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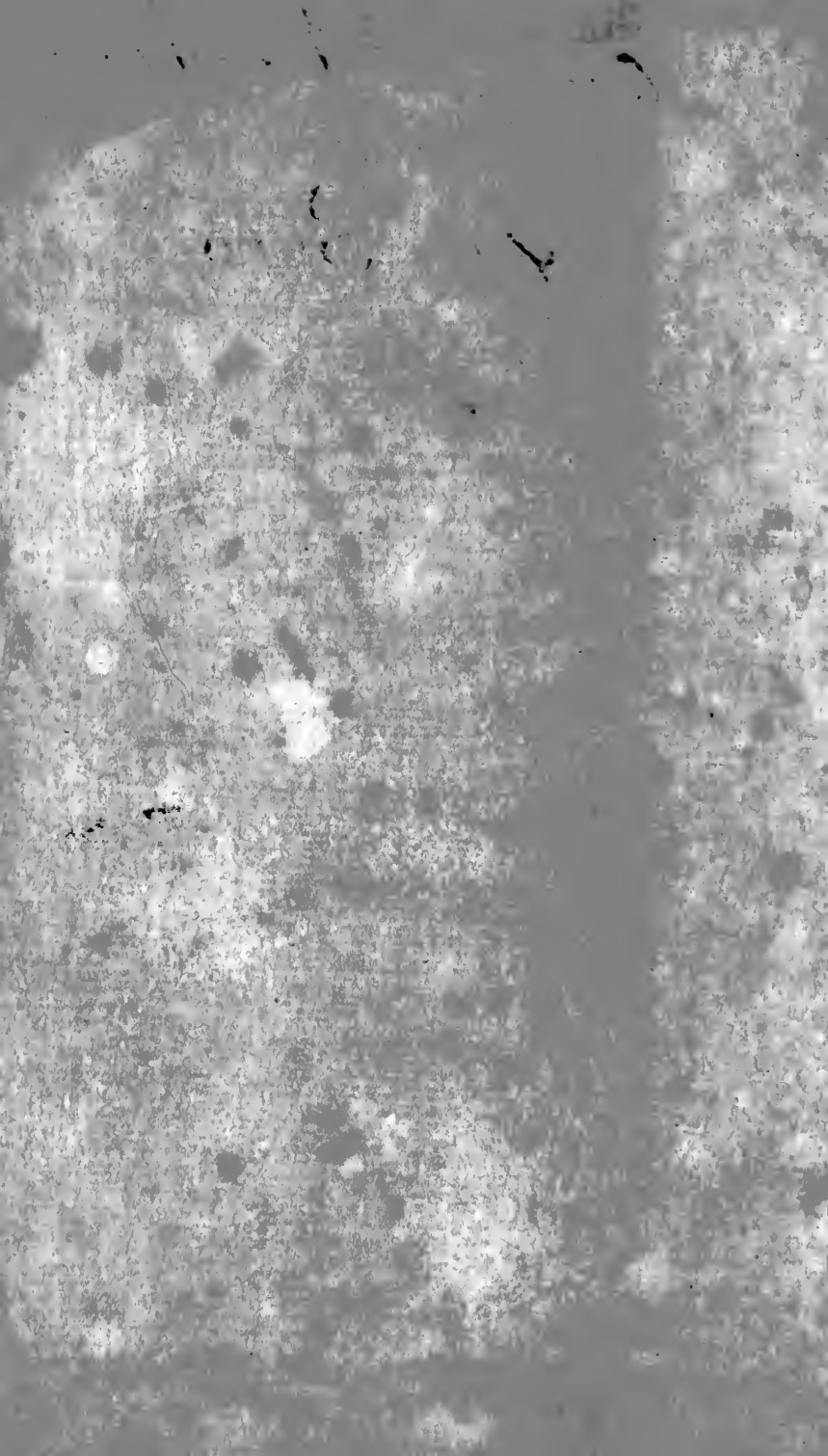
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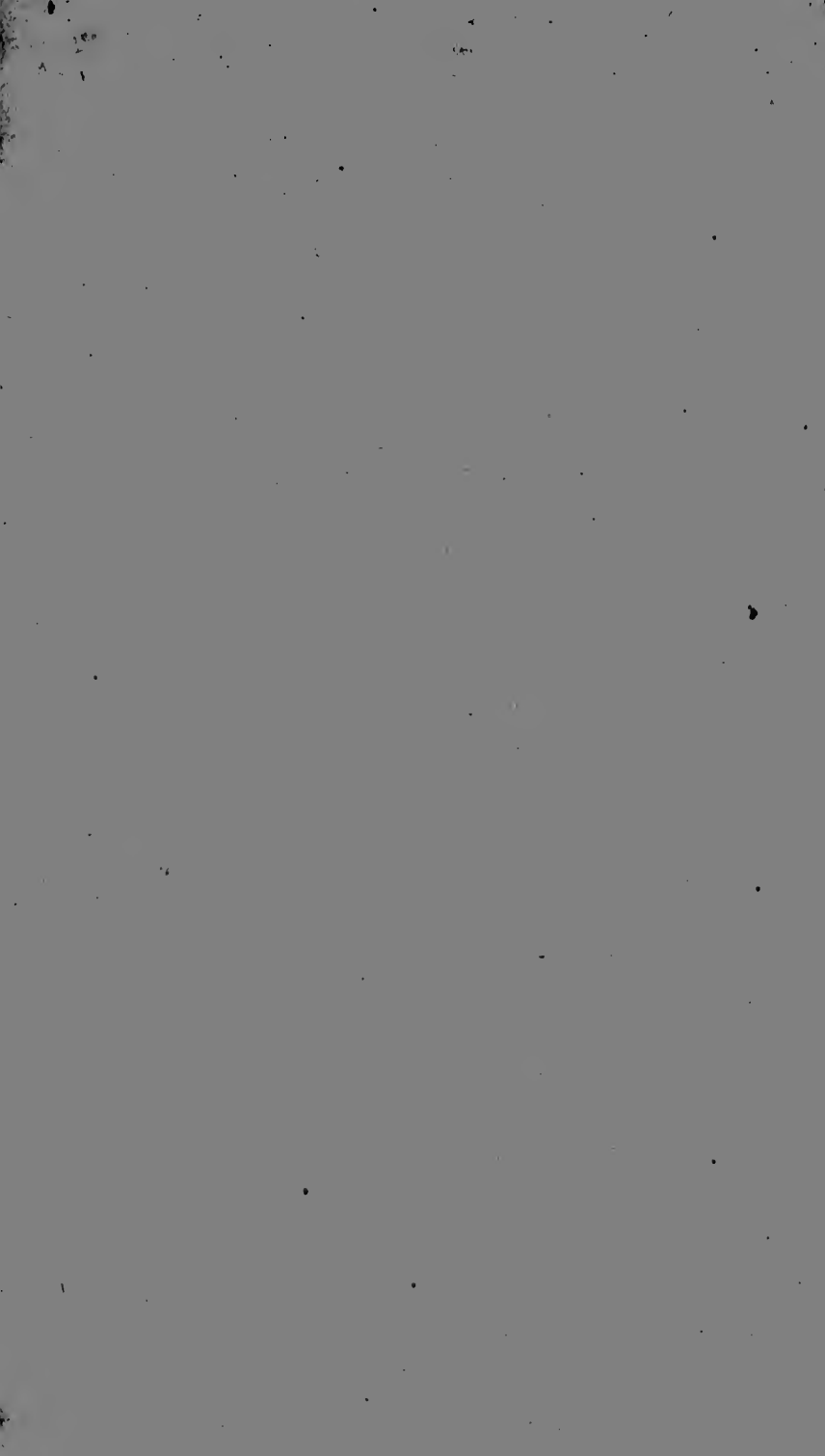
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His Book

1721







THE FEMALE

OF THE

ARTS

AND

MANUFACTURES

IN

ENGLAND

AND

SCOTLAND

IN

THE

YEARS

1790

AND

1791

A

# TREATISE

CONCERNING

*BAPTISM* and the *SUPPER*:

SHEWING,

That the One Baptism of the Spirit, and  
Spiritual Supper of the Lord, are Only,  
Essential, and Necessary to Salvation.

WHEREIN

The Strongest Arguments for the Use of  
Outward Baptism and the Supper are Considered,  
the People, called *QUAKERS*, are Vindicated;  
and the Objections against them, for their disuse  
of these Signs, are Answered.

By *J. P.*

*Joseph Pike*

Eph. 4. 5, 6. *One Lord, one faith, one baptism.*

1 Cor. 1. 14, 16, 17. *I thank God that I baptized none  
of you, but Crispus and Gaius, &c. For Christ sent me  
not to baptize, &c.*

Rev. 3. 20. *Behold, I stand at the door, and knock: If  
any man hear my voice, and open the door, I will come  
in to him, and sup with him, and he with me.*

Galat. 3. 5. *He therefore that ministræth to you the Spi-  
rit, and worketh miracles among you, &c.*

LONDON:

Printed by *J. Sowle*, in *White-Hart-Court*,  
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THE  
PREFACE.

*Friendly Reader,*

AS I see no Occasion that may require it, so I shall not be very Large in shewing what Extraordinary Power and Influence, *Custom* and *Education* heretofore had, as well as now have, upon the Minds of the Generality of *Mankind*; but more especially in *Matters of Religion*: And as it wants but few *Arguments* to Evince the Truth of it; so I think an Instance or two for Proof thereof may suffice.

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## The P R E F A C E.

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*First*, If we look no farther back than the **Primitive Times** of Christianity, (not to mention the **Unbelieving Jews**, who **Reviled**, and **Contemned** Christ, as a **Breaker of the Law of Moses**) we shall find but too **Evident Proofs** of it, even among the **Christians** themselves; who notwithstanding they believed in our **Lord Jesus Christ**, as the true **Messiah**, who came to fulfill the **Law**; and to put an **End** to the **Types, Shadows, Figures** and **Ceremonial Part** thereof; yet such was the strange **Power of Religious Education**, that **Thousands** of those **Believers** stuck in the **Outward Jewish Performances, and Ceremonies**: From which it proved very difficult to wean them; nay, some of the **Apostles** found

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## The P R E F A C E.

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found themselves under a Necessity, for the Sakes of such, to condescend to, and Comply with several things that were ceased in point of *Obligation*; as *Circumcision*, *Legal Purifications*, *Offerings*, *Vows*, *Shavings*, &c. If any want proofs of what I say, the Scriptures do abundantly give it, to which I refer them. See *Acts* 15. 5. *Chap.* 16. 3. *Ch.* 21. 20 to 26. *Galat:* 2. 11, 12, 13. with other places.

*Secondly*, Not to Insist upon the dreadful Bloodshed and Persecutions, which have arisen since that time, and been exercis'd by the Governing or Ruling Party, upon such as have dissented from them; If we descend to our times, we need not go far for Proofs of this Assertion; (for

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## The P R E F A C E.

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omitting the Gentile) the Christian World does it ready to our hands, while it's but too Common, where any dissent from the Publick, or National-way of Worship, &c. they are presently Censured, Judged and Condemned, as *Schismaticks Hereticks*, and what not; and that often, because they can't Comply with, and Conform to the Practice and Custom of others, without Conviction, and this the *Protestants* themselves Experience in *Popish* Countries.

Now this I take to be the present Case of the People, call'd *Quakers*, in relation to these two Heads, treated on in the following Discourse, namely, *Water-Baptism* and the *Outward Supper*; which because they Disuse, tho' at  
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## The PREFACE.

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the same time earnestly Press for, and Urge the absolute Necessity of the *Substance*, signified by them, they are notwithstanding by their Opponents, greatly vilified, reproached, and abused with opprobrious Names, and very often by a sort of Men too, that Judge and Condemn them by Wholesale, even without taking the Pains to be informed, what they have to say for themselves, assuming a Liberty to give Judgment upon them, that they must be in the wrong, almost in all things; because they don't joyn in Practice with what they have received by Custom and Tradition; not considering, nay some of them perhaps not knowing, that at the same time they do this, their own Practice wants not only a *Precept*, but also

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## The P R E F A C E.

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*Example from Holy Scripture ;*  
which they pretend for their only  
Rule of *Faith and Practice.*

Another Sort of Men there are who notwithstanding, they have in part heard the Reasons for their Dissent ; yet are so prejudiced, partly by Custom and Education, partly by their mistaking Scriptures, and looking too much at Outward and Shadowy things, instead of minding the Substance, (as the *Jews* of old did) these also Center in the like Judgment against that People.

But a Third Sort, are more Tender and Moderate, and have so much Charity for them, as to believe, they are generally an Honest and Well-meaning People, and that they are in the Right in many Things: Yet being  
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## The PREFACE.

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Influenced by Custom and Education, and perhaps for want of hearing what they have to say in their own Defence; together with those high Epithets given by some to these *Signs*, which are not to be found in Scripture; as the *Sacraments*, *Seals*, and *Badges of Christianity*, *Means of Grace*, &c. I say, being influenced by these, and such-like Terms, do Esteem them Mistaken, and in an Error for their disuse of these two Signs. For the Sakes of these last more Chiefly, I confess, I have had it for a long time upon my Mind, to write something upon these Two Heads, according to that small measure of Light and Understanding which God hath given me; not because others of our Friends have not already writ

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writ at large and full upon them ; but rather, because such Treatises are generally mixt with Controversy, or Bound up, with Larger Volumes, and that we have but few Books extant in this Nation of *Ireland*, which Singly treat upon these two Points.

But indeed my great Aversion to appear in Print, hath to this time detain'd me ; and perhaps had longer done so, had I not been quickn'd thereto by the repeated Abuses, and Clamours, of some Uncharitable Opponents, for our disuse of these Outward Signs, tho' at the same time, they are very short of, (Nay, some of them Silent, as to) proving their own Practice, agreeable to Scripture ; all which I could shew at Large, by Quota-  
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## The P R E F A C E.

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tions out of their own Books, but my Design in the Method and Prosecution of the following Discourse, was not with intent to meddle with Controversy, nor so much as to Name our Opponents Books, but where I could not well avoid it: But to shew by plain Scripture, That the *Baptism* of *Christ*, is the *Baptism* of the *Holy Ghost*; and not that of *Elementary Water*: And that the *Essential Supper* of the *Lord*, is that which is partaken of by *Communion* with *Christ* in *Spirit*. In doing which, I have Answer'd all the *Objections*, that I thought *Material*, which I have hitherto met withall against the *Quakers* upon these two Heads; wherein I hope it will plainly appear to the Im-  
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## The P R E F A C E.

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partial Reader, that we have not deserved those ill Names, and frightful Epithets, which our Adversaries have so Liberally bestow'd upon us.

But some may Object, that what I have said concerning Custom and Education, doth not affect the matter in Hand, inasmuch as besides them, they have Scripture Precept, as well as Example for their Practice: To this I answer first, that *Practice* without *Precept*, in this Case is not Obligatory; If it were, then it might behove us to follow the Example of *Circumcision*, and the other *Legal Things* before observed. Next, as to *Precept* or *Institution*; This I confess states the Question, and is that wherein the main Dispute betwixt us  
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## The PREFACE.

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and our Opponents doth Lie, which I have Considered In the following Treatise ; wherein, I hope, I have made it appear to the Unbyassed Reader, That these two Outward Signs are ceased, in Point of *Obligation*, and that only the Substance signified by them, is to Remain and Continue. And yet at the same time, we are Tender of Judging those, who see no farther, and are truly Conscientious in the use of these Signs, desiring the Lord may give them farther Light, and Understanding, to discern between *Shadows* and *Substances*; *Signs*, and *Things signified*, and that they may not, by relying upon the *Shadow*, neglect the *Substance*; which it's to be feared

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## The PREFACE.

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ed is the Case of many in our Day, who satisfie themselves with being called Christians, in partaking of what they call *Sacraments, Seals, and Badges of Christianity*; while too much Barrenness of Soul, and an Unchristian Nature remains within, which we have but too many evident Proofs of, even Outwardly. Whereas if they came but to Witness the *Substance*, they would then see the Emptiness of Outward *Signs*: And that as nothing Short of the *Substance* would do, to the Salvation of their Souls; So the *Substance* without these *Signs*, were sufficient for that End; to wit, the *Spiritual Baptism, and Supper of the Lord.* The first Fitting  
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## The P R E F A C E.

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and Preparing the *Soul*, by its  
Cleansing Purifying Operation;  
to Participate of, and Enjoy  
the Latter: Namely, the *In-ward*,  
and *Spiritual Supper*, with  
our *Lord Jesus Christ* in their  
*Souls*, and is that Supper Spo-  
ken of in the Revelations; *Be-  
hold I (Jesus) stand at the Door*  
(to wit the Heart), *and knock,*  
*If any man hear my Voice, and*  
*open the Door, I will come in to*  
*him, and Sup with him, and he*  
*with me,* Rev. 3. 20.

I shall now Conclude this  
Preface, with a Request to  
thee, Friendly Reader, That  
Custom, and Tradition, may  
not Byas thy Judgment: But  
Read without Prejudice, Search,  
and

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*The* P R E F A C E.

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and Try, (as the Noble *Bære-ans* did) without Partiality :  
And that the Lord by his Spirit, may Open thy Understanding in Judgment, is the Hearty Desire of,

*Thy well-wishing Friend,*

*Cork, the 1st of the  
9th Month, 1709.*

JOSEPH PIKE.

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THE

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THE  
CONTENTS.

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OF BAPTISM.

CHAP. I.

**S**hewing by the Several Testimonies. (1st,) Of John the Baptist, Repeated by all the Four Evangelists. (2ly,) Of our Lord Jesus Christ. (3ly,) Of the Apostle Peter, that all of them do ascribe Water to the Baptism of John; and plainly distinguish his, from the Baptism of Christ, with the Holy Ghost and with Fire, farther shewing by several Scriptures, that the one Baptism of Christ, with the Spirit, is the alone Necessary, and Essential Baptism to Salvation, with Answers to several Objections. Page 5.

CHAP. II.

Shewing (1st,) That Commission, Matt. 28. 19. Did not Command Water-Baptism, but a Baptizing in, or [into] the Name (i. e. Power of Father, Son and Holy Ghost. (2ly,)

b

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## The Contents.

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(2ly,) *Shewing the Word Baptize, or Baptism, is used in Scripture to signifie other things, besides Baptism with Water.* (3ly,) *Baptism of the Spirit, without Instrumental means Considered; First, as it Related to the gradual work thereof upon the Soul; and Secondly, in a Large, full and Extended Sense, as is related to the Effectual Work of the Spirit, to the Perfection of True Believers.* (4ly,) *Shewing that the Apostles did Instrumentally, by the Power of Christ, and by the Authority and Vertue of that Commission, Baptize Believers, (in a Restricted Sense) with the Spirit, as by the same Power they Raised the Dead, Cured the Sick, and did other Miracles.* (5ly,) *Several Objections Answered.* p. 36.

### CHAP. III.

*Answering the most material Objections that have been made against the Quakers, in relation to Water-Baptism.* (1st,) *From such Scriptures as seem the most Obligatory for the Practice thereof.* (2ly,) *From the Practice of some of the Apostles, and Primitive Christians therein.* (3ly,) *Some short Observations upon Infant-Sprinkling; shewing, that there is neither Example, nor Precept for it, in all the Scripture; and therefore it is a humane Invention.* p. 67.

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# The Contents.

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## Of the SUPPER.

### CHAP. I.

*Shewing, (1st,) That the People called Quakers do believe, the absolute necessity of the participation of the Flesh, and Blood of Christ, or Spiritual Supper of the Lord. (2ly,) That this is a Mystery, hid from such, as are unacquainted with the Inward work of the Spirit; who, for want of the true experience thereof, have run into many contradictory and confused Notions about it. (3ly,) Our Opponents, as well as our Own belief, concerning the Supper, briefly Stated. (4ly,) That we do not believe the Ceremony of Bread and Wine, is of greater Obligation upon Christians now, than Washing one anothers Feet, Abstaining from Blood, things Strangled, and Anointing the Sick with Oyl, in the Name of the Lord; all which things, are no less commanded in Scripture, than the use of Bread and Wine, &c.* p. 110.

### CHAP. II.

*Shewing, (1st,) That as Natural Bodies and things in the Outward Creation, are supported by proper and agreeing Mediums: So likewise the Soul of Man, being a Spi-*  
b 2 *ritual*

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## The Contents.

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*ritual Substance, is to be fed, and nourished by Spiritual Food. (2ly,) A great Objection against the Quakers, concerning the Light within, Stated and Answered; shewing, That by this Divine Principle, which in Scripture hath various Denominations, the Work of Salvation is carried on and perfected in the Soul. (3ly,) That the indwelling of Christ in true Believers Souls, or a higher Manifestation of his Spirit, is the true Spiritual Food, the Supper of the Lord, or Flesh and Blood of Christ to them: And not Outward and Eatable things. (4ly,) Several Objections Answered in the Series of this Discourse.*

P. 121.

### CHAP. III.

*Shewing, (1st,) the several accounts, which the Evangelists, and the Apostle Paul do give of the Supper or Passover, &c. (2ly,) That the using Bread and Wine at the Passover, was a custom among the Jews. (3ly,) Several observations upon the Use, and what was said by Christ, and the Apostle Paul, concerning the Bread and Wine; shewing the End proposed therein, was the Remembrance of Christ, &c. And not that the Partakers thereof, should therein receive the Flesh, and Blood of Christ, either Really, or as some call it, Sacramentally. (4ly,) That the Scriptures do no  
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## The Contents.

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where place such Vertue, or Efficacy in the use thereof, nor give it such high Names, and Epithets, as do our Opponents. (5ly,) Shewing, that 1 Cor. 10. 16. Does not mean Outward Bread and Wine, but the Inward Communion of Saints. (6ly,) That the Death of Christ, may be rightly and truly remembred, without the use of Bread and Wine. P. 153.

### CHAP. IV.

Shewing, (1st,) That according to Scripture, and right Reason, we are to understand, The Words of Christ, This do, &c. And of Paul, till he come, with respect to the Second Coming of Christ in Spirit. (2ly,) That when Christ did come in Spirit, according to his Promise, that then the Obligation of the Ceremony of Bread and Wine, did cease, tho' the Practice might be continued, after he so came; as were many other things, which were undeniably ceased in Point of Obligation. (3ly,) The several Texts in 1 Cor. 11. chap. Upon which our Opponents do lay so great Stress, for the Continuance of the Practice of Bread and Wine, are Considered, and their Allegations, and Objections arising from those Texts fully Answered. (4ly,) Shewing, That there remains as full a Preceptive Obligation.

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## The Contents.

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Obligation, for the Practice of washing  
the Feet, anointing the Sick with Oyl,  
and abstaining from Blood, and things  
Strangled, as there doth for the Use of  
Bread and Wine; which being all Tempo-  
rary things, are alike ceased as to their  
Obligation. p. 182.

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T R E A T I S E  
CONCERNING  
BAPTISM *and the* SUPPER;

Of BAPTISM.

**B**Y way of Introduction to the Following discourse, I think fit, briefly to state the Controversy, between our Opponents, and Us, by Producing what They, on their Parts, and We, on ours, say, concerning our Belief in relation to *Water-Baptism*.

And First, As to our Opponents, they say, that *Water-Baptism* is a standing and Perpetual Ordinance, in the Church of *Christ*, and is to Remain and Continue therein, to the End of the world, for which (say they) we have not only the Command of our Lord Jesus Christ *Matt. 28. 19. Go Teach all Nations Baptizing, &c.* But we have also the Practice of the Apostles, in Obedience to that Command,

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We,

We, on the other hand say, and believe, that *Water-Baptism*, did truly and Properly belong to the dispensation of *John* the Baptist, and did with him Cease in point of Obligation, and that the Baptism of Christ is the Baptism of the Holy Ghost, which we stedfastly believe to be the *One Baptism* mentioned by the Apostle Paul. *Eph.* 4. 5. That as there was *one Lord*, and *one Faith*. So there was *one Baptism*, agreeable to what the same Apostle saith. *I Cor.* 12. 13. *By one Spirit* (says he) *are we all Baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free, and have been all made to drink into one Spirit.* This *Baptism* of the Spirit, we say, is that by which, all true Christians, have been *Baptized into Christ*, and have put on Christ, and by which they have been enabled to walk in *Newness of Life.* *Rom.* 6. 3. 4. *Gal.* 3. 27. which *Baptism* alone, we believe is standing, and Perpetual, and is to remain and continue in the Church of Christ, to the End of the World. Then as to that Command *Matt.* 28. 19. As it says nothing of *Water*, so neither do we believe that *Water* was there intended, as I hope I shall make plainly to appear, in my following Discourse. Again, as to the Practice of some of the Apostles, We don't in this Case look upon it to be *Obligatory*, without a Precept, no more than the Apostles,

ftles, and Primitive Christians, having things in *Common*, Using *Circumcision*, *Purifications*, *Shavings*, *Vows*, &c. Which we find, they also Practifed.

Having thus briefly Stated, both their, and our Belief upon the Point in Controversy, the method I design to proceed upon in the following Discourse, shall be;

*First*, to distinguish, and prove from plain *Scripture*, by several Undoubted Testimonies, That *Water-Baptism*, did Properly belong, and was ascribed to *John the Baptist*, and that the *Baptism of Christ*, is Only the *Baptism of the Holy Ghost*.

*Secondly*, to Consider that Text, *Matt.* 28. 19. Upon which our Opponents Chiefly ground their Authority, and Commission, for *Water-Baptism*, to shew that *Water* was not Comanded there, but that as our Lord *Jesus Christ* had all Power in Heaven, and Earth given to him, so he gave Power to his *Apostles* by Vertue of that Commission, as well to Baptize Instrumentally with his Spirit, (in such a Restricted sence, as I shall hereafter speak of) as he did to raise the *Dead*, Heal the *Sick*, Cure the *Diseased* and to do other *Miracles*.

*Thirdly*, to answer the greatest Objections raised by our Opponents against us, as well from such *Scripture* Texts, that seem most favourable for the Practice of *Water-Baptism*,

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*tism*, as the Practice of some of the Apostles themselves therein.

*Fourthly*, some short Observations, upon the Practice of *Infant-Sprinkling*, shewing that although the greatest part of *Christendom* be in the Practice thereof, yet they have neither *Scripture Precept*, nor *Example* for it, Consequently it must be an *Humane Invention*.

Having now Stated the Heads, upon which, I intend to Treat, I shall bring them under several Chapters, and begin with the First.

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## CHAP. I.

*Shewing By the Several Testimonies, (1) of John the Baptist, Repeated by all the Four Evangelists, (2) of our Lord Jesus Christ, (3) of the Apostle Peter, that all of them do ascribe Water to the Baptism of John, and plainly distinguish his, from the Baptism of Christ, with the Holy Ghost and with Fire, farther shewing by several Scriptures, that the one Baptism of Christ, with the Spirit, is the alone Necessary, and Essential Baptism to Salvation, with Answers to several Objections.*

**F**IRST, from John the Baptist, Matt. 3.  
 II. I indeed (saith he) Baptize you with Water unto Repentance, but He (i. e. Christ) that cometh after me, is mightier than I, whose Shoes I am not worthy to bear, He shall

*Baptize you, with the Holy Ghost, and with Fire. Mark 1. 8. I indeed have Baptized you with Water, But he (Christ) shall Baptize you, with the Holy Ghost. Luke 3. 16. I indeed Baptize you with Water, but one Mightier than I cometh, the Latchet of whose Shoes, I am not worthy to Unloose, He shall Baptize you, with the Holy Ghost, and with Fire. John 1. 33. And I knew him not, (saith John of Christ) but he that sent me to Baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He which Baptizeth with the Holy Ghost, Again saith John Chap. 3, 30. He (Christ) must Increase, but I must decrease. Here John the Baptist the Fore-runner of Christ, and the Proper administrator of Water-Baptism, as having a plain Commission to Baptize with that Element, speaks of two Baptisms, and very plainly distinguishes his own, from Christ's Baptism, ascribing Water to his, and the Holy Ghost, and Fire to Christ's, saying (in the present Tense) I Baptize with Water, He (in the Future) shall Baptize with the Holy Ghost, and with Fire. Then I am to Decrease; He to Increase: Which must be understood of their Ministrations, and Dispensations, (Particularly respecting their different Baptisms) and not their Persons. How very plain is it then, from these Testimonies of the Four Evangelists, that*

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*Baptism with Outward Water*, was *John's Dispensation*, which was to *Decrease*, and that the *Baptism of the Holy Ghost*, which was *Christ's Baptism*, was in it's Room, to Succeed, Increase, and Continue to the Worlds End.

*Secondly*, I come to the Testimony, of our Lord *Jesus Christ* himself, wherein he ascribes the *Element of Water* to the *Baptism of John*, and very plainly distinguishes between that *Baptism*, and the *Baptism of the Holy Ghost*, which was his own *Baptism*, and to Succeed *Water-Baptism*, as *Prophefied by John*, Thus *Act*, 1. 4. 5. *Depart not* (saith he to his Apostles) *from Jerusalem*, but wait for the *Promise of the Father*, which (saith he) ye have heard of Me, for *John truly Baptized with Water*, but ye shall be *Baptized with the Holy Ghost*, not many Days hence. *Christ* doth neither in this Place, nor in any other say, that my *Baptism* is with *Water*, as well as *John's*, or that *Water-Baptism*, and the *Baptism of the Holy Ghost* together, do go to make up my *Baptism*, (as some of our Opponents say they do) but he positively, and plainly distinguishes, between the *Baptism of John*, with *Water*, and the *Baptism of the Holy Ghost*, which was his Own, with which they were Suddenly to be *Baptized*, in order to qualifie them, Instrumentally to *Baptize* with the *Spirit*, of which in it's place.



