

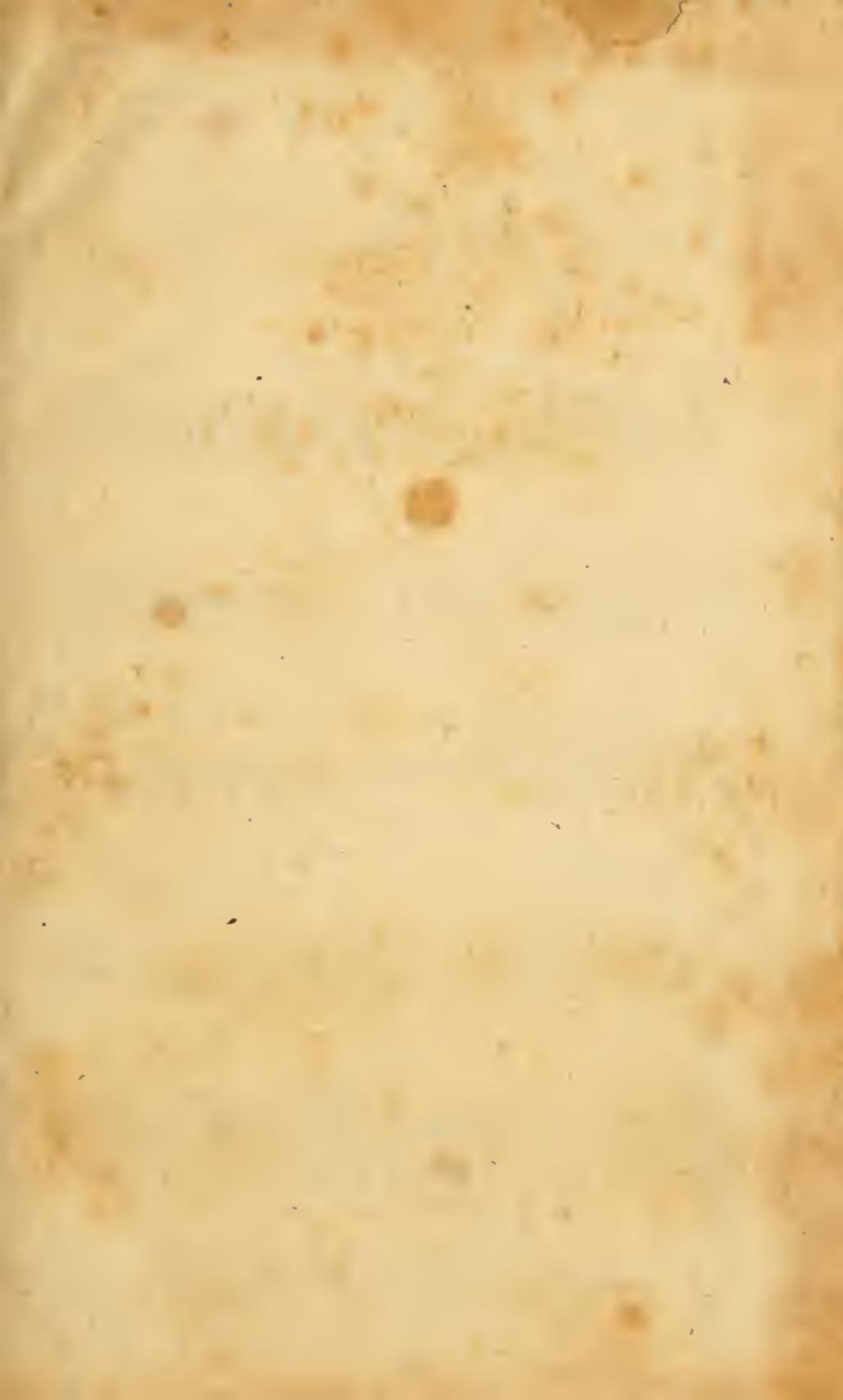
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THE REGULAR
CLERGY'S
SOLE RIGHT

To Administer

Christian Baptism,

ASSERTED:

IN A

Familiar Dialogue

BETWIXT A

Church-man and a Dissenter;

Adapted to the meanest Capacity.

IN WHICH

Some Notice is taken of the *Serious Enquiry*
into the present State of the Church of
England. by the Rev Mr *Shore*

Arise, and be baptiz'd, calling upon the Name of
the Lord, Acts 22. 16.

Ὅτις ἐξὸν ἔστιν χρεῖς τῷ ὀνόματι, ἕτε βαπτίζεν. Ignat.
Ep. ad Smyrnos.

By the Author of the Hamsted-Conferences.

LONDON, Printed for Richard Wilkin, at the
King's-Head in St. Paul's Church-yard, 1712.

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T O T H E
R E A D E R.

THE following Dialogue was wrote, in Part, before the Author thought of the Serious Enquirer; and that silly Pamphlet, as to the Point of Lay-Baptism, was effectually answer'd, before he took it into his Hands. As to the other Points handled in that trifling Tract, they have often been defended already. To what he says of Non-Resistance, the Reader is desir'd to look into, and consult the two Parts of Passive-Obedience, wrote at the beginning of the Revolution, and the Excellent Answers to Mr. Hoadly's pestilent Books. As to what he says to the Independency of the Church, the Reader may find it answer'd in Dr. Hick's two learned Discourses of the Dignity of the Clergy,

To the READER.

and in the Appendix to the 2d Volume, viz. Mr. Hughe's Dissertation. I shall not take the trouble upon me to guess at the doughty Author; let him enjoy his beloved Privacy, for I assure him, I envy him not for his Performance. I need not wonder, why the World has not seen a set Answer to it; and I am apt to believe, that no one of the Church thought it worth his while, nor would honour it so far; tho' the Author of this Dialogue just dipp'd into it, and could not forbear to make a few Remarks on it, as it came in his way. He has treated it as it deserves; and the Enquirer must think it an Honour, that the least Notice was taken of him.

The Author had it once in his Thoughts, to introduce the Story of Athanasius baptizing several little Boys; but it is exploded, and that justly, by the Learned World. I refer the Reader to the Epistle before Lay-Baptism, the 2d Edition, and to the Letter to the Author of Lay-Baptism, pag. 6. where he will find sufficient Satisfaction. This is all that I design to say in Defence of the ensuing Dialogue.

The

To the READER.

The Author leaves it to shift for its self in an ill-natur'd World : His Intention was good, and he doubts not but it will be honestly receiv'd by the Orthodox Part of the World; and if it be neglected by the other, he may comfort himself, that he is not the first that has been neglected, and will not be the last. He can produce some of great Figure, whose Writings will not Convince; and if the Author of this Dialogue should fail of making Profelytes, he can make his Appeal to the Searcher of Hearts, that his pure Intention was to settle unsettled Minds, and to shew the Nullity of those Baptisms, that is, Washings, of the Dissenters; and that is what he designs in the following Dialogue.

T H E
REGULAR CLERGY'S
 S O L E R I G H T

To Administer

Christian Baptism

A S S E R T E D, &c.

THE Occasion of this Fourth Conference was this : A certain Gentlewoman, that descended from Dissenting Parents, was in her Youth unhappily baptiz'd by a Dissenting Minister. This Person believing, that Baptism by Dissenting Teachers was Valid, continu'd in her Error, till she receiv'd the first Notice of it from a neighbouring Clergy-man, who by a Friend sent her a Message; which, by God's Blessing, awaken'd her Conscience. A little time after, the Gentlewoman apply'd her self to the aforesaid Clergy-man, being in much Trouble and Confusion about that Point, which concern'd no less

than the Salvation of her Soul. This afterwards occasion'd several Meetings and Discourses, betwixt her, and divers other Clergy-men, who told her, That she was in a very uncertain State, and that she ought, as soon as could be, to get out of it, if she had any regard to the Happiness and Welfare of her Immortal Soul. These Conferences had so good an Effect upon her Mind, as fully to convince her; so she consented to be baptiz'd, and was accordingly, by a Presbyter of the Church of *England*. This Occurrence coming to the Ears of *Philo-Schismaticus*, he took the first Opportunity of meeting his old Friend *Orthodoxus*, and discours'd him upon this Novel Custom and Practice, as he thought it, of Re-baptization. At the old Place, where they us'd to meet, he thus accosted him :

Phil. Fine doings indeed, my Friend *Orthodoxus*; The World is strangely alter'd; our Ministers, by your Doctrine, are no Ministers, but mere Laymen, and our Sacraments are no Sacraments, when thus administer'd; The Church-men have taken upon them, to prove them *Null and Invalid*: What will this come to at last? If we have no Sacraments, then it follows, we have no true Ministers; if we have no true Ministers, then our Church is no Church; and then, I think, there's an End of the *Toleration*. Were we at so much Pains and Fatigue to get a Toleration, and an Establishment, as we thought it, and is it all gone with one Puff? Is this the Reward of our Labours? And all our Thanks to our Glorious Deliverer is come to nothing, and vanish'd *in fumo*: I am resolv'd it shall ne'er pass so, but will have your Sentiments on it: Do you think that our Church shall thus fall without one stroke or struggle? No, no! be assur'd, we shall have one Tug, before it is laid in the Dust; And do you think that all our Arguments (from the Days of Queen *Elizabeth*, down to these times) for a Separate Communion, for a true Gospel-Ministry,

Ministry, must be laid aside, and buried in Eternal *Oblivion*, by every Whifler, or Smatterer in Divinity; no, you shall find to your Cost, that we will not so easily part with our Church or Ministry.

