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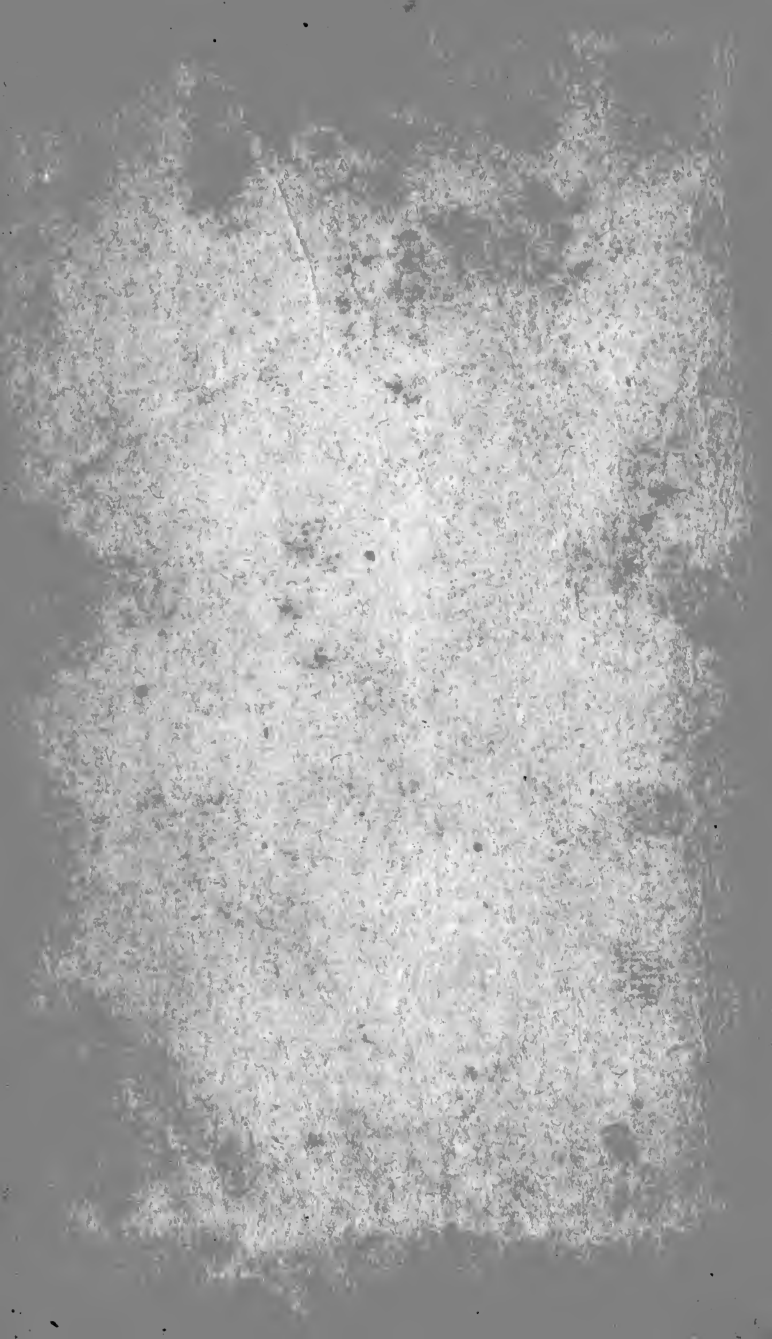
*Agnew Coll. on Baptism, No. ....*

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Several Important  
**TRUTHS**  
OF  
**RELIGION**  
**MAINTAIN'D;**

In Opposition to  
The Abuses impos'd upon the H. SCRIPTURES,  
the PRIMITIVE FATHERS, and other ECCLE-  
SIASTICAL WRITERS, in Favour of Tenents  
espous'd by *Anabaptists* and *Quakers*.

BEING A  
**R E P L Y**  
T O

R. Claridge's *MELIUS INQUIRENDUM*;  
a Book frequently boasted of as hitherto  
unanswer'd.

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By DANIEL PRAT, A. M.

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— *ex Fumo dare Lucem.* Hor.

— *These Men's Mouths must be stoppt, there is a Necessity for it; for otherwise they will subvert whole Houses, yea and pervert whole Parishes. Not that we have any Hopes in this Age, to stop the Mouths of our Opposers, so as to make 'em cease speaking (for bawl they will to Eternity —) but so, at least, as that they shall be able to speak little to the Purpose.*

The Priest's Office difficult, &c.  
by Bp. Bull, Vol. 1. p. 239, 240.

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L O N D O N :

Printed for John Wyat, at the Rose in St. Paul's  
Church-yard. MDCCXIV.

THE

REVISION

BY

THE

COMMISSION

ON THE

REVISION



T H E  
P R E F A C E.

**T**HAT 'tis no Neglect in a Shepherd to leave his Feeding of the Lambs, and go aside for a while to beat off any Thing that comes to devour or infect them, *has been pleaded to justify some for engaging in Controversies they had rather have been excus'd from, as thinking themselves better employ'd: And the Heretical Contents of the Treatise here examin'd so Pernicious and Fatal in their Effects, the confirm'd Assurances of their Success, the Mischief they have too long wrought, and are still propagating †, may also be urg'd for this Undertaking. Some of the main Points of which, regard not R. Claridge only and his Party; who yet are not so unworthy our Notice, as some are apt to conceive: For, besides that it might justly raise our*

*Mr. Browne's Answer to Christianity not Mysterious, p. 1, 2.*

*† The Book has been put into the Hands of several of the Parishioners at Tottenham; where its Author has for some Years past, set up a publick School, and kept a Meeting.*

## The Preface.

Concern, to meet with such Numbers of Unbaptiz'd Hereticks, (pretending to refine Christianity, even to the very Circumstance of Garb and Dress, while they openly deny its Fundamentals;) their Principles being directly destructive to our Constitution in Church and State, the Industry and Policy used to disperse and establish 'em, the Inefficacy of all Opposition hitherto, visible in their great Increase, make all Means to stop this growing Evil, highly requisite.

As our Opponent seems in his roving Way to have taken in the whole Compass of his Heresie; and, which the Badness of his Cause requir'd, to have heap'd together all the Materials that cou'd any where be found to support it, a Confutation of him will prove a Confutation of his whole Sect; and so far of others as they espouse any of the same Tenents, as Anabaptists, &c.

His appealing to the Fathers in order to maintain what he boldly asserts, viz. Our Principle is the Truth it self, and our DOCTRINE none other than PURE and PRIMITIVE CHRISTIANITY, p. 222. made it necessary for him that wou'd take the Trouble of an Answer, to have Recourse to those Writers, and shew their true and real Sentiments in the Particulars: Which Necessity, as it wou'd not admit of any Excuses to the contrary, so it renders useless such as might otherwise now seem wanting, for Citing with such Freedom, and appearing so Familiar with those Venerable Authors.

# The Preface.

V

*As to the Defence here offer'd for Baptizing Infants, 'tis true, there is in his Book nothing that directly requir'd it : But, besides that his speaking against Sprinkling of Infants has a View that Way, 'tis manifest that both as a Baptist and a Quaker he condemns our Church's Practice herein, and that the only Reason he has not express'd himself more fully, is because this was superfluous in one who renounces Baptism in general.*

*Mr. Wall's Infant Baptism happen'd not to be perus'd, till what was design'd to be said on that Head, as to its Lawfulness or Necessity, was finish'd ; which, being afterwards improv'd by his Work, became so far an Abstract of it. He being so copious herein, it might be look'd upon as needless for any one to come after him ; but that this it self proves an Occasion of its being lost to many, who may never be in Possession of, or acquainted with so large a Tract.*

*But in the Case of Baptism it self, Our Adversary had so falsified and misrepresented it, as also The Lord's Supper, The Lawfulness of War, and of Taking an Oath, that it seem'd requisite not only to overthrow what he has advanc'd, but likewise to re-establish the Truth of those Points, that it might appear in its full Force and Lustre. For 'tis observ'd that Objections, how well soever answer'd, are yet apt to leave an ill Impression in Weak or Prejudic'd Minds ; that by continual Interposing, they obstruct the Light of Conviction, and, in some Measure, break and invalidate*  
its

† De Jure  
Bel. ac  
Pac.

*its Strength; and in these Particulars, his Trifling, and the Manner of Answering him which that occasionally produc'd, may seem to have lessen'd the Dignity of so great Subjects. To rectifie which Inconveniencies, it was judg'd proper to treat of 'em over again, in a Method Unperplex'd, and clear of all Opposition, suitably also to their great Weight and Consequence. In that of the Lawfulness of War, what Assistance has been borrow'd from † Grotius, is conceiv'd to be so far from wanting an Apology, that it wou'd have been a Fault to have refus'd it.*

\* Mr. Wall  
of Inf. Bap.

*Though to the Proofs here alledged, might have been added many more, yet he having refer'd to such of the Fathers chiefly, as were of the first four Centuries, it was thought fit to keep within the same Bounds, as in a Matter most certain, abundantly sufficient. On the other hand, it may appear to some, that more Pains is bestow'd in this Reply to him, than he deserv'd; that some of it, at least, might have been spared. As to which, to use the Words of the Author before-mention'd, \* " To " a frivolous and foolish Question or Objection, " 'tis almost impossible to give any Answer " that will not seem frivolous to those that " consider not the Occasion of it: On this Account Irenæus, and many of the Fathers " suffer in our Judgment — So any Book " written now in Answer to the Reasonings of " the Quakers, &c. Yet it might be expected that a Person, though now a Quaker, who has had a University Education, who has receiv'd*  
Holy



# The Preface.

vii

*Holy Orders, and \* for many Years been em-  
ploy'd in the Pastoral Care (not to mention  
his being afterward a Noted Preacher among  
the Baptists) who is suppos'd to be acquainted  
with the Fathers, with our own learned Di-  
vines, and, in a word, with that goodly Shew  
of Authors, that appear in the Front of his  
Book, shou'd be, at least, thought worthy to be  
refus'd.*

\* Formerly  
Minister of  
People-  
ton in  
Worce-  
stershire.





A

# REPLY

TO

R. CLARIDGE'S

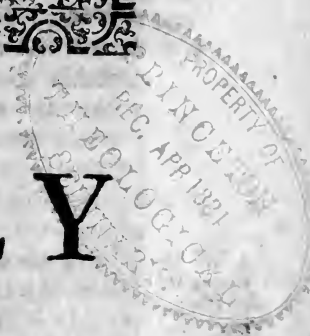
Melius Inquirendum.



HERE pass by an *Epistle to the Impartial Readers* by G. Whitehead, the *Author's Premonition to the Reader*, and the *Contents*, (or rather the *Titles of the Sections*;) of which we may hereafter take more Notice as Occasion offers. These all serve to raise our Expectations of the Performance very high; as also what we are next presented with, *viz.* a *Table of Authors* pretended to be *quoted* by him. Such an Appearance of great Names raised a Curiosity to examine what Use he could make of several: Among these, *Homer* has a Place, *Page 215.* where all the Occasion he has for this Poet, is this: Having shewn his Dislike

B

at



## A Reply to R. Claridge's

at Mr. Cockson's using the word *Croaking*, he adds, *He seems to have been conversing with those impure Creatures that breed and dwell in the Mire, Frogs, I mean* — Or whether he hath been lately reading Homer's *Batrachomyomachia, Battle between Frogs and Mice*. Having only made this mention of *Homer*, he places him in this Table of quoted Authors. In the same Page *Aristophanes* is refer'd to: He says, he finds in that Book a Description of one, which looks like an exact Draught of E. C. † on which Account, transcribing three Lines, this he thought Reason sufficient to enter *Aristophanes's* Name in the same Catalogue. *Demosthenes* is another (to instance in no more) we find there: All he has of this Author is the bare Name, and that too taken from *Busbey's Grammar*, which he had cited about a Particle of Speech. But for these things he alledges a Reason. \* *I have not cited those Authors (says he) for Ostentation of Reading, — but to shew, that, as our Doctrines are confirmed by the Holy Scriptures, so they have also the concurrent Testimony of very Antient Christian Writers. viz. Homer, Aristophanes, Demosthenes.* One wou'd be apt to conclude from hence, that he took the same Course in making this Table, that is mention'd by *Cervantes*; † who being in a great Perplexity how to set a Catalogue of Authors in the Front of his Book, was thus advised by his Friend. "Thou need'st do nothing else  
 " but seek out a Book that quotes 'em all from  
 " the Letter A to Z, and set that very same  
 " Alphabet to thine own Book; for tho' the  
 " little Necessity thou hast to use their Assis-  
 " tance in thy Work, will presently convict  
 " thee

† The Re-  
 verend Mr.  
 E. Cock-  
 son.

\* *Primon.*  
 to the  
 Read.

† *Prof. to*  
*Don*  
*Quix.*

“ thee of Falshood, it makes no Matter ; and  
 “ perhaps there may not be a few so simple,  
 “ as to believe thou hast help’d thy self with  
 “ all their Authorities.

Reply to S E C T. I.

**A**fter all this Preparation, he begins about  
 a Dispute between Mr. B. L. Vicar of  
*Banbury*, and R. V. a *Quaker*. In which how  
 effectually Mr. L. exposed not only R. V. but  
 all the Party, is seen in his \* three  
 Treatises. The *Quaker* however  
 continued refractory and abusive,  
 and still wrote on. Upon this  
 Mr. Cockson, Rector of *Westcot-Bar-*  
*ton*, took up the Controversy ; and  
 made his Charge good against the  
*Quakers*, in a small Book, entitled *Rigid Qua-*  
*kers cruel Persecutors* ; as he had done before  
 in two † larger, which they never so much as  
 pretended to refute. But this little Pam-  
 phlet (for a Reason observed by the Author)  
*Claridge* takes upon him to answer. “ He po-  
 “ litickly, says Mr. Cockson \*, fixes on my  
 “ third and last Book, as much more easy to  
 “ be encounter’d with than the former ; and  
 “ this his fallacious Performance he calls *Me-*  
 “ *lius Inquirendum* ; which is now cry’d up  
 “ by his Party — as a Book altogether un-  
 “ answerable”. As for the † lame and pitiful  
 Pretences he himself makes, they deserve no  
 Regard. The same may be said of the 3, 4,  
 and 5 Pages of this Section.

\* Spirit of Quake-  
 rism rebuked. Qua-  
 kerism a Complication  
 of Heresy, Schism, Blas-  
 phemy, Lying, &c: The  
 Plain Dealing of the  
 Quakers, &c.

† The Qua-  
 kers Pea-  
 gree trac’d  
 &c. The  
 Quakers no  
 Protestant  
 Dissenters.  
 \* Pref. to  
 Quakerism  
 dissected.

† Prem. to  
 the Read.

## Reply to S E C T. II.

**M**R. Cockson is here accused of *Believing above and against Reason*; Whereupon, with great Pains, Claridge labours to prove, that Men cannot believe against Reason: When all that Mr. C—n had said in the Matter is this; (addressing himself to R. V.) “ Since you will have us believe above and “ against our Reasons, that those Books truly “ own you for their Author, I will hencefor- “ ward treat you as such.

As if there were no Difference between another's *willing* a Man to believe a thing, and his professing to believe it himself; or between *believing* another to be such, and *treating* him as such. And upon this Account alone, he thus exclaims, and insults Mr. C—n *O strange Credulity! Who in his right Senses wou'd talk at this Rate? And how can he expect that he should be believed by others, that is so easy of Belief himself? — See what a Faith E. C. is made up of! And what a strange Guide the poor People have to go before them! a Man that can believe even above and against his Reason, p. 7.*

## Reply to S E C T. III.

**H**ere again, Clar. formally sets himself to prove what every one knows, and acknowledges. He produces several Pieces of *Chillingworth*, to shew, that the Scriptures are the

the *Rule of our Faith and Actions*, p. 10. And p. 16, tho' speaking of another Matter, he hedges in two more Quotations to the same purpose. P. 14 and 15, are fill'd up with Passages out of Archbishop *Tillotson*, and several others, by which we are given to understand, that our *Church* asserts the Doctrine of the *Trinity* to be a Mystery, and such as cannot be explain'd or conceived by any Man: And having left this Point for a while, he returns to it, and repeats the same thing over again, with the Addition of four more Quotations, besides one he had used before; which serves to furnish p. 21, 22, 23. As to vindicating his Friends, who have so often not only denied, but \* blasphem'd the *Trinity*, (which was his chief, or rather only Concern) to make short of the Matter, he utterly disavows it: *The Scripture-Trinity we own, and alway did ever since we were a People*, p. 9. And p. 13. *The Holy Three none of our Friends deny, but own as distinct as the Scripture doth distinguish it.*

\* See Keith's *Serious Call*, &c. *Quakers no Protestant Dissenters. Quakerism dissected*, p. 22, &c. Some few of the Quakers many horrid Blasphemies, &c. deliver'd to the Members of both Houses, 1698

The only Particular, wherein he pretends to differ from us, in the Article of the *Trinity*, is the *Word Person*; a Term used and received by the best Writers in the early Times of *Christianity*, and ever since; but not allowed by him, for these two Reasons:

First,— Because we find it not so used in the *Scriptures*, p. 16. Yet he uses the *Word Trinity*; nor only so, but calls it *Scripture-Trinity*; whereas this *Word* is no where in *Scripture*, as the *Word Person* is, *Heb. 1, 3.*

For thus ὑποστάσις is explained by the *Greek Fathers* \* (who shou'd understand their own Language) by the best Interpreters and Commentators.

Hyposta-

sis est Substantia cum Proprietatibus quibusdam, hoc est Persona, &c. *Cyrillus in Expos. Orthod. Fidei*, p. 427. Κατὰ τὰς ἰδεήπια. ἢ γὰρ ὑποστάσεις εἰ πρὶ φίλον καλεῖν, εἴτε Πρὸς ἑαυτὴν, &c. Quantum ad Proprietates, sive Hypostates, si cui hoc Verbum magis arridet, sive Personas (neque enim de Vocabulis rixabimur, quoad Syllabæ ad eandem Sententiam ferent.) *Gregor. Nazian. Orat. 39. Vide etiam Orat. 21. in Laud. Athan. p. 395. Τὸ ὑπόστασιν Πρὸς ἑαυτὴν πνύς εἶδ' ἀνωπλῶν*, &c. Hypostasim Personam designare, &c. *Theodoret. Dial. 1. T. iv. p. 6. Hypostasis used to signifie the Divine Persons, in the Books attributed to St. Dionysius the Areopagite, C. 17. Cœlest. Hier. C. 1. de Divin. Nominib. St. Basil. Ep. 43. ad Greg. Nyf. Chrysof. Theodor. Theoph. & alii, hic Hypostasim sumunt pro Personâ Patris, &c. Cornel. à Lapide. Nomen ὑπόστασις denotat Personam — atque in hac significatione Orthodoxi Patres Hypostasim usurpant. *Marloratus. Communi usu Conciliorum & Patrum Hypostasis pro Persona accipitur; & quidem valdè propriè. Ribera in loc. Nomen ὑποστάσις hoc loco idem videtur valere, quod apud Justinum, & Patres Concilii Florentini ὑπόστασις, & apud Latinos Personam, ut Filius dicatur Character Personæ Patris, &c. Justinian. in loc. Per hoc autem quod dicitur Figura Substantiæ, notatur tam distinctio Personarum, quam Identitas substantiæ; contra Sabellium, & Marcellum & Phorinum, qui non ponunt alium Patrem à Filio in Persona. Cardinal. in loc. Græci utuntur Nomine Substantiæ indifferentèr pro Essentiâ & Personâ. *Dionysius Carthus. Ita fere Erasmus. Apud Hesychium ὑπόστασις Persona. Persona Capellus. Ita Tirinus. Cajetanus in Commentario. Leontius de Sectis, p. 388. Suiceri Thes. Eccles. Persona Arabic. & Ethiop. Vers. Bibl. Polyglott. Vers. Bezae, &c.***

His other Reason for not approving of the Word Person in expressing the Doctrine of the Trinity, is because all Men have not given the same Definition of it: According to which, we are not to allow of any Words which have been variously Interpreted, or differently Defined: This Objection makes not only against Persons



*Persons* in the *Trinity*, but the *Godhead* it self, which has had diverse *Explanations* no less than the other. But even the *Quotations* he appeals to, are apparently against him, and reprehend his *Cavilling* about a *Word*. For thus *St. Austin* in the *Places* by him cited.

“ We \* may be allowed to say three *Persons*,  
 “ through *Necessity* of *Speech* and *Disputa-*  
 “ *tion*; for — † *Man’s Language* lies un-  
 “ der great *Difficulties*, p. 17”. And says  
*Calvin* (in the *Passage* that he quotes) “ I  
 “ \* am not of such precise *Austerity*, as that  
 “ I can find in my *Heart* to contend about  
 “ bare *Words*, p. 18”. And Both elsewhere  
 expressly declare for this *Word*. Says the *For-*  
 mer, † “ They are called three *Per-*  
 “ *sons* more properly than three  
 “ *Substances*”: And the *Latter* \*,  
 “ The *Word* *ἰσωςασις*,—in my *Judg-*  
 “ *ment*, signifies *Person*; — and  
 “ in this *Sense* the *Orthodox Fathers*  
 “ use it.

\* L. 7. de  
Trin. l. 4.

† L. 5.

\* Infit.  
L. 1. C. 13.

† *Commodius* di-  
cuntur tres *Personæ*,  
&c. *S. Aug.* de *Trin.*  
L. 7. C. 5.

\* *Nomen* *ἰσωςασις*  
(*meo* *judicio*) *denotat*  
*Personam*, &c. *Calv.*

Upon the whole, *Mr. C-n’s Request* to the *Quaker*, is very pertinent and proper; which is, *Since he will not allow the Word Person, that he wou’d furnish us with a better Word of his own.* For since we cannot express our selves distinctly concerning the *Trinity* without some precise *Term*, those who are contentious about such a *Word*, ought to substitute another which they approve of, in its *Room*: But if, in truth, they reject not only the *Word*, but the *Thing* understood by it, *viz.* the *Personality* or *distinct Essence* of *Father, Son, and Holy Spirit*, (which it is certain they do) then every one will readily subscribe to *Mr. C-n*, in affirming, that “the *Quakers* own no more

“ than the veriest *Arian*, *Socinian*, or any  
 “ worse *Heretick*.

### Reply to SECT. IV.

OMitting several Charges against particular *Quakers*, to which he answers with flat Denials, or insipid Evasions, we come to one more general that concerns 'em all.

The *Quakers* Books abound with such flagrant Blasphemies, that happy 'twere for them, if long since they had been publickly burnt, and the Mention of 'em for ever silenc'd! To get clear of this Infamy, he is forc'd, as upon most Occasions, to deny the Fact \*; and with strange Confidence, says *They are wholly clear of this odious Charge*, p. 28. Nor only so, he pretends *they can rather recharge some of our principal Writers with Blasphemies also*. To this Purpose he collects several Passages (out of Learned Divines, who have written of the *Divinity of Christ*, the *Trinity*, and the like deep and difficult Subjects) which by vulgar and ignorant Minds, upon his suggesting 'em to be Blasphemies, might be thought so †; or which to those who judge by the Sound of Words, without considering their Sense, might seem harsh or unwarrantable\*. By the Sight of one of these, his Disingenuity will plainly appear.

I dare affirm it cou'd not enter into any ones Thoughts but his, that the pious, learn'd, and accurate Bishop *Pearson* shou'd be liable to a Charge of Blasphemy; or that these Words cou'd be produced as an Instance of it, viz,

“ It

\* See his *Mock Declaration* here, p. 28. about the *Holy Scriptures* and the true *Christ*, exploded by *Mr. C. in Quakerism Dissert.* p. 62.

† More Instances of this *Nature*, p. 80, 81.

\* See *Rep. to a brief View of some, &c. toward the End.*

‘ It \* hath been the constant Language of the Church, That God died for us. But whether *Claridge* is here to be accused of Ignorance †, or somewhat worse, is left for others to determine.

\* Catholici posuerunt hujusmodi quæ dicuntur de Christo— dici posse, tam de Deo, quam de homine — de homine possunt dici ea quæ sunt Divinæ Naturæ,

& de Deo possunt dici ea quæ sunt humanæ Naturæ. Th. Aqu. Par. 3. Qu. 16. Art. 4.

† Modestè & circumspèctè de tantis Viris pronuntiandum est, ne fortè ( quod plerisque accidit ) damnent quæ non intelligunt. *Quint.*

Reply to S E C T. V.

Objections against the two Sacraments  
answer'd.

**I**N this Section he undertakes to shew, That the *Quakers* do not profanely contemn the two Sacraments : The contrary Mr. *L.* \* among others, had proved from their *Scurrilous Writings* against, and their acknowledged *Disuse* of both those Ordinances. The former Part of which double Proof, viz. their *scurrilous Invektives*, being the weightiest, and that which prest 'em the closest, he, like his Friend *R. V.* took the wisest course to take little, or no Notice of it : In which, however, as his Fidelity is wanting, so his *Wisdom* soon fails him again, when he simply concludes, that *because he took the wisest Course, he is not to be blamed*, p. 31. The other Argument, taken from their continued *Disuse* of 'em, he says, proves not their *prophane Contempt* of 'em, because certain religious Rites and Customs being now disused

\* Spir. of Qu. Reb.

\* Ireni-  
cum.

and omitted, cannot therefore be said to be contemn'd. Among others of this Kind, he instances in *Womens officiating in the Church, the Use of Love-Feasts, Community of Goods, the Holy-Kiss*; and quotes Bishop *Stillingfleet* †, saying, "We see these are laid aside— And again, "None, says he, look upon "themselves as bound to observe them "now.— In which the *Bishop* takes no Notice of the *Quakers*, as not worthy his Regard; and *Claridge* does well to follow his Example. If he can crowd in Quotations, he seems not very solicitous whether they make for, or against him; as still appears by what follows: He goes on in the *Bishop's* Words; "Tho' when it may serve for their "Purpose, Men will make *Apostolical* Practice "to found a Divine Right, yet when they are "gone off from the Matter in Hand, they "change their Opinion with the Matter, and "can then think themselves free, as to the "Observation of Things by themselves ac- "knowledged to be *Apostolical*. What can be more expressly urged against himself and

\* As in their Ex-  
pressions Thou and  
Thee, Brother and  
Sister, &c.

† *Womens speaking in  
the Church, &c.* 1 Cor.  
14. 34. 1 Tim. 2. 12.

his Party? Who in the \* most trivial Matters used by, nay in Things even † forbidden by the *Apostles*, pretend *Apostolical* Practice; and at the same Time, think themselves free as to the Omission of those that are by themselves acknow-

ledged to have been practised by the *Apostles*, and are indeed *God's* express Institutions, as the *Sacraments* of *Baptism*, and the *Lord's* *Supper*.

In his confused Manner he now goes back from *Apostolical* Practice to *Jewish* Rites,

p. 32. as if the Omission of these was of more Consideration than of the former. He is confident that *what* \* J. Hales says of Ceremony and Sacrifice, the same may be said of the two Sacraments, viz. That they neither are now, nor were when first used, esteemed necessary, &c. What can be done with this Man that delivers the most irrational Absurdities with such an Air of Authority, and palms upon the World palpable Falshoods for certain Truths?

\* Golden Remains.

It seems Bishop Jewel says, *The Grace of God is not confin'd altogether to any Sacraments*; which is produced to prove the Sacraments, antiquated, useless Ordinances; q. e. d. Again, *The Water of Baptism*, says Jewel, *doth not cleanse the Soul*; as every Child may learn from the Catechism, that there are two Parts in a Sacrament, of which Water in Baptism, is only the outward visible Sign or Form; from which he wou'd conclude Baptism to be of no Use.

As he thus perverts the Sense and the Design of his quoted Authors, in the same Manner he abuses the Scriptures. St. Paul \* having declared what sinister Ends they had in View, who were for keeping up Circumcision still in Force, says, That under the Gospel, *Neither Circumcision avails any thing, nor Uncircumcision*. Does it therefore follow, that Baptism is annull'd? So it is (says he) in the Case of Baptism, p. 34. that is, because Circumcision was remov'd for Baptism to come in its stead, therefore Circumcision by being remov'd, takes away Baptism. How little the other Texts he produces, make for him, will appear so evident, that it may suffice to refer

\* Gal. 6.  
12, 13,  
15.

\* 1 Cor. 1. 17.  
 1 Pct. 3.  
 21.  
 Tit. 3. 5.

to 'em\*. He tells us of seven Arguments against *Baptism* in another Book of his, viz. *Lux Evangelica attestata*: But the Substance of 'em, such as they are, we have in this; for Instance, at least five of 'em are included in these Words of the foregoing Page; *Water-Baptism was but preparatory to Christ, and was a Type of his Baptism with the Spirit,* P. 34.

His next Attempt is against the *Lord's Supper*; which he proves to be nothing but an *ancient Jewish Ceremony*, by this Argument, because 'tis sometimes call'd the *Pasover*. And does not St. Paul call † *Christ our Pasover*? † 1 Cor. 5. 7.

What will he infer from hence? To such a Shift is he driven, as to draw a Conclusion from a meer Metaphorical Word. Here, rather than fail of Quotations, he quotes himself, and fills up almost two Pages (35, 36.) from his other Book\*: (In that likewise he was forced still to borrow of himself, and patches it up with Self-quotations:) Which deserve no other Reply, but that as before, we mark the Places of Scripture,\* which he wrests to invalidate this sacred *Ordinance*, enjoin'd in Scripture. Having met with Expressions of some of the *Fathers* that refer to *Joh. 6.* (\* Lux Ev.

\* 1 Cor. 5: 8.  
 Luk. 22.  
 16, 18, 29,  
 30.

(where our *Saviour* says, *I am the Bread of Life, v. 48. My Flesh is Meat indeed, v. 55, &c.*) Such as *Believing on him, is Eating the living Bread*; and, *We eat Christ by Faith\**, &c. he wou'd

\* As several have explain'd this Chap. of Faith only in Christ.

from hence persuade us, that the *Fathers* are of his Side; with what Truth and Sincerity, shall be fully shewn. We are again directed to his *Lux Evangelica*, for seven Arguments more against the *Lord's Supper*: This and *Baptism* being equally obnoxious, there happen to

to be just as many Objections against one as the other; which Objections are also equally weighty and significant; but the Reader need not be at the Trouble of looking after 'em, for what Force and Strength they have, we meet with here. He asserts with his usual Assurance, That the *Lord's Supper hath no Precept enjoining the Continuance of it, as a standing Ordinance in the Church*, p. 38. And yet in the next Page he cites a Precept enjoining its Continuance, viz. *This do in Remembrance of me*; with this Comment of Calvin upon it; *The Supper is a Memorial instituted to help our Infirmity* \*. But the false Interpretation he puts upon this, is too absurd to be answer'd, or even repeated.

\* Cœna est *μνηστικόν* sublevandæ

nostræ infirmitati institutum, in I Cor. II. 24.

Reply to S E C T. VI.

