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A Short history of the
Donatists

A SHORT
HISTORY
OF THE
DONATISTS.

WITH AN
APPENDIX,

IN WHICH

The proud and Hypocritical *Pharisee* and Schismatical *Donatist* are compared with the Rev. Mr. *George Whitefield*, and the *Methodists*.

Illi filii mali, qui non odio iniquitatum alienarum, sed studio contentionum suarum, Infirmas plebes jactantiâ sui nominis irretitas, vel rotas trahere, vel certè dividere affectant, superbia tumidi, pervicaciâ vesani, calumniis infidiosus, seditione turbulenti; ne luce veritatis carere ostendantur, umbram rigidæ severitatis obtendunt, et quæ in scripturis sanctis, salvâ dilectionis sinceritate, & custoditâ pacis unitate, ad corrigenda fraterna vitia, moderatori curatione fieri præcepta, ad sacrilegium schismatis, et ad occasionem præcisionis usurpant, dicentes, eccè ait apostolus, [1 Cor. v.] Auferte malum ex vobis ipsis.

Augustin. contra Epistolam Parmeniani [Donatista] Lib. 3. Tom. VII. Op. p. 51. Edit. Frobenii, Basilea, anno 1556.]

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P R E F A C E.

THE Donatists (*whose short History I have undertaken*) sprung up at the beginning of the fourth Century, and gave such Disturbance to the African Churches, as to occasion the assembling of Council upon Council, to put a stop to the Progress of so daring and formidable a Schism.

This Method, though indeed it proved in some Measure ineffectual, yet gave some of the best of the Christian Emperors, such an Idea of the Obstinacy and Perverseness of these Schismaticks, and of the dangerous Tendency of their Principles, that they enacted some very severe Laws against them; by which, not only their Property, but their very Lives were affected. This lessened their Numbers very much, though it did not put an end to the Schism, which subsisted after these Laws were made, at least two hundred Years.

What their Principles were, I shall have occasion to shew in the following History, and in what respects they agree with a modern Set of Enthusiasts, called Methodists, I shall endeavour to prove in the Appendix.

Their Method of propagating their Schism, was by bitter Calumnies raised against the Catholick Clergy, and how nearly the Methodists resemble them in this particular, it will be no difficult Matter to prove.

[a] Railing at and reviling the Clergy of the established Church, as it is the most popular, so 'tis their most common Topick of Harangue, as being well adapted to the Taste of the giddy-headed Multitude, who are but too ready to give Ear to every Thing that is advanced, in order to destroy the Reputation of their Betters, but more especially the Clergy of the Church of England. Just are the Observations of a late admirable Writer, and home to our Purpose, though

[a] "There are great Numbers—says the Author of the *Friendly Debate*, *Contin.* p. 248.]—"Who under Colour of Zeal of God's Glory, Hatred of Sin, Desire of serving God in Sincerity, are thrust by an *Evil Spirit* that hath deceived them, into Pride, Self-love, Rashness, unnatural Affection, uncharitable Surmises, and most *Unchristian* Judgment of their Brethren."

made on another Occasion. [b] “ It is so easy (says he) and
 “ withal so advantageous a Subject to expose the Faults of
 “ others, and especially the supposed Corruptions of a nati-
 “ onal Church ; that the Inclination of ambitious Men, to
 “ expose the innocent Practices of the Church, may be
 “ easily accounted for. It seems to unwary Persons to be
 “ an evident Argument of an [c] exalted Sanctity, to op-
 “ pugn the received Discipline of any Communion ; since
 “ this insinuates, as if they were more religious and know-
 “ ing than a whole Nation. To such Men nothing is more
 “ grievous than to be tied down to the ordinary Rules of
 “ Religion and Government ; since to be religious in the
 “ common Way would never distinguish them from other
 “ Men, somewhat must be attempted by them, which may
 “ make the credulous Part of Mankind cry out, see a Man
 “ [d] more religious than all the Clergy that went be-
 “ fore, or are contemporary with him. — They all
 “ preached, or at least allowed of scandalous Customs :
 “ This Man’s Piety is extraordinary, and qualifyeth him
 “ beyond others to be a [e] Governor of the Church.
 “ It is lamentable indeed to consider, that the Credulity of
 “ Mankind should be so easily wrought upon by designing
 “ Men ; and that Impostors of this Kind should so seldom
 “ want Success : Such Exclamations against the received
 “ Order and [f] Discipline of the Church, have ever since
 “ the

[b] Mr. Wharton’s Defence of *Pluralities*, 2d Edit. p. 5.

[c] Hoc tamen reperiemus nimiam morositatem ex superbiâ magis et fastu, falsâque sanctitatis opinione, quam ex verâ sanctitate, veroque ejus studio nasci. Itaque qui ad faciendam ab Ecclesiâ defectionem sunt aliis audaciores, et quasi *Antesignani*, ii ut plurimum nihil aliud causæ habent, nisi ut omnium contemptu ostentent se esse aliis meliores. *Joan. Calvini Institut. Lib. 4. cap. 1. Sect. 16. p. 275. Edit. Amsteladami 1667.*

[d] Fuerunt enim semper, qui falsâ absolutæ sanctimonix persuasione imbuti, quanquam aërii Dæmones jam facti essent, omnium consortium aspernarentur, in quibus humanum aliquid subesse cernebant. Tales olim erant *Cathari*, et (qui

ad eorum vesaniam accedebant) *Donatista* : Tales sunt hodie ex *Anabaptistis* nonnulli, qui supra alios volunt videri profecisse. *Calvini Institut. Lib. 4. cap. 4. Sect. 13. p. 274.*

Vid. *S. Epiphaniî advers. Hæres. Lib. 2. Tom. II. Hæres. 59. Sect. 13. Tom. I. Op. p. 504. Edit. Petavii Colonia 1682.*

[e] The very Cant of *Lay-Methodists* concerning their Teachers.

“ O He is a sweet Man, says one, an affectionate Man, saith a second, a melting Preacher, saith a third.”—[Contin. of *Friendly Debate*, p. 241.]

[f] In *Qui [viz. Donatista]* quum cernebant in Ecclesiis vitia, quæ verbis quidem reprehenderent Episcopi, sed *excommunicatione* non plecterent (quia non putabant

“ the first Foundation of it, been the common Place to all
 “ ambitious Clergymen desiring to appear zealous : Nothing
 “ is more easy than to discover Vices in another, or Corrup-
 “ tions in a Society. This is a Subject that will afford con-
 “ stant Matter to publick Harangues, and can never be ex-
 “ hausted. At the same Time nothing is more popular, in
 “ that it gratifieth the perverse Nature of Men, who ge-
 “ nerally love to hear Things and Persons of publick Esteem
 “ decried ; and secureth to the pretended Zealot the Reputa-
 “ tion of a more exalted Piety than that which appears in
 “ any of those whom he opposeth ; with this Artifice a Man
 “ may not only create Authority to himself, but cover his own
 “ Faults however gross and numerous, by diverting and fix-
 “ ing the Eyes of Men upon the Faults of others : Or if
 “ his own Crimes be too notorious to be dissembled, compen-
 “ sating for them by a wonderful Appearance of Zeal.—
 “ This Air of Popularity hath been the great Pest of
 “ the Church in all Ages : When Church-men employ their
 “ Designs not so much to preserve to themselves the Honour
 “ of Religion, as to acquire to themselves a Name and In-
 “ terest among the Multitude : When they apply themselves
 “ to obtain the Favour of the professed Enemies of the
 “ Church, and at the same Time stick not to betray her
 “ Constitutions, and to be instrumental in her Disgrace.
 “ Doubtless in the ancient Church it would not have been
 “ thought any great Recommendation of a Catholick Cler-
 “ gyman, to have sought the Favour of the Donatists,
 “ to admit and second those heavy Imputations which they
 “ cast upon the Catholicks, to call them Brethren, and
 “ treat the sincere Members of the Church as Enemies.
 “ How can it ever be expected, that the Laity should con-
 “ scientiously obey the Constitutions of the Church, and retain
 “ their Duty to her, when her Clergy make light of her
 “ Authority, vilify her Constitution, court the Friend-

tabant se hâc viâ quicquam profecturos) in Episcopos atrociter invehebantur tanquam Disciplina proditores, et a Christi grege impio Schismate se dividebant. Qualiter hodiè faciunt Anabaptistæ, quid dum nullum cœtum Christi esse agnoscunt

nisi angelicâ perfectione omni ex parte conspicuum, sub prætextu sui Zeli quicquid est ædificationis subvertunt. [Calvini Institut. Lib. 4. cap. 12. Sect. 12. p. 331.] -

“ *ship of those who have divided themselves from her Communion, and seek her Ruin? When for their sake they will slight her sacred Offices, mutilate and disuse her Ceremonies, prostitute her Honour, and betray her Cause.*”

The same Writer proceeds to give an Account of the Mendicant Orders amongst the Papists.

[g] “ *The Mendicant Orders arose, and chiefly infested the Church in the thirteenth Age. They pretended an extraordinary Call from God to reform the World, and to correct the Faults of the secular Clergy. For this end, they put on a mighty shew of Zeal for the good of Men’s Souls, and of Contempt of the World; accused the secular Clergy of famishing the Souls of Men, called them dumb Dogs and cursed Hirelings, and maintained that evangelical Poverty became the Ministers of the Gospel; and that it was unlawful for them to possess any Things, or to retain Propriety in any worldly Goods: As for the publick Orders of the Church they would not be tied to them, alledging, that themselves being wholly spiritual, could not be obliged to any carnal Ordinances. They broke in every where upon the parochial Clergy; usurped their Office in all populous and rich Places, set up Altars of their own, withdrew the People from the Communion of the Parish Priest, would scarce allow the hopes of Salvation to any but their own Disciples, whom they bewitched with great pretences of Sanctity and Assiduity in preaching: Those Artifices had raised their Reputation and Interest so high in a few Years, that they wanted very little to ruin the secular Clergy, and therewith the Church: But in less than an Age the Cheat of these Impostors became manifest to all Men.*”

[g] Defence of Pluralities, p. 9.

There were four Orders of them, if we may believe the Writer of a Tract, entitled, *The Summary of all religious Houses in England and Wales 1717.* Who tells us in his Appendix, p. 78, &c. That the *Franciscans* or *grey Friars* were instituted in the Year 1206 by *St. Francis*, p. 79. That the *Dominicans* or *black Friars*, took their rise in 1216, from *St.*

Dominick, p. 81. The *Carmelites* or *white Friars* in the Year 1222, were founded by *Albert*, Patriarch of *Jerusalem*, who gathered together a few *Hermits* that lived on *Mount Carmel*, p. 83. The *Augustinian Friars*, who increased so prodigiously as to have in a few Years two thousand Convents of Men, and three hundred of Women, passed from *Italy* into *England* in the Year 1252.

A Passage

A Picture this so nearly resembling the Teachers amongst the Methodists, that it could not have been drawn more to the Life, had they sat for it; and their Principles seem to tally as exactly as if they had been forged by the same Hand, and upon the same Anvil.

I shall conclude this Preface with a remarkable Affidavit lately published in one of the [h] News-Papers.

The King against John Powell, otherwise Howells.

“ The Reverend John Williams, Rector of Fishguard, in the County of Pembroke, Clerk; David Edwards of the Parish of Meline, in the said County, Yeoman; Stephen Morris of the Parish of Whitchurch of the said County, Yeoman; each speaking for himself, and not one for the other, severally make Oath. And first, the said John Williams for his Part says, that on the 24th of March last past, the said John Powell, otherwise Howells, without any Provocation whatsoever from this Deponent, or any other Person whatsoever then present, did traduce, vilify, and abuse in a very opprobrious Manner, the Body of the whole Clergy of the Church of England, and one or more of them by name, declaring among other ill Language, that they were the vilest and most ignorant Persons, Whoremongers, or Drunkards in the World, or to that effect; and did at the same Time blame and censure the Liturgy of the Church of England as by Law established; and declared, that he would support his Doctrine and Residence in this Country, with Sword in Hand, as was done by Persons of his Tenets in Cromwell’s time, or to that effect. And the said Persons say, that John Powell, otherwise Howells, is a Stranger, and an Itinerant Preacher, and lately come into the said

[h] *The Englishman’s Evening Post, and Universal Advertiser, No. 80. To the Publisher of which is the following Letter relating to this Affidavit.*

“ Sir, I observed in one of your Evening Posts, a pious Copy of Verses taken out of Whitefield’s Journal; I now take the Liberty of presenting you with an Affidavit, as it was taken before Mr. J. Trevor, Chief Justice of

“ the Western South Wales Circuit, concerning a Disciple of Whitefield’s, which shews to what a Pitch of Impudence, Impiety, and Blasphemy, those Enthusiasts are arrived, under the Disguise of Sanctity. I make no further Reflection upon it, but present it to you literally as it came to my Hands.”

“ County

“ County of Pembroke from Breconshire ; and since his
 “ arrival hath gathered together in unlicensed Places, in
 “ the Night Season, and at other Times Multitudes of Ser-
 “ vants and other People, and has thereby caused great Up-
 “ roars and Disorders in the County, very much to the dread
 “ of peaceable and well meaning Persons, though he never
 “ was ordained, licensed, or registered, as these Deponents
 “ have been informed, and believe ; and as the said John
 “ Powell, otherwise Howells, hath himself acknowledged.
 “ And the said Stephen Morris for his Part farther says,
 “ that lately at one of his Meetings, he heard the said John
 “ Powell declare to great Numbers of People to whom he
 “ was then holding forth, or exhorting, that Infant Baptism
 “ was infernal, and that it came from Hell ; and that he
 “ would [i] kindle a Fire in Pembrokeshire in six Weeks
 “ Time, which should not be quenched in an Age, or to that
 “ Effect. And the said David Edwards for his Part far-
 “ ther saith, that lately at one of such his Meetings, he
 “ heard the said John Powell, otherwise Howells, declare
 “ to several hundreds of People, to whom he was then hold-
 “ ing forth and exhorting, that the Bishops would ordain the
 “ most vile Persons, or the Devil himself in Man’s Shape,
 “ for Clergymen, for a Purse of Gold, or a Bribe, or to
 “ that Effect. And the said Levy James for his Part
 “ farther says, that the said John Powell, otherwise
 “ Howells, lately at another of such his Meetings, did de-
 “ clare to several hundreds of People, to whom he was then
 “ holding forth, and exhorting, that there are Saints on
 “ Earth equally as pure as were Thieves, and that they did
 “ obstruct, or hinder, the Sons of God, in their Way to the
 “ Kingdom of Heaven, or to that Purpose or Effect.”

Sworn at Haverford West, April 14,
1740, before me,

J. Trevor.

[i] “ Blessed be God, Mr. B———” “ Hell shall not be able to quench it.”
 “ spoke right, the Fire is kindled in the [Continuat. of Mr. Whitefield’s Journal,
 “ Country, and I know all the Devils in from his arrival at London, &c. p. 40.]

A SHORT
HISTORY
OF THE
DONATISTS.

DURING the tenth general Persecution, the Emperor *Dioclesian* in the nineteenth Year of his Empire, in order to pluck up *Christianity* by the Roots, published an Edict [*a*], that all *Christian Churches* should be levelled with the Ground : And all the Utensils belonging to the Church's Service, with its Ornaments, should be seized for his Use : And that the Holy Scriptures should be burnt, and that those, who refused to comply with this Edict, should themselves be condemned to the Flames.

Amongst the *Confessors* at that time, *Felix* a Deacon, [*b*] who had, in an Epistle, severely girded the Emperor for his Tyranny ; and refused to obey the Commands of the *Inquisitors* who commanded him to deliver up the Ornaments of his Church, and the *Evangelical Books* that were in his keeping, fled for Protection to *Mensurius* then Bishop of *Carthage*, who concealed him for some time. But when his enemies discovered the place

[*a*] Anno decimo nono imperii *Diocletiani*, omnibus in locis per imperatoris literas, palam indictum fuit : Ut tum deturbarentur *Ecclesie*, soloque æquarentur : Tum *Scripturæ Christianorum* absumerentur igni.

[*Baronii Annal.* ad Ann. 302. To. II. p. 760. Edit. *Colon. Agrippin.* 1624.]
Vid. *Forbesii Instruct.* Historico-Theolo-

gic. Lib. 14. cap. 4. Edit. *Amstelæd.* 1702.

[*b*] Iisdem temporibus *Felix* quidem Diaconus, qui propter famosam, nescio quam, de Tyranno Imperatore tunc factam Epistolam appellatus est. [*Optat.* de Schismat. *Donatist.* adversus *Parmenian.* Lib. 1. p. 40. Edit. *Albaspinae Parisi.* 1631.]

where he was hid, [c] *Mensurius* was commanded either to give him up, or to appear to answer the Contempt of the Emperor's Edict, which he chose to submit to rather than betray a Christian Brother. But before the Time appointed for his Appearance, he took Care to secure the Goods belonging to his Church; had an Inventory made thereof; and having committed the Care of the Treasury to some of his Presbyters; and the Inventory to a [d] faithful old Woman, in whom he could confide: Charging her to preserve it for his Successor, if it should please God to think him worthy of the Crown of Martyrdom: He appeared to the Summons of the Emperor, [e] where he had a hearing, and was acquitted, and had leave to return to *Carthage*, but was prevented by Death.

The Bishoprick being now void, *Botrus* and *Cælesius*, two Presbyters, were Competitors for it with *Cæcilian*: But the last for his *approved Integrity* was chosen Bishop of that See, by the unanimous Consent and [f] Suffrage of the Members of that Church; and was ordained accordingly by [g] *Felix* Bishop of *Aptunga*. Upon which the good old Woman, agreeably to the Trust reposed in her, delivered up the Inventory of that Treasury to *Cæcilian*. [h] And he summoning the Elders to deliver up the Treasure with which they were intrusted, whether they had sold, or shared it amongst them, is not certain; but they refused to deliver it up, upon which *Cæcilian* proceeded against them with ecclesiastical Censures; which occasioned those sacrilegious Elders to renounce any farther Communion with him, as their Bishop: And joining with *Botrus* and *Cælesius*, they

[c] Quem cum postulatam *Mensurius* publicè denegaret relatio missa est: Rescriptum venit, ut si *Mensurius Felicem* Diaconum non reddidisset, ad Palatium dirigeretur conventus, non leves patiebatur angustias, &c. [Optat. id. ib.]

[d] Optat. de Schism. *Donatist.* Lib. 3. p. 41.

[e] Jussus est ad Comitatum perducì: Ubi causa dicta, absolutus & ad *Carthaginem* remissus est, sed morte praven-

tus, eo pervenire non potuit. [Valesii de Schismate *Donatist.* Cap. 1. p. 775. Vide Optat. Lib. 1. p. 41.]

[f] Tunc suffragio totius Populi *Cæcilianus* eligitur. [Optat. Lib. 1. p. 41.]

[g] Optat. Id. ib.

[h] Convocantur supra memorati seniores, qui faucibus avaritiæ commendatam ebiberant prædam. Cum reddere cogentur, subdixerunt communioni plebem. Optat. Id. ib.

begun a Separation in the Church of *Carthage*, which had like to have proved fatal to the [i] *African* Churches. With these a wealthy, but factious Woman, one *Lucilla*, join'd in the Separation: She having been disobliged by *Cæcilian* when an *Archdeacon*; he ([k] reproving her for her *Superstition*) and being unwilling to submit to the Discipline enjoin'd her [l], she join'd with these factious Presbyters against him; and with her Money prevail'd upon *Secundus*, *Primate* of *Numidia*, and *Donatus* of *Casa Nigra*, with some others, to oppose *Cæcilian*.

These being ready enough to second her, being themselves liable to the Censures of the Church, for betraying their Brethren in the last Persecution, and delivering up their Bibles to the Persecutors, for which they had the name of *Traditors*, met together to the Number of seventy at *Cirta*, (afterwards *Constantina*, from its being rebuilt by *Constantine*.) The Names of the principal Bishops that met at that time, were [m] *Donatus* *Masculitanus*, *Victor*, *Marinus*, *Purpurius*, and *Donatus* a *Casis Nigris*, who, that they might carry on their

[i] *Donatus*, a quo *Donatiani*, per *Africam* sub *Constante* *Constantioque* Principibus, asserens a Nostris Scripturas in persecutione *Ethnicis* traditas, totam pæne *Africam*, & maximè *Numidiam*, suâ persuasione decepit.