Orth. Why so hot, *Philo-Schismaticus*? A cooler Temper will better become you, that boast so much of that Golden Virtue, *Moderation*. If you have no true Church, no lawful Ministry; who can help it? I see no other way to procure one, but to persuade your Ministers, to apply themselves to the Church for *Regular* and *Valid Ordination*, and then you will be safe, and not till then. We have an Old Maxim in Philosophy, and 'tis as true in Divinity, *Nihil dat, qui in se non habet*. Now if your Ministers have not Power to Ordain, they have no Power to confer a Power of Administring the Holy Sacraments, and of doing any other *Sacerdotal* or Ministerial Offices. Be not so Angry, that I am so plain with you.

Phil. Angry, do you say? I think we have all the reason in the World to be so; for would it not move a *Stoick*, to see Things go on in this pass? To loose our Church, to have no Ministers, and to be depriv'd of every thing relating to another World? Who can abstain from Heat, if he duly considers this?

Orth. But you ought to remember the Word *Moderation*, which you have so much gloried in; A Government of the Passions would much better become Christians.

Phil. We say, our Church is Establish'd, and our Ministers are Ordain'd by Christ; and therefore they have Authority to Administer the Sacraments, and Confer Orders.

Orth. Not so fast, dear *Philo-Schismaticus*, as you love me; saying and proving are different Things: Suppose, I say, all Dissenters are true Saints, Does this prove it? I must desire hard Arguments, and
soft

soft Words, before I can subscribe to the Lawfulness of your Ministry. If you can prove your *Mission* from Christ, to execute the Priest's Office, you'll say something indeed : If not, 'tis nothing, but *Brutum Fulmen*, all Noise and Non-sense.

Phil. I'll try what I can do, and recollect some of those Scriptures our Ministers have urg'd to prove their Mission : As *Matthew 28. 21, 22. Go, baptize all Nations, &c. and I am with you to the end of the World. As my Father hath sent me, so send I you, John 6. 27.* And many more Places I could alledge ; but if these two Places prove what I intend, *viz.* That our Ministers are true Ministers of Christ, it will be as effectual as Two Thousand. Now, say I, If our Ministers are concern'd in those two Texts, they must be lawful Ministers, and Ministers of Christ. If Christ order'd them to Baptize and Teach ; If Christ sent them, as 'tis in the other Text ; If Christ be with them, and their Successors, to the end of the World ; Ther, say I, it must needs follow, that they are Ministers of Christ.

Orth. Your Ministers have taught you finely indeed ; and have urg'd those Texts to prove their *Mission*, that do not belong to them ; Those Texts have no manner of regard to such a Schismatical Ministry as yours is, who have no lawful *Cause* to separate from our Church, as she's a Branch of the Catholick. Now, as to the first Text, I would ask you, To whom does our blessed Lord speak ? You must answer thus ; He address'es himself to his Apostles, and tells them, he will be with them and their Successors to the end of the World : Now you must prove, that your Ministers are Successors to the Apostles, or else you beat the Air, and prove just nothing at all.

Phil. That I can do at ease. These present Ministers were ordain'd by others, and so upwards to the Apostles of Christ.

Orth.

Orth. Rarely prov'd indeed ; you have made short Work of it, by saying, The present Dissenting Ministers were ordain'd by others: But I would ask, Who ordain'd the first Dissenting Ministers ?

Phil. Who? Why, who should? But their Predecessors.

Orth. I would ask another Question ; Who, and what sort of Men were your Predecessors among us.

Phil. True Presbyters, there's no doubt on't.

Orth. Could you get over this one Point, That meer Presbyters, from the Apostles time to ours, had Power to ordain Presbyters, you might clap your Hands, and cry *Victoria*: But 'tis not so easie to be done; nay, more than that, 'tis impossible.

Phil. Since you are so free with your Questions, pray let me ask you one.

Orth. With all my Heart ; you are at your Liberty to ask as many as you please.

Phil. Were not the Apostles, and their Successors, meer Presbyters? If they were, there's an End of the Dispute betwixt us.

Orth. Our Preachers tell me, they were more than meer Presbyters, as I have often heard them prove them ; and they prove it by this Scheme : Our Saviour ordain'd Twelve Apostles, and Seventy Disciples, and these he sent to Preach to, and convert the World from Judaism and Gentilism : Some of these Apostles were appointed by the Apostolical Colledge, to be Bishops of particular Districts ; as *St. James of Jerusalem*, &c. They appointed other Bishops ; as *Titus* and *Timothy* : But in *Eusebius*, and other Ecclesiastical Historians, you have the Bishops nam'd, who were constituted by the Apostles themselves, over the then Famous Churches of *Jerusalem*, *Antioch*, *Rome*, and *Alexandria*, and many other Churches ; and the Bishops,

‘ shops, their Successors in their Apostolical Office,
 ‘ appointed others, down to the time of *Calvin*,
 ‘ which were all Bishops in the Catholick Church*.
 Now I would feign know, if any Church could be
 named for Fifteen Hundred Years after Christ,
 wherein Presbyters were ordain’d by meer Presby-
 ters, and which were govern’d by meer Presbyters
 (times of Vacancy excepted.)

Phil. That Question I shall ask some of our Mi-
 nisters, and then I shall return an Answer.

Orth. That will be *ad Gracis Calendis*. I tell
 you, depend upon it, ’tis not to be done; And to
 bring you over to our Church, I shall recommend
 to you some Books, that I have with great Satis-
 faction and Profit read; and if you’ll read them
 without Prejudice, by God’s Grace you may be,
 even as I: They are these; *Jacques Ordination by
 meer Presbyters, prov’d Null and Void*. Printed for
W. Freeman, at the Bible over against the Middle-
 Temple-Gate. *Dr. Potter’s Learned Discourse of
 Church-Government*. Printed for *R. Wilkin*, at the
 King’s-Head in St. Paul’s Church-Yard. *Lay-Baptism
 Invalid*. The Second Edition. With the most Ex-
 cellent Letter of *Dr. Hicks* to the Author. Printed
 by *W. Taylor* at the Ship in St. Paul’s Church-Yard.
*The Answer to J. Owen’s Arguments, for Ordination
 by Presbyters, without Bishops*. Printed by *R. Wil-
 kin*. *The Divine Right of Episcopacy asserted*. Re-
 commended to the World in a learned Preface, by
Dr. Hicks; and Printed by *R. Sare* at Grays-Inn-Gate.
Dr. Wells’s Excellent Letters to a Dissenting Minister.
Mr. Lestly’s * afore-mention’d Discourse. Printed by
G. Strahan. *Dr. Hicks* Two Excellent Treatises of
 the

* See *Mr. Lestly’s Excellent Discourse, shewing who
 they are, that are now qualify’d to administer Baptism
 and the Lord’s-Supper*. Pag. 4. Sold by *Strahan* at
 the Golden-Bull in Cornhill.

the *Christian Priesthood*, and of the *Episcopal Order*, 3d Edit. I could advise you to many more learned Tracts upon this Subject; but these will be enough to fettle you; and I dare say, if they were truly read, and ruminated on, they would be of Force to persuade you to leave the Separation, and come over to our Church (as Mr. *Richardson*, one of your Preachers has) who with open Arms is ready joyfully to receive you and all Dissenters: And since I have mention'd Mr. *Richardson*, I would desire you to read his Retraction, preach'd in *St. Mary White-Chappel*, in which he has prov'd, from Scripture, and the three first Centuries, the Nullity of Presbyterian Orders.

Phil. I thank you, Neighbour, for your good Advice; and when they come to hand, I'll give them a serious and diligent reading.

Orth. In those Books and Tracts, I must tell you, you'll find all the Dissenting Arguments (if they must be called so) shamefully baffled and confuted; and I never heard that there ever was any (so much as pretended.) Answer to them, and I shall ever despair of any. The Cause is sunk, and your Writers are beaten out of the Field, and they'll be never able to rally again.

Phil. I can't tell what to say to that: But supposing that our Ministers, for want of *Episcopal Mission*, are not true Ministers; yet they may baptize Children in Case of Necessity; nay, Women may validly officiate in such a Case, and I have a celebrated Author of your Church, who asserts it.

Orth. We are now come to the Point, the Occasion of our present meeting, *viz.* Whether any Person, not regularly ordained, can administer Christian Baptism in Case of Extream Necessity.

Phil. What are your Thoughts in this present Case, as thus stated?

Orth:

Orth. With Submission to better Judgments, I think, that none but a *Lawful* Minister ought to presume to Administer the Sacrament of Baptism.

Phil. St. *Augustin*, I am told, was called the *Durris Infantium Pater*, because he deny'd Salvation to Infants unbaptized; and besides, Archbishop *Whitgift* and *Hooker* are for Baptism by any Lay-man in Case of Necessity.