*Objections against the Cross in Baptism, and Sprinkling of Infants, answer'd.*

AS to the sprinkling of Infants, says he, what a Bustle is made about it, and what a Stress is laid upon it by the Clergy so call'd? p. 41. How was it possible they shou'd make a Stir about it, if it had not been first made by Anabaptists, Quakers, &c.? Nor cou'd they have ever laid a Stress upon keeping it, if these had not laid a Stress upon taking it away. But are they either to sit still, and tamely suffer the sacred Rites of the Church to be trampled upon and vilify'd; or if

if they bestir themselves in their Defence, to be exclaim'd against for *making a Bustle*? Yet, it seems, *neither Christ, nor his Apostles gave any Precept about Sprinkling, nor is there any Example in the holy Scriptures, &c. ib.* And by what *Scripture* will he prove, that for Circumstances of Action, or every' indifferent Usage in Matters of Religion, we must have a Warrant from *Scripture*? How many Things are his *Señt*, and all that ever urged this fenceless Cavil, fond and tenacious of, in their new-fangled Schemes of Worship, for which they have neither *Precept* nor *Example in God's Word*, or rather, which are contrary to both? Is it not sufficient in Things indifferent, such as are not imposed as in themselves absolutely necessary to be believ'd or practis'd, that they are authoriz'd by the Commands of lawful Power, by Antiquity, and Reason the next best Rule to *Scripture*? But this thread-bare Objection is scarce worthy to be taken Notice of, having been so often, and so fully \* exploded.

\* See Sanderson's

*Pref. to Sermon. Señt. XX, XXI. Ser. 4. ad Cler. Hooker's Eccles. Pol. B. 2, 3, 5. § 6, 7, 8, 9. Abr. of Lond. Cases Ch. 2. Stilling. of Sep. Part III. Señt. 26, 27.*

He says, *the Cross in Baptism is confessed by Bishop Taylor to be a Ceremony instituted of Men; And yet the Compilers of the Canons call it a lawful Ceremony—p.42.* Does he imagine they shou'd have call'd it unlawful? What can that same *And yet* signifie? He avers moreover, *That nothing can speak more fully for it than the Common-Prayer-Book it self.* It seems with him 'tis a Crime, that *the Common-Prayer-Book it self* shou'd speak in Behalf of what



what is Part of it self: And because 'tis there said, " We sign him with the Sign of the Cross, " in Token that, &c. This giveth it, says he, *the very Form, according to their Church's Definition, of \* one of their Sacraments.*

*For here is the outward and visible Sign, viz. the Cross; and the supposed inward and spiritual Grace, viz.*

† See Still. of Sep. Part 3. Sect. 29, 30, 31. Abr. of Lon. Co. Ch. 6.

*Confession of the Faith of Christ, &c. Yet he allows us to own, it is not ordain'd by Christ himself, p. 42. which is another (and that the chief) Part of the Definition. But then (having nothing else to say) he demands why we use it? p. 43. And repeating these Words out of the Common-Prayer-Book, " Nothing is " ordain'd to be read, but the pure Word of " God, or that which is agreeable to the same; without proving, or offering to prove, that it is not agreeable to the Word of God, that the Church shou'd appoint this one, or any other Ceremony, he thus exclaims, Judge, Reader, whether this is not a Contradiction to themselves, a manifest Profanation of Water-Baptism. ib.*

He finds Fault with Bishop Wren for making Enquiry, whether the Clergy of his Diocese observ'd the Orders of the Church in this, as well as in other Things: But agrees with Cartwright in speaking contemptibly of it, p. 44. He then tells us of a Passage he has read concerning Bishop Andrews, who disputing with Cardinal Peronne, said, *Men ought not to add to God's Word, lest they lose their Part in the Book of Life. The Politick Cardinal asks, Why then do you retain the Cross in Baptism? Where-ever the Politicks lie in this, where is the Consequence, that because Men*  
*must*

must not add to God's Word (as the Quakers do, who pretend to be inspir'd, and that what they say is the *Word of God*) therefore they must not entertain an human Institution, consider'd as such? And the *Politick Claridge*

† See the Difference of the Popish Doctrine from ours, as to Ceremonies. Still. of Sep. Part. 3. Sect. 28.

asks, *Why we may not use † all Popish Ceremonies as well as this?* Then after a tedious fullsome Detail of such Ceremonies (in which he might have spar'd<sup>n</sup> his Pains; for having been conversant with *Papists*, no one questions his Knowledge in these Matters) he asks the same idle Question again, p. 45. But his Absurdities in this Point have already had too long an Answer.

## Reply to S E C T. VII.

### Objections against Baptism answer'd.

THE Title here is *Water-Baptism further examined, &c.* but the *Section* is little more than a dry Repetition, and much in the same Words of what has been already spoken to. He tells us again, That *Baptism has had its final Period as well as Circumcision*, p. 48. That *Peter's commanding some to be baptiz'd, does no more infer, that all others ought to be so, than his compelling the Gentiles to be circumcised—The Argument is as conclusive for the one as for the other.* This and more he confidently says, as before, without giving himself the Trouble to prove it. Mr. C—n having asserted the same Thing in different Expressions, viz. "That this Heresie of taking away

“ away *Baptism* was not broached in the *A-*  
 “ *postle's* Days; there was not any that for-  
 “ bad *Water-Baptism*, not one *Quaker-Baptist*  
 “ then known”; *Claridge*, according to his *Lo-*  
 “ *gick*, calls this *three negative Conclusions*; and  
 as such, runs an impertinent Descant upon  
 each. But lest we should suspect he had ne-  
 ver seen or heard of *Logick*, he produces a *La-*  
*tin* Scrap, signifying that in every *Syllogism* one  
 of the Propositions must be general: From  
 which he infers, that *Precepts upon particular*  
*Occasions to some particular Persons do not oblige*  
 us now, p. 49. From which he may as well  
 infer, that we have nothing at all to do with  
 the *Precepts* of the Gospel, which for the great-  
 est Part were given *upon particular Occasions*  
*to some particular Persons*. Setting aside his  
 Repetitions, and taking things notoriously false  
 for granted, as that *Christ commanded not Wa-*  
*ter-Baptism*, we come to somewhat that will  
 surprize the Reader; he endeavours to make  
 it appear, that the twelve *Apostles*, the 70  
*Disciples*, with many others in our *Saviour's*  
*Time*, were all *Quaker-Baptists*, p. 50.

———— *Hæ Nugæ Seria ducent*

*In Mala* —————

### *Of the Necessity of Baptism, its Effects, &c.*

**B**aptism is in Scripture \* placed among the Heb. 6. 2.  
*Principles and Fundamentals of Christia-*  
*nity*, next after *Repentance* and *Faith*: As it  
 consists of two Parts, an *Outward Visible Sign*,  
 and an *Inward Spiritual Grace*; the former  
 (from which it receives it's Name, and with-  
 out which nothing can be call'd *Baptism*, other-  
 wise than by a Figure) is *Washing, Dipping*  
 C in,

*in, or Sprinkling with Water, in the Name of the Father, Son, and Holy Ghost. Whence it is styled the Washing of Water by the Word. The Laver of Regeneration. The putting away of the Filth of the Flesh.* Which plainly denote this to be the Instrument or Means God is pleased to use in purifying us from the Defilements of Sin; 'tis expressly said, that *Christ sanctifies and cleanses the Church with the Washing of Water*: By this also we are distinguish'd and separated from the Societies of Unbelievers, and are joined to the Faithful †; We formally seal our Covenant with *Christ*\*; are visibly admitted into his *Church* †, and to all it's Rights and Privileges. By the *Grace of Baptism* we are inwardly united to *Christ* our Head\*; and receive Remission of Sins †, as purged from their Stain and Guilt; we are also regenerated hereby\*; and by this we are even said to be saved †.

As this shews the Necessity of *Baptism*, the same may be further evinced from many indisputable Proofs in Scripture. Not to insist upon our *Saviour's* Saying to *St. Peter*, *He that has been once washed has no Need again*\*; By which he is supposed † to intimate the Necessity of every one's being once *baptized*; He declar'd to *Nicodemus*, that *except a Man be born of Water* --- *he cannot enter into the Kingdom of God* †. His *Disciples* he commanded to *baptize all Nations*\*; and we find 'em upon all Occasions executing this Commission: Thus to the *Jews* who were desirous to know *what they should do that they might be saved*, *St. Peter* answers, *Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins*\*; so when the *Samaritanes*

*tan*es believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized both Men and Women \*; and having received the Eunuch's \* 8. 12. Confession of his Faith in Christ, they went both into the Water, and he baptized him †. In a † 38. word, all that were converted, and received into Christ's Church, were, as the necessary Means of their Admission into it, immediately baptiz'd \*; so far were the Apostles from con- \* A&t. 9. sidering Baptism only as a carnal Rite, or low 18. 16. 15, Element, above which a higher Dispensation 33. 18. 8. of the Spirit was to raise them: When the Ho- 1 Cor. 1. ly Ghost had descended upon Cornelius and his 16. Friends, and they had been thus baptized with the Spirit, St. Peter afterward baptized 'em with Water; Can any Man (says he) forbid Water, that these should not be baptized, which have received the Holy Ghost as well as we? † It is † A&t. 10. therefore proper and essential to Christianity, 44, 47, 48. and different from that of any other Dispensation: It is expressly said of those who had been baptized by St. John the Baptist, that when St. Paul explained to them the Difference between the Baptism of Christ and that of St. John, that they were all baptized in the Name of the Lord Jesus \*. \* A&t. 19. 2, 3, 4, 5.

To produce all that the Fathers have said concerning the Necessity, the Virtue, and Efficacy of the Sacrament of Baptism, is as unnecessary as it wou'd be vain to pretend to it: What may be sufficient to satisfy any one shall serve.

\* *Hermas* (who wrote his Book before St. John wrote his Gospel) says, "When any one receives the Seal, he is deliver'd from liberatur, &c. *Her. Pass. L. 3. Simil. 9. C. 16.*

\* *Ubi Homo accipit illud Sigillum,*

“ Death, and assign'd to Life; Now that Seal,  
 “ says he, is *Water*, into which Men go down  
 “ obnoxious to Death, but ascend out of it,  
 “ assign'd to Life.

† *Ἐπιπέλα*  
*ἀσφύλας ὕδωρ*  
*ἡρώδης ἐρθεῖ*  
*ὑψὸς ὄρη,*  
 &c. Just.

M. Apo. 1.

vulg. 2. ad

Antonin.

Pium, p.

93, 94. Par.

\* Corpora

enim nos-

tra per

Lavacrum

illam quæ

est, &c. Ir.

L. 3. C. 19.

† *Justin Martyr*, speaking of the solemn Rite of initiating Converts in *Christ's Church* by *Baptism*, says, “ We bring 'em to some

“ Place, where there is *Water*, and they are regenerated — for they are washed with

“ *Water* in the Name of *God* the *Father*,

“ and of our *Saviour*, and of the *Holy Spirit*: For *Christ* says, unless You be born of *Water*, &c.

\* *Irenæus* says, “ Our Bodies have ac-

“ quir'd that Union which makes them in-

“ corruptible, by *Water*, but our Souls by the *Spirit*; therefore they are both necessary, since both avail to the Life of *God*.

† It begins, *Blessed Sacrament of Water*, &c. *Le Prieur* has this Note upon the Word *Water*; You see a Word hateful to our Hereticks in a most ancient Writer; from thence you will infer the Necessity of *Water* in *Baptism*.

† *Fuerit salus re-*  
*tio per Fidem nu-*  
*dam, ante &c. Tert.*  
*de Bapt. Pars 2. Qu. 2.*

† *Præscribitur ne-*  
*mini sine Baptismo*  
*competere salutem,*  
*ex illâ maxime pro-*  
*nuntiatione Domini,*  
*qui ait, Nisi natus, &c. Vide de Resur. Carnis, C. 48.*

Vide etiam de *Coron. Mil. Ut a Baptismate ingredias, Aquam*  
*adituri, &c. Test. Paris Edit. p. 102.*

*Tertullian* in his † *Book of Baptism* defends the Necessity and Efficacy of it; he says, \* “ There is

“ no Doubt to be made, but that

“ at present, *Baptism* is necessary

“ to Salvation; that, tho' formerly

“ a Man might be saved only by

“ Faith in one *God*, yet now we

“ must believe in *Jesus Christ*, and

“ that it was necessary this Faith

“ should be sealed by *Baptism*; that

“ *Christ* had made a Law for it, and

“ prescribed the Manner, saying, *Go*  
 “ teach all Nations, baptizing them,  
 “ &c. † And that this Sentence of  
 “ the Gospel, *If a Man be not born*

again

“ again of Water, and the Holy Ghost, he cannot  
 “ enter into the Kingdom of Heaven, does in-  
 “ vincibly establish the Necessity of Baptism.

\* St. Cyprian says, “ If any one  
 “ be not baptiz’d and regenerate, he  
 “ cannot enter into the Kingdom of  
 “ God”; which he enforces from  
 Scripture. He affirms, that “ By  
 “ the Sanctifying Laver of Salvation,  
 “ we are purged from all the Dregs  
 “ of Original Contagion. In another  
 Place, that “ by the Regene-  
 “ ration of Baptism, we become the  
 “ Sons of God — and are endu’d  
 “ with his Holy Spirit”. And else-  
 where he extols the Grace of God  
 that is conferr’d by Baptism; and  
 shews how much he himself was  
 changed and transform’d by it; cal-  
 ling it † “ The Death of Sins, and the  
 “ Life of Virtues.

† St. Pacianus in his Treatise of *Baptism*, † Lavacro  
 shews also the Necessity and Effects of it. peccata  
 purgan-  
 tur — Ubi per Baptismi Sacramentum ad Signum Domini  
 convenimus, Diabolo — renunciamus, &c. S. Pacian. Serm.  
*ad Fidel. de Bap. prope fin.*

St. Optatus, in his fifth Book of  
 the Schism of the *Donatists*, approves  
 of the \* Commendations which *Par-*  
*menianus* (against whom he wrote)  
 has given the *Sacrament of Baptism*,  
 by saying that it is “ The Life of  
 “ Virtue, the Death of Crimes, the  
 “ immortal Birth, the Means of obtaining the  
 “ Kingdom of Heaven, the Port of Innocence,  
 “ and the Shipwreck of Sins.

\* Ad Regnum Dei  
 nisi baptizatus, &c.  
 L. 3. Testim. ad Quirin.  
 C. 25 p. 271. per Rigalt.

Ab omni fœce  
 Contagionis. Anti-  
 quæ, Lavacri Vitalis  
 Sanctificatione pur-  
 gamur. De Discipl. &  
 Hab. Virg. in princ.  
 Per regenerationem  
 Baptismi filios Dei  
 factos; — per Bap-  
 tisma Spiritus Sanc-  
 tus accipitur, &c. Ep.  
 63. — † Mortem  
 Criminum, Vitam  
 Virtutum, &c. Ep. 2.  
 Vide Ep. 23. 70. 76.  
 & de Bap. Christi.

\* Benè laudasti  
 Baptisma; Quis e-  
 nim fidelium nesciat  
 Baptisma Virtutum  
 esse Vitam, &c. Op-  
 tatus, p. 84, Paris Ed.  
 Vide p. 83.

# Of the Necessity of

St. Cyril of Jerusalem's 18 Catechetical Discourses were written to ground the Catechumens well in Religion, and dispose 'em to receive *Baptism* with Purity, as he himself testifies in his *Preliminary Discourse*: In his third concerning the Necessity of *Baptism*, he expressly affirms, \* " You cannot be perfect, unless you be sanctified by the *Water* and the *Spirit*; If any one receive not *Baptism*, tho' his Conversation be never so well ordered, he shall not enter into the Kingdom of Heaven. This Discourse (says he) is bold, but it is not mine, but *Jesus Christ's*, who has pronounced this Sentence, when he said, *Except a Man be born again of Water, &c.* He proves this Truth by the Example of *Cornelius*; then he shews the Necessity of *Baptism*

\* *Ανδρ γαρ αμωτερον αδυναλον σε τελειωθηναι, &c.*  
p. 16. Ed. Paris.

† *Εστις μη λαβη το βαπτισμα, σωτηριαν εν εχει σωλων μονον Μαρινηςων, ib. p. 19.*

\* *Catech. 18 p. 220.*

by *Water*, and declares that † " None but Martyrs only, can enjoy the Kingdom of Heaven without being baptiz'd. ('Tis remarkable that in the *Creed* which St. Cyril used, \* after the *Resurrection of the Flesh*, there is added *Baptism*.) Beside these he wrote five others, call'd *Mystagogick Lectures*, for the Instruction of those that are newly baptiz'd; the first and second of which, shew the Obligations and Effects of this *Sacrament*; He says " It conveys to us Remission of Sins, and the Gift of the *Holy Spirit*.

† *Μηδεις εν νομιζειτω το βαπτισμα αρεσεως αδελφων μονον, &c. Catech. Myst. 2. p. 233.*

† St. *Basil's* thirteenth Homily is an Exhortation to the *Catechumens*, not to defer being baptiz'd: Among other things, he says, " 'Tis dangerous to delay, because without *Baptism*, we can have no Part in



“ the Kingdom of Heaven, nor can we be  
 “ deliver’d from the Tyranny of  
 “ the Devil.— *Baptism*, says he, is  
 “ the Sign by which a *Christian* is  
 “ known, it changes a Man intire-  
 “ ly; there is nothing but the  
 “ Love of Licentiousness that can  
 “ dissuade Men from receiving it:  
 \* He extols the admirable Privile-  
 ges of *Baptism*; and, at the latter  
 End, † represents in a lively manner  
 the Remorse which they shall have  
 at the Day of Judgment, who shall  
 see themselves condemn’d for Want  
 of it.

Αὐτὸς τὸ Κρεῖττον ἀ-  
 κέρως, ἀμην, ἀμην,  
 λέγω ὑμῶν, εἰν μὴ πρὸς  
 ἡμεῖς δι’ ὕδατος, &c.  
 S. Baf. Exhort. ad  
 Bapt. p. 410. Paris.  
 Ἐάν μὴ παράλθης διὰ  
 τὸ ὕδατος, &c. p. 411.  
 Πῶς ἐπαράλθης εἰς τὸ  
 παρῳάσειον, μὴ σφρα-  
 γιδεῖς, &c. ib.  
 \* Βάπτισμα αἰχμα-  
 λώτοις λυτῶν, &c. ib.  
 † Ὁ πῶσα παρῳάσει  
 σκαυτὸν, &c. p. 418.

St. *Gregory Nazianzen* in his 39th and 40th  
*Discourses* treats of *Baptism*: In the former  
 he speaks † of the wonderful Effects of *Bap-* † In fine.  
*tism*, which had the Virtue of purifying us:  
 In the latter he again observes the  
 Excellence of it: He says, “ It con-  
 sists of two Things, the *Water* and  
 the *Spirit*; that the *Washing* the  
 Body with *Water*, represents the  
 Operation of the *Spirit* in purifying the  
 Soul. “ \* My Brethren, says he,  
 “ being buried by *Baptism*, with  
 “ *Jesus Christ*, let us rise with him,  
 “ let us descend with him into the  
 “ *Waters*, that we may ascend with him into  
 Heaven. He proves \* afterwards, that we ought  
 not to delay the receiving of *Baptism*. \* P. 643.

Διτὴν καὶ ἠγάδατος  
 δι’ ὕδατος καὶ πνεύ-  
 ματος, &c. Orat. 40.  
 P. 641. Paris.  
 \* Συνταφῶντες ἐν  
 χειρὶ διὰ τὸ Βαπ-  
 τισμῶς, &c. ibid.  
 P. 642.

St. *Gregory Nyssen* says of *Baptism*, † That  
 “ there are three Things in this *Sacrament*, † Catech.  
 “ which conduct us to immortal Life, *Prayer*, Orat. C.  
 “ *Water* and *Faith*; that without *Baptism* no 36.

Βάπτισμα πίνεν  
 ὄσιν ἀμαρτιῶν καὶ ἁρ-  
 σης, &c. In Bapt.  
 Christi p. 800. Vol. 2.  
 Paris.

Ἐάν μὴ πνεῦμα ἁγίου,  
 ἐξ ὕδατος καὶ  
 ὕδατος, &c. ib.  
 p. 801.

Vide Orat. in eos,  
 qui differunt Baptis-  
 mum, Vol. 1. p. 956,  
 958.

“ perceived by the Senses; and to his Soul  
 “ which is invifible, the Spirit which can't  
 “ be feen.

Debemus—Gratiam  
 Baptismatis omni Fe-  
 stinatione fufcipere,  
 &c. S. Ambr. Serm. 41.  
 de Gratia Bapt. Vide  
 Serm. 10. —nudi in  
 feculo, &c.

St. Ambrose says, “ We ought  
 “ to hasten our *Baptism*, —we  
 “ ought to be dipt in the same  
 “ *Water* with *Christ*, that we may  
 “ become fuch as *Christ*; —but  
 “ for this 'tis not necessary we shou'd  
 “ go to the East, to the River of *Judæa*;  
 “ for wheresoever *Christ* is, there is a River  
 “ *Jordan*; that which consecrated those  
 “ Streams, sanctifies all other. He speaks of

\* Credit Catechu-  
 menus—sed nisi bap-  
 tizatus fuerit—re-  
 miffionem non po-  
 test accipere, &c. De  
 his qui Myst. initiant.  
 C. 4.

it as a received Opinion, That  
 “ a \* *Catechumen* though he be-  
 “ lieves in the Cross of *Christ*,  
 “ yet unless he be baptiz'd in the  
 “ Name of the *Father*, &c. cannot  
 “ receive Remiffion of Sins; when  
 he had shewn before that † Wa-

† Legisti quod tres  
 testes in Baptismate unum sint, Aqua, Sanguis & Spir. ib. Vide  
 C. 3. Serm. 38. De Jejunis. Et in 1 ad Cor. C. 6. p. 444. Paris.  
 Tom. 3. 1586.

ter is an Essential and Necessary Part of Baptism.

St. Chrysostom says, That "the Baptism of Jesus Christ not only washes the Soul from all manner of Sin, but also sanctifies it; wherefore it is called the Laver of Regeneration, because it reneweth the Soul thro' Grace. And because the Clinicks (i. e. such as receive Baptism at the Point of Death) have not Time to prepare themselves, he doubts of their Salvation. In another Place, he says, " \* Our Circumcision, to wit, the Grace of Baptism, brings innumerable Benefits, and fills us with the Holy Spirit." And elsewhere speaking of those for whom we have Reason to grieve; † " Bewail, says he, Infidels, bewail those who differ nothing from Infidels, those who are departed without Baptism, without the Mark of Christians; These are truly worthy to be lamented, these deserve your Tears; they are without the Palace, together with those that are assign'd for Punishment, &c. Verily, I say to you, Except a Man be born of Water, and the Spirit, he shall not enter into the Kingdom of Heaven.

\* He gives a Reason why in conferring the Grace of Baptism, Water is made Use of. In one Place he thus expresses himself †; " In what Anguish of Mind, am I, think you, when I hear of any

Κάν μαλακός, κάν πέρν @ ή πης, &c. Κατήχησις αρότη ωρός τας μελλούσας σάπζεω. Eton. Ed. To. 6. p. 854.

Η δὲ ήμπτέρω Πιερίμν, ή τὲ Βαπτισμαί @ λέγω χάρις, &c. Είς τὴν Γένεσιν Δογ. μ. p. 328. Tom. 1.

† Κλαύσον τὲς ἀπίστες, κλαύσον τὲς ἐθέν εκείνων ἀπεχούεις, τὲς χρείς, &c. Είς τὴν ωρός Φιλίπ. Επισ. in fine Δογ. γ. To. 4. Vide Είς τὴν ωρός Κολοσσ. Επισ. Δογ. 5.

\* Εν τῷ Βαπτισμαπ δι' αἰδιπτε μέν ωρόμα @ γένεσσαι τὸ ὕδατ @, &c. Είς τὸ κτ Ματθ. Ομιλ. ωβ. p. 513. To. 2.

† Πὼς οἶεθε, ὀδυνώμαι ὅταν, &c. Είς

τὸς Πραξ. τῷ Αποσ. Δογ. α. To. 4. p. 615.

\* Αλλ' εἰ γένοιτο,  
ὁ μὴ γένοιτο, ἀποθρο-  
νήσει, &c. Ομιλ.  
κε. Εἰς τὸ κτ' Ἰωαν.  
p. 656. To. 2. ibi  
vide plura.

“ one that is dead that was not  
“ baptiz'd, considering, &c. In  
another \*, “ If sudden Death seize  
“ us ( which God forbid ) before  
“ we are baptiz'd, tho' we have a  
“ thousand good Qualities, there is  
“ nothing to be expected, &c.

St. *Jerom* proposes to shew the great Ef-  
ficacy and Grace of the sanctified *Water* of  
*Baptism*; he proves the Necessity of it, from  
several Passages in Scripture; and  
concludes, That \* “ the Time  
“ wou'd fail him, if he should urge  
“ from thence every Thing that re-  
“ lates to the Power of *Baptism*.

\* Quantam vim  
habeat Baptisma, &  
Aqua in Christo san-  
ctificata Gratiam, &c.  
Dies me deficiet, si  
cuncta quæ ad Po-  
tentiam Baptismi pertinent, de Scripturis, &c. S. Hier. Ep. 82. ad  
Ocean. Paris 1706.

† Ex Adamo ju-  
stam sortem Damna-  
tionis inveniunt, ni-  
si, &c. S. Aug. Ep.  
157. — Nullus om-  
nino Natorum, an-  
tequam per Baptis-  
mum liberetur, non  
tenetur obnoxius,  
ibid.

\* Aliud esse Sa-  
cramentum Baptis-  
mi, aliud Conversio-  
nem, &c. L. 4. de  
Bapt. in fin. Vide  
Tract. 13, & 80. in  
Joan. in fin. De Ani-  
mâ. L. 3. C. 13.

St. *Austin* says, That † “ all the  
“ Sons of *Adam* are born in Sin,  
“ and perish eternally, if they are  
“ not sanctified by *Baptism*. He  
wrote seven Books of *Baptism*, in  
which he handles several Questions  
concerning the Necessity, Validity,  
Effect, and other Circumstances of  
it: He says, That \* “ the Sacra-  
“ ment of *Baptism*, and the Con-  
“ version of the Heart, are two dif-  
“ ferent Things; That the Salva-  
“ tion of Man is effected by both;  
“ but when one of'em is wilfully neg-  
“ lected, it involves a Man in Guilt:

“ Nor can the Heart by any Means be said  
“ to be converted to God, when his Sacra-  
“ ment is thus contemn'd.

Theodoret tells us, † That “Bap-  
 “tism came in the Place of the  
 “Jewish Washings; that it was not  
 “establish’d for the Remission of  
 “Sins past only, but also to give us Hope  
 “of the good Things promised; by making  
 “us Partakers of the Death and Resurrection  
 “of Jesus Christ, and of the Gift of the Spi-  
 “rit, and by rendring us the Children of  
 “God.

† Ἀπὸ τῆς ἑβραίων  
 ἐπιβαπτισμῶν, &c. Ha-  
 ret. Fab. L. 5. C. 18.  
 de Bapt.

Gennadius, in his Book of the Doctrines of  
 the Church, says, \* “That no Unbaptiz’d \*Baptiza-  
 “Person can be saved, except in the Case of tis tan-  
 “Martyrdom. tum iter  
 esse salu-  
 tis credimus. Nullum Catechumenum, quamvis in bonis ope-  
 ribus defunctum, vitam æternam habere, &c. De Ecclesiast.  
 Dogm. C. 74.

In the Book of Ecclesiastical Hierarchy, at-  
 tributed to Dionysius the Areopagite, it is said,  
 That † “our Bodies being water’d in Bap-  
 “tism, it is believ’d that our Sins also are  
 “wash’d away; and that this properly signi-  
 “fies the putting off the Filth of our vicious  
 “Conversation.

† — ἡ  
 παντὶ ἡμῶν  
 τῶν ἐν ἡμῶν  
 πολιτείαις  
 ἀποκαθαίρου-  
 σιν, &c.

De Eccles. Hier. C. 2. p. 80. Paris 1615.

## Of Baptizing Infants.

**I**nfants born of Christian Parents are by the  
 Church, and have been in all Ages of  
 Christianity, thought capable of receiving  
 Baptism;

\* Col. 2. *Baptism*; and this not only from the Example of *Circumcision*, \* in the Room of which  
 11, 12. *Baptism* succeeded; and of the *Infant-Israeletes*,  
 † 1 Cor. who † were *baptized in the Cloud, and in the*  
 10. 2. *Sea*, \* as well as those of riper

† Which is represented as a Type of the *Christian Baptism* by *Origen, Cyprian, Greg. Nyssen, Ambrose, Jerom, Isidore, Theodoret, &c.*  
 \* Act. 10. 47. 11. 17. *Years*; but for other weighty Reasons. For to whom the \* Thing signified belongs, the Sign it self must also be due: Now that *Children* of the Faithful have an Interest in the Blood and *Holy Spirit* of *Christ*, is not to be denied: The

† Eph. 5. *Apostle* says, † That *Christ* loved the Church, 25, 26. *and gave himself for it, sanctifying and cleansing it with the Washing of Water by the Word.* If *Infants* therefore are Part of that Church for which *Christ* gave himself, they also must be wash'd in the *Laver of Water by the Word.* And certainly if they are incorporated into the *Mystical Body of Christ*, they are to be distinguish'd by the Token of this *Communion*, from those who are not of this *Body.*

The *Apostles* were commanded to *baptize all Nations*, and doubtless the *Children* therein, since no particular Exception is made. When *Lydia* was *baptiz'd* and her *Houſhold*, the *Keeper of the Prison* and all his, when *St. Paul* *baptiz'd* the *Houſhold of Stephanas*, must we suppose there was never a *Child* in those *Families*? It is said that

\* 1 Cor. 7. 14. Which \* the *Children* of a believing Parent are *Holy*; from whence we must infer, that either they were actually within the *Covenant of Christ*, or, at least, that they had † a Title to enter

† As under the Old Law, Deut. 29. 10, 11, 12.

into

into it: Now it has been shew'd before, that *Baptism* is the Means of our Admission into this *Covenant*; and that in the Judgment of the *Fathers*, grounded upon our *Saviour's* Words, it is even necessary to Salvation. For which Reasons it is not thought fit to deny *Children* so great a Blessing; at least to put their Salvation to a Hazard that may be avoided; especially when the same *Fathers* evidently shew *Pædo-Baptism* to have been the ancient Usage of the *Church*, and represent it as highly requisite and expedient.

The *Apostolical Constitutions* ordain, \* That “ *Infants* should be baptiz'd.

\* Βαπτίζετε ὅτι  
μὴ καὶ τὰ Νήπια. L.  
6. C. 15. in fine.

In the Book of *Answers to the Questions of the Orthodox*, commonly ascribed to *Ju-*

stin *Martyr*, we are told, That  
“ † *Baptized Infants* will be made  
“ Partakers of the Blessings granted  
“ by *Baptism*, and the *Unbaptiz'd*  
“ not; and that they became wor-  
“ thy of the Benefits of *Baptism*,  
“ by the Faith of those who bring 'em  
“ to it.