Thirdly, the Apostle Peter, who had spoken as much, for *Water-Baptism*, as any of the Rest of the *Apostles*, nay, who commanded some to be Baptized, as well as Constrained, (which is more than Commanding) some of the Gentiles to *Live* as the Jews did, in which is included *Circumcision*, and other *Legal Rites*, gives us two Extraordinary Instances, by way of distinguishment, as well as the great difference between *Water-Baptism*, and the *Baptism* of the *Spirit*. And in the First, he comes to ascribe *Water* to *John's Baptism*, as Christ had done before, and plainly to distinguish *Water-Baptism*, from the *Baptism* of the *Holy Ghost*, which was *Christ's Baptism*, viz. *Acts* 11. 15. 16. *And as I began to speak* (says he) *the Holy Ghost fell on them, as on us at the beginning; then remembered I the Word of the Lord, How that he said, John indeed Baptized with Water, but ye shall be Baptized with the Holy Ghost.* In this Text, the Apostle Peter gives in his distinguishing Testimony, to his Brethren, concerning the two *Baptisms*, and as his Words Import, brought to his Remembrance, by the falling of the *Holy Ghost* on the Gentiles, instrumentally, by the powerful Preaching of the *Word* by himself.

In the second Instance, he seems to be so far from Recommending, and so sensible of the Invalidity of *Water-Baptism*, that he wholly Excludes that *Baptism*, which only  
puts



puts away the *Filth* of the *Flesh*, which implies *Water*, and attributes *Salvation* to another *Baptism*, which gave the Answer of a good Conscience, for speaking of the *Ark*, and *Water*, by which *Noah* and his Family were saved, he says, 1 *Pet.* 3. 21. *The like Figure, whereunto Even Baptism doth also now save us; not the Putting away of the Filth of the Flesh, (which is the natural Property of Water to do) but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ, who is gone into Heaven &c.* By the Resurrection of *Jesus Christ*, I take the *Apostle* here, to Suppose, the First, and Meritorious Cause of Man's Salvation, or putting him into a State and Condition, capable of Salvation, and we Stedfastly believe the same concerning *Christ*, But still, *Obedience to God*, was Likewise Requisite; and, as a means to fit and prepare Man to answer his part: the *Spiritual* and Inward *Baptism*, was absolutely necessary; which having had it's perfect Work in Man's *Soul*, wrought his *Salvation*, and the same Spirit gave the Answer or Witness of a good Conscience, agreeable to *Rom.* 8. 16. *The Spirit it self, beareth Witness with our Spirit, that we are the Children of God, and 1 John 5. 6. It is the Spirit that beareth Witness, &c.*

This Text, of the *Apostle Peter* is so very plain against the necessity of *Water-Baptism*

*rism*, that it hath sorely Pincht our publick Opponents, making them twist and turn it several ways, but all to no Purpose, and tho' none that I have read, do deny that the *Baptism* of the *Spirit* is included in the Text, Yet because of the word *Figure*, (tho' put for the thing *Figured*) they would therefore lay hold of that *word*, to make the *Apostle* mean *Water-Baptism* also, while at the same time, not only the Sense, but even the Rest of the Words in the Text, are as plain as the Sun at noon Day, that he only intended the *Baptism* of the *Spirit*, as the alone necessary *Baptism* to *Salvation*, but in regard they Build upon the word *Figure*, I shall therefore produce some Scripture Texts, shewing that 'tis frequent in Scripture to denominate the Effect for the Cause, and a thing that hath Relation to it, for the thing it self, and after that I shall proceed to the other: Thus, *Gal. 3.8. and The Scripture foreseeing, that God would Justifie the Heathen through the Faith, &c. Joshua 10. 32. took Lachich, and smote it with the Edge of the Sword, and all the Souls that were therein. Levit. 22. 11. But if the Priest buy any Soul with his Money, he shall Eat of it, &c, Dan. 4. 26. After that thou shalt have known, that the Heavens do Rule.* I believe an hundred such like *Texts*, might be Cited, but these may suffice to shew how Unreasonable it would be, to stick Litterally

rally to these or the like *Texts*, and disregard the plain *Sense*, and the like may be said, in relation to this *Text* of the *Apostle Peters*, which I here Cite again, 1 *Pet.* 3. 21. *The like Figure, whereunto Even Baptism, doth also now save us, not the putting away the Filth of the Flesh, but the Answer of a good Conscience, &c.*

Tis plain the word *Baptism* in this *Text*, includes two sorts of *Baptisms*. The one *Saving*, the other *not Saving*, these are the *Baptisms* of the *Spirit*, and of *Water*, neither have I ever heard, that any one so much as pretended, it Included any other *Baptisms*, then these two. Then,

As this *Text* by the word *Baptism*, includes only the *Baptism* of the *Spirit* and of *Water*, and *Water-Baptism* of it self, cannot give the Answer of a good Conscience, so therefore the *Baptism*, here affirmed by the *Apostle* to be saving, must be the *Baptism* of the *Spirit*, and not the *Baptism* of *Water*, which I again confirm by the *Text* it self, thus:

The *Baptism*, which the *Apostle Peter*, in this *Text* affirms to be saving, is, that which gives the Answer of a good Conscience, and can be no other than the *Baptism* of the *Spirit*, Because the *Apostle* here denies that *Baptism* to be saving, which puts away the *Filth of the Flesh*, which Consequently must be *Water*; since there are only two  
forts

sorts of *Baptisms* included in the Text, therefore It must be the *Baptism* of the *Spirit*, in Opposition to that of *Water*, which the Apostle affirms to be *Saving*.

And indeed, it Looks as if the Apostle *Peter* had here a special Regard, to ward against any, that should Call *Water-Baptism* the *Baptism* of *Christ*, and make it necessary to Salvation; or against those who assert, that Outward *Baptism* with *Water*, and the Inward *Baptism* of the *Spirit*, make up the one *Baptism* of *Christ*: Because he wholly attributes Salvation to that *Baptism* alone, which gives the Answer of a good *Conscience*, &c. Which *Water* neither did, nor can do; this Text is of it self so full to our Point, for Proof that the *Baptism* of *Christ* with the *Holy Ghost*, is the alone Essential *Baptism* to Salvation; that if we had no other, (as we have many) it were sufficient: and is indeed so strong on our side, that 'tis past the Power and will of all our Opponents, by all their strainings, and perversions, to invalidate the Force and Strength thereof. This *Baptism* then of the *Holy Ghost*, we firmly, and with good Grounds believe, to be the one *Baptism*, mentioned by the Apostle *Paul*, *Eph.* 4. 5. *One Lord, One Faith, One Baptism*. Agreeable to *1 Cor.* 12. 13. *By One Spirit* (says he) *are we all Baptized into one Body, whether we be Jews or Gentiles, whether we be*  
Bond

*Bond or Free, and have been all made to drink into one Spirit.* Here by the Words, *One Body*, Is meant the *Church of Christ*, as appears by the Context, and particularly *Ver. 27. Now ye are the Body of Christ, and Members in particular.* So then 'twas the *Baptism of the Spirit*, and drinking into the *Spirit*, by which the *Church*, and *People of God*, became true Members of the *one Body*, to wit the *Visible Church of Christ*, whether they were *Jews or Gentiles, Bond, or Free*, and not by *Outward Water*.

Thus having plainly shown from *John the Baptist*, from our Lord *Jesus Christ*; and from the Apostle *Peter*, that all of them do Positively ascribe *Water-Baptism*, to the dispensation of *John the Fore-runner*, and the *Baptism of the Spirit* to our Lord *Jesus Christ*, clearly distinguishing between *the one*, and *the other*, I proceed farther to what the Apostle *Paul* saith, as to the *One Baptism*.

Since that Apostle saith, as above, *Baptism is One*, It cannot be that of *Water*. For *Water-Baptism*, neither did heretofore, nor doth at this time, as a necessary Consequence, make true Members of the one body, or *Church of Christ*, that being peculiarly the Office of the *Spirit*, nor gave the Answer of a good Conscience, as from *Peter*: or produce those saving, and Extraordinary Effects, which are attributed by  
the

the Apostle *Paul* to the *Spiritual Baptism* of Christ alone, for which take these following Texts. *Know ye not*, (saith He to the Romans) *that so many of us, as were Baptized into, (Mark into) Jesus Christ, were Baptized into his Death, therefore we are buried with him, by Baptism into Death, that Like as Christ was raised up from the dead, by the glory of the Father, Even so, we also should walk in newness of Life. Rom. 6. 3. 4.* Again to the Galatians, *For as many of you as have been Baptized into Christ, have put on Christ, Gal. 3. 27.* Again to the Colossians (says he) *buried with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the dead. Col. 2. 12.* Here then are the wonderful Effects of the *Spirits Baptism*, by which those that had been *buried* therein, that is regenerated, and born again by the *Baptizing Power*; and Spirit of Christ, had put on Christ, were enabled to walk in *Newness of Life*, and as our Lord *Jesus Christ* was raised from the *dead*, so they who were dead in *Sins*, and *Trespases*, were to be raised there from through the Faith of the Operation of God. These saving Effects then by *Baptism*, as Testified unto by the Apostle *Paul*, will agree with, and Confirm the Testimony of *Peter*, who attributed Salvation, only to that *Baptism* which gives



gives the Answer of a good Conscience, &c. which can be no other, than the *One Baptism* of Christ, with the *Holy Ghost*, and with *Fire*.

*Object.* But if notwithstanding, what has been said, any should, contrary to the plain sense of *Scripture*, Object that some or all the *Foregoing Scriptures*, relate to *Water-Baptism*; and that by putting on Christ, is giving up their Names to Christ in *Water-Baptism*.

*Answ. First*, the Fruits and Effects are such, that *Water-Baptism* did never produce, as a necessary Consequence, either in the *Primitive times*, or since: But (as proved) the *Baptism* of the *Spirit* did, and can do it, therefore *Water* cannot be intended by any of them.

*Secondly*, altho' none have any *Real Ground* thus to Object, Yet, to be sure, those who only *Sprinkle Water* in the Face, can have no pretence to make this *Objection*, of *Burying* in *Baptism*, since if *Water* was meant, It implies a necessity, to be plunged, or *buried* therein. But indeed, neither they who thus *Baptize*, nor they who only *Sprinkle*, can have any *Ground* for this *Objection*. For the Text doth not say, *baptized into Water*, but *into Christ*, nor *buried into Water*, but *into the death of Christ*, which *Death* is fully explained, by the *Context*, in the same *Chapter*. viz. *Rom.*

6. 2. 5, 6; 7, 8, 11, 12, 13. To be a *death un-*  
*to Sin*, and a Crucifying the *old Man*, with  
 his *Deeds*, &c. And being raised from the  
*death of Sin*, to walk in *Newness of Life*;  
 &c.

Thirdly as to what they say, that *Putting*  
*on Christ*, is giving up their *Names* to him  
 in *Water-Baptism*. This also is to Suppose,  
 without the least ground, for the *Text* doth  
 not say, as many of you, as have been *bap-*  
*tized into Water*, or into *Christ by Water*;  
 have put on *Christ*, but as many of you,  
 as have been *baptized into Christ*, (that is  
 as Explained above by the same Apostle)  
 were *baptized into his death*. These indeed  
 have put on *Christ*, through the Effectual  
 working of the *Spirits Baptism*, by which  
 they were regenerated, and born again, be-  
 came *New Creatures*, Children of *God*, and  
 enabled to walk in *Newness of Life*: Now  
 if after what has been said, the Objection  
 should remain with any, I will yet add a  
 Parallel Instance from the same Apostle to  
 shew, what this putting on *Christ* means;  
 Thus *Rom. 13. 14. Put ye on* (says Paul) *the*  
*Lord Jesus Christ*, and make not *Provision*  
*for the Flesh*, to fulfil the *Lusts thereof*, which  
 putting on, is Explained in the Context. *ver.*  
*12. to be casting off the works of Darkness*,  
 and putting on the *Armour of Light*, agreeable  
 to *Colossians. 3. 9. 10. or putting off the old*  
*Man with his deeds*, and putting on the *New-*  
*Man*,



*Man.* More might be added to the same Purpose, but it's needless to go on, to prove what is largely proved already, and it is, I think, so very plain, that he that Runs may Read, and readily see, that no other but the Spiritual Baptism of our Lord *Jesus Christ*, is meant by the foregoing Texts, and therefore I shall proceed to Answer another Objection:

*Object.* "That the Baptism with the Holy Ghost, and with Fire, spoken of by *John*, *Matt.* 3. 11. was a special Prerogative of *Christ* only Predicted of him, and fulfilled only by him, *Acts* 2. To wit on the Day of Pentecost, and not by any Man ever Living. Thus says the Reply to *William Penn's* Defence P. 17.

*Answ.* Tis freely acknowledged, that the Baptism of the *Holy Ghost*, is the special Prerogative of *Christ*, and also it was not in the Power of any Man ever Living, of himself as Man, or by his own Power and Strength, to baptize with the *Holy Ghost*, no more than to Raise the *Dead*: Yet the *Apostles* by the Power of *Christ*, did Instrumentally Baptize with the *Spirit*, by the same Power, by which they raised the *Dead*, cured the *Sick*, healed the *Diseased*, and did other *Miracles*, as shall be plainly Proved hereafter.

As to the Next, *That the Baptism with the Holy Ghost, and with Fire, was only fulfilled*

on the Day of Pentecost; is a very great Mistake, for let it be observed on the *one* hand, to whom *John* spake, *Matt. 3. 11.* And on the *other*, who they were on whom the *Holy Ghost* fell, at the Day of *Pentecost*, and they will not appear to be the same Persons; and besides this, I shall plainly shew, that *Baptizing* with the *Holy Ghost*, continued in the *Church* afterward, and therefore was not then *only fulfilled*, as that Author hath affirmed.

*First*, *John* directed his Speech in particular, to many of the *Pharisees*, and *Sadduces*, which came with a vast Multitude to his *Baptism*, and whom at the same time, because of their Wickedness, he called a generation of *Vipers*; saying *Matt. 3. 11.* *I indeed baptize you with Water unto Repentance; But he (Christ) shall baptize you with the Holy Ghost and with Fire.* Which words Import to me, as much as if he had said, you Wicked *Pharisees*, and *Sadduces*, or whosoever else are *Baptized* with the *Baptism* of *Christ*, must be *baptized* with the *Baptism* of *Fire*, and the *Holy Ghost*; that is to say, the *Fire* of the *Word*, which burns up, and Consumes, the Lusts, and Corruptions of the *Flesh*.

*Secondly*, Consider, that these on whom the *Holy Ghost* fell, on the Day of *Pentecost*, *Acts. 1. 15.* Were about one Hundred and Twenty Persons, Men and Women, the *Apostles*

postles, and Disciples of our Lord *Jesus Christ*; Therefore I hope, none will be so absurd, as to say, they were the same Persons to whom *John* spake *Matt. 3.* But

*Thirdly*, I prove that the *Baptism* of the *Holy Ghost*, continued in the *Church*, after the Day of *Pentecost*, which might be done by many Instances, but at present, for brevity sake, I shall Name but one. The Apostle *Peter*, to Justifie himself, for Preaching to the *Gentiles*, and to Convince his Brethren, that *God* had extended *Salvation* to them, as well as to the *Jews*, tells them, how *God* had attended his *Ministry*, with the pouring forth the gift of the *Holy Ghost*, or *Baptism* of the *Spirit*: Thus *Acts 11. 15. 16.* And as I began to speak, (saith *Peter*) the *Holy Ghost* fell on them, as on us at the beginning, then Remembred I the word of the *Lord*, how that he said, *John* indeed baptized with *Water*, but ye shall be baptized, with the *Holy Ghost*. Here the *Apostle* refers, to the pouring forth of the *Holy Ghost*, at the time of *Pentecost*, and also the Marginal Note in the *Bible*, refers to the same, which demonstrates that *Baptizing* with the *Holy Ghost*, was not only fulfilled *Acts 2.* But that it continued in the *Church*, and was dispensed by *Christ*, through the *Apostles Ministry* afterward: Nor doth he take any notice of the Cloven Tongues, like as of *Fire*, (that being only a Particular, Ex-

traordinary and Miraculous Outward Sign) But compares and likens the then present *Baptism* of the *Holy Ghost*, to that on the Day of *Pentecost*. Thus having Obviated this Objection, I shall now proceed to another, which is;

*Object.* "It may be said I have taken Pains, to prove a Point, which is not denied; for we grant the Baptism of the Holy Ghost, to be the Baptism of Christ: But withal we say, that Baptism with Water is also his, and both the Outward and the Inward go together; to the making up the one Baptism of Christ: *Eph.* 4. 5. by a Sacramental Union; otherwise why is it said, *John* 4. 1. That *Jesus* made and Baptized more Disciples than *John*, and why did the *Apostles*, as we Read, *Baptize* with *Water* after Christ had suffered?

*Answer.* The latter, *viz.* the Practice of some of the *Apostles*, shall be fully spoken to hereafter: But as to *Jesus* Baptizing with *Water*, I Answer:

*First*, The Ceremonial part of the Law was not abolished, *until Christ* was Offered up, and therefore he not only complied with, but also commanded several things, belonging to that Dispensation, which ceased in point of Obligation, after his *Ascension*: Thus he was *Circumcised*, &c. *Luke* 2. 21. 27. He Commanded the Practice of Offerings,  
ac-

according to the Law of *Moses*, *Matt.* 8. 4. And for the fulfilling all Righteousness, as himself said, he came and was *Baptized* of *John* in *Jordan*, *Matt.* 3. 13, 14. And *Christ*, having thus submitted himself to the Elementary dispensation of *John* the *Baptist*; permitted his *Disciples* to *Baptize* with *Water*: for 'tis positively said, *John* 4. 2. *That Jesus himself baptized not, but his Disciples.* For at that time the *Baptism* of the *Holy Ghost*, had not fully taken place, as appears from *John* 7. 38, 39. *He that believeth on Me* (saith *Christ*) *Out of his Belly shall flow Rivers of Living Water, but this spake He of the Spirit, which they that believe on him should receive: For the Holy Ghost was not yet given, because that Jesus was not yet Glorified.* Now the End of *Johns* Ministry; and coming to *Baptize*, was, that *Christ* might be made manifest to *Israel*, *John* 1. 30, 31, 33, 34. *This is he, of whom I said, After me cometh a Man, which is preferred before me: for he was before me, and I knew him not* (saith *John*) *but that he should be made manifest to Israel. Therefore am I come baptizing with Water. And I knew him not: But he that sent me to baptize with Water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is He which baptizeth with the Holy Ghost; and I saw, and bare Record, that this is the Son of God.* Thus

*John* concerning *Christ*, with much more in the same Chapter, as well as in several other Places of the Four Evangelists. But some Object: "that *John* made Disciples to himself, and *Christ* made distinct Disciples to himself. I Answer,

There is nothing in this Objection, for *John* came before hand, to prepare the Way for *Christ*, see *Matt.* 11. And his coming was to continue it's Season, and so Terminate, and accordingly it did so: In which time, he made and had his Disciples, until *Christ* was made known to *Israel*, which was the very End of his *Ministry*, as *John* himself declareth; for in baptizing he Cried, Proclaimed, and Testified of *Christ*, and pressingly directed, both his Disciples and others, to our *Lord Jesus Christ*, as the Spiritual Baptizer, adding *John* 3. 30. He must Increase, I must Decrease; and in thus doing. (I think) he may properly be said, to Disciple People to *Christ*: Now as the knowledge of *Christ* Increased, so the Ministrati- on of *John* Decreased, whereof even some of *John*'s own Disciples are a Confirmation; who upon Hearing *John*'s bearing Testimony of *Christ*, that he was the Son of *God*; Two of them went after *Christ*, and believed in him, and not only so, but one of them, Namely *Andrew*, (who afterwards became an Apostle of *Christ*) did immediatly declare *Christ* to be the Messiah, *John* 1. 37. 41.

Thus

Thus then as *John's* Commission, was to baptize with *Water*, to the End that Christ might be Outwardly made known, and Publickly manifested to *Israel*, so also the Disciples of *Christ*, being then under the same Outward, and *Watry* Dispensation, (mark that) did likewise *Baptize*, with the same Element, and no doubt for the *same* End too. But,

*Secondly*, tho' the Disciples, did Baptize with *Water*, yet we read of no Commission they had for so doing, as tis plain *John* had; and as we find it thus, so neither are we obliged in this Case, to follow their Example therein, but more especially, since at that time, the Ceremonial part of the Law was not abolished, as *Circumcision*, *Purifications*, *Feasts*, *Offerings*, *Vows*, &c. Which we find Christ himself complied with, and which they also Practised, even after *Christ's* assention, tho' without his Command; so that if we are to follow Example, without a Precept, it will also oblige us to Perform those other *Legall* things, which they also Practised.

*Thirdly*, to put the matter yet farther out of dispute, as we do not any where find, that *Christ's* Disciples had a *Commission* to baptize with *Water*; so I have already proved from *John* the Baptist, from our Lord *Jesus Christ*, and from the Apostle *Peter*, that all of them, do ascribe *Water-Baptism* to *John*,



and plainly distinguish *Water-Baptism*, which was *John's*, from the *Baptism* of the *Holy Ghost*, which was *Christ's Baptism*: and therefore the Practice of the Disciples in that of *Water*, is neither a Precept, nor Obligatory upon us.

*Fourthly*, the Reader may also Particularly observe, that what *Christ*, and *Peter* spoke, by way of distinction upon the *two Baptisms*, was long after the Practice of the Disciples in that of *Water*, under the dispensation of *John*, as *John* 4. 2. Yet neither of them take the least Notice thereof, nor yet give the least Hint, that *Water-Baptism* had any share in, or belonged to the *Baptism* of *Christ*, which surely they would have done, had it been so, more especially while there seem'd a Necessity for so doing, inasmuch as they were upon distinguishing *Baptisms*, and did so plainly Assert, *John* to be the true Administrator of *Water-Baptism*: and therefore as neither of them so did, it is still the fuller Confirmation on our side; that *Water-Baptism*, was not the *Baptism* of *Christ*. Now to the remaining Part of the Objection, *viz.*

*Object.* " That *Water-Baptism*, and the  
 " *Baptism* of the *Holy Ghost*, the First be-  
 " ing the Sign, the Last the Thing Signified,  
 " do by a Sacramental Union go together,  
 " and make up the one *Baptism* of *Christ*,  
 " mentioned, *Eph.* 4. 5.

*Ans.*



*Answ.* This Objection, as it hath no foundation from *Scripture*, might therefore justly be rejected, inasmuch as we find no such Word, as *Sacramental Union*, nor yet that *Outward Baptism* with *Water*, and the *Inward Baptism* of the *Spirit*, make up the *One Baptism* of *Christ*; However, for the sake of some, who may be too easily imposed on by such glossy yet groundless pretensions, I shall a little Consider the most material Arguments I have found to Support this Allegation. First, let us Consider the *Scripture* it self: 'Tis evident from *1<sup>st</sup> Ep. 4. 4. 5, 6.* That as there is *One Lord, One Faith, One Spirit, One God, and Father* of all; so there is but *One Baptism*, there are not two more *two Baptisms* (by this *Scripture*) to wit one of the *Water*, the other of the *Spirit*, than there are *Two Lords, Two Faiths, Two Gods, and Two Spirits*, whereof the One is *Outward, and Elementary*, the other *Spiritual and Holy*, to make up the *One Lord, One Faith, One God, and One Spirit*: The Latter I suppose, none will adventure to say, the Former is then proved in Course, there being no distinction in the *Text*, made in the one, more than in the other. Thus the *Scriptures* are plain on our side, that as there is but *One Lord, but One Faith, but One Spirit, but One God, and Father* of all: So likewise, there is but *One Baptism*, which is that of the *Spirit*, (as I have proved before)

fore) which only and alone, is necessary, and *Essential* to Salvation.

Next let us Consider the Arguments, which by way of Comparison, are brought by some to Answer the Text, *Eph. 4. 5* to support the practice of *Water-Baptism*.

Say they, " We allow there is but *One*  
 " *Baptism*, no more than there is but *One*  
 " *Faith*; but as this *One Faith*, may and  
 " doth consist of several Parts, so doth the  
 " *One Baptism*, consist of an Outward and  
 " Inward Part, to make up the *One Baptism*.  
 " Thus there is a Faith in God, of which  
 " some *Heathens* do partake; there is a Faith  
 " in Christ, which denominates Men Chri-  
 " stians, and who consequently also believe  
 " in God; there is also a Faith in the prom-  
 " ses of the *Gospel*; there is the Faith of Mi-  
 " racles, with many more, yea there are  
 " degrees of Faith, of which, some Men par-  
 " take more than others: Yet all these are  
 " not so many *Faiths*, but several parts of  
 " the *One Faith*. Thus the *Outward Bap-*  
 " *tism*, and *Inward Baptism* are two Parts,  
 " which make up the *One Baptism*. To  
 which I Answer.

When they can prove from Scripture, that *Outward Baptism* with *Water*, and the *Inward Baptism* with the *Holy Ghost*, do make up the *One Baptism* of Christ, or hold the same Analogy, and Proportion, as doth the *One Faith*, with the several *Degrees* or *Parts* of

of it, they do something: But till then, this Comparison is nothing to the Purpose, nor does it in the least answer their End. For the *One Faith* agrees with it self in it's Parts, and does not differ in it's Essence, and proceeds from the same Fountain, and Giver of it, who is *God*, *Eph. 2. 8.* And who gives such Degrees and Proportions of it to a True Believer, as it best pleaseth him, necessary both for a Man's own Salvation, and the Benefit of others, *Rom. 12. 6.* And these several Parts, or Degrees (as our Opponents confess) are not so many *Faith's*, but several Parts of the *One Faith*, and so far we agree: But on the contrary, *Water-Baptism*, and the *Baptism* of the *Holy Ghost*, are two such very different things in Nature, and Kind to one another, that nothing can well be greater, the one being Performed with Outward and *Elementary Water*, which is a Creature, the other Inward and Spiritually Performed, by the Operation of the *Holy Ghost*; which is of or from the Essence of *God*, the Creator. And yet this may be Performed Instrumentally too, by the same Power, by which the *Dead* were raised, as hath been observed already, and shall be more fully proved hereafter.

Thus Outward *Baptism* with *Water*, and the Inward *Baptism* with the *Spirit*, can (I think) in no sense be called *One Baptism*, as the several *Parts* or *Degrees* of *Faith*,  
may

may be called *One Faith*. And therefore as no Scripture can be brought to prove, that Outward, and Inward *Baptism* do both go to make up the *One Baptism*, *Eph. 4. 5.* So neither will the Comparison here brought, hold or prove it so, which I could shew by many other Arguments, besides this, which for brevity I omit; thinking what I have said, may suffice for Answer to this Comparison, or any other of the same kind, wherein the several Parts proceed from one and the same *Essence*, and all agree with, and center in one *Subject*. But I have more Comparisons yet to Answer, made by the same Persons, (no Mean advocates for Water-Baptism) wherein the Subjects, do more widely differ in some sense, than the *One Faith*, from the several Parts of it, as thus.

“ Body and Soul (say they) are two very different things, as any well can be,  
 “ yet they hinder not the Unity of Man,  
 “ for it is the Composition of both, that  
 “ makes up the Man. Thus Outward and  
 “ Inward Baptism, are two Parts of Baptism,  
 “ and both may go to make up the  
 “ One Baptism, as well as the other, nor  
 “ need the Inward and Outward Baptism,  
 “ be strictly called two Baptisms, more  
 “ than *England*, and a Map of *England*,  
 “ are called two *Englands*.

*Ans.* I readily grant, that *Soul*, and *Body* are two very different things, yet do  
 make

make and constitute *One Man*; and as our Opponents farther say, when these two are separated, the *Man* is no more: But to make this a Parallel, with the *One Baptism*, they must prove from Scripture, that outward *Baptism* with *Water*, and Inward *Baptism* with the *Spirit*, are as necessary, and have such a Relation to one another, to make up the *One Baptism*; *Eph. 4. 5.* As *Body* and *Soul* are necessary, and have such Relation one to another, to constitute and make up *One Man*: In doing this, they will do something to the Purpose; and then there will be no need of these Lame Comparisons; but till then, if they brought a Thousand such like, twill avail them nothing to support their Notion. And indeed, till that be done, it will be a sufficient Answer to this, and all other the like groundless Assertions. However, for the sake of some, I will shew the Inequality of the Comparison, between the *One Baptism*, and the *One Man*; the Answer to which, will also serve to any other such like Comparison they make, wherein the Conjunction of the Parts, are necessary to denominate the *Subject*, and by the separation of the Parts it ceases to be:

Thus then as a *Man* cannot be a *Man*, or so called, before the Conjunction of *Soul* and *Body*, or ceases to be such, when they are separated one from another by *Death*;  
so

so also by this Comparison, *Water-Baptism* is not, nor can be called *Baptism*, but when accompanied with the *Inward Baptism* of the *Spirit*.

I then ask, will they say that all People in the World, who have been baptized with *Water-Baptism*, have been therefore *Baptized* with the *Spirit*: Sure I believe they will not, and if they should, the Wicked and Abominable Lives and Conversations of Thousands, nay what if I say Millions of those who have been either *Baptized* or *Sprinkled* with *Water*, do loudly bespake the contrary. Well then, in such there is *Outward Baptism* without the *Inward*, which Compared with *Soul* and *Body*, that constitutes a Man, will not hold Parallel; for as a *Soul* never joined to a *Body*, (if proper so to speak) is no *Man*, nor can be so called, or being joined, if separated by Death, it thereby ceases to be a Man: So by this Rule, *Outward Baptism* with *Water*, without the *Inward Baptism* of the *Spirit*, cannot be called *Baptism* at all, much less the *One Baptism* of *Christ*.

Thus I think, tis as plain as can be, that this Comparison will not hold, which I could also shew by several other Instances beside this, which for brevity I omit: And as on the one hand it doth not hold, so on the other hand, it contradicts the very Practice of those who make these Comparisons; who

who not only call *Water-Baptism* alone, *true Baptism*, but affirm, that who is *Baptized* (or *Sprinkled*) with *Water*, is thereby *regenerated*, and *grafted* into the *Church*, and made a *Member of Christ*, a *Child of God by Adoption*, and an *Heir of the Kingdom of Heaven*. Nay, some of the very same *Church*, with those who *Assert*, that the *Outward and Inward Baptism*, make up the *One Baptism*; do, in point blank *Contradiction* to their *Brethren*, positively *Assert*, that *Water-Baptism* alone, is the *One Baptism*; *Eph. 4. 5.* Thus a late Author, *P. Hewet*, following a greater Man than himself, in a Book called *a Plain Answer to William Penn, &c.* P. (46) “Tis one Solemn admissi-  
 “ on, (*i. e.* *One Baptism Eph. 4. 5.*) into  
 “ the *Christian Church*, and the *Priviledges*  
 “ thereunto belonging, by being washed  
 “ with *Water*, in the *Name of Father, Son*  
 “ and *Holy Spirit*, accompanying his own  
 “ *Ordinance*: This is called the *One Bap-*  
 “ *tism*; because altho’ the *Ordinances of*  
 “ the *Gospel*, are frequently *administred*  
 “ to *Believers*, this alone is never to be  
 “ *Repeated*, nor received a second time, as  
 “ the *Bishop* truly *Explained* it.