[*Hieronym.* *Catolog. Scriptor. Ecclesiasticor.* To. I. *Op.* p. 129. Edit. *Antwerpæ*, 1578.]

[k] Hoc apud *Carthaginem* post ordinationem *Cæciliani* factum esse, nemo est qui nesciat: per *Lucillam* scilicet, nescio quam *Fœminam* factiosam, quæ ante concussam persecutionis turbinibus pacem, dum adhuc in tranquillo esset *Ecclesia*: Cum correptionem *Archidiaconi Cæciliani* ferre non posset, quæ ante spiritualem cibum et potum, os nescio cujus Martyris libere dicebatur, et cum præponeret calicis salutaris, os nescio cujus hominis mortui, & si Martyris, sed necdum vindicati, correpta, cum confusione irata discessit. [*Optat.* Lib. I. p. 40. *Augustin.* Ep. 162. To II. *Op.* Edit. *Frobenii Basileæ*, 1556. p. 733.]

[l] Nec non *Lucilla*, quæ jamdudum ferre non potuit disciplinam, cum omnibus suis, potens ac factiosa fœmina, communioni misereri noluit: Sic tribus convenientibus causis ac personis, factum est ut malignitas haberet effectum. Schisma igitur illo tempore confusæ mulieris iracundia peperit, ambitus nutrit, avaritia roboravit. [*Optat.* *Ibid.* p. 41.] *Donatus* per *Africam*, ut infelices quoque fœtentibus pollueret aquis, *Lucille* opibus adjutus est. [*Hieronym.* adversus *Pelagianos*, To. II. p. 265.] Vide *Petavii* Dogmat. Theologic. Lib. 14. cap. 14. p. 266.

[m] Igitur cum *Carthaginem* venisset *Secundus*, et reliqui qui *Cirtensi* concilio interfuerant: Nempe *Donatus* *Masculitanus*, &c.—Et alii septuaginta numero Episcopi, &c. *Valesius* de Schismat. *Donatistar.* Cap. 2. Vide *Eusebii*, *Eccles. Histor.* &c. p. 776. Edit. *Cantabrigiæ* 1720. Vide etiam *Augustini*, *Epist.* 162.

Design against *Cæcilian* with less Suspicion of Prejudice, began to purge themselves of that Guilt, which by their Fear and Cowardice they had contracted in the Time of Persecution. Upon which it was found they were all [n] guilty, *Secundus* himself not excepted, as appear'd from the Charge brought against him by *Purpurinus* Bishop of *Limata*, in which he acquiesced, and ordered them all to sit down, which they did, saying, [o] *Thanks be to God*, which was their Form of absolving themselves. After this, they proceeded to the Election of a Bishop of *Cirta*, and made choice of *Silvanus*, who was likewise a *Traditor*: And *Cæcilian* opposing his Election drew the hatred of the whole *Faction* upon him: Upon which they endeavoured to make void his Election to the Bishoprick of *Carthage*, and prefer'd [p] *Majorinus* a domestic Chaplain to [q] *Lucilla*, who had been Deacon to *Cæcilian*, to the Bishoprick of *Carthage*, upon pretence that both *Cæcilian*, and *Felix* his Ordainer had been [r] *Traditors*, (a Crime of which they themselves had been confessedly guilty) and endeavoured to persuade

[n] His *Episcopis* interrogante *Secundo Tigisitano*, tradidisse confessi sunt, et cum ipse *Secundus* a *Purpurio* increparetur, quod et ipse diu apud *Stationarios* fuerit, & non fugerit, sed dimissus sit; non sine causâ dimissum fuisse, nisi quia tradiderat; jam omnes *Heretici* ceperunt murmurare: Quorum spiritum *Secundus* metuens, consilium accepit a filio fratris sui, *Secundo* minore, ut talem causam Deo servaret, et dixit *Secundus*, sedete omnes. [*Optat.* Lib. 1. p. 39. *Augustin.* Epist. 162. p. 726, 727.]

[o] Tunc dictum est ab omnibus *Deo Gratias*, et sederunt. [*Optat.* Lib. 1. p. 40.]

[p] Quære harum originem rerum, & invenies hanc te in vos dixisse sententiam; cum *Schismaticis* *Hereticis* sociasti. Non enim *Cæcilianus* exivit a *Majorino* avo tuo, sed *Majorinus* a *Cæciliano*: Nec *Cæcilianus* recessit a *Cathedra* *Petri*, vel *Cypriani*, sed *Majorinus* cuius in *Cathedram* sedes: Quæ ante ipsum *Majorinum* originem non habebat. [*Op-*

erat. de *Schismat. Donatist.* adversus *Permenian.* Lib. 1. p. 38.]

[q] Plurimos *Episcopos* cum *Secundo Numidie* *Primate* pecunia corruptit, eisque persuasit, ut deposito *Cæciliano*, *Majorinum* *Lectorem* *Domesticum* suum, *Ecclesiæ Carthoginensi* præficerent. [*Albaspinae* observat. 1. in *Optatum.* p. 2.]

Majorinus qui *lector* in *Diaconio Cæcilianiani* fuerat, *Domesticus Lucilla*, ipsa *suffragante*, *Episcopus* ordinatus est a *Traditoribus*, qui in *Concilio Numidie*, (ut superius diximus) crimina sua sibi confessi sunt, et indulgentiam sibi invicem tribuerunt. [*Optat.* Lib. 1. p. 42.]

[r] *Traditores* quidem non solummodo nos non probatis; sed nec patres vestri patres nostros non poterunt.

[*Augustin.* contra *litteras Petilianii Donatist.* Lib. 2. p. 111. To. VII. Op.]

Nos autem cum habeamus in manibus *Gesta Ecclesiastica* et *Municipalia*, in quibus legamus eos qui contra *Cæcilianum* alterum *Episcopum* ordinaverunt, et potius fuisse *Divinorum Codicum Tradito-*

persuade the people, that *Cæcilian* was no Minister of Christ; nor those that adhered to him, true Members of the Church.

[s] *Donatus* a *Casâ Nigra*, a principal Person in this Schism, was the first amongst them, that set up private Meetings, and separated from the *Catholick Bishops*, upon pretence, that *lapsed Persons*, and *profane Traditors*, were promiscuously admitted amongst them, to the defiling of all who join'd in Communion with them. Which Pretences to Separation are excellently well confuted by Saint *Austin* Bishop of *Hippo*, who has wrote a large Volume professedly against them: And *Optatus* Bishop of *Milevis*, who has wrote largely against the Schism of the *Donatists* in answer to *Parmenian*, who was himself [t] Mock-Bishop of *Carthage*.

Donatus and his Party, the more easily to establish and strengthen their Interest, were industrious in gaining over Profelytes to their new *Sett*, and for that Purpose, like the *proud Pharisee*, compass'd both *Sea and Land*.

What Methods of Seduction they made use of, I shall have occasion to discover, when I proceed to a Comparison between the *Donatists* and *Methodists*.

The first Invader of this holy Office amongst them, was not long liv'd; for about the Year 306, *Majorinus*, the schismatical Bishop of *Carthage*, died, and no one was thought so proper to succeed him as [u] *Donatus*, who from that time probably gave Denomination to the Schism, (though they afterwards [w] disclaimed it)

res, non tamen insultamus. [Id. ibid. p. 91.] Dicimus Traditoribus confessis in eos qui Traditores dicerentur, dictas fuisse sententias. *Augustin*. Ep. 162. To. II. p. 727. Vide *Augustin*. contra *Donatistas* post Collationem. To. VII. p. 594. Vide *Optat*. Lib. 1. p. 42.

[s] *Donatus* a *Casis Nigris*, dux ac signifer illius factionis. [Vales. de Schismat. *Donatistar*. cap 2. p. 776.]

[t] *Albaspineus* observation. in *Optat*. p. 10.]

[u] Commemorasti enim lectum in Evangelio, *Va vobis Hypocrite qui circumistis Maria & Terras, ut faciatis unum*

Profelytum. hoc est, ut muteris alicujus sectam. Tu quidem cujus sectæ fueris nescio: Tamen importunè a te dictum esse æstimo, quod te jam forte hujus dicti poeniteat. Nunquid nos aliquas peragravimus Terras? Nunquid nos aliqua circumimus Maria? Nunquid nos ad peregrinos accessimus portus? Nunquid nos aliquem adduximus *Hispanum & Galum*? Aut nos ordinavimus ignorantibus peregrinum? [*Optat*. de Schism. *Donat*. Lib. 2. p. 51.]

[w] At refugiebant *Donatistæ* nominari a priori *Donato*. [Viz. a *Casis Nigris*] quem constaret a *Melchiae* Papa esse dan.

it) and then it was no longer *Pars Majorini*, but *Pars Donati*. This Person acted so far in Contempt of the *Catholicks*, that he assumed the Power of silencing the *Catholic Bishops*: And to prevent any prejudice that might arise to himself or Party, he and his *Faction* determined to complain first to the Emperor, in order to cast the *Odium* of the *Schism*, with all its terrible Consequences, upon *Cæcilian*, whom he accused to be a *Traditor*; and contrary to the Practice of the Church, he petitioned the Emperor [*Constantine*] that *Transmarine* Bishops, and more particularly from *France*, might be appointed to hear the Cause: Which Petition was subscribed by [x] *Lucianus*, *Dignus*, *Nassutius*, *Capito*, *Fidentius*, and other Bishops of *Donatus's* Party.

The Emperor was much concerned to hear of these differences; and would have been glad, if they could have been amicably determined amongst themselves. However he grants their request, and appoints *Miltiades* Bishop of *Rome*, with *Rheticus*, *Maternus*, and *Marinus* three *French* Bishops, to hear the Cause, and [y] writes to *Miltiades* to that Purpose.

These Bishops met at *Rome*: And *Miltiades* in order to expedite the Cause, took to his Assistance [z] fifteen *Italian* Bishops: And after a fair and candid Hearing of what the *Donatists* could object to *Cæcilian's* Character, (*Donatus* himself being present) and as thorough a Canvas of the Affair as could be, the *Donatists* not producing any Witnesses in Proof of their Charge, but such only as confessed, that they had nothing to object to *Cæcilian's* Character (only producing a Sentence given against him at *Cirta*, where they condemned him with-

damnatum. Unde potius a *Donato* postea Episcopo *Carthaginensi* nomen se accepisse dicebant, quem pro magno habebant, atque ab omni labe purissimum defendebant. *Baronii Annal.* ad Ann. 306. To. III. p. 14.

[x] Datz a *Luciano*, *Digno*, *Nassutio*, *Capitone*, *Fidentio*, et cæteris Episcopis a parte *Donati*. [*Optat.* de Schism. *Donatist.* Lib. 2. p. — *Baronii Annal.*

ad Ann. 313. Tom. III. p. 117.]

[y] *Eusebii*, *Eccles. Hist.* Lib. 10. cap. 5. p. 484. Edit. *Reading Cantabrigiæ* 1720. Vid. *Optat.* Lib. 1. p. 44.

[z] Ad urbem *Romam* ventum est, ab iis tribus *Gallis*, & ab aliis quindecim *Italici*, convenerunt in domum *Fausæ* in *Laterano*, *Optat.* de Schism. *Donatist.* Lib. 1. p. 44.

out a Hearing;) they condemned [a] *Donatus* for his schismatical Practices, acquitting *Cæcilian*, and receiving him into their Communion.

But *Donatus*, notwithstanding he had solicited the Emperor for a Hearing by Bishops not dependent upon the *African* Churches, yet was unwilling to stand to their award.

So that the Emperor was obliged to send two Bishops to assist in the Establishment of [b] Unity. And they having staid at *Carthage* fifty Days, and having diligently enquired into the Causes and Grounds of the Schism; and finding that *Donatus* did schismatically defend [c] Altar against Altar, and Bishop against Bishop, they joined in Communion with *Cæcilian*, condemning *Donatus* and his Party.

This turbulent Man would not yet acquiesce, but was determined to [d] appeal from the Bishops that condemn'd him at *Rome*, and complain'd, that *Miltiades* and his *Collegues* were but a few in Number, and very partial: (Nay, that *Miltiades* himself was a *Traditor*) and desired, that a fuller Council might be called, finally to determine the Controversy. Upon which the Emperor, though he was so surprized at the Impudence of the

[a] His decem et novem confidentibus Episcopis, causa *Donati* et *Cæciliani* in medium missa est a singulis. In *Donatum* sunt hæc sententiæ latæ: Quod confessus sit se rebaptizasse, & Episcopis lapsis manum imposuisse: Quod ab Ecclesia alienum est.

[Optat. de Schism. *Donatistar.* Lib. I. p. 44.]

Testes inducti a *Donato* confessi sunt se non habere quod in *Cæcilianum* dicerent: *Cæcilianus* omnium supra memoratorum sententiæ innocens est pronuntiatus: Etiam *Miltiadis* sententiâ, quâ judicium clausum est his verbis.

“Cum consisterit *Cæcilianum* ab iis qui cum *Donato* venerunt, juxta professionem suam non accutari, nec a *Donato* convictum esse in aliqua parte constiterit, suæ Communioni Ecclesiasticæ integro statu retinendum merito esse censeo.” [Optat. *Id.* ib.]
Cæcilianus et ab eorum prædecessori-

bus apud imperatorem accusatus, et tot judiciis non solum *Episcopalibus*, sed *imperialibus* absolutus. [Augustin. contra *Donatist.* post Collat. cap. 25. Tom. VII. p. 618.]

[b] Tunc duo Episcopi ad *Africanam* missi sunt, *Eunomius* et *Olympius*, ut remotis duobus unum ordinarent.

[Optat. Lib. I. p. 44.]

[c] Non contra *Cæcilianum*, sed contra orbem terrarum qui ei per ignorantiam communicat, altare alterum erigere audeamus. [Augustin. Ep. 162. To. II. Op. p. 729.]

[d] Qui cum *Cæcilianum* innocentem pronuntiassent, & *Donatum*, qui Schisma *Carthagini* fecerat, sententiâ percussissent, iterum vestri ad imperatorem venerunt, et de judicio Episcoporum, in quo victi fuerant, murmurarunt.

[Augustin. Ep. 166. Tom. II. Op. p. 756.]

Appeal,

Appeal, as loudly to [f] declaim against *Donatus* and his Party, yet was pleased out of his abundant Grace and Goodness, to call a more general Council at *Arles* [g] in the Year 314, at which were present 200 Bishops according to Saint *Austin* [h], and 600 according to *Ado* Bishop of *Vienna*: But the latter, in *Baronius's* opinion, was under a Mistake [i]. The Emperor, in order to bring the Affair that was to be laid before this Council, to a short issue, sent orders to *Ælian* his *Proconsul* in *Africa*, [k] that setting aside all State Affairs, he should make publick Enquiry into the Life and Character of *Felix* Bishop of *Aptunga*, (the Ordainer of *Cæcilian*, who was accused by the *Donatists* as a *Traditor*.) *Ælian*, taking to his Assistance some fit Persons [l], pursued the Emperor's Orders: And upon Examination of competent Witnesse, he found they agreed in a Testimony of *Felix's* Innocence and *Christian* Courage.

Indeed,

[f] Sufficit ergo et *Donatum* tot sententiis esse percussum, & *Cacilianum* tanto judicio esse purgatum: Et tamen *Donatus* appellandum ab Episcopis credit: Ad quam appellationem *Constantinus* imperator sic respondit, *O rabida furoris audacia*, sicut in causis *Gentilium* fieri solet, appellationem inrerposuerunt. [Optat. de Schism. *Donatist.* Lib. 1. p. 44.]

[g] Dedit ille aliud *Arelatense* iudicium aliorum scilicet Episcoporum, non quia jam necesse erat, sed eorum perversitatis cedens, & omnimodo cupiens tantam impudentiam cohibere. [Augustin. Epist. 162. p. 734.] Iterum clementissimus imperator alios iudices Episcopos dedit apud *Arelatum Gallie* civitatem, & ab ipsis vestri ad ipsum imperatorem appellarunt, donec etiam ipse causam cognosceret, & *Cacilianum* innocentem, illos calumniosos pronunciaret. [Augustin. Ep. 166. p. 757.]

[h] Adeo dementes sunt homines ut ducentos iudices apud quos victi sunt, victis litigatoribus credunt esse postponendos.

[i] Augustin. contra *Parmenian.* *Donatist.* Lib. 1. cap. 5. Tom. VII. p. 16.]

[j] Scimus *Adeonem* Episcopum *Vienensium* assummare sexcentos Episcopos in-

terfuisse Concilio *Arelatensi* celebrato sub *Constantino*: Sed errare videtur; dum tempore *Nicani* concilii, concilium illud fuisse coactum tradit.

[Baronii Annal. ad Ann. 314. Tom. III. p. 144.]

Vide *Joan. Launoii* Epist. 1. ad *Henricum Monmarium*, p. 486, &c. de concilio *Arelatensi*.

[k] Tunc *Constantinus* ad *Ælianum* proconsulem scripsit, ut remotis necessitatibus publicis, de vita *Felici Aptungiani* publice quæretetur.

[Optat. de Schismate *Donatistar.* Lib. 1. p. 45.]

[l] Habentur volumina actorum in quibus continentur presentium nomina, qui fuerant in causa *Claudii Saturniani* curatoris, & *Caciliani* magistratus et Superstitionarii, & *Scribæ Ingentii*, & *Solonis* Officialis publici ipsius temporis: Post quorum responsa a supra memorato Proconsule, hæc pars sententiæ dicta est: *Felicem autem religiosum Episcopum, liberum esse ab exussione instrumentorum deificorum manifestum est, cum nemo in illum aliquid probare potnerit, quod religiosissimas scripturas tradiderit, vel exusserit: Omnium enim interrogatio superscripta manifesta est, nullas scripturas deificas, vel inventas vel corruptas, vel incertas*

Indeed, *Ingentius* the Notary, at the Instance of the *Donatists*, declared, that he had seen certain Letters in the Hands of *Alfius Cæcilian*, which expressed the Guilt of *Felix* as a *Traditor*; but upon Examination they were found to be Forgeries: And [m] *Ingentius* being condemned to the Punishment called *Eculeus* [or *Equuleus*] unless he would confess who had prompted him to that Forgery, the Terror of that Punishment [which is in the nature of a [n] *Rack*] did so prevail with him, that he confessed he had forged those Letters at the Instigation of some of the *Donatists*.

When the Council met, and had received so full an Account of the Innocency of *Felix*, [o] the *Donatists* having no new Articles to exhibit, only reviving their old Slanders, by adding fresh Impudence and Malice to the Prosecution of them; the Council having with great Patience heard their Clamours and false Accusations, justified *Cæcilian*, condemned his Accusers, and made a severe [p] Canon against them.

The Emperor confirmed the Transactions of this Council, which so provoked the *Donatists*, that they

ensis fuisse. Hoc actis continetur, quod Felix Episcopus religiosus, illis temporibus, neque presens fuerit, neque conscientiam accommodaverit, neque aliquid tale fieri jufferit; unde pulsa atque extersa infamia, cum ingenti laude illo judicio recessit. [Optat. Lib. I. 145. Augustin. Epist. 152. To. II. p. 699. Ep. 162. p. 727. Id. ib. p. 730.]

[m] Quendam etiam suspensum *Eculeo* in causâ *Felicitis* Episcopi &c.—[*Augustin. Epist. 162. To. II. p. 731.*] Et *Ingentius* scriba publicus pependit sub metu imminentium tormentorum. [Optat. Lib. I. p. 45.]

Denique cum *Maximus Ingentium* decurionem *Ziquensium* civitatis epistolam *Cæciliani* ex duumviris falsasse contederet, eundem ipsum *Ingentium* suspensum, actis quæ suberant pervidimus, et ideo minimè tortum, quod se decurionem *Ziquensium* civitatis esse asseveraverit: Unde volumus eundem ipsum *Ingentium* sub idoneâ prosecutione, ad comitatum meum *Constantini Augusti* mittas. [*Augustin. contra Crescon. Grammat. Lib. 3.*

cap. 7. p. 284. To. VII. Op.]