Orth. I am sensible what you say of those three great Men is truly alledg'd: But Men of great Name must not be follow'd blindfold; their Arguments ought to bear the Test of Examination, before they are receiv'd; the Over-sight of these Men shews only, that Man is Fallible, and *Humanum est errare*. Suppose now an Archbishop to be a Socinian, or for the Deposing Power, Does it follow, that such ought to be Precedents for my Practice? 'Tis true, *Whitgift* and *Hooker* were Persons mightily esteem'd, and so are still. St. *Austin's* harsh Opinion, occasion'd by the *Pelagians*, threw him to the other Extream; and they, through over-abundant Mercy and Tenderness, asserted, though without ground, That Baptism ought to be done in Cases of Necessity by any Hand: But *Cartwright* is of my Opinion; of whom more by and by.

Phil. Let him alone then for the present; but you fly to the other Extream, when a lawful Minister cannot be had, and are so cruel and hard, as not to admit any other Person to Administer in that Case of Necessity.

Orth. I think I have Authority for what I say, *viz.* The Authority of the Church *England*; and I am sure, as she's not Popish in other, so not in this Point; For the Church of *Rome* allows Midwives to do that Office in Cases of Necessity; which Practice our Church allows not of.

Phil. Have a Care what you say, lest you cast a Blemish on your Church.

Orth.

Orth. I thank you for your Care of me ; and be assur'd, that I shall be cautious not to bring a Scandal upon our Church, in fathering ill and unsound Doctrines upon it.

Phil. Begin then, and let me hear what you can say for your hard Opinion.

Orth. First then, in Christian Baptism * three Things are necessary ; as *First*, a *Lawful* Minister ; *2dly*, The Outward Visible Sign, or Form in Baptism, which is Water, wherein the Person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost ; *3dly*, The Inward Spiritual Grace, which is a Death unto Sin, and New Birth unto Righteousness ; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace. In the two last, we are at perfect Agreement, we only differ in the first ; of which Difference, I have now undertaken to make you sensible, and, if possible, to convince you.

Phil. I am afraid 'twill be a hard Province indeed ; but try your best, for I assure you I am not irreclaimable.

Orth. I am glad to hear you say so, and that you are not, as some are, Obstinate and past Conviction : The Form runs thus ; || ‘ Of them that are to be
‘ baptized in Private Houses, in time of Necessity,
‘ by the Minister of the Parish, or any other *Lawful*
‘ Minister that can be produc'd. The Third
‘ Rubrick is in these Words ; First let the *Lawful*
‘ Minister, and them that be present, call upon
‘ God for his Grace, and say the Lord's Prayer, if
‘ time will suffer.-----The said *Lawful* Minister shall
‘ dip it in the Water, or pour Water upon it, say-
‘ ing these Words, *I baptize thee in the Name of*
‘ the

* *Church-Catechism.*

|| *Private Form of Baptism.*

' the Father; and of the Son, and of the Holy Ghost.
 ' Amen. And let them not doubt, but that the
 ' Child so baptized (that is, by a Lawful Minister)
 ' is lawfully and sufficiently baptiz'd, and ought not
 ' to be baptized again.-----Or if the Child were
 ' baptized by any other *Lawful* Minister, that then
 ' the Minister of the Parish, where the Child was
 ' born or christen'd, shall examine and try, whe-
 ' ther the Child be lawfully baptized or no.-----
 By whom was the Child baptized? That is, by
 what lawful Minister? Tho' in Case of Extream
 Necessity, and very near the point of Death. Is
 not this plain to the Matter in Hand? Can you ob-
 ject any thing against this?

Phil. Are not our Ministers lawful Ministers, or
 Ministers according to the Law of *Toleration*? Are
 not they establish'd as well as yours? Do they not
 preach in our Meetings without Molestation, and
 according to Law? And if so, Why may not the
 Word *Lawful* in your Rubrick be extensive, and
 comprehend our Ministers, as well as yours?

Orth. That cannot be for this Reason; for 'tis
 plain, that these were made in Convocation for the
 good Government of the Church, and not for the
 Support of Conventicles in Opposition to the
 Church. Your Observation is a meer Quirk; and
 does not deserve any more Answer. Your Meet-
 ings are tolerated, as an Evil for the Hardness of
 your Hearts, and not establish'd as lawful Churches;
 you are exempted only from the Penalties of for-
 mer Laws, but not from a Conscientious Obedience
 to them, tho' the Penalties are suspended. And if
 you would have the Indulgence of the Government
 continu'd, without Molestation, you ought to be
 modest and thankful, and not to aspire to greater
 Things; you know what I mean.

Phil. I guess what your Thoughts are; but after
 all, 'tis very hard, that a Child should be permit-
 ted to go into the other World without Christian
 Baptism:

Baptism: Better done by any, than none, *Quod fieri non debet, factum valet*; tho' the Person acting in such Case, has no exprefs Command from God, yet the Fact is Valid.

Orth. Give me leave, *Philo-Schismaticus* to return a short Answer, but full to all your Particulars. First you say, T'is hard, that a Child should go into the other World without Christian Baptism; I say so too? What then. It ought to be inquir'd into; first who was in the Fault, whether the Negligence of the Priest, or the Parent; if neither, then *nemo tenetur ad impossibilia*; no Man can do more, than he can do. A Child may die in a Moment, and who can help it; yet that Child shall be saved in the other World. God in the Case of a *Jewish* Child, dying long before the Eight Day, giving the Grace of that Sacrament, where it could not be had, as you may see proved in the Excellent Tract Lay-Baptism: * To which I refer you, and in the Letter to the Author; which I before recommended. God has laid a Command on an Order of Persons to Administer Christian Baptism; yet is he not so tied to his Ordinances, that he cannot, or will not save without them: He will supply the outward Ordinance out of the *Plenitude* of his Mercy; to which we leave such Infants, that dyed, before Baptism can be administred. *Secondly*, you say, better done by any one, than wholly to be Omitted; and you confess, though the Person Officiating has no Power from Christ, yet this being done, the Fact is Valid. I can't say so; but on the contrary, assert two things, as *First*, the Person Officiating without a Mission, is guilty of a high Act of Presumption, in invading the Priests Office; for how dare any one act, where he has no Commission from God to act: *Uzzah* was punished with sudden
B
Death,

* 2d Edition.

Death, for endeavouring to save a tottering Ark, and he had as good a *plea* of Charity, as any Laick to baptize; God rent the Kingdom from *Saul*, for presuming to offer Sacrifice, before *Samuel* came, though he pleaded Necessity, as you may see, 1 *Sam.* 13. and 'tis excellently enlarged in the Appendix to the 2d Edition of Lay-Baptism Invalid, page 171. King *Azariah* (as we read 2 *Chron.* 26.) was smote with Leprosie, for presuming to offer Incense, which was the Office of a Priest. And if God should punish bold Intruders into the Ministry, 'twou'd be but just so to do. *Secondly*, the act is False, which is a bare Washing, and no Christian Baptism; and consequently of no manner of Effect to the Soul of an Infant. And *Lastly*, to the *fieri non debet factum valet*; This I answer? Though it may be true in some Cases, yet as 'tis plain from these Instances, not in such wherein a Divine Mission, or Commission is required: If a Lay-Man presumes to administer the Sacrament of the Lord's Supper; will you say, 'tis a Valid Sacrament by Virtue of this Maxime, *Quod fieri non debet factum valet*. If the Eucharistical Sacrament in such a Case be not Valid, why should the Baptismal Sacrament be so; consult Lay-Baptism the 2d Edition, Page 107.

Phil. I told you just now, that a Celebrated Author of your Church says, that for Fourteen Centuries, any Person in Case of Necessity might baptize; and that I might not amuse you, 'tis my Lord of *Sarum*; the print has his Name in the Title Page.

Orth. It cannot enter into my Thoughts, that his Lordship should enter such a-----, some roguish Bookseller has clapt his Lordships Name, to make the Pamphlet go off the better. I tell you, I cannot believe, that a Person of his vast Learning, can be guilty of such a Mistake; but pray what does the Pamphlet say.

Phil.

Phil. In the 23d Page you have these Words ;
 * ‘ In Popery the Midwives generally baptize, yet
 ‘ though this is against an exprefs Rule of the Apo-
 ‘ stles, that a Woman ought not to speak in the
 ‘ Church ; none of the Reformed ever thought of
 ‘ rebaptizing the Persons so baptized.-----Again,
 ‘ the common Topick is, That the Commission to
 ‘ Preach and Baptize was given to the Apostles, so
 ‘ that none but their Successors can pretend to it.
 ‘ But has not every Christian in Cases of Necessity,
 ‘ a right to teach and instruct one another, and
 ‘ to perswade him to become a Christian: And
 ‘ therefore though it be a very just part of the
 ‘ Order of the Church, that none but Persons in-
 ‘ itiated into Holy Functions, should Baptize and
 ‘ Preach, yet necessity is above all Rules. In such
 ‘ a Case they may Baptize as well as Preach. *The*
 ‘ *Faith of the Trinity* gives every Man a right to
 ‘ Baptize, and this has been the constant Sense of
 ‘ the Church, for above *Four Hundred Years*, which
 ‘ in a ritual Manner, is certainly of great Autho-
 ‘ rity. They reckoned, that Baptism is the gift of
 ‘ Christ to his Church, when given in the Name
 ‘ of the Father, Son, and Holy Ghost ; it is Christ’s
 ‘ Baptism, be they who give it Hereticks, or Or-
 ‘ thodox, Clergy or Layety, and in the latter A-
 ‘ ges Men, or Women. Now if this Doctrine be
 true, as I believe it is, and as it comes from so
 great a Man ; I pity your Case, your Arguments
 are Weak, your Reason of little or no Force, and
 your Foundation Failing your Fabrick sinks.