*Answ.* To say nothing of *washing* with *Water*, how it disagrees with his *Practice of Sprinkling*, I need not comment upon the *Contradiction*, it being so very plain, One fort arguing, (and who are by some esteemed



esteemed no mean Advocates for *Water Baptism*) that Outward *Baptism* with *Water*, and Inward of the *Spirit*, do make up the *One Baptism*. But this Author, after the Bishop says, tis *washing* with *Water*, &c. yet both sorts learned Men in one *Church*; I truly desire with all my Heart, they may all consider, whether the very Reason, why they thus contradict each other, and both miss the Mark, be not, because they are unacquainted with the *Spiritual Baptism* of our *Lord Jesus Christ*, by which they would have experimentally witnessed, that as heretofore twas not the *Outward* but *Inward Circumcision*, that made a true Jew, *Rom. 2. 28. 29.* So now tis not *Outward*, but *Inward Baptism*, that makes a true *Christian*; and so I proceed to take a little notice of the Comparison.

“ That there is no need Strictly to call  
 “ the Outward and Inward Baptism, Two  
 “ Baptisms; more than *England*, and a  
 “ Map of *England*, Two *Englands*.

*Answ.* This Comparison I confess, will hold much better than the other, but yet it is so far from answering the Authors End, that it makes quite against what He would have it to prove. I allow *England*, and a *Map* of *England*, need not, nor can properly be called *Two Englands*, but real *England*, and a *Map* or *Sign* of *England*, each having it's own proper denomination; nor



is there any such necessary relation between them, that the One cannot be without the Other; as that *England* cannot be *England*, and so very truly denominated without the *Map*, or the *Map* cannot be a *Map*, and so denominated without being joined to *England*, to make *One England*. Again, as on the one hand, He that has only a *Map* of *England*, has not the least Pretence, nor is thereby Intituled to one Foot of Land in *England*: So on the other, He that has some Land, or Real Interest in *England*, is not under any Obligation to have a *Map*, or *Sign* of *England*, in order to make good his Title thereto. And in these respects (I confess) I do not see, but they may be better compared, and hold a Parallel, with *Outward*, and *Inward Baptism*, the one being only the *Sign*, the other the *Substance*, and are two distinct things, very widely differing, as having no needful, or necessary relation one to the other, as that they ought to be joined to make up *one True Baptism*, as is before proved; and so I conclude upon these Comparisons.

I have, I confess, willingly omitted naming any of the Authors, except *P. H.* who makes the foregoing Objections for these Reasons:

*First*, seeing no need for it, the Objections being most of them, such as have been made Publick by several in Print, against us, and

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*Secondly*,

*Secondly*, because my Intentions at first, in the Method and Prosecution of this Discourse, were not to meddle with Controversy, or but as little as I could; chiefly designing to clear up those Points in dispute, and make Answer to such Objections, as are generally made against us: nor indeed did I desire to mention that Book it self, but that, that Author, and the Bishops Opinion contradicted many of their Brethren about the *One Baptism*; and therefore if I had not Named, and Cited the Page of that Book, perhaps some might have thought, I was putting a sham Contradiction upon my Reader.

I have one Objection more to Answer, before I end this Chapter, which hath been made by several Opponents, *viz.*

*Object.* “The Apostle to the *Hebrews* speaks of the Doctrine of Baptisms, about which he intended to treat in a convenient Season: Here is (say they) Baptisms in the Plural Number; now if Water-Baptism be Excluded, as you say it ought, we desire to be informed in what sense we shall understand the Apostle?”

*Answ.* Tho’ the Apostle, does mention Baptisms in the Plural Number, yet it dont therefore follow at all, that in his so Treating, He would Recommend or Establish Water-Baptism. For (1) there are other *Baptisms* mentioned in *Scripture*, besides *Water-Baptism*, and the *Baptism* of the *Holy Ghost*,

*Ghost*, see *Mark* 10. 38. 39. *Luke* 12. 50. 1 *Cor.* 10. 2. Thus then he might treat of all, or some of these, as well as about the other Two. But (2) Let us Suppose in this to the *Hebrews*, he intended only the Baptism of *Water*, and that of the *Holy Ghost*; it doth not therefore infer the necessity of *Water-Baptism*, or that he would have them Practice it, for as the Text is silent to any such thing, so we may rather believe, when he came to speak to these Points, he would then shew the Invalidity of *Water-Baptism*, and that there was no stress to be laid upon the *Outward*, but only on the *Inward Baptism*, and this indeed appears a more reasonable Supposition, even from Scripture than the other: because, (3) We do not find in any of his *Epistles*, that he presses, or indeed so much as commends to them, the Practice of *Water-Baptism*; but on the contrary, he thanks God he *Baptized* no more of the *Corinthians*, and tells them plainly, that *Christ sent him not to baptize, but to preach the Gospel*, 1 *Cor.* 1. 14. 17. And tho' he thus doth concerning *Water-Baptism*, yet we find he writes in several of his *Epistles* about the *Spiritual Baptism*, and speaks highly of the saving Effects thereof, see *Rom.* 6. 3. 4. *Gal.* 3. 27. *Col.* 2. 12. Thus then both from *Scripture* and *Reason*, that Text, *Heb.* 6. 2. makes more for us than against us; and thus I end this Chapter, and proceed to the Next:

## C H A P. II.

*Shewing (1) that Commission, Matt. 28. 19. did not Command Water-Baptism, but a Baptizing in, or [into] the Name (i. e. Power) of Father, Son and Holy Ghost; (2) shewing the Word Baptize, or Baptism, is used in Scripture to signifie other things, besides Baptism with Water; (3) Baptism of the Spirit, without Instrumental means Considered: First, as it Related to the gradual work thereof upon the Soul; and Secondly, in a Large, Full and Extended Sense, as it Related to the Effectual Work of the Spirit, to the Perfection of True Believers. (4) Shewing that the Apostles did Instrumentally, by the Power of Christ,*  
and

and by the Authority and Virtue of that Commission, Baptize Believers, (in a Restricted Sense) with the Spirit, as by the same Power they Raised the Dead, Cured the Sick, and did other Miracles. (5) Several Objections Answered.

**FIRST**, Having in the former Chapter, plainly shewn from *Scripture*, that *Baptism* with *Water* did truly and properly belong to the dispensation of *John the Baptist*, and that the *Baptism of the Spirit* only, is the *Baptism of Christ*; and (2) that the Effects of the *Spiritual Baptism* alone, are such as are saving, and not producible by *Water*; (3) Answered such Objections, as make the *Outward* and *Inward* together, the *One Baptism of Christ*; I now come to that Text, *Matt. 28. 19.* upon which our Opponents ground their Commission, for *Water-Baptism*, the Text is, *And Jesus came, and spake unto them, (i. e. his Disciples) saying, all Power is given unto me in Heaven and in Earth; Go ye therefore, and teach all Nations, baptizing them in the Name*

of the Father, and of the Son, and of the Holy Ghost, Matt. 28. 18. 19.

The *Baptism* here Commanded by our Lord *Jesus Christ*, we firmly believe, was a *Baptizing* such of all Nations, as received their Teaching, *into* the Name and Power of the Father, Son, and Holy Ghost; I say [*into*] for so the Greek Word should be Rended, (as Scholars say) But tho' I have known some Object. that the same Greek Word in another Case, signifies [*in*] yet if this were so, it will avail them nothing; for the Words [*in the Name*] do also in several places of *Scripture* signifie, *into the Power*, or *by the Power of Christ*. Not to multiply Instances, see *Acts* 3. 6. where the Apostle *Peter*, pronounced the Lame Man Whole, saying, *In the Name of Jesus Christ of Nazareth, rise up, and walk*, and *Chap.* 4. 7. 10. On the same Occasion farther explains the Name to be the Power of Christ. This notable Miracle was not done by the bare naming the Name of *Jesus Christ*, or by the *Apostles* Power as Man; but by the Power and Virtue of Christ, signified by the Name of Christ, and which also accompanied the *Apostles* in their Preaching, to the *Baptizing* of Believers, with, or by the Spirit, as shall be shewn hereafter. Thus then take it [*in*] or [*into*] the Name, as it Relates to the Power of Christ; and either will serve, that Christ thus intended, and not,

not, in, or with *Water*, appears plainly from what follows:

*First*, that in this Commission, *Matt. 28. 19.* which was to continue to the *Worlds End*, there is not a word of *Water* mentioned; whereas in *John's*, which lasted but a few Years, *Water* is plainly named, as *John* himself declared, *John 1. 33.* and altho' neither is the *Holy Ghost* mentioned, yet tis plainly implied, in as much as *Water-Baptism*, was not the *Baptism* of *Christ*, but the *Baptism* of the *Holy Ghost*, which was to succeed that of *Water*, as I have plainly shewn in the foregoing Chapter, (1) from *John* the *Baptist* himself, (2) from our *Lord Jesus Christ*, (3) from the *Apostle Peter*; who do all of them assign *Water-Baptism* to *John*, and very plainly distinguish that sort of *Baptism*, from the *Baptism* of *Christ*.

*Secondly*, because *Christ*, who had all Power in Heaven, and in Earth, and Comanded his *Disciples* to wait at *Jerusalem*, till they were Indowed with Power from on High, in order to qualifie and fit them to execute that Commission, did enable them Instrumentally by his Power, as well to *Baptize* with, and by the *Spirit*, (in such a Restricted sense, as I shall shew) as to Raise the *Dead*, Heal the *Sick*, and Cure the *Diseased*, which shall be proved in it's Place.



Thirdly, that eminent and great *Apostle Paul* tells the *Ephesians* positively, that as there was but *One Lord*, and *One Faith*, so there was *One Baptism*, which *One Baptism*, is the *Baptism* of the *Spirit*, and which alone is the *Necessary* and *Essential Baptism* to *Salvation*, as I have already proved at large. And therefore as this *One Baptism*, is the *Spiritual Baptism*, and the *Spirits Baptism*, is the *Baptism* of *Christ*: So to be sure the *Baptism* Commanded in that *Commission*, must be the same, and not *Water*; which plainly appears from *Christ's* own *Words*, (even at, or about the very time, he gave that *Commission*) wherein he plainly tells them, *John* was the true *Adminisrator* of *Water-Baptism*, but they should suddenly be *baptized* with the *Spirit*, by which they should receive *Power*, and be qualified to perform that *Commission*. In all which, as he says not one word of *Water* to be his *Baptism*, but on the *Contrary* directly applies it to *John*, and that his *Baptism* was the *Baptism* of the *Spirit*, (as is also proved at large:) so *Consequently* 'twas not *Water-Baptism*, but his own *Baptism* of the *Spirit*, that he here *Commanded*: see also *Luke* 24. 49. *Acts* 1. 5, 6, 7, 8.

Fourthly, if *Water-Baptism* had been intended, by that *Commision* (as some would have it) and the *Apostles* had understood it so, and that it had been of such *Consequence*,



as now it is by some accounted, (who call it a *Sacrament*, *Means of Grace*, a *Seal*, and *Badge of Christianity*, &c. Which are Unscriptural terms:) Surely some one, or other of the *Apostles* would in their Epistles have mentioned *Water-Baptism*, by way of Recommendation to the Churches, (which I never read they did;) more especially considering, that we find many things of less Moment (now accounted) earnestly prest upon Believers. If it should be said, *there was less need for so doing, in regard the Christian Churches were so constantly in the Practice of it*: I Answer, as to their Practice therein, it shall be fully spoken to hereafter; but we find that *Apollos*, a *Man fervent in Spirit*, *teaching diligently the things of the Lord*, *knew only the Baptism of John*; Acts 18. 25. Likewise certain *Disciples*, whom *Paul* found at *Ephesus*, that had been *baptized only with John's Baptism*; Acts 19. 3. And as we have these two plain Instances, so very probable it is there were many more, who had not been *baptized with Water* by the *Apostles*; all which might have occasioned (some at least of) the *Apostles*, to have put them in mind, and prest them to their duty, in being *Baptized with Water*, if they had understood that Commission so to mean, or had it been so material to the *Christian Religion*, as now it is *Esteemed*: But above all the Rest,  
it

It highly concerned the *Apostle Paul* in particular, who met the above *Disciples* at *Ephesus*, and who was so very Eminent an *Apostle* to the *Gentiles*, and writ so many *Epistles* to them (and who as himself declares, came not a whit behind the very Chiefest of the *Apostles*, 2 *Cor.* 11. 5.) to have pressingly wrote, and put them upon constantly doing so necessary a part of their *Duty*, if he had so believed it; but contrary thereunto, he is so far from writing by way of recommendation of it, or believing that Commission, *Matt.* 28. 19. to Command *Water-Baptism*, or that it was the necessary *Duty* of *Christians*, to be baptized therewith; or farther, that it was any part of his *Commission*, (tho' his was as large as any of the rest) that upon occasion of some Contention, which arose among the *Corinthians*, as may be supposed, about the Persons by whom they were *Baptized*, he speaks after this manner, *I thank God, that I baptized none of you* (i. e. with *Water*,) *but Crispus, and Gaius, least any should say I had baptized in my own Name. And I baptized also, the Household of Stephanus; besides I know not, whether I baptized any other, for Christ sent me not to Baptize* (i. e. with *Water*) *but to Preach the Gospel: 1 Cor.* 1. 14. to 17. Now in that Commission *Matt.* 28. 19. If it meant *Water-Baptism*, *Water* was equally enjoined with *Teaching*, and both

both alike, and *Paul* following that *Commission*, could no more dispence with the one than the other. Therefore neither the Contentions among the *Corinthians*, nor the fear of their saying, he had *baptized* in his own Name, ought not, nay no doubt would not, have deterred *Paul* from executing that part of his *Commission*, had he thereby understood *Water-Baptism*; for otherwise, for the same Reason, he might have forborn *Preaching*, because we also find the *Scripture* is full and as plain, that the same *Corinthians*, did as much contend and divide in Names, about those by whom they were turned to the *Faith*, as they did about those by whom they were *Baptized* with *Water*; see *1 Cor.* 3. 4. 5, 6. The consequence then is plain, that *Water-Baptism* was an indifferent thing, and since Contentions arose about it, he thanked God, he *Baptized* no more of them; and then positively asserts, that *Christ* sent him not to *baptize* (i. e. with *Water*) but to *Preach*; as appears plainly from his own Words, to be his absolute, and indispensable *Duty*. And therefore, altho' Contentions did no less arise therefrom, than from *Baptizing*, yet he is so far from thanking God, he had *Preached* to no more of them, or that he was not sent to *Preach*, that he tells the *Corinthians* in the very same Epistle, a *Necessity* (says he) is laid upon me, yea *Wo* is unto me, if I *Preach* not the Gospel,

*Gospel*, 1 Cor. 9. 16. Thus then I think 'tis very plain, that as this great *Apostle* in particular speaks so very indifferently, or rather in disfavour of *Water-Baptism*, and that he, nor any of the rest of the *Apostles*, in their *Epistles*, do recommend the Practice of it, or declare it to be any part of their Mission, so consequently, we may safely conclude, they did not understand that *Commission*, to mean *Water*, but that their Practice in that of *Water-Baptism*, was upon the same ground, viz. (*Permission*) on which they did those other things, for which it is by all granted they had no *Commission*. As to the groundless Assertion, by some made upon *Paul's* Words, viz. That he was not sent *Principally*, or *Chiefly* to baptize, that shall be spoken to hereafter. But farther,

Notwithstanding none of the *Apostles* do say any thing in their *Epistles* by way of Recommendation of *Water-Baptism*, yet we find it quite otherwise, in relation to the *One Essential and Necessary Baptism* of the *Spirit*, for they are not only not Silent, but some of them do very highly Recommend it, and attribute saving Effects unto it, as that by which they were baptized into *One Body*, and made to drink into *One Spirit*, that which gave the *Answer of a good Conscience*, and by which they were made able to walk in *Newness of Life*, with many more such like

like blessed Effects, which we say, were never producible by *Water-Baptism* as a necessary consequent, either now, or heretofore, 1 *Pet.* 3. 21. *Col.* 2. 12. 1 *Cor.* 12. 13.

This *Baptism* of the *Spirit*, they so highly speak of, is what we so earnestly plead for, and is that *Baptism* alone, which is absolutely necessary to *Salvation*: and farther say, unless *Men* and *Women*, come to witness the powerful *Operation* thereof in their Souls, we believe they cannot be *Saved*. I desire with my whole Soul, that all may lay it to heart, who so much depend, and build upon *Outward Signs* and *Shadows*, and even thereby neglect the *Substance*; satisfying themselves with being called *Christians*, from their being outwardly *Washed*, or *Sprinkled* with *Water*, while the *Unchristian* Nature remains *within* which outward *Water* cannot *reach*, but the *Spirit* can; nay will both *reach* and also *destroy* it, as *Obedience* is yielded thereunto. The Lord, if it be his will, open the *Eyes* and *Understandings* of all such, by his divine *Light*, *Grace* and *Spirit* in their Souls, by which they will come to see, the emptiness of *Shadows* and that nothing short of the *Substance*, will avail them to *Salvation*.

*Fifthly*, altho' what I have said before, (I think) might be enough to evince, that *Water-Baptism*, was not intended by that *Commission*, yet I will add one reason more, which

which of it self, I should think is very Convincing, to prove that the *Apostles* did not understand their *Commission* to extend to baptize with *Water*, in the Name of the *Father*, *Son* and *Holy Ghost*, (without which form, no doubt *Baptizers* now would not think it rightly Administred) because we never Read they followed the *Terms*, which bore the very force of that *Commission*, by doing it in that *Form*; which no doubt as they ought, so they would have done, had they understood it *Water*; but contrary thereunto, when they practised *Water-Baptism*, they used only the form of *Lord*, *Lord Jesus*, or *Jesus Christ*; which Practice both of *Form*, and *Fact*, no doubt they had kept up from the very first time they baptized under *John's* Dispensation, as they did other legal things without *Commission*; which Practice, and the occasion of it, having been pretty fully spoken to, in the former Chapter, I need not again repeat here: Now from what hath been said, under these several foregoing Heads, let the Impartial judge, whether we have not good ground to believe, that our *Lord Jesus Christ*, did not intend *Water-Baptism* by that *Commission*, *Matt. 28. 19.* But baptizing with his Spirit, and that they did Instrumentally by his Power so baptize, I shall prove by Scripture, after I have first Spoken to some Objections.

Thus

Thus, some have been so inconsiderate, or for want of better Argument, not knowing what to say to the *Apostles* not using the form of *Father Son* and *Holy Ghost*, as to Argue, that the *Apostles* might use it, tho' not mentioned in *Scripture*; for say they, an *Argument* grounded only on the *silence of the Scriptures* is not always of *Validity*; to which add what the Author of the plain Answer to *W. P.* saith (P. 46) "We have (says he) some Texts, which import as much in sense, *Acts*. 10. 48. where we read of *Baptizing* in the Name of the Lord, and who is this Lord, but *Father, Son* and *Holy Ghost*, these three are one Lord, &c.

*Answ.* These Objections, will not in the least help such, for first, the *Scriptures* are not *Silent* as to the *Form* used in *Baptizing*; for in some of the very chiefest places, and such as our Opponents frequently urge against us, and that seem to carry the greatest shew of Authority for *Water-Baptism*; even in these very places, the *Form* used is very plainly exprest, as *Acts* 2. 3. 8. *In the Name of Jesus Christ*, *Acts* 8. 16. *In the Name of the Lord Jesus*, *Acts* 10. 48. *In the Name of the Lord*, which is the same as *Lord Jesus*, and so appears to be by the Context, as also by many other places of *Scripture*, particularly *Acts* 11. 16. and again, *Acts* 19. 5. which our Opponents, think



think is a strong Argument on their side; as if some who had been *baptized* with *John's Baptism*, were notwithstanding afterwards *baptized* with *Water*, even there also 'tis said, *In the Name of the Lord Jesus*. The Answer to all these, shall be given in the next Chapter; in the mean time, as the *Scriptures* are not silent as to the Form used in *baptizing* with *Water*, in the chiefest places, as appears by these Instances; and that we have not One *Instance* in all the *Scriptures*, that they ever used the Form *Father, Son and Holy Ghost*; so I think the Consequence is very plain, *Water-Baptism* was not commanded by that Commission, *Matt. 28. 19.* nor did the *Apostles* understand it so, but a *baptizing* [in] or [into] the Name (i.e.) Power, of *Father, Son and Holy Ghost*, as I said in the beginning of this Chapter.

*Secondly, That baptizing in the Name of the Lord, imports as much in Sense, &c.* to this I Answer, in short, by way of Retortion; that when upon occasion, we have Scripturally acknowledged, the Holy Three, of *Father, Son and Holy Ghost*, and that these *Three* are *One*, according to *1 John 5. 7.* yet because we could not join with them Traditionally, in calling them *Three Persons*, the *Scriptures* being silent therein, how have some of our Adversaries vilified and abused us, even to that degree, as to  
make

make us deniers of the (Trinity or) Holy *Three*, but when it serves their turn, as in this Case, the Name of the *Lord*, must import *Father, Son* and *Holy Ghost*, while at the same time, the Name of the *Lord*, in that Text, *Acts* 10. 48. signifies *Lord Jesus*, as I have shewn above, and I shall proceed to another Objection which our Opponents think is a strong Argument against us.

*Object.* “ The Word Baptize, say they, “ Literally in the Greek, from whence we “ have it, signifieth to wash with Water, “ or dip into Water; and this sort of Baptism was in the Apostles Power to perform; but not baptizing with the Holy “ Ghost, or giving the Spirit, that being “ peculiarly the Office of Christ alone. “ Therefore the Text, *Matt.* 28. 19. must “ consequently intend Water, tho’ Water “ be not mentioned.

*Answer.* There are also others, who say, the Word in the Greek, signifieth to *Plunge*, as well as to *Dip* into, or *wash* with *Water*, but they who only *Sprinkle*, instead of doing either, I think should be more sparing than they have been, to urge the Literal signification of the Word, if it only imported the two latter; for if it were as they alledge, how then do they Answer, that Commission, or who impowred them only to *Sprinkle* a little *Water* in the *Face*, or *Forehead*, (and that of

*Infants* too, not capable of Instruction) instead of *Dipping* into, or *Washing* with *Water*, those who are capable of being *Taught*. But waving this Discourse at present, as to the literal signification of the Word *baptize*; from the Greek, I confess I do not understand it, being very little of a Scholar, and no Grecian; 'tis enough in this Case, that I understand the English *Bible*, where I find the Word *Baptize*, or *Baptism*, signifieth other things, besides either *Plunging* or *Dipping* into, or *Washing* with *Water*, and whether Literally, or Metaphorically, it matters not, for I deny the Word *Baptizing* in that Text and Commission, *Matt.* 28. 19. doth Literally mean *Washing*, &c. with *Water*, and for any to assert it, is but begging the Question in dispute; now to the Proof of my assertion, and (they, *i. e.* the *Israelites*) *were all baptized unto Moses, in the Cloud, and in the Sea, &c.* *I Cor.* 10. 2. Here is a *Baptism* mentioned, wherein the Word *Baptized*, doth not Literally signify, *Washing* with, or *Dipping* into *Water*, nor do even their own *Expositors* expound or affirm it so; and therefore I shall not dwell upon the *Exposition* of the Text, only in a Word, I take the Apostle to mean, that the *Israelites*, were *Exercised* and *Plunged* into deep *Trials* and *Afflictions*, and thereby made sensible, and experimental Witnesses of the Admirable Dealings, and Miraculous Deli-

Deliverances of God unto them, by the hand, and under the Conduct of *Moses*. Again, *Luke* 12. 50. *But I have a Baptism to be baptized with, (saith Christ) and how am I straitned, till it be accomplished;* then *Matt.* 20. 22. and *Mark* 10. 39. Christ speaks to the Sons of *Zebedee*, of a *Baptism*, he was to be *baptized* with, with which also he tells them, they shall be *baptized*. The *Baptism*, and being *baptized*, in these last Texts do signifie, the *Sufferings* and *Afflictions* which he was to pass through: Then as to the words *baptize*, *Baptism*, or being *baptized*, as it signified the *Baptism* of the *Holy Ghost*, we have numerous Instances thereof in Scripture, as *Matt.* 3. 11. *Mark* 1. 8. *Luke* 3. 16. *John* 1. 33. *Acts* 1. 5. 11, 16. *1 Cor.* 12. 13. with many more places, so that here are many plain and undeniable Instances, that the words *baptize*, *baptized* or *Baptism*, have several other significations, besides being *washed* with, or *dipped* into *Water*, and since it is so, for them to Argue the word Literally so signifieth, and therefore they will Construe that Commission, in *Matt.* 28. 19. So, while *Water* is not there mentioned, is but a meer begging the Question; and taking that for granted, which they cannot prove, nor we allow them.

Before I answer the other part of the Objection, against the *Apostles* having Power to *baptize* with the *Spirit*, I think fit to say

something, concerning *Spiritual Baptism* without Instrumental Means.

*First*, as it related to the falling of the *Holy Ghost*, and the gradual work of the *Spirit* upon the *Soul*.

*Secondly*, in a large and extended sense, as having had it's perfect work in the *Soul*, and thereby wrought the perfection of the *Saints*, which will open a way towards shewing, in what sense it was in the *Apostles* Power, by virtue of that Commission to baptize with the *Spirit*.

*First*, we have numerous Instances in *Scripture*, even of right spirited *Men*, who altho' they had been baptized with the *Holy Ghost*, by the falling of the *Spirit* upon them, yet it plainly appears, they were not therefore presently and throughly baptized, in what I call a large and extended Sense, until (afterwards, and that) the *Spiritual Baptism*, had it's full and perfect work upon their *Souls*. Thus the great *Apostle Paul*, who to be sure, immediately upon his Conversion, received the *Holy Ghost*, or the *Baptism* of the *Spirit*, as may appear from *Acts* 9. 17. and other places; as also because we find he straitway Preached *Christ* in the *Synagogues*, *Ver.* 20. had, notwithstanding this, great Conflicts of Spirit, by reason of Sin, which was not mortified in him, in somuch that he speaks of a State, and Cryes out, *O wretched Man that I am, who shall deliver*

*liver me from the Body of this Death,* Rom. 7. 24. not that I believe Paul was in this state at the writing of this Epistle, but speaks of a State and Condition he had been in, which is apparent from *Ver. 2.* of the next Chapter. However, plain it is, that while the Apostle was in this afflicted State, the *Baptizing Power,* and *Spirit of Christ,* had not as yet had it's perfect work in Paul, tho' he had been *baptized* with the *Spirit* before: And yet farther in several of his Epistles, to the same Purpose, to the *Philippians,* speaking against his own Righteousness, and for that of *Christ's,* and of pressing thereunto. *Not altho' I had already attained, either were already Perfect; but I follow after, if that I may apprehend, that for which also I am apprehended of Jesus Christ. But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the Mark for the Prize of the high Calling of God in Christ Jesus:* Phil. 3. 12. to 16. and that this gradual growth and increasing in the knowledge of *God,* and Mortifying the deeds of the *Flesh,* were performed by the *Spirit,* or *Baptizing Power of Christ,* appears from these following Texts: *But we all (says Paul) with open Face, beholding as in a glass, the Glory of the Lord, are changed into the same Image; from Glory to Glory, even as by the Spirit of the Lord,* 2 Cor. 3. 18. Again

if ye live after the flesh, ye shall die, but if ye through the Spirit, do Mortifie the deeds of the Body, ye shall Live; Rom. 8. 13. A multitude of Scriptures I could produce, (which for brevity sake I omit) in Confirmation of my Assertion, that it is by the Gift of the Spirit, or Baptizing Power of Christ, and by the effectual immediate operation of it in the Soul, the work of Mortification gradually goes on, and this indeed is the great Principle of the People called Quakers; Namely the Light of Christ, or Grace and Spirit of God, a measure of which, according to the Scriptures, they believe is given to every Man through Jesus Christ to profit withal; to work out his own Salvation with, and to worship God by, and without Obedience to which, no Man can be Saved: See 1 Cor. 12. 7. John 1. 4. 9. Chap. 3. 20, 21. 2 Cor. 4. 6. Eph. 5. 13. John 4. 23, 24. Gal. 6. 8.

Having spoken of the work of the Spirit, or Spiritual Baptism, without Instrumental Means, as it relates to the gradual working thereof upon the Soul: I now come,

Secondly, to speak of Spiritual Baptism, in a large, full and extended Sense, as it relates to the effectual operation thereof in the Soul, to the perfecting of the Saints. The Apostle Paul, who as I have shewn before, spoke of a Wretched State, after he had been baptized with the Spirit, comes afterwards



terwards by the thorough working, and continued powerful operation of the Spirit, or *Baptism of the Holy Ghost*, to know, witness and speak of a Glorious, Heavenly and perfect State; *the Law the Spirit of Life* (saith he) *in Christ Jesus, hath made me Free, from the Law of Sin and Death.* Rom. 8. 1, 2. Again, *I have fought a good Fight; I have finished my Course, I have kept the Faith, henceforth there is laid up for me, a Crown of Righteousness, which the Lord, the Righteous Judge, shall give me at that Day, and not to me only, but unto all them that love his Appearing:* 2 Tim. 4. 7. 8. and if Children then Heirs, Heirs of God, Joint Heirs with Christ, &c. Rom. 8. 17. till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ, Eph. 4. 13. Many more Instances I could bring from Scripture, of such like high Attainments, but at present shall only add two more, wherein the word *Baptism* is mentioned: *Know ye not* (saith Paul) *that so many of us, as were baptized into Jesus Christ, were baptized into his Death, therefore we are Buried with him by Baptism into Death, that like as Christ was raised up from the Dead, by the Glory of the Father, even so we also, should walk in newness of Life:* Rom. 6. 3. 4. Again, the same Apostle to the Colossians; *Buried with him, (Christ)*

Read the <sup>17<sup>th</sup></sup> *Baptism*, wherein also ye are Risen with  
 Lines as 2<sup>nd</sup> him, through the Faith of the operation of  
 number 1<sup>st</sup> God, who hath Raised him from the Dead.  
 of the thorough and effectual work of the  
 6<sup>th</sup> Spirit, or *Baptism* of the *Holy Ghost*, in  
 4<sup>th</sup> Col. 2. 12. These are the blessed effects,  
 what I call a full, large and extended Sense:  
 by which the Saints were made *Free* from  
 the Law of *Sin* and *Death*, *Heirs of God*, *Joint*  
*Heirs with Christ*, and made *perfect*, and  
 able to walk in *Newness of Life*.