Ingentius vero Epistolam *Cæciliani*, &c acta Municipalia falsasse convictus, in carcerem missus est, ut arctiori interrogationi servaretur. [*Vales. de Schism. Donatist. cap. II. p. 781.*]

[n] *Eculeus* stipes erat, cui velut equo imponebantur rei, & varie torquebantur, cruciabantur, & distendebantur. *Stephani Thesaur. lingu. Latin.* Vide etiam *Calvini Lexic. Juridic. sub voce Eculeus.* Et *Valesii Not. in Ammian. Marcellin. Lib. 26. p. 472. Edit. Parisiis 1681.*

[o] *Donatistis* quid respondeant non invenientibus, eadem repetentibus, tandem aliquando causa finiretur. *Augustin. Collar. 3ⁱⁱⁱ Diei contra Donatistas, To. VII. p. 592.*

[p] Concil. *Arelatens. I. Can. 14.* De his qui falso accusant fratres suos, placuit eos usque ad exitum non communicare, sed falsum testem juxta scripturam impunitum non licere esse. *Binonii Concil. Tom. I. p. 267. Edit. Parisiis 1636.*

C

condemned

condemned both the [q] Emperor and Council as guilty of Partiality.

Their Schism began now to spread into more remote Parts, and they were not only formidable in [r] *Africa*, but they had their *Emissaries* in *France*, and at *Rome*, where one [s] *Victor* was made a Titular Bishop.

Donatus, thinking that by Perseverance his Party might at length prevail, petitions the Emperor for another meeting, which was appointed at [t] *Milan*, where the *Donatists* upon a fair Hearing were condemned by the Emperor as Authors of the Schism, and Disturbers of the Peace of the *African Churches*.

The Emperor being tired out with their importunities, sent word to his Lieutenant *Valerius*, that the *Donatists*

[q] Nec tamen quamvis tot judiciis victi atque oppressi, pervicacissimis contentionibus finem imposuerunt: Sed furore quodam occacati, imperatorem ipsum, a quo damnati fuerant reprehendere, & accusare ceperunt. [*Vales. de Schismat. Donatistar. cap. 14. p. 783.*] Nec sic toties victi quieverunt *Donatista*, sed de iudiciis ecclesiasticis, ipsoque imperatore criminosa murmura sparserunt. [*Forbesii Instru&. Historico-Theol. Lib. XIV. cap. 4. p. 664.*] Vide etiam *Optat. Hist. Carthag. Colat. p. 650. Baron. Annal. ad Ann. 316. To. III. p. 188.*]

[r] Tempore *Donati*, a quo *Donatista*, cum sese multa pars *Africa* in erroris sui furias præcipitaret, cumque immemor nominis, religionis, professionis, unius hominis sacrilegam temeritatem Ecclesiæ Christi præponeret, tunc, quicumque per *Africam* constituti, profano schismate detestato, universis mundi ecclesiis associati sunt, &c. *Vincentii Lirinensis Commonitor. cap. 5. Bibliothec. patrum veterum per De la Bigne, Tom. 4. p. 57.*]

Eisdem pæne momentis vester furor in *Africam* revertitur, quibus Diabolus de suis carceribus relaxatur. — Venistis rabidi, venistis irati, membra laniantes Ecclesiæ, subtiles in seductionibus, in cædibus immanes, filios pacis ad bella provocantes: De sedibus suis multos fecistis extorres, cum condûcâ manû venientes, *Basilicas* invasistis, multi ex numero vestro per loca plurima cruentas

operati sunt cædes, & tam atroces, ut de talibus factis ab illius temporis iudiciis relatio mitteretur. — Memoramini per loca singula qui fuerint vestri discursus; nonne de numero vestro fuerunt *Felix Diabensis, Januarii Flamen Pistenfis*, et cæteri, qui totâ celeritate cucurrerunt ad Castellum *Lemellense*, ubi contra importunitatem suam viderunt Basilicam clausam; præsentibus iusserunt comites suos ut ascenderent culmina, nudarent tecta, jactarent tegulas; imperia eorum sine morâ completa, et cum altare defenderent *Diaconi Catholici*, tegulis plurimi cruentati sunt, duo occisi sunt: *Primus* filius *Januarii*, & *Donatus* filius *Nini*, urgentibus et præsentibus coepiscopis vestris supra memoratis. *Optat. de Schif. Donat. Lib. 2. p. 54.*]

[s] Missus est *Victor* [*Garbiensis.*] Erat ibi filius sine patre, tiro sine principe, discipulus sine magistro, sequens sine antecedente, inquilinus sine domo, hospes sine hospitio, pastor sine grege, *Episcopus sine populo.* *Optat. Lib. 2. p. 49.*

[t] Quod ubi cognovit providus imperator, reliquos ab officialibus custoditos fecit. *Mediolanum* pervenire: Quo cum etiam *Cecilianus* pervenisset, ipsum quoque sicut scripsit adhibuit, cognitâque causâ quâ diligentiâ, quâ cautelâ, quâ provisione, sicut ejus indicant literæ, *Cecilianum* innocentissimum, illos improbissimos judicavit. *Augustin. Epist. 162. To. II. p. 734.* Vide etiam *Vales. de Schismat. Donatist.*

were

were an incorrigible Faction, and were to be left to the Punishment of their own Fury, and of God's righteous Judgment [u], which he was in some Measure obliged to: For it is probable, that he could not so easily have retained *Africa* under his Subjection, but by yielding a little to so powerful a Faction: For they were so numerous, that upon a Revolt, *Africa* would have been in Danger of being lost. He therefore thought it proper, though he [w] detested their fictitious and schismatical Behaviour, to dispense with them at present.

This good Emperor, notwithstanding all the Favours he had already granted them, by calling Council after Council, and the most fair and candid Hearing and Determination of this Affair, for the sake of Peace and Unity, was determined to try what might be done by a meeting of [x] *Eastern* and *African* Bishops: But this his good Intention proved of no Effect, being defeated by the implacable Spirit of those wretched *Seftaries*, who had received already but too many Favours at his Hand: For these Concessions he was much blamed, but without Reason, if we consider that about that Time the *Arian* Heresy sprung up, by which he was much embarrassed.

The *Donatists* being apprized of it, prosecuted their own wicked Cause at home with more than usual Confidence; and took the Liberty of soliciting the Emperor to abrogate all those Laws that had been made against them: And whereas many of them had been abridged the Liberty of exercising their Functions; and others had been

[u] Et idem imperator ad *Valerium* [qu. *Verinum*, *Baron.* Annal. To. III. ad Ann. 321. p. 244.] De illorum exilio soluto & eorum furore Deo vindici remittendo, literas dedit *Crispo* & *Constantino* iterum consulibus, &c. *Augustin.* contra *Donatist.* post *Collat.* cap. 33. To. VII. p. 625.

[w] In quibus literis *Constantinus* sic eos detestatur, ut nihil illa indulgentia posset deformius inveniri. *Augustin.* *Brevic.* *Collat.* cum *Donatist.* *Coll.* tertii Diei, To. VII. p. 590. Vide etiam *Baronii* *Annal.* ad Ann. 321. p. 244.

[x] *Constantinus* qui universo orbi Romano firmissimam pacem præstiterat, ut eam quoque restitueret Ecclesie laboravit: Totus igitur in eam cogitationem incumbens, ad sedandum morbum pestiferæ dissensionis quo *Africana* jamdiu laborasset Ecclesia, unum hoc remedium reperit; ut quandoquidem *Occidentales* Episcopi duobus conciliis jam congregatis nihil perferant, *Orientales* in *Africam* mitteret, qui rem ab aliis frustra tentatam, tandem aliquando perficerent. [*Vales.* de Schismate *Donatistar.* cap. 11. p. 784.]

exiled for a notorious Transgression of the Laws ; yet they solicited the Emperor to recall such as were banished, particularly *Silvanus*, a *Donatist* Bishop, who was banished upon full Proof made by *Nundinarius*, of his selling the Ornaments of his Church ; though the *Donatists* ascribed it to other Causes, which Saint *Austin* has fully confuted ; and observes, [y] that being evidently proved a *Traditor*, he was willing to continue in the Schism, hoping that he might find that false Honour amongst the *Donatists*, which he could not lay claim to in the *Catholic Church*. Nay, it is remarkable, that in their Petition, they desired to enjoy [z] *Liberty of Conscience* ; which is more properly termed somewhere by St. *Austin*, *Libertatem agendi*, a Liberty of acting as they pleased, and doing what was right in their own Eyes : And that they might not be forced to communicate with *Cacilian*, whom they boldly entitled, the *Emperor's* [a] *prelatical Knave* ; declaring, that they would not be thereunto induced either by Threats or Promises : These Demands, though highly insolent, were proposed to the Emperor at such a Juncture, that he was forced in some Measure to comply with them.

This turbulent Temper moved St. *Austin* so much, that he declared it afterwards as his opinion, [b] that if the Devil had been so frequently baffled even by Judges of his own chusing, he would not so impudently have persisted in the defence of so unwarrantable a Cause.

And that this Indulgence was forced from the Emperor, is apparent from his consolatory Epistle, written to

[y] Qui cum *Traditor* fuit permanere *Hæreticus* voluit, ut falsum honorem in parte *Donati* haberet, qui habere in *Catholicâ* nullum potuit, tam manifestis *Traditionis* suæ gestis publico judicio referatis. [*Augustin.* Lib. 3. contra *Cresconium Grammatic.* cap. 30. To. VII. p. 261.]

[z] Episcopi partis *Donati* libellum dederunt *Constantino*, poscentes ut libere ipsos agere sineret, nec invitos ad communionem *Caciliani* cogere vellet. [*Vales.* de Schism. *Donat.* cap. 17. p. 784.]

[a] Nam ibi dicunt nullo modo se

communicaturos antistiti ipsius *nebuloni*, paratosque eos perpeti quicquid eis facere voluisset. Quem *Constantini Antistitem Nebulonem*, utique *Cacilianum* intelligi volebant. [*Augustin.* Brevic. Collat. cum *Donatist.* Collat. tertii Diei, Tom. III. p. 590. Vide etiam *Vales.* de Schism. *Donatist.* cap. 17. p. 784.]

[b] Puto quod ipse *diabolus* si autoritate judicis, quem ultro elegerat, toties vinceretur, non esset tam impudens ut in eâ causâ persisteret. [*August.* Epist. 167. To. II. p. 763.]

the *Catholic Bishops* throughout the *African Churches*, &c. which is to be met with in the [c] Appendix to *Optatus*.

[d] The *Catholic Bishops* being now thoroughly engaged in Defence of the *Christian Religion*, against the *Arian Heresy*, the *Donatists* are scarce mentioned for three or four Years during the Council of *Nice*: But as soon as ever that Council was ended, they renewed the Controversy, and carried it on with more Fierceness and Bitterness than ever. For *Donatus* the first dying, another of the same Name, stiled by his Party by way of Eminence, *Donatus the Great*, was nominated to the See of *Carthage* by the *schismatical Donatists*; a man indeed of more Learning, but not less obstinate and [e] proud than his Predecessor. He engaged armed Troops of his Followers against the *Catholics*; and took even the Liberty of affronting the Emperor's Officers in the Execution of their Office.

The Emperor truly compassionating the miserable State of the *African Churches*, orders a Remittance of large Sums of Money to *Cæcilian* for their Support, with a very *respectful* Letter to him, made mention of by [f] *Eusebius*.

This Remittance was thankfully received by the *Catholics*: But the Pride and Malice of *Donatus* was so great, that he forbid his Followers to receive any Share of the Emperor's Bounty, if it was offered; for which [g] *Optatus* gives a very good Reason.

[c] Quod fides debuit, quantum prudentia valuit, prout puritas potuit, tentasse me per omnia humanitatis et moderationis officia optime scitis, &c. [*Optat. Op.* p. 287.]

[d] Credo nostros in refutandis *Arianis* totos esse. [*Hist. Collat. Carthag. a Francisco Baldwino. Append. Optat.* p. 606.]

[e] Et vero *Donatus* ille *Carthaginensis* eo evasit, ut non modo tanquam aliquis *Hannibal* imperatores *Romanos* superbè contemneret; sed tanquam Deus coleretur, &c. [*Hist. Coll. Carthag.* p. 606.] Dum se *Donatus* super imperatorem extollit, jam quasi hominum excesserat metas, ut se ut Deum, non ho-

minem æstimaret, non verendo eum, qui post Deum ab hominibus timebatur. [*Optat. de Sch. Don. Lib. 3. p. 65.*]

[f] *Eccles. Hist. Lib. 10. cap. 6. p. 486.*

[g] Miserat enim ornamenta domibus Dei, miserat pauperibus elemosynam, nihil *Donato*; cur ergo insanivit, cur iratus est? Cur quod missum fuerat repudiavit? Et cum illi qui missi fuerant dicerent, se ire per provincias singulas, & volentibus accipere se daturus, ille dixit ubique se literas præmississe, ne id quod allatum fuerat pauperibus alicubi dispensaretur.

[*Optat. de Schism. Donatist. Lib. 3. p. 65.*]

The Emperor finding that he could not engage them to their Duty by his Clemency, determined to proceed against them with Rigour ; and ordered [b] that those Places where the *Donatists* assembled should be forfeited to the Emperor's Use ; and they were rendered incapable of ecclesiastical Promotions, [Ut nihil Ecclesiæ nomine possiderent.] By which Means the *Church Catholic* had a better prospect of Peace, and several Families which had been before disunited, were now restored to Unity by their return into the Bosom of the *Catholic Church*. It is remarkable that this Faction should subsist after so many Laws made against them : When the Emperor had given express Orders to *Anulinus* [i] to restore the *Catholics* those Possessions and Privileges which their Enemies had usurped. Nay, he granted to the Clergy in Communion with *Cæcilian*, new [k] Privileges and Immunities, but exempted both *Heretics* and *Schismatics* from the Benefit of those [l] *Edicts*.

But this excellent Emperor, who had long endeavoured to reconcile the contending Parties, was at length worn out by Care and Concern ; and it is probable that these *factious Sectaries* might contribute not a little towards the bringing down his grey Hairs with Sorrow to the Grave, he dying in the 65th Year of his Age, and the 31st of his Empire, in the Year of our Lord [m] 337.

But their Malice did not end with his Death ; for his Son *Constans*, who was Heir not only to his Father's

[b] Quare coactus Constantinus princeps alioqui mitissimus majori vigore ac feritate adversus eos insurgere : Primusque omnium imperatorum, qui contra partem Donati legem severissimam tulit : Ut cuncta eorum loca, in quibus congregari consueverant fisco vindicarentur. Ut scribit *Augustinus* in Ep. 68. & 165. & libro 2. contra *Petilianum*.

[Vales. de Schismate Donatist. cap. 14. p. 783.]

[i] Ἐπειδὴ περ ἀπορήμεθα ταῦτα ἄπειρα, αἱ αὐταὶ ἐκκλησίαι πρότερον ἐσχήμεσαν, τῶ δικαίῳ αὐτῶν ἀποκατασταθῆναι, &c. *Eusebii Eccles. Hist. Lib. 10. cap. 5.*

p. 483.

[k] Ἀπὸ πάντων ἀπαξαπλῶς τῶν λυπεριῶν βέλομαι ἀλειψογίτες διαφυλαχθῆναι. *Euseb. Eccles. Hist. Lib. 10. cap. 7. p. 488.*

[l] Privilegia quæ contemplatione religionis indulta sunt Catholicis tantum legis observatoribus prodesse oportet. *Hariticos* non solum ab iis privilegiis alienos esse volumus, sed etiam diversis muneribus constringi & subjici. *Constantinus, &c. ad Dracilianum. Cod. Justinian. Lib. 1. Tit. 5. Sect. 1. De Hæreticis, &c.*

[m] *Baronii Annal. ad Ann. 337. To. III. p. 515.*

Dominions, but his Virtues, was likewise the Object of their inveterate Hatred. He being desirous of uniting these *schismatical* Members to that Church from which they had causelessly separated, sent [*n*] *Paulus* and *Macarius* about the Year 348 with some Alms to the *African* Churches: And these *Legates* having in a friendly manner applied to *Donatus*, with an Offer of the Emperor's Bounty, and an Exhortation to *Catholic Unity*, he not only refused to accept any Share of the Bounty, but flew out into a Passion, speaking disrespectful Words of the Emperor; and by this Means he defeated those Measures the Emperor took for the establishing Peace in the *African* Churches: And some of his [*o*] *Adherents* spirited up that mad hair-brain'd Sect of *Enthusiasts*, the *Circumcellians*, to give Disturbance to the *Legates*, of which they complained to *Silvester*, a *Catholic* Officer, and desired for their Security a Guard of Soldiers: And notwithstanding they were attacked by these mad People, of whom they cut off great Numbers in their own Defence; yet at the Instance of the *Catholic* Bishops and Clergy, they forbore any farther Acts of Hostility; and this the *Donatists* complained of as an Act of Persecution; and insinuated that the [*p*] *Catholic* Bishops, &c. were the Occasion of it.

Towards the end of this Emperor's Reign [*q*] a *Council* was held at *Carthage*, *Gratus* being then Bishop, to restore Peace to the *African* Churches. In which some

[*n*] Quem enim latet præter te, quia peregrinus es, & potuerunt tibi falsa narrari: Aut quis negare potest rem cui tota *Carthago* principaliter testis est, imperatorem *Constantem Paulum* & *Macarium* primitus non ad faciendam unitatem misisse, sed cum *Eleemosynis*, quibus sublevata per Ecclesias singulas possit respirare, vestiri, pasci, gaudere paupertas? Qui cum ad *Donatum* patrem tuum venirent, et quare venerant, indicarent, ille solito furore succensus, in hæc verba prorupit, *Quid est imperatori cum Ecclesia?* & de fonte levitatis suæ multa maledicta effudit. *Optat. de Schism. Donat. Lib. 3. p. 64.*

[*o*] Eorum postea convaluerat multi-

tudo. Sic invenit *Donatus Bagaiensis* unde contra *Macarium* furiosam conduceret turbam.—Hoc metu deterriti illi qui Thesauros ferrent, quos pauperibus erogarent, invenerunt in tantâ necessitate consilium, ut a *Sylvestro* Comite armatum militem postulerent. [*Optat. de Schismat. Donatist. Lib. 3. p. 68. Vid. etiam Binnii, Concil. To. I. p. 567.*]

[*p*] Quod ab aliis provocantibus factum est, nobis non debet imputari; quid hoc ad nos? Quid ad Ecclesiam Catholicam pertinet?—Quicquid objecistis, vos fecistis. [*Optat. Lib. 3. p. 69.*]

[*q*] *Binnii, Concil. Tom. I. p. 568. Baron. Annal. ad Ann. 348. No. 16. &c. p. 664.*

excellent

excellent *Canons* were made, which abated the Fury of the *Donatists* : But the Emperor [r] *Constans* being slain by a Band of wicked Conspirators, his Brother *Constantius* became sole Emperor, and immediately after professed himself an *Arian*, and of consequence an Enemy to the *Catholic Church* : Upon which the *Donatists* joined with the *Arians* and other *Heretics* in order to distress her.

Though *Maximus*, the orthodox Bishop of *Neapolis*, was deprived of his Bishoprick for not submitting to the *Arians*, and they placed *Zozimus* in his See ; yet *Maximus* kept his Station, till by Force he was ejected ; and even then he denounced an *Anathema* against the *Intruder*, which (if we may give Credit to the Authority of *Marcellinus*, as mentioned by *Baronius*) had such an Effect upon him, [s] that when he applied to the Discharge of his *episcopal Function*, and endeavoured to speak to the People, his Tongue hung so far out of his Mouth, that he was disabled from speaking ; nor could he draw it in again, till he went out of the Church : Which befalling him a second and third Time, he relinquished his *usurped Dignity*.

'Twas not long after *Constantius* had declared himself an [t] *Arian*, that the Empire of the *West* was taken from him, and given to *Julian* the *Apostate*, who was educated in the *Christian Religion*, and had been a *Read-*

[r] Anno 350. *Baronii Annal.* ad Ann. 350. To. III. p. 678. *Fleury's Eccles. Hist.* book 3. vol. 2. p. 187.

[s] In *Zozimum* suo loco suffectum ab *Arianis* anathematis sententiam tulit, quæ quidem iusto Dei iudicio, nequaquam incassum abiit, sed invasorem alienæ sedis ita perculit ut cæteris fieret in exemplum contempti Numinis, fidei temerata, ac temeritatis præsumptæ. Nam (ut *Marcellinus* auctor est: *De Schism. Urs. & Damasc.*) ex eo tempore cum coactop pulo peragere vellet *Ecclesiasticas* functiones, atque obire sacra, Inter ipsa (inquit) verba sacerdotalia, ejus lingua protenditur, nec valuit eam amplius revocare intra oris meatum: Eo quod contra modum naturæ, extra os penderet ut bivi anhel. Qui vidit se linguæ officium

perdidisse, egreditur *Basilicam* (& res mira) foris verum in officium lingua revocata est.— Sed hoc ipsum toties passus est, quoties in *Basilicam* diversis diebus intrare tentaret. Denique ob eam causam tandem cessit *Episcopatus* ut *pristinum officium linguæ integre redderetur.* *Baron.* ad Ann. 359. No. 57. To. III. p. 845.