Orth. Don’t crow too soon, and clap your Wings,
 I believe, that you have not any Reason to be so
 pert, though you vaunt so much with your *pretend-
 ed Salisbury* Sermons ; have you seen any Answers
 to them ?

B 2

Phil.

* *Two Sermons preach’d at Salisbury.*

Phil. Answers say you, A Jest? I dare say, they are unanswerable, and the Practice of the Church for Fourteen Centuries is Authority enough. I shall not trouble the Parish *Priest* for the Future, I'll ev'n Christen my own Child first, as the Proverb has it.

Orth. Have you seen two little Tracts, wrote in part against those two Sermons, that go by the Name of the Bishop of *Sarum*. The first was wrote by a Layman, that wrote his own Case in a Tract, called Lay-Baptism Invalid: Read the 2d Edition with the Learned Preface by Dr. *Hicks*; and since that same ingenious Author has published another, call'd Sacerdotal Powers. The Fifth Chapter of which is wholly taken up to prove Lay-Baptism to be Null and Void against those two unaccountable Sermons. Have you seen the *White-Crow*, another Pamphlet, or an Enquiry into some new Doctrines broacht by the Bishop of *Salisbury*. I'll tell you, they have nettled that Author, and I believe, have put him to eternal Silence; for I have never heard yet of an Answer; have you?

Phil. Yes, Sir, I have? And the Title is, a serious Enquiry into the Rashness of the Clergy, &c. A smart Piece indeed.

Orth. That I have seen, I confess? Do you call that an Answer? Then I see any stuff may pass for one, as 'tis usual with your Party; I have given it, (what it deserv'd and more) a cursory Reading; and upon my Word, I find him a mere *Trifler*; of whom more by and by: In the mean while, give me leave to collect somewhat out of Lay-Baptism Invalid, Sacerdotal Powers, and the *White-Crow*, and they are all three so good, that I heartily recommend to you the Perusal of them. The *White-Crow*, speaking of the Fourteen Centuries, has these Words; * ⁶ I must freely Confess, that I have not consulted

consulted any of the Fathers or Councils upon this Head; but Mr. *Hoadly* (mind that *Philoschismaticus*) in his Reasonableness of Conformity, and his Defence of *Episcopal Ordination*, has fully convinc'd me, that Lay-Baptism is Invalid.——

Prithee Friend, read those Tracts, and you may see, that Mr. *Hoadly*, though grossly wrong in some Points, which have been effectually Answer'd, yet in this of Lay-Baptism he is right; and so there's another Author on my Side. In page 32, is your whole Quotation, to which he replies. * These indeed are such Notions, as I cannot by any means assent to, and from the stamp of your Lordships Authority, I fear the Liberty of the present Age will but make but too great an Use, of what you have herein laid down, in order to the Propagating of those Heterdox Principles, which are continually Imbibing into the more Unwary and Ignorant part of Mankind. How can it but make our Spirits burn within us, and even burn with a pious Rage, († and as a late Author expresses it) when hearing it impudently said, that Laicks as well as Ecclesiasticks may Baptize and give the Communion, may publickly Preach, and hold forth solemn Prayer, and in short, without the help of the latter, may open to themselves, and others the way of Salvation: *May any Man set or apply the Queen's Broad-Seal; but is every Man indifferently commissioned to do it with Effect, or without Treason:* These are the express Words of Dr. Hicks. Was it ever known in the Jewish Church, that any but those of the Sacerdotal Order had a right to offer Sacrifice; or if any such dar'd to usurp that Office, were they not pursued with Censure and Vengeance: And shall the

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Evant-

* Page 32.

† Vid. *Wife's Vis. Sermon.*

' Evangelical Ministry be thought less Sacred, or
 ' more safely and innocently to be invaded, than
 ' that of the Law? Good God! Into what a dege-
 ' nerate Age, what Dregs of Time are we sunk?
 ' And how would it have amaz'd the Primitive Chri-
 ' stians, to see the Things which we see, and hear the
 ' Things which we hear? ----

Phil. Upon my Credit, these are hard Words on
 those *Salisbury* Sermons. I think, he has teiz'd that
 Author sufficiently, and 'tis time to have done with
 him, and let those Sermons shift for themselves for
 me; for I am sure I shall, for the future, never go
 about to defend them; they may sink or swim for me,
 say I, I pray dismiss them.

Orth. Have a little Patience, till I collect some
 choice Sayings of that Excellent Tract, stil'd *Sacer-
 dotal Powers*; I am of Opinion, he has perfectly
 confuted that Paragraph of the *Salisbury* Sermons:
 Be Judge your self. * ' Because our Author is so
 ' very fond of those Fourteen Centuries, and does
 ' not care to be concluded by the Three First Hun-
 ' dred Years of Christianity, which were the best
 ' and purest Ages of the Church, I will therefore
 ' bring some Testimonies against Lay-Baptism from
 ' competent Witnesses, who liv'd in that Period
 ' which he himself insists on. *St. Basil* thus argues;
 ' Those whom a Laick baptizeth, are to be re-bap-
 ' tized. This Argument he made use of, to prove
 ' that Heretical and Schismatical Baptisms were
 ' Null and Void; and that he reckon'd them so,
 ' because he thought them of the same Nature, as
 ' Lay-Baptisms in those Days. His Major Proposi-
 ' tion, That those whom a Laick baptizeth, are to
 ' be re-baptized, was not deny'd: He had no Op-
 ' posers, to defend such Baptisms. All the Oppo-
 ' sition he met with, was, that they deny'd the
 ' Minor,

* *Sacer. Powers*, p. 119.

Minor, That those whom a Heretick or Schismatick baptizeth, a Laick baptizeth ; They would not allow, that the Hereticks and Schismaticks in those Days were mere Laicks ; and therefore, tho' they did not deny, but Lay-Baptism was *Null* and *Void*, yet they affirm'd Heretical and Schismatical Baptisms, in the Name of the Trinity ; to be good ; because they were not Lay-Baptisms ; and to this *St. Basil* * consented.

Again that Author goes on ; † ' After the Council of *Nice*, the Major Proposition, That those whom a Laick baptizeth are to be re-baptized, was look'd upon to be so true, that it was the undoubted Principle, whereby the *Orthodox* confuted the *Luciferians* ; for thus they argu'd, Those whom a Laick baptizeth, are to be re-baptized ; but those whom an *Arian* Priest baptizeth, are not to be re-baptized ; therefore an *Arian* Priest is not a Laick.-----

|| ' *St. Chrysofome*, Arch-Bishop of *Constantinople*, *Anno* 398. is exprefs for the Invalidity of Lay-Baptism ; and that in Cases of Necessity, it can be no more administer'd by a Laick, than the Eucharist. But all these Things (says he) can be administer'd by no other Man living, but by those *Sacred* Hands alone, the Hands of a Priest.---

' These Instances are plain Proofs against the Author of the *Salisbury* Sermons, who asserts, That the Faith of the Trinity gives every Man a Right to Baptize ; and that this has been the constant Sense of the Church for above Fourteen Hundred Years ; for here we see, that within the Term of this Period, 'twas a standing Maxim, That Lay-Baptism was *Null* and *Void* ; and that those who

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' pleaded

* *Basil. Ep. ad Amph. Can. I.*

† *Sacer. Powers.*

|| *Chrysof. Lib. 3. de Sacer. Chap. 5.*

‘ pleaded for the Validity of some Heretical and
 ‘ Schismatical Baptisms, could not deny the Nul-
 ‘ lity of those, who were administer’d by meer
 ‘ Laicks.----

Some time after those Sermons appear’d, our Mi-
 nister, a truly Orthodox Clergyman, briskly attack’d
 that Clause of yours about the Practice of the Church
 for Fourteen Centuries. He quoted *St. Chrysoftome*,
 who liv’d in the Fourth Century ; he also quoted *Cal-
 vin*, *Beza*, and others, since the Reformation ; and
 now I’ll leave it to you, *Philo-Schismaticus*, to make
 out the Fourteen Centuries betwixt *St. Chrysoftome*
 and *Calvin*.

