dirt and Slander upon all Men. Hence they are not afraid to speak evil of Dignities, *Peter* 2. 2. 10. Stiling Kings and Princes, Tyrants; Magistrates, Oppressors; Civil Laws, Injustice; the Suppression of their Exorbitances, Persecution; all other Men are called *Men of the World*, while they attribute to themselves the name of Professors, most

of their private Chat among the Women-kind being railing against, and censuring other People. Thus they carry on their Work, *per Insanas querelas, & vana mendacia*. By furious Complaints, and vain Lies; the Clergy of *England* are Nick-nam'd *Black Coats*, and Priests of *Baal*, Idolatrous promoters of Popish Superstition, and from their Function they reflect on their Persons, censuring those Failings they have common with the rest of Mankind. The Miscarriage of One being with them enough to defame, not only his whole Conversation, but the whole Church.

8. And to make good their Reproaches, and to manifest they are in Earnest; as often as the Power is in their Hand, they not only silence the Clergy, but deprive them of their Livings, and banish them their Habitations; the foregoing History, and *England's* Confusions, are too real a truth hereof. *Good Lord deliver us from a drawn Sword in the Hand of a Rampant Anabaptist.*

9. That they might the more firmly tye their Proselytes to themselves, when they admit any to their Communion, they Re-baptize them, obliging them not to come to the Assemblies of the Church, or hear any of the Clergy; nor to hear any of their own Sect preach, but those into whose Church they were Baptised, (except they be from home.) Another Art they have is, to keep a Trade within themselves, to employ

employ no Handicrafts-man, to buy of no Tradesman, or Shop-keeper, but what is of their own Profession; as *Crispine*, a wealthy *Donatist*, would employ none to dress his Grounds, and manage his Affairs, but such as did profess to be of his Party. *Augustin* Ep. 172. and if any poor be Re-baptised, they will maintain them by Gatherings among themselves, that they may not forsake them.

10. And to encourage the People to steadfastness, their Teachers hold fast to their Principles, few of them falling away (except to the *Quakers*) for having gain'd great Reputation with the People, tho' convinc'd with the Falshoods of their own Opinions, yet will they not embrace Peace, least they should lose their Credit and Profit. And if Men do love the Preheminence, and to hear themselves prate, as *Diotrephes* did. 3 *John* 9. Or if they gain a Lively-hood and Wealth, as *Demetrius*, and his Craftsmen, by the shrines of *Diana*; their Ears are so stopt, that neither the Argument of *Paul*, the Eloquence of *Appollos*, nor the Authority of *Cephas*, are sufficient to open them, but they will still resist the Truth, being Men of Corrupt Minds, Reprobate concerning the Faith, 2 *Tim.* 3. 8.

11. And least the Scripture should detect their Errors, they would endeavour to pervert it, as *St. Peter*, 2 *Pet.* 3. 16. tells us, Men unstable and unlearned do

to their own destruction; hence the Scripture is made to speak in their own Sence, and they have Interpretations and Expositions, contrary to all other, in which they pertinaciously persist. To Instance in one, that place of the Apostle, else how were your Children holy (a noted place for Infants being Church-members,) they interpret, thus, (they are not Bastards) by this judge of many others.

12. For the Incouragement of all Parties to be favourably opiniated of them, they did readily comply with all other Opinions and Factions, there being not an ancient Heresy in the Primitive Times, but they hold among them, nor any fanatical Maggot of Opinion since the Reformation, but they have receiv'd. Like a Sponge, sucking up the Filth of all corrupt Opinions, and tho' differing among themselves, yet siding with all Factions against the Church.

Having traced them thus far, I shall leave them to God, and their own Consciences, and this Discourse to the Judgment of all good Men, who are not corrupted with their Principles. I know they themselves will censure it: If they are gaul'd by it, I value not their whincing.

Ous both to Church and State, especially since no other Methods or Arguments can prevail with them to retract or forsake such impardonable Errors. And 'tis no small comfort to me, that when some loose Straglers begin to flock so fast after such an unhallowed Cruelty, I do yet find amongst the Laity so great an Advocate for the Truth, such a Faithful Son of the Church, such a kind Patron of the Clergy, and such a real Friend to the Neighbourhood, as seasonably to interpose and shew his just and pious Resentments against the wily Sleights of Men, and cunning Craftiness of such Seducers, as lye in wait to deceive those that are unstable, and ignorant.