[t] Sed (O prodigium) quo tempore a *Constantio* adimitur divinitas filio Dei, eodem quoque ab ipso imperium abripitur, cum in *Galliis* *Julianus*, a militibus alias acclamatus, imperator eligitur, et quantumlibet invitus cogitur imperare, a quo esset anno sequenti *Orientali* quoque imperio ipse *Constantinus* exuendus & vita, nisi eum mors citior confecisset. *Baronii Annal.* ad Ann. 360. No. 55. To. II. p. 876.

er in the Church of [u] *Nicomedia* : But upon his Accession to the Empire, he professed himself an Enemy to *Christianity*, and debarred the *Christians* not only of the Privilege of serving in his Armies, but excluded them from all publick Offices in the Commonwealth ; [w] and in order more expeditiously to destroy *Christianity*, which he thought might be effected by encouraging divisions, he allowed the Bishops of the *Arian* and *Donatist* Factions, to follow their different Opinions in God's Worship, provided they acted nothing which might be prejudicial to his Government, or the Peace of the Empire.

For the Liberty granted, the *Donatists* were very liberal in their Thanks to *Julian*, though he distinguished the *Christians* with the Nick-name of *Galileans*, and encouraged the *Arians*, and other *Heretics*, who denied the Divinity of the second and third Persons in the ever blessed Trinity against the Orthodox. Upon this the *Donatists* proved more proud and imperious towards the *Catholics* ; and to please *Julian* they pulled down those Crosses which had been erected in publick Places, at the Cost and Charge of the Emperor *Constantine* ; and set up *Julian's* Image in their Place. Nay, in an Address to him, they stiled him the [x] *only Pattern and Exemplar of Justice*. And when he was dead, they frequently wished their Protector alive again ; and thinking in his Life Time that *Julian* was too slow in his Proceedings towards the Destruction of *Christianity*, they probably

[u.] Καὶ δὲ τῆς ἐν Νικομηδείᾳ ἐκκλησίας ἀναλυομένης καθίσταται, *Socratis* Hist. Eccles. Lib. 3. cap. 1. p. 169. Edit. *Cantabrigiæ* 1720.

[w] Quibus succedens *Julianus* defertor Christi, & inimicus supplicantibus vestris *Rogatiano* & *Pontio* libertatem perditioni partis *Donati* permisit. Denique tunc reddidit *Basilicas* *Hæreticis*, quando templa *Dæmonii*: Eo modo putans *Christianum* nomen posse perire de terris, si unitati Ecclesiæ, de quâ lapsus fuerat, invaderet ; & sacrilegas dissensiones liberas esse permetteret. [*Augustin.* Ep. 166.

To. II. p. 757.]

Quando *Julianus* vobis Christi invidens paci, *Basilicas* reddidit, unitatis quæ strages a vobis factæ sunt, quando vobiscum apertis Templis suis etiam *Dæmones* exultabant. *Augustin.* contra literas *Petilianus* *Donatist.* Lib. 2. p. 136.

[x] Hæc erat ejus præjudicanda justitia, quam supplicantes *Rogatianus* & *Pontius* laudaverunt, dicentes homini *Apostatæ*, quod apud eum sola justitia haberet locum.

[*Augustin.* Id. ibid. et Epist. 48. p. 72.]

lent him a helping Hand. For as both [y] *St. Austin* and *Optatus* observe, they treated the *Catholics* in a way much exceeding the Rage and Barbarity of the *Heathens*. They pulled down their Churches, [z], assaulted the *Catholics* whilst at their Devotions; slew many of them without regard to Quality, Age, or Sex; [a] profaned the holy Eucharist by throwing the Elements to Dogs, which run mad upon it, and tore their Masters in pieces: They sold the consecrated Vessels to the *Heathens* for the Service of their Idols; pulled down Altars, and burnt the holy Scriptures.

[b] *Felix*, one of their Leaders, deflowered a Virgin, who had not long before acknowledged him as her spiritual Guide: And they committed such [c] Outrages, that were they not recorded by faithful Writers, might exceed common Belief. And they treated the *Catholics* who went over to their Communion as *Pagans*; by [d] rebap-

[y] In quo labore multi Catholici, & maximè *Episcopi* & *Clerici* horrenda & dura perpeffi sunt, quæ commemorare longum est; quando quorundam et oculi extincti sunt, et cujusdam *Episcopi* manus et lingua præcisa est: Nonnulli etiam trucidati sunt: Taceo crudelissimas cædes & domorum deprædationes, per nocturnas ingressiones et incendia; non solum privatorum habitaculorum, verum etiam *Ecclesiarum*, in quas flammæ non defuerunt, qui & codices dominicos mitterent. [*Augustin.* Ep. 50. ad *Bonifacium*, To. II. p. 221.]

[z] Venistis rabidi, venistis irati, membra laniantes *Ecclesiæ*; subtiles in seductionibus, in cædibus immanes. filios pacis ad bella provocantes—*Basil* cas invasistis, &c. [*Optat.* de Schismat. Lib. 2. p. 54.]

[a] Id. ib. p. 55. Jufferunt eucharistiam canibus fundi, non sine signo divini judicii; nam iidem canes accensi rabie, ipsos dominos suos quasi latrones sancti corporis reos dente vindice tanquam ignotos & inimicos laniav runt.

[b] Interea supra memoratus *Felix* [*Idicreensis*] inter crimina sua, & facinora nefanda, ab eo comprehensam puellam, cui mitram ipse imposuerat, à qua paulo

ante pater vocabatur, nefariè incestare minime dubitavit, [*Optat.* Lib. 2. p. 56.]

[c] Pejora mala nobis vestri nunc faciunt: Non tantum nos sustibus quassant, ferroque concidunt, verum etiam in oculos extinguendos calcem mixto aceto incredibili excogitatione sceleris mittunt. Domus insuper nostras compilandas, arma sibi ingentia & terribilia fabricarunt, quibus armati per diversa discurrunt comminantes, atque anhelantes cædes, rapinas, incendia, cacitates. *Augustin.* Epist. 68. p. 326. Vid. *Augustin.* contra *Donatist.* post Collat. Tom. VII. p. 605.

[d] *Crispinus* vester *Calamitanus* cum emitter possessionem, non dubitavit in fundo *Catholicorum Imperatorum*, quorum legibus, nec in civitatibus esse justus essis, uno terroris impetu octoginta animas miserabili Gemitu mustitantes, rebaptizando submergere. [*Augustin.* contra literas *Petilian.* Lib. 2. To. 7. p. 137, 155.] Audent etiam rebaptizare *Catholicos*, ubi amplius se esse Hæreticos confirmarunt. *Augustin.* de *Heresibus*, ad *Quod vult Deum* Diaconum, Tom. VI. p. 28.]

Nos eis objicimus furorem schismatis, rebaptizationis insaniam, ab Hæreditate Christi,

rebaptizing them, adding [*e*] *Exorcism* thereto. Nay, if we may give Credit to *Constantinus Harmenopolus*, [who lived in the 12th Century according to Dr. [*f*] *Cave*, namely in the Year 1150, but is placed in the 14th, by [*g*] *Fabricius*]. They made use of [*b*] Ceremonies not practised by the *Catholics* in the Sacraments; and imposed new Covenants upon those who went over to their Communion, exhorting their Followers not to approach the Assemblies of the *Catholics*. For which St. *Austin* expostulates with [*i*] *Crispinus*, a wealthy and leading Man amongst the *Donatists*. *Julian* was succeeded in the Empire by *Valentinian*, a true Friend to the *Christian* Religion, though he joined to himself his Brother *Valens* an *Arian*. In the fifth Year of his Empire [*k*] died *Donatus* the second, stiled by his Followers, as has been before observed, *Donatus the Great*, and was succeeded as schismatical Bishop of *Carthage*, by *Parmenian*, against whom *Optatus* wrote [*l*] six Books at least; and [*m*] Saint *Austin* likewise wrote against him. For a List of the *Catholic* and *Donatist* Bishops of that

Christi, quæ per omnes gentes diffusa est, nefariam separationem. [*Aug.* Ep. 162. Tom. II. p. 735. Vide Epist. 172, 173.]

Baptisma audacter, & quod contra leges est iteratis. [*Optat.* Lib. 1. p. 35.] Christus dicit in Evangelio, qui semel lotus non habet iterum necessitatem lavandi, tu rebaptizando iterum lavas. [*Optat.* Lib. 4. p. 78.]

[*e*] Vos rebaptizando exorcizatis hominem fidelem, & dicitis deo habitanti, maledicite exi foras. [*Optat.* Lib. 4. p. 79.] Quid iniquius quam exorcizare spiritum sanctum, altaria frangere, eucharistiam animalibus projicere? [*Optat.* Lib. 2. p. 58.]

[*f*] *Cave's* Hist. Literar. Sæc. *Waldefns.* p. 386. [Edit. *Londini* 1698.]

[*g*] *Fabricii* Bibliothec. Græc. Tom. X. p. 274.]

[*h*] Οἱ ἀπὲρ τῶν Δονάτων ὄσαν τῇ χειρὶ κατέκοντες ἐκείνο προτερον ἡσάλλοντο, καὶ ἔτω μεταλαμβάνον τῶν ἀγισμάτων. *Constantini Harmenopol.* de Sectis. Bib-

liothec. Vet. Patrum, Tom. I. p. 536. *Parisii* 1624.

[*i*] *Augustin.* con. *Crescon.* Grammat. Lib. 3. Tom. VII. p. 269.

[*k*] Hoc tempore, Scil. Ann. 368.] Defuncto *Donato* Pseudo Episcopo *Carthaginensi* partis schismaticorum, imo capite *Donatistarum*, subrogatus est in ejus locum ab eis factiofus *Parmenianus* ejusdem sectæ tenacissimus custos atque defensor. [*Baronii* Annal. ad Ann. 368. No. 12. Tom. IV. p. 224. Vide etiam *Basnagii* Annal. Politico Ecclesiast. Tom. III. p. 21.]

[*l*] *Dupin* is of Opinion, that the seventh Book is supposititious. *Eccles. Hist.* of the 4th Century, Vol. II. p. 87. *Treculphus* was of a different Opinion; illius meminit *Treculphus*, *Optatus* scripsit adversum *Donatiana* partis calumnias libros 7. [*Basnagii* Annal. Politico Eccles. Tom. III. p. 22.]

[*m*] Vide *Augustin.* Op. Tom. VI. p. 1, &c.

See, I refer the Reader to the [n] Margin.

Gratus for the *Catholics*, and *Parmenian* for the *Donatists*, were Bishops of *Carthage* in the Year 368. What Temper and Disposition the latter was of *Optatus*, Bishop of *Milevis*, and his Contemporary, has proved at large. He was near as proud as [o] *Donatus*, and did not fall much short of him in [p] Calumny and [q] Cruelty.

Valentinian made some good laws against this wretched *Seet*; but they had not the Effect of those Laws made against them by some of his Successors.

Valentinian and *Valens* being dead, they were succeeded by *Gratian* and *Valentinian* the younger [about the Year 378] who left the Government of the Empire in a great Measure to the Care of *Theodosius*; who, though he used the most powerful and prudent Means, both then and afterwards when he was Emperor, to suppress the *Donatists*, yet he could not do it effectually. By one Law made in his Time, they were commanded to leave the [r] Emperor's Dominions; and in this Law, by which all the Laws made against them, by preceding Emperors, were confirmed, they are ranked in the Number of the most pestilent Heretics.

[n] Series Episcoporum qui *Carthagini* præfuerunt, a *Mensurio* ad Collationem.

Mensurinus.
Cæcilianus.
Rufus.
Gratus.
Genetlius.
Aurelius.

Series Episcoporum *Donatistarum*, qui per idem tempus *Carthagini* fuerunt.

Majorinus Primus *Donatistarum.*
Donatus alter, sive *Cæcensis.*
Donatus Magnus.
Parmenianus.
Primianus.

[*Albaspinaei* observat. 3. in *Optatum*, p. 10.]

[o] Deinde cum ante ipsius superbiam, omnes qui in Christo crediderant *Christiani* vocarentur, ausus est populum cum deo dividere: Ut qui illum secuti sunt jam *Christiani* non vocarentur, sed *Donatistæ*: Et si quando ad eum aliqui ex aliquâ *Africanâ* provinciâ veniebant, ilico ad singulos quosque venientes hæc erant verba, quid apud vos agitur de parte meâ? Quasi jam verè populum cum deo dividerat, ut intrepidè suam diceret partem. [*Optat.* de Schismat. *Donatist.* Lib. 3. p. 66.]

[p] Et tamen studio criminandi libenter blasphemare voluisti—Vomuisti de peccatore tuo convitium. [*Optat.* de Schism. *Donatist.* adversus *Parmenianum*, Lib. 2. p. 51.]

[q] *Optat.* Lib. 2. p. 54.

[r] Nusquam in Romanum locum conveniendi, morandique habeant facultatem. [*Cod. Justinian.* Lib. 1. Tit. 5. Sect. 5. Imp. *Theodos.* & *Valentinian.* Cæs. *Florentio* Præfecto Prætorio.] Vide leges *Gratiani* adversus *Donatistas*, *Basnagii* Ann. Tom. III. p. 147, &c.

Arcadius

Arcadius and *Honorius*, succeeding their Father *Theodosius the Great*, made several severe Laws against them. One was, that under the name of *Heretics*, under which Class they are frequently ranked in the [s] *Imperial* Laws, though they were in Propriety no more than [t] *Schismatics*. They were [u] denied all Places of publick Worship under whatsoever Denomination; and were forbid such Meetings under a large and severe [w] Penalty.

Nay, the following Law was expressly made against the *Manichees* and *Donatists*. [x] We prosecute “ the
“ *Manichees* and *Donatists* with Severity, and that de-
“ servedly, commanding, that they enjoy not the same
“ Privileges with others; because their Offence being
“ against our holy Religion, is a common Injury to
“ *Christians*: We pronounce them therefore incapable
“ of enjoying any publick Bounty, or of the Power of
“ making Wills and bequeathing their Goods.”

And by the same Law, their Sons were debarred from inheriting their Estates, unless they renounced the Errors of their Fathers; and all Servants who forsook such Masters, to hold Communion with the *Catholics*, were hereby indemnified.

[s] Vid. *Calvin. Lexicon Juridicum* sub voce *Hæresis*.

[t] *Donatists* unam Trinitatis substantiam confitentur. — Nec ipsa cum illis vertitur quæstio, sed de solâ Communione infeliciter litigant, & contra unitatem Christi rebelles inimicitias perveritate sui erroris exercent. *Augustini* Ep. 50. Tom. II. Op. 207. Denique apud vos & apud nos una est Ecclesiastica conversatio, communes lectiones, eadem fides, ipsa fidei sacramenta, eadem mysteria. [*Optati* de Schismat. *Donatist.* Lib. 5. p. 84. Vide etiam, Lib. 3. p. 72.]

[u] Cuncti *Heretici* procul dubio noverint omnia sibi loca adimenda esse, five sub *Ecclesiarum* nomine teneantur, five *Diaconica* appellantur, vel etiam *Decanica*; five in privatis ædibus, vel locis hujusmodi cœtibus copiam præbere videantur, his ædibus, vel locis privatis Ecclesiæ Catholicæ vindicandis. Cod.

Justinian. Lib. 1. Tit. 5. Sect. 3. Imp. Arcad. & Honor. AA. Clearcho Præfecto Urb.

[w] Ad hoc interdicitur his omnibus ad litanias faciendas nocte vel die profanis coire conventibus, statutâ videlicet condemnatione *centum librarum* auri contra officium sublimitatis tuæ, vel præsidiale quinquaginta, si quid hujusmodi fieri vel in publico vel in privatis ædibus conceditur. [*Id. ibid.*]

[x] *Manichæos*, vel *Manichæas*, vel *Donatistas* meritissimâ severitate persequimur; huic itaque hominum generi nihil ex moribus, nihil ex legibus commune sit cum cæteris. — Sed nec filios hæredes eis existere, aut adire permittimus, nisi a paternâ pravitate discesserint. — Servos insuper extra noxam esse volumus: Si dominum sacrilegum evitantes ad Ecclesiam Catholicam servitio fideliori transierint. Cod. Lib. 1. Tit. 5. Sect. 4. *Imp. Arcadius, Honorius, &c.*

These Laws were indeed severe enough, (and may seem too rigorous and harsh to our modern *Libertines* and *Free Thinkers*) and to such as had any regard to the [y] lawful Injunctions of civil Governors, would have been thought obligatory, but to the *Donatists*, who were not easily restrained by Laws, they were of little Esteem.

In the Year 401, *Aurelius* Bishop of *Carthage* assembled a Council at [z] *Carthage*, in order to bring over the *Donatists* to the *Catholic Communion*, offering to such of their Bishops as would return to the Church, a Continuance of those [a] Dignities which they were possessed of amongst the *Donatists* : But even these Concessions would not prevail with them. At [b] *Milevis* likewise was a Council assembled about the Year 402 ; at which Saint *Austin* was present, and he describes their accursed Practices, giving one instance [c] of a young man, who having been rebuked by his Bishop, for treating his Mother barbarously, he threatned her upon it, to go over to the *Donatists*, and that then he would murder her. Upon which he flies to them, and is *rebaptized*, and in white Garments, such as were used by the *Circumcellians*, he sheds his Mother's Blood. From which Instance Saint *Austin* observes, that this *barbarous Wretch*, who whilst of the *Catholic Church*, durst not strike his Mother without Reproof ; when he became a *Donatist*, slew her with Impunity.

[y] Quicumque ergo legibus imperatorum quæ pro Dei veritate feruntur, obtemperare non vult, acquirit grande supplicium. *Augustin.* Ep. 50. Tom. II. p. 210.

[z] Porro *Aurelius* Episcopus *Carthagenensis*, sollicitus fuit ut hoc eodem anno, ex omnibus *Africana* Ecclesiæ provinciis ad synodum colligerentur Episcopi, indixitque synodum generalem ad mensem Septembris, ut omnium sententia summi ponderis res tractaretur, nimirum pax universalis cum omnibus *Donatistis*. *Baronii* Annal. ad Ann. 401, Tom. V. p. 141.

[a] Ut *Donatistis* redire volentibus ad Ecclesiam Catholicam indulgeretur in iisdem ordinibus apud suos ante sus-

ceptis posse perseverare. *Baron.* Id. ib. p. 142.

[b] *Binnii* Concil. Tom. I. p. 777.

[c] Quid enim execrabilius quæso re ut alia taceam, quam id quod nunc accidit. Corripitur ab Episcopo suo juvenis, crebris cædibus matris, infans, et impias manus nec illis diebus cum etiam severitas legum sceleratissimis parcat, a visceribus unde natus est revocans, minatur eidem matri se in partem *Donati* transiturum, & eam quam incredibilem furore solet cædere perempturum. Minatur ei, transit in partem *Donati*, rebaptizatur furens, et in maternum sanguinem fremens *albis vestibus* candidatur. [*Augustin.* Ep. 168. Tom. II. p. 765, 766.]

In the Year 404, another Council was held at [d] *Carthage* against the *Donatists*, which sent two of their Bishops, *Theasius* and *Evodius*, to the Emperor *Honorius*, desiring his Protection of the *Catholic Churches*, and an Enforcement of those Laws made by preceding Emperors against the *Donatists*. Upon the Complaint of these Bishops, *Honorius* was exceedingly grieved, and granted every Thing that the [e] *Catholics* requested upon this Occasion; and made some [f] additional Laws against the *Donatists*; which though they did not wholly put an end to the *Schism*, yet tended in a great Measure to [g] lessen their Numbers.

Saint *Austin* who was a great Enemy to [b] Persecution in every Shape; and thought before the Promulgation of these Laws, that no one ought to be compelled to Unity, but to be persuaded by sound Reasons and good Arguments to Conformity: Yet from the good Effect of these Laws, he altered his [i] Opinion, and observed [k], that his City, (namely *Hippo*, of which he was Bishop) which had been almost entirely seduced by

[d] *Baron.* ad Ann. 404. Tom. V. No. 123, &c. p. 240.