† Αὐτὴ ὁρίν ἡ δια-  
φορὰ τῶν βαπτιστέ-  
των, &c. Just. Mar-  
tyr. Resp. Quest. 56.  
p. 414.

“ \* Our *Saviour* came to save all,  
“ says *Irenæus*, all who are born a-  
“ gain by him to God, *Infants*, and  
“ *Children*, and *Boys*, and young  
“ Men, and Old. † By being born  
again, must be meant *Baptism*.

\* Omnes venit  
Christus, per semet-  
ipsum salvare; om-  
nes— qui per eum  
renascuntur,— In-  
fantes, &c. L. 11.  
C. 39.

† Wall of *Infant-Baptism*, *Introd.* § 6. *Part I.* p. 18, 19, 20.  
*Part II.* p. 364, 365.

*Tertullian* allows \* *Infant-Bap-*  
*tism* to be the general Practice of  
his Time; but thinks the deferring

\* Cunctatio Bap-  
tismi utilior est, &c.  
*Tert. de Bapt.*

of

\* Du Pin *Ecclesiast. Hist. Vol. 1. p. 80.*

of it is more convenient. Upon which the Learn'd Du Pin \* observes, That *this is an Error particular to him alone; and we shall not (says he) find any of the Ancients speaking after the same Manner.*

† Pro hoc, &c. *Hom. in Ro. 6. L. 5. p. 353. per Genebr. Paris. 1604. \* Quia per Baptismi Sacramentum Nativitatis sordes deponuntur, &c. Hom. 14. in Luc. Vide Hom. 8. in Levit. Paris. p. 90. Com. in Mat. To. 1. p. 331. Rothom. per. Huet.*

Origen † makes *Pædo-baptism* to be a *Tradition* from the *Apostles*; “The Church receiv'd it as deliver'd from the *Apostles*, viz. to give *Baptism* to *Infants*; and says, that \* “because the *Sacrament of Baptism* washes away the “*Stains of our Birth*, therefore *Children* are *baptized*.”

St. Cyprian in a Council of Sixty-six Bishops at Carthage, propos'd a Question concerning the *Baptism of Infants*: † In

† Quantum ad Causam Infantium pertinet, &c. *Ep. 59.*

Answer to which, they declar'd, That “it was necessary to *baptize* “’em immediately after their Birth, “and that there lay no Obligation upon “*Christians* to tarry till the eighth “Day.\*

\* This Synod was held An. Dom. 253. or at most 254.

† Πόθεν ἐπιγινώσκει ἀνθρώπου ἢ ἡ, &c. *Quæst. 11. ad Antioch.*

St. Athanasius asks †, “How a “Man shall know that he has been “at all *baptiz'd* and receiv'd the “*Holy Ghost*, who was an *Infant* “when *baptiz'd*?

\* Theodoret. *Hist. Eccl. L. 4. C. 19. Paris. p. 174. S. Greg. Naz. Orat. in Bas. p. 352. Paris 1630.*

\* St. Basil being sent for by the Emperor *Valens* on Account of his *Child*, who was sick, and at the Point of Death, he advised him to have



have it immediately *baptized*, as the most probable Means of its Recovery.

Gregory Nazianzen declares that  
 “ \* *Infants* are to be *baptiz’d* to  
 “ consecrate ’em to *Jesus Christ*  
 “ from their *Infancy*: and though  
 “ there be no Danger of Death.

*Siricius* says, † “ *Infants* ought to  
 “ be relieved with all speed, lest it  
 “ turn to the Perdition of our own  
 “ Souls, if we deny the *Water* of Sal-  
 “ vation to any one that stands in Need.

*St. Ambrose*, \* “ Neither an Old  
 “ Profelyte, nor an *Infant Slave* is  
 “ excepted; because as every Age is  
 “ obnoxious to Sin, so every Age is  
 “ fit for the *Sacrament*”: And after-  
 “ ward, on those Words of our Sa-  
 “ viour, *Except one be born again of Water*;  
 “ You see (says he) he excepts no Person, not  
 “ an *Infant*.

† *St. Chrysostom* asks a Parent that  
 had lately lost a *Child*, “ Why do  
 “ you grieve for this *Babe*? Why  
 “ for one that is newly *baptiz’d*?

*St. Jerom* says, \* “ Unless you i-  
 “ magine that the *Children of Chri-*  
 “ *stians*, if they do not receive *Bap-*  
 “ *tism*, are only themselves guilty of  
 “ Sin, and that the Guilt is not  
 “ theirs, who wou’d not bring ’em  
 “ to *Baptism*. And elsewhere; † We  
 “ acknowledge one *Baptism*, which  
 “ we maintain ought to be admini-  
 “ ster’d, in the same words of the Sa-  
 “ crament, to *Infants* as to others.

\* Νήπιον ὅτι σι;—  
 ἐν Βρέφους ἀμαθία,  
 &c. *S. Greg. Naz. O-*  
*rat.* 40. p. 648. *Vide*  
*ibid.* p. 658.

† Infantibus qui  
 necdum loqui, &c.  
*Siricii Decret. Ep.* 1.  
 C. 2.

\* Nec Senex Pro-  
 felytus, nec Infans  
 Vernaculus excipi-  
 tur, &c. *L. II. de*  
*Abr. Cult. Vide Com.*  
*in Luc. L. I. C. 1.*

† Τίνος ἐπέκειν πει-  
 θεῖς ὡπτε; &c. Ἐἰς τὸ  
 Πρωτ. ἑβδ. Ἄποσ. Δευ.  
 19. P. 734. *To.* 4.

\* Nisi fortè existi-  
 mas, &c. *S. Hierom.*  
*Ep. ad Letam. fol.* 26.  
*To.* 1. *Basil.*

† Baptisma unum  
 tenemus quod, &c.  
*Symbol. Explan. sive*  
*Hier. sive Pelagii. To.*  
*2. fol.* 57. *Vide contra*  
*Pelag. 3. Dial. in fine,*  
*To.* 3. 139.

*St. Au-*

\* Non memisi me aliud audivisse a Christianis — non solum, &c. de Peccat. Merit. & Bapt. Infant. L. 3. C. 6. Col. 724. To. 7. Basil.

† Nunquam se vel impium aliquem Hæreticum audisse, &c. S. Aug. contra Pelag. & Cælest. de Peccat. Orig. L. 2. C. 18.

\* Wall of Infant Baptism, Part 1. p. 310. Part 2. p. 156, &c.

\* Perscrutari homines solent, &c. S. Aug. de Lib. Arbitr. L. 3. Col. 695. Tom. 1.

Ejus enim Sacramento solvitur, &c. Oportet Infans baptizetur, ne &c. De Gen. ad Lit. L. 10. C. 14. Col. 647. To. 3. Vid. C. 23. Col. 654.

St. Austin, who wrote in the 4th Century, declares \* “He never met with any Christian, Churchman or Schismatick, who denyed that Infants are baptiz’d for the Pardon of Sin. Much less had he heard of any who denyed that they were to be baptiz’d at all. And Pelagius against whom he wrote, had said, that

“ † He never heard no not even any impious Heretick who would say such a thing; for who is there so ignorant of that which is in the Gospel, as (I need not say to affirm this, but) in any heedless Way, to say such a Thing, or even to have such a Thought? Who can be so impious, as to hinder Infants from being baptiz’d, and born again in Christ, and to make ’em miss of the Kingdom of Heaven?”

And \* One is very confident that there is no Passage in any Author from that Time to the Year of Christ 1150, that speaks against it; at least for the following 600 Years.

The last cited Father says, † “Men are wont to ask, What good the Sacrament of Christ’s Baptism does to Infants? — As to which it is piously and truly believ’d, that the Faith of those by whom the Child is offer’d to be consecrated, profits the Child.\* That the Punishment of Original Sin is taken away in Infancy by this Sacrament; — that the Infant must be baptiz’d — otherwise it will prove a Prejudice to his Soul, that  
“ it

“ it was join'd to sinful Flesh. If  
 “ any one (says he) asks for divine  
 “ Authority in this Matter, tho' that  
 “ which the *Universal Church* does  
 “ and alway did retain, is most rightly be-  
 “ liev'd to be of *Apostolical Tradition*, yet  
 “ what *Baptism* avails in *Infants*, we may  
 “ truly infer from *Circumcision*, &c.  
 He says, † “ *God* supplies in them  
 “ the Faith which they want not  
 “ wilfully, but by Reason of their  
 “ tender Age: And that \* when  
 “ others answer for 'em, it suffices  
 “ to their *Consecration*, because they  
 “ cannot answer themselves”. In † another  
 Place he copiously refutes what *Pelagius* and  
*Cælestius* had asserted, viz. That an *Infant*  
 dying *unbaptiz'd*, cou'd not deservedly pe-  
 rish.

Si quis in hac re  
 Authoritatem divi-  
 nam, &c. L. 4. de Bapf.  
 in fine.

† In Infantibus qui  
 baptizati moriuntur,  
 &c. *ibid.*

\* Cum alii pro iis  
 respondent, valet, &c.  
*ib.*

† Ep. 99.  
 ad Hilar.  
 Vide Ep.  
 23. ad Bo-  
 nis. Ep. 28.  
 ad S. Hier.  
 Col. 107.

To. 2. Ep. 57. ad Dardan. Col. 277, 278. Ep. 88, 89. Col. 399.  
 Ep. 157. Serm. 10. de Verb. Ap. To. 10. Col. 296. Serm. 14. Col. 318.  
 Lib. 1. C. 6. contra Julian. L. 3. C. 3. L. 5. C. 8. L. 6. C. 3, 5,  
 6, 7. L. 1. de Peccat. Merit. C. 15, 19, 23, 25, 26, 33. L. 3. pas-  
 sim. Lib. 2. contra duas Epist. Pelag. C. 6. L. 3. C. 10. Tract. 80. in  
 Joan. in fine. L. 1. ad Bonifac. C. 22. L. 2. C. 6. L. 4. C. 4. L. 1.  
 de Animâ & ejus Orig. C. 9. L. 3. C. 13. de Nupt. L. 1. C. 20.  
 L. 2. C. 18. Auctor. Hypogn. L. 6. C. 6, 7.

S. *Isidore* says, that \* “ The *Bap-*  
 “ *tism* of *Infants* doth not only  
 “ wash them from their natural  
 “ Pollution, caused by the Sin of  
 “ *Adam* ——— but it also confers  
 “ Graces; it not only obliterates the  
 “ Sin of those that receive it, but also makes  
 “ 'em *God's Adopted Children*.

\* Οὐ τὸν διὰ τῆς  
 Παρρησίας τῆς Ἀδὰμ,  
 &c. S. *Isid.* L. 3. Ep.  
 195. de Grat. S. Bapf.  
 Vide [redacted]

† Ου γάρ  
(ὅσον μὴ  
νοσμιμῶν)  
τὸ Βάπτισ-  
μα, &c. S.  
Theod. Her. Sin.

Theodoret speaking of *Baptism*, † “It is not  
“ only like a Razor to cut off Sins past, — for  
“ if so, why (says he) shou’d we baptize Chil-  
“ dren, who have no Sin? meaning actual

Fab L. 5. C.  
18. de Bap.  
\* τὸ δὲ κῆ  
παλαιὸς ἐν-  
πω τὰ θεῖα  
σιωπῶναι,  
&c. πλὴν  
γὰρ ὅτι κῆ  
πρὸς τὰς  
πάντα φα-  
μί, &c.  
Cap. ult.  
P. 151,  
152.

The Author of *Ecclesiastical Hierarchy* af-  
fures us, That \* “in *Baptizing Infants*, we  
“ do no more than what we have received by  
“ ancient *Tradition*; that as *Children* from a  
“ good Education become religious and devout  
“ Men, the *Church* has thought fit to baptize  
“ ’em, committing ’em to the Instruction of  
“ some baptiz’d Person, who ought to take  
“ Care of ’em, as their *Father in Christ*, for  
“ whose Salvation he must answer to him;  
“ that therefore it is demanded of this Person,  
“ *If he renounces*, &c. By which Act he binds  
“ himself to teach this *Infant*, when he comes  
“ to the Use of Reason, to renounce those  
“ things, which he has promis’d to renounce  
“ in his Name.

## Of Sprinkling in Baptism.

\* S. Cyr.  
Ep. 76.  
Walaf.  
Strabo de  
Reb. Eccl.  
s. 26.  
† Act. 2.  
41.  
\* 16, 18,  
33, &c.  
† Mat. 3.  
16. Act.  
8, 38, &c.

**S**prinkling or Pouring Water on the Head of  
the *Baptiz’d Person*, is of great \* Anti-  
quity in the *Church*, tho’ *Dipping* or *Plunging*  
into it was more common in the Primitive  
Times; and there appear to be Instances of  
[redacted] *Person* even in Scripture, as well as of *Im-*  
[redacted] *Person*. We find that † several thousands were  
*baptiz’d* in one Day in the City *Jerusalem*;  
many also in private Houses \*, where they  
cou’d not go into the *Water* as † our *Saviour*  
did and others. To which Rite also the *Bap-*  
*tism*

*tism in the Cloud and in the Sea*, of which St. Paul speaks, agrees: So does the Word \* *Sprinkling*, mention'd in the *Epistle to the Hebrews*, with Reference to the *Blood of Christ purging* us from our Sins. Besides, it is observ'd that the Word *to Baptize*, is apply'd in Scripture not only to *Dipping*, but also to the † *Affusion* of Water, or any ordinary *Washing*: and that *Baptism* it self is often express'd \* by Words which signifie *Washing* in the common and general Sense. 'Tis certain that in the more early Times of *Christianity*, when *Adult Persons* were frequently *baptiz'd*, *Sprinkling* was often used, as in the Case of *Clinicks*; the Weakness of whose Condition, wou'd not suffer 'em to come to the publick *Baptistery*, nor to be immers'd in *Water*; and therefore *Asperision* was judg'd more proper. As *Christianity* spread, and the *Baptism of Infants* was more common, the Custom of *Sprinkling* generally prevail'd, chiefly in the colder Climates where *Immersion* wou'd endanger their Life; and even in respect of others, it became an ordinary Practice. An *ancient Author* (by some thought to be St. *Austin*) mentions it as the usual Manner of *Baptizing*; " \* Those who were *baptiz'd* (says he) after the Profession of their Faith, were either *Dipt* in, or *Sprinkled* with *Water*". As the *Baptisms of Adults* are now very rare, the *Church* for the most Part uses *Sprinkling*; well knowing that She wants not sufficient Authority for this her Practice; and that otherwise, the Fondness for an indifferent Ceremony, wou'd not justify the Cruelty of endangering the Life or the Health of *Infants*.

\* Παρ' ἑ-  
ου, Heb. 9.  
13.

† Lu. 11. 38. Mar.  
7. 4. Heb. 9. 10. Dan.  
4. 33. Levit. 14. 16.  
\* Eph. 5. 26. Tit.  
3. 5. Heb. 10. 22.

\* Post  
Confessio-  
nem, as-  
pergitur  
Aqua, vel  
intingi-  
tur, Gen-  
nad. de  
Eccl. Dogm.  
C. 74.

## Of the Sign of the Cross in Baptism.

• Can. 30. **T**HE *Sign of the Cross in Baptism* (as is said in the † *Canons*) was retain'd in the *Primitive Church*, as well by the *Greeks* as *Latins*, with one Consent and great Applause. At which Time if any had set themselves against it, they wou'd certainly have been censur'd as Enemies of the Name of the *Cross*, and consequently of *Christ's* Merits, the *Sign* whereof they cou'd no better endure. It is there further declar'd, that this *Sign* is no Part of the Substance of *Baptism*, but that the Person is fully baptiz'd and receiv'd into *Christ's Church* before the *Sign of the Cross* is used, and not by any Virtue ascribed to it. And for Prevention of all Misconstruction, in the Use of it, there is alway express'd the End to which it serves; namely, for a *Sign* of Remembrance to put us in Mind of our Duty; to keep us from the Shame of Sin, and from the Fear of Shame for the *Cross* of *Christ*, by calling to Mind our Vows at *Baptism*; for a Memorial of which, our *Forehead* (the Seat of Shame, and of visible Courage) was mark'd with the *Cross*. For these Respects, and also for the very Remembrance of the *Cross*, out of Regard to our blessed *Lord's* Sufferings, the *Church* still retains the *Sign* of it in *Baptism*; accounting it a profitable Ceremony and an honourable Badge, and following herein the *Primitive Apostolical Churches*, and the Judgment of the *Fathers*.

*Tertullian* among other Customs and Traditions

ditions he there mentions, says,  
 “ \* We often *sign* our selfs with the  
 “ *Sign of the Cross*. If you demand  
 “ a *Law* for these Practices taken  
 “ from Scripture, we do not find  
 “ one; but *Tradition* has establish’d  
 “ ’em, *Custom* has authoriz’d ’em, and *Faith*  
 “ has made ’em to be observ’d. And in ano-  
 “ ther Place, † “ The Body is *sign’d* that the  
 “ Soul may be guarded.

\* Quacunq; nos  
 Conversatio exercet,  
 Frontem Crucis, &c.  
 De Coron. Mil. p. 102.  
 per Rig.

† Caro  
 signatur,  
 ut Anima

muniatur. De Resur. Carn. p. 330.

\* “ Let the *Forehead*, says St. Cyprian, be  
 “ arm’d, that the *Sign* of the Lord may be  
 “ kept safe.

\* Munia-  
 tur Frons,  
 ut Sig-  
 num Dei

incolumē fervetur. S. Cyp. ad Thibarit. Ep. 56. p. 90. Vide ad De-  
 metr. p. 203. de Unitat. Eccles. p. 185. de lapsis. p. 169.

Lactantius, † “ *Christ* being sa-  
 “ crific’d brings Salvation to all that  
 “ have *inscribed* on their *Forehead*  
 “ the *Sign* of his Blood, to wit, of  
 “ the *Cross* on which he shed his  
 “ Blood.

† Christus immo-  
 latus salutē est omni-  
 bus qui signum, &c.  
 Lact. L. 4. C. 26. in fine.  
 & C. 27. de verâ Sa-  
 pient.

St. Cyril of Jerusalem recommends  
 to the Faithful the \* “ *Signing* them-  
 “ selves with the *Sign of the Cross* on  
 “ the *Forehead*, &c. He calls this  
 “ *Sign* the Terrour of Devils, and  
 “ the Mark of the Faithful.

\* Επὶ μετώπῳ καὶ  
 παρρησίας διακίλυοις  
 ἢ σφεγγίς, &c. Σπ-  
 μείον πιστῶν, καὶ φόβος  
 Δαιμόνων, &c. Ca-  
 tech. 13. p. 138.

St. Basil says that † “ Those who  
 “ believe in the Name of Christ,  
 “ are *sign’d* with the *Figure of the*  
 “ *Cross*.

† Τῷ Τύπῳ σταυροῦ,  
 καὶ εἰς τὸ ὄνομα, &c.  
 de Sp. Sanct. c. 27.  
 p. 351.

*Prudentius* also mentions it,

\* *Viz.*  
Christi,  
L. 2. *Scff.*  
6. *contra*  
*Sym.*

\* *Hujus adoratis Altaribus, & Cruce Fronti*  
*Inscripta, cecinere Tuba. —*

Whose Altars when ador'd, and with his  
Cross

The Forehead sign'd, the Trumpets found.—

*Severus Endelechius* in the End of his *Pastoral Poem* extols the Efficacy of the Sign of the Cross.

† Πάντες ἐπὶ μετώπῳ σωθόν, &c. Ἐρμηνεία εἰς Ψαλμ. 98. p. 729. Tom. 1.  
† *St. Chrysostom* makes it the Glory of Christians, that we all carry in our Foreheads the Cross of Christ.

And *Paulinus*, an *Ancient Christian Poet*, speaks of it.

\* *De Vita*  
*Martini*  
*Episc.*  
Tur. L. 1.  
*in Princ.*

\* *Signavitque Crucis Sanctam Munimine*  
*Frontem.*

Mark'd with the Cross's Guard, his Re-  
v'rend Brow.

And afterward,

*Atque Crucem Fronti auxilium pro Casside*  
*ponens. ibid.*

The Cross his Forehead for an Helmet arm'd.

† *Crucis Signo in Fronte, &c. de Catec. Rud. c. 20. Vide Ser. 20. p. 1604. To. 10. De Tempore Ser. 20. p. 888. cod. Tom. de Verb. Apost. Ser. 8. p. 289. To. cod.*  
*St. Austin* speaking to one to be baptiz'd, says † You are to be sign'd  
“ with the Sign of the Cross, as all  
“ Christians are.

131. p. 888. cod. Tom. de Verb. Apost. Ser. 8. p. 289. To. cod.



In the *Ecclesiastical Hierarchy*, we find 'twas the Custom to make \* the Sign of the Cross three Times upon the baptiz'd Person.

\* Ο δὲ τῆς χειρῶν διὰ τὸ Ἐφεσίου τοῦ ἀπαξάου &c. c. 2. p. 78. afterward is ὁ Ἐφεσίου, &c. C. 5.

explain'd what it signifies. Ἡ σωτηρία τῆς ψυχῆς, p. 128.

Reply to S E C T. VIII.

Objections against the Sacrament of the Lord's Supper, answer'd.

HE is pleas'd to allow the *Lord's Supper* may be called the *Lord's Supper*, p. 52. and gives Reasons for it; and that the Bread and Wine he partook of with his Disciples was outward, that is to say, real Bread and Wine: But then, because there are certain Figurative Expressions of Eating and Drinking in Scripture, which by a Metaphor signifie *Christ's Kingdom, his Doctrine, and Faith in him*; therefore, he says, *this is that Supper, which in an especial manner, is the Lord's Supper*, p. 53. This is indeed an especial Way of arguing, and peculiar to him; That that which is no *Supper* at all, but a mere *Metaphorical Description* of quite another Matter, shou'd be in an especial Manner the *Lord's Supper*; while his true and real *Supper* shou'd be only suffer'd to have the Name of one, and that for some certain Reasons.

What follows is a Quotation of what he had quoted before (p. 36.) of what before he had said himself. Has he so much Sense as to sus-

pect his Stuff, and to apprehend that the only Way to make it taken Notice of, is to place it often in View? or so little as to imagine it cannot be repeated too often?

What we chiefly ground the Necessity and Obligation of receiving this *Sacrament* upon, and the Force of which it most concern'd him to evade, are those Words of our *Saviour*, *This do in Remembrance of me*: The Meaning of which, obvious to the meanest Capacity, is, that what our *Saviour* then did, this he wou'd have done as a Means to bring him to our Remembrance. But what unnatural and untoward Turns, by the Help of a *Grammar* and *Lexicon*, does he give it? First, because *This do*, &c. may be translated *Ye do this*, i.e. because it may be render'd senseless (as any thing else may) therefore he wou'd have it so: For what can be more absurd than to imagine, that our *Saviour*, even when eating and drinking with his Disciples, shou'd say to 'em *Ye do this*, i.e. Ye eat and drink in Remembrance of me: As if they wanted something to put 'em in Mind of him when he was bodily present with 'em; or that Bread, or any thing else cou'd do it more than his Personal Appearance. Since then thus to misconstrue Part of the Words will not serve his Purpose, the rest must be perverted. With great Endeavour he labours to prove that to *Remember* sometimes signifies to *Take Notice*; Because I suppose one may often remember a thing, and not *take any Notice*, or so much as think of it: Now since to *Remember* may signifie to *take Notice*, therefore *Remembrance* must signifie *Notice-taking*; accordingly it will be, *Ye do this unto my Notice-taking*. But why does he prefer this

this harsh crude Expression to the common natural Translation? Let him speak for himself; *They did it in Remembrance of Christ*—as the Words signify; Which implies — *Ye do this unto my Notice-taking.* For so the Word Remember sometimes signifies, p. 54. that is, *They did it* in Remembrance of Christ, as the Words here signify, which implies they did not do it in Remembrance of Christ, but unto his Taking Notice of them, for so the Word Remember in other Places sometimes signifies. But if none of this will do (and what Pity it is!) and the Words must be *This do in Remembrance of me*, yet he allows 'em to have only a Relation to *Christ's Spiritual Supper*, p. 55. viz. to no Supper at all, but to the believing in, and meditating upon him. Accordingly when our Saviour said to his Disciples, *This do in Remembrance of me*, his Meaning was, Don't do this in Remembrance of me, but somewhat else, viz. think of me, meditate upon me, i. e. Remember me in Remembrance of me.

But if after all, Claridge's Adversaries, that is, all true Christians, will have a real Supper to be here design'd; to be even with 'em, he will have the Words *This do*, &c. to be no more than a temporary Precept — for that present Occasion — immediately referring to that very Time: As if our Saviour, sitting at Supper with his Disciples, shou'd bid 'em do somewhat in Remembrance of him for that present Occasion, and whereby they might call him to Mind immediately, while he was talking with 'em; but not in the least intending they shou'd do it after he was departed from 'em,

as not having so much Occasion to bring him to *Remembrance* when he was out of Sight.

This wicked Stuff has he now publish'd in two several Books, and this he calls *promising by way of Explanation*. What follows, p. 56, 57. is an idle Boyish Prevarication, whereby he endeavours to get off from a Query propos'd by Mr. C-n; which however he declar'd he wou'd *in no wise evade*, and promis'd twice to give a *plain and direct Answer to it*, p. 52, 56.

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*Of the Lord's Supper; its Nature, Effects. The Obligation of receiving it; the Frequency of communicating in the Primitive Times; &c.*

**T**HIS Holy *Sacrament* instituted by our Blessed Lord in that last *Supper* before  
 \* Luk. 22. his Passion, is the Means whereby he \* wou'd  
 19. have us keep in fresh and constant *Remembrance*, the greatest Blessings that are or can be conferr'd on Mankind; viz. that by the giving up his *Body*, and shedding his *Blood*, we have the free Pardon of all our Sins, Redemption from *Death* and the Power of *Satan*, and a Way open'd to *Life* and *Immortality*. The Memory of which Mercy is renew'd as often as this *Supper* is celebrated; when we receive the sacred Symbols of his *Body* and *Blood* from his Ministers, as from the Hands of *Christ* himself; when we seem to hear him saying, † *Take, Eat, this is my Body*; and in a manner view Him in the midst of his Passion,  
 † Mat. 26.  
 26.

sion, wounded to Death for our sake. Nor is this a bare Representation only, but what is thus exhibited to the Sight, is invisibly effected in the Heart. We inwardly and spiritually eat the *Flesh of Christ and drink his Blood*, when we outwardly receive their proper Emblems, *Bread and Wine* : As these not only strengthen and refresh our Body, but also preserve it's Life ; so the *Body and Blood of Christ* not only \* recreate and confirm the Soul, but † nourish it to Life Eternal. By this Spiritual Meat we do not therefore understand some Imaginary Food, but our very *Lord*; his *Body*, which was deliver'd for us ; which yet is received not corporally, but spiritually through Faith. And as Faith while we continue in this Life is still capable of Encrease and Addition, it is by this means gradually advanc'd, the true Believer being more and more strengthen'd and confirm'd, and going on to Perfection through the constant Participation of the *Lord's Supper*. At the same Time, he complies with the \* Institution and Commands of his *Saviour* ; † keeps up a visible Memorial of his precious Death ; and before the *Church*, takes a solemn Test of his being a \* Member of that Body, and his being † united to *Christ* the Head of it. By the Use also of this *Sacrament*, a most ardent Love is kindled in us toward *God* and toward our Neighbour ; with a joyful Mind we give Thanks for our Redemption, and that of all Mankind ; and by thus applying the *Body of Christ* to our selves, we shew it was not only given for Men in general, but particularly for us ; the Blessed Effects of which, we even then † partake of and enjoy.

\* Jo. 6. 53.

† 6, 27, 50,

51, 54, 57,

58.

\* 1 Cor.

11. 24, 25.

† 26.

\* 1 Cor.

10. 17.]

† 16.

\* Compare

Lu. 22. 19.

with 1 Cor.

10. 16.

That

That this is the least we ought to conceive of this *Sacred Ordinance*, we may conclude from those high *Eulogiums*, and great *Vir- tues* attributed to it, by the learned *Writers* of the first and purest *Times* of *Christianity*.

\* Ἐνα ἄρτον κλων-  
τες, ὡς ἔστι φάρμακον ἀ-  
θανασίας, &c. Ep. ad  
Eph. prope fin.

† Ευχαριστία ἐκ δύο  
περὶ μαζῶν. Civesi-  
κῆα, &c. Iren. adv.  
Hær. L. 4. C. 34. Vide  
ib. plura.

\* Ὅποτε ἔν χὶ τὸ κε-  
κοσμημένον ποτήριον, &c.  
L. 5. C. 4.

† Panem accepit,  
& gratias egit, dicens,  
&c. 1. 4. c. 32.

\* Ὁυ ἴδ ὡς κοινὸν  
ἄρτον ἔδὲ κοινὸν πο-  
μα, &c. Apol. 2. p. 98.

† Ευχαριστία ἢς ἔ-  
δενὶ ἄλλο μετὰ χεῖν, &c.  
p. 97, 98. Vide in  
Tryphone, p. 259, 260,  
296, 297.

\* Ὁ ἄρτον, χὶ τὸ  
ἀρτον ἢ ἡγιασμένον,  
&c. Clem. Strom L. 4.  
p. 589.

St. *Ignatius* calls it the \* “ *Me-  
dicine* of *Immortality*, the *Anti-  
dote* against *Death*, and that which  
“ makes us live in *Jesus Christ* for  
“ ever.

St. *Irenæus* says, that † “ As the  
“ *Eucharist* consists of two *Things*,  
“ an *Earthly* and an *Heavenly*; so  
“ our *Bodies* partaking of it, are no  
“ longer corruptible, having the  
“ *Hope* of a *Resurrection* to *Eter-  
nity*, &c. And \* that when the  
“ *Bread* and *Wine* receive the *Word*  
“ of *God*, it becomes the *Eucharist*  
“ of the *Body* and *Blood* of *Christ*.

And again, “ He took *Bread* and  
“ gave *Thanks*, saying, *This is my*  
“ *Body*, and in like *Manner* the  
“ *Cup* — and thus taught the new *Oblation*  
“ of the *New Testament*; which the *Church*  
“ receiving from the *Apostles*, every where in  
“ the *Universal World*, offers to *God*.

*Justin Martyr* calls \* the *Bread*  
and *Wine* in the *Eucharist*, the “ *Body*  
“ and *Blood* of *Christ*; which, he  
says, † “ is not lawful for any one  
“ to partake of, but those who have  
“ been baptiz’d.

*Clemens* of *Alexandria* says, \*  
“ That the *Bread* and *Wine* offer’d  
“ by *Melchisedeck*, was a *Type* of  
“ the *Holy Sacrament*: And in ano-  
ther

ther Place, \* “ That those who  
 “ with Faith receive the *Eucharist*,  
 “ are sanctified both in Body and  
 “ Soul.