And truly, when such illiterate *Plebeians* begin once confidently to broach, and own such dangerous Principles, and Practises, as you have plainly detected; when they have the Forehead to maintain them with so great Pride and Self-conceit, when they turn the Keys of Heaven against all that are not of their Party, and would fright Men into their extravagant and wild Opinions by condemning some of the Doctrines of our Church as Heretical, and Anti-Christian, 'tis then high time for some vigilant and Orthodox Watch-men
to

to stand more strictly upon their Guard to forewarn men of their Designs, to Mark them out to the World in their true and genuine Colours, and to turn aside their Sheep-skins, that the nature of that Beast, to whose kind indeed they seem more nearly related, may be fully discovered.

Nam tua res agitur, paries cum proximus ardet. When we find the next House to us on fire, 'tis time to look about us ; and when the Plague breaks out in any Family, with is near our own Habitations, 'tis high time to take such an effectual Course, as may prevent others from falling into Danger, by setting in Capital Letters, *A Lord have mercy* upon the Door of that House.

And I know not, Sir, wherein you could have shewn a greater Act of Charity to your poor honest Neighbours, than by giving them a Sovereign Antidote against that Poison of Heresy, which such Enthusiastick Dreamers would infuse into them.

But because I find that their main Spite and Quarrel is, according to the usual Tricks of all Hereticks, against the lawful Ministry of Christ ; and if they can any way disannul the lawfulness of their Mission, they think they may then plead a better Title to what they falsely usurp ; because

I find this is still, and has always been the great design of the Devil and his Agents, who have almost made it the present mode and fashion of this Age to beat down the Priesthood, and all outward Ordinances, as knowing full well, that all true Religion most needs fall with them, and Men would be left fenceless and open to steer without a Compass, when they are guided only by the various Winds of Enthusiasm, I shall in a just Defence of our Ministerial Function, in a Counter-distinction to the Laity, who have now no just Pretence, or Claim to such a Calling, offer some further Arguments, as I promised you, in conjunction with yours.

And first, the Holy Jesus, the great Author and Founder of our Religion, was sent of God, and all Power in Heaven and Earth committed to him; now before his Ascension, that he might not leave his Disciples to the end of the World, to be governed by every Pretender to Revelation, which would have exposed his Kingdom upon Earth to eternal Confusions and Impostures, he solemnly ordains and consecrates the Apostles his immediate Proxies, and Delegates, and Missionaries upon Earth, *John. 20. v. 22.*
As my Father sent me, even so I send you,
 according

according to the known Rule amongst the Jews, *Every one's Apostle is as himself*; to which our Saviour seems to refer, *Matth. 10. 40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me*, making himself his Father's Apostle or Proxy, and the Twelve his; but at his departing from the World, then he solemnly enstated his Power on them, and sealed their Commission to them, as it had been sealed to him by the Father, *St. John 17. 18. and Cap 10. v. 21.* By Vertue of which Commission, the Power of Ordaining, Governing, and Conferring Orders did rest only in the Apostles; which Office of theirs was not to be Temporary, and determine with their own Persons, but was to continue in an uninterrupted Succession in all future Ages; the Necessity of Orders and Rule both for the supply of those things, which should be wanting for the well-being, and preservation of each Church, and also for securing the Flock from Wolves and Hereticks, absolutely requiring it.

A first Evidence of this sort is the Assumption of *Matthias* into the place of *Judas* the Traitor; who lost his Office, and soon after his Life, *Act. 1. Matthias* obtain-

ing his Portion in this Ministry, not by any election of the People, but by God's more immediate choice of him, he disposing the Lot to fall upon him : and this the Prayer makes plain, *v.* 24, 25.