Once more ; Since that *Dr. Brett* has publish’d an
 Excellent Letter to the Author of *Lay-Baptism*,
 wherein the Popish Doctrin of *Lay-Baptism*, taught
 in a Sermon, said to have been preach’d by the B-
 of S---- is censur’d and condemn’d, printed by *H. Cle-
 ment*, at the *Half Moon* in *St. Paul’s Church-Yard* :
 Page 4. he proves, * That the *Greek Church*, in a
 great Patriarchal Synod, *Anno 1166.* were of the
 same Opinion with *St. Basil* and *St. Chrysoftome* ; and
 says *Dr. Brett*, in that Year *Lucas Chrysoberges* held
 a General Council in *Trullo*, in the Imperial Palace
 at *Constantinople*, at which were present Three Pa-
 triarchs, and Fifty Seven Metropolitans, besides o-
 ther Bishops. In this Synod, *Manuel*, Bishop of
Heraclea, ask’d, Whether he ought to receive, as
 one of the Faithful, a Person who had been baptized
 by a Lay-man, who pretended to be in Holy Or-
 ders ? The Synod determin’d, That such ought to
 be Re-baptized---- Page 8. || There’s an Account of
 this Case in the *Hampton-Court-Conference* ; and the
 Rubrick in Private Baptism was alter’d to *Lawful*
Minister ; which Rubrick is defended in the fore-
 going

* *Dr. Brett’s Letter*, pag. 4.

|| *Pag. 8.*

going Discourse; at Page 10. he proves, * that the *Reformed Churches* beyond the Seas have declared, that Baptism administer'd by an un-ordain'd Person; is wholly Null and Void; and Page 11. he proves from *Hooker*, † that *Cartwright*, the *Coryphaeus* of the Puritan Party in those Days, was against Lay-Baptism; *Cartwright's* Words as alledged by Mr. *Hooker*, are these. ‘ || As by the Seal, which
 ‘ the Prince has set apart to seal his Grants with,
 ‘ when it is stolen and set to by him, that hath no
 ‘ Authority, there groweth no Assurance to the
 ‘ Party that hath it: So if it were possible to be
 ‘ the Seal of God, which a Woman should set to,
 ‘ yet for that she hath stolen it, and put it to,
 ‘ not only without, but contrary to the Command
 ‘ of God; I see not how any can take any Assu-
 ‘ rance by reason thereof.—Again, the same Man
 has these Words; ‘ Seeing they only are bidden
 ‘ in Scripture to Administer the Sacraments, which
 ‘ are bidden to Preach the Word, and that the
 ‘ publick Ministers have only the charge of the
 ‘ Word; and seeing that the Administration of
 ‘ both these are so link'd together, that the denial
 ‘ of License to do one, is a denial to do the o-
 ‘ ther; as of the contrary part, License to the one,
 ‘ is License to the other; considering also, that to
 ‘ Administer the Sacrament, is an Honour to the
 ‘ Church, which none can take unto him, but he
 ‘ which is called unto it, as was *Aaron*. And fur-
 ‘ ther forasmuch, as the Baptizing by private Per-
 ‘ sons, and by Women especially, confirmeth the
 ‘ dangerous Error of the Condemnation of young
 ‘ Children, which die without Baptism. Last of all
 ‘ seeing we have the Consent of the Godly Learn-
 ed

* Page 10. † Page 11.

|| *Hooker Eccl. Pol.* 289. 5. *Book S.* 62.

' ed of all Times, against the Baptism by Women,
 ' and of the *Reformed* Churches now, against the
 ' Baptism by private Men; we conclude, that the
 ' Administration of this Sacrament by private Per-
 ' sons, especially by Women, is meerey both Un-
 ' lawful and Void. In another Place; * I take
 ' (says Mr. *Cartwright*) the Baptism of Women to
 ' be no more the Holy Sacrament of Baptism, than
 ' any other daily or ordinary Washing of the
 ' Child: And *Hooker* shews *Cartwright's* meaning
 ' to be, that they that Baptize without a Calling
 ' do nothing, be they Men or Women.

Once more † Dr. *Whitgift* in his Defence of the
 Answer to the Admonition, quotes these Words of
Cartwright; † speaking of the Dignity of the Sacra-
 ments, depending on the Minister, whether good,
 or bad. ' Indeed (says Mr. *Cartwright*) upon this
 ' Point, whether he be a good or an evil Minister,
 ' it depended not but on this Point, whether he
 ' be a Minister or no, dependeth noi only the
 ' Dignity, but the being of the Sacrament; so if
 ' I take the Baptism of Women, &c. as before
 ' quoted.——And as for the Baptizing by Lay-
 ' men, considering, that 'tis not only against the
 ' Word of God, but also founded on false Ground,
 ' and upon an imagin'd Necessity, (which is none
 ' indeed) it moved me nothing at all, although it
 ' be very Ancient, for so much as the substance of
 ' the Sacrament dependeth chiefly of the Institu-
 ' tion and Word of God, which is the Form, and
 ' as it were the Life of the Sacrament, of which
 ' Institution this is one, and of the chief Parts,
 ' that it should be celebratcd by a Minister.——

' In

* Brett, p. 10.

† Whitgift, p. 515.

‡ Cartwright, p. 313. 314.

In another place he confutes the *Salisbury* Doctrine about the Trinity: * ‘ For altho’ (says he) part of the Institution, in the Name of the Trinity be call’d upon, be observ’d ; yet if the whole Institution be not, it is no more a Sacrament, than the Papists Communion was, when celebrating it in one Kind, they took a part of the Institution, and left the other.---- Now, as to the Reformed Churches beyond Seas, † They have (says Dr. *Brett*) in as express a manner as can be, declar’d Lay-Baptism to be Invalid : For in the Book of the Discipline of the Reformed Churches in *France*, Cap. II. Can. I. it is declar’d, That Baptism administer’d by an un-ordain’d Person, is wholly *Void* and *Null*. The *Directory*, publish’d by the Assembly of Divines, has these Words ; † ‘ Baptism, as it is not unnecessarily to be delay’d, so is it not to be administer’d in any Case by any private Person, but by a Minister of Christ, called to be the Steward of the Mysteries of God. Nay, they carry the Point of Baptism, as to Place, higher than the Church of *England* ; as thus : * ‘ Nor is Baptism to be administer’d in private Places, or privately, but in the Place of Publick Worship, and in the Face of the Congregation.---- And in the *Grand Debate*, printed 1661. pag. 20. We desire (say the Presbyterians *) ‘ that Baptism may not be administer’d in a private Place at any time, unless by a *Lawful* Minister, and in the Presence of a competent Number.---- Once more ; in the *Confession of Faith*, publish’d by the aforesaid Assembly, are these Words: † ‘ There be only two Sacraments
‘ ordain’d

* *Whitgift*, p. 520. *Cartw.* p. 114.

† *Brett*, p. 10.

‡ *Directory*, p. 19.

* *Grand Debate*, p. 20.

† *Confess. of Faith*, Cap. 26. N. 4.

ordain'd by Christ our Lord, in the Gospel ; that is to say, Baptism and the Supper of the Lord ; neither of which may be dispensed by *any*, but by a *Minister* of the Word *Lawfully* ordain'd. Now, *Philo-Schismaticus*, I believe you'll find it a difficult Task to confute all these Authorities.

Phil. So difficult, that I shall not go about it ; but 'tis somewhat strange, methinks, that that Author should suffer Women to administer Baptism ; That's Popery all over, and we see what it is to go to Extrems.

Orth. 'Tis true as you say, 'tis down-right Popery ; for in the 23'd Page, the Author says, * ' In Popery the Midwives generally baptize ; yet this is against an exprefs Rule of the Apostles, That a Woman ought not to speak in the Church—— Tho' 'tis Popery, 'tis Christ's Baptism. To which the Author of *Sacerdotal Powers* replies ; † ' Are Christ and his Apostles at Variance with one another ? Have they made Rules contrary to the Mind of Christ ? Or has Christ own'd for his, what they expressly, and by his Commission, prohibited to be done ?——So that if Women's Baptism is against an exprefs Rule of the Apostles, then Baptism administer'd by Women, is none of Christ's Baptism ; because Christ's Baptism can never be against the exprefs Rules of the Apostles, who made all their Rules in conformity to his Institution. And the Author of *Sacerdotal Powers* concludes his admirable Discourse with Ten Questions to the Asserters of the Validity of Lay-baptism ; which I shall not repeat, but shall leave to you and them to peruse at your Leisure.

Let me only add, That the Church of *France* not only allows of Midwives, but of Chirurgeons to baptize,

* *Salisb. Serm.* p. 23.

† *Sacerd. Powers*, p. 124.

baptize, even *in utero*. This was the Practice of Mr. *Peu*, as you see hereafter; and since his Works have the Royal Privilege, we may safely presume, That that Practice was allow'd by the *Gallican* Church; and I suppose, what is allow'd and practis'd, as to the Point in Hand, may be fairly suppos'd to be the Practice of the whole Popish Communion; and I do not in the least doubt, but that Mr. *Peu* baptiz'd the Child (with his rare Invention) in the Name of the Trinity; from which I conclude; that tho' the Fact be true, yet the Act is not Valid; and I hope, the Author of the *Salisbury* Sermons will not (in his next Preachment) go so great a length as to introduce this Piece of Popery among us. And that you may not think that I abuse you, I shall leave the Author's Words in their own *Original* with you; for I think 'tis not Decent or Modest, to make it *English*. The Book has this Title, *viz. La Pratique des Acouchemens*, printed at *Paris*, avec *Privilege du Roy*. The Title of the Ninth Section of the Twelfth Chapter is, *Ondoier dans le Perille*, and runs in these Words: ' Si bon reconnoît que l'Enfant soit
' foible, ou qu'il y ait danger qu'il Meure, en ve-
' nant au Monde, il ne faut pas manquer de l'Or-
' doier sous Condition, ou sans Condition, selon-
' que l'on dout, ou que l'on connoît qu'il a Vie. On
' comprend assez l'Importance qu'il y a de prendre
' cette Precaution; Mais on y trouve quelquefois
' des Obstacles de la part des Parens. Je me sou-
' viens qu'un Homme qui étoit pour lors de la Re-
' ligion pretenduë reformée, fit une fois tous ses Ef-
' forts pour m'empêcher d'Ondoier son Enfant
' dans le peril. Je m'en rendis le Maître malgré son
' Opposition; Et de la j'ai pris Occasion de la faire
' secretement en de pareilles rencontres pour éviter
' toute Contestation, & de Meure pour cet effet
' d'une petite *Seringue* forte nette remplie d'Eau
' claire, mise dans la poche, qui m'a servi quelques
' fois pour Ondoier des Enfans de cette Nature
' dans

‘ dans le peril, d’ont je n’en ai averti le Parens qu’a-
 ‘ prés coup, & en sortant.