[e] Annuit his omnibus imperator *Honorius*; ut ejus rescriptis anno sequenti datis intelligi potest, Id. ib. p. 241.

[f] *Baron.* ad Ann. 405. No. 25, 26. p. 253. & alibi.

[g] Secuta quidem est ex sententiâ unitas, non ita tamen ut *Donatistæ* omnes ad Catholicam reversi sunt Ecclesiam, remanentibus eorum aliquibus obstinioribus, quos nec ratio, nec metus corripuit. [*Baron.* ad Ann. 405. Sect. 36. p. 254.]

[b] Verum si ejus [scilicet *Augustini*] exemplum sine discrimine sequi libet, quia *Donatistis* non modo Hæreticis valde seditiosis, sed etiam crudelissimis homicidis pœnam capitis irrogandam non censuit, quid superest nisi ut sceleratis omnibus parcatur, modo reliquis sceleribus Hæreticos crimen adjunxerint. Quid igitur nempe ut ego quidem arbitror, non spectabat *Augustinus* quum pro *Donatistarum* vita intercederet, quid principibus in Hæreticos liceret, vel quid *Da-*

natistæ mererentur, sed quod expedire noverat in hac causâ, id ut fieret a *Cæsaris* præfectis contendeat. *Beza de Hæreticis a magistratu puniendis, Tractat. Theologic.* Vol. I. p. 142. *Genevæ* 1576.

[i] O si possem tibi ostendere ex ipsis *Circumcellionibus* quam multos jam Catholicos manifestos habeamus, damnantes suam pristinam vitam, & miserabilem errorem, quo se arbitrabantur pro Ecclesiâ Dei facere, quicquid inquietâ temeritate faciebant; qui tamen ad hanc sanitatem non perducerentur, nisi legum ipsarum quæ tibi displicent, vinculis tanquam *Phræneticis* ligarentur. [*Augustin.* Ep. st. 48. ad *Vincetium*, p. 167.]

Non illos aut illos homines, sed multas civitates videmus fuisse *Donatistas*, nunc esse *Catholicos*, detestari vehementer *diabolicam separationem*, diligere ardentem unitatem. *Augustin.* Ep. 43. p. 174.

[k] Nam mea primitus sententia erat neminem ad unitatem Christi cogendum, verbo esse agendum, disputatione pugnandum, ratione vincendum, ne *fictos Catholicos* habgreemus, quos *apertos Hæreticos*

by the *Donatists*, by the Emperors Laws, which punished some of them with *Death*, was as much united in *Catholic Unity*, as if there had never been a Schism in that Place. For being first awed by Fear, that Truth (which was not to be met with amongst their *schismatical Leaders*) afterwards convinced them, and made them abhor their former wicked Practices.

“ They were reconciled in Crouds, [l] (says M. L’
 “ *Abbé Fleury*) from the Time that the Laws were pub-
 “ lished against them, and particularly that of the 22d
 “ of *June* 414, by which they were all fined in very
 “ considerable Sums. But those whom the Severity of
 “ those Laws could not prevail with to return to the
 “ Church, broke out with greater Fury than before,
 “ which they carried to such a Heighth, as to kill them-
 “ selves out of mere Spight to the *Catholics*, in order
 “ to load them with the hatred of their Death. Cer-
 “ tain good People, being terrified at these Examples,
 “ were in doubt whether it were not better to let them
 “ alone, than to urge them too far.”

In the Year 418, the 1st of *May*, all the Bishops of *Africa* met in full Council at *Carthage*, and [m] “ there
 “ drew up several *Canons* touching the Reunion of the
 “ *Donatists*, in order to fix upon a Cathedral; to which
 “ the several private Churches, which the Bishops had
 “ reunited either before or since the enacting of the im-
 “ perial Laws against them, should be subordinate: In
 “ what manner their reunited Bishops should share the

Hæreticos noveramus; sed hæc opinio mea non contradicentium verbis, sed demonstrantium superabatur exemplis. Nam primo mihi opponebatur civitas mea, quæ cum tota esset in parte *Donati*, ad unitatem Catholicam timore legum imperialium conversa est, quam nunc vidimus ita hujus vestræ animositatis perniciem detestari, ut in eâ nunquam fuisse credatur. *Augustin.* Epist. 48. p. 174.

Usque ad ætatem *Augustini*, hoc est plus quam quadringentis post Christum, natum annis, nusquam legimus orthodoxos implorasse præsidium adversos *Hæreticos*, cum id frequentissime factum est ab ip[s]is *Hæreticis*; nunquam tamen hoc

exemplum imitari visum est *orthodoxis*, donec *Donatistarum*, et *Circumcellionum* huc pervelleret pervicax & insanabilis infania nimium diu tolerata. Nam præter schisma, quo non aliud exitiabilis si processisset, agitabant, vulnerabant, injecta in oculos calce aceto temperata exculabant orthodoxos alios occidentes, alios ad homicidium metu mortis adigentes. *Erasmi* Apolog. adversus *Monachos Hispanos*, Tit. 4. Tom. IX. p. 1054. Edit. *Lugdun. Batavor.* 1706.

[l] *Ecclesiastical History*, Book 23. Vol. 3. p. 199.

[m] *Fleury*, *ibid.* p. 211.

“ Diocese with the *Catholic* Bishops : In what manner
 “ the Zeal of those should be rewarded, who were par-
 “ ticularly assiduous in converting the neighbouring
 “ People ;” with several other good Laws tending to
 Union.

This Schism had already subsisted in the *African* Church, to its great Disturbance above a Century : And though it is plain, (as has been already observed) that the Laws made against the *Donatists* had much lessened their Numbers, by engaging many of them to Conformity with the *Catholic Church*, so that it was not in the Power of the rest to give much Disturbance ; yet that they still had a being in *Africa* for near two hundred Years longer, is evident from the genuine [n] Epistles of *Gregory the Great*, who flourished at the latter end of the *sixth*, and died at the beginning of the *seventh Century*, namely in the Year [o] 604. It is observed of him by *Monfieur Dupin*, (with some small Hints of his *Supremacy* as Bishop of *Rome*,) [p] “ That
 “ he stood up against the *Donatists* of *Afric*, and hin-
 “ dred a *Donatist* Bishop from being Primate of *Nu-*
 “ *midia* ; and chose in his Room one *Columbus*, whom
 “ he made his Delegate and Agent. He ordered him
 “ afterwards to hold an Assembly of the Bishops of
 “ *Numidia*, to judge a Bishop who was accused for tak-
 “ ing Money to suffer a *Donatist* Bishop in his City,
 “ and desires he may be deposed, if he was convicted
 “ of his Crime : For it is very just (says he) that one,
 “ who hath sold Jesus Christ for Money to a *Heretic*,
 “ should henceforth be disabled to dispense the holy
 “ Mysteries, B. 2. Ep. 33. On the other hand he ex-

[n] Id unum monuisse non pigebit, hoc schisma diutissime in *Africa* perseverasse. Nam pontificatu *Gregorii* magni, id est annis fere trecentis ab ordinatione *Majorini*, *Donatistarum* schisma adhuc per *Africam* viguit ; ut docet *Gregorius* in libro 1. Epistola 75. ad Episcopos *Numidia* : & Ep. 33. lib. 2. et in libro 3. Ep. 32, 35. & in libro 5. Ep. 36, & 61. adeo tenax est erroris sui schisma ;

nec facile ad pacem et unitatem Ecclesie revertuntur, qui se ab eâ temere abrupterunt. [*Valesi*, de Schism. *Donatist.* cap. 18. p. 785.]

[o] *Dupin's* Eccl. Hist. of the sixth Cent. p. 73.

[p] *Dupin*, ibid. p. 89. Vide *Lanmois* Epist. 2. *Michaeli Girardi*, *Verroliensi* Abbati, p. 617.

“ horted *Pantaleon* Governor, of *Afric*, to put a stop
 “ to the Progress of this *Schism*, B. 3. Ep. 32, 35.
 “ He made an order, forbidding to admit the *Donatists*
 “ who were convicted into the Clergy,” which plainly
 proves the Mistake of [q] *Balduin*, a famous *Civilian*,
 who, though he allows that the *Donatists* subsisted in
 the Time of *Gregory the Great* in other Places, yet
 seems to think, that *Africa* was pretty free from them.

I shall now conclude this short History of the *Donatists*, with an Account of some of those [r] *Seets* which sprung from that *schismatical Monster*; which, though they were much divided amongst themselves, yet united their Forces whenever an Opportunity of aggrrieving the *Catholics* offered itself; and these *Seets* received a Denomination from their several Leaders.

The [s] *Luciferians* were the most moderate, and were so called from [t] *Lucifer Calaritanus* Bishop of *Sardinia*; he was present at the Council of *Nice*, and was a zealous Defender of the *Catholic Faith* against the *Arians*; for which he was banished when they were in Power; and yet he afterwards separated from the *Catholics*, because some *Arians* [u], upon renouncing their rors, were admitted into the *Catholic Church*, and made capable of holding ecclesiastical Preferments.

[q] Nam et *Gregorii Pont.* temporibus multos passim fuisse, ex ejus Epistolis apparet; libera tandem fuit Ecclesia *Africana*, & pulsus *Vandalis*, restituta suæ libertati imperioque Rom. [Histor. *Carthaginens.* Collat. a *Fra. Balduino*, J. C. Append. *Oprat.* p. 657.

[r] Multa inter *Donatistas* facta sunt schismata, & ab eis se diversis cœtibus alii atque alii separarunt. *Forbesii* *Instruēt. Historico-Theologicar.* Lib. 14. cap. 4. p. 664. Edit. *Amstelædami* 1702.

The Methodists are now much divided amongst themselves. Mr. Br ——— “ one of the first, as I am told, a man of a truly religious Disposition, and an Enemy to *Schism* and *Faction*, hath met with sufficient Provocation to quit the Communion of these hot headed Zealots.

And it is probable, that if this silly *Seet* should subsist for any Time, (which

God forbid) that they will crumble like the *Donatists* into Variety of Sects, and receive different Denominations from their Leaders. Namely, the *Wesleys*, *Whitfield*, *Ingham*, *De Lamotte*, *Rogers*, *Seward*, and *Howel Harris*.

[s] See an Account of the Errors of the *Luciferians*, *Augustin.* de *Agone Christiano*, Tom. III. p. 775. De *Spiritu et animâ*, Tom. III. p. 888.

[t] *Luciferianos* a *Lucifero Calaritano* Episcopo exortos, &c. *Augustin.* de *Hæresibus ad quod vult Deum*, Tom. VI. p. 30.

[u] Hoc displicuit *Lucifero*, quia factum est in eis suscipiendis atque sanandis qui veneno perierant *Ariano*: Et cui displicuit, in *Tenebras* cecidit *Schismatis*, amissò lumine charitatis. *Augustin.* Ep. 50. Tom. II. p. 228.

The [*w*] *Circumcellians* were another Sect of *Donatists*, and the most desperate Sect amongst them. They were their *Bravos*, or *Hectors*, to swagger and fight for them upon all Occasions: They were the *Zealots* that pretended to higher Dispensations than their Brethren; for it was their Opinion, that they were inspired by God to act and suffer extraordinary Things, which they were ready to attempt, whenever their Brethren or their own Lusts did tempt them thereunto.

Another *Sect* of them was raised by *Salvius* one of their Bishops; he built a Church for his Party, and kept a separate Congregation for some Time; but being abandoned by the *Donatists*, who condemned him in one of their [*x*] *Synods*, he was given up to the Fury of the *Circumcellians*, who hung [*y*] *dead Dogs about his Neck*, and danced round him, singing filthy Songs.

[*w*] Ad hanc Hæresim in *Aphricâ*, et illi pertinent qui appellantur *Circumcelliones*, genus hominum agreste, et famulosissimâ audaciâ; non solum in alios immania facinora perpetrando, sed nec sibi insanâ feritate parcendo. Nam per mortes varias, maximè præcipitiorum, et aquarum, et ignium, seipos necare consueverunt, et in istum furorem alios quos potuerint, sexus utriusque seducere aliquando ut occidantur ab iis, mortem nisi fecerint occidantur. [*Augustin.* de Hæresibus, ad quod vult Deum Diaconum, Tom. VI. p. 28.]

Porro si nos velimus probare vos esse interfectores prophetarum, nimis longum sit ut per loca singula colligamus quas furiosi vestri principes *Circumcellionum*, et ipsæ catervæ vinolentorum atque insanorum juvenum ædiderint ab initio schismatis vestri, sed omnino cedere desistant strages de proximo agro. [*Augustin.* contra literas *Pætiliani*, Lib. 2. p. 94.]

Circumcelliones, *Philastrius* Circuitores vocat, hæresi treagesimâ septima in *Africâ* (inquit) sunt, qui *Circuitores* dicuntur, hi circumeunt terras, & quos inveniunt in viâ, cogunt eos ut interficiantur ab illis dicentes se desiderare pati martyrium —

Forbesii Instruct. Historico-Theologic. Lib. 14. cap. 4. p. 664. Vide etiam *Philastrii* Episcopi *Brixienfis* Libr. de Hæresib. Bibliothec. patrum veterum, Tom.

IV. per de la *Bigne*, p. 21. *Philastrius* floruit circa Ann. 380. Vide Sæculum *Arcanum*. *Cave's* Hist. Literar. p. 228.

[*x*] Allegabant vestri *Bagaiense* concilium, & damnatos flagitabant, in *Bagaiensi* sacris ædibus pelli instabatur, dicta causa est; cum eo præsentè, *Salvium Membrestanum*, Hæreticum ostendissetis, vicistis, expulistis. [*Augustin.* contra *Cresconium Grammaticum*, Lib. 3. Tom. VII. p. 276.]

[*y*] *Membrestanis* suis dicit enim *Salvius*, cur tantas *Abitinenses* plagas & contumelias intulerunt, per quas isti meruerunt ut de Ecclesiâ pellerentur; ut ejus cervici etiam mortuorum canum cadavera colligarent: Ut postremo cum illo ad turpes voces, cantationesque saltarent. Quem sermonem, posteaquam tanta perpeffus est, eum putamus habuisse cum suis, quos miseros decepit, ut alteram sibi *Basilicam* fabricarent. — *Tascorum* tyrannorum commemoratur antiqua credulitas, qui mortua vivis, humana humanis corpora conjungebant: Canina vero humanis, & hæc *Episcopalibus* membris, nescio utrum quisquam se vel audisse unquam vel legisse commemorat.

[*Augustin.* contra Epistolam *Parmeniani Donatista*, Lib. 3. Tom. VII. p. 73. *Augustin.* contra *Crescon. Grammat.* Lib. 4. cap. 48. Vide *Basnage's* Annal. Tom. III. p. 148.]

There was another *Sett* of them called *Maximinianists*, from *Maximinianus*, who was Competitor with *Primianus* for the See of *Carthage*, being of the [z] Alliance of *Donatus*, and assisted by some good Women, he was in hopes of Success; but for any real Worth or Ability, other than to be at the Head of a Party or Faction, St. *Austin* somewhere observes, that *Maximinianus* might have been *Minimianus*, and *Primianus Postremianus*. The Assembly was divided, but the greater Part voted for *Primianus*, to the no small Disturbance of *Maximinianus*, and his Adherents, who from that Time refused to hold Communion with their Brethren; and gathered separate Congregations, and in a small Time he and his Brethren had engaged forty three Bishops of their Side, and these condemned *Primianus*, and acknowledged *Maximinianus* for their Primate. Nay, St. *Austin* takes notice of another meeting, in which were one hundred Bishops that confirmed *Maximinianus*; but still *Primianus's* Party out-numbered them, being above [a] three hundred Bishops, and these shortly after at another Synod at *Bagaia*, rescinded all that the *Maximinianists* had done and established *Primianus* in the See. Saint [b] *Austin* (an Author in high esteem even with [c] some who were not greatly attached to the Fathers) gives a good account of this Matter, and informs us,

[z] Quærite per quam sceminam *Maximinianus*, qui dicitur esse *Donati* propinquus. sese a Communione *Primiani*, præciderit; et quemadmodum congregatâ Episcoporum factione, *Primianum* damnari absentem, & adversus eum Episcopus ordinatus sit. *Augustin. Epist. 162. p. 737.*

Apud *Carthaginem* *Maximinianus* contra *Primianum* ab ejsdem erroris centum ferme Episcopis ordinatus; et a reliquis trecentis decem, cum eis duodecim qui ordinationi ejus etiam præsentâ corporali interfuerunt, atrocissimâ eriminatione damnatus compulit eos nosse etiam extra Ecclesiam dare posse baptismum Christi. [*Augustin. de Hæres. ad quod vult Deum* Diaconum, Tom. VI. p. 28. Vide Tom. VII. p. 15. Epist. 50. Tom. II. p. 215.

[a] Sed de numero contendis cura *Maximinianistis*, ut dixi faveo, trecenti decem plures sunt quam centum, vel quot fuerunt, qui damnaverunt a parte *Maximiniani Primianum*. [*Augustin. Enarrat. in Psalm. xxxvi. Tom. VIII. p. 300.*]

[b] *Augustin. contra Cresconium Grammaticum*, Lib. 3. Tom. VII. p. 273, &c.

[c] De *Augustino* vero quid dicam? Ego certè de illo non aliter sentire me profiteor, quam de eo qui in explicandis præcipuis *Christiane* religionis capitibus, veteres omnes, tum *Græcos*, tum *Latinos* scriptores, meo quidem judicio longo intervallo superavit. [*Beza de Hæreticis a magistratu puniendis. Tract. Theologic. Tom. I. p. 141.*]

that they could without Scruple execute the imperial Laws against (such as occasioned Divisions in their Church) the *Maximinianists* but thought it Persecution, when the *Catholicks* proceeded by the same Laws against them; and farther observes, that the *Maximinianists* were compared by them, to [d] *Core*, *Dathan*, and *Abiram*; and that they pronounced Sentence against them in a lofty (if not blasphemous) Stile. Nay, he fully confutes them from their own Arguments against the [e] *Maximinianists*.

Though the *Donatists* were branched out into more [f] *Seçts* than my intended Brevity will allow me to take notice of. Yet how they agree in many respects with a modern Sect of *Enthusiasts*, called *Methodists*, I shall endeavour to prove by a Comparison in the following *Appendix*.

[d] Sic certè incipit ea sententia cum omnipotentis Dei & Christi ejus voluntate in Ecclesiâ *Bagaiensi* concilium gereremus, *Gamalinus*, *Primianus*, *Pontius*, &c. et ceteri numero trecenti decem. Placuit Spiritui Sancto qui in nobis est, pacem firmare perpetuam, & schismata rescicare sacrilega. Denique cum multa in eos horrenda vomuissent, paulo post ait *Maximinianum* fidei æmulum, veritatis adulterum, Ecclesiæ matris inimicum, *Dathan*, *Core*, & *Abiram* ministrum, de pacis gremio sententiæ fulmen excussit. [*Augustin.* contra *Cresconium*, Lib. 3. p. 273.]

Horrendum quod legimus in *Augustino*, [Ep. 66.] modo præconem misistis, qui clamaret — Quisquis *Maximiniano* communicaverit incendetur domus ejus.

[*Basnagii Annal.* Tom. III. p. 148.]

[e] Cœpit hoc eorum factum contra illos pro Catholica multum valere, ut ora eorum penitus clauderentur. [*Augustin.* Epist. 50. Tom. II. p. 215. Vide etiam Enarrat. in Psalm. xxxvi. p. 293, 294.]

[f] *Optatus* takes notice of a Sect amongst them somewhat resembling the *Quakers*.

Dum aliqui vestrum & non intellectas proferunt lectiones; ut auferant etiam illud, quod inter omnes homines solet esse commune, salutationis videlicet officium. Nam et vos ipsi aliqui in perfunctoria salutatione oscula solita denegatis. Et docentur multi, ne *Ave* dicant cuiquam nostrum. *Optat.* Lib. 4. p. 78.

A P P E N D I X.

The proud Pharisee.

[a] **G**OD, *I thank thee,*
that I am not as
other Men are, Luke xviii.

II.

Mr. Whitefield, &c.

NOW therefore I am
fully convinced, that
there is a fundamental Dif-
ference between us and them,
[Viz. The *Methodists* and
the Clergy of the Church of
England.]