*Tertullian* says, that † “ The  
 “ Flesh is fed with the *Body* and  
 “ *Blood* of *Christ*, that the Soul may  
 “ be made to thrive from God.

\* *St. Cyprian* describes the *Eucha-*  
*rist* as a *Commemorative Sacrifice*, by  
 which we are mystically united to  
*Christ*. And by him we are in-  
 formed, that in the third *Council* of

*Carthage*, held in the Year 253, an *Epistle* was

sent to *Cornelius* in the Name of 66 *Bishops*,

in which they declared, † “ That as they un-

“ stood that the *Church* was going to be per-

“ secuted ; they judg’d it expedient to streng-

“ then the *Christians*, and to animate ’em to

“ the *Combat*, by giving ’em the *Body* and

“ *Blood* of *Christ* ; which wou’d inspire ’em

“ with *Vigour* to suffer *Martyrdom* couragi-

“ ously.

In an excellent *Treatise* of the *Lord’s Sup-*

*per*, ascrib’d to *St. Cyprian*, it’s Nature and ad-

mirable Fruits are shewn ; the Obligations of

receiving, together with the necessary Quali-

fications in Order to it.

\* *St. Athanasius*, speaking after

the Manner of those Times, calls the

*Consecrated Elements* the *Body* and

*Blood* of *Christ*.

*St. Optatus* speaks in very high

Terms of this *Sacrament* ; as that

“ Hereby we receive the Pledge of

“ eternal Salvation ; the Shield of

—Unde a multis Pignus salutis æternæ, &c. Quid est Altare,

nisi Sedes Corporis & Sanguinis Christi ? L. 6. p. 93, 94.

\* *Ευχαριστία*— ἡ δὲ  
 χρῆσις ἐστὶν μεταλαμβάνειν  
 τῆς σαρκὸς, &c. *Paedagog.*  
 L. 2. C. 2. p. 151.

† Caro Corpore &  
 Sanguine Christi ves-  
 citur, &c. *Tert. de*  
*Resurrect.*

\* Quando in Cali-  
 ce Vino Aqua misce-  
 tur, Christo Populus  
 adunatur, &c. *Ep. 63.*  
 p. 176.

† Quos  
 excitamus  
 — Protec-  
 tione San-  
 guinis &  
 Corporis  
 Christi,  
 &c. *Ep. 54.*

\* *Ἐκχεῖται ὁ οἶνος*  
*ἡτοι τὸ ἄγιον αἷμα,*  
 &c. *Diff. & Interp.*  
*Parab. S. Scrip. Qu. 77.*  
*Vide. Apol.*

† —Altaria Dei—  
 in quibus Vota Po-  
 puli, & Membra  
 Christi portata sunt.

—Unde a multis Pignus salutis æternæ, &c. Quid est Altare,  
 nisi Sedes Corporis & Sanguinis Christi ? L. 6. p. 93, 94.  
 Faith,

“ Faith, and the Hope of a Resurrection.  
 “ What is the Altar (says he) but the Seat of  
 “ the *Body and Blood of Christ*”? He ob-  
 serves many Ceremonies at the Celebration of  
 it: as, That it was upon an \* *Altar of Wood*,  
 cover'd with a *Linnen Cloth* for the greater Re-  
 spect; that they then used *Chalices of Gold*  
 and *Silver*, and had several *Ornaments*.

\* P. 95.

† *Mystagog.* 1. p. 229, & 4. p. 237.  
*Myst.* 5. 241, 244.  
 \* *Ἐν τῇ κεννῇ διαθήκῃ,*  
 &c. *Catech. Mystag.* 4.  
 P. 237.

St. Cyril of Jerusalem also calls  
 “ † the *Bread and Wine* the *Body*  
 “ and *Blood of Christ*; and says,  
 “ Under the *New Law*, the hea-  
 “ venly *Bread* and the *Cup* of Sal-  
 “ vation sanctifie the *Body and Soul*.

The 5th of his *Mystagogical Lectures*  
 is also concerning the *Celebration* of the *Eucharist*; which he describes at large, for the  
 most Part resembling the Manner used in our  
*Church*.

\* *In Moral. Reg.* 21.  
 C. 1. & Sequ.

St. Basil proves from Scripture, that  
 “ \* The *Communion* of the *Body*  
 “ and *Blood of Christ* is necessary  
 toward the attaining eternal Life:  
 And in another Place, † shews with  
 what Preparation of Mind, we  
 ought to receive it.

† *Reg. Brev Inter-*  
*rog.* 172.

\* *Φάγε τὸ Σῶμα,*  
*πίε τὸ αἷμα, εἰ, &c.*  
*Orat.* 42. in *Pascha*,  
 P. 690.

St. Gregory Nazianzen bids us  
 “ \* eat the *Body*, and drink the  
 “ *Blood of Christ*, if we desire to  
 “ live.

\* *Οὕτως ἡ τὸ ἀθά-  
 νάτων Σῶμα, ἐν τῷ ἀ-  
 ναλαβόντι, &c.* *Ca-*  
*tech. Orat.* C. 37. in  
*princ.* & in *fine*.

St. Gregory Nyssen says, that † “ as  
 “ the *Soul* is united to God by *Bap-*  
 “ *tism* and by Faith, so the *Body*  
 “ is united to God by the *Eucha-*  
 “ *rist*; that the *Body of Christ* en-  
 “ tring into us, makes us Partakers of Im-  
 “ mortality.

St.



St. *Ambrose*, that \* “ The *Eucharist* is a Spiritual Medicine — the Memorial of our Redemption: As we were sav’d by the Death of our *Lord*, being mindful of this, by Eating and Drinking, we signify his *Body* and *Blood*, which were offer’d for us. — The *New Testament*, says he, “ was ratified with *Blood*; in Resemblance of which, we partake of the *Mystical Cup* of *Blood*, for the Preservation of our *Body* and *Soul*. And in another Place among his Works, † “ This *Sacrifice* is a Representation of the *Body* and *Blood* of our *Lord*: He that eateth of this *Bread*, shall receive Remission of his Sins, and shall not dye eternally.” — And we find \* that this Holy *Father* himself celebrated the *Eucharist* every Day.

S. *Chrysoftom* does not speak oftner, nor in higher Terms, of any *Mystery*, than of this *Sacrament*. † “ His *Body* is offer’d to us, not that we shou’d only touch it, but eat thereof and be satisfied: Let us therefore, says he, every one of us approach it with great Faith. — Believe that that very Supper is now solemniz’d, in which *Christ* himself was present; for there is no Difference betwixt that and this. — “Imagine that ’tis not the Hand of the Priest, but of *Christ* himself which is reach’d out to you. — \* To the *Jews* God exhibited Yearly Commemorations of his Blessings on

\* *Eucharistia* est *Medicina* *Spiritualis* — *Memoria* est *Redemptionis* nostræ, &c. In 1 *Ep. ad Cor.* C. 11. *Tom.* 3. Vide de iis qui *Myft. initian.* C. 8, 9.

† *Hæc Oblatio* — est *Figura* *Corp.* & *Sang. Dom. nost.* — *Qui manducaverit hoc Corpus, fiet ei Remissio, &c. De Sacram. L. 4. C. 5. To. 4.*

\* *Ep. 33. ad Soror. Marcel. & Precat. 1. ad Miss. p. 660. To. 5.*

† *Καὶ γὰρ καὶ τὸ Σῶμα αὐτῆς παρέκειται, &c. S. Chry. Ἐπεὶ το γὰρ Ματθ. Ομ. v. p. 322. To. 2.*

\* *Τοῖς Ἰουδαίοις καὶ ἑαυτὸν ὑπόμνημα, &c. ibid.*

“ Feast

“ Feast Days, but to you by these *Mysterics*  
 “ he exhibits 'em in a manner every Day.

\* Ο ἀρετὸν ὄν κλω-  
 μιν, ἀλλ' κοινωμένα τῷ  
 σώματι, &c. 'Εἰς τὴν  
 πρὸς Κορίνθ'. Επισ.  
 ι. Δεγ. κδ. p. 397.  
 Vide Εἰς τὸ κτ' Ματθ.  
 Ἰμ. πβ. p. 509. &c.  
 Tom. 2. Εἰς τὸ κτ'  
 Ιωαν. ιμ. μς. p. 746.  
 &c. Εἰς τὴν πρὸς  
 Κορίνθ'. Επισ. ι. Δογ.  
 κζ. p. 420. Tom. 3.  
 Εἰς τὴν πρὸς Ἐφεσ.  
 Ἐπ. Δογ. γ. p. 778,  
 779. Εἰς τὴν πρὸς  
 Εβραῖν. Ἐπ. Δογ. ιζ.  
 p. 523. &c. Το. 4.  
 & passim alibi.

And elsewhere, \* “ *Is not the*  
 “ *Bread which we break the Com-*  
 “ *munion of the Body of Christ?*  
 “ *Why did not the Apostle say, the*  
 “ *Participation?* Because he meant  
 “ to signifie something more.—For  
 “ as the *Body of Christ* is united  
 “ to himself, so we by this *Bread*  
 “ are conjoin'd to him. — What  
 “ does the *Bread* signifie? E-  
 “ ven the *Body of Christ*. And  
 “ what do those become who re-  
 “ ceive it? The *Body of Christ*;  
 “ not many, but one *Body*; for as  
 “ the *Bread* is made up of many  
 “ Grains, — so we are joyn'd to-  
 “ gether with *Christ*.

*Gaudentius* shews how the *Passover* of the  
*Jews* was a *Type* of, and is in all its *Circum-*  
*stances* fulfill'd in the *Lord's Supper*: The

† Hæreditarium  
 Munus Testamenti  
 ejus Novi, &c. *Ad*  
*Neophytos Serm.* 2.

*Bread* and *Wine* he calls the *Body*  
 and *Blood of Christ*. He says, † “ It  
 “ is an *Hereditary Legacy* of the  
 “ *New Testament* which *Christ* —  
 “ bequeathed as the *Pledge* of his  
 “ *Presence*. This is that *Viaticum* of our *Jour-*  
 “ *ney*, by which in this *Stage* of *Life* we are  
 “ nourish'd and supported, till we go to him.

\* Postquam Typi-  
 cum Pascha fuerat  
 impletum — ad ve-  
 rum Paschæ trans-  
 greditur Sacramen-  
 tum, &c. *Com.*  
*in. 26. Mat.*

*St. Jerom* says, \* “ That the  
 “ *Lord* having celebrated the *Old*  
 “ *Passover*, which was a *Figure* of  
 “ the *New*, pass'd to the *true Sa-*  
 “ *crament* of the *Passover*: That as  
 “ formerly *Melchisedeck* offering  
 “ *Bread* and *Wine*, drew out the  
 “ *Figure*

“ *Figure of this Mystery, so Christ to fulfil the*  
 “ *same, was to represent the Truth of his Body*  
 “ *and Blood. Again, † “ He left us*  
 “ *this last Commemoration; As*  
 “ *when one is going a far Journey,*  
 “ *he leaves behind him some Pledge*  
 “ *of his Love, &c. so our Saviour*  
 “ *deliver’d to us this Sacrament,*  
 “ *that by this we might alway call*  
 “ *to mind that he died for us.*

St. *Austin* thus speaks of it;  
 “ \* *The Church does not cease to*  
 “ *offer the Sacrifice of Bread and*  
 “ *Wine, throughout the whole*  
 “ *World; in which there is a Com-*  
 “ *memoration of the Body of Christ*  
 “ *which he offer’d, and † the Blood*  
 “ *which the same God shed for us.*  
 In another Place, \* “ *The Sacra-*  
 “ *ment was therefore given, that*  
 “ *the Body on Earth might be join’d*  
 “ *to the Head. Again, † The Sa-*  
 “ *craments of the Law were Pro-*  
 “ *mises of Things to be fulfill’d,*  
 “ *but ours Tokens of Things that*  
 “ *are fulfill’d.*

*Tract. 26. in Jo. Col. 229. De Tempore, Serm. 252. Col. 1155. & alibi passim.*

St. *Isidore* says, That \* *the com-*  
 “ *mon Bread in the mystical Table*  
 “ *becomes the Body of Christ: And*  
 “ *that † the Flesh of the Lamb eaten*  
 “ *by the Jews, was a Type of the*  
 “ *Lamb of God, and of his Flesh*  
 “ *eaten by us, which brings Re-*  
 “ *mission of Sins.*

E

† *Benedicens ultimam nobis Commemorationem dereliquit. Quemadmodum si quis peregre, &c. in 1. ad Cor. C. 11.*

\* *Sacrificium Panis & Vini sancta Ecclesia Catholica per universum Orbem Terrarum offerre non cessat, &c.*

† *Sanguinis quem pro nobis idem effudit Deus. De Fide ad Pet. Diaconum. C. 19. Tom. 3.*

\* *Sacramentum illud ideo hominibus datur, &c. Serm. 28. ad Fratres in Eremito de Cæna Domini.*

† *Illæ fuerunt Promissiones, &c. Contra Faust. Manic. L. 19. C. 14. Vide Ep. 118.*

\* *Ἐπὶ τῆς τροφῆς τῆς μυστικῆς τῆς ἀρτοῦ τὸν καινόν, &c. L. 1. Ep. 109.*

† *Ὅσα πρὸς τὰ κρεῖττα ἀμυνεῖ, &c. L. 1. Ep. 219.*

St. *Nilus*

∴ Επειδή ἔν τὸ  
 δεσποτικὸν Σῶμα, καὶ  
 αἷμα τοῦ Θεοῦ, &c. Ep.  
 144. L. 2.

† Τῶν ἱερῶν ἀπα-  
 λαύοντες μυστήριον, &c.  
 in Ep. 1. ad Cor. C.  
 10. v. 16.

\* Τῶ τυπικῷ Πάσχα  
 τὸ τέλει ἐπέθηκε, &c.  
 in Ep. 1. ad Cor. C.  
 11. v. 23. vide ibi  
 fusius.

St. Nilus says, That ∴ Christians  
 “ are nourish'd with the *Body* and  
 “ *Blood* of Christ.

“ Do † we not, says St. Theodo-  
 “ ret, partake of the *Lord* himself,  
 “ by receiving the holy *Mysteries*,  
 “ which we call his *Body* and *Blood*?

And again; \* “ Our *Lord* put an  
 “ End to the *Typical Passover*, and  
 “ shew'd its true *Archetype* — im-  
 “ parting to his *Apostles* his pre-  
 “ cious *Body* and *Blood*.

THUS we see how these great Writers  
 set forth the sacred and awful Na-  
 ture, or even Divine Excellence of this  
*Mystery*; that they make this *Sacrament* to be  
 the Source of our Spiritual Life, Encrease,  
 Strength, and Perfection; the Expiation, Sup-  
 port and Preservation of the Soul: In a Word,  
 as powerful in its Operations, as if all the  
 Benefits and Advantages of Christianity were  
 compriz'd in these *Sacred Elements*: And that  
 the great *Sacrament* of the *Jews*, the *Pass-  
 over*, was its *Type* and its *Shadow*. They do  
 also more expressly declare the continual Need  
 we have of it, and the indispensable Obliga-  
 tion we are under to receive it: But as this is  
 manifestly apparent from what has been shewn,  
 it may suffice to produce two or three Instan-  
 ces.

\* Ἀρτε τις Εὐχα-  
 ριστίας ὅν εἰς ἀνάμνη-  
 σιν τοῦ Πάθους, &c. in  
 Tryph. p. 260. vide  
 296, 297.

Justin Martyr says, \* “ Our  
 “ *Saviour* commanded us to cele-  
 “ brate the *Eucharist* in Remem-  
 “ brance of his *Passion*.

St. Cyprian, That † “when Christ tells us, *If any one eats of his Bread, he shall live for ever*; as this is certain of those who do receive the *Eucharist*, it is to be feared, that any one being separated from it, is far from Salvation; Christ himself thus threatening, *Except ye eat the Flesh of the Son of Man, and drink his Blood; ye shall have no Life in you.*” Again, \* “Christ commanded this Sacrifice to be made in Remembrance of himself.

St. Basil says, That † “after we are baptiz’d, we have need to be nourish’d with the Food of eternal Life; that is to say, with the *Eucharist*.

St. Chrysostom affirms, That \* as a careless Approach to the *Mystical Table* is dangerous, so not at all to communicate is fatal and destructive. For that very *Table* is the Strength of our Soul, the Sinews of the Mind, the Foundation of our Confidence, our Hope, Salvation, Light, Life,—and why do I refer to a Time to come? For, at present, this *Mystery* makes Earth become Heaven to you.

Gaudentius thus instructs the new Converts; —“The † Lord hath said, *Except ye eat my Flesh, &c.* He wou’d have his Benefits continue with us; he wou’d have our Souls alway sanctified with his precious *Blood*;—therefore he commanded

† Quando Christus dicit in æternum vivere, si quis ederit de ejus Pane; &c. De Orat. Dom: p. 192.

\* Hoc fieri in sui Commemorationem præcepit, &c. Ep. 63. p. 104. ubi plura.

† Χρῆς ἐν λοιπῶν τρέφεσθαι ἡμᾶς τρεσθῶ ζωῆς αἰώνιου; &c. De Bapt. L. 1. C. 3. p. 579, 580.

\* Ὅτι ὡς γὰρ τὸ εἶς ἔτυχε προσεῖναι κινδύνου, ἔγω τὸ μὴ κοινωνεῖν, &c. Εἰς τὴν πρὸς Κλε. ν. Ἐπισ. 1. Λογ. κδ. p. 401. Tom. 3.

—† Dicebat idem Dominus, Nisi manducaveritis carnem Carnem, &c. Voluit enim Beneficia, &c. Serm. 2. ad Neophyt.

“ his *Disciples*— to be incessantly employ'd  
 “ in those *Mysteries* of Eternal Life; which 'tis  
 “ necessary shou'd be administer'd by all Priests,  
 “ throughout every *Church* in the whole  
 “ World, till *Christ's* second Coming from Hea-  
 “ ven.

\* Unde nisi ex  
 antiquâ ( ut existi-  
 mo ) & Apostolicâ  
 Traditione, quâ Ec-  
 clesiæ Christi, &c.  
 De Peccat. Mer. L. 1.  
 C. 24.

Kingdom  
 Eternal.

† Com. in Joan.  
 L. 4. C. 10, 11, 12,  
 14, 15, 16, 17, 19.  
 Vide L. 3. C. 37. &  
 L. 10. C. 13.

Says St. *Austin*, \* “ from an Anci-  
 “ ent, and, as I think, *Apostolical*  
 “ Tradition, the *Churches* of *Christ*  
 “ hold for certain, that otherwise  
 “ than by *Baptism* and the *Partici-*  
 “ *pation* of the *Lord's Table*, no  
 “ Man shall attain, not only to the  
 “ Kingdom of *God*, but to *Salvation*, and *Life*  
 “ Eternal.

St. *Cyril* of *Alexandria* expounds  
 those Words of our *Saviour*, † *Verily*,  
*I say unto you, Except ye eat the Flesh*  
*of the Son of Man, &c.* of the *Sacra-*  
*ment* of his *Body* and *Blood*; and  
 shews how necessary 'tis we shou'd  
 receive it, that we may obtain *Eternal Life*.

AS Christians lie under these Engagements to receive this *Sacrament*, and reap such Blessings from it, they have always, as true Religion and Piety encreas'd or abated, express'd more or less Zeal and Affection toward it. Accordingly we find, that \* in the *Apostles* Days it was celebrated by 'em every Day (*Act. 2.*) Which Practice was kept up for several Ages in the *Primitive Church*.

“ † We daily, says St. *Cyprian*, “ receive the *Eucharist*; for the “ Food of our Salvation.” And again, \* “ The Soldiers of *Christ* every Day drink of the *Cup* of his “ *Blood*, that they themselves may “ be able to spill their Blood for “ *Christ*.”

And St. *Basil*, † “ It is good and “ profitable certainly, every Day “ to *communicate*, and partake of “ the sacred Body and *Blood* of “ *Christ*.” And in his Time they actually \* receiv'd this *Sacrament* four Times a Week.

In *Epiphanius*'s Days it was celebrated on *Wednesdays*, *Fridays* and *Sundays*; † “ which Practice, he says, “ was appointed by the *Apostles*. Yet the Custom of *communicating* every Day, was in some Places con-

\* *Walafrid. Strab. de Eccles. Reb. C. XX. in fine.*

† *Eucharistiam quotidie ad cibum salutis accipimus. De Orat. Dom. p. 192.*

\* *Milites Christi— iccirco se quotidie Calicem sanguinis bibere, Ep. 56. ad Thibarit. p. 87.*

† *Καὶ τὸ κοινωνεῖν δ' καὶ ἐχέειν ἡμέραν, &c. Ad Cœsar. Patr. Ep. 289.*

\* *Τέταρτον καὶ ἑχέειν ἑβδομάδα, &c. ibid.*

Vide *Euseb. Demonstr. Evang. L. 1. C. 10. p. 37. Paris.*

† *Συνάξεις ὅπτε λέμεναι ταχθεῖσαι, &c. Brev. Expof. Fidei. C. 22.*

\* Γεν; ἡμεῖς καὶ  
ἐλάσιν ἡμέσιν, &c.  
Ἔς πλὴν πρὸς Ἐβρ.  
Ep. To. 4. Act. 15.  
p. 523.

† Ep. 28 & 50.

\* Ep. 118. ad Ja-  
nuar. Vide de Ser.  
Dom. in Monte L. 2.  
Coll. 147. To. 4. Ep.  
23. ad Bonif. Col. 93.  
To. 2. Tract. 26. in  
Joan. Col. 230. To. 9.

† Quotidiè Eu-  
charistiæ Communi-  
onem percipere, &c.  
Genad. de Eccl. Dogm.  
C. 53.

\* Vid. Isidor. Hispal. de  
Offic. Eccles. L. i. C. 18.

† τῶν πανταχῶς τῆς  
οὐρανῶν ἐκκλησιῶν, ἐν  
ἡμέρᾳ Σαββάτου, &c.  
Socrates L. 5. C. 22.  
p. 286. Paris. Et Ni-  
cephorus L. 12. C. 34

tinued down to St. Chrysostom:  
“ \* What, says he, do we not offer  
“ every Day? We do offer, making  
“ Remembrance of the Death of  
“ Christ.

This likewise was the Custom at  
Rome, in † St. Jerom's Time.

St. Austin also says, \* “ The Sa-  
“ crament of the Body and Blood of  
“ Christ is administred in some Pla-  
“ ces every Day.

† Gennadius neither commends  
nor blames the Practice of those  
who receive it every Day; but he  
exhorts and requires 'em to commu-  
nicate every Sunday, provided they  
are not link'd to any Sin \*.

We are inform'd, that † all Chur-  
ches throughout the whole World,  
one or two excepted, receiv'd the  
sacred Mysteries on the Sabbath-  
Day, constantly every Week.

p. 295. To. 2. Par.

\* Eucharistiæ Sa-  
cramentum— etiam  
antelucanis cœtibus.  
De Cor. Mil. p. 102.

† Ep. 97. L. 10.

\* In matutinis Sa-  
crificiis— Cum ad  
cœnandum venimus,  
mixtum Calicem of-  
ferimus. S. Cypr. Ep.  
63 p. 104.

In Times of Persecution they laid  
hold of any Season or Opportunity  
for enjoying this Divine Ordinance;  
whence Tertullian \* speaks of their  
celebrating it in their Assemblies  
before Day. The same is mention'd  
in that remarkable † Epistle of Pli-  
ny to Trajan. And St. Cyprian \* shews,  
that in his Days they administer'd  
this Sacrament both Morning and  
Evening: Which Practice probably  
was begun upon the same Occasion.



## Reply to S E C T. IX.

IN this and *Seçt.* 31. he entertains his Reader with a Collation of Scraps, and broken Sentences of \* Mr. C—n's and Mr. L's † Books; wherein they assert the Quakers to be Blasphemers; that their Doctrines are a perfect Complication of all the Heresies in the several Centuries of Christianity; that the Jesuits are suppos'd to have hatch'd 'em; that they are the worst Subjects in the World, being bound by their very Principles to be bad Subjects; that it may be fatal to give 'em too much Liberty to propagate their Kind, &c. This and much more of the same Nature, he had no more Wit than to collect and republish; vainly hoping that these Expressions would be look'd upon as rude, and unworthy, forsooth, of his honourable Fraternity: Whereas every one that knows any Thing of Quakerism, must needs acknowledge the Justness of the Description, and esteem it but as the Representation of his own Thoughts. Yet even supposing this cou'd be esteem'd opprobrious Language, what blind Perverseness was it for him to object Severity to others, who, † like the rest of his Sect, abounds with so much Rancour himself. To give some Instances out of many.

\* E. C. hath Confidence enough, p. 98. E. C's Ignorance as well as Inconsistency with himself, p. 132. a Cushion to loll on in the Pulpit, p. 133. Children of the Father of Lies;

† Rigid Quakers  
cruel Persecutors.  
\* Spirit of Quakerism rebuked.

† Snake in the Grass,  
Seçt. 17.  
\* The Reverend Mr. Cockson.

—*Apostates, &c.* p. 135. meaning the Reverend Mr. C—n and others of the Church of England. *They are the Lies or Forgeries,—and Abuses of Men abandon'd to a Spirit of Blindness,* p. 152. *Shame shall cover this notorious Calumniator,* ib. viz. the Reverend Mr. C—n. *His licking up other Mens Vomits, and then disgorging 'em,—as it is a Sign of a foul Stomach, so it shews what Diet is most grateful to it,* p. 168. *I will not say E. C. is Non-compos Mentis, but I fear he is enclining to a Distemper which seizes the Brain, &c.* p. 175. *Rude, Proud, Unbridled, and Impertinent, &c.* p. 215. apply'd to the Reverend Mr. C—n. *If perhaps he (viz. Mr. C—n) hath not arriv'd to that Degree of Obduration, that his Heart is past Feeling, and his Conscience fear'd as with an hot Iron* p. 221. *Priests and others of the same cruel and vindictive Spirit,* p. 228. *So fierce was the Rage of some Judges, Bishops—and Jaylors, that there seem'd to be a Confederacy—seem'd to have abandon'd—even Humanity it self. Such was their implacable Enmity against the Truth—* p. 231. *Revengeful Priests,* p. 245. *These Priests are cruel Persecutors, ib. Impos'd upon by the Artifices of E. C. or any other mercenary Teacher, who flatter for By-Ends, while they bespatter Truth,* p. 253. *Multitudes of Priests in a dark unbelieving State,* p. 254. *The Craft or Blindness of their pretended Spiritual Guides; in Danger of perishing—by those call'd Ghostly Fathers, to whose Conduct they are enslav'd,* ib. *The Loose and Hypocritical Professors of this Age,* p. 257, &c. What makes these the more remarkable, is a formal Declaration in his Preface,

face, viz. † *I have diligently avoided the giving of Scurrilous and Opprobrious Terms.*

† *Premon. to the Reader, § 5.*

### Reply to SECT. X.

THERE are few so ignorant as not to know, that whatever any one petitions for, he is suppos'd to be not in Possession of, the Act of Prayer implying Want of the Thing pray'd for: Thus when our Church directs its Members to pray to be *guided and directed in all Things*, it is a plain Intimation that *in all Things* they want the Divine Guidance and Direction, that *in all Things* they are subject to Error. Now wou'd any one but he, argue from this very Instance, that we pretend to *Infallibility*, p. 64. *It is certain* (says he) *their Church's Liturgy speaks very full to the Point of Infallibility*, p. 63. His Proofs are these Expressions in several of its Collects—\* *That all who—may be led into the Way of Truth, &c. O Lord, send thy Holy Ghost, &c. Grant—that by thy Holy Inspiration we may think those Things that be good, &c. Grant to us—the Spirit to think such Things as be rightful, &c. Grant that thy Holy Spirit may in all Things direct and rule our Hearts, &c.* He adds, *The Word Infallibility is not express'd in these Collects*, p. 64. I know not how it shou'd be: But now he said our plead for no more Infallibility than we do; that they desire to advance no higher, nor ever did, p. 64.

\* *These Instances appear to have been taken from Snake in the Grass, Sect. 22. which are there produc'd with several others, to shew that our Religion does not consist, as the Quakers object, in a dead outward Form, without any inward Life and Spirit: In the same Book see their Pretence to Infallibility fully proved, Sect. 6. 120. tho' here we are told, that they*

*Church's*

*Church's Liturgy* spoke very full to the Point of *Infallibility*, yet the *Word Infallibility* is not so much as once mention'd; which is a very extraordinary Way of speaking very full. *But the Things intended by it are plainly mention'd*, *ibid.* The *Things* intended by *Infallibility*! So that according to his Way of Argument and Expression, this same Word signifies several Things, of which *Fallibility* proves to be one.

But so little Reason have we to pretend to *Infallibility*, that there are some Persons, it seems, in our Church, who have wrote some Things, which some others have not approv'd of, but even oppos'd; and

See the Weakness of this Objection expos'd in Remarks on Free-thinking, p. 55, 56, 57, 58.

some of their Names may be found, p. 66, 67. Nay, he tells us of certain *Clergymen*, who have even *contradicted themselves*; of which he himself is a living Instance; who has publish'd several Books containing a free and full *Contradiction* of all that he had profess'd, subscrib'd, swore to, and preach'd many Years; and who only wants Ingenuity enough to be suspected, that he wrote with Design to make Way for another Book by *contradicting* again these *Contradictions*; such naked Falshoods every where affront the Reader's Understanding; as what follows. *We have no such Thing as a Party or Faction in Religion among us*, p. 67. When, to set aside their many opposite Opinions, their Religion it self is no other than a mere *Faction*. *I declare that we are an Orthodox People—as to every Article of the Christian Faith*, *ib.* When they have been proved again and again

gain to be \* *Heretical* as to every *Article*. \* See *Quakerism dissected, &c.*

By Mr. Cockson. *Some few of the Quakers many horrid Blasphemies, &c.*

Mr. C—n charges two of his Party with Repugnancy in their Books, infomuch that one cannot own the other without *giving the direct Lye to himself*. In their Defence he alledges first, That *this is a great Mistake*; for (if you'll believe him) *he finds no Contradiction*, p. 68. But to put it beyond all Doubt, he produces some few Particulars in which they have not disagreed, to demonstrate that in others they do agree, p. 69. And to shew that *Penn* in one of his Books is not guilty of *Blasphemy* concerning the *Trinity*, the *Divinity of Christ*, &c. he collects certain Passages out of another, p. 68, 70.

We are told, that this is the *vulgar Doctrine* of the *Satisfaction of Christ*, viz. *That it was impossible for God to remit Sin without a plenary Satisfaction*, p. 71. and *that Christ did suffer the Penalty of Infinite Wrath*, p. 72. I presume, were he to prove this to be the *vulgar Doctrine*, he wou'd, according to Custom, produce some few Passages out of his vulgar Reading: But that he shou'd say, *Neither of these is true*, proceeds not from his Knowledge of the Matter, but, which alway serves him in stead, his Confidence.

Reply

## Reply to S E C T. XI.

Objections against the Lawfulness of  
War, answer'd.