Phil. Enough, enough, I am throughly convinc’d of what you say, and shall not act according to it; I think ’tis time to have done; Are not you of the same Opinion?

Orth. No, before I conclude, I must make some Remarks upon one, that calls himself a *Serious Enquirer*; * for he seems to be a mighty Defender of the *Salisbury Sermons*: The Author though he conceals his Name, yet is very well known for maintaining † *Mr. Hoadley’s* pestilent Doctrine, of Resisting Sovereign Princes and States.

Phil. I’ll begin, and you shall remark, as you go along; in the first Place I’ll give you a Character of the Bishop of *Salisbury*, drawn by the Enquirer; ‖ an Eminent and renown’d Prelate, whom every good Man Honours, and of whom I must own, I can never speak too well.

Orth. This wou’d have sounded better from a Person, who had not receiv’d so many, and great Obligations from his Lordship; however ’tis gratefull in him to adorn his Benefactor, so far is well enough: go on *Phil.*

Phil. No Man has written better for the Church; no Man appear’d more Zealous for it; no Man made more Converts to it; no Man gets less by it, than he.

Orth. No Man gets less by it, than he! What does he mean? The Bishoprick of *Salisbury* is very Opulent, and has great Revenues, and his mistake in this Particular may tempt a Man, that does not know the great worth of the Bishop, to suspect the rest of his Character; but go on.

Phil.

* *Serious Enq.* p. 14.

† *Mr. Hoadly’s.*

‖ *Page 14.*

Phil. Notwithstanding, no Man is more Exemplary in his Life, as a Christian; no Man a greater Benefactor to his See, or more careful of his Diocess; no Man more strictly Conforming, as a Churchman.-----

Orth. To this *Philo-Schismaticus*, I say no more, being a private Person, but leave the World to judge of it.

Phil. * Ever since the Reformation, the Church of *England* has always maintained a tender Regard to the Sister Churches of the Reformation abroad.-----But instead of this, too many of the Clergy I fear, are run into a Notion, which in a manner Excommunicate, not only our own Dissenters, but even all the *Reformed* Churches too, and instead of allowing them to be Churches, will not allow them to be Christians.

Orth. This out-cry of the Danger of the *Reformed* Churches abroad, shall be answer'd by and by; but what's the reason of this Clamour and Noise.

Phil. Not too hasty, my Friend, you shall have it presently; they, that is, the Clergy, the Hot-headed Brethren, as he calls them, Page 4. maintain, that the Administration of Baptism is nothing, but an empty Formality, without any Promise or Privilege attending it, when done by any Person not Episcopally ordain'd.

Orth. Prithee, *Philo-Schismaticus*; advise our Author to read the 2d Edition of *Lay-Baptism Invalid*, with the Learned Preface by Dr. *Hicks*; Sacerdotal Powers, and the 4th Volume of *Rehearsals*, especially the 24, 25, 31, 32, 34. and he may be of another Mind, which God grant—but how does he prove it?

Phil. That you shall have in his own Words; † I met (says he) with a Sermon, whose Title is,
the

the Divine Authority and Commission of God's Ministers; in a Sermon Preach'd at *Wells*, June the Fourth by Mr. *Holt*, before the Bishop of *Wells*, at an Ordination, which positively Asserts, that such a Baptism is no more than a common Washing, and by consequence is no more Baptism at all in the Christian Notion of it, that is; it gives no more Privilege, nor entitles us to any more Advantage, than any common Washing does.

Orth. I don't hear, that that Good and Learned Bishop has censured Mr. *Holt* for this false Doctrine, as you call it.

Phil. No, no, Sir, he's so far from that, that he even concurs with him; he's one of the Hot-headed Brethren.

Orth. Take care what you say, for fear of *Scand. Mag.*

Phil. I thank you for your Advice, which I pray follow; so no more of that.

Orth. We of our Church, generally speaking, do pay what duty is owing to a Christian Bishop; and for my self, since I read Dr. *Hick's* Learned Discourse, concerning the Episcopal Dignity and Office, Printed *R. Sare*, at *Grays-Inn-Gate*, I can say, I have very honourable Notions of the Episcopal Dignity, let who will wear the Miter; but pray, Sir, go on.

Phil. And this is yet a Notion received by the Generality of the Clergy, though manifestly contrary to the Judgment of the whole Christian Church, and even the very Doctrines of our own. * *Tertullian* and *St Hierome*, and others say, 'tis contrary to the Primitive Church, and allow Lay-Persons to Baptize. And the Council of *Illikeurs* says, that if such Lay-Baptized Persons lived, they should be confirmed by the Bishop.

Orth,

Orth. This is to the purpose. Indeed, and were your Allegations true it wou'd be more than enough to damn this Doctrine of the Invalidity of Lay-Baptism. But I find the whole Christian Church, the Primitive Church, and the Names of *Tertullian*, *Hierom*, without any Authority to back them (except the Council of *Illiberis*, of which more by and by.) Have I any Reason to take your bare Words, and shall your Author's bold Assertions pass with me for clear Demonstrations? It must be weightier Evidences, that will be of Power to convince me. Besides he has impudent Falshoods, joyn'd with unparalell'd Boldness. He says the whole Christian Church asserts the Validity of Lay-Baptism? I say, 'tis a notorious Falsehood. You have seen already, that * *St. Basil* and *St. Chrysostome* have condemn'd it. To which I shall add now the Testimony of *Ignatius*, that Saint and Martyr, as I find it quoted by the Honest Author of *Sacerdotal Powers*, in his Epistle to the *Smyrnians*. He says; † That 'tis not lawful without the Bishop to Baptize.— That without a Bishop, Priests, and Deacons, there is no Church,——and that he is without, who does any thing without the Bishops, Presbyters and Deacons.——Then for *Tertullian*, and *St. Hierom*, when I see their Testimonies alledg'd; I shall give them a due Consideration, and 'tis time enough to answer, when I see their Words produc'd.

Nothing remains, but to consider the Thirty Eighth Canon of the Council of *Illiberis*, and I believe that will fail you too; such is the
C fate

* *Sacer. Powers*, p. 75.

† *Dr. Hicks's Dignity of the Epif. Ord.* 22.

fate of your Author. I desire you to look into
 Sacerdotal Powers, Page 83. and you will find
 sufficient Answers to your Council of *Illiberis*;
 as *First*, ' That this was no General Council, and
 ' so did not oblige the Universal Church. *Second-*
 ' *ly*, That even this Council does not countenance
 ' un-authorized Lay-men, for the Canon is not
 ' declarative of any Right, that Lay-men have in
 ' themselves, as private Christians to Baptize. No,
 ' it only authorizes some part of Lay-men to do
 ' it in certain Emergencies, and upon Conditions,
 ' that is, the Canon gives them a power to Bap-
 ' tize, which they had not before; for if they
 ' had, what need of a Canon in Council to give
 ' them leave. This Lay-Christian too, was to be in
 ' Communion with the Bishop; He was to be such
 ' a one, as was under no Penance, nor a Bigamist.--
 ' He was allowed by those Bishops to Baptize
 ' in case of Necessity those who were in a Jour-
 ' ney, being at a great Distances from a Church,
 ' and this too, upon Condition, that he present
 ' the so baptized Person, if he survive, to the
 ' Bishop, to be Confirmed, by Imposition of his
 ' Hands. So that, if any thing can be said for
 ' the *Validity* of those Baptisms, it must be found-
 ' ed upon those Bishops Authority, to give such
 ' Power to their Lay-men, and then it must be
 ' pleaded, that the Lay-men acted by Authority,
 ' first received from their Bishops, if they had
 ' Power to give it them, and consequently, that
 ' they were *Episcopally* authorized Lay-men, which
 ' can no ways be said of our Lay-Usurpers, who
 ' never were Authorized by their Bishops, to
 ' whom they owed Subjection, and consequently
 ' can in no Sense be said to have the Divine Com-
 ' mission, to Minister in such Holy things, and
 ' more especially when they act in direct Oppo-
 ' sition

‘ sition to, and Rebellion against Episcopacy it
 ‘ self.——

In the last Place your Author says, that the In-
 validity of Lay-Baptism, is contrary to the very
 Doctrines of your own Church. What is the
 meaning of this, of our own Church! what Church
 does he mean? I am sure not the Church of *Eng-
 land*; if he means the Dissenting Communions, to
 which some give the Name of the Church of *Eng-
 land*, I’ll ev’n let it go without any Remark, for
 it is not worthy of any Answer.

Phil. He means the Church of *England*, for
 he quotes the Church Liturgy, * for says he, if
 we look into the Office for the burial of the Dead,
 we shall find there, that no Man is to be denyed
 a Christian Burial, but such as die under Excom-
 munication.