Now my end in being thus particular  
 upon these two Heads, concerning the *Work*,  
 or *Baptism* of the *Spirit*, without Instru-  
 mental Means, is as well to prove by plain  
*Scripture*, the *divine* operation thereof in  
 the *Soul*, as to premise that the People cal-  
 led *Quakers* never believed, that the word  
*Baptizing* in that Commission, *Matt. 28. 19.*  
 comprehended *Baptism*, in that large full  
 and extended sense I have been speaking of;  
 so as that such who were by the *Apostles*  
*Ministry* turned to the Faith, were there-  
 fore presently so *baptized*; but in such a  
 qualified sense as I shall presently speak of;  
 yet, let none mistake me, I do not mean  
 the *Apostles* were able, by any *Power*,  
*Strength* or *Ability* of their own, as *Men*,  
 to baptize with the *Spirit* in any sense,  
 nothing less, or give and bestow the *Holy*  
*Ghost*; as several of our *Opponents* would  
 obtrude upon us, as our belief: We believe  
 indeed,

indeed, that the *Baptism* of the *Spirit*, or *Holy Ghost*, was given by *Christ*, through the Ministration of the Apostles, as Instruments in God's Hand, and this last, even some of our greatest Opposers are ultimately forced to confess; because the Scriptures are so plain, that they can't deny it, as I could Demonstrate from their Writings; but at the same time, they would unjustly Charge us with *believing*, that the Apostles themselves did, or could give and bestow the *Holy Ghost*, or *baptize* with the *Spirit*; than which, nothing in the world can be more untrue: For we believe, say and affirm, that without *Christ* they could do nothing; but as by the *Power* of *Christ*, who had all Power in Heaven and Earth, and had Communicated the same to them in Measure; they Instrumentally Cast out *Devils*, Raised the *Dead*, Cured the *Sick*, Healed the *Diseased*, and did other *Miracles*; and for that reason in Scripture, the Apostles are Literally said to *do it*: So also by the same *Power*, they were made the *Instrumental Means* to *baptize* with the *Spirit*, such of all Nations as received their Teachings; and therefore may as truly be said, to do the latter, as the former, which I now proceed to prove.

Here again, I repeat the Text, *Go ye therefore and Teach all Nations, Baptizing them in, [into] the Name of the Father, and of the*  
the

the Son, and of the Holy Ghost : Matt. 28. 19. I have shewn before, that the word *Baptize*, or *Baptism*, hath several significations; among the rest, *Afflictions* and *Sufferings*, as in that of Christ, *Matt. 20. 22. Mark 10. 39. Luke 12. 50.* the Experiences of the wonderful and miraculous dealings of God, in that of *Moses*, and the Children of *Israel*; *1 Cor. 10. 2.* and in this Commission, the word *Baptizing* I take to mean, and I believe it will plainly appear from *Scripture*, that in an ordinary way, the Apostles were to be the Instrumental Means, by the Power of him, who had Commissionated them, to *Minister* and *baptize* with the Spirit, such as received their *Teaching*; that is, to the *Reaching* and *Melting* their very *Hearts*, Convincing their *Judgments*, Opening their *Eyes* and *Understandings*, turning them from *Darkness* to *Light*, from *Satan's Power* to the Power of God, begetting them to *Christ*, and to the Faith in, and a Belief of the *Father, Son* and *Holy Ghost*; and such being thus Converted to the *Faith*, by the Apostles Ministry, might truly be said, to be *baptized* thereinto by them, as Properly, as where the word *Baptized*, is used to signifie *Sufferings*, *Experiences*, &c. As above, and then to those who were begotten to the Faith, they were also by the same Power, made able to impart *Spiritual Gifts*, to *Edifie, Confirm, and Establish* in the *Faith*,  
and

and to be in some respect a means, and furtherance through the Spirit, towards their Perfection, both which I shall presently prove.

But these Effects above mentioned, in an ordinary way it self, were not wrought nor produced, but when the Hearers were in some measure baptized with the Spirit, by the Power of the word, accompanying the *Apostles* Ministry, which reached their *Hearts*, and raised a Measure of the same *Life* in the Hearers, which was in, and went along with the words of the Preacher; that as Face answered Face in a glass, so the measure of the *Life*, and *Spirit*, raised in the *Hearers* by the Power of the *Word* that went from the *Preacher*, answered in the other to the Truth of what was delivered by him, to the Convincing their *Judgments*, and begetting them to the *Faith*: For we find, that abundance of People, who heard the *Apostles* Preach, were neither *Taught*, nor would they receive the *Apostles* *Teaching*, but instead thereof, *Reviled*, *Mocked* and *Abused* them; which I need not prove, there being so many and plain instances thereof in *Scripture*. So that 'twas not meerly the *Apostles* words, or *Preaching* (without a Reception in the *Hearers*) by which they were *Converted* to the *Faith*, for if barely *Preaching* the *Powerful Word* of *Life*, would have done it, then had followed, that all who had heard such *Teaching*,

ing, would have been Converted to the Faith, which 'tis plain they were not: The Consequence then I think is very plain, the well disposed in mind, who had hearts prepared to receive the *Apostles* Teaching, did not resist the *Baptizing* Power of *Christ*, which accompanied the word Preached, but gave way to it's *Reaching*, *Melting*, and *Baptizing* their *Hearts*, into the faith of, and belief in the *Father*, *Son* and *Holy Ghost*; while the other Sort, who believed not, being wickedly inclin'd, and evilly disposed, Resisted, and *Rebelled* against the *Spirit*, both in the *Apostles*, and in *themselves*, and therefore were neither *Taught*, nor *baptized*.

I have hitherto spoke only of the *Apostles* *Baptizing* with, and by the *Spirit*, in an *ordinary* way; but besides this, they were enabled by the *Power*, given them by *Christ*, and by virtue of that Commission, *Instrumentally* to *baptize*, in a more *Powerful* and *extraordinary* manner, as well by *Preaching*, as by the imposition of *hands*: And yet, the *Baptism* by them thus performed, both in the *ordinary* and *extraordinary* manner, I still call *Spiritual Baptism*, in a *Lower* and more *Restricted* Sense, than the *other*, which I call *Baptism*, in a *Large* and *Extended* Sense.

Having affirmed, it now remains for me to prove by *Scripture*, that the *Apostles* were made able by the *Power* of *Christ*, and  
 Virtue

Virtue of that Commission, to baptize in that ordinary, and extraordinary manner, and in order to the first, I will begin with Christ's Commission to the Apostle Paul, which runs thus: *I send thee to open their Eyes, (i. e. the Gentiles) and turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive forgiveness of Sins, and an Inheritance among them which are Sanctified by Faith, that is in me: Acts 26. 17, 18.* Now could their Spiritual Eyes be opened? could they be turned from Spiritual Darkness to Light? or from Satan's Power to God's? without the Baptizing Power of Christ; which by the Apostles Ministry, reached their Hearts? surely they could not. Again, Received ye (saith he to the Galatians) *the Spirit by the works of the Law, or by the Hearing of Faith; He therefore that Ministreth to you the Spirit, and worketh Miracles among you; doth he it by the works of the Law, or by the Hearing of Faith, even as Abraham believed God, and it was accounted to him for Righteousness. Gal. 3. 2. 5, 6.* Here then 'tis plain, the true Ministers of Christ, did Minister the Spirit, and Consequently, baptize with the Spirit: I knew one, and never but one, who not knowing (I believe) what else to say, this Text so pincht him, that the [He] here mentioned, he said was Christ, because (said he) Paul spoke in the present Tense, and being  
then



then at Rome, it could not be himself, nor was it another Man, because the Galatians were already Converted. Indeed the *Objection* is not worth Answering, the *Text* and *Context* being as plain, as the *Sun* at noon Day, that it meant some certain *Man*, or *Men*, the Ministers of *Christ*, that Preach'd and wrought Miracles among them, and therefore the *Texts* (which I desire the Reader to peruse) do answer the *Objection* themselves, and to go about to Prove, that the *He* compared to *Abraham*, was not *Christ*, would be but time spent in Vain, rather darken than explain the *Text*; and it was as absurd to assert, that because the *Galatians* were already Converted, that therefore, the *Spirit* was not to be Ministered unto them for Edification; since one of the very Ends of the Ministry, was the *Edifying of the Body*, and *perfecting the Saints*: Eph. 4. 11. 12. and yet still it was by the Effectual work, and operation of the *Spirit* or *Baptism* of the *Holy Ghost*, in that full and *large* sense, above observed, which thoroughly perfected the work of Sanctification, and Salvation, tho' the *Lord* was pleased thus to work by his *Spirit*, through his Ministers, and by which they, as Instrumental means in his Hands, were con-  
 ducting thereto, or a furtherance to that great End. But to proceed, are you not my work in the *Lord*, (saith the Apostle Paul)  
 for

for the Seal of my Apostleship, are ye in the Lord: 1 Cor. 9. 1. 2. I am Jealous over you, with a Godly Jealousy, for I have Espoused you to one Husband, that I may present you, as a Chast Virgin to Christ; 2 Cor. 11. 2. For tho' you have Ten Thousand Instructors in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel. 1 Cor. 4. 15. Here the Apostie tells them, they were the Seal of his Apostleship, and he had begotten them through the Gospel, (i. e. the Power of God) and therefore was their Father in Christ; this surely he could not do, but by the Baptizing Power of Christ, which reached and melted their Hearts, Convinced their Judgments, and finally begot them to the Faith. For otherwise, as I have shewn before, those who were not thus reached, did not believe, but mocked, &c. And as they (the Apostles) thus begot to the Faith, by the Baptizing Power of the Word, so we also find, the work of the Ministry, was to Strengthen, Confirm, and Edifie Believers therein. Thus as Paul wrote to the Galatians, about Ministering the Spirit, he wrote also to the Romans, and Ephesians, to the same Purpose, and He (Christ) gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the Edifying of the Body of Christ: Eph.

4. II. 12. Again to the Romans, *I long to see you, that I may impart unto you some Spiritual Gift, to the end, you may be Established.* Rom. 1. 11. surely these Effects also, were not produced, but by the *Baptizing Power and Spirit of Christ, Instrumentally by the Apostles.*

Thus then, as the *Apostles* of themselves as *Men*, were not able to open Peoples *Spiritual Eyes*, to turn them from *Darkness* to *Light*, from *Satan's Power*, to the *Power of God*, to *Minister the Spirit*, to beget People unto *Faith in Christ*, through the *Gospel*, which is the *Power of God*, or to *Confirm, Edifie, and Establish Believers* therein, as the foregoing *Scriptures* do abundantly prove they did; so Consequently, those great Effects were wrought by the *Baptizing Power and Spirit of Christ*, in and through the *Apostles*, as *Instruments*, which accompanied the *Word Preached*, pursuant to that *Commission* which *Christ* gave them, *Matt. 28. 19.* Having spoke to their *Baptizing*, in a *Common or Ordinary way*; I now come,

*Secondly*, to prove, that the *Apostles* were made the *Instrumental Means* to *baptize* in a more *Powerful and Extraordinary* manner, as well by *Preaching*, as *Imposition of Hands*; for which, take these following *Texts*: *And as I began to speak* (saith *Peter*) *the Holy Ghost fell on them*, (the *Gentiles*)

as on us at the beginning, then remembered I the word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost: Acts II. 15. 16.

Here by means of the Powerful Preaching of the Word by Peter, the Holy Ghost, or Baptism of the Spirit, fell upon the Gentiles, whereby also he plainly distinguishes, between the Baptism of Water, which was John's, and the Baptism of the Holy Ghost, which was Christ's, as is before observed. Again, And when Paul had laid his hands upon them, (the Ephesians) they received the Holy Ghost; Acts 19. 6. another Instance, then laid they (the Apostles) their hands on them, (the Samaritans) and they received the Holy Ghost; Acts 8. 17.

Now to Sum up this matter, (I think) 'tis undeniably plain from Scripture, that the Apostles were made the Instrumental means, and did by Virtue of that Commission, Matt. 28 19. through the Power of our Lord Jesus Christ, baptize those who received their Teaching in or [into] the Name (i. e. Power) of Father, Son, and Holy Ghost, in what I call an Ordinary, and Extraordinary manner; and also that the word Baptizing used by Christ in that Commission, was as truly, and rightly adapted, to the Service, which the Apostles did perform, in the work of the Ministry, as where the words baptize, baptized, or Baptism, are

used to signifie *Afflictions, Sufferings, and Experiences, &c.* *Matt.* 20. 22. *Mark* 10. 29. *Luke* 12. 50. *1 Cor.* 10. 2. and they may likewise as Properly be said, to *baptize* by their *Ministry*, as where they are said, to *Raise the Dead, Cure the Sick, Heal the Diseased,* and to do other *Miracles*, all which they did *Instrumentally*, by the *Power and Spirit of Christ*, tho' they are often actually said, (in *Scripture*) to do it:

But if notwithstanding all these *Scripture-proofs*, that the *Apostles* did thus *baptize*, some will not believe it, but will have the *Commission, Matt.* 28. 19. to mean *Water*, instead of *Spiritual Baptism*, in the sense I have shewn; we cannot help it, the more is the *Pitty*, while it's too much to be feared, that the *Custom and Influence of Education*, in the practice of *Water-Baptism*, or *Sprinkling*, hath made them *Lean*, and depend too much upon *Outward Water*, to the neglecting the *Inward work*, and *Baptism of the Spirit*, and that they have little or no *Preaching by the Spirit* among them; otherwise they would certainly know, and witness, that the true *Ministers of Christ*, who *Preach the Word of Life*, by the motion of the *Spirit*, are often made the *Instrumental Means*, to season and *baptize* with the *Spirit*, by raising a Measure of the same *Life, and Power* in the *Hearers*, that goes along with, and accompanies the *Word Preached*,

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Preached, but this is hard to be believed by many: Tho' to the praise of *God*, a poor despised People, can in sincerity (yet in great Humility, and without Boasting) say, they have Experimentally witnessed it, in this Gospel Day, which hath again broken forth, after a Long and Dark Night of Apostacy.

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### CHAP. III.

*Answering the most material Objections that have been made against the Quakers, in relation to Water-Baptism; (1) from such Scriptures, as seem the most Obligatory for the Practice thereof; (2) from the Practice of some of the Apostles, and Primitive Christians therein; (3) some short Observations upon Infant Sprinkling; shewing, that there is neither Example, nor Precept for it, in all the*

Scripture; and therefore it is a humane Invention.

IN the two former Chapters it hath been shewn, (1) that *Water-Baptism*, was not *Christ's*, but properly belonged to the dispensation of *John*; and (2) That the Commission, *Matt. 28. 19.* upon which our Opponents ground their Authority, and Commission for *Baptizing with Water*, did not Command *Water-Baptism*; and as I have thus done, so I think the Practice of some of the Apostles themselves, in *Baptizing with Water*, is no more a Rule and Precept to us, than their having things in *Common*, their Practising legal *Purifications, Circumcision, Shavings, Vows, &c.* And therefore, as the foundation, from whence those Objections do arise, is removed, consequently the Objections fall in Course.

However, Chiefly for the sakes of such, that may lay too much stress upon this *Outward Sign*, and the practice of some of the *Apostles* therein, who otherwise may be pretty impartial in their thoughts concerning us; I shall consider the most material Objections I have met withal against us, both from *Scripture* and the practice of the *Apostles*; and *First*, I shall begin with what our Lord *Jesus Christ* said to *Nicodemus*: *Jesus answered (Nicodemus) Verily verily I say*



I say unto thee, except a Man, be born of Water, and of the Spirit, he cannot enter into the Kingdom of God, John 3. 5. Here say our Opponents, "Water as well as the Spirit, is expressly Named, and both go together, and are made necessary to our Salvation."

*Answ. First,* but why should Protestants Object this against us now, since twas made an Objection against themselves, formerly by the *Papists* (as appears from Dr. *Foulk*) who, as I have Read, Answered the *Rhemists* about this *Text*, that the reformed Protestants denied that *Text* to mean material *Water*, but rather the *Purifying Grace of Christ*, of which, washing with *Water* was a *Sign*. And since this was their Answer to the *Papists* in the beginning, and that they now argue against us, as the *Papists* did against them; it were enough to return them back their own Arguments to Answer themselves. But however,

*Secondly,* if this *Text*, were to be understood of Outward *Water*, it imports an absolute necessity to be *baptized* therewith, without which the *Text* is positive, a Man cannot be *Saved*, which *Protestants* do not allow, but say, a Man may be saved in some Cases, tho' not *baptized* with *Water*: And tho' they distinguish, between things absolutely necessary, and things necessary and convenient in some Respect; and that the latter here is to be understood: Yet that's

but an Argument of their own making, for no such thing appears from the *Text*, but on the contrary, it holds good (without straining) to the *One Spiritual Baptism of Christ*; nay without farther Proof, the very next Verse, doth fully explain the *Text*; for says Christ, *That which is born of the Flesh, is Flesh, and that which is born of the Spirit, is Spirit*, Ver. 6. Which I take to be as much, as if he had said, no Outward, or Elementary thing, has any relation to the *Birth* I speak of; but 'tis the *Spirit* alone, which brings forth this *New Birth*. And which is farther confirmed by Ver. 8. *The Wind* (saith he) *bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, or whether it goeth; So is Every one that is born of the Spirit*: Here he directly applieth the *Birth* to the *Spirit*, as doth also the *Apostle Peter*; who says, *being born again, not of Corruptible Seed, but, Incorruptible by the word of God, which liveth and abideth for ever*, 1 Pet. 1. 23. So that if we had no more to say, it were enough to prove, that the *Water* of the *Spirit*, or *Water* in a *Spiritual* Sense; is there meant. But

Thirdly, we farther say, that *Outward Water*, is no more to be understood by this *Text*, than *Outward Fire*; where 'tis said, *He* (Christ) *shall baptize you with the Holy Ghost, and with Fire*, Matt. 3. 11. They will

will not say material *Fire* is there meant, no more say we, is material *Water* here, both words being used metaphorically, to signifie the Cleansing, Purifying *Word*, or *Spirit* of *Christ*. And thus we find in Scripture, a multitude of Names given to this Divine Principle; it's called, *Light*, *Grace*, the *Word*, *Seed*, *Anointing*, nay *Water*, with many other Names, as well as *Spirit*, according to the various operations, it hath upon the Soul of Man; *Light*, as it manifests Evil, and reproveth for it; *Grace*, as being the *Gift of God*; *Spirit*, because it quickens to God; *Water*, because of it's cleansing Quality: for Proof see these Texts, *John* 7. 38. *I Cor.* 6. 11. *I Cor.* 15. 10. *Eph.* 2. 8. *John* 6. 63. *I John* 2. 27. And so by many other metaphorical Names, according to the diversity of it's operation; and particularly in that Text, *John* 3. 5. *Water* and the *Spirit* are joined together: The first, as by it's Spiritual operation, it washes, and makes clean, the next, as it operates to the quickening the *Soul to God*, so that a Man being thus made *Clean*, and quickned to *God*, is born again, and fitted to enter the *Kingdom of God*: Farther, that the *Water* mentioned in the above cited Text, was *Spiritual* and suitable to the work of regeneration, I shall add a few Parallel Texts, wherein *Water* is mentioned for the same Purpose, which will yet more clearly prove, that Text not

to mean Material *Water*. Thus from Christ himself, *Jesus stood and cryed, he that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water; but this spake he of the Spirit*, John 7. 38, 39. Again he tells the Woman of *Samarita*, of living *Water*, and of a well of *Water Springing up into everlasting Life*, John 4. 10. to 15. The poor ignorant Woman, presently apprehended, he meant outward *Water*, because he spake of *Water*; and she was unacquainted with any other, but material *Water*; but to undeceive and to open her Understanding, and to turn her from outward, and visible Objects, wherein she thought the *Worship of God* consisted; He comes so near, as to tell her, that neither in that *Mountain*, nor at *Jerusalem*, the *Father was to be Worshipped*; but that as *God was a Spirit*; so the true *Worshippers* were to *Worship* him in *Spirit* and in *Truth*: See *John 4.* at large. Here Christ spake of *Water* at sundry times, which was *Spiritual*, and suitable to the work of *Regeneration*, and of being born again, as was the *Water* mentioned in the above cited Text.

I truly desire, that those who so much depend upon Outward, and Material *Water*, and do mistake, and take *Outward* for *Inward Water*; and are satisfying themselves with such Outward Performances, while they neglect the Inward work of the  
*Spirit*;

*Spirit*; may rightly consider these sayings of *Christ*; and turn the Eye of their Minds, Inward, where the Living *Water* is to be found, and the *Baptizing Power* of *Christ* is to be witnessed; which will fit and prepare them, to worship *God* in *Spirit*, and in *Truth*. One Text more from the Apostle *Paul*, and then I have done with this Objection, who writing to the *Ephesians*, concerning the Sanctification of the Church, *That he* (*Christ*) *might* (says he) *Sanctifie and Cleanse it, with the Washing of Water by the Word, that he might present to himself, a Glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be Holy, and without Blemish*, Eph. 5. 26, 27. This Text is indeed, not only a full and plain Parallel, and Answer to the *Water* mentioned, *John* 3. 5. But it also Comprehends *Baptism*, in that large, full and extended sense, of which I have treated before; and while the *Word* of it self, by it's *Washing*, *Purifying Quality*, is able to *Cleanse* and *Sanctifie* the Church, to that degree, as to render it *Holy, blameless, and without Spot, or Wrinkle, or any such thing*: Surely neither she, nor any of her Members, have need of *Outward Water*, as a means to help them to that, which is the very Office of the *Word*, and which it doth Perform of it self, but this Text hath so grievously Pincht our Adversary's, and is so plain on our Side, that

that they strain hard, turn and pervert, to make it mean Outward *Water*; some saying this, and some that; but all will not do; for unless they will invert the meaning of the words, the Text is as plain as the Sun, that the *Water* of the *Word* is here meant, while it saith, the *washing* is by the *Word*: *P. Hewet*, the Author of the Book called a *Plain Answer to W. Penn, &c.* in particular, was so set and pincht with it, that he, without more ado, down right perverts the Scripture; and instead of saying, the **washing of Water by the word**, he saith (*P. 48.*) **by washing with Water, and the word**. And having thus Changed, *Three* words in *Seven*; and thereby quite altered the very sense of the Text, which made very plain for us, and against himself, he goes on to tell us; *Here are* (says he) *the Two ordinary means of Sanctification, viz. Water-Baptism, and the Gospel.*

Tho' I have (occasionally) here and there, in this Discourse, toucht upon that Book, yet it's neither my business, nor design, (according to my first Intention) to meddle with Controversy, or with as little as ever I could, and therefore I forbear to follow him through abundance of other Perversions, Evasions, and undue Consequences, as well as invective Scurrility, wherewith that Book is very much filled, against *William Penn* in particular, and the *Quakers* in general: I leave that

that to another hand; however, to the best of my Memory, I have in a general way Answered, not only all his, but all other Objections (worth notice) which I have met withal, upon these Two Heads; many of which, seem much more significant than any of that Authors. One might indeed have expected that Man, to have been more sparing of his Virulent Language, against the *Quakers*; in regard he was so short in proving his own practice, of *Infant Sprinkling*, to be agreeable to *Scripture*, that he waved giving us any Scripture Texts for proof thereof; by saying, *we are Ready, at any time to produce our Texts of Scripture, whensoever W. P. shall declare himself an Anabaptist, &c.* See (P. 57.) at large, forgetting, perhaps, the Absurdity he thereby run himself into, that while he used the *Baptist's* Arguments himself, for proof of *Water-Baptism*, he had not declared himself One: But tho' the put off was weak, and absurd, yet the Reason was strong, why One Scripture could not be got, because none could be found: And to as little purpose are many other of his Arguments, which I wave for the Reasons above. But to Conclude, I think enough hath been said to the above Objection, to shew, that it is by the *Water* of the *Word*, and quickning of the *Spirit* alone, and not by material *Water*, that Men are *Regenerated*, and *Born* again, and so I proceed to another. Go



Go ye into all the World, saith Christ to the Apostles) and Preach the Gospel to every Creature; He that believeth, and is baptized shall be Saved, but he that believeth not, shall be Damned, Mark 16. 15. 16. Here say our Opponents, "Baptizing with Water, is joynd to believing, and both are made necessary to Salvation. To which I Answer, this Text out of Mark, is the same with that Commission, Matt. 28. 19. Tho' not in the same words, yet one in substance, and as Water is not mentioned there; so neither is it here; seeing that neither Water nor the Holy Ghost, is expressly mentioned in either of these Commissions; let us suppose, (not allow) it a disputable point, what must we do in that Case, but give the preference, to what is most probably meant, rather than to what is least probable: If then, I shew by plain Scripture, that this Commission, will not hold good to Water-Baptism, and on the Contrary, that it doth to the Baptism of the Spirit, it consequently follows, we are to understand it of the Latter, and not of the Former.

First, the Text saith, *He that believeth, and is baptized, shall be Saved.* If this meant Water-Baptism, it then would have followed, that he that believed, and was so baptized, should therefore be Saved. But that all who believed the Apostles Preaching, and were baptized with Water, were not Saved, or in a State

State of Salvation, is very plain from *Scripture*; nor do I believe, our Opponents will say, they were then, or now are: *Simon Magus* is the First, and plain Instance I bring to the Contrary; the *Scripture* positively saith, *He believed, and was baptized*, Acts 8. 13. And yet notwithstanding that, the Apostle *Peter* tells him, his *Heart was not Right in the sight of God*, that he had neither Part, nor Lot in the Matter, viz. The *Holy Ghost*, &c. He was in the *Gall of Bitterness, and Bond of Iniquity*, Ver. 21, 22, 23. Surely then not in a State of Salvation.

A *Second Instance*, appears from the *Corinthians*, and the *Galathians*, who as they were Believers, so our Opponents plead, were all of them *baptized with Water*; yet of the first, some were guilty of such *Fornications*, as were not so much as named among the *Gentiles*, and of other *Immoralities*, &c. For which the Apostle *Paul*, sharply reprehends them: 1 *Cor.* 3. 1, 2, 3. *Chap.* 5. 1, 2. 2 *Cor.* 12. 20, 21. Likewise he asked the *Galathians*; *Who had bewitched them, that they did not Obey the Truth*, Gal. 3. 1. Abundance of other Instances might be produced; yea not only of particular Persons, but of great defects in some of the *Seven Churches of Asia*, mentioned in the *Revelations*, all which prove, that altho' they did believe in our *Lord Jesus Christ*, and many  
of

of them might be *baptized* with *Water*, yet were far from being thereby in a State of *Salvation*: And yet a little farther, if we descend to our Times, we shall find numerous Instances of those, who call themselves *Christians*, and would think it unsufferable, to be called *Unbelievers in Christ*; and who also have been *Sprinkled* with *Water*, which they call *Baptism*, yet their Lives and Conversations do loudly bespake their not being in a state of *Salvation*. Thus then, from all these Instances, I think nothing can be plainer, than that the Text doth not hold forth, that a Man thus *Believing*, and being *baptized* with *Water*, shall be Saved. But

*Thirdly*, tho' the Text, doth not hold to *Water-Baptism*, yet on the contrary, it holds to a Man's *Believing*, and being *baptized* with the *Spirit*: I have already said in the last Chapter, that we are to understand *Spiritual Baptism*, (1) in a lower or more restricted sense, (2) in a Larger, Fuller, and more Extended sense; the word *Believing*, I here take to be comprehended in the *First*, and *Baptizing* in the *Second*, as Thus.

Such Hearers, as had well disposed and prepared Minds to receive the *Apostles* Preaching, and their *Hearts* so far Reached, Convinced, or *Baptized*, as that they were truly begotten to the *Faith* of our Lord *Jesus*

*Jesus Christ*, according to the *First*, and who thereupon continued in the *Faith*, and under the Purifying Cleansing *Word*, *Power*, and *Spirit of Christ*, until they were thoroughly *baptized*; in a Full, Large, and Extended Sense, according to the *Second*, agreeable to *Rom. 6. 3. 4. Chap. 8. 17. Eph. 4. 13. Col. 2. 12.* Those I say, who thus *Believed*, and were thus *baptized*; were according to the word of our *Lord Jesus Christ*, assuredly *Saved*, when those who believed not, were not *Saved*. Now from what hath been said, let the Considerate and Impartial Reader judge, whether it is not indisputably plain, that the word *baptized* in that Text, doth hold good to the *Spiritual Baptism* of our *Lord Jesus Christ*; and on the Contrary, that it doth not so to *Water-Baptism*. To Conclude then, as this Text holds good to the *Baptism of the Spirit*, and that this Text, is the very same in Substance with that, *Matt. 28. 19.* And both the Testimonies, of the two Evangelists, concerning a Command which *Christ* gave, at one and the same time; so likewise as a farther Confirmation, to what hath already been said upon that Text; it holds good to this Text, *Mark 16. 15, 16.* also.