They believe only an out-
ward Christ: We further
believe, that he must be in-
wardly formed in our Hearts
also; but the *natural Man*
receiveth not the Things of
the Spirit of God; for they
are Foolishness to them,
neither can they know them,
because they are spiritually
discerned. [Cont. of Mr.
Whitfield's Journal from his
arrival at *London*, p. 15.]

Blessed be God I find my
self much *refreshed in Spirit*,
and a new supply of Strength
given me: *Thus it shall be*
done to the Man whom God
delighted to honour. [*Whit-*
field, *ibid.* p. 41.]

By the Strength of my
divine Leader I shall at last
be more than Conqueror
over the *Canaanites*, and
carnal Teachers amongst the
Israel of God. [Id. *ib.* p. 79.]

[a] *Donatus* imitated the proud *Pha-*
risee, when he said, *Non habeo quod ig-*
noscat Deus, [I know nothing for which
I may ask God Forgiveness.]

Opus. de Schismat. Donatistar. Lib.
2. p. 57. Edit. *Paris* 1631.

My

The proud Pharisee.

Mr. Whitefield, &c.

My Heart was full of God, and I spake as one having Authority. [Id. ib. p. 108.]

I felt the Power of God come upon me, and I spake with Demonstration of the Spirit to the Hearers Souls. [Continuat. from his embarking &c. to his arrival at *Savanna*, p. 72.]

Comparing himself with the *Missionaries* sent into the *West Indies*.

“ I think, (says he) there
“ was a visible Difference
“ after we had been preach-
“ ing amongst them.”

[*Whitfield*, Ibid. p. 86.]

I fast twice in the Week.
[*Luke* xviii. 11.]

“ I now” [viz. after his Admission into *Pembroke College Oxford*,] “ began
“ to pray and sing Psalms
“ thrice every Day, be-
“ sides Morning and Even-
“ ing ; and to fast every
“ Friday.” [Mr. *Whitefield*’s short Account of God’s Dealings with him, &c. p. 26.]

“ I joined with them,
“ [viz, the *Methodists*] in
“ keeping the *Stations*, by
“ fasting *Wednesdays* and
“ *Fridays*.” [*Whitefield*, ib. p. 29.]

They

The proud Pharisee.

Mr. Whitefield, &c.

*They disfigure their Faces,
that they may appear to Men
to fast, verily they have their
Reward. [Mat. vi. 16, 17.]*

“ I fasted twice a Week,
“ my Apparel was mean,
“ and I thought it was un-
“ becoming a Penitent, [a]
“ to have his Hair powder’d:
“ I wore woollen Gloves,
“ and a patched Gown, and
“ [b] dirty Shoes.” [Id. ib.
p. 31.]

*When thou doest thine
Alms, dont sound a Trumpet
before thee, as the Hypocrites
do in the Synagogues, and in
the Streets, that they may
have glory of Men. [Mat.
vi. 2.]*

“ I was from Time to
“ Time engaged to visit
“ the Sick and the Priso-
“ ners, and to read to poor
“ People, till I made it a
“ Custom, as most of us
“ did, to spend an Hour
“ every Day in Acts of Cha-
“ rity.” [Short Account,
&c. p. 29.]

“ Having out of Pride
“ put down in my Diary
“ what I gave away, Satan
“ tempted me to lay my
“ Diary quite aside.” [Short
Account, p. 40.]

[a] Moreover when ye fast, be not as the Hypocrites, of a sad Countenance; for they disfigure their Faces, that they may appear to Men to fast. [Mat. vi. 16, 17.]

[b] 'Tis not improbable, but in Time, he may lay aside his Shoes, and follow the Whims of those Heretics, intituled by *Philastrinus Excalceati*. Vid. Lib. de Hæres. Hæ. 33. Bibliothec. Patr. Tom. IV. p. 20. *A Du Bigne. Excalceatorum Hæresis, quæ Excalceatos ambulare debere homines adferit. Quod sub Mose inquit dictum est, Solve Calceamenta tua, et quod Esaias ita ambulaverit tribus annis, &c.*

Retired

The schismatical Donatist. Mr. Whitefield, &c.

They love to pray in the Synagogues, and in the Corners of the Streets, that they may be seen of Men. Mat. vi. 5.

Retired to an adjacent Hill with my Friends to Prayer. [Journal from London to Gibraltar, p. 5.]

“ Paid Mr. E. a Visit, “ who most kindly entertained us.—After we returned from his House, “ we kneeled down on the “ Sea Shore, and prayed “ for them that opposed “ themselves.” [Journ. from London to Gibraltar, p. 19.]

“ At my first coming in- “ to the Inn [at Kilrush in “ Ireland] we kneeled down, “ and prayed. Again at “ Night sung Psalms, and “ prayed with the Cap- “ tain, and several of my “ Ship-Mates. ——— The “ first Time I believe, the “ Room was put to such a “ Use by a Ship’s Crew and “ their Chaplain.” [Cont. of Mr. Whitefield’s Journal, &c. to his return to London, p. 30.]

[b] *Donatus de Casâ Nigrâ*, &c. withdrew from *Cæcilian Bishop of Carthage*, and

Mr. Whitefield and the *Methodists*, though they are [c] unwilling to allow it, plainly

[b] Ille autem non erat *Carthaginensis Donatistarum* Episcopus, sed a *Casis Nigris*, qui tamen primus apud *Carthaginem* ipsum nefarium schisma commisit. [Baronii Annal. ad Ann. 306. Tom. III. p. 14.]

[c] “ Let not my Adversaries say, I “ have thrust myself out of their Syna- “ gogues, no; they have thrust me out : “ And since the self-righteous Men of “ this Generation, count themselves un- “ worthy, I go out into the Highways “ and Hedges, and compell Harlots, “ Publicans

The schismatical Donatist. Mr. Whitefield, &c.

and those Bishops that adhered to him, and would not so much as hold Communion with them in the Sacrament of the Body and Blood of Christ, but received it secretly in [c] *private Houses*.

The way that the *Donatists* seduced People to their Communion, is made mention of by *Optatus* and *St. Austin*, and was to the following purpose, [d] *Good Man, or good Woman*, you are at present no better than a *Pagan*: Be advised for the good of your Soul to come out of that *Babylon*, and be made a *Christian*; for you have good Affections, if they were sanctified; and by deserting the *Catholics*, you may

plainly separate from the established Church, and with as little Reason as the *Donatists* had to separate from the *Catholics*; and can condescend to receive the Sacrament now and then in [d] *Court-Houses*, instead of Churches. [Continuat. of *Mr. Whitefield's Journal* from his embarking to his arrival at *Savannah*, p. 72.]

The *Methodists* pretend to purer Ordinances, and to better Edification than are to be met with in the established Church; and seduce its Members from it by such idle pretences as these: That their Clergy preach [e] *meer Morality*, (when they know, that they preach the true Doctrines of the Gospel) and exhort them, if they have any regard to their eternal Salvation, to be Followers of them.

The

[c] Nolebant cum aliis sacrificare, sed in domibus secretè. [*Optat. de Schism. Donatist. Lib. 1.*]

[d] Si nullus est præter unum qui redimit animas omnium credentium, quid est quod dicitis, Redimite animas vestras? Jam illud quale est quod hominibus Christianis, etiam Clericis dicitis, estote Christiani. Et cum miraculo quodam unicuique dicere, *Cai Sei*, aut *Cai Sei*, eum qui ad Deum se conversum esse professus est, *Paganum* vocas.

[*Optat. de Schif. Don. Lib. 3. p. 75.*]
His enim verbis loqui non erubescunt, *Cai Sei, Cai Sei*. [*Id. Lib. 7. p. 99.*]

“Publicans and Sinners to come in, that my Master's House may be filled. They who are sincere will follow after me to hear the Word of God.” [*Cont. of Mr. Whitefield's Journal* to his arrival at *London*, &c. p. 88.]

[d] Our Church does not allow the Administration of the holy Communion, in any other Place but the Church, unless in the case of Sickness.

[e] *Mr. Whitefield* [I am informed] has treated the great Archbishop *Tillotson*, and that modest [but admirable] Author of the *Whole Duty of Man*, with an

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may become an eminent Proficient in Sanctity.

When this Faction spread, they left their private lurking Places, and built [e] new Churches, though now and then they invaded and seized upon the Churches of the *Catholics* [f]; and washed the very Walls of them, thinking that they were polluted; and at length were so powerful, as to hinder the *Orthodox* from burying in the [g] Church-yard.

This

[e] Et Basilicas fecere non necessarias. [Optat. de Schism. Donatist. Lib. 3. p. 61.]

Cum sufficerent templa Dei quæ fuerant, alia facere voluerunt. [Id. ib. p. 63.]

[f] Aut si vestigia nostra esse vobis videntur polluta, sufficeret terra, quid et parietes lavare voluistis, in quibus humana non possunt poni vestigia: Parietes non calcare, sed tantum videre potuimus. [Optat. Lib. 7. p. 99.]

Exorcizastis, et lavastis, sine causâ Parietes: Ut hoc nequitiz genere subrueritis simplicissimorum hominum mentes. [Optat. Lib. 2. p. 57.]

Jam illud quale est, quod in multis locis etiam Parietes lavare voluistis, et sine causâ inclusâ spatia falsâ aquâ & spargi præcepistis. [Optat. Lib. 7. p. 98.]

[g] Quid referam etiam illam impietatem de vestrà conjuratione venientem, quia ad hoc Basilicas invadere voluistis, ut vobis solis cœmeteria vindicaretis, non permittentes sepeliri corpora Catholica, ut terreatis vivos, malè tractatis et mortuos, negantes funeribus locum. [Optat. Lib. 7. p. 99.]

The *Methodists* are not indeed so wealthy as to build Churches, their Followers (though very numerous,) being commonly of the lowest Rank of People. They preach generally upon *Mounts, Commons, from Bowling Greens* and [f] *Starting Posts*.

These

an unbecoming Freedom, by representing them as meer *Heathen Moralists*; and I have seen a Letter from a *Brother* and *Fellow Labourer* of his, in which *Archbishop Tillotson* and *Bishop Bull* are treated with the like Freedom in the following Words. " 'Tis impossible for " a Man to talk at the rate you did on " Sunday last, but from too bigotted a " regard to the Notions and Sentiments " of some of your polite modern *Di-* " vines, such as *Archbishop Tillotson,* " and *Bishop Bull*; who alas have but " too much perverted the Gospel, have " explained away the Life and Spirit " and Substance of it, and entertained " us with the *dry Husks* of *Morality,* " instead of *feasting us with the fatted* " *Calf,* and cloathing us with the Robes " of *Christ's* perfect Righteousness to cover our Sins, and strip us of our filthy " Rags."

[f] " At seven according to Ap- " pointment, I preached to about three " thousand Hearers on a Common near " the Town, [viz. of *Northampton*] " from the *Starting Post*. Great Power " I believe was amongst us, and I " preached with wonderful Pleasure, be- " cause then I thought I had a *usual* Pos- " session of one of the *Devil's strong* " *Holds*." [Cont. of *Whitefield's* Journal from his arrival at *London,* to his Departure, &c. p. 106.]

Saint *Jerome's* Words to *Ruffinus* may properly enough be applied to the Vanity of this Gentleman. Hoc solum requiro

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These they seem now to [g] prefer to consecrated Places of publick Worship, though they have made some Attempts to [b] usurp the Pulpits of the *Orthodox*; nay, when these have been denied them, they have thought the Refusal a Kind of Persecution. “ When “ I was on board the *Mary*” (says Mr. *Whitefield*, Continuation of his Journal from his arrival at *London*, p. 1.) “ those particular “ Passages of the Prophet “ *Jeremiah*

ab eximia sanctitate, & censura tua cuius tanta est puritas, ut ad *Sudaria* & *Semicinctia* tua Dæmones rugiant. Apolog. adversus *Ruffinum* Par. 3. cap. 11. p. 262.

[g] “ My preaching in the Fields “ may displease some timorous, bigotted “ Men; but I am thoroughly persuaded “ it pleases God; and why should I “ fear any thing else?” [Cont. of Mr. *Whitefield*’s Journal from his Arrival at *London*, &c. p. 46.]

“ God put it into the Hearts of some “ Gentlemen to lend me a large *Bowling Green*, where I preached to about “ five thousand People. — Blessed be “ God, that the *Bowling Green* is turned “ into a preaching Place: This I hope “ is a Token, that Assembly Rooms and “ Play Houses will soon be put to the “ same Use. O may the Word of God “ be mighty to the pulling down of these “ strong Holds of the Devil!” — [*Whitefield*, *ibid.* p. 60.]

“ My own Heart was much enlarged, “ and the divine Presence was much amongst us; and indeed I always find “ I have most power when I speak in “ the open Air. A Proof this to me, “ that God is pleased with this way of “ preaching.” [*Whitefield*, *Ibid.* p. 69.]

[b] Weekly Miscellany.

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“ *Jeremiah*, which relate
 “ to the Opposition he met
 “ with from *false Prophets*
 “ were deeply impressed on
 “ my Soul, and now I see
 “ the Wisdom of God
 “ in it, for five Churches
 “ have already been denied
 “ me ; blessed be God all
 “ Things happen for the
 “ Furtherance of the Gos-
 “ pel, I now preach to ten
 “ Times more People than
 “ I should if I had been
 “ confined to the Churches.
 “ Surely the Devil is blind,
 “ and so are his Emissaries,
 “ or otherwise they would
 “ not thus confound them-
 “ selves. Every Day I am
 “ invited to fresh Places, I
 “ will by the Divine Assis-
 “ tance go to as many as I
 “ can.” [*Whitefield*, *ib.* p.
 53.]

This Party grew by De-
 grees so formidable in *Africa*,
 that at *Constantina* (former-
 ly *Cirta*) [*b*] they possessed
 them-

[*b*] Per singulas *Africa* civitates ita
 jam pervagabatur hoc malum, ut penè
 plures *Hereticis*, quam *Catholicis* fave-
 rent. *Beza de Hereticis a magistratu*
puniendis, Tom. I. Tract. Theologic. p.
 142.

Reversi in *Africam*, *Basilicam* inva-
 serunt, quam in *Constantinâ* civitate in
Numidiâ idem *Constantinus* erigendam
 curavit, qua privati, *Catholici Christianâ*
 patientiâ

The *Methodists* increase
 so much, if we may take
 Mr. *Whitefield's* word, that
 he has preached in his *Field*
Meetings to twelve thousand.
 [Cont. of his Journal from
 his arrival at *London*, p. 18.]
 To twenty thousand, [Id.
ib. p. 96.] To thirty thou-
 sand, [Ibid. p. 89.] Nay,
 to eighty thousand Persons.
 [Id. *ib.* p. 111.]

The

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themselves of the principal Church, and compelled the *Catholics* to meet in the *Fiscal* [or the Place where the Emperor's Treasure was kept ;] and upon the Petition of the *Catholics*, that they might convert it into a Church, the Emperor caused a Church to be built for them at his own [i] Expence.

They were great Interpreters of God's Judgments upon their Adversaries. When *Ursacius*, a Catholic Officer of the Emperor's, lost his Life in the Wars, the *Donatists* [k] rejoiced very much, and pronounced

his

patientiam jacturam tolerantantes, a turbisque excitandis penitus abstinentes, petierunt ab imperatore *fiscalem* sibi largiri locum, in quo ædificarent Ecclesiam, &c.

Baronii Annal. ad Ann. 316. Tom. III. p. 185. Vide etiam *Vales.* de Schif. *Donatist.* cap. 15.

[i] Sed extat rescriptum *Constantini* ad eosdem Episcopos, quo petitioni illorum annuens, non solum *fiscalem domum* eis donari præcepit, verum etiam sumptus ad fabricationem Ecclesiæ subministravit. *Vales.* de Schifm. *Donatist.* cap. 15. p. 784.

[k] Audi, inquit, periit *Macarius*, periit *Ursacius*, cunctique comites vestri, Dei pariter vindictâ perierunt: *Ursacium* namque Barbaricâ pugnâ prostratum, sævis unguibus alites, canumque avidi dentes morsibus discerpserunt. [*Augustin.* contra literas *Petilianii Donatist.* Lib. 2. Tom. VII. Op. p. 143, 147.]

Et

The *Methodists* take upon them likewise to interpret God's Judgments upon their supposed Adversaries.

“ One Thing (says Mr. *Whitefield*, Contin. of his Journal from his arrival at *London*, &c. p. 31.) “ af-

“ fected me much in their “ Letters, viz. the News

“ of a *great Opposer's* being “ given over by the *Physi-*

“ cians:—Alas! poor Man, “ we all prayed heartily for

“ him, knowing how short- “ ly he must give an Ac-

“ count of what he had “ most unjustly said, and

“ wrote against me, and “ many true Servants of

“ Jesus Christ: Father, lay “ not this Sin to his Charge.

“ Amongst the Letters I “ received from religious

“ Cor-

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his Death as a divine Judgment upon one of their capital Enemies ; they did the like upon *Macarius* and others.

They pretended to Visions of [l] Angels.

The

Correspondents, one writes to me thus.—Mr. [Venn] who wrote that Letter in the Miscellany died Yesterday, [i] he is now gone to give an Account of the many hard Speeches contained therein ; and is convinced, that *Orthodoxy* in Notion is not the whole of Religion.”

[Whitefield, *ibid.* p. 33.]

The *Methodists* pretend to Visions [k]. “ Sunday, March

Et invidiam facitis *Macario* qui si aliquid asperè fecit pro unitate, leve videri poterit, dum vos pro diffensione tantâ mala, acerba, cruenta, et hostilia feceritis.

[Optat. de Schism. Donatist. Lib. 2. p. 55. Vid. Lib. 3. p. 74, 76.]

[l] Ille enim ordinem *Christianitatis* civitatis vestræ tibi ut insinuaret, jussisse sibi angelum scribit, cum tu teneas *Christianitatem* non civitatis tuæ tantum, non tantum *Aphricæ*, vel *Afrorum*, sed totius orbis terræ, quæ annunciata est, & annunciatur omnibus gentibus. [Augustin. Resp. literis cujusdam Donatist. Ep. 165. p. 750. Tom. II. Op.]

Quapropter cum *Paulus* Apostolus iterum dicat, quia ipse *Satanas* transfiguratur se in *Angelum lucis* ; unde non esse mirum si ministri ejus non transfigurant sicut ministros justitiæ. Si vere iste aliquem angelum vidit erroris nuncium ; et de unitate Catholicâ *Christianos* separare cupientem, ipse passus est *Angelum Satanæ* transfigurantem se velut *angelum lucis*. Si autem mentitur, et nihil tale vidit, ipse est minister *Satanæ*, transfigurans se velut ministrum justitiæ. [Augustin. Id. ib. p. 753.]

[i] Ut crimina in silentium mitterent sua, vitam infamare conati sunt alienam : Et cum possent ipsi ab innocentibus argui, innocentes arguere studuerunt, mittentes ubique literas livore distante conscriptas. [Optat. Lib. 1. p. 42.]

Magis enim amplexi sunt occasionem, quâ possent alios falsâ criminatione perfundere, et conversas in eos linguas hominum, ab inquisitione criminum suorum hoc modo declarare. [Augustin. Epist. 162. Tom. II. Op. p. 729.]

“ It is true indeed, (says the Author of the *Friendly Debate*, Continuat. p. 188.) In this manner to sit spelling and observing divine Justice upon every Accident and slight Disturbance that may happen humanly to the Affairs of Men, is but a Fragment of your broken Revenge.—For if they can persuade the People, that we are pursued with the divine Vengeance, they have obtained their End to make all Men forsake us, and think the worst that can be thought of us.”