The next Ordination we find is in *Acts* 6. tho' to a much lower Office and Order in the Church, when the seven Deacons received their first Constitution ; where 'tis plain the Apostles called the Multitude together, told them the Occasion of the designed Order, for which the People were to look out the Men, and see and enquire that they be fit for the present Office ; and so they did, they chose *Stephen* and *Philip*, &c. but it follows, when they had done so, they set them before the Apostles, who were to give them the Power designed, to accept and invest them, *v.* 6. And when the Apostles had prayed, they laid their Hands on them ; where there might be a special Reason at that time for to allow the Multitude to chuse their own Deacons, the Money which was at that time given by them to the Poor, was to be entrusted in the Hands of those Persons ; and therefore there was a good Reason that the People should approve of such, in whose Hands their Money was to be deposited ; but yet for all that,
it

it doth not any where appear, that they had a Power to Ordain or Constitute in the lowest degree of the Priesthood ; 'tis the Apostles alone, who had received the Power from on High, and on whose Persons it was enstated, who only could, and did perform that Office.

And therefore, by the way, it was certainly very disingenuously done, if it do not deserve a harder Name, of some Persons to corrupt our Bibles for a better Support of their rotten Causes, by foisting in *Ye* falsely for *We*, *Acts* 6. 3. *Choose seven Men whom Ye may appoint* : Which Corruption may be found in the later *Edinburgh, Cambridge*, and since very ordinarily in diverse (indeed most) *London* Editions, as has been truly observed by the Learned Bishop of *Cork* and *Ross* in his Excellent Book called *Scripture Authentick*, &c. Printed in the Year 1686.

Now this being done, saith he, not till the Faction had crumbled it self into several minute Parties, all pretending Scripture for their several distinctive little Opinions, 'tis not improbable it might be done at first with design, and particularly of those, who would establish the Peoples Power, not only in Electing, but even in Ordaining their own

Ministers; in the mean while let it be done by whom it might,

Take an *Edinburgh* Edition of 1636, a *London* one of 1648, and a *Cambridge* one near the same Years, being it was not possible for the Faction to get all these Copies and a Multitude more in, as being so vastly numerous, the true old Copies examined and compared, discover the variation from them, that is, the Corruption; and a more Authentick one than any of them, that is the Original *Greek*, if any doubt remains, decides the whole Controversy.

But to return again from this Digression (which I think by no means either improper or unseasonable) if we proceed to some Superior Apostolical Ordinations, we shall after this find, that *James the Just*, Styled *the Brother of our Lord*, was constituted Bishop of *Jerusalem*, *Timothy* by *St. Paul* was made Bishop of *Ephesus*, and *Titus* of *Crete*: and of *St. Paul* it is further plain, that in *Lystra* and *Iconium*, and *Antioch*, and in those parts he and *Barnabas* Ordained them Elders Church by Church, *Acts* 14. v. 2. that is, a Bishop or Governour in every Church, which is again communicating that Power to others who were pick'd out of the Laity for the execution

execution of that Office, and separated to that Work by the Imposition of Hands, which was a Power they held only by Commission from Christ Jesus, and utterly incommunicable to any part of the Laity.

The same is observable of *Mark, Luke, Thaddæus, Epaphrøditus, Clemens, Ignatius, Polycarp*, and others, concerning whom Ecclesiastical Story tells us, that there were carefully preserved in several Churches diverse Rolls and Catalogues of the Bishops (beginning with the Apostles) in a continued Series of Succession in each See : this we are credibly informed that *Simcon* succeeded in the Episcopal Chair, *St. James* at *Jerusalem*, *Clemens* *St. Peter* at *Rome*, *Anianus* *St. Mark* at *Alexandria*, *Polycarp* *St. John* at *Smyrna*, *Evodius* next after *St. Peter* on the *Judaical* part, as *Ignatius* next after *St. Paul* on the *Gentile* part was ordained Bishop of *Antioch* ; all which abundantly confirms the truth of *Irenæus* his Assertion, who saith, *Contr. Hæret. lib. 4. cap. 63.* that we can fairly and honestly reckon up those very Persons by Name, that were by the Apostles instituted and appointed to be Bishops successively in the Churches after them to our days : Now this *Irenæus*, saith the
 Learned

Learned Dr. *Cave*, in his Life, was trained up under the Tutorage and Instructions of *Polycarp* St. *John's* Disciple, from whom he received the Seeds of true Apostolick Doctrine, was himself ordained Bishop of *Lyons* in *France*, and suffered not Martyrdom till about the Year 208, and therefore was undoubtedly in all respects duly qualified to give us an account of Episcopal Succession.