Orth. That’s notoriously False *Philo-Schismaticus*,
 as consult the Rubrick, which is in these Words.
 ‘ † Here ’tis to be noted, that the Office ensuing
 ‘ is not to be used for any that die Unbaptized, or
 ‘ Excommunicated, or have laid violent Hands
 ‘ upon themselves. You see, how your Author
 mangles the Rubrick, from whence you may see,
 how he is to be credited, when he cites Ancient
 Authorities; besides our Dissenters are *ipso facto*
 Excommunicate, as appears from the Canons of
 our Church, and then by his own Argument, they
 ought to be denyed that Office. The Ninth Ca-
 non runs thus, ‘ ||. whosoever shall hereafter se-
 ‘ parate themselves from the Communion of Saints,
 ‘ as it is approv’d by the Apostles Rules in the
 ‘ Church of *England*, and combine themselves in
 C 2 a new

* *Serious Enq.*

† *See the Rub.*

|| *Can. 9.*

‘ a new Brotherhood, accounting the Christians,
 ‘ who are conformable to the Doctrines, Govern-
 ‘ ment, Rites, and Ceremonies of the Church of
 ‘ *England*, to be profane and unmeet for them to
 ‘ joyn with them in Christian Profession; let them
 ‘ be Excommunicated *ipso facto*.——The Tenth
 ‘ is in these Words, * whosoever shall hereafter
 ‘ affirm, that such Ministers as refuse to subscribe
 ‘ to the form and manner of God’s Worship in
 ‘ the Church of *England*, prescribed in the Com-
 ‘ munion Book, and their Adherents, may truly
 ‘ take unto them the Name of another Church
 ‘ not Establish’d by Law, and dare presume to
 ‘ Publish it, that this their pretended Church hath
 ‘ of a long time groaned under the Burden of
 ‘ certain Greivances imposed on it, and upon the
 ‘ Members thereof before mentioned, by the
 ‘ Church of *England*, the Orders and Constituti-
 ‘ ons therein by Law Established; let them be
 ‘ Excommunicated.——The Eleventh is thus,
 ‘ † whosoever shall hereafter affirm or maintain,
 ‘ that there are within this Realm other Meet-
 ‘ ings, Assemblies, or Congregations of the
 ‘ King’s born Subjects, than such as by the Laws
 ‘ of the Land are held and allowed, which may
 ‘ rightly challenge to themselves the Name of
 ‘ true and lawful Churches; let him be Excom-
 ‘ municated.

Phil. The force of all these Canons is taken a-
 way by the Act of Toleration; and they are of
 no more Vertue, than an Act of Parliament re-
 pealed.

Orth. As I told you before, you are wrong in-
 formed; the Penalty only is suspended; the Pro-
 ceedings

* *Can.* 10.

† *Can.* 11.

ceedings of the Bishops Court are stop'd, but the Crime remains ; but I will not repeat what I have made plain already, as you may see, if you will turn back some Leaves : But go on with your Author.

Phil. Why then are they allow'd Christian Burial?
* ' Which to do, *says he*, is to acknowledge the Person to be bury'd a Christian.

Orth. I answer, *first*, That some Dissenters were baptiz'd by Episcopal Divines, and so have a right to be called and treated as compleat Christians. *2dly*, That those that are otherwise, have no manner of right to be look'd on as Christians, as the Word imports, a Member of Christ's Mystical Body the Church, and by consequence have no right to that Office. This is the Case, which, I wish, was brought to a Tryal, upon denying that Office to such Dissenters ; for the Practice of burying such is unjustifiable, and ought for the Honour of the Church to be redress'd.

The rest of this Pamphlet is spent upon Episcopacy and Preaching, which have been a Thousand times already answer'd ; and so I shall refer your Author to those Answers, especially the learned *Dr. Maurice* against *Clarkson* ; and *Episcopacy by Divine Right*, and *Jacques* learned Discourse about *Ordination by meer Presbyters*, prov'd *Null and Void*.

Phil. I begin now to be convinc'd ; but our Author, in many places of his weak Pamphlet, speaks of un-churching the Foreign Reformed Churches, which you promis'd to speak to, because it is, it seems, a lamentable thing to advance Doctrines that destroy the Reformed Churches of *Holland, Geneva, Switzerland, &c.*

Orth. I thank you, *Philo-Schismaticus*, for putting me in mind of that, which I had almost forgot: But, pray consider, there's no helping the Consequences of true Doctrines, tho' never so severe, against which they plead Necessity, which, I think, they ought not: And what I have to say on this Point, I shall deliver in the Words of the learned Dr. *Hicks*, in Answer to the Objection of Unchurcing Foreign Churches. * ' They are (says he) ' the Men, who truly weaken the Protestant Cause, in continuing a Church Politie, ' contrary to that which Christ and his Apostles ' erected for the Church in all Places and Ages; ' who take upon them the Priesthood by a new ' uncatholick *Mission* of their own creating; and ' they truly and properly widen the distance amongst Protestants, who reject the Antient Apostolical Mission, as needless and unlawful, and ' perhaps besides a few Compliments, which some ' of them have lately made to Episcopacy, and the ' Episcopal Mission, will not move one step towards, but expect that we should go to them, ' and quit the Ground upon which we so safely ' stand.

' I speak this with reluctance, tho' with freedom and plainness; I call God to witness, not ' to reproach the Protestants of other Churches, ' who have *abdicated* Episcopacy, but in great Charity and Pity to them, beseeching them to consider, if indeed they can justify themselves to ' Christ and the Christian World, for *abdicated* ' of it, and departing from the Constitution and ' Mission of the Catholick Church.

' They all, except in one Place, plead Necessity ' for departing from it; and I would to God their
' Plea

* *Prefat. Disc. in Answer to the Right*, p. 210.

‘ Plea were good. But the Necessities they plead,
 ‘ are Necessities of their own making and conti-
 ‘ nuing, chosen and wilful Necessities; and I am
 ‘ forc’d to say, by consequence unjustifiable Neces-
 ‘ sities; Necessities out of which they may, and
 ‘ I think therefore ought to extricate and deliver
 ‘ themselves, as soon as they can. In a Word,
 ‘ Necessities which, in my Opinion, would as well
 ‘ justify the Abdication of the Presbyterian Go-
 ‘ vernment, Ministry, and Mission, as the Epi-
 ‘ scopal; not only the Mission and Ministry, which
 ‘ the Ministers of some Presbyterian Churches, per-
 ‘ haps, only derive from *Non-Presbyters*; or meer
 ‘ Lay-men, as *Calvin* and *Beza*, but also that which
 ‘ the Ministers of others of them derive from Pres-
 ‘ byters Episcopally ordain’d.

‘ I beseech them both, for Jesus Christ’s sake, the
 ‘ great Apostle and High-Priest of our Profession,
 ‘ and Bishop of our Souls, who establish’d his King-
 ‘ dom upon Earth in the Episcopal Government
 ‘ and Mission, to consider what they have done
 ‘ in erecting and continuing another Government,
 ‘ another Mission, and another Ministry, of their
 ‘ own devising, against the Government and Mini-
 ‘ stry set up by Divine Authority for the Catho-
 ‘ lick Church, and to plead a pretended Necessity,
 ‘ which, I think, would as well justify the *Abdi-*
 ‘ *cation* of the Lord’s Day, and the Use of the
 ‘ Two Sacraments; and which our Neighbours
 ‘ might as well plead, not only for the *Abdica-*
 ‘ *tion* of Episcopacy, but of all Publick Forms of
 ‘ Prayer, and Administration of the Sacraments,
 ‘ the Reading of the Word of God, and Confes-
 ‘ sion of the Christian Faith, and the Lord’s Prayer
 ‘ in Divine Worship: Let it no longer be said of
 ‘ them, that as they would not have Bishops, when
 ‘ they might, so now they will not have them,
 ‘ when they may. Let them not any longer give

the Common *Adversary* so great an Advantage
 against the Protestant Cause, by still asking them,
 as formerly at the Conferences of *Poissy*, *Fountain-bleau*,
 and more lately by the Bishop of *Meaux*,
 Where is your Mission? Let them no longer con-
 tinue to give so just an Offence to those, who,
 upon Catholick Principles and Practice, strictly
 adhere to the *Episcopal* Communion. Let them
 not put a longer stop to the Reformation, by
 refusing to embrace the Divine Ordinance. Let
 them not longer hinder the Progress of it, or
 provoke God in Judgment to cast it out of Coun-
 tries where it is, because after so long forbear-
 ance, they shall delay to embrace that Form of
 Government, that Ministry, that Mission, and
 that one Priesthood, which he appointed for his
 Church.