HERE he makes a great Shew of Scripture-Proofs; of which by giving the true and genuine Explanation, it will appear how much they have been wrested and misapply'd, that they might serve his Purpose.

He says, *Christ hath commanded us to love our Enemies, &c.* (*Mat. 5. 44, 45.*) p. 74. In answer to this, which one wou'd think shou'd no more have been urg'd, it has been observ'd, That "the *Jews* being commanded to *love their*  
 " *Neighbours; i. e.* a *Jew*, one of their own  
 " *Nation*, in Opposition to a *Hebrew* or *Stran-*  
 " *ger*, whom they were to hate, and look  
 " upon as an *Enemy*\*; Our *Saviour*, who  
 " design'd to *break down* this *Wall of Parti-*  
 " *tion*, and *make both one*, enjoins 'em to  
 " *love their Enemies, i. e.* all Mankind, *Hea-*  
 " *thens* as well as *Jews*: That allowing all  
 " Men, even *Enemies*, are now to be look'd  
 " upon as our *Neighbours*, whom we are  
 " bound to love equally as the *Jews* were  
 " those of their own *Nation*; notwithstanding  
 " were not the *Jewish* Magistrates com-  
 " manded to inflict Capital Punishments  
 " upon Homicides, and other heinous and  
 " obstinate Malefactors of their own *Nation*?  
 " Notwithstanding this Precept of *Loving*  
 " *their Neighbours*, did not the eleven *Tribes*  
 " make just War against the *Tribe of Benja-*  
 " *min*

\* See Lev.  
 19. v. 17.  
 compared  
 with v. 18.

“ *min* for their barbarous Inhumanity? *Judg.*  
 “ 21. Did not *David*, who is said to fight  
 “ the *Lord's Battles*, by Force of Arms reco-  
 “ ver the Kingdom, being promis'd him, from  
 “ *Ishboseth*? But we ought not, we cannot  
 “ bear equal Degrees of Love to all. \* 'Tis  
 “ true, says *St. Hierom*, I am commanded to  
 “ love mine *Enemies*,— but yet is it just that  
 “ I shou'd love 'em equally as I do my Neigh-  
 “ bours and my *Kinsmen*? Is it equal that I  
 “ shou'd make no Difference between my *Friends*  
 “ and mine *Adversaries*? Out of the very  
 “ Love we bear to the *Righteous*, do we put  
 “ the *Wicked* to Death; and out of our Care  
 “ to the publick Peace, do we make *War*  
 “ upon those that disturb it.— We are com-  
 “ manded to love our *Enemies*, by the Exam-  
 “ ple of *God* himself, who † causeth the *Sun*  
 “ to shine, and the *Rain* to fall as well on the  
 “ *Evil* as on the *Good*; yet doth he himself  
 “ put a manifest Difference between 'em, vi-  
 “ siting the *Sins* of such as are incorrigible,  
 “ with heavy *Judgments* in this *Life*, and yet  
 “ reserving much heavier for 'em in that to  
 “ come. And *Christ* the most absolute Pat-  
 “ tern of *Meekness* and *Patience*, being pro-  
 “ vok'd by the *Obstinacy* of the *Jews*, is said  
 “ by a *Parable*, to send out his *Armies* to  
 “ burn up their *City*, and to destroy her  
 “ *Citizens*, *Matth.* 22. 7, 21, 44. *Luke* 19.  
 12, 14, 27.

\* Adv.  
Pelag.  
Dial. 1.

† Mat. 5.  
45.

He next produces that of the *Apostle*, \* *Tho'*  
 we walk in the *Flesh*, we do not war after the  
*Flesh*; for the *Weapons* of our *Warfare* are not  
*Carnal*, &c. i. e. (*St. Paul* speaking of himself)

\* 2 Cor.  
10. 3, 4.

“ † I *Tho'* I am an infirm Person, obnoxious to  
 “ many

† *Chryso-*  
*stom, Calvin, Grotius, Hammond, &c.*

“ many Afflictions and Distresses for which  
 “ you are apt to despise me, yet I do not  
 “ exercise my *Apostleship* in a weak Manner;  
 “ for the Instruments ( or the Power ) of our  
 “ *Apostleship*, are not weak and contemptible,  
 “ but, &c.” What is this to *Bearing Arms*? Or  
 \* Eph. 6. this which follows, viz. \* *Put on the whole*  
 11, 12. *Armour of God, that ye may be able to stand*  
*against the Wiles of the Devil; for we wrestle*  
*not against Flesh and Blood, but against Prin-*  
*cipalities, against Powers, against the Rulers*  
*of the Darknes of this World, &c.* “ Since ( says  
*Apostle* ) “ the Combat for which we are to be  
 “ fortified, is not against any ordinary human  
 “ Enemies, but against the several Ranks of  
 “ *Devils, the Chieftans and Gods* of this pre-  
 “ sent Idolatrous Heathen World, &c. we have  
 “ need to make use of all the Instruments of  
 “ Defence, all the Force and Strength that  
 “ *Christ* has furnish’d us with against their Tem-  
 “ ptations and Stratagems.” From which *Clar.*  
 would have us conclude, that no other *Fight-*  
*ing is lawful*: Then he enumerates the sever-  
 al Parts of the *Spiritual Panoply* mention’d  
 by the *Apostle*, viz. *The Breast-plate of Right-*  
*eousness, the Shield of Faith, &c.* Behold;  
 says he, *the Armour of the Christian Soldier!*  
 p. 75. Yes, the *Apostle* says, this is our *Ar-*  
*mour*: when we wrestle not against *Flesh and*  
*Blood, but against evil Spirits*: From whence  
 you infer, That ’tis to be our only *Armour*,  
 when we wrestle not against *evil Spirits, but*  
*against Flesh and Blood.*

From the *New Testament* he proceeds back-  
 ward to the *Old* — *They shall beat their*  
*Swords into Plough-shares, and their Spears in-*

† *Isa. 2. 4. to Pruning-hooks.* Nation shall not lift up  
 Sword



Sword against Nation, &c. If we interpret this of a perpetual Peace under the Gospel-Dispensation, we must with him, subject the Prophet to Delusion; nothing being more certain, than that in every Century of Christianity to this Day, the contrary Words of another Prophet have been rather fulfill'd: † Beat your Plough-shares into Swords, and your Pruning-hooks into Spears. That Place therefore, and \* others of the same Import, are either to be expounded of that general Peace that was (as History informs us) throughout the World at the Time of Christ's Coming into it: Or of an End put to the mutual Discord and Enmity between Jews and Gentiles; to which those Expressions seem to allude, † The Wolf shall dwell with the Lamb, &c. and to which the Apostle refers, \* He is our Peace who hath made both one, &c. Or to be understood under some Condition, as that such wou'd be the State of Affairs, in case all Nations shou'd submit to the Yoke of Christ, and live according to his Laws: For most certain it is, if all were true Christians, or that call themselves so, wou'd live after the Rules of Christ, there wou'd be no Occasion for the Use of the Sword: Or, if these Prophecies have still a farther Signification, then it is apparent they are not yet accomplish'd, but the fulfilling of 'em is still to be hoped for.

But we are commanded to love our Enemies he says, p. 77. and says it often; whereas there is not Room in this Dispute for it to be once mention'd. We are hereby indeed enjoind not to take into our own Hands the Revenging of our personal Wrongs; \* Love

† Joel 3.  
10.

\* Mich.  
4. 3, 4.  
Hof. 2. 18.  
Pf. 72. 7.  
Isa. 11. 5,  
6, 7, 8, 9.

† Isa. 11.  
6, 7, &c.

\* Eph. 2.  
14, 15.

\* Luk. 6.  
27, 28, 29.

your

your Enemies ; do good to them which hate you ; &c. to him that smiteth thee on the one Cheek, offer also the other ; and him that taketh away thy Cloak, forbid not to take thy Coat also : All which most evidently respects private Injuries, and these only of a lower Degree, † such as a Blow on the Cheek, or the Loss of a Coat ; whereas to preserve any one Limb from imminent Danger, Self-defence is not only permitted to every Man, but requir'd by the Law of Nature. How much rather then, shall all the Members of a State or Nation, stand up in their mutual Defence, when their Religion, Laws, Liberties, Lives, all that is near and dear to 'em are threatned with Violation and utter Ruin? Shou'd any one, \* at such a Time, interpose with a misapply'd Lesson of Love your Enemies, wou'd it not be justly thought that the Enemies of his Country were no Enemies to him, but that he himself rather was an Enemy to his Country ?

† Hammond's  
Pract. Ca-  
tech.

\* This Me-  
lius Inqui-  
rendum  
of Cla-  
ridge's  
was pub-  
lish'd, and  
even pre-  
sented to  
the Queen,  
when she  
was en-  
gag'd in  
the late  
War.

Jo. 18.36.

He tells us, *Christ said* — *If my Kingdom were of this World, then would my Servants fight that I shou'd not be deliver'd to the Jews ; but now is my Kingdom not from hence ; — And therefore, adds he, this Conclusion follows from the Premises, My Servants shou'd not fight,* p. 77. leaving out main Part of the Conclusion, viz. *that I shou'd not be deliver'd to the Jews.* So that a tacit Intention of our Saviour's upon a particular Occasion *pro hic & nunc, viz.* That his Servants shou'd not then fight to rescue him from the Jews \* ; he by Virtue of his particular Logick, draws out into an express

+ the

\* Consonant  
so this in  
ver. 11.

upon St. Peter's drawing his Sword, our Saviour said, Put up thy Sword into the Sheath ; the Cup which my Father hath given me, shall I not drink it ?

Command of Universal Extent *pro omni tempore & loco*, viz. That none of his Servants shou'd ever afterwards fight upon any Occasion whatever. The Reason our Saviour gives why his Servants shou'd not fight is, because his Kingdom was not of this World; does it from hence follow that the Servants of a Christian Prince ought not to fight, whose Kingdom is of this World; and not the contrary rather, when our Saviour says himself, *If my Kingdom were of this World, then wou'd my Servants fight?*

Among other Arguments, Mr. C—n alledges the Examples of good Men in Scripture: To this he replies, *Fighting was lawful under the Old Covenant Dispensation, but under the New the Case is otherwise*, p. 77. As for proving this, he thinks 'tis enough to affirm it; or if that does not suffice, to affirm it over and over again: *It was lawful under the Old Covenant Dispensation, under the New the Case is alter'd*, p. 79. *But the Case is otherwise now*, p. 85. So that the Case is plain. Indeed he shews us where Bishop Taylor saith, *The Actions of good Men in Scripture, are not a competent Warrant for our Imitation, &c.* But, it seems, neither his, nor the Authority of all the Clergy since the Reformation deserve any Regard; which he wisely considering, never produces 'em to prove the Truth of any thing; as he took Care to inform his Reader once for all. † *Those Writers of the Church of England herein quoted, are not brought to prove the Truth of our Doctrines, or to shew their Orthodoxy, &c.* Having now, as he thinks, much the Advantage over his Adversary in this Dispute, he finds himself at Leisure to trifle with

† *Premou. to the Reader.*

a few Digressions: In which Deviations, least others shou'd likewise happen to be lost and tir'd, it may not be amiss to set a Mark upon each.

A Digression concerning *the Obligatory Force of Example.*

That all Scripture Examples do not bind us to follow 'em, he sagely acquaints us at large in the Words of Bishop Stillingsfleet, p. 78. (who being a *Writer of the Church of England, he is not brought to prove or shew the Truth of it*; but, suppose, to help make up the Book.) This it seem'd fit to mark for a Digression, lest the unwary Reader might think the Matter in Debate, was not whether *Examples of good Men warrant or justify going to War*, but whether they *force and oblige us to it*; not whether we *lawfully may*, but *necessarily must*.

A Digression concerning *Præscience, Eternal Decrees, &c.*

Mr. C——n having urg'd this of the *Psalmist, Blessed be the Lord who teacheth my Hands to War, and my Fingers to Fight*, and subjoin'd, *Doth God teach Men to sin?* From hence a Transition is made to the abstruse Points of *God's Decrees, his Co-operative Power or Concomitant Will, the Nature of Evil* Metaphysically consider'd; and this in the Middle of a *Section* about *War and Fighting*. Some Passages he had met with in some of our *Divines* on those Subjects, and cou'd not forbear to let us know as much; and the great Delight he finds so agreeable to his Nature, in slandering those Authors, and perverting their Meaning to the greatest Abuse, produc'd this ingenuous Reflection upon 'em; *According to the Doctrine of these Men, Sin (I tremble to*

*men-*

mention it) is good, and God is the Author of Sins; And how E. C-n will be able to acquit'em of most horrid Blasphemy, \* &c. p. 81.

\* See Rep to Sect. iv.

Another, of the Antiquity of Christianity.

Mr. C-n had thus argued, Of Abraham 'tis clear, that he both fought himself, and also made his Servants Soldiers; Of David also that he was a Man of War. — Now Mr. Penn accounts both these to be Christians; so that if War was lawful unto them, then, &c. Instead of speaking to the Point, he most copiously and elaborately proves that Abraham and David were Christians. — Yea, that Abel, Enoch, Noah, &c. were Christians, p. 82. And having thus got hold of somewhat he liked and cou'd talk of, he spins it out the Length of three Pages; when at last comes the Answer to Mr. C-n's Argument; viz. The Case is otherwise now, p. 85. So that, says he, E. C-n's Argument is easily answer'd, *ibid.* So it seems.

Of the Feast of Tabernacles, the Bells of the Horses, the Pots, &c.

Mr. C-n proceeds; Of Gospel Times 'tis said, that Judah shall fight at Jerusalem, &c. In answer to which Clar. I query whether he doth believe that the Feast of Tabernacles, the Bells, &c. are to be understood according to the Letter only? p. 85. he then gives us the particular Interpretation of the Feast — the Bells — the Pots. — Now from the near Affinity that there is between these, and Judah's Fighting with Jerusalem, he concludes that this must not be

\* Of *Fighting in a literal and proper Sense, all Commentators I have seen, expound this Place. Thus, St. Jerome, Munster, Luther, Pet. a Figuero, Mariana, Menochius, Clarius, Drusius, Grotius, Cornel. a Lapid. Remig. & Lyran.*

expounded \* literally no more than those; *There is as much Reason for — one as the other, p. 85. As therefore the Feast signifies . . . . the Bells, &c. . . . So Judah signifies Confession, and Jerusalem the Vision of Peace, p. 86. So Judah's Fighting — is with Spiritual Weapons, p. 87. That we may sufficiently admire this Discovery, we'll view it with the Con-*

Zech. 14. text. — *In that Day a great Tumult — shall*  
 13, 14. *be among them, and they shall lay hold every one on the Hand of his Neighbour, and his Hand shall rise up against the Hand of his Neighbour, and Judah also shall fight at Jerusalem, i. e. according to him, Confession shall fight at the Vision of Peace, with Spiritual Weapons.*

Mr. C—n urges farther, — *St. John charg'd not the Soldiers to forsake their Calling, &c. Our Saviour commended the Centurion for his Faith, and reprov'd him not for his Employment. Cornelius's being a Soldier hinder'd him not from being a Christian, &c. As to which he has Recourse to his former threadbare Answer, viz. We are to love our Enemies, p. 87. and Fighting is inconsistent with the Gospel, p. 88. Which as threadbare as 'tis, and as useless as it has been shewn to be, he repeats again and again; which with him alway does the Business effectually. But he tells us that St. John bidding the Soldiers (among other things) be content with their Wages, is so inconsistent with War — that it was tantamount to an Injunction of laying down their military Weapons, p. 87. This is indeed extraordinary; one wou'd have thought the direct contrary; as St. Austin shews from these very Words, that*

that War is not prohibited to Christians;

\* Those (says he) whom he enjoyn'd to be content with their Wages, he did not forbid to go to War

Those Words, continues Mr. Cockson, James 4. 1: (From whence come Wars and Fightings among you?) were written to all the dispers'd Tribes, who were at Wars very often one against another. But as for the Christians, they did not then engage among 'em, and kill one another as the other did. Upon this he thus exults; He has holpen us to a Distinction, which though untrue in it self, yet — makes strongly against him. 1. 'Tis untrue in it self, &c. p. 90. And after — So he has undefignedly furnish'd us with an Argument against Wars and Fightings, &c. p. 91. However Mr. C—n may here have furnish'd him and his Brethren with an Argument, certainly it wou'd have serv'd no one else for such; I cannot but agree with him, that he did it undefignedly; for he cou'd never dream, that any one wou'd take this for an Argument, viz. Because Christians did not then, when the Apostle wrote his Epistle, engage in Civil Broils, and such Animosities as proceeded from Men's Lusts, therefore Wars are lawful at no Time, and upon no Account whatever. By this he has declar'd when he thinks himself furnish'd with an Argument, and such an one as makes strongly against his Adversary; namely, when he has one, which is, 1. Untrue in it self; and 2. which admitting it to be true, is manifestly absurd, and nothing to the Purpose. Because St. James reprehended some for their intestine Discords proceeding from their Lusts, therefore, he concludes, the Apostle is wholly against Wars and Fightings; for the Root and Fountain of 'em

\* Quibus proprium stipendium sufficere debere præcepit, Militare utique non prohibuit. Ep. 5. ad Marcellin. Col. 24. Tem. 2.

are Men's Lusts that War in their Members, p. 91. So that Religion, Laws, Liberties, &c. which are, and often have been the Ground and Occasion of Wars, are with him, mere Lusts that War in Mens Members.

With much ado, he has collected 5 or 6 Passages of a few Fathers, whom he introduces as supporting his Cause. The first is *Athenagoras*; who speaking of revenging private Injuries; says, *We have learnt to those that smite us on one Cheek, to turn the other.* And what is this to the Purpose?

The next *Justin Martyr*; *We*, says he, who formerly slew one another, do not now wage War with our Enemies. To reconcile the Christian Religion to the Emperor, and the Senate and People of *Rome* to whom he writes, he displays both its Truth and Excellence; and particularly lets 'em understand that they might discover † that the peaceable Disposition foretold of the *Christians* by the *Prophets*, was now fulfill'd. Is this to declare that *Christians* ought not to use the *Sword* at the Command of the Magistrate, for Defence of their Country? Wou'd this have recommended *Christianity* to the *Romans*, and not rather incens'd 'em against a Doctrine which made Subjects not only useles, but even dangerous to the State?

† Apol. 2.  
p. 78.

Next is the Testimony of a *Heathen Emperor* (*M. Antoninus*) not the most proper Judge certainly of the Principles of *Christianity*. \* He acquaints the *Senate*, that at the Approach of the Enemy, the *Christians* in his Army apply'd themselves not to their Military Weapons, but their Prayers. Which is no more than what he then did himself; for being inform'd of the vast Multitude of the En-

\* Epist. M.  
Anton. in  
Apol. 2.  
Just. Mar.



my, as in Perplexity and Amaze, he straitway hasten'd to Pray to his *Gods*. But had he and the rest engaged, it is not to be supposed that the *Christians* wou'd have stood unactive and idle; which under Pretence of *Conscience*, wou'd have been to have turn'd Traytors to their Country, and of Fear of killing an *Enemy*, to be the Occasion of the Slaughter of their own *Companions* and *Countrymen*; for they made a great Part of the Army. But their Praying must be own'd (if this whole Account be true, or rather, if this Epistle be genuine\*) to be very extraordinary, and by divine Instinct; that *God* might more conspicuously manifest his Power, and shew particular Favour to his true Worshipers. At that Time they labour'd under a great Drought, having wanted Water five Days; the *Christians* in the Face of the Army threw themselves upon the Ground, and implor'd the Divine Assistance in Behalf of themselves and the rest; immediately Water descended from Heaven among 'em, but upon their Enemies a Storm of fiery Hail.

\* Not allowed so to be by Scaliger.

As to what is said by the *Emp.* that *Arms* and *Warlike Instruments* are odious and hateful to 'em, because they carry *God* in their *Consciences*; they are not only so to *Christians*, but to *Conscientious Men* of all Religions, and never to be used but upon Necessity. But how cou'd it be his Opinion that they wou'd not fight if there had been Occasion? to what Purpose then did they come into the Field? Yet allowing this, of how much Weight is a *Heathen's* Opinion as to the Doctrine of the Gospel?

*Clemens Alexand.* says, they use neither *Sword* nor *Bow* who follow *Peace*; but in Case they shou'd be oblig'd to follow *War*, it wou'd be a Crime not to use 'em,

*St. Cyprian* elegantly sets out the Publick Nufances of *Thieves* and *Pyrates*; he is also offended with the *Mischiefs* occasion'd by *Wars*: The Effects of what is just or necessary may be yet displeasing. This does not in the least shew it was his Opinion that *War* upon any Account whatever, is absolutely, and in it self unlawful.

What he produces of *Hierom* are only Comments on one or two Places of Scripture; in which he shews it is not for any private Man, moved with *Anger* or *Revenge* to take the *Sword*: But neither does he himself, being a private Man, offer to take the *Sword* out of the *Magistrate's* Hands; or from any by him commission'd to execute *Justice* with it; being, in a Manner, † deliver'd to him, by *God* himself.

† Rom. 13.  
3, 4.

*Lactantius* is inveighing against the inhuman Barbarity of the *Gladiators* shews, in which Men butcher'd one another for publick Sport: On such a Subject it was natural for the *Father*, warm with *Zeal*, to let fall something that might seem to forbid all *Fighting*: He is not treating of *Wars*; nor is there any thing in the whole Chapter, except this half Period, that has such a View. Let the Reader take it with what follows, and judge if 'tis to be understood in an unlimited or a restrained Sense. \* “Neither will it be lawful for a

\* Neque militare justo licet.

bit, cujus Militia est ipsa Justitia; neque verò accusare quemquam crimine capitali; quia nihil distat, utrumne ferro, an verbo potius occidas, L. 6. C. 20.

“fare

“fare is in Righteousness it self; neither to  
“accuse any one of a Capital Crime; for it  
“matters not whether you take away another’s  
“Life with a Word, or with a Weapon. In  
the same indefinite Manner he speaks of both;  
if therefore he disallows all *Warfare*, he for-  
bids also the impleading or condemning any  
Criminal; which instead of promoting Piety,  
would be to open a Door to all Iniquity. We  
must therefore either interpret his Words as  
prohibiting only the Killing an Enemy or Male-  
factor to gratifie private Malice and Revenge,  
or we must suppose *Lactantius* to have fallen  
into an Error.

*Tertullian* indeed is express to the Point in  
Hand; whom therefore he brings into the Lists  
with a Retinue of *Commentators*: But how  
little Reason there is to have any Regard to his  
Authority in this Case, will presently be  
seen.

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The Lawfulness of War.

THE *Making War* is not any way repug-  
nant to the *first Principles* of *Nature*; since  
nothing can be more agreeable thereto than  
the Preservation of Life and its Necessaries,  
and the Use of forcible Methods to this End;  
if it become needful. Accordingly all Crea-  
tures are by *Nature* furnish’d with Means to  
this Purpose, Offensive or Defensive. Men  
have also Hands fitted for the Use of *Weapons*,  
as well as Power to invent, and Will to em-  
ploy ’em.

Nei-

Neither does Civil Society forbid, but rather require it; its first and chief Intention being by mutual Consent and joint Assistance, to secure to each Member his own, and to oppose by Force that Force that shou'd invade it. And this has been a Fundamental Principle in every Constitution of what Denomination soever; as might be abundantly shewn from History, and the Laws and Customs of every People. *War* is therefore allowable by the *Law of Nature* and of *Nations*; so is it by the *Divine Law*.

When *Abram* return'd from his Victory over the four Kings, † *God*, by his Priest *Melchisedeck*, commended what he had done; yet he had taken *Arms* without *God's* express Appointment, following the Dictate of Reason. But a special Command was given the *Israelites* to destroy the seven Nations. *Joshua* at the Direction of *Moses* overthrew the *Amalekites*; this was afterward \* by *God* approv'd of. He † prescrib'd to his People the Manner of their *Making War* in general; of which as the just Grounds are not there specified, we are to conclude that these may be sufficiently known by the Light of *Nature*. Such was the Occasion \* of *Jephtha's* War with the *Ammonites*, when they threatned to possess themselves of the *Israelites* Land; and † of *David's* with the same People, when he reveng'd the base Treatment of his *Messengers*. To this may be added what is said in the 11th to the *Heb.* that *Gideon, Barak, Sampson, &c.* thro' *Faith* subdued Kingdoms, wax'd valiant in Fight, turn'd to Flight the Armies of the Aliens; where, in the Signification of the Word *Faith*, is included a *Persuasion* that what they did was

*God's*

God's Will: And this not without great Reason, seeing he has \* encourag'd his People in their Wars; and † help'd em and fought for 'em: In Confidence of which they \* pray'd to him for Success; and † prais'd him for granting it. And as if some peculiar Honour had accrued to his Name from his thus † going forth with their Armies, He is in an eminent Manner styl'd the \* Lord of Hosts, and the † Lord Mighty in Battle. It is not to be suppos'd that the Making War for just Causes, was allow'd only to the Israelites, but unlawful to other Nations; when these were never reprov'd on that Account by the Prophets sent from God, who yet often freely tax'd 'em with their Crimes: On the contrary, as the Judiciary Laws of Moses were the express Copy of the divine Will, they must be thought to have acted rightly in those things, wherein they resembled it.

Nor has the Gospel made War, allow'd to all Nations before, become now unlawful to any. For what by Nature, and the Consent of well order'd Governments was approv'd, it is so far from abolishing, as to recommend under the general Precepts of \* whatever is Honest and Virtuous. Such are the Punishment of Crimes, and the Arms by which Wrongs are vindicated or repress'd. Were the Liberty of these wholly taken away, what cou'd we expect to succeed, but Licentiousness of all Evils, Oppressions, Violence, and a Deluge of those Mischiefs, which even now by these Means are hardly restrain'd? Had our Saviour intended to remove the Support and Security of all Governments, does not the Nature of the thing

\* Jos. 1. 5. 5. 13,  
14. Lev. 26. 7, 8.  
2 Chron. 20. 15, &c.  
† Jos. 10. 12, 13, 14.  
23. 10. 2 Sam. 23. 10,  
12. 2 Chr. 20. 22, 27, 29.  
\* 2 Chr. 20. 4 &c.  
† Judg. 5. Pf. 144. 1.

† 108. 11.  
44. 9.  
\* 2 Sam.  
6. 2.  
† Pf. 24. 8.

\* Phil. 4. 8.  
1 Cor. 11.  
13, 14.

require he shou'd expressly and particularly have declar'd himself herein? which we do not find he has any where done, what is commonly alledg'd being very dubious and obscure, or very weak and little to the Purpose. He took away only that Part of the *Mosaick Institution*, which was, as it were, a *Wall of Partition* between the *Jews* and *Gentiles*; for the rest, he says himself, he *came not to destroy the Law but to fulfil it*: Some things indeed had been before conniv'd at, which he wou'd not tolerate his Disciples in, as *for a Man to put away his Wife for every Cause, &c.* but these were \* bare Sufferances, and our *Saviour* in putting an End to 'em, did not annul the *Law* but fulfil it; for he who *retain'd his Wife*, did but what it required: But *Capital Punishments* being a fundamental Part of the *Law*, not *permitted*, but *commanded*; as absolutely necessary, our *Saviour* in forbidding 'em, must have *destroy'd the Law*. And if it be granted that these are still to be used, it follows that War is both lawful and requisite, suppose against a Multitude of Criminals in Arms, who that they may be punished must be first subdued. It is said the *Minister of God*, *is for your Good; but if you do Evil be afraid, for he beareth not the Sword in vain; for he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil*. In the Power of the *Sword* all Coercion is included; but certainly it's chief Design, and true and proper Use is not to be excepted. With this, the then *Roman Magistrates* were vested, who yet the *Apostle*, in this Place, says, *were ordain'd of God*. Wou'd *Christianity* have made 'em less so? Wou'd it have taken away their Divine

Appointment or their Supreme Power, which without the Use of *Arms*, wou'd have been no longer Supreme, nor even any Power? As says one, on another Occasion, \* “ Can  
 “ any one think, that when *St. Paul* with  
 “ great Address and good Manners — apply'd  
 “ himself to the most *Noble Festus* and *King*  
 “ *Agrippa*, and wish'd that they were *altoge-*  
 “ *ther like himself, excepting those Bonds*, he  
 “ meant — that the one would lay down his  
 “ Government, and the other abdicate his  
 “ Kingdom”? By the same \* *Apostle* we are bid  
 to pay *Tribute*; for this also we have our *Sal-*  
*viour's* † Example; the proper End and De-  
 sign of which, is to enable the Prince to pro-  
 tect his Subjects; which cannot be done but  
 by the *Soldiery*; and which was the Means  
 at that Time used.

\* *M Duke's*  
*Serm. of*  
*Christ's*  
*Kingdom,*  
 P. 19.  
 Act. 26.  
 25. — 29.

† *Rom. 13.*  
 6, 7.  
 † *Mat. 17.*  
 27. 22.  
 17. 21.

Several Occasions the *Apostles* had to con-  
 demn a *Military* Employment as unlawful, had  
 it been so; but this they were so far from,  
 that on the contrary, they seem to have ap-  
 prov'd of it. When *St. Paul* understood that  
 the *Jews* lay in wait for his Life, he immedi-  
 ately acquainted the *Roman Tribune* with it;  
 and when this Officer assigned him a *Guard*, he  
 neither refused it, nor did he tell him, or the  
*Soldiers*, that it was contrary to *God's Will*  
 that Force shou'd be repell'd with Force: Yet  
*St. Paul* was one that wou'd not any Opportu-  
 nity of informing Men in their Duty shou'd be  
 omitted by himself, or \* by another.

Act. 23.

‡ *Tim. 4. 1.*

When *John the Baptist* was ask'd of the  
*Soldiers* what they shou'd do to escape the  
 Wrath of *God*? he did not command 'em to  
 quit their Profession, which he ought to have  
 done,

Lu. 3. 14. done, if such had been the Will of God, but rather taught 'em how to behave themselves in it.

Act. 10. 47, 48. Cornelius the Centurion was baptiz'd by Peter, and receiv'd the Holy Ghost, an undoubted Sign of his being justified; yet 'tis nowhere said he renounc'd his Calling, or was admonish'd by Peter so to do: and since there is no express Prohibition of Warfare in any other Part of Scripture, this Place chiefly requir'd that something should be said concerning it, that Posterity might not be ignorant in so important a Point of their Religion. Nor in the Conversion of Sergius Paulus, do we find any thing to this Purpose. Now no Mention being made of a thing when 'tis highly requisite it shou'd be, it follows there was no such thing.

Act. 13. 7,  
C.c.

In the Primitive Times, when Christians disapprov'd of, or avoided the Wars, it was not as being in themselves unlawful, but in respect of some Circumstances incident to those Times; as the Making War against their Fellow-Christians, when persecuted for their Religion; Swearing by the Gods of the Gentiles; Worshipping the Emperour's Image, &c.

In the Apostolical Canons it is decreed that  
 \* Ἐπίσκοπος ἢ Πρεσβύτερος, &c. \* No Bishop, Priest or Deacon shou'd addict himself to War. From which we may conclude that to other Christians it was not unlawful.  
 Can. Ap. 82.