Tertullian, who lived, as is generally conjectured, some Years after *Ireneus*, that he might lay asleep for ever all Controversies, that might arise of this Nature, appeals in this case again to the Records of the Church, as being most undeniably Authentick, in his Book *De Præsc. c. 38. Percurre Ecclesias Apostolicas*, &c. run thro' all the Apostolical Churches, and you will still find the very Chairs of the Apostles, and the Names of those venerable Persons, who succeeded them in their Churches.

And *Clemens Romanus*, St. *Paul's* Fellow-Labourer (mentioned by him with so much Honour) in his Epistle to the *Corinthians*, confirms still this Truth, when he tells us, *That the Apostles knew by our Lord Jesus Christ, that there would be contention about the Name*; that is, saith the Great and

and Learned Dr. *Hammond*, the Dignity or Authority of Episcopacy ; for which cause therefore , having a perfect foreknowledge of it, they Constituted Bishops, and after gave Rules of Ordination, and a Series or Catalogue of Succession, that when they dyed other Persons approved by them might succeed to that Office.

So far is it now, you see, Sir, from Truth, what the *Socinians*, and our Modern *Anabaptists* assert, who have indeed, as you have truly observed, licked up their Slaver, when they so boldly tell us, tho' it is not the only false thing which they have ventured to divulge, that the Apostles took no care for a Succession of Persons, but only of Doctrine ; and consequently this Matter will be so far from being a Figment or Stratagem of any Self-designing Men, as has been too unjustly insinuated to set the World against us, that it is one of the greatest, and most necessary Bulwarks to preserve the Christian Church from the daily assaults of her insulting Adversaries.

And to shew you further that the whole Christian World had not only ever a constant Veneration for the Priesthood, but an entire confidence in the Truth of their Personal Succession.

I do further affirm, that it will be hard to shew (as it was in former Ages to point at a professed Atheist) any one Man before *Socinus*, and his Followers the *Anabaptists*, that have avowedly opposed the Mission, and Succession of such Apostolical Officers.

Now, Sir, there being without all doubt, as I hope you have seen plainly proved to you, a set Order of Men appointed by Christ and his Apostles to execute the Ministerial Office, as their Deputies, in all Churches of the World, no Man ought to assume to himself that Office, but he that is designed to it by those that have a Commission, and Lawful Power to confer it; that is, have received a Mission or Commission from God, which being not now by any tolerable reason pretended to be immediately from Heaven, there is but one imaginable way for any Man to claim it, *viz.* by receiving it from them who immediately have received it from Heaven: and therefore we may justly say on this account to our Modern Interlopers in Spiritual Affairs, what St *Cyprian* did of old to such manner of Hereticks, in his Book *de Unit. Eccles.* p. 23. These are they which of their own accord, without God's appointment, set themselves
up

up amongst their temerarious Assemblies, who constitute to themselves Rulers without any Law of Ordination, who assume the Name of Bishops, when no Man gives them the Power, and so sit in the Chair of Pestilence instead of the Church, which is truly Episcopal.

And then the whole matter will be reduced to a very short Issue, that every one that thus runs, is obliged to shew his Commission by which he may appear to be sent ; that we who are Ministers of the Church of *England* can give a clear and true account of our Call and Commission in a Successive Series of Ages, even from the time of the Apostles down to our days ; and that if it be probably true what the most Learned Bishop. *Stillingfleet* asserts in his *Antiquities of the British Churches*, *Cap. 1. p. 45.* that we received in this Nation, our Primitive Christianity from *St. Paul* himself, who in all likelihood come over hither, and first converted the Ancient *Britians*, we might then as well have our first Ordination from him too ; however from that time to this a Legality of Ordination, whether from *St. Paul*, or any other Apostolical Missionaries that were sent hither, cannot with any reason be denyed us, whatever

Corruption

Corruption of Doctrine in some of the dark Ages of Popery might happen to intervene: See Mr. *Mason's* excellent Book that is in Vindication of the Ministry of the Church of *England*.