Having hitherto chiefly spoken, concerning those Objections which have been raised out of the Four *Evangelist's*, I now come, to the practice of some of the *Apostles*,

in that of *Water-Baptism*, as appears from the *Acts* of the *Apostles*; wherein I do allow, there are several plain Instances of their *Baptizing* with *Water*, as there are the like, for their using *Circumcision*, *Purifications*, and other *Legal Ceremonies*: And as I have already said, their practice in the *First*, is no more obligatory upon us, than the *Second*, without a *Precept*; which hitherto I think 'tis plain, hath not appeared. 'Tis needless for me to take notice of all the places, where *Baptizing* with *Water* is mentioned, however, I intend not to pass over one place wittingly, which may seem to carry a shew of *Authority* for so doing; and First, I will begin with the *Apostle Peter*: *Then Peter said unto them, (the People) Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the gift of the Holy Ghost, Acts 2. 38.*

*Object.* Here say our Opponents, "is a notable Instance, even at the very beginning of the Preaching the Gospel, where, pursuant to *Christ's* Commission, *Matt. 28. 19.* *Water-Baptism* is proposed as a means to obtain these two Inestimable benefits, namely, Remission of Sins, and the gift of the Holy Ghost, or Baptism of the Spirit.

*Ans.* Altho' this *Text*, at first sight, may seem to carry more weight with it, than other *Texts*, wherein only matter of fact, in relation

relation to *Water-Baptism* is mentioned: Yet upon mature Consideration, the contrary will appear. For (1,) neither Remission of *Sins*, nor yet the gift of the *Holy Ghost*, did follow *Water-Baptism*, as a necessary Consequent, as appears very plain, in the Case of *Simon Magus*, who, notwithstanding he had been *baptized* with *Water*, the Apostle told him, his *Heart* was not *Right*, and that he was in the *Gall of Bitterness, and Bond of Iniquity*. Then surely his *Sins* were not remitted: Likewise, in that memorable Instance of the *Samaritans*, upon whom the *Holy Ghost* fell, by the Imposition of the *Apostles* Hands; it's thus said of them, *for as yet He* (the *Holy Ghost*) *was fallen upon none of them, only they were baptized, in the Name of the Lord Jesus*, Acts 8. 16. Numerous other Instances might be given, but for brevity let these suffice, to shew that Remission of *Sins*, and the gift of the *Holy Ghost*, did not follow *Water-Baptism*, as a necessary Consequent; but tho' it did not, yet 'tis plain from *Scripture*, that Remission of *Sins*, followed true *Repentance*, and that true *Repentance* alone, was always a Means to *Salvation*, which I suppose will hardly be denyed; If it should, the following *Scriptures*, with many more do prove it. *Acts* 3. 19. *Luke* 24. 47. 2 *Pet.* 3. 9. *Acts* 26. 20. *Revel.* 2. 21, 22. *Luke* 13. 3. 5. *Ezek.* 18. 30.

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Thus

Thus then, as the above saying of *Peter's*, did not hold good to others in Relation to *Water-Baptism*, and that his Speech in particular, by saying *Every one of you*, respected only the present *Hearers*, and that he had no command as we find, for so bidding them; consequently what he said to those particular Persons, was no general *Precept* to others, nor yet his bare *Example*, a rule sufficient to oblige others to follow him therein; no more than his compelling the *Jews* to legal things, without a *Precept*.

*Secondly*, the time when the Apostle *Peter* thus spake, was in the very Infancy of the Apostolick *Ministry*; and at that time perhaps he might think there was more in *Water-Baptism*, than he afterwards came to see there was; as 'tis plain he then, and long after lay under a mistake, in relation to the *Gentiles*; notwithstanding he had received the *Holy Ghost*; for tho' the Commission, *Matt. 28. 19.* Was expresse to *Teach all Nations, &c.* Yet he was not brought to believe his Ministerial Commission extended to the *Gentiles*; until by an extraordinary *Vision*, he was convinced of the contrary, see *Acts 10, 11 Chapters* at large; and as thus, it was in relation to the *Gentiles*, so I think 'tis plain, from his own words afterwards, he came to see farther concerning *Water-Baptism*; and that instead  
of



of believing *Water-Baptism*, to be the *Baptism* of *Christ*, or that it was a means to the Remission of *Sins*; he applies *Water-Baptism* to *John the Baptist*, and plainly distinguishes it, from the *Baptism* of the *Holy Ghost*, which was *Christ's*; and excludes that *Baptism*, which puts away the *Filth* of the *Flesh*, (which *Water* doth) from being *Saving*, and attributes it to that *Baptism*, which gave the Answer of a good *Conscience*, &c. See *Matt.* 3. 11. *Acts* 11. 15, 16. *1 Pet.* 3. 21. But,

*Thirdly*, To put it out of doubt, that what the *Apostle* here said, upon this particular Occasion about being *baptized*, was no general *Rule* to others; as also, that it was not grounded upon, or pursuant to the Commission, *Matt.* 28. 19. upon which our Opponents ground their Authority, for *Water-Baptism*: He saith in Express words, *Be baptized in the Name of Jesus-Christ*; whereas in that Commission, if it meant *Water*, as they would have it, it was to be done in the Name of the *Father*, *Son*, and *Holy Ghost*. And as our Opponents cannot pretend the *Scripture* is Silent in this place, as to the Form used; and that the Form used, is quite otherwise than what runs in the Command: so consequently, *Peter's* only bidding them be *baptized*, in the Name of *Jesus Christ*, was not pursuant to that Command, and therefore our Opponents

ought not to urge this *Text* against us; and I think, upon mature Consideration, it carries as little weight (nay, what if I say less) than other places of *Scripture*, where only bare Matter of *Fact*, in being *baptized* is mentioned; and so I proceed.

When they of the Circumcision, who accompanied *Peter*, were astonished because the *Holy Ghost* fell on the *Gentiles*. “*Then Peter answered, Can any Man forbid Water that these should not be baptized, which have received the Holy Ghost, as well as we? And he Commanded them to be baptized in the Name of the Lord, Acts* 10. 46, 47, 48.

“Here (say our Opponents) is a full Confirmation of the absolute Necessity of Water-Baptism, in an Instance of some who were baptized with the *Holy Ghost*; Yet notwithstanding that, the Apostle *Peter* Commands them to be baptized with Water.

Answ. *First*, I allow, here is plain matter of *Fact*, that *Peter* Commanded those to be *baptized*; but what then, unless we can find he had a *Commission* for so doing; 'tis still upon the same Ground, (*viz.* Permission) on which he practic'd other *Legal* things: And his *Commanding* here, is not so much as *Compelling* the *Gentiles* to Live as the *Jews* did, *Gal.* 2. 14. which included *Circumcision*, as well as other *Legal Rites*:

And

And as we Read of no Commission the *Apostles* had, for practising the *Last* ; so neither will it appear from *Matt.* 28. 19. the *Apostle Peter* from thence commanded the *First*. And therefore their bare Practice in the One, is no more of Obligation upon us, than in the Other, without a *Precept*. Nor is any of the *Apostles* baptizing with *Water*, proved of General Obligation, because they practis'd it after the Pouring forth of the *Holy Ghost*, any more than *Circumcision*, *Purifications*, *Vows*, *Shavings*, &c. which we find they also practis'd after the *Holy Ghost* was fallen upon them. See *Acts* 21. where all the Elders of *Jerusalem*, advised the *Apostle Paul* to perform several *Legal Ceremonies*; by which the *Jews* might be Convinced he was not against *Circumcision*, but kept the *Law*; and this was after the Decree against *Circumcision*, which the Elders sent to the *Gentiles*, *Acts* 15.

*Secondly*, Tho' the *Apostle Peter* might by this time see no Occasion there was for *Water-Baptism*, as he now saw his Mistake about the *Gentiles*; yet perhaps he might be under a Necessity to Comply therewith, as was the Case of the *Apostle Paul*; who, tho' he was sent by the Church at *Jerusalem*, with Decrees to *Antioch*, against *Circumcision* and other *Legal things*, *Acts* 15. 25. Yet in the next Chapter it appears, he was under a Necessity, because of the *Jews*,

to comply with it himself, by *Circumcising* Timothy, *Chap. 16. 3.* as he was at another time to *Purifie, Shave, &c. Acts 21. 24.* And this might probably be the Case of *Peter*, in relation to his Commanding the *Gentiles* to be *Baptized*. For as himself was not brought to believe his Commission extended to the *Gentiles*, until convinced of the contrary, by an *Extraordinary Vision*. So no question he knew his Brethren of the *Circumcision* to be of the same Mind as he had been before, and which so appeared afterwards. And therefore it greatly behov'd him to make as streight Steps as he could, before them who accompanied him, that were so astonish'd with *Admiration*, to find the *Holy Ghost* fall on the *Gentiles*. He therefore ask'd the Question, *Can any Man forbid Water, &c.?* As much as to say, Since it has been practiced among us *Jews*, upon whom the *Holy Ghost* has fallen; why may it not also be extended to the *Gentiles*? for since those of the *Circumcision*, were so nice about *Ceremonies*, perhaps they would have taken the greater Occasion against him, had he not then complied with this Practice, since we find upon his return, they called him to an Account for going to, or even so much as *Eating* with Persons *Uncircumcised*; upon which, he was constrained to defend himself, by the Rehearsal of his own *Extraordinary Vision*;

*Vision*; and by which he was convinced, That Salvation was extended to the *Gentiles*, as well as to the *Jews*. See *Acts* 11. at Large. But,

*Thirdly*, Peter's commanding those to be *baptized*, on this particular Occasion, as I said before, shews indeed Matter of *Fact*, as well as where he compelled the *Gentiles* to live as the *Jews* did; but it doth not shew Matter of *Right*, as that it should be Obligatory upon us, or that he had a Commission from Christ, *Matt.* 28. 19. for so doing; for instead of Commanding it to be done in the Form of *Father, Son* and *Holy Ghost*, as the Terms of the Commission run; he only Commands them to be *baptized* in the Name of the *Lord*; which, as I have shewn before, is the same as *Lord Jesus*, or *Jesus Christ*; and is so Expounded by Expositors: Which plainly shews, he did it not by Vertue of the Commission, *Matt.* 28. 19. But I believe as a Custom retained among them ever since they *baptized* under *John's* Dispensation; to which I have fully spoken before. Nor are we to wonder this Custom was not laid down, while we find *Circumcision* and other *Legal* things frequently practised among them, which had less Affinity with the *Gospel* Dispensation, than *Water-Baptism*; because the last was a Special Commission to *John*, as it were between the Law and

the Gospel, and being a Thing so lately in Honour and Esteem, was not easily laid down. Enough, I think, has been said for the Clearing this Objection. I proceed to *Paul's* Rehearsal of what *Ananias* said to him, viz. *And now why tarriest thou (Paul) arise and be baptized, and wash away thy Sins, calling on the Name of the Lord,* Acts 22. 16. This Text is frequently made use of against us.

“ Behold here (say they) the Necessity  
 “ of Water-Baptism, as being a Means to  
 “ wash away and cleanse us from Sin.  
 “ Surely then it greatly behoves us to be  
 “ in the Practice of it.

*Answ.* First, What is here said by the Apostle *Paul*, is only his Repetition of what *Ananias* said to him, and not laid down, as his own Belief of *Water-Baptism*; as may plainly appear from what follows. (1st,) That notwithstanding *Ananias* bid him be *Baptized*, and wash away his Sins: Yet after this, he complained of a body of *Death*, which he groaned to be delivered of; see *Rom. 7. 24.* (2ly,) If he had believed, that *Water-Baptism* had been a Means of *Grace*, or had so much as a Tendency to wash away *Sins*, most certainly we should have found him frequently pressing the same in his Epistles to the Believers. But as we never find he did, therefore we may very safely conclude, he had no  
 such

such Opinion of it: And as a Confirmation hereof, and that he accounted Water-Baptism an Indifferent thing, he thanked God he had *Baptized* no more of the *Corinthians*. See I Cor. I. 14. to 17. as before observed.

*Secondly*, But tho' he no where, in any of his *Epistles*, presses the Practice of *Water-Baptism*, yet it is not so, in respect of the *Spiritual Baptism* of our *Lord Jesus Christ*, which he earnestly Commends, and Recommends, as *necessary to Salvation*, as I likewise observed before; but that it was in the Name (*i. e.* Power) and by the Spirit of God, by which the Believers were to be *washed, cleansed, and sanctified from Sin*. See I Cor. 6. 11.

*Thirdly*, The former Translation, Printed Anno 1600. reads it otherwise than it is rendered in the last; *Viz. Arise, and be baptized, and wash away thy Sins, in calling on the Name of the Lord*: And to give the Commentators their due, as to this *Text*, particularly *Pool*; He confesses, that 'tis not the *Water* (for that only *signifies*) but *it is* (says he) *The Blood of Christ, signified by the Water, that cleanseth us from our Sins*: Neither have I found that any Protestants do affirm, according to this last Translation of the Text, That *Water-Baptism* does *wash away Sins*; and as to any one's saying, it is a Means conducing thereunto, is to



to affirm, but not to prove; to which I have spoken at large before, and therefore shall not repeat it again here.

*Fourthly*, Since it plainly appears, That this *Text* is not to be understood literally, that *Water-Baptism* did wash away either the Apostle *Paul's*, or any Man's *Sins*; but that the washing away *Sins*, is frequently and truly attributed in *Scripture* to the *Blood and Spirit of Christ*: The most, I think, that can be inferred from the *Text*, is, that as *Water-Baptism* was then in Practice, and had been retained under the Dispensation of *John the Baptist*, as were many other *Legal* things; So *Ananias* advised *Paul* to be *baptized* therewith: But what then, unless there were a Precept for it, it is not of General Obligation, no more than the Apostle *Peter*, (tho' an Extraordinary *Minister of God*) his *Compelling* (which is more than *advising* or *bidding*) the *Jews* to those things, which were not of Christian Obligation: And thus I end as to this *Text*, and shall proceed to another Objection.

I promised in the last Chapter to Answer some Objections, made against *Paul's* thanking *God* he *baptized* no more, and that he was not sent to *baptize*, but to Preach the *Gospel*; which I now come to.

“ The Reason (say they) why the Apostle *Paul* said thus to the *Corinthians*, appears

"pears plain in Scripture, *least any should*  
 "say, he baptized in his own Name, which he  
 "had Cause to fear from their Contentions;  
 "not that it was not in his Commission to  
 "Baptize, for we find he baptized some,  
 "which had he done without a Commis-  
 "sion, he had Sinned, but tho' he bapti-  
 "zed but a few himself, yet 'tis plain,  
 "many of the *Corinthians* were baptized,  
 "Acts 18. 8. and therefore to be sure he  
 "employed others under him to do it.  
 "And since his greatest Work was to Preach,  
 "he therefore tells them, he was not sent  
 "to Baptize, but to Preach the Gospel;  
 "not (say they) that he was not sent to  
 "Baptize at all, but that he was not sent  
 "Chiefly, and Principally to Baptize, but  
 "to Preach the Gospel.

*Answ.* As to their contending, about the  
 Names of those by whom they were *bapti-*  
*zed*, that was no more than hapned, about  
 the Names of those by whom they were  
 turned to the *Faith*; to which I have al-  
 ready spoken in the last Chapter, and  
 shewn, if that were a Motive sufficient to  
 forbear *Baptizing*, it would equally have  
 Operated against *Preaching*, but I have pro-  
 ved the contrary; and that *Preaching* was  
 his indispensable *Duty*, but no such thing  
 appeared concerning *Baptism*.

As to their saying, if *Paul* baptized with-  
 out a Commission, he Sinned in so doing,

as faith the Author of the *Plain Answer*, &c. (P. 42.) of his Book. I look upon it very presumptuous, thus to Charge the *Apostle* with *Sin*, the better to put a gloss upon his own Suggestions, especially, since 'tis very apparent, that not only *Paul*, but the *Apostles*, and *Elders* in general, did comply with, and act things that were ceased in point of obligation; and if the *Apostle Paul*, *Sinned in Baptizing*, supposing he had no *Commission*, then surely he and the rest did in *Circumcising*, and performing other *Legal* things, for which they had none. Thus *Paul Circumcised Timothy*, because of the *Jews*, Acts 16.3. Thus all the *Elders*, with the *Apostle James*, upon *Paul's* return to *Jerusalem*, tell him, that many *Thousand Jews* believed, yet were *Zealous for Circumcision*, and the *Law of Moses*; and being met together, advised him to be at *Charges to Purifie*, and *Shave*, &c. With these four Men that had a *Vow*, that the People who had heard he was against *Circumcision*, and the *Law*, &c. Might see he walked orderly, and kept the *Law*, adding, that in relation to the *Gentiles*, *We have* (say they) *Written and concluded*, that they *observe no such thing*: And according to the advice given by the *Elders*, he *Purified*, &c. With those Men, by which it plainly appears, the *Apostles* and *Elders* condescended to the believing *Jews* in *Circumcision*,  
and

and other *Legal Ceremonies* to this time; being after they had sent forth the Decree to the *Geniles*, against such things, see *Acts* 21. Which is more full and large than I have given it.

Here it seems the *Apostles* and *Elders* thought fit to comply with the practice of these things; not of Right, but of Condescension; not by Commission, but by Permission. As hoping no doubt, in time they would come to see farther, who dares then be so bold, as to Charge all the *Apostles*, and worthy *Elders* with Sin; and in particular the *Apostle Paul*, see *Circumstances* *Tendency*, and doing as above, but according to that Author, all must be guilty of Sin, for acting without a Commission; since he so Charges the *Apostle*, in Case he had no Commission for *Baptizing*: Which gross Charge upon the *Apostle*, deserves not only his serious Consideration, but Repentance; and we may the less wonder at his Scurrilous and abusive Reflections, on *W. P.* and the *Quakers*; not becoming a Man pretending to Common Civility; much less a Minister of *Christ*, while he thus treats that Eminent *Apostle*, and Servant of *Christ*.

As to what is said, of many of the *Circumcised* being *baptized*, and that *Paul* ordered it to be done; It's but a mere suggestion without proof, that he so ordered, for no such things appear from *Scripture*;

but

but that many of the *Corinthians* were *baptized*, I deny not; what then? if many Believers were baptized with *Water*; so likewise many were Circumcised: Bare matter of Fact in the one or the other, doth not argue the thing to be of *Right*, without a *Precept* or *Commission*; and for a *Commission* to *baptize* the *Corinthians*, *Paul* declared he had none, *I was not* (says he) *sent by Christ to baptize*, (i. e. with *Water*) which leads me to the latter part of the Objection, “That *Paul* had a *Commission* to *baptize*,” “but was not sent *Principally*, or *Chiefly* to *baptize*, but to *Preach* the *Gospel*.”

*Answ.* They greatly vilifie and abuse us, because we cannot believe that *Water-Baptism* was meant in the *Commission*, *Matt.* 28. 19. Tho’ *Water* be not mentioned, and we have sufficient ground to believe ’twas not intended; and here they stick not to add words to the *Apostles*, quite contrary to what appears to be his plain meaning; because it contradicts their *Practice*, but unless all words may be made arbitrary, and to mean what every body pleases, we cannot understand the *Apostle* to mean any other than his plain words do import; nay, if he had studied for words, I think he could hardly be more Express on this point than he hath been; for First, *He thanks God, he baptized no more of them*; which he ought not, nay would not, if it had been a part  
of

of his *Commission*; and then tells them *Negatively*, what he was *not sent to do*, viz. to *baptize* (i. e. with Water) and then *Affirmatively*, what he was *sent to do*, viz. To *Preach the Gospel*; and for them to add the words, *Chiefly*, or *Principally* to the *Apostles*, while no such thing doth in the least appear from them: I think they may with equal Justice add to or diminish from any other positive Precepts, or Expressions that are in Scripture; to vindicate which, they pretend to bring parallel Scriptures, where the words, *Principally*, or *Chiefly* are to be Understood, tho' not Express; which I shall first Cite, then Answer.

*I desired Mercy, and not Sacrifice*, (saith God by the Prophet) *and the knowledge of God, more than Burnt-Offerings*, Hosea 6. 6. Again, *I spake not unto your Fathers, nor commanded them, concerning Burnt-Offerings, and Sacrifices; but this thing I commanded them, saying, Obey my Voice, &c.* Jer. 7. 22, 23. Again, *let us not Love in Word, neither in Tongue, but in Deed, and in Truth*, 1 John 3. 18. Again, *for not the Hearers of the Law are just before God, &c.* Rom. 2. 13. Again, *I am not* (saith Christ) *sent, but unto the Lost Sheep of the House of Israel*, Matt. 15. 24. "These Scriptures" (say they) with more like unto them, do shew, we are not to interpret them Literally, without adding the Words, *Only,*

“ly, *more Chiefly*, or *Principally*, the like  
 “may be said in relation to the above  
 “Words of *Paul*, for otherwise he would  
 “flatly contradict the command of *Christ*,  
 “*Matt. 28. 19.* Which saith, *go baptize*,  
 “and here *Paul* saith, *I am not sent to bap-*  
 “*tize.*

*Ans.* If these *Texts*, which are indeed  
 the Chiefest, that have been urged on this  
 Occasion, or more such like places of Scrip-  
 ture could be brought, they would little  
 avail to Answer their end: For admit that  
 in every one of these *Texts*, the words *Chiefly*,  
 or *Principally* were implied, it would not  
 therefore prove *Paul's* words to do the same;  
 our Opponents should have produced pa-  
 rallel *Texts*, that had relation to *Water-*  
*Baptism*; but as to these, some of them do evi-  
 dently explain themselves; and such of them  
 as do, I confess are near the Case of *Paul's*  
 words, which are plain and positive, that  
 he was not *sent to baptize*; and consequent-  
 ly make against our Opponents; the rest  
 are no less explained, by several other *Scryp-*  
*tures*, that are directly to the matter con-  
 tained in them: Now to the *Texts*, that of  
*Hosea 6. 6.* explains it self, by the word  
*more*, as that *God* desired *Mercy*, and the  
 knowledge of himself, *more* than *Sacrifice*,  
 and *Burnt-Offerings*; which as it is true,  
 and demonstrative in it self, so it needs no  
 farther Explanation here, (2,) As to that of  
*Jeremiah*



*Jeremiah* 7. 22. All, or the most of the People that do read the Bible, and are come to the Years of Understanding, may, or do know, that *God* commanded *Burnt Offerings*, and *Sacrifices*, &c. But what he likewise Required, as the greatest Duty, was *Obedience* to his Commands; which as they were found in the practice of, they came in Course to perform the former. To confirm which, numerous Instances of *Scripture* might be produced, but these words of *Paul* have no such Texts of *Scripture* to explain such a Meaning as they would put upon them; and therefore this Text is not a Parallel to that of *Paul's*; if they urge *Matt.* 23. 19. that shall presently be Answered. (3ly,) That Text, *1 John* 3. 18. is true in Fact; for Love is really in the *Heart*, and in *Deeds*, and doth not consist in *Words* and in *Tongue*: For if it did, Hypocrites, who mean nothing less, yet pretend in *Tongue* and *Words* to Love, would love as well as those did, that loved in *Reality*, and in *Truth*; and therefore this Text also makes nothing for their Purpose. (4ly,) To that Text *Rom.* 2. 13. they have left out the Explanatory part of the words; the whole Text runs thus, *For not the Hearers of the Law are Just before God, but the Doers of the Law shall be justified.* The whole Text together, doth so fully and plainly explain it self, that it needs no Comment, and so instead of making for,

it rather makes against them; but the Objection was made in Print, and the latter Explanatory part thereof left out. (5/y,) To Christ's Saying, *Matt. 15. 24.* He was not sent, *but to the lost Sheep of the House of Israel;* 'tis undeniable (say they) "that  
 "Christ was not sent for Salvation to the  
 "Jews only, but for the Salvation of the  
 "whole *World.* I answer,

*First,* Suppose this *Text,* and many more have a double Signification, and that the word *Only,* ought to be understood, (as I have said before) how doth that Prove *Paul's* words to have the like? for after that rate of Interpreting *Scriptures,* we should have nothing certain left us, but what some or other would wrest and turn, and make conformable to their Opinions.

*Secondly,* 'Tho' 'tis most certainly true, that *Christ* was a *Propitiation* for the *Sins* of the whole *World:* Yet in this place to the *Woman of Canaan,* he speaks directly in relation to his being sent as a *Minister* peculiarly to *Israel,* and not to the *Gentiles;* (which was true in Fact,) to confirm the *Promises* made to the *Fathers;* as saith the *Apostle Rom. 15. 8.* and thus *Paul* called him the *Apostle,* and *High Priest* of our *Profession,* *Heb. 3. 1.* And as *John* saith, *He came unto his own* (viz. to *Israel*) *but his own received him not,* *John 1. 11.* and as he was thus sent to *Israel,* according to the  
 Promise

Promise of the Father; so likewise in sending out his Disciples to Preach before he was Offered up, he commanded them not to go in the Way of the *Gentiles*; but unto the lost Sheep of the House of *Israel*; for to *Israel* pertained the Promise of the *first Offers* of God's Salvation. See *Acts* 13. 46. *Rom.* 9. 4. So then it appears true, That *Christ* was (according to his own Words) sent in that peculiar manner only to the House of *Israel*, as above; tho' possible some of the *Gentiles* here and there might believe; as was the Case of this Woman. But,

*Thirdly*, Let us suppose this Saying of *Christ* might not only have Relation to his being sent as above to *Israel*; but as a *Propitiation* also, for the *Sins* of the whole *World*. If we should allow it thus, it will not in the least help our Opponents; for 'tis not only an Indisputable Point between us and them, that *Christ* was so; but we have besides numerous, plain and undeniable Texts of *Scripture* to prove him so; but this is not the Case of their Explanation, by the words they would add to the Apostle *Paul's*. For, (1st,) We say they are plain of themselves, without their Addition. And (2ly,) That they have no such Texts of *Scripture*, (nor indeed any at all) to prove that *Paul* meant he was not sent *Chiefly* and *Principally* to *Baptize*, as those are, that

prove *Christ* was sent as a *Propitiation* for the *Sins* of the *whole World*, and therefore they hold not a *Parallel* together; and as they do not, so this, as well as the rest of such like *Arguments* fall to the *Ground*. Well, but what they call a *Flat Contradiction*, is not yet answered; *Christ* said, *Go, Baptize*, *Matt. 28. 19.* And *Paul* said, *I am not sent to baptize.*

*Answ.* This is a meer begging the *Question*, in taking that *Commission* to mean *Water-Baptism*, which we deny; and the contrary I have shewn in the last *Chapter*. For we say, The *baptizing* there *Commanded*, was a *Baptizing* into the *Power* and *Belief* of the *Father, Son* and *Holy Ghost*: But the *Baptism* here, which *Paul* says he was not sent to perform, was *Water-Baptism*; and therefore no *Contradiction*.

*Object.* “ Well, But (say they) you take  
 “ Leave as you please, and put your own  
 “ *Constructions* upon places of *Scripture*,  
 “ according as they suit your *Turn*; You  
 “ say, *Christ* did not *Command Water-*  
 “ *Baptism*, *Matt. 28. 19.* because *Water* is  
 “ not named; and here, as to the *Apostle*  
 “ *Paul*, you say *Water* is meant, tho’ it be  
 “ no more named than in the other.

*Answ.* As to our putting *Constructions* upon *Scriptures*, to suit our *Turn*, we absolutely deny it: But it is our *Opponents* own *Case*, when they would add *Words* to the

the

the Apostle *Paul's*, which is plain he never intended. But we confess, we put Constructions upon such *Texts*, where words may bear a double meaning, that we believe best agrees with the Meaning of the Deliverer; the Scope of the whole, and are according to the Sense and Understanding which God has given us in the Matter, as we do upon that *Text*, Matt. 28. 19. but their Quibble concerning that Text of *Paul's*, is nothing to the Purpose. For as the *Text*, by the *Context* is plain, that *Paul* meant *Water-Baptism*; So likewise 'tis an Indisputable Point between us, and our *Opponents*, that he so intended: For as we say, he meant *Water*; so they allow the same, in which we agree; and if we did so as to the other *Text*, the Controversie would be at an End; and therefore this Quibbling Objection (tho' made by many) is of no Validity, unless it be to expose their Weakness or Prejudice against the *Quakers*; nay, some have been so void of Charity, as to insinuate, that we denied those *Texts* in the *Acts*, where *Baptism* is mentioned, to mean *Water*, where *Water* is not literally named; which is really a great Untruth. Enough I think hath been said to this Objection, (which also may serve to answer their Quibble, that we might also Except against *Outward Teaching* in that Commission.) I proceed to another, which they think is a very strong Argu-

ment for *Water-Baptism*, and against the *Quakers*.

*Object.* “The Apostle *Paul* (say they) met certain Disciples at *Ephesus*, who, as they told him, had been baptized unto *John’s* Baptism: But this would not do, they must notwithstanding that, be baptized again with Christ’s *Water-Baptism*, in order to Prepare them to receive the Holy Ghost, which accordingly fell upon them, after they were baptized with *Water*; nor do we find *Paul* questioned their being baptized, *Acts* 19. 1. to 6.

*Answo.* This Objection at first appearance may seem to carry more Shew of Authority for *Water-Baptism*, than some other Places; But upon due Consideration, it will appear the same with the rest, where only Matter of Fact in baptizing with *Water* is mentioned. As,

*First*, *Water-Baptism* is not mentioned in that Text, but they are said to be baptized in the Name of the *Lord Jesus*, v. 5. And there are those who deny it to be *Water-Baptism*, and say ’twas the *Baptism* of the *Holy Ghost*, which fell upon them, by the Imposition of the *Apostles* Hands; particularly *Dr. Dell*, in his *Doctrine of Baptisms*, Page 11.

But let us suppose they were baptized with *Water*, how does the Mentioning of being only baptized to *John* before, and thereupon

upon being *baptized* again in the Name of the *Lord Jesus*, prove *Water-Baptism* to be *Christ's Baptism*, any more than the other places, where *John's Baptism* is not mentioned at all; surely no more. For the *Jews* were almost generally, except some Scribes and Pharisees, baptized by *John*. See *Matt.* 3. 5, 6. and if we should allow what our Opponents plead, that all who received the *Christian Faith*, were *baptized* by the *Apostles*, or by some ordained under them: Consequently, such Believers, as had been before *baptized* by *John*, (as to be sure many had been) were *baptized* again by the *Apostles*; So that mentioning or not mentioning *John's Baptism*; is all alike in Relation to the Practice of *Water-Baptism* by the *Apostles*; Neither doth the Question put by *Paul*, viz. *Unto what were ye baptized*, prove *Water-Baptism* to be *Christ's Baptism*, and that it was Pursuant to *Matt.* 28: 19. All that it proves is, that he supposes them to have been *baptized*, as we do not deny many Believers were. In short then, for Arguments sake, allowing this place to be *Water-Baptism*; It shews only Matter of Fact, that they were *baptized* as other places do, and therefore is no more *Obligatory*, than where *John's Baptism* is not mentioned; and if the *Apostles* or *Elders* complied with *Water-Baptism* to this time, is it any more than their Compliance to *Circumcision*,



*circumcision*, and other *Legal Ceremonies* after this time? See *Acts* 21. 17. to 26. So that bare Practice in the one, is no more Obligatory than in the other, without a Precept, which hitherto has not appeared for either.