And in the Constitutions, where it is set down who were to be admitted to Baptism, and who not, it is said † "Let the Soldier that desires Baptism, be instructed to abstain from doing  
 \* Στρατιώτης βαπτισθῶν διδάσκειται μὴ ἀδουλεύειν, &c. Constit. L. 8. C. 32.

ing



“ing Wrong, &c. If he be willing to obey, let him be admitted.

*Tertullian* speaking in the Name of *Christians*, says, \* “We fill all your Places, your Cities, Islands, Castles,—yea and your very Camps: And again, † “We both Sail, and “Fight together with you”. In the \* same Book he mentions the Letter of the Emperor *M. Aurelius*; in which he declares that the Prayers of his *Christian Soldiers* had procur'd Rain from *God* in the Time of Drought. By this it shou'd appear that *Tertullian* did not esteem *Warfare* in a *Christian* altogether unlawful. But it happen'd, in his Time, that a *Christian Soldier* refused to wear a *Lawrel-Wreath*, given him, according to Custom, as a Mark of Honour; of which the rest made no Scruple; and blamed him that for making Conscience of such a Trifle, he wou'd endanger the Peace of the *Church*, by rendring their Religion odious. But the Thing pleas'd *Tertullian*; he therefore strenuously asserts his Cause; violently inveighs against the contrary Opinion; and falling off from the *Church*, became a Follower of *Montanus*; then resolving to oppose the Orthodox in every thing, among other gross Errors, he held that a *Christian* cou'd not become a *Soldier* without hazarding his Faith.

\* *Vestra omnia implevimus, Urbes — Castra ipsa, &c. Apol. C. 37.*

† *Navigamus & nos vobiscum & militamus. C. 42.*

\* *C. 5. & Lib. ad Scap. C. 4.*

*Baronius.*

*Constantine* had a great Number of *Christians* in his *Army*; but what is very extraordinary, and much to the present Purpose, in an Expedition against *Maxentius*, there appear'd in the clear Sky, in Sight of all his *Army*, a *Figure* of the *Cross*, with this Inscription upon it,

it, *Τὴν Νίκα*, *In this Conquer*. Being doubtful what this shou'd mean, it was explain'd to him that Night in a Vision, with a Command to have his chief *Ensign* made in the Fashion of what he had seen. In Confidence of which, under great Disadvantages, and against the Advice of all his *Officers*, he engag'd the Enemy, and overcame 'em. This is confirm'd by almost all Writers of those Times; particularly by \* *Eusebius*, who says *Constantine* himself assur'd him with an Oath the Truth of it; and was so firmly believ'd, that long after his Son *Constantius* plac'd all his Hopes of Victory in the same Device; it was even made Use of by his Enemy *Magentius*, and others.

\* *De Vitâ*  
*Const. L.*  
*1. C. 28,*  
*29.*

\* *Theodoris. L. 3. C.*  
*3. in fine.*

† *Theod. L. 4. C. 1.*  
*Sozomen. L. 6. C. 3.*  
*Socrates L. 3. C. 22.*

The \* *Emperor Constans* wou'd not suffer one to be in his Army, who had not been baptiz'd: And † *Jovian*, upon his coming to the Empire, declar'd, That as he was

a *Christian*, he wou'd not command an Army of *Heathens*; upon which the *Soldiers* cry'd out, That they also were *Christians*; for, it seems, they had all along kept the Faith, though conceal'd from the former Emperor *Julian*, its sworn Enemy. Nor did any Bishop ever reprove the Emperors or their *Soldiers* for going to War; though they wou'd spare neither Prince nor People when they saw 'em negligent in their Duty; on the contrary in this they rather countenanc'd 'em:

\* *Theod. L. 4. C. 13.* \* *Eusebius* himself, upon Occasion, wore a Military Vest. And St. *Basil* says of the Pri-

mitive *Christians*, That “† they  
† *Τὸς ἐν Πολέμοις*  
*φόναις, &c. Basil. ad* “ never accounted that Execution  
*Amphil. Ep. Can. 1. p. 26. Tom. 3.*

that

“ that was done in *War*, as Murther, but  
 “ alway held them excused, that fought for  
 “ the Defence of Chastity and Piety.

Gregory Nazianzen, that according to So-  
 lomon (*Eccles.* 3. 8.) \* “ *War* is sometimes  
 “ justifiable.

\* Πολε-  
 μείν ἐστὶ  
 ποτὲ κα-

λῶς, Greg. Naz. Orat. 14. p 223.

St. Ambrose ; † “ Simply to go to  
 “ *War* is no Sin, but to fight for  
 “ Spoil and Plunder. Again; \* That  
 “ Force whereby our Countrey is  
 “ defended from our Enemies in  
 “ *War*— is perfect Justice.

† Non militare De-  
 lictum est, sed, &c.  
 Serm. 7. in Princ.

\* Fortitudo, quæ  
 vel in Bello, &c. Of-  
 fic. L. 1. C. 27.

St. Chrysostom says, That † “ *War*-  
 “ fare is no Excuse for a Christian  
 “ not to do what he ought; for  
 “ Cornelius was a Centurion, and  
 “ that Military Office did not pre-  
 “ judice the regular Conduct of his  
 “ Life.

† Ἀλλὰ ἡ στρα-  
 τείαν μοι περιβάλλη  
 πάντως, &c. Ἐἰς τὴν  
 πρὸς Κορ. Ἐπισ. 1.  
 Λογ. ε. p. 273. Tom.  
 3. Vid. Ἐἰς τὴν πρὸς  
 Τιμ. Ἐπ. 1. Λογ. ε.  
 p. 272. Tom. 4.

St. Austin, That † “ *War* is made,  
 “ in order to acquire Peace.” In  
 another Place \* he encourages Bo-  
 niface to take up Arms, “ because  
 “ in an Engagement God looks  
 “ down from Heaven, and gives  
 “ Victory to that Party which he  
 “ sees has Justice on its Side.

† Bellum geri-  
 tur, ut Pax acquiratur,  
 Ep. 205. Col. 838.

\* Quia quando pug-  
 natur, Deus apertis  
 Cœlis prospectat, &c.  
 Ep. 194. Vid. Quest.  
 10. sup. Jos. L. 6. Col.  
 288, 289. De Civ.  
 Dei. L. 1. C. 21. L. 15.

C. 4. Contra Faust. L. 22. C. 74. &c. De Verb. Dom. Serm. 19.  
 Ep. 50. § 23.

Theodoret says, † “ There are se-  
 “ veral Callings fit for the Exer-  
 “ cise of Piety (among which he  
 “ reckons the Military) and that  
 “ in each of 'em we may please God.

\* Πολλοὶ ἡ διάσο-  
 εσι τῆς εὐσεβείας ὁ  
 βίος, &c. Theod. in  
 Pf. 24. p. 498. To. 1.  
 Lutei.

† Ἐκεῖνον Σωτηρία  
 ἡμῶν ὅτιν ἀμεμνία,  
 ΣΤΕΡΤΔΙΟΓΑ Χ, &c.  
 Theoph. in 1 Tim.  
 C. 2. p. 755, 756,  
 Lond.

Theophylact tells us, † “ We  
 ought to pray for Kings, because  
 they hazard themselves in War,  
 that we may live secure.

*Manes* indeed, a most flagitious Heretick,  
 and his Followers the *Manichæans* (whom in  
 most Things our *Quakers* imitate) among  
 other wild Tenets, \* maintain'd that War,  
 undertaken even upon a just Cause, was im-  
 pious. But, if nothing else cou'd be alledg'd  
 in its Defence, shall the Profession of Arms be  
 condemn'd as *Unchristian*, when God has so  
 often made it a Means of glorifying himself,  
 and ennobling the *Christian* Faith? When this  
 has receiv'd the Addition of so much Strength  
 and Honour from the Sufferings of *Soldiers*  
 for its sake? We read that † 11000 were by  
 the *Emperor Trajan* singled out from his Ar-  
 my, and banish'd into *Armenia*, that this  
 might compel 'em to renounce their Religion.

S. Aug.  
 cont. Faust.  
 L. 22.

† Baron.  
 Annal. p.  
 27. Vol. 2.

\* Euseb.  
 Hist. Eccles.  
 L. 10. C. 8.  
 p. 396.  
 Paris.

Socrates  
 L. 3. C. 13.

*Licinius* \* commanded that all the *Christian*  
*Soldiers* in his Army shou'd be cashier'd, un-  
 less they wou'd sacrifice to his Gods; upon  
 which many gave up their Commissions. Up-  
 on the same Account *Jovianus*, *Valentianus*,  
 and *Valens*, afterward Emperors, laid down  
 their Posts under *Julian*; who at that Time  
 disbanded the *Prætorian Guards*, because they  
 refus'd to worship his Gods.

\* Baron.  
 Annal. p.  
 609. Vol. 2.

† 16 p. 625.  
 \* Nicephor.  
 L. 7. C. 15.

Many also endur'd Torments even to Death,  
 for their Religion; among whom mention is  
 made of three of *Paul's* Companions: \* Ma-  
 ny of the *Life-Guard* were put to Death by  
 the Command of *Fl. Claudius*. † 65, and after-  
 wards 50 *Soldiers* under *Aurelian*. \* *Pro-*  
*copius* highly extoll'd for his Bravery, en-  
 dur'd all Manner of Torments for the *Chri-*  
*stian*

stian Faith. Not to insist on the † Story of the *Thebaan Legion*, which with *Mauritius* the Tribune, (consisting of 6666) suffering Martyrdom for their Religion\*, are represented as a most signal and singular Pattern of *Christian Patience* and *Constancy*. Many † others there were, to whom their Military Employment gave an Occasion of shewing the same Zeal for their Religion, and of sealing it with their Blood: For Instance, \* Three hundred and eighteen, with their Captain *Gereon*; *Victor* with Three hundred and thirty under his Command in *France*; Three hundred and fifty more in the same Country: About that Time *Florianus* also with Forty of his Companions underwent cruel Torments, and at last Martyrdom for the Profession of their Faith, in *Germany*. *Marcellus* the Centurion having bravely confess'd the Name of *Christ*, was martyr'd with his Twelve Sons, under the Emperor *Dioclesian*. *Maximian* condemn'd the *Christian Soldiers* to finish the Baths at *Rome* and *Carthage*; a Seven-years Labour; and even while they were at Work, took all Occasions to destroy 'em with Fire and Sword; the Baths being perfected, those that remain'd, under Pretence that they might conspire against the Government, because they were a great Number, viz. Ten thousand two hundred and three, were all put to Death with *Zeno* the Tribune. Under *Dioclesian* likewise Eleven hundred and four were destroy'd at once, beside many others at that Time of great Note, in *Armenia*. *Andreas* a Tribune, with the

† The Story related at large in *Cave's Prim. Christianity*, p. 451, &c.

\* By Order of *Maximian*.

† Fourteenth Year of *Dioclesian*.

\* *Baron.* p. 684.

ib. p. 685.

p. 688, &c.

Vol. 3. p. 60.

*Christians* under his Command, freely offering themselves to Death for *Christianity's* sake, were all slain by the rest of the *Army* in the Straits of Mount *Taurus*, by Order of the General *Maximinian*.

\* *Basil. Orat. in Laud. eorum habit. Hom. 20. p. 456. Vol. 1. Greg. Nyss. Orat. 2. in 40 Martyr. p. 943. Tom. 2.*

In the Reign of *Licinius*, \* Forty Soldiers in *Armenia*, much celebrated, after other severe Pains and Indignities, were in the Night expos'd Naked to the freezing Air, in which they perish'd with extreme Cold.

† Vide *Metaphrasten, Martyrol. Romul.*

These † with a Multitude besides, of whom the *Time* wou'd fail us to tell, the Church thought fit to list in the Number of her Confessors, most renown'd for their Faith and Heroick Piety: And of whom we may say with *St. Cyprian*, concerning *Laurentinus* and *Ignatius*,

\* In *Castris ipsi quondam sæcularibus militantes, &c. Ep. 34. P. 48.*

*African Soldiers*, that \* “ they were once *Soldiers* fighting under Secular Princes, but they were also true *Soldiers* of God, when by the Confession of their Faith in *Christ*, they vanquish'd the Devil, and by their illustrious Sufferings were ennobled with the Crown of Martyrdom.

## Reply to S E C T. XII.

### Objections against Taking an Oath, answer'd.

THAT all Swearing, says Mr. C——n is sinful, we deny for these Reasons; 1. Because God himself, who cannot sin, often swear-eth

eth to us, &c. To this *Clar.* bids us take Hierom's Answer, viz. — All Things are not fit for us who are Servants, that are agreeable to the Master, &c. Which was a very proper Reply to one who presumptuously said, he ought of right to swear, because the Lord sometimes swore; but was never design'd for one who shou'd say, \* All Swearing is not sinful, because God who cannot sin, often sweareth: Nor is any Doubt to be made, but what St. Hierom says there, is to be understood only of swearing ordinarily, and in common Conversation. But † some one has put it into his Head, that God is said to Swear not properly, but by a Figure, as he is said to be Angry, to Repent, &c. p. 100. The Reason why God cannot properly be said to be Angry or Repent, is because these, being the Effects of Passion and Infirmary, are inconsistent with his Nature which is Perfection: But this cannot be said of an Oath, being only a Form of Words utter'd to a certain End and Purpose; and He made Use of the proper Words and Form of an Oath, when He swore by Himself, because he cou'd swear by no \* Greater. Which he did likewise to the End and Intent of all Oaths, namely † to confirm what He said; for God willing more abundantly to shew to the Heirs of Promise, the Immutability of his Counsel, confirm'd it by an Oath \*. For any one to say He made Use of no proper Oath, but only a Figure or Metaphor, what is this but to make the Ap. deceive, if not to put into the Mouth of Truth it self, an Equivocation worse than Jesuitical? † He confirm'd it by an Oath (says the Apostle) that by two immutable

\* Vide D. Thom.

† Estius.

\* Heb. 6. 13.

† S. Ambr. in Ep. ad Heb. C. 3. p. 759. To. 3.

\* 17.

† Invenimus jurasse —

primitus ipsum Dominum, in quo non est omnino peccatum. — Quomodo homo per Deum, sic Deus per seipsum. *S. Aug. Ser. 28. de Verb. Apost. Vide Tertull. adv. Marcion. L. 2. prope fin. Cyril Alex. in Gen. L. 3. To. 1. p. 72, 75, 76. Lutet. Even in the Passage of St. Hierom that he himself quotes in the foregoing Page, that the Father says expressly, Juravit scio sæpè Dominus. S. Chrys in his Expof. of the Place, distinguishes God's Oath from his bare Speech, and makes 'em to be two different Things, conformable to the Apostle,  $\Delta\iota\ \delta\upsilon\ \omega\sigma\epsilon\gamma\mu\alpha\tau\omicron\nu,$  &c.  $\pi\acute{\alpha}\tau\epsilon\rho\ \epsilon\iota\ \pi\acute{\alpha}\tau\epsilon\rho\ \omega\lambda\acute{\omega}\delta\varsigma\ \epsilon\iota\ \pi\acute{\alpha}\tau\epsilon\rho\ \text{---}\ \chi\acute{\iota}\ \tau\acute{\alpha}\ \delta\omicron\rho\lambda\omicron\nu\ \pi\epsilon\pi\omicron\theta\epsilon\iota\upsilon\sigma\iota,$  &c. So likewise does Theodoret,  $\Delta\upsilon\ \omega\ \pi\epsilon\theta\gamma\mu\alpha\iota\ \tau\acute{\alpha}\ \lambda\omicron\gamma\omicron\nu\ \kappa\iota\ \tau\acute{\alpha}\ \delta\omicron\rho\lambda\omicron\nu,$  &c. p. 422. To. 3. Lutet. Theophylact uses St. Chrysostom's Words, *Com. in Loc. To which all Commentators agree; nor can the Words of the Apostle,  $\delta\upsilon\ \omega\sigma\epsilon\gamma\mu\alpha\iota,$  have any other Meaning.**

*Auxesis*; as who shou'd say — The Promise God made

*Things, in which it is impossible for God to lye, we might have a strong Consolation. How cou'd any Thing of this be said, if there was really no Oath in the Case? But it seems, in Clar's Dictionary God's Oath, Mercy and Covenant have but one and the same Signification: Which Confusion of Words and Things he conceives to be warranted from this of Zacharias; To perform the Mercy promised to our Fathers, and to remember his holy Covenant; the Oath which he sware to our Father Abraham, Lu. 1. 72, 73. Where Oath, Mercy, and Covenant, says he, are indifferently taken for one another. So taken certainly by none but himself; who thereby makes a great Elegancy become a flat Repetition like his own: Had they been the same, the Mention of any one had been sufficient; the other two wou'd be mere Tautology: The Subject-Matter of 'em indeed is the same, viz. God's Promise to Abraham; but the Things themselves widely differ; in as much as He might have shew'd the same Mercy to him without making it a Covenant; or made that Covenant without confirming it with an Oath; But in the Order of these Words we may observe a gradual Rise from one to another; being what they call*



to our Father *Abraham*, being an Act of Mercy, which he vouchsafed to establish into a Covenant, which Covenant he was pleas'd to ratifie with an *Oath*. But if *God's Oath* is the same with his Mercy, what becomes of \* *Swearing in his Wrath*? Are his Mercy and Wrath the same? Or will you make his *Oath* in one Place the same with his Mercy and Covenant, in another the same with Anger, and so any Thing or Nothing, as suits best with your Convenience?

\* Ps. 95.  
11.  
Heb. 3.  
11.

To several Arguments offer'd by Mr. C—to for the *Lawfulness* of *Oaths*, he replies, —to swear —is forbidden us, p. 101. And to give this its full Force, and work it up to Demonstration, he repeats it again and again, only for Elegancy's sake, sometimes varying the Phrase, p. 101, 102, 103.

We are told, *there is no need of Swearing to confirm the Truth, —because Truth is Truth*, p. 102. a notable Discovery! —and *Strife may be put an End to without Swearing*, ib. The *Apostle* appears to be of another Mind; † *For Men verily swear by the Greater; and an Oath for Confirmation, is to them an End of all Strife*. Ay, to Men, 'tis true; but, say you, *this shews not what the Christians Practice was*, ib. because, it seems, *Christians are not Men*: The *Apostle* says *Men*, in general; as he had Reason, being the Custom of all Mankind, *Jews* and *Heathens*, as well as *Believers*; and therefore, he cou'd not call 'em *Saints* or *Believers*, as you, and only you, think he shou'd have done, if it was the *Christians Practice*; which had it not been, was it utterly forbidden under the Gospel, it had not become him to speak so indefinitely; thereby giving Oc-

† Heb. 6.  
16.

caſion for Poſterity to think that it was not only Cuſtomary for the *Chriſtians* of his Time, but \* *Lawful* for themſelves alſo to make uſe of an *Oath*, to put an End to all Strife. Beſides, were *Oaths* abſolutely unlawful, how undecent might it be thought, for the *Apoſtle* when ſpeaking of ſo ſacred a Matter as *God's* Promiſe and Covenant, to *allude* to a ſinful *Cuſtom uſed among* Infidels, that he might thence, ſay you, excite *Chriſtians* to *Truſt* and *Confidence* in *God*, for the performing of his Promiſe, p. 102. That *Chriſtians who believe in Chriſt*, have *witneſs'd* *Deliverance from Strife*, and therefore have no Occaſion for *Oaths*, *ibid.* is not more abſurd than falſe: On the contrary, ſince the Nature of Things in this World, and the Infirmity of human Nature is ſuch, that Debates and Contentions will needs ariſe, and that the firſt and beſt of *Chriſtians*, the *Apoſtles* themſelves, cou'd not be wholly free from 'em, an *Oath* ought to be held in the higheſt Eſteem and Veneration, as a ſacred Ordinance deſign'd to put an *End to all Controverſy*.

\* P. 104,  
&c.

† Cor. 15.  
31.

ſciat e-  
tiam ju-  
raſſe Apo-  
ſtolum di-  
centem,  
quotidiè  
morior

per veſtram Gloriam: Quod ne quis exiſtinet — Græca Exem-  
plaria dijudicant, in quibus ſcriptum eſt ἐν τῷ ἡμετέῳ Κα-  
ρῶν quod non niſi a jurante dicitur. S. Aug. in Mat. 5. 34, &c.  
& alibi paſſim.

\* Five Pages and more, are waſted about the *Greek Particle* *ὄχι*, to prove that the *Apoſtle* does not uſe an *Oath*, where he ſays, † *I Pro-  
teſt by your Rejoycing*: Which elaborate Criti-  
ciſms we paſs over, not only as frivolous and  
impertinent, but becauſe even allowing that  
to be no *Oath*, nothing is more evident than  
that he uſes ſeveral in other Places, *viz.* Rom.  
1. 9. Gal. 1. 20. 2 Cor. 1. 23. 2 Cor. 11. 31.

There cannot certainly be more expreſs Forms of

Swearing than these are \*, says one, for whom he seems to have a particular Esteem, having allotted him four † Pages together in this rare Treatise. But now to prove at once that these are no Oaths, They are no Oaths, says he, for if they were Oaths, how cou'd St. Paul say, Be ye followers of me, even as I also am of Christ, seeing Christ said swear not at all?

How cou'd he propound himself as an Example to others in following of Christ, if he often used that which Christ expressly forbade? \* p. 104. This Argument,

from a certain Disposition in it, like himself, to turn to any Party, proves just as much, if not more for the direct contrary: When our Saviour said swear not at all, he cou'd mean only in common Conversation, but did not utterly forbid the Use of all Oaths; for then how cou'd the Apostle propound himself as an Example to others in following of Christ, if he often used that which Christ expressly forbade?

Well, but if the Apostle swore, as E. C--n says he did, how will he acquit him of Guilt in so doing, if he did it frequently in his Epistles, those common or ordinary Communications with the Saints — seeing that to swear in our ordinary Communications is sinful? p. 109. I

ever thought St. Paul's Epistles to have been very † uncommon and extraordinary, as being dictated by the Spirit of God, and design'd to instruct Mankind in the grand Con-

\* Non possunt sanè his expressiores Jurandi Formulæ dari. *Carcellæus. Rel. Christ. Inst. L. 7. C. 28. Sect. 32. p. 546.* Non potuit jurare expressius. *Grotius in Mat. 5. 34.*

† Viz p. 249, &c.

\* This begging the Question immediately follows upon his saying, that Mr. C--n begs the Question, taking that for granted which yet remains to be prov'd, p. 104.

† Juravit Paulus non in re suâ, non in re modicâ alterius, sed in Negôtiis maximi Momenti, ad Deum & Salutem aliorum

pertinentibus, *Grot. in Mat. 5. 34.*

cern

cern of their Salvation: In *Claridge's Account*, they are but mere *Common Talk*; that is the Meaning of *Ordinary Communications*: But no wonder that those who maintain their own *common and ordinary Discourses* to be the *Word of God*, shou'd esteem the *Word of God* but as *common and ordinary Discourse*.

But lastly, *Supposing the Apostle often*  
 \* For this he cites *Treatise of Oaths*, p. 103, 104. *swore* — \* *His Example were not enough*  
 “ — no more than his shaving of his Head at Cenchrea, or his Purifying himself in the Temple — can warrant us to the Observation of those Legal Rites and Ceremonies — those that wou'd therefore, &c. p. 110. How just this Inference is, will appear from the following Comparison. 1. An *Oath* is a substantial Act of Religion, and of real Efficacy; *Shaving, Purifying, &c.* were superficial Rites, empty Shadows. 2. The Necessity of the Times requir'd *St. Paul's* Compliance with these Ceremonies of the *Mosaick Law*: His Swearing not alike necessary, being a voluntary Act. 3. *Oaths* are still of as much Service and Tendency, and there is as much Occasion for 'em now as ever: Not so *Jewish Rites*, which are of no longer Use, nor of any Significancy. 4. There is no express Command of *Christ's* against *Shaving the Head, &c. Purification, &c.* as they pretend there is against *Oaths*; but if so, certainly *St. Paul* had never used any: For these Reasons, his Example of *Purifying, &c.* never drew any to imitate him therein, tho' they seem to be indifferent Things, and not prohibited; whereas that of *Swearing* has authorized to us the Use of *Oaths*, tho' it may seem to some to be no indifferent thing, but prohibited.

The Texts of Scripture on which *Anabaptists* and *Quakers* ground their Scruples against *Swearing*, are so well known, that once to have mention'd 'em, had been more than sufficient: But he seems persuaded that they were not only unknown, but can scarce ever be throughly learnt; so does he teaze his Readers with vexatious Repetition. *What we hold about Oaths — is a Truth built upon the Testimonies of Christ and the Apostle James, p. 98. forbidden us by Christ, Mat. 5. 34, and by the Apostle James, Chap. 5. 12. p. 101. Christ said Swear not at all, Mat. 5. 34. p. 104. Christ's plain and express Prohibition, Mat. 5. 34. p. 105. all Manner of Swearing being forbidden by Christ, p. 109. Saith Christ, swear not at all, &c. Mat. 5. 34. Saith James, swear not, &c. James 5. 12. p. 111. the express Prohibition of Christ and the Apostle James, p. 114. Our Objections from Mat. 5. and James 5. ibid. The Words of Christ and James prohibit, p. 115. I say unto you swear not at all, &c. agreeable to which Doctrine of Christ the Apostle James says, Swear not, &c. James 5. 12. p. 116. Swear not at all, saith Christ; above all things, swear not, saith James, ibid. in direct Contradiction to Christ and the Apostle James. Christ says, Swear not at all, and James says, swear not, ib. What less does E. C. make of Mat. 5. 34. and James 5. 12. p. 117. besides the Prohibition swear not at all, Mat. 5. 34. ibid. are expressly forbidden it by Christ, p. 119. Christ says, swear not at all, Mat. 5. 34. ib. Christ having expressly forbidden it, p. 123. Nor does this suffice, unless he lets us know that this is Scripture; and Scripture we have again and again in the Compass of half a Page, p. 111. in which he seems*

in-

instead of Arguing to fall to Railing. *They are plain and express Scripture, and if that is not significant and to the Purpose what is? Had E. C-n. but one plain and express Scripture — But such is the Perverseness of some Mens Spirits, that when the Scripture is expressly — rather than — they will set themselves against Scripture. — And that which — lays open both their Enmity and Hypocrisy, is, — they obstinately oppose Scripture — then they cry out we mistake the Scripture — For our Parts we believe the Holy Scriptures. And this Course he holds on for two or three Pages. Has then Mr. C-n no Regard to Scripture? Does he contemn it, or set himself in Opposition to it, as he is here charg'd? No, not in the least. Clar. himself says, he comes to expound the Words of Christ and the Apostle James, p. 114. Further, he gives us Mr. C-n's Exposition at large; nor only so, but draws up the Sum of what he says thus; “ The “ Words of Christ and the Apostle James do “ contain a Prohibition of all Vain Swearing “ in our ordinary Communications, and of “ Swearing by the Creature, which must not “ be, but by the Creator Only; i.e. Men may “ swear by the Creator, except in their ordi- “ nary Communications, notwithstanding this “ Prohibition, p. 115. How does he now maintain his Texts, or evacuate this Exposition? Still he has Recourse to his best Talents that serve on all Occasions, viz. The Strength of Exclaiming, and the Art of Trifling: The former is here wholly employ'd on Mr. C-n. When we quote plain Scripture — in the Opinion of E. C-n we are reckon'd, p. 112. Plain Text was good Proof then, but now 'tis rejected by*

by E. C-n, ib. *Plain Scripture Proof* — is with him no Proof at all, p. 114. his mistaken and wretched Interpretation, ib. his Mistake or Perverſion of their Words, ib. How bold E. C-n is with ſo plain a Prohibition, expounding it in direct Contradiction, p. 116. But E. C-n's Diſcourſe ſpeaks in Oppoſition to 'em both, ib. Made in a great Measure void by E. C-n's Miſinterpretation, p. 117. Suppose he ſhou'd make as bold with — and expound them after the ſame looſe Rate, what ſad Work wou'd he make of it? ib. What leſs does E. C-n make of—by his miſtaken and preſumptuous Expoſition, ib. E. C-n's reſtricting of the Prohibition — is contrary to— p. 118. did not diſtinguiſh and expound it as E. C-n doth, p. 123. Who that was to judge from this, but wou'd imagine that the Expoſition above given of Mr. C-n, was not only a wretched Perverſion, &c. of Scripture, but that he was the firſt and the only one, that dar'd ſo wretchedly to pervert it? Such an one wou'd be ſurpriz'd to find that this very ſame is the ſound and ſober Senſe of the moſt learn'd and celebrated Writers of the Reform'd Church\*; that this Expoſition is no other than that of Luther, Zuinglius, Beza, Melancthon, Calvin, Marloratus, Grotius, &c.

\* Vide  
Pet. Martyr. Loc.

Com. Claſ. 2. C. 6. p. 167. Exercitat. Dan. Heiſſii, in Loc. Curcellæi Chriſt. Rel. Inſt. L. 7. C. 28. p. 546, Eſtium, in Mat. 5. 34. Hammond in Loc. Sanderſon de Juram. Præl. ult. p. 210. Burnet. Art. 39. p. 395. Ed. 2. Tillotſon Serm. in Heb. 6. 16.

In answer to Mr. C-n he ſays, and largely inſiſts upon it, that the Words of Chriſt and James prohibit not only all Vain Swearing, but alſo all ſerious Swearing in ordinary Communication, p. 115. As if taking God's Name in vain  
in

in common Conversation, how *seriously* soever, was not *Vain Swearing*. *This*, says he, *I thought necessary to observe*. Art not thou thy self seriously vain, and vainly serious? The next remarkable Trifles that occur, are a *Rule of Lead*, and a *Nose of Wax*, which he says, *Mr. C-n makes of Mat. 5. 34. and James 5. 12. p. 117.* These pretty Inventions he *thought fit* to borrow of two *Romish* Authors, quoting withal Chap. and Book; and upon this and no other Account, he posts up their Names in his Table of quoted Authors.