Secondly. I desire it may be seriously considered, that no constituted Church either under the Law or the Gospel had ever yet any Officers appointed for the Work of the Ministry and Dispensation of Holy things, who were not first separated for that Work, as a particular Body and Society of Men, distinct from the Laity, who are to be governed by them, and obey such Pastors, as have the Rule over them; *Heb. 13. v 17.* and till they were visibly marked out and distinguish'd by such a customary Separation, they were never looked upon as endowed with any True Licence, or Authority to teach the People: and indeed were there such a general Dispensation allowed promiscuously to all sorts of Persons, without any restriction or limitation of such an Office, there would be quickly a greater Babel of Confusion in *Christendom*, then ever was in the Land of *Shinar*, and all setting up for Speakers, and none humbling themselves so far as to be Hearers; all affecting to be Teachers, and none thinking themselves
of

of so low attainment as to be Learners ; Men esteeming themselves thro' their Pride and Self-conceit to be equal in Knowledge and to have an equal proportion of the Spirit of Prophecie, which in the Gospel Language is the Gift of Preaching, by this means they would never come to the knowledge of the Truth.

I confess St. *Paul* hath told us in the *1 Cor.* 12. 28. that God hath appointed in his Church *first Apostles, secondarily Prophets, thirdly Teachers*, but then he adds, *Are all Apostles, are all Prophets, are all Teachers, are all Workers of Miracles, have all the Gifts of Healing, do all speak with Tongues, do all interpret ? i. e.* There were in his days several Gifts and Officers in the Church, and these did belong to several Persons set a-part on purpose for such Offices ; but do we find any Persons in those days laying any Claim to such Gifts or usurping any such Office without publick Testimony of such an Apostolical Seal and Commission ? and consequently in our days, as every one cannot speak with Tongues, so every one is not duly qualified to teach or interpret Scripture : Now what can be more effectual than this very Portion of Scripture, if duly considered, to root up all such fanatick Principles ?

If

If God hath appointed diverse separate Orders and Ministries in his Church, then whoever contemn these, and cry up Novelties, contemn the Ordinances of God ; and if all Men are not allowed to teach and interpret Scripture, then certainly there cannot in these days of ours any such common Faculty be expected to be pour'd out upon all Men or Women without any discrimination by extraordinary Illumination, as our *Quakers*, *Anabaptists*, and other *Enthusiasts* vainly dream ; for since God's Illuminations are now proportioned to our Necessities and not to our Curiosities, no Man ought to assume to himself any Personal Gifts peculiar to the Apostles, in particular, either the Gift of Preaching, or Interpreting Scripture, but he alone, who, as he had the Ordinary means, (since all extraordinary means are now ceased) of Learning and Education conferred upon him, so likewise hath been regularly and lawfully called, and sent into the Church by those who have just Authority to send him to teach and instruct others : Good Christians are not to give ear to every *Abimaaz*, who runs when he is not sent, or assumes an Authority to which he hath no just Title, but only to him, who can shew the regularity and
 lawfulness

lawfulness of his Mission ; Men of private Condition, as you well observe, ought to content themselves with such degrees of Knowledge, as are agreeable to that Condition, in which God hath placed them, and not to reject and despise those Supplies, which are administred to them from their lawful Pastors, *whose Lips are to preserve knowledge, and they to seek it at their Mouth*, Malachy 2. 7. And so again, St. Mat. 23. v. 2. *The Scribes and the Pharisees sit in Moses Seat, all therefore whatsoever they bid you observe, that observe and do, &c.*

Now if the People of the Jews were obliged to receive with the greatest Deference and Veneration imaginable whatsoever Doctrines the *Scribes* and *Pharisees* did in all appearance deliver as from *Moses*, and that too by Virtue of that Authority which was derived to them from the Ancient Chairs of *Moses*, which they had for so many Generations filled by a constant Succession of Learned Doctors and Teachers, whom the People were obliged constantly to follow, and hearken to in their publick Oratories and Synagogues every *Sabbath* day, sure the same Authority being now devolved upon

some other select Officers from Christ, who was a Person much greater than *Moses*, ought to engage all Christians in a firm application and adherence to such Pastors, who by virtue of such an Authority have only a due right to teach and instruct them, and that by virtue of that Sacred Ordination, which hath entitled them, and them alone to a peculiar Function and Ministration in his Church.