Secondly, “ That Water-Baptism was a Means preparatory to the Reception of the Holy Ghost, as some alledge, is only an Assertion of their own, to give the better Countenance to their Opinion of *Water-Baptism*. On the contrary, it plainly appears, that when they had heard *Paul* preach, and he had laid his Hands on them, the *Holy Ghost* came on the Disciples, *Acts* 19. 6. We also read *Acts* 8. 6. of the *Samaritans*, who had been baptized in the Name of the *Lord Jesus*: Yet they had not, nor did not receive the *Holy Ghost* until afterwards, that the Apostles came down to *Samaria*, and prayed for them, that they might receive it; and here also the Laying on of the Apostles Hands, with their Prayers, was an Instrumental means of their reception of it, *v.* 17. tho’ the *Power* was of *God*. Again, *Acts* 10. 44. we read of some *Gentiles*, on whom the *Holy Ghost* fell, before they were baptized with *Water*, and this was by the Instrumental Means of the Apostles *Preaching*; Surely *Water-Baptism* was no Preparatory Means here neither.

Thirdly,

Thirdly, If the *Baptism* mentioned in that Text, were *Water-Baptism*, it cannot be understood to be in Obedience to that Command, *Matt. 28. 19.* Nor can our Opponents pretend the *Scriptures* are Silent in this Text, as to the Form used, which is expressly said to be done in the Name of the *Lord Jesus*; and therefore was not pursuant to the *Commission* which commanded *Baptizing* in the Name of the *Father, Son* and *Holy Ghost*. Now upon what hath been said to this great Objection, let the Impartial Reader judge, whether there be any more in it than in any of the rest, where the bare Practice of *Water-Baptism* is only mentioned.

Hitherto I have treated upon *Baptism* at Large; in doing which, I have not omitted Answering all the Objections I ever met with, which seemed to me to carry any Weight for the Practice of *Water-Baptism*; wherein I hope, I have made it plainly appear to the Unbiaffed Reader, that *Water-Baptism* had its proper Dispensation under *John the Baptist*; and with him ceas'd in Point of *Obligation*. Notwithstanding the Practice thereof continued longer, as did many Ceremonies of the Old Law; namely, *Circumcision, Purification, Offerings, Vows, Shavings, &c.* which we find were also practis'd in the *Apostles* time.

It now remains for me to say something concerning *Infant Sprinkling*, which the greatest Part of *Christendom* (so called) is in the Practice of. But in regard I have been so Large upon *Baptism in General*, I shall therefore be very short upon this Point; nor do I see any Occasion to be Large thereon; for if *Water-Baptism*, as practised in the Primitive Times, be ceased in point of *Obligation*, much more to be sure this Practice, which was so far from being practised, that it was not known in the Primitive Times. But if that were not ceased, it would not therefore follow, that *Infant Sprinkling* was to Continue; because we find neither *Precept* nor *Example* for it in all the *Scriptures*: I have, I confess, upon this Occasion, read with Attention what some Noted and Ingenious Men have said in Defence of this Practice: and I do sincerely declare, that according to the best of my Understanding and Memory, I do not remember ever to have met with more strained Inferences and undue Consequences than upon this Subject; and all to make *Sprinkling* conform to, and agree with *Baptism*; and that Infants are the Subjects of *Water-Baptism*, neither of which can ever be proved from *Scripture*: Both which Heads I shall very briefly consider apart, *viz.*

*First*, That *Infants* were not the Subjects of *Water-Baptism*.

*Secondly*,

Secondly, That *Sprinkling* was not the Method of *Baptizing* in Primitive Times.

As to the *First*, the Qualifications which rendred any fit Subjects of *Water-Baptism*, either under *John*, or where the Apostles and Disciples baptized, as appears by plain Scripture, were their being Capable of being *Taught*, *believing*, *Confessing*, and *Repenting*, agreeable to these following Texts. *Matt.* 3. 6. *Mark* 1. 4, 5. *Acts* 2. 38. 41. *Chap.* 8. 12. 37. 38. *Chap.* 18. 8. But *Infants* were not Capable of either of these Qualifications; consequently were not the Subjects of *Water-Baptism*. And again, as by this Argument they were not Capable, so neither do we read in all the *Scriptures*, that ever any one *Infant* was *baptized* with *Water*. I am not unsensible of an Objection made to this.

“ That tho’ it is not in Scripture declared so *in-Terminis*, yet it does appear, they were by Consequence; inasmuch as we find whole *Housholds* were baptized. In which, say they, is no Exclusion of *Infants*; and therefore it is very reasonable to suppose they were baptized with the Rest. To which I answer.

The word *Houshold*, is to be understood of, and Restricted only to such as were capable (as I said before) of being *Taught*, of *Believing*, *Repenting*, and *Confessing*; that is to say, such as were come to the  
Years

Years of Understanding. The like Expression we have in several places, as where Salutation was Recommended to Households. Thus, 2 *Tim.* 4. 19, *Salute the Household of Onesiphorus, Salute them of Aristobulus's Household*; *Rom.* 16. 10. and v. 11. *Greet the Household of Narcissus*. Now I suppose none will be so Absurd, as to say, the *Apostle* intended any should go to an *Infant* or Babe in the *Cradle*, and Salute him in *Paul's* Name. In no other Sense are we to understand the *Baptizing* of *Households*; but of such only as were capable of Understanding.

To the *Second*, of the *Method of Baptizing*; we read not in all the New Testament of *Sprinkling*: On the Contrary, we have several Plain Instances of going into the *Water*, and of being baptized in *Water*, as *Mark* 1. 5. *And there went out unto him (viz. John) all the Land of Judea, and they of Ferusalem, and were all baptized of him in the River of Jordan confessing their Sins.* v. 9. *And it came to pass in those days, that Jesus came from Nazareth to Galilee, and was baptized of John in Jordan.* Then *Acts* 8. v. 36. to 39. *Philip, and the Eunuch went down into the Water.* These few Instances may suffice, to shew the Method of *Baptizing* in the Primitive Times, and that we have not so much as one Instance that *Infant Sprinkling* was ever used instead thereof;

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of ; Consequently the Practice thereof is an Human Invention.

To Conclude, I have only touched very briefly upon these two Heads, in relation to *Sprinkling* ; and what I have offered, is far short of what I could have said on them ; and the Reason is, because I see no manner of need of it ; For, as I said before, if *Baptizing*, as Primitively used were in force, it would after that remain for *Infant* or *Face Sprinkling* to be proved : But if that *Baptism* be ceased in Point of *Obligation*, as I hope I have plainly shewn it is ; much more therefore is *Infant Sprinkling*. And so I End this Subject of *Baptism*, and proceed to that of the *Supper*.

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OF THE  
SUPPER.

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## CHAP. I.

*Shewing.* (1) That the People called Quakers do believe the absolute necessity of the participation of the Flesh and Blood of Christ, or Spiritual Supper of the Lord. (2) That this is a Mystery, hid from such as are unacquainted with the inward work of the Spirit; who for want of the true experience thereof, have run into many contradictory and confused Notions about it. (3) our Opponents, as well as our own Belief, concerning the Supper, briefly Stated. (4) That  
we



we do not believe the Ceremony of Bread and Wine, is of greater Obligation upon Christians now, than Washing one anothers Feet, Abstaining from Blood, things Strangled, and Anointing the Sick with Oyl, in the Name of the Lord; all which things are no less commanded in Scripture, than the use of Bread and Wine, &c.

**A**S the People called Quakers do believe the absolute necessity of the *One Spiritual Baptism* of our Lord *Jesus Christ*, in order to Purifie and Cleanse Mankind from their sins; so likewise, they believe it is absolutely necessary for them to participate of the *Flesh and Blood of Christ*; which is Inwardly, and Spiritually to be partaken of by all true Believers, in order to give *Life* to their *Souls*; by and through which, Christ comes Spiritually to Sup. with *Men*, and they with *Him*; according to *Rev. 3. 20.* And this is the *Cup* of Blessing and *Communion*, spoken of by the Apostle *Paul*, *1 Cor. 10. 16.*

But

But so it is, that this *Supper* is a *Mystery* hid from such who are unacquainted with the work of the Spirit; and on whom, the *Spiritual Baptism* of our Lord Jesus Christ has not had it's Operation, because of their Withstanding and Rebelling against the dictates of the *Grace* and good Spirit of *God* in their own Hearts; a *measure* of which, as saith the Holy Scripture, is given to every Man *to Profit withal*, 1 Cor. 12. 7. And by which, the *Mysteries of God* are revealed, and made known, Eph. 3. 5. 1 Cor. 2. 10, 11, 12. These Men, tho' they should have ever so great Arts, Parts, Wit or Learning, cannot comprehend, or have so much as a right *Notion* or *Sense* what this *Spiritual Flesh and Blood of Christ* is, as spoken of at Large by Christ himself, in the 6th Chapter of *John*; no more than the Outward Eye can perceive Invisible things; notwithstanding such, may often have partaken of the Outward *Bread* and *Wine*, called the *Lords Supper*.

Now for want of the true knowlege and participation of this *Flesh* and *Blood* of *Christ*, or *Spiritual Supper* of the *Lord*; and experimentally witnessing the Vertue and Efficacy of it in their *Souls*, many of the professors of Christianity, of several *Per-swasions*, have run into many *different* and *contrardictory* *Notions* about it; and have made use of, and depended upon Outward  
*Signs,*

*Signs*, and *Shadows*, expecting to find it there, as *Mary*, &c. did at the Sepulchre; *Seek the Living, among the Dead*; Luke 24. 5.

Thus they have made use of *Outward Bread, and Wine*, which perish with the using; In which practice, they pretend to Imitate the Lord's Supper, which he eat with his Disciples, the same Night in which he was betrayed; and have placed more in and upon the practice of it, than doth appear by Scripture, was ever intended by *Christ Jesus*, or his *Apostles*: Whereby they have not only ran into those *Various* and *Confused* Opinions concerning the very *Nature* and *Efficacy*, as well as the *Manner* of receiving it; But have divided and ran into great Bitterness and Envy; and which is worse, to great Bloodshed, and Destruction one of another, and all for want of a right understanding of the true Mystery.

It's not my design to enter into a particular disquisition or confutation of the several different Opinions which Men have gone into concerning the *Outward Supper*; Each sort having sufficiently done it themselves, against one another; while on the other hand, they have been (at the same time) no less weak, and short, in proving their own Notions and Practice to be agreeable to *Scripture*.

However, as I did under the Head of *Baptism*, so likewise I shall under this of the *Supper*; briefly state the Controversy between Us, and our Opponents; what they on their parts, and we on ours, have to say, in relation to the *Outward Supper*.

The Professors of Christianity of several persuasions, who agree in the use of this Ceremony, do, as I have read, chiefly and more generally divide themselves into three Opinions concerning the *Nature* and *Efficacy* of the *Outward Supper*; wherein each do assert as follows.

The *First* say, the substance of the Bread, (after what they call the words of Consecration are spoken) is Changed, or *Transubstantiated* into the very *Flesh* of *Christ Jesus*, that was Crucified by the *Jews*; and is thenceforth no more *Material Bread*, but the very *Carnal Body* of *Christ*. Thus the *Papists*.

The second Opinion is, that the substance of the *Bread* remains; But that the *Bodily Flesh* of *Christ*, is in, with and under the material Bread; and this they call *Consubstantiation*. Thus the *Lutherans*.

The *Third*, Differing from both the Former, do *Affirm*, that the *Body and Blood* of *Christ*, is not *Corporally*, or *Carnally*, yet is *Sacramentally* and *Spiritually* Received by the faithful and worthy Receivers in the

Sacra-

Sacramental use of the Outward *Bread* and *Wine*: In this Last belief, so far as I have understood, most *Protestants* agree, that plead for the practice, whether Conforming, or Nonconforming, except the *Lutherans*.

Now, tho' the two first *Opinions* are justly rejected, by the Assertors of the last; as *grossly Erronous*; And I confess, this last is the most moderate of the three: Yet we must take leave to dissent from them also, in that Opinion of theirs. That this *Ceremony* hath such a necessary relation, nor is tyed unto the participation of the *Flesh* and *Blood of Christ*; as they believe and Assert; and tho' they say, they believe worthy receivers do so receive it in the use of *Bread* and *Wine*; Yet how, or which way they receive it, they seem to be at a loss to comprehend or demonstrate. Thus *Calvin*, (as cited by *Robert Barclay*, Apol. P. 455.) A stickler against the *two former Opinions*, and assertor of the latter; accuseth or blameth the Schoolmen, among the *Papists*; that they neither understand, nor explain to others, how *Christ is in the Eucharist*, (as he terms it) tho' he affirms that the *Body of Christ is there, and that the Saints must needs partake thereof*. Yet in conclusion, he ends in an uncertainty thus: *But if* (says he) *I am asked how it is, I shall not be ashamed to confess, that it's a secret too high for me to comprehend in my Spirit, or explain*

*in Words.* Surely then, if this were the Case with *Calvin*, that great Reformer, as he saith it was; If the practisers of this Outward Ceremony now, would speak truly, and be so ingenous as to confess their *Experience*, as *Calvin* did; I really believe they must and would confess the like. Whereas those, who truly partake of the *Spiritual Flesh and Blood of Christ* in their Souls, it is as self Evident to them, as the bright shining of the Sun is to their Natural Eyes; And yet a little farther, to Illustrate this matter by natural Comparisons; I believe most Men who make *Reflections* upon the *Sensations of the Mind*, will allow, that the Outward Senses may sooner be deceived in *visible Objects*, than the *Mind* or *Spirit* of a Man (in his right understanding) may be deceived in the Inward *Sense* of *Joy* or *Sorrow* of *Mind*. Not to multiply many Instances, nothing in my Opinion, is more certain to us, than the great *Trouble* and *Sorrow* we feel in our *Minds* for the *Death* of a *Tender Loving and Vertuous Wife*, or *Loss* of good *Children*, or *Friends*. And on the other hand, what's more certain to us, than the *great Comfort and Satisfaction*, we feel in our *Minds* in the obtaining what we greatly *Love* and *Esteem* as the best and most *valuable* Objects. And as thus it is in Natural things, so also, and much more Certain, to the truly *Enlight-  
ned*

ned and Spiritual minded Men, is the Joy and comfort unspeakable which they feel in their Souls in the enjoyment and participation of the *Flesh and Blood of Christ*, or *Spiritual Supper of the Lord*; which they, as sensibly, and certainly, *Inwardly* and *Spiritually* feel, as they find themselves to *Live* and *Move* Outwardly. Nor is this a bare assertion of mine, but what is also plainly provable from Scripture, that it is in and by the *Spirit of Christ*, that true Partakers come to have the certain and infalliable *Evidence* thereof in their Souls; for which, take these following Texts: 1 *John* 3. 24. *Hereby we know that he [Christ] Abideth in us, and we in him, by the Spirit which he hath given us.* Again, *John* 14, 16, 17, 18, 26. *Chap.* 15. 26. *Eph.* 3. 5. *Rom.* 8. 16. 1 *Cor.* 2. 9, 10, 11, 12. These, with a multitude more of other Scriptures that might be Named, do abundantly prove my Assertion. But to return,

Tho' the several practisers of this Ceremony of Bread and Wine do very widely differ and disagree in Opinion, &c. As I have shewn; Yet all of them agree as to the use of it, tho' in different *Methods*; for which practice they plead an Institution, Chiefly from the words of Christ to his Disciples, *Luke* 22. 19. *This do in remembrance of me.* And upon the Apostle *Paul's* adding, 1 *Cor.* 11. 26. *As often as ye Eat*



*this Bread, and drink this Cup, Ye do shew the Lord's Death, till he come.* Which Texts, with others to the *Corinthians*; which our Opponents lay some Stress on, I shall give at Large in my following Discourse.

But from these words, *This Do, &c.* and *till he Come, &c.* they Infer the Use and Practice of Eating and Drinking *Bread and Wine*, Sacramentally (as they call it) is to Continue in the Church, till Christ shall come at the End of the *World* to Judgment.

The People called *Quakers*, on the other hand, cannot join in the Belief of either of the aforesaid three Opinions; yet truly believe what the Holy *Scriptures* do relate concerning the *Lord's Supper*, for so I call the *Passover*; with the *Bread* which Christ brake, and the *Wine* he gave his Disciples the same Night in which he was betrayed.

Now our *Lord* before this Supper had often told them of his *Sufferings*, and to make his Departure the more Easie, had given them many sweet and precious *Promises*, as, that he would not leave them *Comfortless*; would send them the *Comforter*; would Come again to them; be in them, teach them all things; and that it was expedient he should go away; and that if they loved him, they would rejoice at it, with much more to the same Purpose; See *John* 14. 16. to 28 v. and *Chap.* 16. 7. to 13. Verse. Yet notwithstanding all these gracious *Promises* to them of his

his glorious coming again in *Spirit*, they were so loth to part with his outward and *bodily* Presence, and so averſe to the believing it, that *Peter* preſum'd to *rebuke* him for Speaking of it, *Matt.* 16. 22, 23. And as he knew their great Averſion to the Hearing of his *Death*, and that their *Hearts* now were filled with *Sorrow*, *Joh.* 16. 6. So in order; Yet farther to Comfort and bear up their *Spirits*, in his Abſence, he takes a fresh Occaſion at that *Supper* to inform them, That his *Body* was *given*, and his *Blood* was to be ſhed for *them*. Thus taking the *Bread*, he *break* and gave it them, calling it *figuratively* his *Body*; which, ſays he, *is given for you. This do in Remembrance of me*: Likewise the *Cup*, ſaying, *This Cup is the New Testament in my Blood which is ſhed for you.*

Now this *Remembrance* of *Chriſt* by that *Sign*, to the preſent *Disciples*, we verily believe was to laſt no longer in *Obligation*, than till his glorious Coming again in *Spirit*, or the plentiful *Effuſion* or *Pouring* forth of the *Holy Ghoſt*, according to his *Pro-miſe*; at which time they could no more forget *Chriſt*, and the *Benefits* which they and all *Mankind* reaped by his *Death*, (which ought always to be duly and reverently Remembred) than they could forget that the *Holy Ghoſt* was with them; beſides which, *Chriſt* told them, that one of the very *Of-*

fices of the *Holy Ghost*, was to bring all things to their Remembrance, whatsoever he had said unto them, John. 14. 26.

As to the words of the Apostle Paul, till he come, &c. with what is farther alledged about the words, *This do*, &c. shall be fully Spoken to hereafter; and notwithstanding the breaking of Bread, &c. might be continued in the Church, after the Pouring forth of the *Holy Ghost*: Yet that was no more obligatory (respecting *Practice*) than the Believers frequently using many Legal things, for which, our Opponents will grant they had no Commission.

Nor do we believe the Practice of this Ceremony is now of greater Obligation upon Christians, than Christ's washing his Disciples feet, the same Night; or the refraining from Blood, and things strangled, or the anointing the Sick with Oyl, in the Name of the Lord; all which are no less solemnly commanded in Scripture, than the Practice of the Outward Supper; and the two last, even after the descending of the *Holy Ghost* upon the Church; yet we find therein no express repeal for them, more than for the other: All which, we believe were Temporary, and Shaddowy things; not properly belonging to the Gospel Dispensation, and are all alike ceased in Point of Obligation: Of which more fully hereafter.

But tho' we cannot Join in the Belief of either of the three aforesaid Opinions, concerning the *Outward Sign*, or *Ceremony*, yet we stedfastly and firmly believe (as I have said in the beginning) the absolute necessity of the *Substance*, namely, the *spiritual Supper*, or *Flesh, and Blood of Christ*; by partaking of which the Soul is fed and *nourish- ed* up unto Eternal Life, and without which, the Soul cannot live to God. This, with the *Outward Supper*, will be the Subject of my following Discourse.

## C H A P. II.

*Shewing, (1.) That as Natural Bodies and things in the Outward Creation, are supported by proper and agreeing Mediums: So likewise the Soul of Man, being a Spiritual Substance, is to be fed, and nourished by Spiritual Food. (2.) A great Objection against the Quakers, concerning the Light within, stated and*

and answered ; shewing, That by this Divine Principle, which in Scripture hath various Denominations, the Work of Salvation is carried on and perfected in the Soul. (3.) That the indwelling of Christ in true Believers Souls, or a higher Manifestation of his Spirit, is the true Spiritual Food, the Supper of the Lord, or Flesh and Blood of Christ to them : and not Outward and Eatable things. (4.) Several Objections answered in the Series of this Discourse.

**I**T's a received Maxim among Men, in Natural Things, That all Beings do depend upon, and *subsist* by, their Proper Mediums ; and by such things which hold some Agreement, and Proportion, one with another. Thus the Body of Man subsists by Outward Food. Thus Animal and Brutish Creatures, are sustained by proper Food,

*Food*, the *Products* of the *Earth*, suitable to their several *Natures*; and thus *Vegetables* are nourished by the *Earth* it self.

And as Natural and Material *Bodies*, and *Things*, subsist by suitable and agreeing *Mediums*, without which they die, or cease to be: So likewise the *Soul* of *Man* being a *Spiritual Substance*, is to be fed and *Nourished* by *Spiritual Food*, without which it cannot live to God, according to the Saying of Christ, *John 6. 53, Except ye eat the Flesh of the Son of Man, (i. e. Spiritual Flesh) and drink his Blood, ye have no Life in you.* Now all Mankind, being Concluded under Sin, and in an Estate of Death, by the Fall of *Adam*; The *Lord God*, in his everlasting Infinite *Goodness* and *Mercy*, provided a *Means* for his Restoration, in our *Lord Jesus Christ*, the *Promised Seed*; who when he outwardly came in the *Flesh*, did by his *Sufferings* and *Death*, in that prepared *Body*, make the Attonement to his *Father*, all which we fully and stedfastly *believe*; but withal say, that altho' we hold it *absolutely* necessary for us, and all who have had the Knowledge of the *History*, to believe in the Outward and Bodily appearance of *Christ*, his *Sufferings*, *Death*, *Resurrection*, *Ascension*, &c. as recorded in *Holy Scripture*. Yet we also hold, that a bare *Historical* Belief thereof, will not do, unless a Man also lay hold of, believe in, and follow the *Di-*  
ctates

states and Guidance of the *Baptizing Power, Grace, and Spirit of God*, a Measure of which is given to every Man, by *Jesus Christ*, in order to *mortifie the Deeds of the Flesh*, and to *cleanse, sanctify and set free* from the Power of Sin, 1 Cor. 12. 7. Chap. 6. 11. Rom. 8. 1, 2, 13, 14. Gal. 6. 8.

And when the Soul comes thus to be fitted and prepared, by the baptizing Power and Spirit of our *Lord Jesus Christ*, and made a fit *Temple for Christ* by his Spirit to dwell in, 1 Cor. 3. 16. Chap. 6. 19. Then it is, that the *Soul* comes to be *quickned to God*, which was once Dead in Sins and Trespases, Eph. 2. 1. 5. John 6. 63. Then it is, that *God and Christ* take up their *Abode* in Men. John 14. 23. Then it is that *Jesus Christ* comes into the Temple, viz. the prepared *Heart*, and *Supps* with Men, and they with him, Rev. 3. 20. And then it is that the thus enlivened and quickned *Soul* comes to *feed and live* upon the *spiritual Food*, which God has appointed for its *Sustenance*: Namely, the *Spiritual Flesh and Blood* of our *Lord Jesus Christ*, or *Supper of the Lord*, John 6. 55, 56 In the *Participation* of which, the *Soul*, (as I said before) does as certainly and evidently feel unutterable *Joy, Comfort, and Satisfaction*, as any *Certainty Man* can have, in visible Objects, or natural *sensation* of *Joy or Sorrow of Mind*.



But as I said in the beginning, this Spiritual Mystery of the *Kingdom*, with others, is hid from the Natural, or Carnal-minded *Man*; and it cannot, nay 'tis imposible to be otherwise, because it's by the *Spirit* they are discerned; according to 1 *Cor.* 2. 14. *But the Natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him. Neither can he know them, because they are Spiritually discerned.* However, the Natural Mind will be Striving and Labouring by Outward and Natural *Parts, Arts and Learning*; to comprehend this Mystery with the rest, making use of the Outward Signs, expecting to find it there, some saying this, and some that of it; but all of them end in Uncertainty, for want of turning in their *Minds* to the *Spirit of God*, which would Manifest, and make known to them the Mystery, according to 1 *Cor.* 2. 9. *to v. 15.* and *Eph.* 3. 5. Shewing, that 'tis the *Spirit*, which *searches, reveals, makes known, and manifesteth the deep things of God.* See those Verses at large, being full to this Point; besides numerous other Texts of Scripture, which at present for Brevity sake I omit: For want of thus Recurring to the Spirit, the Practisers of the Ceremony of *Bread and Wine*, have (as I said before) divided themselves into Various *Notions and Opinions*, which have produced great Strife and Contention; and some of these

these have terminated in the Destruction of many Christians. Nevertheless, before I proceed more fully to prove by Scripture, what the real *Flesh*, and *Blood* of *Christ* is, which is the *Spiritual Food*, the *Souls* of true *Believers* are to be fed and Nourished by: I think it Proper in this place, to answer a very great Objection, made by many of our Opponents against us, which has a direct Relation to the present Subject; the Answer to it, will in the End lead me to the Proof of this Point: The Objection is this.

*Object.* "That the Quakers cast off the  
 " positive Commands and *Institutions* of our  
 " *Lord Jesus Christ*, *Water-Baptism*, and the  
 " *Lord's Supper*; and in the Room of them,  
 " substitute a *Light* within them, which  
 " they say is *Christ*, and is given to all  
 " Men in the World, both *Believers* and  
 " *Unbelievers*. And this *Light within*,  
 " they say also, is the *Flesh*, and *Blood*  
 " of *Christ*, and the *Supper* of the *Lord*,  
 " which all People are to feed upon, and  
 " by it their *Souls* are to be fed, and  
 " nourished; therefore they do not need the  
 " *Outward Sign*, or *Supper*, while they have  
 " the *Substance* or thing *signified*: So that  
 " hereby they make all sorts of *Unbelie-*  
 " *vers* alike, and Equal to *Christian-Belie-*  
 " *vers*, and all Partakers of the *Flesh and*  
 " *Blood of Christ*: In that they say, all  
 " have it within them, while at the same  
 " time,

“ time, the *Light* within them, they so  
 “ highly Value, and Speak of, is nothing  
 “ but the Dictates or *Light of Nature, Na-*  
 “ *tural Conscience, or the Innate Notions of*  
 “ the Mind, &c.

This is the Substance of what many of our Opponents have objected against us; wherein 'tis obvious, they neither rightly distinguish our Belief, nor yet rightly Understand the *Scriptures*, as I shall plainly shew; and in regard they represent us, as under a very strong *Delusion*, and in a Fundamental Error; because of our Belief concerning the *Light of Jesus Christ within Men*, and which hath been the loud Out-cry and Clamour against us, since we were a People; I shall therefore be necessarily led to Enlarge pretty much upon this Objection, in order to the Clearing our Selves from that Charge, as well as proving our Real Belief, (in opposition to all these Charges) agreeable to *Scripture*. And for the better Ease of the Reader's Mind, as well as the more clear and distinct answering this *Objection*, I will reduce it under Three several *Heads*: to each of which, I shall make a particular Answer.

*First*, That we cast off the positive Commands and *Institutions* of our Lord *Jesus*, viz. *Water-Baptism*, and the *Lord's Supper*.

*Secondly*, That we Substitute in their Room, a *Light* within, which we say is *Christ*,

*Christ*, and is given to all Men in the *World*, which they alledge to be the *Dictates of Nature, Natural Conscience, or the Innate Notions* of the Mind.

*Thirdly*, That this Light given to all, is the *Spiritual Food of the Soul, the Flesh and Blood of Christ, or Supper of the Lord*, which *Unbelievers* as well as *Believers* Enjoy, and Partake of, &c. Answer,

As to the *First*, of our *Casting off the Positive Commands, and Institutions of Christ, viz. Water-Baptism and the Lord's Supper*: This Head requires but a short Reply, in regard I have already treated at Large upon that of *Water-Baptism*, and I hope have plainly and evidently shewn. It had its proper Dispensation under *John the Baptist*, and with him ceased in Point of *Obligation*. And next as to the *Supper*, It's now what I am upon, wherein I hope to shew, in the Series of this Discourse, that the practice thereof is not of *Obligation* upon us: Both which shall be left to the Consideration of the *Unbiassed Reader*; and so I proceed to the *Second Head*.

*Secondly*, As to the *Light within Mankind given to all, &c.* Inasmuch as the *Light of Christ*, is so frequently and positively asserted in Scripture, some of our Opponents will own it in Words, as there declared; but at the same time would obtrude upon us, as if the *Light* we speak of, is another thing;

thing ; I think fit therefore to Premise and Declare, That when we speak of this *Divine Principle*, we mean no other thereby, than what is often and repeatedly spoken of and *Testified* to in the *Holy Scriptures* ; wherein it goes under several other *Denominations*, as well as *Light*, according to its various *Operations* and *Manifestations* it hath upon the *Soul* of *Man* ; As *Light*, because it Manifests and Reproves for Sin, *Spirit*, as it quickens to God, &c. *Grace*, as being the free Gift of God ; *Seed*, as it grows in the *Heart* ; *Leaven*, as it works into the *Nature* of it *self* ; with many other *Appellations* which may be found in *Scripture*. Farther, we say and believe that this *Holy Divine Principle* is not of *Man*, or of the *Nature* of *Man*, tho' it be *in Man* ; but is *Supernatural*, and is a *Gift* or *Measure* of God's *Spirit*, and is given, as saith the *Holy Scripture*, to all *Men*, yea, to the *Wicked*, and strives with them as long as the *Day* of their *Visitation* lasteth ; and until for their disobedience God gives them over to the *hardness* of their *Hearts*, and to a *Reprobate Mind*, 2 *Cor.* 13. 5. *Gen.* 6. 3. *Rom.* 1. 28. But to them, while he so strives 'tis a *Judge* and *Condemner*, as it is a *Justifier* of those who follow the *Dictates* of it : For it never consented to *Evil* in any, either in *Thought*, *Word*, or *Deed* ; but *Condemns* for it, and therefore not of the *Nature* of *Fallen Man*,

which is Corrupt, and never incites us to Good, According to *Prov.* 20. 24. *Jer.* 51. 17. *John* 15. 5. *Rom.* 8. 7.