But 3dly, for we are already past 1st and 2dly. *We are forbidden*, he says, *not only to swear by the Creature — but also to swear by the Creator; — For besides what has been repeated twenty or thirty Times, Our blessed Saviour shews that swearing by the Creature, is swearing by God himself, p. 117.* Cou'd he have maintain'd also, that *swearing by God himself, is swearing by the Creature*, he had gain'd his Point. For 'tis the Creature that we are forbidden to *swear by, Mat. 5. and swearing by the Creator only, Mr. C-n affirms to be in some Cases lawful*: Now because he who *swears by the Creature, ultimately and in Effect swears by God, Clar. wou'd conclude that when we are forbidden to swear by the Creature, we are forbidden to swear by the Creator Only.* Our Saviour reprehends the *Folly and Blindness* of such, as said *Who-*

Mat. 23. *soever shall swear by the Temple, it is nothing;*  
 16, 18, 20, *and whosoever shall swear by the Altar, it is no-*  
 21. *thing. Whoso, says he, shall swear by the Al-*  
*tar, sweareth by it, and by all things thereon;*  
*and whoso shall swear by the Temple, sweareth*  
*by it, and by him that dwelleth therein. Clar:*



as if guilty of the same *Folly* and *Blindness* in thinking that the *Temple* is nothing, the *Altar* nothing, wou'd persuade us, that this is to swear by *God* himself, and him alone; directly contrary to our *Saviour*, who says, that *he who swears by the Altar, sweareth by it, and by the things thereon*; and that *he who swears by the Temple, sweareth by it, though consequentially by him also that dwelleth therein*. But so far is this Place from proving what he wou'd, viz. Swearing by the Creator to be forbidden, that it discovers what he wou'd not, viz. the Reason why our *Saviour* \* forbids swearing by the Creature; namely, because they were wont to account such swearing as nothing; therefore he charg'd 'em not to swear † at all by Heaven, nor by the Earth, nor by *Jerusalem*, nor by the Head: For they being accusom'd to make light of such *Oaths*, what more effectual Way cou'd our *Saviour* take, than to shew particularly, that swearing by the Creature was as binding, and in effect the same, as swearing by the Creator; and to forbid in general, any such swearing at all: Is this simply and absolutely to forbid swearing by the Creator also, when both Places have apparently quite another Tendency and Design?

\* Mat. 5.

† Quarè unà cum rixandi Libidine, crassam Inscitiam Anabaptistæ produunt, dum Vocem unam morosè urgendo, totum Sermonis Tenorem

The few Passages of the *Fathers* which he cites, shew it was their Opinion we clausis oculis prætereunt. *Calvin in Harm. Evang. Com.*

Μὴ ὁμόσαι ὅλας. Verba non rectè distincta, aut satis intellecta. — Veto, inquit, ne quocunque modo sic juretis; ut conjunctè legatur Ἐγὼ ἢ λέγω ὑμῖν μὴ ὁμόσαι ὅλας μίτε ἐν τῷ θρονῷ, μίτε, &c. *Heinsii Exerçitat. Sac.*

Ne jurare omninò; scil. nisi *Causa* sufficiens subsit. Sic etiam dicitur in *Decalogo*, Non occides; & tamen licet publicæ *Potestati* occidere *Latrones*. *Menochius e Soc. Jes.*

ought

ought not to swear in common Conversation by any Oath; In this Sense they understood our Saviour's Prohibition of swearing: If any took it simply and plainly, as absolutely forbidding all manner of swearing, they were singular herein, \* and contrary to the confirm'd Belief and Practice of the Church. But there is a particular Reason why some of the antienter Fathers were against swearing; because the Oaths then administer'd in Courts, were by the Heathen Gods, or the Genii of the Emperours.

\* Huetius in his Originiana, observes, that indeed Origen, some others, and a great

Part of the Modern Heterodox, wholly forbid Swearing; when, on the contrary, the Catholick Church determine an Oath, so it be piously, prudently, and in Case of Necessity administer'd, to be both sacred and expedient. Originiana, L. 2. C. 2. in fine.

Says Mr. C-n, Your disallowing all War, and all Swearing, savours more of Policy than of Piety. Upon which Clar. thus critically remarks. He shou'd have added some explanatory Terms after all War and all Swearing; for there is a War of a Spiritual Nature against Sin and Satan — It is not all War — that we disallow, but War with Carnal Weapons — Neither do we condemn Swearing under the Old Testament-Dispensation, but all Swearing under the New. With more of the same Kind, p. 123, 124.

— O Te Bollane, &c.

The Lawfulness of Taking an Oath.

That the serious and solemn taking an Oath in Matters of Moment is *Lawful*, appears first, in its being agreeable to the *Law of Nature*; for we find it to have been the common Practice of all Nations; in which, though they invoked *them who were no Gods*, this is no Objection to the Thing it self, any more than their paying Adoration to false Deities is any Diminution to the Worship of the true, but rather strongly enforces it. And *Swearing* is in Scripture made a Part of Divine Worship; *Thou shalt fear the Lord thy God, Deut. 10. Him shalt thou serve, and swear by his Name: 20, 21.* Who in forbidding *his Name to be taken in vain*, allows it to be thus invok'd with *Reverence and Godly Fear*; which also he has more expressly Commanded, shewing the Obligation of an Oath\*; Prescribing the Manner †, also Enjoining and Recommending the Use of it\*. Accordingly we see that upon extraordinary Occasions, Oaths have pass'd indiscriminately between Men of all Conditions; as between *Abraham* and his old Servant *Eliezer* †; *Isaac* and *Abimelech*\*; *Laban* and *Jacob* †; *Jacob* and *Joseph*\*; the *Gibeonites* and the Princes of *Israel* †; between *David* and *Jonathan*\*; *David* and *Saul* †; and many others\*. We have also for this the frequent Example of *God* himself †.

\* Lev. 6. 3, 5. 19.  
 12. Num. 30. 2. Jos.  
 9. 19. Ps. 15. 4. 2 Sam.  
 21. 7. Zac. 5. 4. 8.  
 17. † II. 65. 16. Jer.  
 4. 2. 12. 16. \* Ex-  
 od. 22. 11. Deut. 6.  
 13. Ps. 63. 11. II. 45.  
 23. † Gen. 24. \* 26.  
 † 31. \* 47. † Jos. 9.  
 \* I Sam. 20. † 24.  
 \* I Sam. 30. I Kin. 1.  
 2. K II. Ezra 10. Neh.  
 13, &c. † Gen. 22. 16.  
 Ex. 17. 16. Deut. 31.  
 7. Judg. 2. 15. I Sam.  
 3. 14. 2 Sam. 3. 9.  
 Ps. 89. 3. 110. 4. II.

14. 24. 54. 9. 62. 8. Jer. 44. 26. 49. 13. Amos 4. 2. 8. 7.

Nor in the *New Testament* do we want Instances of this kind. The Writer to the *Hebrews*, shews that the Priesthood of *Christ* was of far greater Perfection than the *Levitical*, because our *Saviour* was made Priest of the *New Testament*, not without an Oath from *God*; *The Lord* sware and will not repent, &c. And *St. Paul* proves that we shall all stand before the *Judgment-seat* of *Christ*, because it is written, *As I live*, saith the *Lord*, &c. Which Words though taken out of the *Old Testament*, yet their whole Force and Effect belong to the *New*, as the *Oaths* themselves are thither transferr'd: Nor is it to be imagin'd that if the taking an *Oath* had under the *Gospel*, been altogether sinful and profane, the *Apostles* wou'd here and \* elsewhere, for the greater Confirmation of the *Truth*, introduce *God* so solemnly swearing, which might encourage others to follow such an Example. Our *Saviour* also, who is by some thought to forbid, plainly gives Countenance to it. For, (not to insist on that solemn *Asseveration* of his, † *Amen, Amen*, which can amount to little less,) he did not refuse to answer upon *Oath*, when \* the High Priest said unto him, *I adjure thee by the Living God*, &c. ("Which among the *Jews* was the Form of giving an *Oath* †; viz. not the tending it formally to the Person, as the Custom is with us, but *Adjuring*, i.e. Requiring him to Answer upon *Oath*"). It is observable that our *Saviour* before continued silent, saying nothing to what was urged against him; upon which the High-Priest, as it were to extort an Answer, demanded it thus upon *Oath*; which had it been unlawful, He wou'd not by replying have approv'd the Use

Heb. 7. 21.

Rom. 14.  
10, 11.

\* Act. 2.

30. Heb.

4. 3. 6. 13.

† Vid. 5.

*Chrysof.*

ΕΙΣ ΤΟ ΕΘΟΣ

ΕΓΓ. ΕΠ.

ΑΟΥ. ΙΑ.

p. 491.

Tom. 4.

\* Mat. 26.

63.

† Lev. 5. 1.

of it, but rather taken this Opportunity to shew his Dislike at least, if not to condemn it. Other Instances in the *New Testament* still confirm the *Lawfulness of Swearing*.

Thus in the \* *Revelations*, the *Angel* swears by him that liveth for ever and ever. *St. Paul* uses often the full Form of an *Oath* †; as *God is my Witness* \*, &c. *I call God for a Record upon my Soul* †; &c. *The God and Father of our Lord Jesus Christ*, which is blessed for evermore, knoweth that *I lye not* \*; *Behold, before God, I lye not* †; *God is my Record* \*, &c. *I protest by your Rejoicing* †, &c.

Which Practice of the *Apostle*, and all *Christians* herein, justly answers to those several Predictions of the *Prophets*, which foretel that under the *Gospel*, the People converted to *Christ* shou'd \* *swear* by the only true *God*; and this represented as a *Blessing*: Shall not that therefore be held lawful and expedient, which *God* himself promises as a singular Benefit to the Faithful? When especially in its Nature and Use, it so manifestly advances his Glory and their Good; inasmuch as by thus devoutly *invoking* the *Divine Name*, we acknowledge him to be the *Searcher of Hearts*, and *Affertor of Truth*, a *Revenger of Wrongs*, and *Patron of Justice*; and as *an Oath for Confirmation*, is to Men an *End of all Strife*: Accordingly it is said to be a *Religious Act*, by which we call *God* to witness what we declare or promise, to assure others of its Truth or Certainty, when his Glory, the Good of the Church, the Welfare of the State, or Love of our Neighbour requires it: And being such,

\* 10. 5. 6.

† *S. Aug. de Serm. Dom. Col. 1124.*

\* *Rom. 1. 9. and 9. 1. † 2 Cor. 1. 23. † 11. 31. † Gal. 1. 20. † Phil. 1. 8. † 1 Cor. 15. 31. Vide S. Aug. Serm. 28. Col. 388. Tom. 10.*

\* *II. 19. 18. 45. 23. 65. 16 Jer. 4. 2. 12. 16.*

it is to be esteem'd no transitory superfluous Rite or Ceremony, but a substantial and durable Part of the *Moral Law*, by all confess'd to be of full Force; which *Law* in this particular, our *Saviour* being about to retrieve from the Corruptions of the *Pharisees*, declar'd he came not to *destroy* but *fulfil*; that one jot or tittle shou'd in no wise pass from it; and whosoever shou'd break one of the least of its Precepts, and teach Men so, shou'd be least in the *Kingdom of Heaven*.

Mat. 5. 17,  
18, 19.

The taking an *Oath* was by the *Primitive Christians* accounted both justifiable and necessary. We learn from *Pliny*, that when they met to perform their other Acts of *Religion*,

they were wont to bind themselves with an \* *Oath* to abstain from such Crimes, as by Reason of their Secrecy, cou'd least be provided against by Laws. That they used to swear by the Safety of the † *Cæsars* we are told by *Tertullian*; (who also himself upon Occasion, makes use of an *Oath*, \* saying, God is my Witness) and the Form taken by the *Christian Soldiers* under 'em is extant. †

\* Se Sacramento obstringere, ne furta, &c. L. 10. Ep. 97.

† Sed & juramus, sicut non per Genios Cæsarum, ita per Salutem eorum, &c. Tert. Apol. C. 32.

\* De Bapt. C. 12.

† Vegetius, L. 2. de Re Milit.

When any Person was accused of a Crime, and cou'd neither be fully convicted, nor clearly absolv'd, it was the Custom both for Plaintiff and Defendant to be sent to the Sepulchre of the Martyrs, and there be solemnly put to their *Oath*, for the Discovery of the

\* S. Aug. Truth\*.

Ep. 137.

ad Hipponenses. Col. 657. Greg. Mag. Hom. 32. in Evang. Mat. C. 16. fol. 135. Antwerp.

St. *Athanasius* being falsely accused, clears himself to the *Emperor Constance* in this Manner; \* As I have learnt “ from the Apostle, I call God for “ a Record upon my Soul; And again, “ Let God be my Witness, &c. which *Oath* he several Times repeats: And † “ I wish, says he, this “ Man, whoever he be, were here, “ that tendring an *Oath*, I might “ demand of him the Truth; for “ those things which we wou’d have “ spoke as if God were present, “ we Christians are wont to express “ under this Form of an *Oath*, &c.

St. *Gregory Nyssen* defines an *Oath* to be \* “ A Speech of it self confirming the Truth;” and says, “ it “ has a double Efficacy, either assuring others of the Certainty of what we say, “ or laying a Necessity on them, that they “ shall not deceive us.

St. *Austin* declares, † “ There is “ no other way to convince Men “ of the Truth of that which is “ known only to God, but by calling God as a Witness to it. In another Place he affirms expressly, “ \* that it is no Sin to swear to the “ Truth: And again, † “ If you are “ not to swear, then neither are “ you to compel another to swear; “ but he did not remember to have “ read any where in Scripture, that “ we are not to tender an *Oath* to

\* Ο μεμάρθηκα παρὰ τοῦ Ἀποστόλου, μαρτυρεῖν ᾧ Θεῷ. &c.  
*Apol. ad Constan.*  
p. 525. ex *Offic. Cornel.*

† Ἐβελόμην ὃ οὐτόν — ἀ γὰρ ὡς Θεὸς παρὸν ἐστὶ λαλῶν, τὸ πνεῦμα ἔχωμον. &c.  
*ibid.* p. 528.

\* Οὐκ ἔστι λόγος πιστεύειν, &c.  
*Greg. Nyss. in Cant. Cantic. Ham. 4. p. 533.*

† Res Deo tantummodo nota est: Quid ergo restat nisi Deum testari, cui nota est?  
*Ep. 225. Col. 875. Tom. 2.*

\* Non peccatum est verum jurare. *Ep. 89. in fine. & Serm. 28. Col. 387, 390. Tom. 10.*  
† Sicut non juras, ita nec alium, &c.  
*Ep. 154. Col. 703.*

\* Nisi Necessitate, cum videt pigros esse — Tu autem non malum facis, qui bene uteris Juratione. De Serm. Dom. in Monte. L. I. Col. 1124. Tom. 4.

“ any one. He says, “\*No one shou’d  
 “ swear but upon Necessity, when  
 “ Men are unwilling to believe  
 “ what is expedient for ’em to be-  
 “ lieve, unless they be convinc’d  
 “ by an Oath; this is the Tendency  
 “ of what our Saviour says, Let  
 “ your Speech be Yea Yea, and  
 “ Nay Nay, for whatsoever is more than this  
 “ cometh of Evil; i.e. If you are compell’d  
 “ to swear it is owing to their Infirmity, who  
 “ make it necessary; you incur no Crime  
 in duly making Use of an Oath.

† Ut noveritis verum jurare non esse Peccatum, &c. Ser. 28. Col. 386. &c. Tom. 10.

\* Noli dicere non juro, si forte exigitur, &c. ib. Col. 391. Vide etiam Expos. Ep. ad Gal. Col. 1215.

“ † That you may know that to  
 “ swear the Truth is no Sin, we  
 “ find the Apostle swears, 2 Cor. 1.  
 “ 23. Gal. 1. 20, &c. which he  
 proves to be formal Oaths. \* “ Do  
 “ not, says he, refuse to swear if  
 “ it be requir’d of you ——— for  
 “ you have no other way to clear  
 “ your self; you can find no Means  
 “ to satisfy the Business that urges  
 “ it. He himself † uses the Form  
 of an Oath, and justifies it from the Apostle’s  
 Example.

† Ep. 225.

of an Oath, and justifies it from the Apostle’s Example.

\* Ορκισθὲ ἕως ἔσθαι ἁγίου, &c. de Adorat. in Spir. & Ver. L. 6. p. 212.

† Ἐὶ δὲ ἀπυλῶτοι τοῦ πνεύματος τινὸς τὸ ναὶ, καὶ τὸ οὐκ, &c. ibid. p. 214.

\* Καὶ εἰ ἠπόλο ἀνάγκη, &c. Οἱ τῶν πνεύματος παρρησιασθέντες — Ορκισθὲν ποιεῖν, &c.

St. Cyril of Alexandria, tells us  
 “ \* The Tenour of our Life ought  
 “ to be such as to make swearing  
 “ needless; but if there shou’d be  
 “ occasion for an Oath, we ought to  
 “ call God alone to witness”. Again,  
 “ † When a bare Negation or Affir-  
 “ mation will not suffice, then let  
 “ the Use of an Oath, &c. In another  
 Place, \* “ If there shall be any

Comment. in Isa. L. 5. p. 900. Tom. 6.



“ Necessity for the Confirmation of an Oath,  
 “ we swear by the true God ;— And “ the  
 “ Faithful swear only by the God of the Uni-  
 “ verse.

## Reply to S E C T. XIII.

**A**S we are not a People, whose Principle is to make Laws without the Leave of our Superiours, so it never was nor is our Practice, p. 128. Does it follow, because it is not your Principle, 'tis not therefore your Practice? But as the one is \* a flagrant Falshood, so is the other. Indeed the Quakers only Principle and Practice in Religion seems to be their Making and Observing divers Anomalous Formal Laws, in Contradistinction or Opposition to those of all other People: These Mr. Lock calls the Law of Fashion; and says † there are some who govern themselves chiefly, if not solely by this Law; — and so they do that which keeps 'em in Reputation with their Society, little regard the Laws of God or the Magistrate.

E. C—n proceeds — to securing our Doors \* in plain Defiance of — But this is a great Mistake; for the Act of Parliament doth not forbid us to secure our Doors, but to Lock, Bar, or Bolt 'em, p. 129. To Lock, Bar, or Bolt a Door then, is not to secure it? Or did the Parliament make this Act only out of a certain Dislike they had to Locking and Barring, not with any Design to prevent separa-

\* See Bugg's Pilgrim's Progress from Quakerism, &c. ch. 7. and Retrospect. Glass, Part 6. Sect. 38.

† Hum. Unders. B. 2. C. 28. §. 12.

\* Retrospect. Glass, part. 6. P. 507.

ting Male-content Meeters *securing* their Doors?

Were it not for the low Capacities of some, especially those of his own Tribe, it might suffice barely to repeat many Passages, which wou'd be effectually to expose 'em; but what follows in this *Sect.* is such idle Stuff, as will not bear even this.

### Reply to SECT. XIV.

THE Title is, *The Tyrannical Reign and Persecutions charg'd upon the Quakers in Pensylvania, a meer Fiction, &c. From which the Reader might possibly expect a true and exact History, fully manifesting, that Things were not transacted in that remote Part of the World as they are confidently related. But instead of that he is presented with a Repetition of the Title it self, while in other Words he only peremptorily asserts, that 'tis a mere Fiction; and to take off our Thoughts from what we might expect, he makes an Harangue about Persecution in general. As for any Matter of Proof here, the utmost he pretends to is, that 'tis probable E. C. collected his Accounts from printed Relations that were false, p. 137. that is, supposing he now speaks his Mind (as is not usual) his Opinion is, that 'tis probable; and 'tis another's that it is very improbable; for had M<sup>r</sup>. C—n collected his Accounts from such false Relations in Print, how easily might he by producing 'em and comparing 'em together, have made it evident to a Demonstration, that the one were*  
*false;*

*false, and the other transcribed from 'em? Which since he has not attempted, but contents himself with vainly suggesting, that 'tis only probable, &c. we are to look upon Mr. C—n's Account as true, and these and the like false Suggestions as in the Number of those Notorious Untruths that are first devised by the Father of Lies, and since dispers'd by his Children, to defame innocent People, and the Truth by them profess'd and defended against Apostates and other Adversaries, p. 135.*

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Reply to S E C T. XV, XVI, XVII,  
XVIII, XIX, XX, XXI.

**T**O several Matters of Fact related by Mr. C—n he replies, *Whether—I have great Reason to question, p. 139. and do rather think, &c. p. 140. that 'Tis very likely, &c. p. 143. and it may well be doubted, p. 148. Is this to argue, or to disprove? Of what Weight is his Doubting or Thinking, whose very Affirmation is enough to bring any Thing into Question? But if any Regard were to be had to his Opinion, he himself tells us, that None but Fools will take up with such Proof; Opinion was never yet taken by wise Men for Proof; and all Conclusions drawn from thence, are as easily rejected as they are offer'd, p. 4. And does he so soon forget what he promised p. 137? Since E. C. hath pick'd up Stories against our Friends in Pennsylvania—I shall attend him in his several Movements, and to each of 'em that seem to be of any Moment, return a full and satisfactory Answer:*

When

When he has not attended him half Way, but of fourteen Pages has return'd Answer only to four; To these indeed in so *satisfactory* a manner, that every unprejudic'd Person must needs be convinc'd of their Truth: Nor can it be said the rest are not of *any Moment*, when several of 'em are more Material and Remarkable than the former; being Notorious Instances of their Pride, Cruelty, Arbitrary and Tyrannical Proceedings in their Courts of Judicature, Lewdness, Bloodthirstiness, and Blasphemy. When any Power is in their Hands, so soon and fully do they discover *what Manner of Spirit they are of*.

\* P. 143,  
&c.

† Quak.  
dissert. p.  
62, 78.

From a wicked Saying of one of his Friends about being *justified*, &c. he takes Occasion to inform us what he knows about *Justification* in general \*, &c. This, being a Mixture of his own crude Conceptions with sundry Quotations, we let pass as a harmless and insignificant Dissertation. His Sham-Declaration, p. 152. of the *Quakers sincere Belief in Christ Jesus* is thoroughly confuted by Mr. † C—n. In this and the following *Section* (*viz.* xviii, xix.) Mr. *Keith* is forc'd against his Knowledge and Consent, to speak in Behalf of the *Quakers* and their Doctrine. How disingenuous and absurd is this? Is not that which a Man has voluntarily and fully retracted ever look'd upon as a *meer Nullity*? As altogether void as a superseded Will, or repeal'd Statute? And what wou'd he be justly thought, who shou'd knowingly endeavour to put either into Force? What less cou'd be expected than that Mr. *Keith* shou'd write favourably of the *Quakers*, while he was himself of that *Set*? What more easily accounted for, than that while

while deluded through the Prejudice of Education, and their seeming Sanctity, he shou'd entertain a good Opinion of them and their Way of Worship? Was this all that while to *betray his Judgment, and abuse his Conscience?* p. 157. Or does it make him guilty of the greatest Hypocrisie, as he here suggests? *What an unparallel'd Hypocrite, says he, doth E. C. make of him, who cou'd for so many Years—knowingly cover Blasphemers and Hereticks, &c. ibid. Mr. C—n's Words are, He cou'd not easily believe there were any of 'em such Blasphemers, till his own Ears had convinc'd him of his too charitable Mistake of 'em. Not Believing, and being in a Mistake is, in his Language, Knowing and Abusing his Conscience.* The greatest Contradiction and Absurdities will he incur, rather than not wreak his Spite and ill Nature. Speaking of Mr. Keith, in the Margin he has these Words,—*his Lamentable Apostacy from the Truth, which he once Profess'd, Preach'd, Disputed and Writ for,* p. 157. Which coming from one who himself, after having been many Years in Holy Orders, Apostatiz'd from the Church, first to the *Baptists*, then to *Quakerism*, is very remarkable: But so great is his Malice, that it carries him from all other Thoughts, even of himself and his own Practices. This Injurious and Base Treatment of Mr. Keith, will make what Mr. C—n relates, more easily find Belief, *viz. That in Pennsylvania the Quakers with the uttermost Rage and Malice persecuted him.* As to which, while Clar. satisfies himself with meer Denial, without any Disproof, he does but confirm it the more.

Reply

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 Reply to S E C T. XXII.

**I**N this we are insultingly told, That *Quakerism* in Pennsylvania, and the two Jerseys, prospers, and daily gets Ground, p. 171. If it be so, as, from what we find here, there is too much Reason to believe, 'tis to be hoped the Government will at length think of some Means of Putting a Stop to this Growing Evil, so Opposite and Dangerous to its Peace and Welfare.

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## Reply to S E C T. XXIII.

**Y**OUR Party, says Mr. C—n, have exceeded all Mankind in the Extensions of their Persecutions; For to Persecute—any for Preaching the Persecutors own Doctrines, is a Persecution beyond all Example. Now as if he had said neither more nor less, but absolutely, that they exceeded all Mankind in their Persecutions, Clar. thus exclaims; How can the Honest Reader chuse but stand amaz'd at this Prodigy of Men! What? Have they exceeded the Jews—? Have they exceeded the Heathens, and the Church of Rome in their Persecutions? Blush, and be asham'd E. C. of this thy Notorious Calumny, p. 174. Whether the Reader stands amaz'd at his Mistaking Words so plain, or his Perverting their Meaning, and Counterfeiting this Fit of Extasie, is not so easie to judge, since in their Turns he gives equal Instances

stances of each. 'Tis certain he has here exceeded himself, in which he has exceeded all *Mankind*. But if we shou'd allow that he has neither ignorantly mistook Mr. C—n's Words, nor designedly alter'd their Sense, then according to his own he affirms, That the *Jews* and *Heathens* in extending their Persecutions to the *Christians*, persecuted some for Preaching their own Doctrines; which is an Instance of Absurdity beyond all Example; as in asserting our Church has persecuted any upon the Account of Preaching her own Doctrines, is of Falsity. But still more of the same Kind: The Tenour of Mr. C—n's Words is this—*Your Party, i. e. the Quakers, have exceeded all— For to persecute—any for Preaching the Persecutors own Doctrines, is beyond all Example. No other People but the Quakers were ever known to be so mad, &c. that is, as plain as Words can speak, There's no Example of any other People but the Quakers, who ever persecuted any for, &c. Upon this Clar. Before he says, To Persecute— is beyond all Example. And yet here he gives an Example in the Quakers. So that according to him, the Quakers are an Example of the Quakers, and are some other People beside themselves. Whether or no the rest are obnoxious to Mr. C—n's Charge of being so mad, &c. as for him, as he has been suspected to be somewhat else besides a Quaker, so here he has given Reason enough to think he is beside himself; for he is not content thus to misconstrue and abuse common Speech and Sense, but thus Triumphs and Insults upon this very Occasion; I will not say E. C. is Non-compos Mentis, but I fear he is inclining to a Distemper which seizes the Brain,* p. 175.

Reply

## Reply to SECT. XXIV. &amp;c.

MR. C-n says, that in Pennsylvania Mr. Keith printed *Ten Principles as the firm Belief of him and his Party*. Which being so many general Heads of Divinity, gave *Clar.* a well-come Opportunity, under Pretence of *Considering* 'em, of emptying his Common-Place, and shewing us what he cou'd borrow from such as had treated of those Subjects, together with his own jejune Conceptions. Hence we find his *Considerations* to be an indigested Congeries of needless, fruitless Disputes, and Nothings to the Purpose; of wide Ramblings, long Quotations, tiresome Tautologies, Absurdities, Self-Contradictions and Falsties. In a word, he raises a Smoke, and casts a Mist before the Reader's Eyes, under Colour of clearing up of what was plain enough till clouded by him; and perverts Mr. *Keith's* true Meaning, by giving out more or less than his Words contain, for the meer sake of saying somewhat, and Contradiction. There are several Reasons for not inserting here a particular Disquisition of this adventitious *Farrago*; as, 1. Because it is no other than such; being an Exuberant Conflux of Matter foreign to the Purpose of the Book; which is a pretended Answer to Mr. C-n's; whereas these Principles are not of his framing, but he publishes 'em as Mr. *Keith's*, nor with Design to maintain 'em, but to let us understand that they were deny'd by the *Quakers* in *Pennsylvania*, and rejected by 'em in *London*; which is the



the only Thing he was to reply to ; especially since that was not the first Time of their being in Print, but were publish'd long before. 2. Because he has not confuted the Principles, but some acknowledges, to others gives a false Construction, only for a Colour of setting 'em right. 3. Because Mr. *K.* did not deliver 'em as the standing declar'd Doctrine of our Church, but as his own Persuasion, and that before he was actually enter'd into our Communion. 4. If these Remarks were such as deserv'd an Answer, Mr. *K.* whose peculiar Concern it is, as he is sufficiently able, wou'd have return'd one. But without any further Apologies, their Absence, it may well be presum'd, will be easily excus'd. So leaving these Considerations, as he calls 'em, contain'd in Sect. xxiv, xxv, xxvi, xxvii, xxviii, xxix, we proceed to

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### Reply to S E C T. XXX.

**I**T has been observ'd, that the main Allegation about Mr. *K.*'s Principles, is, That they were deny'd by the Quakers in Pennsylvania ; to which he answers nothing directly, but refers us to his own Considerations of the Principles themselves, p. 214. which cannot but throughly convince us, that they were not deny'd in Pennsylvania: Nay, he even justifies one of his Brethren, in saying that they relish too much of Carnality, p. 216. We have nothing here remarkable, but three Lines from *Aristophanes*, apply'd to Mr. *C—n*, and the Grecian

*Grecian Ore melted into this bright smooth Couplet.*

*Rude, Proud, Unbridled and Impertinent,*

*Due Bounds transgressing, and good Govern-  
(ment, p. 215.*

### Reply to SECT. XXXI.

NOT content with Mr. C—n's declaring that *the Quakers Writings run counter to their Meaning*, he makes him say more; carefully collecting parallel Expressions of his, from other Places. In Answer to all which, he replies, *He hath grievously defam'd us*, p. 219. But let him not vainly hope by barely affirming that they *profess the Truth*, *ib.* to evacuate so many evident Proofs of their Errors, Heresies and Blasphemies, as have been produc'd against 'em: Which Affirmation serves but to add a fresh Falshood to the Black List, as oft as 'tis repeated. As to charging back this Accusation upon Mr. C—n, viz. *That his Writings run counter to his Meaning*, because *he pretends to be tender of the Quakers Reputations in and about Banbury, and yet tells 'em, that a Quaker, as such, is neither true Protestant, &c.* p. 221. The first Part of this is misrepresented; and yet supposing it true, the rest answers for all: Mr. C—n's Words are, *he was more tender of the Quakers Reputations than one, who, it seems, was not tender of 'em at all: But yet he might be as tender as possible, of the Reputation of particu- lar*

*Quakers  
Pedegree  
trac'd, p. 4.*

lar Quakers in and about Banbury, and at the same Time treat with the utmost Severity the Quakers in general, consider'd as such: And *Clar.* in repeating his Treatment of 'em, reiterates the Folly which has been already expos'd in *Rep.* to *Sect.* IX.

Reply to S E C T. XXXII.

**M**R. C—n acquaints us, that the fore-said *Articles* were sent from Pennsylvania to the Quakers yearly Meeting in London, 1694. as *Mr. Keith's Accusation*; upon which he was thrown out of their Unity, and Excommunicated by 'em. For this we are refer'd to *Ellwood's farther Discovery*, p. 84. It seems this is a Mistake for *Ellwood's Truth defended*, p. 84, 85. What a Pudder and Stir does he make with this little Circumstance? As to the Fact he only says, *Mr. K. was not Excommunicated by the Quakers in 1694*, but the next Year; and for this he produces \* *Ellwood*; \* *Further Discovery*, p. 81. p. 224. And yet the same *Ellwood* in another Book † says they did condemn his Doctrine, and him for Preaching it. † *Truth defended.*

And now having in his vain Imagination foil'd his Adversary, with great Elation of Mind, and wonderful Satisfaction, he proclaims his own Victory, being himself both Herald and Hero. Thus, says he, *have I examin'd E. C's Epistle, Defended our Doctrine, Refuted his Arguments, Convicted him of Falshood, and Clear'd our Friends*—p. 225.