Thirdly, if any one can shew me throughout the whole New Testament, that any Men did Impose Hands for the Separation of others to the Sacerdotal Office or Work of the Ministry, but only such as were by Office Apostles themselves or Evangelists; Or that the Election of the People alone by their joint Suffrages is the main and essential Point in such Separation, he will certainly do more, than has been ever yet fairly done: But certain I am, that as Ordination by Imposition of Hands from the Apostles was the constituent Act thereof, so if the People did present upon any emergent Occasion some Persons, whom they had elected, according to the Will and Pleasure of the Apostles, yet the People did
not

not ordain them, for that was still a proper Apostolical Office, but presented them to be Constituted and Ordained by the Apostles to that great Business to which they were chosen.

Indeed I never yet read, that the Heathen (any more than the Jews before them) had ever leave to choose their own Guides or Teachers, after the Gospel was preached to them; but this is plain from Scripture, that Christ was not chosen by those, to whom he preached, *for ye have not chosen me*, saith he, St. *John* 15. 16. Christ came from Heaven upon the Errand of his Father, and happy they, whom he was thus pleased to chuse, to call, and preach to; and when his Apostles, after his Example, did go and preach to all Nations, and actually gather Disciples, they chose their Auditors, and not their Auditors them; and they that have given up their Names to the Obedience of the Gospel, one Branch of that Obedience, as I have hinted before, obliges them to observe those that are placed over them by God, not only their Civil Parents, and Magistrates, but Pastors, whom the Holy Ghost hath either mediately

diately or immediately set over them:

But one thing, Sir, I have heard objected against this Argument for Episcopal and Priestly Succession, was the great uncertainty of Ecclesiastical Records, which some think cannot be so fairly transmitted down to us at so great a distance of time; which yet for all that, I see no more reason why we should distrust, when backed with the signal Authorities of such faithful Historians, then I ought to distrust those ancient Catalogues, which are given us of the *Roman* Emperours and Consuls, or our own antiquated Rolls, which yet are with us in so great vogue, and are so frequently quoted for our *Saxon* and *Norman* Kings: But we know that it is the usual way of the World to cry down any Records as very suspicious or of little Authority, which do make against that Cause, which Men are resolved right or wrong to Espouse.

And yet were these Records more doubtful, as to this account of constant Succession, than there is any just reason to believe they are, they are such an indubitable Evidence of the Right of Ordination

nation, being placed in a set and select Order of Men, distinct from the Laity, that after a serious perusal of them, I should, in the Words of an Ingenious Gentleman, be as soon proselyted to Atheism, as believe that Anabaptistical *Knipperdoling*, or a frantick *John of Leyden* were as true Priests of the living God, as a *Clemens* or *Cyprian*, or any of their true Successors in the Christian Church.

And if in Civil matters a Freeman, Sir, of your Corporation dare not presently set up impudently for a Mayor or Alderman, I know not indeed by what Authority any prating Mechanick whatever, who is not so much as a Member of the Episcopal Church, should yet have the Impudence to set up for a President.

Nay, I desire to know farther, whether every one that hath a Gift to be a Servant must therefore be a Steward; or he that hath Gifts enabling him to deliver some ordinary Messages, may therefore in all respects be qualified for an Ambassador or a Plenipotentiary? If it happen amongst the Anabaptists to be

what *Amos* said of himself, Cap. 7. v 14. that they are *Herdsmen, Graziers, or Gatherers of Sycamore fruits*, they must then produce their extraordinary Commission, as that Prophet did, or else they must be taken but for *Graziers* still ; and so it will be no wonder, that strange Teachers should carry credulous People about with *strange Doctrines*, as the Apostle calls them, *Heb. 13. 5.*

Indeed, Sir, such an Authority can never be allowed them, till they prove to us that they are inspired, and endowed with a Divine Faculty of interpreting Scripture beyond all others ; and this they can never prove but by Miracles : And when all is done, notwithstanding their confident pretensions and bold advances to what is out of their reach, they have nothing else to say, but that the Spirit tells them this is the true sense and meaning of Scripture, without enabling them, to make it appear so to any body else but themselves : Now since it is very possible, that the Voice of the Devil may be mistaken for the Dictates of God's Spirit, as appeared by the Heathen Oracles of old, and also amongst the Jews themselves, and more or less in all Ages of
Christianity,