Having premised thus much upon our Belief of this *Principle*, I shall now descend particularly to the Proof thereof, according to plain *Scriptures*; wherein I have not observed any one thing more repeatedly asserted, and more pressingly recommended, than the *Vertue* and *Efficacy* of this *Holy Divine* and *Universal Principle*, in order to the *Salvation* of Mankind, through *Jesus Christ*: And as the *Operations* and *Manifestations* thereof are *Manifold*, so therefore I shall Comprise some of them under the several following *Heads*, and in order thereto, begin with shewing,

First, The *Divinity* and *Universality* of this *Principle*, *John* 1. 1. *In the Beginning* (saith *John* the Evangelist) *was the Word*, and the *Word* was with *God*, and the *Word* was *God*, v. 3. *All things* were made by him, &c. v. 4. *In him* (the word *Christ*) was *Life*, and the *Life* was the *Light* of *Men*, v. 9. *That was the true Light*, which *Lighteth every Man* that cometh into the *World*. Here the very *Life* of *Christ*, the *Word* of *God*, is said to be the *Light* of *Men*; then surely 'tis *Divine* and *Supernatural*; therefore, methinks, none should ever be so absurd, as once to think the *Life* of *God* and *Christ* is any part of the *Light* of our fallen

*fallen Nature*; the Contrary of which doth appear by its *quality*, in *reproving* the *Evil* in our Nature: And as it appears by these *Texts*, that this *Light* is *Divine*, likewise so it's *Universal*, that it *Enlightens all Men, every Man that cometh into the World*; and consequently, such of all Nations as never so much as heard of the *Personal Appearance* of Christ. This is Confirmed, by what the Apostle *Paul* saith to the *Romans*, Chap. 2. that *God is no Respeller of Persons*; not the *Hearers* but the *Doers* of the *Law shall be justified*; And v. 14. *For when* (says he) *the Gentiles, which have not the Law, do by Nature the things contained in the Law, these having not the Law, are a Law unto themselves*, v. 15. which shews the *Work of the Law was written in their Hearts*, &c. Let none stumble at the words, *do by Nature*. For, (1st,) Neither *Gentiles* nor *Christians* could do any thing by their own *Nature* acceptable to *God*; for all by *Nature* are the *Children of Wrath*, Eph. 2. 3. (2ly,) The plain Sense of the *Text*, as well as *Context*, is, that the word *Nature*, is put only as the *Natural Effect* of this *Divine Principle*, or the *Law written in the Heart*; and to this agrees the *Promise* of *God* by the *Prophets Jeremiah* and *Joel*; That he would make a new *Covenant*, &c. and *Pour out his Spirit* upon all *Flesh*; That he would put his *Law* in their *Inward Parts*, and write it in their



*Hearts*; See at large, *Jer.* 31. 31, to 34. *Joel* 2. 28. *Acts* 2. 17. That this Divine *Light* manifests *Evil*, *Condemns*, and *Reproves* for it; Is hated by *Evil Doers*, loved by all that do *Well*, whose Works are Approved by it. See *John* 3. 19, 20. *Eph.* 5. 13. Again, *Eph.* 4. 7. *Unto every one is given grace, according to the measure, of the gift of God.* *i Cor.* 12. 7. *The manifestation of the Spirit, is given to every Man, to profit withal.* And as this Divine Principle brings *Salvation* to the *Obedient*, so it's given and appears to all *Men* for that *End*, &c. See *Titus* 2. 11, 12. Even to the *Pharisees*, the worst of *Christ's Enemies*, the slothful *Servant*, and to other *wicked Men*, tho' they *Rebell* against it, dont improve by it, or let it operate in them, *Gen.* 6. 3. *Job* 24. 13. *Nehem.* 9. 20. *Matt.* 25. 15. *Luke* 17. 21. Nay, the *Scriptures* are positive, that they who have not this Divine Principle or *Spirit of God*, are none of his, thus *Rom.* 8. 9. *If any Man have not the Spirit of Christ, he is none of his.* These few *Scripture proofs* are enough to shew the *Divinity*, and *Universal Appearance* of this Divine Principle to all *Men*. Then,

*Secondly*, This Divine Principle is manifested *within Men*; and indeed, it's necessary it should be so, for tho' our *Lord Jesus Christ*, by his *Sufferings* and *Death*, put *Man* into a *Condition of Salvation*, yet the *Seed of Sin* remaining in him, by the fall of *Adam*,

*Adam*, God has appointed a means *there* for his *Sanctification*; and indeed, according to right Reason, in Natural things, where should a *Remedy* be applyed, but where it may reach the *Wound*, or *Disease*. Our Lord Christ says, *Out of the Heart proceeds Evil*; such as *Murders, Adultery, Blasphemy, Theft, &c.* *Matt. 15. 19. Mark 7. 21, 22.* And therefore he has graciously appointed the *Remedy* of his *Holy Spirit* there: Thus *2 Cor. 4. 6.* God who commanded *Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the knowledge of the glory of God, in the Face of Jesus Christ.* *Rom. 1. 19.* That which may be known of God, is manifested in them, (*viz. Men*) for God hath shewed it unto them. *Col. 1. 27, Christ in you, the Hope of Glory.* *Eph. 4. 6, One God, and Father of all, who is above all, and through all, and in you all.* *Phil. 2. 13, It is God that worketh in you, both to will and to do of his good pleasure.* Even to the wicked *Pharisees* Christ said, *Luke 17. 21. Behold the Kingdom of God is within you:* *Matt. 25. 18.* The slothful *Servant* had a *Talent*. Again, see *Jer. 31. 33, 34. Joel. 2. 18. 1 John 3. 24. 1 John 2. 27. Rom. 8. 10. 1 Cor. 2. 10, 12. Chap. 3. 16.* To the same purpose; with many more which might be added; to shew that this *Divine Principle* of Christ is *within Men*. Then,

Thirdly, This Divine Principle makes known, teaches and reveals the very mysteries of the Kingdom of Heaven to Men. Thus the Apostle Paul, speaking to the Corinthians, of the things of God, says, 1 Cor. 2. 10. God hath revealed them unto us by his Spirit, for the Spirit searches all things, yea the deep things of God, Ver. 12. Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. That this divine Principle, is the very Touchstone of Spiritual knowledge: 1 John 3. 24. Hereby we know that he abideth in us, and we in him, by the Spirit which he hath given us. Chap. 5. 10, he that believeth on the Son of God, hath the witness in himself. That no Man knows the things of God, but the Spirit of God, See 1 Cor. 2. 11. Many more Texts to the same purpose, I could Cite for proof of this Head, which for brevity I pass by.

Fourthly, That we are to worship God by and in this Holy Divine Gift, take these following Texts, John 4, 23. Woman, (saith Christ to the Samaritan) the Hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. Ver. 24. God is (saith he) a Spirit, and they that worship him, must worship him in Spirit and in Truth. Here Christ, the Truth him-  
self,

self, tells us plainly how *God* is to be worshipped by the true worshippers; and that it must be in the Spirit, which Spirit is Inwardly to be waited for, in order to enable all truly to worship him aright: And oh! that all who depend so much upon outward and *bodily Worship*, by Signs and Figures, would rightly Consider this saying of our Lord *Jesus Christ*. Again, *Phil. 3. 3.* For we are the Circumcision which worship God in Spirit, and rejoice in Christ *Jesus*, and have no confidence in the *Flesh*.

Fifthly, We cannot pray to God acceptably, but in and by the Spirit, viz. *Rom. 8. 26.* the Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us, with groanings that cannot be Uttered. *1 Cor. 14. 15,* I will pray with the Spirit, &c. I will sing with the Spirit. *Eph. 6. 18.* Praying always, with all prayer and supplication in the Spirit. And again, see *Jude Ver. 20.* Praying in the Holy Ghost.

Sixthly, As I have shewn by plain Scripture, that this Principle is Divine, is Universal, and within Men, and does reprove and condemn for Sin, reveals the *Mysterries* of God, and teaches to *Worship* and *Pray* unto him aright, &c. And that those who have it not, are none of *Christ's*; So likewise I shall farther shew, that it *Washes* and *Sanctifies* from Sin, and leads into all Truth,

and finally, makes the Obedient, Children of God, and Heirs with Christ: For proof of which, take these following Texts, Rom. 8. 13. *If ye live after the Flesh ye shall Die, but if through the Spirit, ye do mortifie the deeds of the Body, ye shall Live.* Mark here the Efficacy of this Divine Principle, in destroying the very root of Sin, and that Believers are *Washed and Sanctified* from the grossest Sins, and *justified in the Name*, (i. e. Power) and by the Spirit of God. See Rom. 6. 11. Again, Rom. 8. 2. *The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death; And that there is no Condemnation, to those who walk after the Spirit.* See the foregoing Verse, John 16. 13, *When the Spirit of Truth is come, he will guide you into all Truth.* Rom. 8. 14. *As many as are led by the Spirit of God, are the Sons of God.* Ver. 16. *the Spirit it self beareth Witness with our Spirits, that we are the Children of God.* Ver. 17. *and if Children, then Heirs, Heirs of God, and Joint Heirs with Christ.* These few Texts (of the multitude I could bring) may suffice to prove the above assertion, and tho' I have, I confess, been pretty large in citation of Scriptures, upon the several foregoing Heads; and the more in regard we have been greatly reproached for our Belief in this *Divine Principle.* Yet very short, in adding numerous Texts more which

which I could have brought for farther Proof of each *Head*: However, those cited do abundantly and very plainly prove the *Divinity, Universality, Vertue* and *Efficacy* of this Holy *Divine Principle* in Men, in order to the *Salvation of Mankind*, through *Jesus Christ*. And tho' the *Scriptures* do so often Call this *Divine Principle Christ*, and we after them do the same: Yet none are to Understand, that they, or we do mean his Immense fulness; but a Measure or *Manifestation* of his *Divine Spirit*, according to 1 *Cor.* 12. 7. *given to every Man to Profit withal*; And *Eph.* 4. 7. *But unto every one of us is given Grace, according to the Measure of the Gift of Christ*; I shall give a Text or two more, before I end this *Head*, and then proceed to some *Objections*, and make some short *Observations* thereon.

I presume that none called *Christians*, will deny, that all Men ought to be *Regenerated*, born again, and become *New Creatures*, in order to the *Salvation* of their *Souls*; agreeable to the *Apostle Paul.* 2 *Cor.* 5. 17. *If any man be in Christ, he is a New Creature, Old things are past away; behold all things are become New.* *Gal.* 6. 15. *Neither Circumcision, nor Uncircumcision avail'd any thing, but a New Creature.* Thus then, If he that is in *Christ* be a *New Creature*, Consequently such a *New Creature* is in *Christ*; and if all *Christians* ought

to be *New Creatures*, as all must confess, then all Christians ought to be in *Christ*; consequently none can *come to, or be in Christ*, or be *Sons of God*, but such as are led by the *Spirit of Christ*, Rom. 8. 14. and as Positive the same Apostle is, None are *Christ's*, but such as have his *Spirit*. Thus Rom. 8. 9. *If any Man have not the Spirit of Christ, he is none of his*. From whence I observe, That if these Scriptures, with those before cited, be true, as to be sure they are; Then I conceive this Dilemma will naturally fall upon our Opponents, either to confess they have this *Spirit*, or *Divine Principle* in them, and ought to be led and guided thereby, as the *Scriptures* direct, or *Deny* that they have it; If they should do the latter, the Consequence will be, that they must therewith deny that they are the *Children*, and *Sons of God*, and *None of Christ's*. This, I presume, they will by no means assert; If not, then the former is proved in Course, That it is by the Immediate Work and Operation of this *Divine Principle* within Men, by which they are made *New Creatures*, *Children* and *Sons of God*, &c. as before is proved.

Now is it not very Admirable, that while the *Scriptures* are thus full and plain; and (as I said before) no One thing in that Book of *God* is more repeatedly recommended, than the *Dictates*, *Guidance* and *Revelation* of this *Divine Principle of Light, Grace and Spirit*.



*Spirit.* That they who pretend the *Scriptures* are their *Rule*, (and we also say, It is the best *Outward Rule* in the World) should so far over-look, or want to have it proved to them, what this good Rule doth so often and pressingly recommend unto, as the only Means through *Christ*, for the Salvation of their *Souls*; I intreat them to Consider the reason of it; and whether it is not because their Minds have been too much *Outward*, and too little *Inward*, where this Pearl of great *Price* is to be found; even the *Spirit of Truth*, the *Anointing within*, which is able, and will lead and guide the Obedient into all *Truth*; See 1 *John* 2. 27. *John* 16. 13. I could say abundance more concerning this Unspeakable Gift; For my Soul at this time, as at many others, is Toucht with the Admiration of the Love of *God*, in bestowing this inestimable *Treasure* upon *Mankind*, and in Humility I can say, I have often blest *God* for the secret Reproofs, and other Operations of it upon my Soul; which for brevity's sake I shall be silent in, and proceed to an *Objection*; which tho' made by many of our Opponents, yet is (as I conceive) a weak and inconsiderate one; viz.

*Objeçt.* " That many who have pretended  
 " to be led by the Illuminations and Inspi-  
 " rations of the Spirit, have taken the Sug-  
 " gestions of their own Minds and Fancies,  
 " and

“ and others, even the Delusions of Satan,  
 “ instead thereof; which is demonstrable,  
 “ by their running into wild, nay wicked  
 “ Notions and Practices: By which it ap-  
 “ pears, how Dangerous a Thing it is, for  
 “ Men to depend upon the Principle you  
 “ speak of; but more especially while we  
 “ have the Revealed Will of God, in the  
 “ Holy Scriptures.

*Ans<sup>w</sup>.* The Question is not, What Mi-  
 stakes, &c. Men may, and have Run into,  
 while they have pretended to the *Spirit*;  
 But whether the *Spirit* is not the Thing to  
 be minded, and followed? which I have  
 very plainly proved from Scripture that it is.  
 (2ly,) As to the *Mistakes*, &c. of Men; That's  
 no more than what has hapned from the  
 Beginning; as well under the Old Law, as  
 under the *New Covenant*: Nor is there more  
 reason for this Objection, Then that, Be-  
 cause false *Prophets*, and false *Ministers*, have  
 pretended to the Leadings and Revelations  
 of the *Spirit*: Therefore, or for that rea-  
 son, the *Spirit* of God was not to be regard-  
 ed or depended upon; which was, and is  
 the Foundation of all the true *Prophets* and  
*Ministers* of Christ. But, (3ly,) To bring it  
 more Close home, even to the Objectors them-  
 selves; Don't they, and the Protestants of ma-  
 ny Perswasions say, the Scriptures are the  
*Rule of Faith and Practice*? Yet how widely,  
 and even *fundamentally* have they differed in  
 many

many Points of *Faith* and *Doctrine*; and thereupon some of them have held, and practiced *wrong* things, as well as *perverted* the very Intention of the *Scriptures*; while at the same time each sort have pretended to the *Scriptures* for their *Rule*: and *Warrant*, in so *believing*, and *practicing*: (a most pregnant Instance whereof, among the rest, we have in this very Subject of the *Supper*, in which they so widely differ.) Were therefore, or are the *Scriptures* in the *Fault*? or will they allow, or say that from thence the *Scriptures* ought not to be depended upon, *believed*, and the things therein recommended, taken Notice of and *Practiced*? I suppose they will not; no more then (say we) ought the *Spirit* of *God*, from whence the *Scriptures* proceeded, and the *Holy Men* of *God* spake, and which the *Scriptures* themselves so abundantly *direct* unto) be neglected, or not minded, because some who have pretended to it were mistaken, were not good Men, or did wicked Actions. Having (as I think) obviated this Objection, I shall proceed to another, in my Opinion, not unlike to it.

*Objed.* " If this Principle, which you  
" say is given to all Men, be *Holy* and *Di-*  
" *vine*, as you affirm, How comes it to pass  
" that there are so many *Wicked* and *Un-*  
" *godly Men* in the *World*: Since you say,  
" 'Tis given to all, in order to make all  
" Men *Good*?

*Answ.*

*Answ.* (1st,) By way of Retortion, as I did just now in Case of the *Scriptures*: I say, since a great Part of Christendom do believe, and affirm, that the *Scriptures* are their *Rule of Life, and Manners*; how comes it to pass, that so many Millions of them are so abominably *wicked* in their *Practices*? If they say, 'tis because they don't follow and practice what the *Scriptures* direct unto: We say the same, concerning this *Divine Principle*, 'Tis given to all for their good, and benefit; but if they will not mind or follow it, the Fault is in themselves, and not in the *Principle*. And as the *Scriptures* are not to be *blamed*, nor *disregarded*; for the Evil Manners of such, who pretend to them as their only Rule: So neither is the *Spirit, Light* or *Grace* within Men (which the *Scriptures* do so pressingly recommend unto) to be neglected, or *disregarded*, because Evil Men do not believe in, and follow the *Dictates* of it. Again, (2ly,) To Confirm this from Scripture, we find a *Talent* was given to the Evil and Slothful Servant, as well as to the Diligent, *Matt. 25. 15. to 30.* And 'tis very plain, 'twas given for Improvement, and the fault was not in the *Talent*; but in him that did not *improve* it; for which he was justly *Condemned*, and his *Talent* taken away and given to another that had been faithful. This *Talent* or *Gift* is still the same *Principle*, tho' under a different

ferent Name; and as hath been already shewn, is given to Evil, as well as to *Good Men*: And that which is the *Fault*, and will be the *Condemnation of Bad Men*, is their not *believing* in, and *refusing* to be *led* or *guided* by it, in order to their *Improvement*. All which I could prove more largely, by several other *Scripture* Texts, but forbear, as thinking, This short, tho' plain *Proof* may suffice to shew the Reason, why all Men are not *good*, tho' they have this good Principle in them: thus I conclude upon the Second Head of the First great Objection, and shall proceed,

*Thirdly*, “ The Quakers say, this *Light*,  
“ or *Principle* is given to all Mankind, and  
“ is the *Spiritual Food* of the Soul, the *Flesh*  
“ and *Blood of Christ*, or *Supper of the Lord*,  
“ which the Unbelievers, as well as the Be-  
“ lievers, have in them; consequently they  
“ have and do partake of, and enjoy this  
“ *Spiritual Supper of the Lord*, &c.

Answ. *First*, This Objection doth (as I said before) shew that the Objectors don't rightly distinguish our Belief; neither indeed, doth it appear thereby, that they rightly understand the plain *Scriptures* that have Relation to the *Spiritual Supper of the Lord*; otherwise they would not have thus Objected. I have already shewn the *Universality* of this *Divine Principle*, and that  
it

it appears to *every Man*, even to *Bad Men*, while the Day of their Visitation lasteth: And as I have thus done, so I need say no more as to that; But I must farther add, in Answer to this *Objection*; That the People, called *Quakers*, never believed or said, that this *Divine Principle* was, or ever will be the *Spiritual Supper* of the *Lord* to the *Disobedient*, who continue in Rebellion against it: On the contrary, We say, and Believe, It is a *Reprover* and *Condemner* of such, let them be of what *Religion* or *Profession* they will, and particularly any of those called *Quakers*, who don't walk agreeable to the Dictates of it, are not only *Reproved*, and *Condemned* in their *Consciences* by it; But the greater will be their *Condemnation*, because they (Especially) pretend to believe in it. And that it is a *Condemner* to the *Wicked* and *Disobedient*. See *Nehem.* 9. 20. 26. *Job* 24. 13. *John* 3. 20. But,

*Secondly*, We believe that those who *Love*, and follow the *Guidance* of this Holy *Divine Principle*, have it *Operating* in their *Souls*, to the *Cleansing*, *Purifying*, *Preparing*, and making them *Fit Temples* for our *Lord Jesus Christ* by his *Spirit* to come into, whose *Presence* gives *Life* to the *Soul*, and is the true *Food* thereof, according to *John* 6. 35, 55, 56.

Having Ended with that great Objection, I shall now prove at large by Scripture what the true *Supper of the Lord*, or *Spiritual Flesh and Blood of Christ is*, which is absolutely necessary for all true Believers to Partake of. In order to it, I shall first Cite some Scripture *Texts*, to prove, the *Incoming*, and *Indwelling of Christ* in the *Souls of true Believers*: And next, that his *Presence* there, in and with his *Spiritual Flesh and Blood*, is the true and living *Food* of their *Souls*; both which are inseperable the one from the other, 1 Cor. 6. 19. *Know ye not, (saith Paul to the Corinthians) That your Body, is the Temple of the Holy Ghost which is in you, which ye have of God, &c.* Again, Chap. 3. 16. *Ye are the Temple of God, and the Spirit of God dwelleth in you.* Our Lord Jesus Christ calls himself the *Comforter*, the *Spirit of Truth*, the *Holy Ghost*; which, as he told his Disciples, he would send them, So likewise he told them, He would be in them, and dwell in them, and abide with them for Ever. See *John 14. 16, 17. and v. 20.* *At that day, ye shall know (says he) that I am in my Father, and you in me, and I in you, v. 23.* *If a man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our Abode with him.* The Apostle to Timothy, 2 Tim. 1. 14. *The Holy Ghost, who dwelleth in us*; Again *Rom. 8. 9.*



*But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you: And lest any should Object, as some have done in our Day, that the Gift of the Spirit was peculiar to the Apostles, or some particular Persons, and not to all; he adds, v. 9. Now if any man have not the Spirit of Christ, he is none of his. That is, if by sinning out their Day, 'twas taken from them, which David prayed against, Psal. 51. 11. for so we are to understand it, since it was Universally given to all Men; and as an Infallible Token, by which the People of God may know, that Christ by his Holy Spirit dwelleth in them. The Apostle John tells them thus, 1 John 3. 9. 24. Whosoever is born of God, doth not commit Sin, for his seed remaineth in him, and he cannot sin, because he is Born of God, and hereby we know, that he abideth in us, by the Spirit which he hath given us. Again, see Chap. 4. 13. Chap. 5. 6. 10. with Rom. 8. 11. to the same Purpose, and that it is the Spirit, which beareth witness with our Spirits, &c.*

Now as Men come to be *regenerated, born again, and made New Creatures*; and Sin comes to be so mortified in them, by vertue of this *Holy Principle, or Seed of Life*, as that their Bodies become his Temple, and he comes in, takes up his *Abode*, and dwells in them; then it is, that his *Spiritual Flesh and Blood* becomes their *Spiritual Food, or Supper,*

*Supper*, agreeable to what our Lord Jesus Christ said, *Rev. 3. 20. Behold, I stand at the Door (viz. the Heart) and knock, If any man hear my Voice, and open the Door, I will come in to him, and Sup with him, and he with me.* This is the Condition, *viz.* Hearing him by his *Spirit* at the Door of their *Hearts*, where he knocks in order to be Heard and Let in; the *opening* it is done by their *Obedience* to the Requirings of his *Spiritual Call*; by which they come to witness *Christ* to Come in, *viz.* by a higher *Manifestation*, or more plentiful *Effusion* of his *Life, Power* and *Spirit*, and Sup with them, and they to Sup with him: Hence it appears undeniably Plain from Scripture, that the *Incoming*, and *Indwelling* of *Christ*, in the *Souls* of the *Regenerated* and *New Creatures*, is the true *Supper* of the *Lord*; the *Kingdom* of *God*, which consists in *Righteousness, Peace*, and *Joy* unspeakable in the *Holy Ghost*. Here will be no need of *Signs*, or of outward *Bread* and *Wine*, to put such in Remembrance of him, whom they *Livingly* and *Spiritually* feel in their *Souls*. Then as to those who are gradually growing in *Grace*, and have not attained to so high a *State* in *Christ*, I shall speak hereafter.

And yet farther from the 6th of *John*, I will shew what this *Flesh* and *Blood* of *Christ*, the *Spiritual Food* of the *Souls* of

true Believers is; we find in that Chapter, the Multitude followed Christ (as he told them) because of the Loaves, and Fishes; and therefore to put them in Mind, that they ought to seek more after Heavenly than Temporal Food, and to rectify their Carnal Notions, concerning the outward Manna, which they esteemed the Bread from Heaven; he thereupon informs them who, and what this Bread is; V. 23. *For the Bread of God is he, which cometh down from Heaven, and giveth Life unto the World,* v. 48. *I am that Bread of Life,* v. 50. *that a man may Eat thereof, and not die,* v. 51. *I am (says he) the living Bread, which came down from Heaven: If any man Eat of this Bread, he shall live for ever,* v. 53. *Except ye Eat the Flesh of the Son of Man, and Drink his Blood, ye have no life in you,* v. 54. *Whoso eateth my Flesh and drinketh my Blood hath Eternal life;* v. 55. *My Flesh is Meat indeed, and my Blood is Drink indeed,* v. 56. *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him,* v. 57. *He that Eateth me, even he shall Live by me.* I could Cite more Texts out of this Chapter to the same purpose, but these may suffice to shew *What the Flesh and Blood of Christ is,* as also the blessed Effects thereof, or his Indwelling by a larger Manifestation of his holy Spirit and Life, in the Hearts of true Believers: Upon which I shall make a few Observations.

*First,*

*First*, That this *Flesh* and *Blood* of *Christ* here spoken of by himself, is his *Spiritual* and not his *Outward Body*, appears most plainly; (*1st*,) From what he said to his Followers, some of whom were called his Disciples, who yet by reason of the Carnality of their Minds, understood those Sayings to mean his *Outward Flesh* and *Blood*, as appears, *v. 52.* and were therefore so offended, that after that, they walked no more with him, *v. 66.* But before their going, in order to the better Informing their Judgments, he tells them, *v. 63.* *It is the Spirit that Quickneth, the Flesh profiteth Nothing; The words that I speak unto you, they are Spirit, and they are Life;* as much as to say, don't mistake me, It's my *Spiritual Flesh* and *Blood*, I mean, which ye are to Eat and Drink of, and not my *Outward Body of Flesh* and *Blood*, which you see; and this is Confirmed, (*2ly*,) By his saying *Himself* was the *Bread of God*, which came down from *Heaven*; of which they were to Eat; Consequently it must be his *Spiritual Body* or *Life*, which was before he had that prepared *Body of Flesh* and *Blood* given him by his Father to do his Will in; according to *1 Cor. 10. 4. Heb. 10. 5.* (*3ly*,) Because his *Outward Body of Flesh* and *Blood* came not directly down from Heaven, but partook of the Nature of Man from the *Virgin Mary*. Tho' we allow the *Out-*

ward Body it self, had a Heavenly Original; and in this, so far as I have read, do all Protestants agree: But to proceed,

*Secondly*, The wonderful *Vertue* and *Efficacy* of this Spiritual *Flesh* and *Blood* of *Christ*, appears from what the Text says, they who *Eat* and *Drank* it, had *Eternal Life* thereby.

*Thirdly*, The absolute *Necessity* thereof appears, that except they did *Eat* this *Flesh*; and *Drink* this *Blood* of *Christ* they had no *Life* in them; that is, they remained *Dead* in *Sins* and *Trespases*, consequently were in a *State* of *Condemnation*; whereas on the other hand, they who *Eat*, and *Drank* thereof, should live by *Christ* here, as well as live with him for *Ever hereafter*.

*Fourthly*, By *Eating* and *Drinking* this Spiritual *Flesh* and *Blood* of *Christ*, the true Believers dwell in *Christ*, and *Christ* in them; which indwelling of *Christ* in them, or larger Appearance and Manifestation of *Christ* in *Spirit*, is the *Bread*, and the *Cup* of *Blessing*, the true *Communion* of *Saints*; Spoken of by the *Apostle Paul* to the *Wise*, among the *Corinthians*, 1 Cor. 10. 16. and that *Supper* of the *Lord*, Rev. 3. 20. which *Bread* and *Cup* our Opponents would have to be the *Outward Bread* and *Wine*. But of this hereafter.

This Spiritual *Flesh* and *Blood* of *Christ*, is even the very *Mark*, which all who are  
 calle &

called Christians, should aim at, and press after, for it is the Ultimate Design of all true Religion. The Earnest of that Inheritance which is hereafter to be Enjoyed by the Saints in Light : In the Enjoyment of which, the Soul in this Life doth feel unutterable Joy, Comfort and Satisfaction; according to *Rom. 14. 17. The Kingdom of God, is Righteousness, and Peace, and Joy in the Holy Ghost*; and that this is attainable by Obedience to, and following of this Divine Principle of *Light, Grace and Spirit* within Men, I have already shew'd at Large : which is neither tied unto, nor has it any necessary dependance on the Outward *Bread and Wine*, called the *Lord's Supper*; of which more in its place.

If any should ask me, whether none do partake of this Spiritual *Flesh and Blood of Christ*, but those who have attained to this high Estate and Condition in *Christ*; I answer in a few Words; That as *God* gave the Children of *Israel* *Manna* from Heaven, to Support them in their Outward Travel through the Wilderness, which was a Type of the Spiritual Travel of true Believers, under the *Gospel*. So likewise *God* in his tender Mercy is pleas'd many times to arise by this *Divine Principle*, in the Hearts of such Spiritual Travellers, in a Refreshing and Comfortable Manifestation; in order to Strengthen and Encourage them in their

Spiritual Journey, when they are weary, Hungry and a Thirst, until they arrive to the more full fruition of this Heavenly Condition I have been speaking of, whereof the Outward Land of *Canaan* was also a Type; But the Operation of this *Divine Gift*, after this manner, is a Mystery to those who are unacquainted with the Work of the Spirit; which Mystery might be illustrated by many Comparisons, but at present I shall only particularize the *Wind*, the *Rain*, and the *Sun*; whereof tho' each be in it self, always the same, in Nature and Kind; yet sometimes (according to Divine Providence) the *Wind* bloweth *fresher*, the *Rain* falleth more *freely*, and the *Sun* shineth more *clearly*, than at other times; And thus the Merciful *Lord God*, as a Tender Father, arises in the Hearts of true Believers, in a lower or higher Manifestation of his *Spirit*, as in his *Divine Wisdom* he sees it suitable to their States and Conditions. But I wave any farther Enlargement upon this, well knowing, that all they, who have, and shall come to Travel in this Way, have and will find the Experience of it in themselves, while 'tis Impossible by all that can be said, to make the Unexperienced, who believe not therein, to have a Right Notion of it.