[k] Dr. *Hickes* (in his Sermon, intitled, *The Spirit of Enthusiasm exorcised*, Vol. I. p. 108. makes mention of the Life of Dr. *Samuel Winter*, Provost of *Trinity College* in *Dublin* in the *Times*. The Author of which saith, “ That he saw the Sky open, and heard a Voice that said, that neither he nor his should

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“ *March 28, a Servant of*
 “ *Mr. Bradley’s sent to de-*
 “ *fire*

“ ever want, [which could not be true,
 “ for his Son went a begging;] that God
 “ assured him that he should have a safe
 “ Voyage into *Ireland*; and convert many
 “ Souls there. That when he prayed
 “ for a sick Person in another Land, he
 “ had an Assurance of the Party’s Reco-
 “ very by an *audible Voice*, and a *glori-*
 “ *ous Brightness* that shined round about
 “ him. That when he was very sick, he
 “ assured his Wife he should not die, be-
 “ cause God had not fulfilled a certain
 “ Promise which he made to him. That
 “ he conversed with Angels in a Dream,
 “ and had shewed unto him the exceed-
 “ ing Weight of Glory, which is laid up
 “ in Heaven for God’s chosen ones.
 “ That he lay a whole Day in a heavenly
 “ Rapture, and desired his Wife, a Mi-
 “ nister and other Friends to tell him,
 “ *Whether he were in the Body, or out of*
 “ *the Body, for he could not tell.* Before
 “ he prayed with Colonel *Jones’s* Wife
 “ when she was sick, he asked her whe-
 “ ther she had *Faith* to be healed?
 “ And when he had done praying, he
 “ assured her she should live; that his
 “ Hearers could tell by his Prayers for
 “ sick Persons, whether they should reco-
 “ ver or not.—That Mrs. *Winter’s* sister’s
 “ Husband being very sick at *London*,
 “ she sent to the Dr. at *Dublin* to pray
 “ for him; but before he could be per-
 “ suaded to pray, he retired privately to
 “ know of God, *if he were yet alive*; and
 “ after Prayer assured the Company
 “ that he should recover. That once
 “ praying in Imitation of *Abraham’s* In-
 “ tercession for *Sodom*, as he kneeled a-
 “ gainst a Post in the Room, he saw a
 “ *great shining Light about him*, and
 “ *perfectly heard a Voice*, saying, *The Na-*
 “ *tions shall be saved for ten thousand*
 “ *Righteous sake.* That he used to pray
 “ for Things, and had his answer before
 “ he rose from his Knees, and imme-
 “ diately gave Thanks thereupon: That
 “ he often heard Voices, when none
 “ heard them but himself, according to
 “ *Acts xxii. 9.*

See an Account of a nother remark-
 able *Enthusiast*, one Mr. *Welsh*, a *Scottish*
 Minister. *Hickes*, *Ibid.* p. 109.

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“ fire to speak with me :
 “ Going to him, I found
 “ a young Man ill, but
 “ perfectly sensible : He
 “ desired the rest to go out,
 “ and then said : ‘ On *Thurs-*
 “ *day* Night about eleven,
 “ being in Bed, but broad
 “ awake, I heard one call-
 “ ing out *Peter, Peter*
 “ *Wright*; and looking up,
 “ the Room was as light as
 “ Day, and I saw a Man
 “ in very bright Clothes
 “ stand by my Bed, who
 “ said, Prepare yourself,
 “ *for your End is nigh*; and
 “ then immediately all was
 “ dark as before.’ “ I told
 “ him the Advice is good
 “ whencesoever it came :
 “ In a few Days he reco-
 “ vered from his Illness ;
 “ his whole Temper was
 “ changed, as well as his
 “ Life ; and so continued
 “ to be for three or four
 “ Weeks ; he relapsed, and
 “ died in Peace.”

[Extract of Mr. *John Wesley's* Journal, p. 16.]

The *Donatists* pretended likewise to the working of [m] Miracles.

The *Methodists* pretend to little less. See an Account of the Child that was *lunatic*, and the Woman seized with seeming Agonies of Death in *Beech Lane*.

[Cont. of Mr. *Whitefield's*

[m] Et Pontius fecit Miraculum. [*Augustin. Exp. in Evang. Johann. Tract. 13. Tom. IX. p. 122.*]

And

G

Jour-

The schismatical Donatist. Mr. Whitefield, &c.

Journal from his arrival at
London, p. 42.]

And to immediate [n] An-
swers from God in Prayer.

“ What gave me great
“ Comfort was, that the
“ Opportunity,” [viz. of
preaching at *Deptford*,] “ I
“ believe, was granted in
“ answer to Prayer.”

[*Whitefield's Journal to Gi-
braltar*, Part I. p. 4.]

“ Have received some
“ remarkable Answers to
“ Prayer, both in respect
“ of myself and Family.”

[Cont. of Mr. *Whitefield's*
Journal, from his embark-
ing, to his arrival at *Sa-
vannah*, p. 22.]

“ *Wednesday, November*
“ 1. This Afternoon,—as I
“ was in secret, humbling
“ myself before God—
“ and had been praying for
“ a fair Wind, —News
“ were brought that the
“ Wind was fair; which
“ put me in mind of the
“ Angel's being sent to *Da-
niel*, to tell him, his
“ Prayer was heard, when
“ he was humbling his Soul
“ in Fasting and Prayer
“ for the Peace and Resto-
“ ration of *Jerusalem*.”

[*Whitefield's Cont.* from
his arrival at *Savannah* to
his return to *London*, p.
20.] “ *May*

[n] *Donatus* oravit, et respondit ei
Deus de Cælo, crederem si non divisisset
unitatem Ecclesiæ. [*Augustin. Exposit.*
in *Evang. Johann. Tract. 13. Tom. IX.*
p. 122.]

And

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“ May 8, preached as
 “ usual in the Evening at
 “ *Kennington Common.* —
 “ Some considerable Time
 “ before I set out from
 “ Town, it rained very
 “ hard, so that once I
 “ thought of not going ;
 “ but several pious Friends
 “ joined in Prayer, that
 “ God would be pleased to
 “ with-hold the Rain, which
 “ was done immediately.”

[*Whitefield*, *ibid.* p. 93.]

And it is certain, that
 they were but too familiar
 with the Deity.

“ God was pleased to
 “ give me a Proof that he
 “ was with me in the Ship.”

[*Whitefield's Journal to Gi-*
braltar, &c. Part I. p. 4.]

“ This Day God was
 “ with me of a Truth. —
 “ Had God with me all the
 “ Day long.” [Id. *ib.* p.
 17.]

“ Had a feeling Posses-
 “ sion of my God.” [Id.
ib. p. 21.]

“ The Holy Ghost has
 “ been with me of a Truth.”
 [Continuat. from his arrival
 at *Savannah, &c.* p. 4.]

“ God is with me of a
 “ Truth.” [Id. *ib.* p. 6.]

“ God has vouchsafed me
 “ such plentiful Communi-
 “ cations from himself, that
 “ I have abundant Reason

They

G 2

“ to

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They tampered with the [o] weaker Sex, and led captive silly Women laden with Sins.

“ to cry out, Surely God is
“ in this Place.” [Id. ib.
p. 22.]
“ Had sweet Commu-
nion with God last Night.”
[Id. ib. p. 23.]
“ On Wednesday at six,
“ we have a noble Company
“ of Women, not adorned
“ with Gold and costly Ap-
“ parel, but with a meek
“ and quiet Spirit, and good
“ Works.”

[Mr. Wesley's Letter to Mr. Whitefield. Cont. of his Journal to his arrival at London, p. 42.]

[p] Optatus bids the Donatists remember, how they have divided and torn the

'Tis notorious what dismal Feuds the Methodists have raised in [l] private Families, by alienating the Affections of Husbands and Wives from each other, by rendering Parents unnatural to their Children, and Children undutiful to their Parents: Masters harsh and bitter towards their Servants, and Servants disobedient to their Masters. Nay, they seem to value themselves

[o] Aut ivit uxor & refedit maritus. [Optat. de Schism. Donatistar. Lib. 3. p. 73.]
[p] Recordamini quomodo a vobis jamdudum matris Ecclesie membra ab invicem distracta sunt. Non enim unquamque domum seducere potuistis, sed aut ivit uxor, & refedit maritus, aut parentes seducti sunt, & filii sequi noluerunt: Aut stetit frater sorore migrante, persuasionibus vestris divisa sunt corpora, & nomina pietatis. [Optat. Lib. 3. p. 73.]

Sufficeret insania vestra, quod membra laniastis Ecclesie, quod Dei populus in unitate positos, vestris seductionibus divisistis, [Optat. Lib. 6. p. 94.] Vincentius Lirinensis [Commonitor. cap. 6.] makes almost the same Observation upon the Arians. Nec enim tantum affinitates, cognationes, amicitia, domus, verum etiam urbes, populi, provincie, nationes, imo universum postremo Romanum imperium funditus concussum & eversum est.

[l] Unde ergo jam dicere pure Conscientie fuisse fraudatorem pupillorum, & viduarum oppressorem, conjugiorum separatorem, patrimoniorum alienorum proditorem, venditorem, divisorem. [Augustin. contra literas Petilian. [Donatistae] Lib. 2. Tom. VII. p. 111.]

Members

upon

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Members of the Church, their common Mother, from one another. For you could not (says he) seduce a whole Family at once; but Husband and Wife, Parents and Children, Brethren and Sisters, were divided; some continuing in the Communion of the Church, others falling off into their Schism; and by their Persuasion, the Body of Christ was divided into several Bodies, and different Forms of Religion.

They raised false Reports, and unjustly censured those that were not of their Communion, as well Superiors as Equals. Nay, to the *Episcopal* Character they had little regard; for they falsely accused *Melchhiades* [q] [or *Miltiades*] Bishop of *Rome* as a *Traditor*, and for no other reason than this, that he presided in a Council, which was held at *Rome*, and upon a fair

[q] *Tunc Donatista ipsum Melchhiadem ceperunt crimini Traditionis arguere, & dicere majores suos propterea illius judicium refugisse, quod Traditor fuisset; quasi non jam judicio ejus assisterent; & responderent se in Caesarianum non habere quod dicerent.*

[*Augustin. Brevic. Collat. contra Donatistas, Tom VII. Op. p. 587.*] Vide etiam libr. *Augustini contra Donatistas*, post Collationem, Tom. VII. p 601.

Hearing

upon it. I have seen a Letter from a *Methodist* Preacher, who assigns it as the Cause of his being universally hated [m], “ That he
“ has bred a great deal of
“ Disturbance in whole
“ Neighbourhoods and Fa-
“ milies.

“ I could not but take
“ Notice of a fundamental
“ Mistake his [n] Lordship

[m] The Bishop of *Downe* and *Comber* (in his Speech to the Clergy at *Lisacurry*, December 26, 1638. p. 11.) observes, in a Stricture on a Book, intitled, *A Dialogue of white Devils*, “ That if
“ ever there were *white Devils*, or *De-*
“ *vils* transformed into *Angels of Light*,
“ it is in their Persons, who under the
“ pretence of Sanctity, labour to bring
“ in all manner of Disorders into the
“ Church, and Confusion into the Com-
“ monwealth.”

[n] “ One who has been reputed the
“ most orthodox Prelate in the King-
“ dom, in a late Pastoral Letter, advises
“ his Clergy so to explain the Doctrine
“ of Justification in the Sight of God
“ by Faith only, as to make Good
“ Works also a necessary Condition of
“ the same. Such Advice from a *Ro-*
“ *man Cardinal* would have been no
“ more than we might have expected,
“ but from a Bishop of the Church of
“ *England* is indeed surprizing, and
“ much to be lamented.” [Mr. *White-*
field's Letter to the Religious Societies
in *England* and *Wales*, &c. 1740. p.
14.]

“ of

The schismatical Donatist. Mr. Whitefield, &c.

Hearing, determined against them, in favour of the *Catholics*: Nay, they condemned all [r] those that were not in their way of thinking.

“ of *London* was guilty of
 “ in a Pastoral Letter published this Day, [August 8,] for in it he exhorts
 “ his Clergy so to explain
 “ the Doctrine of Justification by Faith alone,
 “ as to make our good
 “ Works a necessary Condition of it.—St. Paul in
 “ his Epistle to the *Galatians*, pronounces a dreadful Anathema against the
 “ Maintainers of this Doctrine. — I pray God his
 “ Lordship may see his
 “ Error, and thereby be
 “ freed from so tremendous
 “ a Sentence, and let all
 “ the People say, *Amen*,”

[Contin. of *Whitefield's* Journal, from his embarking, &c. to his arrival at *Savannah*, &c. p. 5.]

They spake evil of the *Catholic* [s] Bishops and Clergy; and when they found

Mr. *Whitefield*, though upon every Occasion he flourishes upon *fanatical Teachers*, of all Denominations, yet he is not ashamed to treat the Clergy of the Church of *England* in a very indecent and opprobrious Manner, comparing them to the *Priests of Baal*, and himself and some *Fanatics* (who are probably in his way of thinking) to *Elijah*.

[r] Cur non execratio in illos potius cadit qui universum orbem terrarum *Christianum* damnare ausi sunt inauditum, in quo tam ingenti hominum numero, sine ulla dubitatione fuerunt, & sunt ab eorum criminibus innocentes. *Augustin.* contra Epist. *Parmeniani*, Lib. 2. cap. 2. Tom. VII. p. 25.

[s] Quid interest an gladio ferias an lingua percutias, indubitanter *Homicida* es, si per te mortuus fuerit qui vivebat.—*Denterium Partenium, Donatum, & Getulicum*, Dei Episcopos linguæ gladio jugulasti,

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found that nothing would stick upon their Doctrine, so as to discredit it, they then fell foul upon their [t] Persons. And Saint *Austin* observes upon them, that they carried on this Work by [u] idle Complaints, and vain and groundless Lies.

jab. [Cont. of his Journal to his embarking, &c. to his arrival at *Savannah*, p. 31.] He calls them *Wolves in Sheeps cloathing*. [Ib. p. 32.] *Natural Men, and carnal secure Ministers*. [Ibid. p. 34.] *Blind Guides*, [Ibid. p. 39.] Compares himself, &c. to *Michael*, and the established Clergy to the *Dragon*. [Ibid. p. 43.] and says elsewhere. [Contin. of his Journal from his arrival at *London*, p. 75.] “ That
 “ for the *moralizing* Ini-
 “ quity of the Priests the
 “ Land mourns ; and that
 “ he has conversed with
 “ several of the best of all
 “ Denominations, and many
 “ of them solemnly protest,
 “ that they went from the
 “ Church, because they
 “ could not find Food for
 “ their Souls : That they
 “ stayed among us till they
 “ were starved out. I
 “ know this will expose
 “ me to the ill Will of
 “ all my indolent, earthly
 “ minded, pleasure taking
 “ Brethren : But was I not
 “ to speak, the very Stones
 “ would cry out against
 “ them.”

laesti, fundentes sanguinem non corporis sed honoris : Vixerunt postea homines, sed a vobis occisi sunt in honoribus Dei Sacerdotes. [*Optat. de Schif. Don. Lib. 3. p. 60.*]

[t] Itæ Machinæ *Hæreticorum* ut convicti de perfidia ad maledicta se conferrant. Apolog. *Hieron. adversus Ruffinum*. Lib. 2. cap. 11. Tom. II. operum. Edit. *Antwerpia* 1578. p. 261.

Nullus vestrum est qui non convitia nostra tractatibus suis misceat ; profertis Evangelium, et facitis absenti fratri convitium, auditorum animis infunditis odia, inimicitias docendo suaderis. Hæc omnia dicendo contra nos scandala ponitis. [*Optat. contra Donatist. Lib. 4. p. 78.*]

[u] Ita mente cæci tenebrosas calumnias innectebant, addentes etiam manifestam falsitatem, &c. [*Augustin. contra Donatist. post Collat. cap. 13. Tom. VII. p. 602.*]

Quid adhuc attenditis ad eorum *insanas querelas*, et *vana mendacia*. [*Id. ib. cap. 35. p. 626.*]

Ipsi nobis objiciunt vel falsa crimina mortuorum, vel etiam si vera, tamen aliena, non intelligentes in iis, quæ nos eis objicimus omnes illos tenere. [*Augustin. Ep. 162. Tom. II. p. 735.*]

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They rejected the *Liturgy* made use of by the *Catholics*; and the Prayer for the Emperor made mention of by *Tertullian*, [w] *Oramus pro Imperatore, &c.* they omitted. And this is not to be wondered at, if what is said of them be true, that they likewise laid aside the Use of the [x] *Lord's-Prayer*,

They pretended to the power of [y] *conferring the Holy Ghost*.

[w] Jam tunc meditabatur contra præcepta Apostoli Pauli, potestatibus & regibus injuriam facere; pro quibus si apostolum audiret, quotidie rogare debuerat. [*Optat. de Schism. Donatistar. Lib. 3. p. 64.*]

[x] Tum desinent dici fratres nostri cum desierint dicere Pater noster. [*August. in Psalm. xxxii. Tom. VIII. p. 225.*]

[y] Post Joannem quippe Apostolus rebaptizavit; vos baptizare post Optatum, neminem audetis; an quia Optatus in unitate vestra fuit? Quare vos post Optatum non baptizatis, nisi in has angustias coarctat cæcitas vestra, ut dicatis Optatum dare potuisse Spiritum sanctum, Joannem non potuisse. [*Augustin. contra literas Petiliani Donatist. Lib. 2. Tom. VII. p. 114.*]

The *Methodists* seem to prefer their own *extempore Effusions* to the *Liturgy* of the Church of *England*.

“ God grant I may pursue
“ the Method of *expounding*
“ *and praying extempore* : I find God blesses
“ it more and more.”

[Continuat. of Mr. *Whitefield's* Journal, from his arrival at *London*, p. 7.]

“ I find I gain great
“ Light by *preaching extempore*, so that I fear I
“ should *quench the Spirit*
“ if I did not go on to
“ speak as he gives me *Utterance*.” [Id. ib. p. 17.]

“ Near *Saint James's*
“ Square one young *Woman*
“ was filled with the
“ *Holy Ghost*, and over-
“ flows with *Joy and Love*.”

Continuat. of Mr. *Whitefield's* Journal, from his arrival at *London*, &c. p. 42.]

“ Heard of one that *received the Holy Ghost*,
“ immediately upon my
“ *preaching Christ*.”

[*Whitefield*, ibid. p. 78.]

“ And some were so filled
“ *with the Holy Ghost*” [upon Mr. *Whitefield's* preaching on a *Bowling-green* at *Cheltenham* near *Gloucester*,]

“ That

They

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They accounted themselves to be of a Church, that had neither [z] *Spot* nor *Wrinkle*; to be [a] heavenly Men; and the Members of the *Catholic* Church to be quite the reverse. That they were the only true [b] *Christians*,

[z] Commemorastis & Apostolum Paulum dixisse sine Ruga, & sine Sorde Ecclesiam esse debere. — Non tibi videtur Ruga quæ non possit ullis satisfactionibus vendi, aut explanari? Quid tale a nobis admissum est? Nos expectamus Deum vindicem. [Optat, de Schism. Donatist. Lib. 2. p. 55.]

Omitto dicere, quam sceleratâ superbiam dicant, neminem esse inter collegas suos, vel seipfos cum aliquâ maculâ & vitio, non membrorum, sed quod pejus est, morum. — Sed tanto isti amore hominum cæci sunt, & corde impudico adulteros mentis suæ, uni legitimo viro coæquare non dubitant; ut quod de solo Domino Jesu Christo dici potuit, etiam in Donato perfectum fuisse contendant. [Augustin. contra Epistolam Parmenian. Donatist. Lib. 2. cap. 7. Tom. VII. p. 30.]

[a] Nec terra estis, nec in terrâ, sed cœlestes in Cœlo habitatis. [Augustin. Ep. 48. Tom. II. Op. p. 189.]

[b] Quære quoque a Maximiliano, nihil aliud de se dicit: Non est enim alius: Impius superbiæ tumor apud omnes, qui se

“ That they were almost
“ unable to support them-
“ selves under it [o]. This
“ I know is Foolishness to
“ the *natural* and *Letter-*
“ *learned* Man. But I write
“ this for the Comfort of
“ God’s Children. They
“ know what these Things
“ mean.” [Id. ib. p. 80.]

“ I hope I shall have
“ some that dare be singu-
“ larly good, and will not
“ be kept out by the Press.”
[Whitefield’s Journal from
Gibraltar to Savanna, Part
II. p. 36.]

“ The People received
“ me most gladly, having
“ had a Famine of the
“ Word for a long Season.”

[o] “ This sure makes so many think
“ that every strong and unusual Motion
“ they find within them, is the Work and
“ Operation of the Spirit of God. And that
“ every Place of Scripture that comes on
“ a sudden into their Mind is darted
“ from Heaven, and the immediate
“ Dictate of the Holy Ghost, though ne-
“ ver so impertinently applied to their
“ present Occasions; and that all the
“ ardent Affections and Transports, and
“ Raptures they have in Prayer, or at
“ other Seasons, are likewise Inspira-
“ tions from above, and that now they
“ are filled with the Holy Ghost, which
“ is a gross and ignorant Conclusion
“ in my Opinion, for want of such ob-
“ vious Considerations as these; that
“ such Heats and Flights are common
“ to them with the Poets and excellent
“ Orators, and that bad Men have had
“ them as well as the best.” [Continuat.
of Friendly Debate, p. 220.]