## Reply to APPENDIX.

## I. Concerning Persecution

HERE, with great Pains, he shews his Nature, of all Things, does not qualifie him for a Martyr: He cannot bear the Sufferings of those of his *Sect*, is it possible he shou'd his own? Had any of these Distresses been brought upon him, how wou'd he have rav'd, when he is so inflam'd and enraged in the mere Relation of those of others, known to him only by Relation? But who can pity the Sufferers, when their Advocate, one of their own Faction, and in all Appearance like themselves, discovers in such a narrow Compass, so many Instances of a vile Disposition? As, 1. a Querulous and Turbulent Spirit, in Exclaiming thus ruefully at a former forgotten Persecution, when he and his Fraternity live at Ease, indulging their Appetites, disturb'd with nothing, but their own troublesome unhappy Thoughts. 2. A malicious and wicked Design, by ripping up Facts long since past, to fasten an *Odium* on those who were never concern'd in 'em, and even those who were not then born. 3. A Disloyal, Base Temper, when enjoying the Indulgence of the most Gracious and Easy Government, he rails with

—† nec minus ipsum  
In *Carolus* dstringit  
amaræ spicula lin-  
guæ, *Mus. Ang.*

\* K. C. 2.

† P. 230, 231.

bitter † *Invectives* against the *Administration* of the *Q—n's*\* *Royal Uncle*. 4. *Disingenuity* and *Falseness* in making the *Bishops, Priests, and the People* † the *Authors* of the *Quakers Punishments*, when they were

were altogether contriv'd by the *Papists* about the D. of Y—, whom yet they ought to forgive, because, it seems, to them principally they owe their Toleration: "The very  
 " same Party that advis'd this Toleration,  
 " were they that had push'd on all the Se-  
 " verities against the Dissenters in the former  
 " Reign (*viz.* of K. C. 2. ) with Design to wi-  
 " den the Breach between them and the  
 " Church of England\*. But the Sufferings of  
 the *Quakers* in K. Charles the Second's Time, may justly be esteem'd a deserv'd Punishment

\* Well-wood's *Memoirs*, p. 168.

for their † Traiterous and Rebellious Principles and Practices against him and K. Charles the First, in the Time of the Rebellion and Usurpation. Lastly, See his Absurdity, and Self-contradiction; for while he says, *When the Quakers were imprison'd or banish'd, they were Meek as Sheep; and when they were spoil'd of their Goods, they took it joyfully*, p. 232. he at the same Time

† See Fox's and Burrough's Letter to O. Cromwell, R. Cromwell, &c. Howgill's *Advice to the Army, Committee of Safety, &c.* Pennington to the P—t, the Army, &c. *Quakers unmask'd*, p. 3. &c. *Snake in the Grass*, Sect. 18.

refers us to Books they publish'd with these Titles, *viz.* *The Cry of the Innocent for Justice, &c. The Second Part of the Cry, &c. The Continued Cry, &c.* p. 229. What kind of *Sheep* are these, that make such repeated *Out-Crys* when they are hurt? And what strange *Joy* it is, that expresses it self in such Lamentable Complaints! It appears plainly they were, and are still, gall'd and fir'd with the Thoughts of the Penalties inflicted, they shew their Resentment as high as possible in Words, and wou'd in Actions; we may justly presume, had they the Power.

*Reply to an Abstract of the Quakers Sufferings for Conscience-sake.*

AS the Religion of the *Quakers* is founded altogether on a Scheme of Worldly and Illegal Politicks, they lay Claim to, and enjoy several Privileges allowed to no *Set* besides; as Exemption from serving in the *Wars*; from taking any *Oaths*; from several Offices of Trouble and Charge, relating to the Publick, or their respective Parishes; from paying Homage and Respect to their Superiours, how greatly soever dignify'd with Honour or Authority; as also Sufferance to

\* *Retrospect. Glass.* assemble a Kind of \* *Mock-Parliament*, to make Laws, &c. and these affect the State: But that

† *Statute*  
v, xii, xvii,  
xxii,  
xxviii. *ib.*

by which they have brought most Detriment to our *Church*, and greatest Advantage to their Heresie, is an Unanimous Consent, and Establish'd Resolve † to cheat the Clergy of their Dues; by which Means they are forc'd upon this difficult Choice; either to be knowingly trick'd out of their just Rights, by a Set of People who continually Defame and Revile 'em in Print; or to have Recourse to those Troublesome and Ungrateful Measures, that are provided by the Laws for the Recovery of their own. If they bear with the former, as their Enemies encrease upon 'em, they shall be more and more defrauded of their Subsistence and oppress'd, while they become the Subject of their private Mockery and Ridicule for their Easiness and good Nature:

ture: If they take the latter Course, beside the Trouble and Irksomness of it, they give Occasion of being † publickly Traduc'd and Exclaim'd against for *Revengeful and Cruel Persecutors*, as we here find, p. 245.

*It is provided by several of their Sta-*

*tutes or Canons, that the Quakers should Collect and Record their Sufferings for Non payment of Tythes; that whenever it is for their Advantage, they might make an Odious Representation of 'em to the Publick, with what Aggravations they please; of which this Abstract is a Specimen.*

As to this particular Account, supposing it to have been at first faithfully related by those who make no Scruple of saying any Thing that may slander the Clergy, or credit their Cause; or truly transcrib'd by him, who to these Purposes, has hitherto appear'd to be their Secretary of Falshood and Forgery (and great Reason there is to suppose this; for 'tis loaded with all the invidious Circumstances that might render it odious on one side, while those are wholly left out on the other, that shou'd set it in a fair Light) yet much may be said to justifie these Proceedings.

The Government has taken Care for the Maintenance of the Clergy, who are the Support of Religion, by which it is its self upheld. To this End the *Tenth* of such Product is appropriated to 'em; 'tis *their Portion*. If we wou'd know at whose Cost chiefly they enjoy it, we must look many Ages back, \* into

\* *K. Ina, by a Statute, enjoyn'd the*

*Payment of Church-Dues. K. Ethelbert made a Law to secure Res Ecclesiæ, given to the Church à Rege, Baronibus, & Populo. Several other Saxon Kings made Laws to the same Purpose. Boniface, Bishop of Mentz, sent a Letter to Cuthbert Archbishop of Canterbury, wherein he mentions Tythes, as usually paid in his Time: And in Archbishop Egbert's Canons, collected by him in 750. it appears the Priests were commanded to teach the People to pay Tythes. K. Ethelwolf*

made a free Donation of Tythes to be paid throughout the Kingdom, with the Consent of the Spiritual and Temporal Lords, &c. which was confirm'd by many of his Successors, even to the Time of Edward the Confessor; who made a Law that the Tenth of all Corn shou'd be paid to God; and shews in what Manner Predial and Personal Tythes ought to be paid. Nelson's Rights of the Clergy. See p. 514, 515, 516.

its first Establishment in this Nation; for ever since an Allowance has been made upon this Consideration: The Tenant, properly speaking, does not pay it; nor does the Landlord; for in Purchasing such an Estate, he did not buy the Tenth; that was before by Law allotted to another; such Part of it, is separated from both their Accounts; 'tis assign'd to the Priest; the Land, or whatever else stands charg'd with it: The Occupier is to look upon it as distinct from his own, as what he can lay no Claim to, as dedicated to God's Service, not by him,

but by Ancient Laws of the Realm; as what he cannot withhold without a Kind of Felo-

\* Mal. 3. 8. ny, and being guilty of *Sacrilege* \*. Or suppose the least, that it is in the Nature of a Tax; has not the Government, if it thinks fit, Power to impose this as well as any other? And are not all equally obliged to submit to such a Decree? But here comes a Self-denying *Conscientious* Brother, who makes this Crime of *Disobedience*, *Robbery*, and *Sacrilege*, a Part of his *Religion*. He cannot but own that *Tythes* are Originally of *Divine* Appointment \*; That as our *Saviour* came not to *destroy* the *Law*, he left this Institution as he found it †; That though he and his *Apostles*, being vested with no *Temporal* Jurisdiction, had neither *Occasion* nor *Opportunity* to re-estab-

\* Gen. 14. 20, 28.

22. Lev. 27. 30, 32.

Num. 18. 21, 24.

Deut. 12. 6, 11.

2 Chr. 31. 4. Neh. 10.

37. 12. 44. Mal. 3. 10.

Heb. 7. 5.

† Mat. 23. 23. Lu.

18. 12.

lish



bliss it, yet in † general they made Way for the same Provision: He knows also that That Power which secures to him his own, has decreed \* the *Tythe* to the Minister; That Immemorial Custom and Prescription has re-enforc'd the Right of it; That he entring on such Lands, &c. pays no more than the former Possessors, who paid the less upon this very Account: But, Good Man, he cannot find in his Heart, to own any such Dues; his *Conscience* bids him detain 'em for his own Use. The Incumbent thinks it his Duty not to suffer the *Rights* of the Church, and his particular *Benefice* to be impair'd by such perverse Hypocrisie; the Value of which, at full, is perhaps a bare Subsistence; and what is thus with-held from him by the *Quakers*, amounts to a considerable Sum †. He uses, at first, the most gentle Means of Persuasion; he still waits, in Hopes of prevailing with 'em, though thereby he runs many Hazards of losing his Demands, still encreasing; (which is the Case before us; several of these being of 7, 11, and 20 Years standing) At length, their Obstinacy, the Greatness of the Sum, his Exigency, his Duty, &c. force him to the last Resort. For by appealing to a Session of Justices, he can recover but what has been kept back the two last Years, and (the more is the Pity) neither is this alway to be obtain'd. He must have Recourse therefore to the *Exchequer*. If now they are further Prosecuted, Imprison'd,

† Mat. 22. 21. *Render to God the Things that are Gods. Interpreted by the Fathers, of Tythes, First-Fruits, &c.* Mat. 23. 23. *the latter Part of the Verse.* 1 Cor. 9. 7, 11, 13, 14. Gal. 6. 6.

\* So that 'tis a peculiar Estate vested in them (*viz. the Clergy*) and distinct from the Inheritance of the other Nine Parts; and they have as good, if not a better Right to it, than any Lay-man hath to his Estate. Nelson.

† Their pretended Mortification and Self-denial has long since proved a Farce: They have the best Houses, Gardens, &c.

son'd, or the like, 'tis owing altogether to their own Obstinacy, in not Complying with the Orders issued thence, and for Resisting Lawful Authority: Though this is here represented as *Cruel Persecution*, and the Cause of it laid wholly on the Clergy. Yet were it so, what little Pretence have they to complain, who oblige 'em to these Measures? Who by their Scurrilous Revilings, have deserv'd no better Treatment from 'em; who notwithstanding have met with the greatest Indulgence, few having taken these Courses, in Comparison with the greater Number that have suffer'd themselves to be defraud-ed.

## Reply to Appendix II.

### Concerning the Word Sacrament.

HAVING done with Mr. C—n's Book, to which his is a pretended Answer, he is disposed to talk about some other Matters, and to spend one Seven Pages upon the *Word [Sacrament.]* It seems he does not like this same *Appellation*, \* as apply'd to *Baptism* and the *Lord's Supper*, because it has serv'd to express several Things besides; and because \* *One* says it has been the Occasion of Debates. So we must throw away most of our *Names* of Things, because they have been *used in a large Sense*, or been made Matter of Dispute. But what he calls an *Excellent* † *Passage* of Curcellæus, p. 248. is altogether founded on a Mistake; for 'tis not the

\* *Frequently thus used by Tertullian, St. Cyprian, St. Ambrose, St. Austin, &c.*  
 \* *Curcell*  
 † P. 826  
 S. Et 12.  
 Amstelad.

the bare *Word*, but the several Subjects on which those Controversies have been rais'd ; which wou'd have been the same if the *Word* it self had never been known, or any other substituted in its Place.

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*Reflections on his Postscript.*

**H**ere, after a faint, languid, counterfeit Address to Mr. C--n's Parishioners, stirring up his Choler, he by degrees rises into a great Chafe, enraged against those of the Church of England, as *Loose and Hypocritical Professors* ; then falls upon the Clergy, \* and *their Prayers, Preaching, Sacraments, Rubricks, Canons, Ceremonies, Tythes, Surplices, &c.* p. 257. 'Tis no new or strange thing to us, he says, *who are called Quakers, to be hardly dealt with, for— so was Christ,* — p. 255. a pretty Comparison between themselves and our *Blessed Saviour!* *The Apostle Paul was traduc'd* — ib. *The Primitive Christians were branded* — p. 256. On each of these he runs an impertinent Descant in the Particulars; to what Purpose all this? The only Likeness they can pretend to, is that of having been despis'd ; but if this be a Title to Merit, the most profligate Wretches may lay claim to it, as well as they, and on that Account equal themselves to the *Apostles, &c.* To make Ostentation

\* This answers an ingenious Description of a devout Hypocrite Holding-foth in much the same manner. *Interea Rostrum, &c. Mus. Angl. Vol. 1. p. 88.*

tation of his Reading, he transcribes from *Minutius Felix*, &c. the scandalous Fables that were invented of the first *Christians*. How do these concern the *Quakers*? But where he furnish'd himself with those Passages foreign to the Purpose, he may find somewhat *à propos* enough. For what *Octavius* there falsely urges against the *Christians*, seems to be so true and exact a Description of some falsely so called, that it will be easily seen whom it suits.

*Quid homines, deplorata, illicita, & desperata Factionis, grassari in Deos, non ingemiscendum est; qui de ultima fœce collectis imperitioribus & mulieribus credulis, sexus sui facilitate labentibus, plebem profanae conjurationis instituunt; quæ non Sacro quodam, sed Piaculo fœderantur; latebrosa & lucifugax Natio, in publico muta, in angulis garrula: Templâ, ut Busta, despiciunt; Deos despuunt; rident sacra; miserentur, miseri, si fas est, Sacerdotum Honores; — Ac jam ut fœcundius nequiora proveniunt, serpentibus indies perditis moribus, per universum Orbem sacraria ista teterrima impia Coitionis adolescunt; eruenda prorsus hæc, & execranda Consensio. — Se notis & insignibus noscunt, & amant mutuò penè antequam noverint, — ac se promiscuè appellant Fratres & Sorores.* “ What, must I  
“ not shew my Resentment against a lamentable abandon'd Faction prohibited by Law?  
“ a Multitude of profane Confederates, drawn  
“ from the Dregs of the Populace, and made  
“ up of Dolts and credulous Women, easie  
“ to be led astray, through the Weakness of  
“ their Sex. 'Tis not Religion, but Guilt  
“ that combines 'em; a sculking, fearful Crew,  
“ de-

“ delighting in Darkneſs and Secreſy, ſilent  
 “ in publick, in private Meetings full of their  
 “ Prate. Churches they eſteem no better than  
 “ Charnel-Houſes; they make a Mock of ſa-  
 “ cred Things, and pretend to pity the Ho-  
 “ nours of the Clergy; alaſs, themſelves to be  
 “ pity'd! — And as the vileſt Things in-  
 “ crease the faſteſt, and Wickedneſs every Day  
 “ gathers Strength, this impious, abominable  
 “ Seſt, is ſpreading over all the World; an  
 “ execrable Conſpiracy, and to be quite root-  
 “ ed out of the Earth! They know their  
 “ Gang by Marks and Badges of Diſtinction;  
 “ mutually love before they are acquainted  
 “ one with another, and promiſcuouſly go all  
 “ by the Names of Brother and Siſter. *Min.*  
 “ *Fal. in Octavio.*

In the Remainder of this *Poſtſcript*, he juſti-  
 fies (in his Way) himſelf and his Brethren;  
 he inveſts 'em (according to his Power) with  
 the ſole Property of the true Faith; he talks  
 (as well as he is able) of ſome Points of Re-  
 ligion; and (according to Cuſtom) fills up  
 two or three Pages with Quotations nothing  
 to the Purpoſe.

*Reply*

*Reply to the Judgment of divers Persons  
concerning the Quakers, &c.*

WE have here such Instances of Imposture, as might be sufficient to blast the Credit of every thing he advances, and have saved the Trouble of such a particular Examination, were the Design to confute the Man only, and not the Cause. Pretending to produce some Authors, as writing in Behalf of the *Quakers*, he begins with the *Judgment of Judge Hale*: *Take away some Singularities, the Men are as other Men; some indeed very sober, honest, just, and plain-hearted Men, and sound in most, if not all the important Doctrines and Practices of Christianity.* These are the Words, neither more nor less, which he quotes, p. 266. Whereas the Passage in the Place quoted is this; “ Among all the different Persuasions among us, there are none that give a Man more ample Evidence of Mistakes of this Nature, than those call'd *Quakers*; who place a great Part of their Religion in keeping on their Hats, in using the Words *Thee* and *Thou*, in stiling the Months and Days of the Week, not according to the usual Appellation, but the *First*, or *Second Month* or *Day*, in certain Habits and Postures unlike other Men, in silent Devotions at their publick Meetings, in reviling and crying down the establish'd Ministry, Churches

“ ches, Sacraments, Lords-Day, and all Man-  
 “ ner of Forms, whether commanded or used  
 “ by others; in refusing to take an Oath  
 “ when lawfully call'd thereto; and some such  
 “ other Singularities. Take away *but these and*  
 “ *the like affected Superadditions*, the Men  
 “ are as other Men; some indeed very Sober,  
 “ &c. others (as it happens in all Profes-  
 “ sions) Subtle, Covetous, Uncharitable, Tumul-  
 “ tuous, Ignorant, Proud Despisers of others,  
 “ Slanderers; and yet as long as they conform  
 “ to their *Set* in these impertinent and un-  
 “ warrantable Singularities, they please them-  
 “ selves with the Style of the *People of God*.  
 “ — *Of the Nature of true Religion, &c.* p. 15.  
 Nothing is more evident, than that he here  
 exposes both their Folly and Hypocrisy; while  
*Clar.* by a shameless Forgery, leaving out that  
 which shou'd give us his true Meaning, cul-  
 ling what only serves to impose upon us, and  
 adulterating even that, represents him as a  
 Favourer of the *Quakers*; when in this Place,  
 in another of the same Book, and elsewhere,  
 as shall be shewn, the Judge condemns both  
 the Men and their Principles.

Dr. *Edwards* is also produc'd as declaring in  
 Commendation of the *Quakers*. Dr. *John Ed-*  
*wards's Testimony*, says he, *concerning the Qua-*  
*kers, &c. The Quakers are very strict and pre-*  
*cise in their Looks, Garb, Speeches, Behaviour,*  
*above other Persons, and make great Shew of*  
*Sobriety* — with more, entirely in their  
 Praise, p. 267, 268. But the Place in the  
*Dr's Book* runs thus. “ Among our selves, there  
 “ are many Men of unsound Principles, and  
 “ great Advancers of Error and Heresy, and  
 “ yet

“ yet they are very precise and mortified as to  
 “ outward Appearance ——— To instance in  
 “ those deluded Souls call'd *Quakers*. ———  
 All this is fraudulently omitted; then indeed  
 comes that which he has cited, *viz. They are*  
*very strict and precise in their Looks, &c.* But  
 afterward says the Dr. ——— “ Yet notwith-  
 “ standing this, what Unchristian Principles,  
 “ What horrid Falshoods are maintain'd by  
 “ these Men? *viz. the Quakers*. He then  
 proceeds to particularize those *their Unchristian*  
*Principles and Horrid Falshoods*; and a-  
 mong others, “ They laugh, says he, at the  
 “ meritorious Righteousness of *Christ*; they  
 “ deny his Divinity, they utterly disown his  
 “ Satisfaction ——— they think and speak  
 “ contemptibly of the Holy Scriptures ———  
 “ they vilifie the Bible, as much as some of  
 “ the *Church of Rome* do; yea, they make  
 “ their own Writings equal with the Holy  
 “ Scripture. These are the capital Errors they  
 “ foster and maintain; beside many other  
 “ wicked and impious Tenents, upheld by  
 “ them, whereby they seem to expunge them-  
 “ selves out of the Number of *Christians*. Now  
 “ who sees not that their seeming Strictness,  
 “ their external Shew of Mortification and  
 “ Sobriety are a Mask for these Errors and  
 “ Falshoods? &c. *Free Discourse concerning*  
*Truth and Errors, &c. p. 128, 129, 130,*  
 131.

All this also is by him deceitfully sup-  
 press'd. But certainly none but such a bold  
 Falsifyer, wou'd offer thus to abuse the World,  
 and dare to refer us to the very Book and  
 Page.



He again appeals to the Judgment of Judge Hale concerning the Episcopal Clergy; who (if we believe him) thus pronounces of 'em. *If they see a Man otherwise of Orthodox Principles ——— Yet if scrupling some Points of Ecclesiastical Government ——— they will esteem him little better than a Heathen or a Publican, &c. On the other side, if they see a Man of great Fervour in asserting the Ecclesiastical Government ——— though otherwise of a loose Life, they will be ready to applaud him ———*

p. 269. But does he affirm this of the Clergy in general? Or does he at all mention 'em? nothing less: His Words are, “ There are  
 “ some rash People that ——— if they see a  
 “ Man, &c. *Nat. of true Rel*, p. 11. Neither did he think or speak so slightly of *Ecclesiastical Government*, as we are here made to imagine; for in the very Page before, he says,  
 “ That Ecclesiastical Government is necessa-  
 “ ry for the Preservation of Religion, is evi-  
 “ dent to any reasonable and considerate Man;  
 “ and that the Episcopal Government con-  
 “ stituted in *England*, is a most excellent  
 “ Form of Ecclesiastical Government, and  
 “ exceeds all other Forms, may be easily e-  
 “ vinc'd.

But in this Place cited by *Claridge*, there is a Character so exact and remarkable, that tho' he might think fit to overlook it, it may not be amiss to set it in view. The same Author speaks of some, who “ If they see a Man  
 “ conformable to the establish'd Government,  
 “ though he be pious, sober, and truly reli-  
 “ gious, yet they despise and neglect him,  
 “ censure him as a Formalist, and without the

“ Pow-

" Power of Godliness: But if a Man will but  
 " revile the establish'd Government, and be  
 " bold against it, cry it down, and cry up the  
 " New Institution, into which they are list-  
 " ed, though the Man be Covetous, Uncha-  
 " ritable, Hard-hearted, Proud, Impetuous,  
 " and possibly otherwise Loose in his Conver-  
 " sation, yet such a Man shall be cherish'd,  
 " applauded, and cry'd up for a Saint, a Pre-  
 " cious Man, and Zealous for the Truth, *ibid.*  
 " p. 11, 12.

Again, he affirms it to be *the Judgment of*  
*Judge Hale concerning the Episcopal Clergy,*  
 that the main *Motives* that induce 'em to  
*maintain the Institutions of the Church and*  
*Forms of Worship, were Interest and Profit,*  
 p. 269. and yet in the Place refer'd to, the  
 Author says not a Word of the Clergy; but  
 speaking of *the Causes of Men's Misapprehen-*  
*sions touching Religion,* says, some oppose Ce-  
 remonies through Suspicion, Prejudice of Edu-  
 cation, Simplicity, &c. " Others exercise a  
 " marvellous Fervour for 'em ——— to be ta-  
 " ken Notice of, and employ'd as useful Af-  
 " fectors ——— Many Times Gain and Profit  
 " is the End ——— as is before observ'd in  
 " the *Romish Church, ib.* p. 19, 20. In which  
 'tis conspicuous that he had a View princi-  
 pally to Popery, and never once mentions  
 those Persons, on whom *Clar.* affixes it. And  
 now, as a finishing Stroke to all these gross  
 Falshoods and Impostures, he has the Forehead  
 to declare thus; *The precited Passages* ———  
*I have faithfully transcribed* ——— *for the*  
*common Good of all those, who lye under the*  
*Burden*

*Burden of Episcopal Innovations and Impositions.* Richard Claridge, p. 270.

Indeed we have beside these, *the Confession of a nameless Author touching the Quakers*, declaring that they are not guilty of those Errors they are charg'd with, and that those which are suppos'd to be Errors in them, are glorious Gospel-Truths. — That they not only outstrip us in real Piety and Virtue, but in Faith and Principle too, p. 267. For which we are directed to a Letter from a Clergyman in the Country, to a Clergyman in the City, &c. print. 1701. This obscure Business of a Letter, being neither known, nor likely to be discover'd, might as well have said any thing else with Impunity, and without Fear of Contradiction; and yet whether it were wrote by a Clergyman, or that *Clar.* has not perverted his Words or Meaning, remains a Question. But comparing the Date of it, with the Time when he himself went over to the *Quakers*, and publish'd some crude indigested Matter in their Behalf, nothing seems more probable, than that he himself was the Author of it; and to give it the better Gloss, pretended it to be penn'd by a Clergy-Man in the Country; resuming the Title which he once had, before his double Desertion. So that all the Testimonies he was able to pick up, in Defence of the *Quakers*, are reduc'd to one, and that suspected, and most likely to be his own.

To do Justice to Judge *Hale*, whom he has misrepresented to be a great Patron of the *Quakers*, while he seems to lay such a Stress

upon his Authority, his real Judgment of 'em cannot well be omitted.

In that same Book, he makes 'em to be no other than a *Party* sprung up in the Time of the Rebellion, out of *Affectation*, and a *certain Itch of Pride*. " There is, says he, in " most Men a *certain Itch of Pride*, which " makes 'em *affect* a Discrimination from o- " thers; ——— I remember in the Beginning " of our late Troubles, the only *Party* that " visibly appeared, were some that desir'd " some Reformation in *Church Matters*; and " when that *Party* had obtain'd ——— in a " very little while there arose a more sublime " *Party*, call'd the *Independent*, which much " despis'd the former; ——— shortly after " there arose a kind of *Lay-Party*, which as " much undervalued the *Independent* ——— " After that there arose a *Party*, discriminating " it self from all the former, *viz.* " the *Quakers* \*. And in another " Book, " Have as little Conversa- " tion as possible with obstinate He- " reticks, or Persons obstinately per- " verted in Matters of Religion, as " *Quakers, Papists, † &c.*

\* *Nat. of true Rel.*  
p. 20, 21.

† *Contemplat. Part*  
111. p. 252

*Reply to a Brief View of some Unscriptural Opinions, &c.*

THE Reader is to be congratulated at his Arrival here, as the last Stage of his long Fatigue, We were indeed promis'd a \* *Conclusion* 46 Pages off; but since that have been tir'd with *Appendix* after *Appendix*, and *Postscript* upon *Postscript*. Upon which Account, if for no other, it may be requisite to take the shortest Course here, and return only a general Answer. Dr. *Edwards's Preacher* has, it seems, furnish'd him with Matter enough to fill up no less than 25 Pages of this his Treatise against *Christianity*; for such it plainly appears to be. The *Dr.* for Reasons and upon Motives best known to himself, with great Pains has endeavour'd to charge several *Noted Clergy-Men* with broaching *unscriptural Opinions*; picking up and down their Works, whatever might *sound* harsh, or *seem* obnoxious to Censure; and as if they were not in themselves so, by studied Criticisms and Explanations, labours to make 'em *appear* liable to Exception, to the great Reproach of those Authors, and Dishonour of the *Church*. *Clar.* as an eager *Amanuensis* of Scandal, with much Comfort and Complacence, transcribes the worst Passages of the *Dr.* as the *Dr.* had what he thought such in them. We need not here insist on the Injustice and Unreasonableness of thus treating

† Free  
thinking  
rightly  
stated, p.  
71, 72.

ing celebrated Authors, worthy of all Esteem; which is lately well expos'd by one, † who compares the Reading of Books only for the Trash of 'em, or with Design to find something amiss, or which may be perverted to a bad Sense, to the *Hotentots* getting into all the Ships which arrive at the *Cape of Good Hope*, to fetch *Soot* and *Grease*, as the only things they are fond of, but offensive to the rest of Mankind. But whatever is to be said of the *Dr's* Conduct herein, his servile Scribe seems to have copied him to little Purpose: For supposing these to be even such, as the *Dr.* would represent 'em, unwary Expressions, or Slips of great Men, *Opere in longo*, how does this in the least countenance, or extenuate the bold Impieties and shocking Blasphemies, abounding in the *Quakers* paltry Books, and sorry Pamphlets? Do they hereby lose any thing of their Deformity, and appear less vile and abominable? Let any one that is inclin'd so to think, compare even all that *Edwards* and *Claridge* together, have been able to glean as Errors of eminent Divines, with the detested and execrable Assertions, that have been so often exprobrated to the *Quakers*, and exposed to the World, out of their most *Noted* Writers.

Having thus gone through this *Melius Inquirendum*, a Work of so much Time and Pains, (to what End and Purpose employ'd, let the Reader now judge) that *R. Claridge* may not complain of Injustice done him in omitting any thing considerable, I shall, as a Close to all, add the Recommendations of *G. Whitehead* (a Writer of great Note among the

the *Quakers*) in Praise of the Author, and of the Author himself, in Behalf of himself and his Performance. (These stand, by way of Introduction, at the Entrance of his Book, but placed here, will, I conceive, make a Figure much more suitable to its Character.)

Says the Former, \* *The following Treatise is recommended to your Serious and Deliberate Perusal and Consideration. Seeing some Adversaries ——— the Author hereof has taken the more Time and Pains at his leisure Hours, to Search and Examine Authorities; ——— If our Opposer ——— the more it will turn to his Shame, when he shall see Reason, Scripture, and some of the most approv'd Ancient Authors against him, and for us; Our Beloved Friend Rich. Claridge having condescended to bestow so much worthy Industry in the Scrutiny and Recitation of esteem'd Authentick Authors in our just Defence.*

\* *A Brief Epistle to, &c. by G. Whitehead.*

Says the Latter, † *I shall not here prepossess the Reader with much of my Performance — I desire him to read it through without Prejudice or Partiality to either Side, and then give Judgment according to the true Merits of the Cause. ——— I had not Engaged ——— but that I saw Truth confidently Opposed, ——— My Design ——— to make it more Serviceable than to be only a Reply to ——— For it may serve for a General Answer both to him and other Adversaries ——— Tho I have cited several Antient Greek and Latin Authors; ——— I have not cited those Authors for Ostentation ——— but to shew that as our Doctrines are Confirm'd by the Holy Scriptures, so they have also the Concurrent Testimony of very Antient Christian*

† *The Author's Premonition, &c.*

Christian Writers. *An Evidence beyond Contradiction, that our Doctrines are clear of that Novelty, Singularity, Heresy and Blasphemy, which some have untruly affix'd to em. Those Writers of the Church of England herein quoted — Shew that we have the very Confession of some of those Men, ——— I have diligently avoided Scurrilous and Opprobrious Terms, ——— a good Cause stands in no need of an Ignoble and Unworthy Method to support it.\**

This, according to the Temper a Man is in, may serve to excite either his Mirth or his Indignation :

*\* Atque ita mentitur, sic Veris Falsa remiscet,  
Primo ne Medium, Medio ne discrepet Imum.*

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**F I N I S.**

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