Christianity ; since Satan can transform himself into an Angel of Light, and can blind the Minds of them that believe not, least the Light of the Glorious Gospel of Christ should shine unto them ; since false Apostles can disguise themselves for the Apostles of Christ, and Satan's Ministry can appear demurely for the Ministers of Righteousness, 2 *Cor.* II. 13, 14, 15. if we will follow *Tertullian's* Advice, we must not measure or judge of Faith by the Person, but of the Person by his Faith : Let us not then believe every Spirit, but try the Spirits whether they are of God, because many false Spirits are gone out into the World ; wherefore if any Man say, *Loe here is Christ, or Loe there is Christ* we are to give no ear to him, nor mind what he saith, but rather remember that our Saviour hath foretold, *St. Mat.* 24.23.24. *that there should arise false Christs, and false Prophets, who by Signs and Wonders should deceive, if it were possible, the very elect,* and subjoyns to it a seasonable Caution, *Behold I have told you beforehand of it ;* which is in order for you to take the more care and arm your selves better against it ; upon which, *St. Austin* writing against the Visions and Miracles of the Anabaptistical Donatists of his Age, whose

Practise he tells us was to exorcise those whom they had rebaptized with this Form of Words, *Maledicte exi foras*, calling the whole Trinity, in whose Name they had been baptized, accursed, hath this remarkable Passage :

‘ Let no Man say this is true, because
 ‘ *Donatus* or *Pontius*, or any other hath
 ‘ wrought Wonders, or because such
 ‘ things happen here or there, or because
 ‘ such a Brother, or such a Sister saw such
 ‘ a Vision waking, or such a Vision
 ‘ sleeping, but let such Figments of de-
 ‘ ceitful Impostors; and such Wonders of
 ‘ lying Spirits be utterly rejected by
 ‘ all true Christians; for either these
 ‘ things are not true which they speak,
 ‘ or if there be any Wonders wrought
 ‘ by the Hands of such false Prophets,
 ‘ we ought rather to beware and take
 ‘ heed of them; because when our Saviour
 ‘ told us, that there would be some such
 ‘ Impostors, who would endeavour to
 ‘ cheat the very Elect out of their Sal-
 ‘ vation, if they could by any means
 ‘ compass their Malicious and Anti-
 ‘ christian designs; he adds, to forewarn
 ‘ us, *Ecce prædixi vobis*, behold I have
 ‘ told you before-hand of it. From all
 ‘ which

which, this Observation will be very pertinent to my purpose, that he who requireth all Men to receive such true Pastors, as he sendeth, chargeth all Men to avoid such Deceivers, as pretend his Name, when they are not sent.

To conclude, since the whole well-being of the Christian Church, which consists in Unity, as the well-being of the Body doth in Health, nay the very Being it self, which consists in the truth of the Doctrine, and Obedience to the Institutions of Christ, depends in an eminent manner upon the due qualification of those who are intrusted with the Office of teaching in the Church, it will not be possible to preserve either Truth or Peace in any Nation, nor consequently Christianity it self, which is made up of these two, when he that goes out to sow, instead of good Seed, carries nothing but Cockel and Darnel in his Sack with him; and then sure it is every true Christian's Interest, as well as Duty, who desires to consult the eternal welfare of his own most precious Soul, to shun constantly, and keep out of the way of all such seducing Impostors, no less then he would for the good of his Body, reject and
utterly

utterly abominate an ignorant Quack's Receipts, or any pernicious Druggs, and poisonous Pills, tho' never so finely gilded, of the most fairly pretending Mountebank.

But, Sir, I will no longer detain you : As I wish your ingenious and useful Treatise may find that acceptance it deserves, so I hope the great satisfaction you will reap in doing such publick Service, will encourage you to publish some other Learned Papers, which have too long already lain buried in Dust and Obscurity ; and as I unfeignedly desire, that they may see the Light, so 'tis my hearty Prayer likewise that this Discourse may meet with a happy Success, by keeping the Members of our own Church stedfast and unmoveable in the Truth of Christ, if they cannot also, which yet I hope in some tolerable measure they may be instrumental to, reduce into the right way again, such as have run astray from it.

Tho' I believe, Sir, both you and I must never flatter our selves with drawing back from their Errors such as are obstinate and foolish ; for it doth not appear to me evident in all the History of
the

the Gospel, that even our Lord himself, amongst his many mighty Works and Miracles, ever cured Perverseness, and Obstinacy.

I am affectionately

Yours,

J. Broome.

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