H

[Journal

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tians, the chosen ones, and the Catholics Reprobates: They comparing themselves to the [c] *Wheat*, and their Adversaries to the Chaff, pretending themselves to be the only true [d] Church,

[Journal from *Savanna* to his return to *London*, p. 8.]

“ Many who were awakened by my preaching a Year ago, are now grown strong Men in Christ, by the Ministration of my dear Friends, and Fellow Labourers, *John* and *Charles Wesleys*.” [Cont. from his arrival at *London*, p. 2.]

“ Spent this Morning in visiting some religious [p] Souls, that live in this Sodom [*Bath*]. God hath
“ a Rem-

se a Christi unitate discindunt; quam se solos Christianos esse jactant, & damnare ceteros; non solum quibus eorum lis nota est, verum etiam quibus eorum nec nomen auditum. [*Augustin.* contra *Cresconium Grammaticum*, Lib. 4. cap. 59. Tom. VII. p. 327.]

[c] Vox denique arrogantissima, atque falsissima vestra est; ita non nostra, quid paleæ cum frumento? [*Augustin.* Ibid. cap. 59. p. 327.]

[d] Sic apparet etiam ejus Ecclesia non in solâ *Africâ* (sicut ipsi impudentissimâ vanitate delirant) sed toto orbi terrarum diffusa. [*Augustin.* Ep. 50. Tom. II. Op. p. 208.]

Tertius error fuit, quod *Novatiani* se solos dicerent esse Christi Ecclesiam. Hoc enim ex ipsâ nominis arrogantia, quâ se solos mundos appellabant; & ex ipso schismate, & rebaptizatione manifestum est. Id ipsum de *Donatistis* diserte scripserunt *Optatus Milevitanus* libro 2^{do} contra *Parmenianum*, et *Augustinus* Hæresi sexagesimâ nonâ: & libro 2^{do} contra *Cresconium*, cap. 37. & libro 5. contra Epistolam *Parmeniani*, cap. 2. [*Forbesii* Instru&. Historico-Theologic. Lib. 14. cap. 5. p. 665.]

They

[p] Mr. *Whitefield* by *religious Souls* means (I presume) the same Thing that the *Fanatics* in the *Times* did when they gave one another the Title of *Saints*. And I cannot forbear applying to him the following Words of the Author of the *Friendly Debate*. [Continuat. p. 268.]

“ Alas! good Man, doth he think that we have such an Opinion of him and his *Saints*, as they have of themselves? He flatters himself too much; it is one Thing to imitate the *Saints*, and another Thing to counterfeit them. He shall never persuade me, that *Quicksilver* is better than *Gold*: And that a turbulent and affrighted Imagination can be a surer Guide either in the Choice or Exercise of our Religion, than a calm Reason, and a fix'd and well resolved Judgment. Let him call himself and his Party *Saints* a thousand Times, or as oft as he breathes, it shall never move me at all, nor shall I think the worse, but the better of myself for being none of them. Let him pride himself in new Devices of a different Worship for the *Saints*, and the rest of the World, I am very well contented, if they will but withdraw themselves

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“ a Remnant every where.”

[Ibid. p. 57.]

“ Good God, wherever
“ I go, people are ready to
“ perish for lack of Know-
“ ledge, and are as igno-
“ rant of Jesus Christ, as
“ are the *Papists*. My Heart
“ within me is broken be-
“ cause of the *Prophets*.”

[Ibid. p. 73.]

[e] They joined with all factious Parties tho' never so *heretical*: And notwithstanding there were great Feuds between them, and some that separated from them; yet as often as Opportunity offered to distress and disturb the *Catholics*, they united against them.

The *Methodist Teachers*, though they profess themselves Members of the established Church, yet 'tis plain that they are rotten ones, from the abuse of her Clergy, and their high Encomiums upon *Dissenting*

“ themselves far enough from us, and
“ let us be out of the hearing of their
“ *Gibberish*. Let him lead them to
“ the *Indies* if he please, and be sepa-
“ rated from us by the *wide Ocean*; it
“ will be a great Satisfaction to enjoy
“ our Worship quietly to ourselves.—
“ His Preciseness, I assure him, shall
“ never trouble me at all, and I sup-
“ pose I may pass my Word for our
“ whole Church, that they will not com-
“ plain for want of his Company; nor
“ think it any Disgrace to our Worship,
“ that such do not like it—There were
“ always People of a *morose* and *sour*
“ Humour whom nothing can please;
“ no not what they do themselves, when
“ once it pleases others too —— And
“ therefore if they not only withdraw
“ themselves from us, but also slight, and
“ set us at naught. The Concern is
“ not so great as to require my Care.
“ Let them call us the *World*, and if
“ they please, the *Dogs* that are without
“ the holy City, I value it no more than
“ the Barkings of an *angry Cur*.”—

[e] Hoc ergo modo quod justum est, injustum judicarunt, cum *Optatum Gildonianum*, totius *Aphrica* gemitum, tanquam sacerdotem & collegam honorantes in communionem tenuerunt: Aut si eum corde improbant, sed pro pace tolerabant, discant nullius pacifici patientiam malo non consentientem, ab ullis malis posse maculari, &c. *Augustin.* contra *Epistolam Parmenian.* Lib. 2. cap. 2. p. 27. Tom. VII.

Nonne tolerantur ab eis cædes, et incendia *Circumcellionum*, qui sunt veneratores præcipitatorum ultra cadaverum, & sub incredibilibus malis unius *Optati*, per tot annos totius *Aphrica* gemitus? Pares jam dicere singularum per *Aphricam* regionum, & civitatum, & fundorum tyrannicas potestates, & publica Latrocinia. *Augustin.* Epist. 162. Tom. II. p. 726.

They

H 2

Teachers

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Teachers of all Denominations, whom they dignify with the Stile and Titles of [q] *spiritual Men*. [Cont. of Mr. *Whitefield's Journal*, from his embarking to his arrival at *Savannah*, p. 28.] *Eminent Men*, and *burning and shining Lights*. [Ibid. p. 34.] *True and faithful Soldiers of Jesus Christ*. [Id. ib.] *Eminent Servants of Jesus Christ*, [p. 43.]

They received Men of [f] desperate Fortunes into their Communion, such as were in Debt or Disgrace through their debauched and vicious Lives, and such as were discontented, as thinking themselves ill used by Magistrates, Parents, or Masters, lifted themselves under the Banner of *Donatus*, and his Successors. And they were encouraged so to do by their Leaders who

People of all Denominations are promiscuously admitted into the Communion of the *Methodists*. Nay, if Fame is not a Liar, *common Strumpets* have been admitted amongst them, as *holy Sisters*, to the great Disquiet and Disturbance of some that were pious and well meaning Men amongst them. And when many out of Pique, or Prejudice, have run from the Communion of their own regular and orthodox Ministers, these Gentlemen have abetted and encouraged them, probably with an Assurance

[f] Nam cum hujusmodi hominum genus ante unitatem per loca singula vagarentur; cum *Maxido* et *Fafir* ab ipsis infanientibus sanctorum duces appellarentur; nulli licuit securum esse in possessionibus suis: Debitorum chirographa amiserant vires: Nullus creditor illo tempore exigendi habuit libertatem. Terrebantur omnes literis eorum, qui se sanctorum duces fuisse jactabant: Et si in obtemperando eorum jussionibus tardaretur, advolabat subito multitudo insana, et precedente terrore creditores periculis vallabantur. [Optat. Lib. 3. p. 67.]

[q] Dr. *Jackson* observes of some pretended Reformers, "That in their Language, every *Cormorant* that would countenance their Cause was a *sanc-tified Person*, and a *Son of God*." [Append. to the third Part of *Friendly Debate*, p. 144.]

told

of

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told them [g], that their Sins were all pardoned in their Communion, such Honour did these new pretended Saints confer upon each other whilst they lived, and they thought themselves entitled to a Crown of [b] *Martyrdom*, if they died in

Defence

[g] Unde est ergo, quod vobis perfectam sanctitatem de superbiâ vindicatis? Nisi ut appareat, quia vos ipsos decipitis, et veritas in vobis non est, *Joannis* socii esse nolulistis. Cum enim seducitis aliquos, promittitis vos indulgentiam peccatorum esse duros: Et cum vultis donare peccata, vestram profitemini innocentiam, et remissionem peccatorum sic datis; quasi nullum habeatis ipsi peccatum; non est ista præsumptio, sed deceptio, non veritas sed mendacium. [*Optat.* Lib. 2. p. 56, 57.]

[b] Si quis ergo eorum damnatus in tali crimine fuerit, martyr continuo æstimandus est, quia pro superstitione, quam piam religionem putabat poenas legibus luit. [*Augustin.* contra *Epist. Parmeniani Donatist.* Tom. VII. p. 19.]

Audent sacrilega schismata vel hæreses impiæ, si quando in flagello ut se corrigant admonentur, poenas furoris sui inter martyria deponere. [*Id.* ib. p. 72.]

Si supra memoratos videri martyres vultis probate illos amasse pacem, in quâ sunt prima fundamenta martyrii, aut dilexisse Deo placidam unitatem, aut habuisse cum fratribus charitatem. [*Optat.* de Schif. *Donat.* Lib. 3. p. 71, 72.]

Et cum vivatis ut latrones, mori vos jactatis ut *Martyres*. [*Augustin.* contra *litteras Petilianii Donatist.* Lib. 2. cap. 83. Tom. VII. p. 136.]

Nulla igitur causâ est cur tanto scelere separationis, & sacrilegio schismatis peccatis, et tamen siquid pro hac tantâ impietate patiamini, etiam baptizari vestro sanguine dicitis. [*August.* contra Lib. *Petil.* p. 104.]

of their being of the Number of the Elect, that cannot, so long as they continue in their Communion, fall from Grace.

“ Some of the Clergy, if possible, would oblige me to depart out of these Coasts.” [Cont. of Mr. *Whitefield's* Journal, to his arrival at *London*, &c. p. 1.]

“ The Holy Ghost witnesseth in every Place, that Labours and Afflictions, and Trials of all Kinds abide me. O my dear Friends, pray that none of these Things may move me, and that I may not count even my Life dear unto my self, so that I may finish my Course with Joy.” [Ib. p. 113.]

“ I would not desire to reign till I have suffered with my Master: Heaven will be doubly sweet when I am worn out with Distresses, and Persecutions, for the sake of Jesus Christ.” [Cont. from his embarking, to his arrival at *Savannah*, p. 25.]

“ Perhaps this may cost me my Life, but what have I to do with that?” [Ib. p. 32.]

Nemo

“ We

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Defence of their abominable Schism.

“ We dined with several
 “ *Christian* Friends with
 “ the kind Keeper of the
 “ Prison, [*viz.* at *Bristol,*]
 “ and rejoiced exceedingly,
 “ that we should one Day
 “ or other sing together in
 “ such a Place as *Paul*
 “ and *Silas* did. *God pre-*
 “ *pare us for that Hour ;*
 “ *for I believe it will come.*
 “ *I shall be exalted, I must*
 “ *be humbled.*” [Continuat.
 from his arrival at *London,*
 p. 35.]

They often wrested the Scripture to serve a Turn, by taking a Text which they [*i*] did not under-

Nemo ergo vobis aufert liberum judicium; sed vos diligenter attendite quid potius eligatis, utrum correcti vivere in pace, an in malitia perseverantes, falsi martyrii nomine vera supplicia sustinere. [*Augustin.* contra *Lit. Petilian.* Lib. 1. p. 104.]

Quid autem infelicius atque perversius sicut *Donatistæ* faciunt, qui se persecutionem perpeti gloriantur, quam de coercitione iniquitatis suæ non solum nescire confundi sed etiam velle laudari, ignorantes cæcitate mirabili, vel animositate damabili, se scire dissimulantes, quod *Martyres* veros non faciat *pæna*, sed *causa*. [*Augustin.* Ep. 167. Tom. II. Op. p. 762.] *Donatistæ* — vel interfici se ab aliis cogentes vel se dantes præcipites, Martyro se nobilitari gloriabantur. *Ursini*, Tractat. Theologicar. p. 8. *Neustadii Palatinorum* 1584. *St. Austin* in his Letters to *Boniface*, at that Time a Tribune, states the Difference between true and false Martyrs, Ep. 50. p. 207, &c.

[*i*] Nec vos negare potestis, qui contra nos scandala ponitis: Dum aliqui vestrum et non intellectas proferunt lectiones.

Though Mr. *Whitefield* pretends indeed to be a great Master of Scripture Phrase, yet how little he is acquainted with the true Sense and Meaning of it, appears plain from various Passages in his Journals, many of which he has either misunderstood, or has grievously [*r*] misapplied to serve a wretched Cause. And many Things that are applied in Scripture to *Moses* or the Prophets, to

[*r*] Credite experto, quasi *Christianus Christianis* loquor, venenata sunt illius dogmata, aliena scripturis sanctis, vim scripturis facientia. [*Hieronym.* Ep. 65. *Pammachio*, et *Oceano*, Tom. II. Op. Edit. *Antwerpia* 1578. p. 229.]

“ *Irenæus* [says Dr. *Sherlock*, *Discourse concerning the Knowledge of Jesus Christ*, p. 95.] “ observes of the *Valentinians*, “ that they used one Artifice or other

stand,

to

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stand, and torturing it to their own Sense, in order to scandalize their Adversaries.

to Christ or his Apostles, &c. This vain [but weak] Man has directly applied to his own Case, as appears from the two or three following Instances (out of many.)

“ At my return home I
 “ was much rejoiced at the
 “ sight of my honoured
 “ Friend Mr. *John Wesley*,
 “ whom God’s Providence
 “ has sent to *Bristol*.——
 “ Lord now lettest thou thy
 “ Servant depart in Peace.”

[Cont. of his Journal, from his arrival at *London*, p. 65.]

“ In Company with about
 “ thirty on Horseback, I
 “ came to *Abergavenny*.—
 “ All the Way that we jour-
 “ neyed, God strengthened
 “ me mightily in the inner
 “ Man, and I could think
 “ of nothing so much as
 “ *Joshua* going from City
 “ to City, and subduing the
 “ [s] *Devoted Nations*.”

[*Whitefield*, Ibid. p. 69.]

“ My

“ to adapt all the Speeches of our Saviour,
 “ and all the *Allegories* of Scripture, *Male*
 “ *composito Phantasmata*, to the ill contriv-
 “ ed Figment of their own Brain; and
 “ thus the Minds of Men are abused
 “ with Words and Phrases, and the
 “ Scripture pressed to serve every new-
 “ fangled Conceit in Religion.”

They [s] The Author of the *Friendly De-*
bate, [Continuation, p. 2.] observes,
 “ That

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“ My first asking leave
 “ for the Pulpits, and preach-
 “ ing in the Fields, not-
 “ withstanding they are de-
 “ nied, puts me in mind
 “ of the Children of *Israel*
 “ first intreating leave of
 “ *Og, Sibon, &c.* to go
 “ quietly through their
 “ Land, but fighting their
 “ way through when leave
 “ was denied. Like them
 “ by the Strength of my di-
 “ vine Leader, I shall at
 “ last be more than Con-
 “ queror over all the *Ca-*
 “ *naanites* and carnal Teach-
 “ ers of the *Israel* of God.”

[*Whitefield*, *Ibid.* p. 79.]

They arrived at last to that pitch of Pride, that their Followers [k] swore by them, and adored and made Gods of them, for which they were severely girded by *Optatus*,

“ Many seemed pricked
 “ to the Heart, and some
 “ so quickned, that they
 “ expressed a desire to fol-
 “ low me wheresoever I
 “ should go.”

[*Mr. Whitefield's Journal* from *London* to *Gibraltar*, p. 17.]

“ Oh God, how dost
 “ thou follow me with thy
 “ Blessings wheresoever thou

[k] Et ut in errorem vester populus mittat, laudando felices appellat; & benè nominant, & per vos jurant: Et personas vestras jam pro Deo habere noscuntur. Solet Deus ad probandam fidem in juratione ab hominibus nominari. Sed cum per vos juratur, jam apud vestros de Deo et Christo silentium est. Si ad vos divina migravit de cælo religio, quia per vos juratur, nemo vestrum langueat; nolite mori, imperate nubibus, pluite si potestis, ut per vos plenius juretur, et de Deo fileatur.—O sacrilegium impietate commixtum, dum homines per vos jurantes libenter audit; et vocem Dei in auribus non admittitis vestris. [*Optat.* de Schism. *Donatistar.* Lib. 2. p. 58.]

“ That some *Sectaries* in his Time were
 “ taught in a foolish and dangerous Man-
 “ ner to imitate the Scripture Phrase;
 “ and to apply all that concerned *Israel*
 “ to themselves, and all that concerned
 “ the *seven accursed Nations*, or *Egypt*,
 “ or *Babylon*, to their Neighbours.”

who

“ sendest

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who wrote (as has been before observed) largely and professedly against this proud and profane Sect.

“ sendest me ! I looked for
 “ Persecution, but lo ! I
 “ am received as an Angel
 “ of God. Not unto me,
 “ O Lord, &c.

[Continuat. of his Journal, from his arrival at Savannah, p. 9.]

“ An universal Joy appeared in their Faces at my unexpected return, and they were ready to say, *How beautiful are the Feet of him who bringeth glad Tidings of Salvation.*”

[Cont. from his arrival at Savannah, to his return to London, p. 10.]

“ God enabled me — to preach at *Wapping Chapel*, so that the Word pierced the Hearers Souls, and afterwards I expounded and prayed for an Hour and a half with great Power and Demonstration of the Spirit, and my Heart was full of God. *How immediately does Jesus Christ reward me for my poor Services ! As soon as my daily Work is done, he says, enter thou into the Joy of thy Lord ; he commands, and it is done.*”

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[Contin. of his Journal, from his arrival at *London*, &c. p. 5.]

“ As soon as I came to
 “ Town, I took my leave
 “ of a Society in *Castle-*
 “ *Street*.—But Tongue can-
 “ not express the Sorrow
 “ they were in at the men-
 “ tion of my Departure.—
 “ After this I did the same
 “ at a Society in *Nicholas-*
 “ *street*; and I believe
 “ for near an Hour they
 “ wept aloud and sorely
 “ all over the Room, as
 “ though they were mourn-
 “ ing for the Death of
 “ their first Born. *Oh! how*
 “ *close are their Hearts knit*
 “ to me.”

[Cont. from his arrival at *London*, to his Departure, &c. p. 64.]

“ *London* People were
 “ much improved since I
 “ left them; indeed their
 “ Hearts seem to be quite
 “ broken; and I believe
 “ they would pluck out
 “ their Eyes, if it were
 “ possible to serve me.” [Id.
 ib. p. 88.]

“ In the Afternoon I
 “ preached at *Black Heath*,
 “ when I said, *finally Bre-*
 “ *thren farewell*, thousands
 “ imme-

The schismatical Donatist. Mr. Whitefield, &c.

“ immediately burst out in-
 “ to strong Cryings and
 “ Tears.”

[Cont. from his embark-
 ing, &c. to his arrival at
Savannah, p. 6.]

“ And indeed I could
 “ almost say [t], they would
 “ pluck out their own Eyes
 “ and give me.” [Id. ib.
 p. 52.]

[t] “ May I never by *pride* and *Vain-*
 “ *glory* provoke God to depart from me.”
 [Journal from *London* to *Gibraltar*, &c.
 Part I. p. 18.] “ Oh that I was *hum-*
 “ *ble*, that I might be fit for the high
 “ and lofty One, who inhabiteth Eternity
 “ to work by. [Ibid. Part II. p. 47.]

F I N I S.

ERRATA.

PAGE 11. Line 9. read *factious*. p. 16. l. 10. r. *Zosimus*. mar. s. r. *Zosimum*. id. ib. r. *Episcopatui*. p. 17. mar. u. r. καθίσταται. p. 18. m. d. qu. *Calaritanus*. p. 25. m. r. *Girardo*. p. 26. l. 4. after convicted, add, p. 26. l. 23. r. *Errors*. p. 27. mar. w. r. *Arianum*, p. 51. m. e. for *pares*. r. *parco*. p. 52. m. f. r. *vallabantur*. p. 54. m. h r. *Martyrio*.