I speak this to all the Protestant Churches,
 concern'd as Christian Societies, to hear and
 consider what I say; and I speak it, according
 as my *Adversary* would direct me to speak, to
 the whole Church in every Place, to the People,
 as well as the Ministers, more especially to the
 Magistrates, as the Chiefs of the People. I speak
 it from mine own Conscience to theirs, and I
 call God again to witness, that I speak it to them
 in the greatest Charity and Compassion, heart-
 ily bemoaning their Condition, and as heartily
 wishing, I had not so just Occasion given me to
 speak it. I speak it with a Zeal for their per-
 fecting their Reformation, and, I hope, with as
 true a Christian Zeal, as *Ignatius* wrote unto
 the Christians in *Smyrna*, to whom he said, *Hear-*
ken unto the Bishops; that God may hearken unto
you. My Soul shall be Security for theirs, who are
subject to the Bishop, with the Presbyters and Dea-
cons; and may my Portion be with theirs in God.
 With the same Assurance and Affection, let me
 presume

' presume to speak to the Reformed Churches a-
 ' broad, Harken unto Episcopacy, that God, who
 ' founded it in the Person and Office of his Son,
 ' and appointed it for the Government of his King-
 ' dom, may hearken unto you. My Soul shall an-
 ' swer for yours; I will be your Security to God
 ' for submitting to Episcopacy: If you sin in so
 ' doing, let my Soul answer to him for it; and
 ' when you return to it, then let my Soul be with
 ' yours, then let my Lot and Portion be together
 ' with yours in God. I say, when you return to
 ' it; for your Churches, which you have happily
 ' reform'd in Doctrines, as all other Churches
 ' throughout the Christian World, when first plant-
 ' ed, were founded and formed in and with it;
 ' It was the Government of them from the begin-
 ' ning, and great would be the Joy both in Hea-
 ' ven and Earth, would you return to it again.
 ' Tell me, I beseech thee, Why should you not be
 ' perfectly Reform'd? Why should you not re-
 ' form your selves in both Points? In the primitive
 ' Form of Government, as a Christian Society, as
 ' well as in the primitive Faith, as a Christian
 ' Sect. You have a great and laudable Zeal for all
 ' the positive Doctrines of Divine Revelation, and
 ' why not for the positive Ordinances of Divine
 ' Institution? Nay, how comes it to pass, that
 ' you, who retain all other Things of Divine In-
 ' stitution, as Baptism, the Lord's-Day, the Holy
 ' Eucharist, and Ordination, should reject this?
 ' What hath Episcopacy done, to be thus cast off,
 ' and to deserve *Abdication*? Hath it been so pro-
 ' faned, so abused, and so polluted, in the Papal
 ' Church, as *Calvin* tragically complains in his
 ' Epistle to the King of *Poland*, and hath not al-
 ' most every Thing in the Christian Religion been
 ' so too? Restore it then to its antient Purity,
 ' with the Christian Doctrines to your Churches;
 ' or,

or, as I should rather say, Restore your Churches
 to it, that you may thereby, with the Antient
 Apostolical Faith of Divine Revelation, have the
 Antient Apostolical Government and Priesthood
 of Divine Institution, and thereby of a certainty
 recover the Mission, and become united to the
 Body of the Catholick Church.

Pardon my Christian Freedom, I beseech you ;
 for I argue with you, and urge you, upon a re-
 ceiv'd Principle, *quod omnibus, quod ubique, quod*
semper, upon a Principle that is attested by the
 same Witnesses, that attest the Number of Books,
 and the Divine Authority of the Scriptures ; and
 therefore a Principle, which in arguing with
 you, will admit of no Flattery, nor the least
 degree of semblance of Flattery, Compliment, or
 Complaisance. For Principles, believe me, Sirs,
 are Principles, they may easily be broken, but
 cannot be bent ; Principles, especially Christian
 Principles, require free and plain Dealing, espe-
 cially among Christians, who ought neither to
 write, or speak such Things, or in such manner,
 when Divine Doctrines or Ordinances are in the
 Case, as to please Men, but to please God. Thus
 that Great Man. *

Phil. I thought you would never have done ; I
 find you can exercise your Lungs *occasionally*, as
 well as any dissenting *Preacher*.

Orth. Prithee, Philo-Schismaticus, pardon me
 for this one time, I'll promise you not to offend
 hastily in this kind : I protest to you, that I could
 not help it ; and so convincing it is, that I could
 wish it translated into *Latin* or *French*, for the sake
 of the Foreign Reformed Churches : I say nothing
 of

* See the *Append. of the 2d Edit. of Lay-Baptism.*
 p. 125.

of his several Indefatigable Labours against *Deists*, *Papists*, *Socinians*, and *Scētaries*, for which he will be had in *everlasting Remembrance*, and for which he'll receive his Reward from God.

Phil. You seem to speak of his Writings with respect, as I have heard others do, when his Name is mention'd : I do confess, indeed (for *Magna est Veritas & prævalebit*) that the Opinion you have of him and his Writings is just ; and be assur'd, I shall always honour them both, but 'tis time to hasten to a Conclusion ; for some Company at my Lodgings are expecting my return. It is my Request, that before we part, you will say something of the Dissenters *symbolizing* with the Papists, as you promis'd me you would ; for it was a great Surprize to me, that they symbolize with them in any one thing.

Orth. I cannot perform that Task now at large ; but if you are content to have it in short, I will instance in a few Particulars, that you may consider of, till we meet again.

To begin then ; *First*, They symbolize with the Church of Rome in the *damnable* Doctrine of Resisting and Deposing Kings. See, here's a Sheet, call'd *Two Sticks made One : or, The Devil upon Dun* ; pray view and read, and see how lovingly the Jesuits and Dissenters go Hand in Hand ; Here's *Salmeron*, *Bellarmino*, *Doleman*, *Mariana*, and *Suarez*, in the Company with *Rutherford*, *Jus Populi*, *Lex Rex*, *Mene Tekel*, *Knox*, *Buchanan*, *Baxter*, and many more, too many to be repeated at this time, all chiming in upon the *damnable* Doctrine of Deposing Kings : This Hellish Doctrine owes its Source and Original to Pope *Hildebrand*, otherwise called *Gregory* the VIIth : From Rome it took its Progress to *Switzerland*, and was encourag'd by *Calvin*, and those of his Platform : There *Knox*, that Firebrand, suck'd it in, and transport-
ed

ed it to *Scotland*, from thence it came to *England*, and is now one of the Darling Doctrines of our Dissenters.

Phil. But I am told, that some of your Church, especially the Moderate Sons of it, manage and maintain the same Doctrine.

Orth. Away with them at once; never honour such with the glorious Character of being Sons of the Church; advise them to pull off the Mask? nay their Gowns too in to the Bargain, and put on the Cloak, and joyn with the Conventicle; for assure your self, that our Church disowns such, as is plain from the Homilies against Rebellion, and other Works, as you may see in the History of *Passive Obedience*, and in the 2d part of the Excellent Answer to Mr. *Hoadly*.

Secondly, House Baptism (except in cases of extrem Necessity) is a Popish Doctrine, and the Dissenters chime in with that; as you may see in the case of House Baptism, Page 15. Printed by *R. Wilkin*, and in Mr. *Wall's* Admirable History of Infant Baptism, Page 133. the 2d Edition, Printed for *R. Burrough*, at the *Sun and Moon* in *Cornhill*, in which are these Words; This (meaning the custom of House Baptism) was first granted as a Privilege of Kings, and Kings Sons, as appears from the Decretals of *Clement* the Fifth in the Twelfth Century; and by the Council of *Carthage*, it is ordained, that none but they should be Baptized at Home.

Phil. But if House Baptism be a Popish Doctrine, I am sure most of the City Clergy Practice it, and I still fear, they are a little inclined to Popery, and I am now sorry, they Practice such a Popish Indulgence, contrary to the Orders of their own Church.

Orth. 'Tis true, our Church abhors that Practice, and if some Ministers do comply therewith;
'tis

'tis a Fault, and a great one too, and ought to be Redress'd: Our Governours ought to look to that, and I wish all were of the Mind of my Lord Bishop of *Bristol*, who is resolv'd to put an end to that evil Practice in his Diocess, and I am in hopes all the other Bishops, will follow so good an Example.

Thirdly, The Dissenters take the Communion in a Sitting Posture, and in that very Posture the *Roman* Pontiff receives it; Besides, and by the by the Dissenters do worse in this case of Sitting; for they symbolize with the *Polonian* Socinians, who receive it Sitting, acknowledging our Saviour, to be no more than a Man; and if you will not believe me, I desire you to consult the Learned, whose Books I can help you to, when you are at Leisure to read them.

Lastly, Then, the Dissenters Symbolize with Popish Writers, writing against Episcopacy, as has been often observ'd against them by very Learned Men of our Church, whose Books I can also help you to, which will amply convince you of the Truth of what I say, as to this Point, and I hope you will read them.

Phil. I shall do so, when Opporunity serves; now nothing remains, but to return you my unfeigned thanks for your free and kind Conversation; I shall revolve again and again, what you have been pleas'd to suggest to me, and shall communicate all the Notions, I have had from you, as freely to my Friends.

Orth. I pray do, and God Almighty put it into the Hearts of you and all other Dissenters to consider, what a Hazard they run in case of their pretended Ministerial, which in reality is nothing but Lay Baptism; and do not doubt, but if they will read with unprejudiced Reason, and judge what they read with a solid Judgment, they must needs

needs be convinc'd of their Fatal Error, and submit themselves to the Guidance of the Clergy of our Church, who will put them into the right way to Life Eternal: They will give them no more trouble upon their coming Over, than to advise them to make a due and solemn Preparation, by Prayer, Reading, and Fasting for the Reception of the Holy Sacrament of Church Baptism; then when they are Incorporated into the Church, they will indeed be made Members of Christ, Children of God, and Inheriters of the Kingdom of Heaven. God grant them such a sense of their State, to open their Eyes to turn them from Darkness to Light, and from the Power of Satan unto God. And now I shall leave you and others seriously to consider of what I have said, and I pray God to give you Understanding in all things.

Phil. I ought to joyn with you in your good Wishes, and I heartily say, Amen. Adieu, Dear *Orthodoxus*.

Orth. Farewell, and the Lord be with you.

F I N I S.