Thus



Thus having shewn what the True, and absolutely Necessary *Supper* of the *Lord*, or Spiritual *Flesh* and *Blood* of *Christ* is, which all true Believers are to partake of, and without which they cannot live unto God in Spirit; I shall proceed to consider the *Outward Supper*.

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### CHAP. III.

*Shewing, (First the several accounts, which the Evangelists, and the Apostle Paul do give of the Supper or Passover, &c. (2.) That the using Bread and Wine at the Passover, was a custom among the Jews. (3.) Several observations upon the use, and what was said by Christ, and the Apostle Paul, concerning the Bread and Wine; Shewing the End proposed therein, was the Remembrance of Christ, &c. And not that the*  
*Parta-*

Partakers thereof, should therein receive the Flesh and Blood of Christ, either Really, or as some call it, Sacramentally.

(4.) That the Scriptures do nowhere place such Vertue or Efficacy in the use thereof, nor give it such high Names, and Epithets, as do our Opponents.

(5.) Shewing, that I Cor. 10. 16. Does not mean Outward Bread and Wine, but the Inward Communion of Saints.

(6.) That the Death of Christ, may be rightly and truly remembered, without the use of Bread and Wine.

**H**itherto I have chiefly treated upon shewing what the true *Flesh* and *Blood* of *Christ*, or *Supper* of the *Lord* is, and the way and means by which true Believers do attain unto, witness and enjoys it, without any (nor indeed hath it any)

ny) necessary relation to the Ceremony of *Bread and Wine*. I now come to consider the latter; Namely, the *Outward Supper*; wherein I shall first Cite the Scripture Texts relating thereunto, which some do account seem to carry weight for that practice; And next I shall consider the Nature, Use and Limitation thereof.

The time drawing near, wherein our *Lord and Saviour Jesus Christ* was to be offered up, according to the will of his Father; was very desirous to eat the Passover with his Disciples before he suffered; saying, *Luke 22. 15. With desire, I have desired to eat this Passover with you, before I suffer.* *Matthew* gives the relation of the Supper thus, *Matt. 26. 26, 27, 28, 29. And as they were Eating, viz. (the Passover) Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, take, Eat, this is my Body, and he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my Blood of the New Testament, which is shed for many, for the Remission of Sins. But I say unto you, I will not Drink henceforth of this fruit of the Vine, until that Day, when I Drink it new with you in my Father's Kingdom.* *Luke* says, *Chap. 22. 18. Until the Kingdom of God shall come.* *Mark* gives the relation much after the same manner, *Chap. 14. 22. And as they did Eat, &c.* *John* gives a short relation

tion of *Christ's Eating the Passover*, which he calls the Supper, *viz. Supper being ended, he (Jesus) ariseth from Supper.* See *John* 13. 1, 3, 4. But says not a word of the *Bread and Wine*; all those three Evangelists make no mention of any thing like a command for the future, only that *Christ bid them Eat and Drink*, which they did. *Luke* gives an account much after the same manner as doth *Matthew* and *Mark*, with this addition: When he gave them the Bread, *Luke* 22. 19. *This is my Body, which is given for you, this do in Remembrance of me.* *Paul* says, *1 Cor.* 11. 24. *Broken for you.* In which Chapter to the *Corinthians*, the Apostle *Paul* speaking to them, concerning the great abuse they committed; while they pretended to imitate the *Lord's Supper*, some of them being *Drunken*, others *Hungry*, he reprehended them. *Ver.* 22. *What (says he) have ye not Houses to Eat, and to Drink in; or despise ye the Church of God, and shame them that have not, what shall I say to you? shall I praise you in this? I praise you not.* Hence it appears, that they who had not Houses to Eat and Drink in, being as we may suppose the Poor; did use to Eat at these Meals, as well as they who had Houses; which shews that common Eating, was joyned with the use of *Bread and Wine.* But the Apostle proceeds thus, *Ver.* 23. *For I have received of the Lord,*  
that

that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread, &c. And so goes on relating matter of Fact, much after the same manner, as before Cited; and in *Ver. 26.* Adds, for as oft as ye do Eat this Bread, and Drink this Cup, ye do shew the Lord's death, till he Come. I am thus large in Citation of Texts, because our Opponents shall have no reason to say I miss any which seem to carry Authority for the practice, as well as to shew the Foundation upon which they ground their practice of *Bread and Wine*; and withall do give such *Epithets* to it, that are not to be found in Scripture, neither will the *Scriptures* bear, as I shall shew anon. As to what the Apostle *Paul* says, of his receiving it of the *Lord*, as also what he farther says, concerning their Eating, and Drinking unworthily, I intend fully to Consider in the next Chapter, in the mean time, I shall in this, make some Observations upon the above Texts, &c.

First, we may observe, that this *Passover* which *Christ* ordered to be prepared for him, and which he *Eat* with his *Disciples* in the Evening, as it was called. So it was a *Real Supper*, and was a Jewish Rite, commanded to be observed under the Old Law; And as I have Read, Historians do so relate it, particularly *Paulus Riccius*, in his *Celestial Agriculture*: *Godwin*, in his *Ecclesiastical*

*fiastical Rites: Lightfoot*, in his *Temple Service*: Do all say, that it was also a Custom among the *Jews*, in the Eating thereof, for the Master of the Family to take *Bread*, and *bles*s it, likewise taking a Cup of *Wine*, did the same, distributing it round to the Company; So that there was nothing new, or singular in the bare Fact (of taking, blessing, breaking, and distributing the *Bread* and *Wine*, but what was usual at the *Passover*) and a compliance in *Christ*, with what was a *Custom* among the *Jews* before.

Now we find that our Lord *Jesus Christ* many times, and upon sundry occasions, very sharply *reprove* and *upbraids* his Disciples for the hardness of their Hearts, and Unbelief, particularly *Matt.* 8. 26. *Chap.* 14. 31. *Mark* 8. 17, 18. with other places. And tho' he had oftentimes before endeavoured to inculcate into them the necessity as well as benefit of his going away; They were notwithstanding, as Sorrowful to hear, as Averse from the belief of it, for proof of which, I shall Cite a few Texts, and then return again to the present Occasion.

*John* the Evangelist, in his 14, 15, and 16 *Chapters*, gives a large relation of what *Christ* said to his Disciples concerning his going away, and returning again to them, wherein he (*Christ*) inforces it to that degree, as to tell them plainly, *Chap.* 14. 28.

If

If ye loved me, ye would Rejoice, because I said, I go unto the Father, &c. And this he said after he had told them, *Ver. 16. 26.* That he would not leave them *Comfortless*, he would *Come to them*, be in them, be their *Comforter*, teach them all things, and abide with them for *Ever*. Yet notwithstanding all these Gracious and Comfortable promises, We find they were very Sorrowful, to hear of his departure; as appears by *John 16. 6, 7.* Because (says he) *I have said these things unto you, Sorrow hath filled your Hearts, nevertheless I tell you the Truth, It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; But if I depart, I will send him unto you.* We also find, that in the relation *Matthew* gives concerning Christ's telling his Disciples of his *Death*, and *Rising* again the third Day; that *Peter* in particular, was so Averse to the believing of it, that he undertook to Reprehend Christ for saying it: *Matt. 16. 22, 23.* Then Peter took him, and began to rebuke him, saying; *Be it far from thee Lord, this shall not be unto thee.* But he (Christ) Turned and said unto Peter, *get thee behind me Satan, thou art an Offence unto me, for thou savourest not the things that be of God, but those that be of Men.* And as Christ had often told them before of his *Death*, so now being ready to be offered up, and to leave them, he



he takes another occasion at this *Supper*, in distributing to them the *Bread* and *Wine*, to remind them of it again, and in order to make his *Death* and departure the more easy to their *Sorrowful* Spirits, till his *Coming again*, according to his Promise, he tells them figuratively, by breaking the *Outward Bread*, and distributing the *Outward Cup*, that his *Body* was to be given; as *Luke* saith, *Broken*, as *Paul* saith, for *them*, and his *Blood*, shed for the remission of *Sins*. Then adds passingly, *This do in Remembrance of me*; which, as the Apostle *Paul* explains, as often as they did it, 'twas to shew his *Death*, till he *Came*; consequently when he came, the obligation thereof Terminated, which coming (we say) was in Spirit, or by the plentiful Effusion of the *Holy Ghost*, notwithstanding the Practice thereof might be continued; all which I have hinted in the beginning, and shall have Occasion to speak unto more particularly hereafter.

But,

*Secondly*, We may observe, in reading the Scriptures, that our Lord Jesus Christ spake most things he said Figuratively, and in Parables; nay, it's said, *Matt. 13. 34. Without a Parable, he spake not to the Multitude*. Many of these Parables we find his Disciples did not presently understand. And no doubt, but the frequency of his using Parables, Comparisons, and Similies, was  
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in order to draw their minds from *Natural* to *Spiritual* things, for as yet they were (in many Cases) but weak in *Faith*. Now for proof of his figurative ways of Speech, I will give a few instances from Scripture; after which, I shall shew from some words in the foregoing *Texts*, he so spake; when he called the Outward *Bread* and *Wine*, his *Body* and *Blood*. Thus *John* 4. 14. Christ took occasion from the *Womans* drawing *Water* at the Well of *Samarria*, to tell her of *Living Water*, by which he meant his *Spirit*. Again, *John* 2. 19. Speaking to the *Jews* of destroying the *Temple*; They understood the Outward *Temple*; while he meant the *Temple* of his *Body*. Again, *John* 6. When the *Multitude* followed him for the *Loaves* and *Fishes*, he thence takes occasion to tell them of *Bread* from *Heaven*. And *Matt.* 16. 6, 7. bidding his *Disciples* to beware of the *Leaven* of the *Pharisees*, and *Sadduces*; they thought he meant the *Leaven* of *Bread*.

The use I make of the foregoing Instances, is not only to shew the figurative ways of Speech which *Christ* very frequently used, but withal, to prove, that altho' the words he spake above, had a *double* signification, Yet the things included under such words, had not any *necessary Relation* to, or were *Tyed* one unto the other; And as it is plain the above have not, or are not; so neither

doth it appear from *Scripture*, that *Bread* and *Wine*, which he figuratively calls his *Body*, and *Blood*, have any such *necessary Relation*, or are tyed unto the *Body* and *Blood* of *Christ*, so as the Partakers of the Outward, do also Partake, either really, or (as they call it) *Sacramentally* of the *Inward*, but the very use, and end thereof, was as before is related, of which more presently.

Having thus shewn by these few Instances, some of the *Figurative* ways of Speech which *Christ* used, together with the use I make of them, I shall now likewise shew that he so spake, when he called the Outward *Bread* and *Wine*, his *Body* and *Blood*. Thus, *Matt.* 26. 27, 29. *He took the Cup and gave thanks, and gave it to them saying, Drink ye all of it. But I say unto you, I will not Drink henceforth of this fruit of the Vine, until that Day, when I drink it new with you in my Fathers Kingdom. Luke* says, *Until the Kingdom of God shall come*: Whence it appears plainly, that it being still the *fruit* of the *Vine* after *Christ's* giving thanks, or blessing it as before; It therefore still remained *material Wine*, and if the *Wine*, remained the same *material Wine*, Consequently the *Bread*, remained the same *material Bread* also. Which Argument drawn from plain *Scripture*, I think is undeniable.

Thirdly,

Thirdly, As I have shewn the *Bread* and *Wine* to be the same, and both Material, after Blessing as before, which most Protestants allow, and to be used for the Ends afore said : So neither do we find in all the Scripture, any thing like what our Opponents would draw from the use of this Ceremony, nor the Strefs laid thereon, as they would make, nor the Names or Epithets therein given to it, as they would bestow upon it ; For neither *Christ*, nor the Apostle *Paul* do say, or promise, that as often as worthy Receivers do partake of this *Bread* and *Wine* (after what Men call the Consecration) they therein shall Eat and Drink the Real *Body* of *Christ*, as say the *Papists*, or therein shall Eat and Drink the *Flesh* and *Blood* of *Christ*. And therewith also the *Bread* and *Wine*, as say the *Lutherans* ; or that they shall Sacramentally or Spiritually therein Eat and Drink the *Flesh* and *Blood* of *Christ* ; as most Protestants do affirm. I say, nothing like this appears in all the Scriptures ; nor no Warrant therefrom for either of these Opinions ; besides which the very Words of *Christ*, *This do in remembrance of me*, shew the Contrary, and denote his *Absence*, instead of his *Presence* ; for 'tis Common among some Men as we see, to remember their Absent Friend, by some Sign or Token of *Remembrance* ; but as odd it would be for any to use such

a Sign, or Token in *Remembrance* while their Friend was present and they enjoyed his Company : Parallel to this, I take to be the Case of such who believe the Presence of Christ, is either *Really*, or as some term it *Sacramentally*, in the use of the *Bread* and *Wine* ; but more especially while the Scripture says no such thing. And farther as they were to use that Ceremony, till he *Came* : So I will shew in its place that his next and *spiritual Coming*, was more compleatly Comfortable and *Glorious* to his Disciples, than his Outward and Bodily Presence had been to them : And therefore no need after that of a *sign* to put them in Remembrance of *him*, or his *death*; which was as Impossible to forget, as a Friend whom we see, and is present in our Company : And here, to Answer a repeated Objection made against us by our Opponents, *viz.*

That because we say. The *Light* or *Spirit* of *Christ* was then in the Disciples, consequently he was come to them ; “ There-  
“ fore it is Contradictory, as well as Non-  
“ sensical in us to talk of his *Spiritual*  
“ *Coming*, since he was already so *come*.  
To this I Answer, That what I have already said, and distinguished concerning the *Spirit*, in a lower and common Manifestation to *all Men*, and that of a *higher* and more *glorious* Operation, might suffice to answer this Objection : However, I say a-  
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gain in brief, tho' a *Measure or Manifestation* of *Christ* was then in the Disciples; yet most certain it is, as I have already said, the Gospel Dispensation had not then so fully taken place, nor the *Power* from on high descended, or the Second Coming of *Christ*, by the plentiful and extraordinary Effusion of his *Spirit* (according to his Promise, which they were to wait for) had not at that time fallen on them, to that degree as afterwards; If any should farther urge, that the Apostles, and Primitive Christians, used the *Bread* and *Wine* afterwards, as well as before the descending of the Holy Ghost, in this extraordinary manner. I Answer, (1st,) We do not find that they ever pretended in the use thereof, to receive the *Flesh* and *Blood* of *Christ*, either *Corporeally*, or *Spiritually* therein; which is the *Main Point*. And (2ly,) Tho' they did use it after, (which I will farther Consider in its place) yet we are not at all to admire thereat, or for that Reason to suppose it of *Obligation*; since we find they were in the Practice of, and used many things, which our Opponents will allow were ceased in Point of *Obligation*. Now to return again.

And as we do not find that the Scriptures do any where place such *Vertue* and *Efficacy* in the Use of this *Ceremony*, as any of them do alledge; so neither do we find in them any such high Names, or Epithets

given to it, as is by some now a-days; as Calling it the *Principal Seal of the Covenant of Grace*, by which all the Benefits of Christ's Death are sealed to Believers, &c. calling This, and *Water-Baptism, Sacraments, Gospel and Sealing Ordinances, Means of Grace, Seals, and Badges of Christianity*, and the like. Not that we should find fault barely with their using some words that are not to be found in Scripture, provided they were Proper, and rightly Adapted to the things signified. But the Giving such high Names and *Epithets* to this Ceremony, which are not to be found in Scripture; and the words carrying a Signification, beyond what was ever designed in the use of it, hath (as we believe) greatly contributed in raising Peoples Minds, to the believing more, depending and placing more in, and upon it (as I said before) than we can find in Scripture, was ever intended by our Lord *Jesus Christ*, or the Apostle *Paul*; not that I intend in the least to derogate from or lessen the Design or Intention of *Christ*, in what he said, and did at that *Supper*, which being a *Sign* or *Figure* of his *Death*, and leaving of his Disciples, we believe the Obligation of that Practice ceased, when he came again in *Spirit*; which *Coming*, he commanded them to wait for, *Luke 24. 49.* Now we cannot believe, that when a Sign or Figure is terminated, by the Coming  
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of the *Substance*, as we believe of this, that it can be a breach of the first Command, or a less'ning the Honour of the Law-giver to dis-use such a *Sign*: And this was the Case (as to the Ceremonial part) of the *Old Law*; which tho' given from the Mouth of *God*, yet when abrogated by the *Coming* and *Suffering* of *Christ* in the *Flesh*, it no more remained in *Force*; tho' at the same time we find Thousands of *Christian* Believers, were very *Zealous* of it, and in the Practice of many things, as well as breaking *Bread*, &c. which were ceased in Point of *Obligation*.

Parallel to this, we take to be the Case of this *Ceremony* of *Bread* and *Wine*, we believe it had its Time and Season of *Obligation*, to the then present *Disciples*, and the very End thereof to Commemorate the *Death* of *Christ*, &c. and to keep up the *Sorrowful* Spirits of his *Disciples*, until he came again in *Spirit*, or the plentiful falling or *Effusion* of the *Holy Ghost*; at which time, it ceased as to its *Obligation*, tho' the Practice might still be continued; as did many other things, among the *Primitive* *Christians* not *Obligatory*. And as the Case stands thus, that we cannot find, or have any Ground from *Scripture*, to believe that either *Worthy* or *Unworthy* Receivers of the *Bread* and *Wine*, do therein partake either *Really*, or (as some term it) *Sacramentally*, of the *Body* and *Blood* of *Christ*,

or that it is a means Conducing thereunto: So methinks, it should put such Believers upon a serious Consideration, whether uncertain *Tradition* be a Ground sufficient for them, so to believe of this Ceremony, or without *Scripture* Example they ought to give it such Names and *Epithets*, as are not to be found therein, to the raising their Minds to place more in, and upon the Practice thereof, than ever *Christ* intended; by which we have Ground to fear they have (as before) too much relyed upon it, to the Neglecting the Seeking after the Real Substance, namely, the Spiritual *Flesh* and *Blood* of *Christ*; which alone is sufficient for the Nourishment of their *Souls*.

I am not unsensible that our Opponents have mightily endeavoured to *strain* a Text, *viz.* 1 Cor. 10. 16. to make it *Conform*, if possible with their *Notions*, that the Outward *Bread* and *Wine*, was; and is the *Communion* of the *Body* and *Blood* of *Christ*, to such as they call *Worthy* Receivers; but all they have and can do, will avail them nothing: for as we utterly deny that *Text* so to mean, so likewise the very *Text* it self, with the *Context*, does not prove any thing like it; neither doth the *Apostle* at all Treat of the Outward Supper in that Chapter, but begins Treating thereof with a full Emphasis in the next Chapter, *v.* 17. Thus, *Now in this* (says he) *that I declare unto*  
you,

you, I praise you not, that you come together, not for the Better, but for the Worse, &c. And I must say that their taking that Text so to mean, and their taking the *Water* of the *Word*, with other Texts, where *Spiritual Water* is plainly intended, for Outward Water, as I have shewn under the Head of *Baptism*, is indeed but too plain an Indication of their want of true Experience of the Vertue, and Efficacy of either; the *Spirits Baptism*, or the *Spiritual Supper* of the *Lord*: And too much like the Woman of *Samaria*, who when *Christ* spake of *Water*, because she understood no other, apprehended him to mean *Material Water*, when at the same time he meant the *Water of Life*; and like unto the Disciples, who (before they grew into more *Spiritual Experience*) when *Christ* spake Words, carrying a double Signification, presently took him to mean the *Outward*, when he intended the *Spiritual* part. But to return to that *Text*.

The Apostle in the beginning of that Chapter to the 15th *Verse*, takes Occasion to put them in Mind what great things *God* did for their Forefathers, in baptizing them (as he Metaphorically calls it) unto *Moses* in the *Cloud*, and in the *Sea*, and of the *Spiritual Meat and Drink*, which they partook of in the *Wilderness*, which was *Christ*. Yet tells them, that notwithstanding

ing those Favours; for their Rebellion, Wickedness, and Idolatry, *God* overthrew many of them in the Wilderness. And hence he takes farther Occasion, to warn them of Tempting, or provoking *Christ*, lest they should likewise be overthrown, and so deprive themselves of the great and good Benefits designed for them. And having thus spoken to the *Corinthians* in general, he then addresses himself in a particular manner, to the *wise* among them: That is to say, to such as were capable of Judging concerning the *Mystery* of the *Body* and *Blood* of *Christ*, the true *Communion of Saints*; of which (as appears) they were Partakers. Thus 1 *Cor.* 10. 15, 16, 17. *I speak* (says he) *as unto Wise Men, Judge ye, what I say. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For* (says he) *we being many, are One Bread, and One Body, for we are all Partakers of that One Bread.* And again, v. 21. adds thus; *Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be Partakers of the Lord's Table, and of the Table of Devils.* From which Text, I shall deduce these following Observations, in order to prove, that the Apostle did not mean, the Outward *Bread* and *Wine*; but the Inward and Spiritual *Communion* of the *Body* and *Blood* of *Christ*.

First,

*First*, Because, as I have said above, he does not Treat of the Outward Supper at all, in any other part of this Chapter; neither do any of the words in these Texts, prove he meant the Outward *Bread* and *Wine*; but that he speaks Mystically of the Spiritual *Communion of Saints*, which is Confirmed, in that he does the same; where he says, We being many, are *One Bread*, and one *Body*. Here I suppose our Opponents will confess, the word *Bread*, denotes the *Union* of true Believers, to the making them *One Body*, and to the partaking of that *One Bread* he speaks of above. And as he thus speaks Mystically in the word *Bread*, respecting the *Church*; and that it cannot be proved he meant *Outward Bread*, by the first; so consequently it's the fuller Confirmation he spake Mystically of the *Cup*, and other *Bread* also, and thereby intended the Spiritual *Body* and *Blood of Christ*, or *Communion of Saints* with him, compared with *John 6. 53. Rev. 3. 20.*

*Secondly*, By the words, *all are Partakers of that One Bread*; I take the Apostle *Paul* to mean both the *Cup* as well as the *Bread*, which compared with many other like *Scriptures*; particularly the saying of *Christ*, *John 6. 48. I am that Bread of Life, v. 51. I am the Living Bread which came down from Heaven. If any man Eat of this Bread, he*  
*shall*

shall Live for ever, &c. Here the Support of the Spiritual Life of Mankind is attributed to *Christ*, by the word *Bread*, and Eating thereof; tho' he presently in the 53 *vers.* speaks likewise of *Eating his Flesh*, and *Drinking his Blood*, which still are *One* and the *same* thing. And as *Christ* here, as well as in many other places, speaketh *Myftically* at one time, under one Name, and at another time, under more *Denominations*, yet intended *One* and the *same* thing: So likewise I take the Apostle here, by the word *One Bread*, to intend both the *Cup* and the *Bread* also; and if so, then to be sure 'twas the *One Inward*, and not the *One Outward Bread* which he intended: As I shall farther prove it.

*Thirdly*, Because the very Express or Chief End proposed by *Christ* in their Use of *Bread* and *Wine*, was to *remember him*, &c. And by the Apostle *Paul*, where he treats of the Supper, to *shew forth his Death till he came*, and therefore as this was the *Only* or *Chief* End proposed in the use of this *Ceremony*, and that neither of them says one word, that any who partake thereof, should likewise *Communicate* of the *Body* and *Blood* of *Christ*; so therefore we have not the least Reason to suppose, much less to believe, the Apostle *Paul* intended by this Text the *Outward Bread* and *Wine*, but the *Inward Communion* of *Saints*.

*Fourthly*,

*Fourthly*, It is particularly to be observed, that as the Apostle says positively, they (*i. e.* the wise *Corinthians*) were *One Body*, &c. So likewise he says, They were all Partakers of that *One Bread*, agreeable to what the same Apostle says to the *Corinthians*, 1 Cor. 12. 13. By *One Spirit* (says he) *are we all baptized into One Body, and have been made to drink into One Spirit.* So that if the Bread be *One*, as the Spirit is *One*, (as to be sure it is) of which all the Wise among the *Corinthians* did partake, to make them *One Bread*, or *One True Body of Christ*, It must be the *Inward*, and not the *Outward Bread*, because the *Outward Eating of Bread* never wrought those blessed Effects, and consequently the *Outward Bread* must be excluded, since the Text says, the *Bread is One*; but if any should be so absurd, as to say, it is the *Outward Bread*; then the *Inward* must be excluded, which Protestants will not allow: But to salve this, some will say, by the *One Bread*, is meant the *Outward*, and *Inward Bread*, which by a *Sacramental Union*, doth make up the *One Bread*. To which I Answer,

As this is only a bare Assertion of theirs, which the Scripture says nothing of; So therefore to be sure we do and shall utterly, as well as very justly reject their Notion herein; and again, as Protestants confess the *Bread* is the same *Material Bread* after Blessing,



sing, as before; and that Unworthy Receivers, do not receive the Spiritual with the Outward *Bread*; consequently since they are not tied together, The *Outward*, and the *Inward*, must be two *Breads*. And therefore again, since the Text says, The Bread is *One*, and that no *Scripture* does say, The *Outward* and the *Inward* makes the *One Bread*; Therefore it must be the *One Inward* and not the *Outward Bread*, which the Apostle intended in that Text.

*Fifthly*, The Apostle says Positively, they could not *drink of the Cup of the Lord, and the Cup of Devils*; nor could they partake of the *Lord's Table, and the Table of Devils*. Now this holds infallibly true of the *Inward Cup of Salvation, and Table of Christ*, where the Faithful are to Sup and Communicate with him in Spirit, *Rev. 3. 20*. But it doth not hold so to the *Outward Cup and Table, or Bread and Wine*; because, even as our Opponents confess, The Wickedeft of Men may Eat and Drink at the Outward Table of *Bread and Wine*, called the *Lord's Supper*; But they cannot, nay, 'tis impossible for them so to do at the *Inward and Spiritual Supper, or Table of the Lord*: And therefore it follows, that it must be the *Inward*, and not the *Outward Cup and Table*, which the Apostle here intended. But some by straining the *Text*, to make it mean the *Outward Cup and Table*, have even

even contradicted the plain Scripture in this Chapter, by saying that the Apostle meant by the *Table of Devils*, and *Cup of Devils*, the Meats and Drinks, which the Gentiles *Sacrificed*, and *Offered to Idols*, and *Devils*. to this I Answer,

That the *Gentiles* so *Offered* and *Sacrificed*, is plain in that Chapter, and thereupon he tells them, *Ver. 20.* he would not have them to have *Fellowship with Devils*, that is, to be in the same Spirit with them, who so *Sacrificed*, &c. But yet at the same time, it doth not appear, but that they might simply Eat of these things, and at such Tables too, with restrictions only, that they askt no questions, for the sake of others, because in the foregoing *Verse*, viz. 19. he tells them, an *Idol*, or things offered to *Idols*, was not any thing; meaning as to them, and *ver. 23.* That all things were *Lawful*, but all things were not *expedient*, &c. Then *Ver. 25.* They might Eat *whatsoever* was sold in the *Shambles*, without asking Questions; and in *Ver. 27.* He is very plain, that if they were invited to the House of an *Unbeliever*, and disposed to go; they might Eat *whatsoever* was set before them; provided they were not told, such a thing was *Offered in Sacrifice* unto *Idols*; and then, they were not to refrain the Eating, as if it was an *Evil* in it self, to Eat of such things, or at such *Tables*, but for the sake  
of

of him that shewed them it, least it might Offend such an ones weak Conscience. From whence 'tis plain, that he did not mean by that Text, the Outward *Table of Meats*, and *Drinks* simply Considered, tho' Offered to Idols, since he gives them Liberty to Eat as above; but meant, which is most true, that they could not have fellowship, or be in the same Spirit with such *Sacrificers*, and at the same time Partake or Drink of the Lord's Spiritual *Cup* and *Table*, or of that *one Bread*, which the Wise Spiritual *Corinthians*, did *blefs*, *Eat*, and *Drink*, in which alone stood their *Spiritual Fellowship* and *Communion* one with another, and which, tho' they were many, yet as the Apostle tells them, they were one *Bread*, and one *Body*.

Thus, I think, it plainly appears, both from the Text, and Context, as well as from right reason, that the *Cup* of Blessing mentioned in that Text, and *Bread* which they brake, (*i. e.* were Communicants of) was not the Outward *Bread* and *Wine*, but the *Spiritual Communion* of the *Body* and *Blood* of *Christ*, which true Believers were to *Eat* and *Drink* of, according to the sayings of *Christ* at large, in the 6th *Chapter of John*, of Eating his *Flesh*, and Drinking his *Blood*. which was *Spiritual*, and agreeable to the *Psalmist*, 116. 13. *I will take the Cup of Salvation, and call up-*

on the Name of the Lord. And that of the Apostle Paul, which he would have to remain with the *Corinthians*, 2 Cor. 13. 14. *The Communion of the Holy Ghost be with you.*

Having shewn by Scripture, the design and end of *Christ*, in Communicating the *Bread* and *Wine* to his Disciples; with adding, *This do &c.* To be a Sign, and Commemoration of his *Death*, and to keep up their distressed Spirits, until he *Came* again to them, according to his repeated promise; at which time we believe, the Obligation of that Practice *Ceased*, I farther add, that tho' it is, and will be the Indispensable duty of all true *Christians* to the *Worlds End*; worthily to remember our *Lord Jesus Christ*, and the attonement he made the *Father* for our *Sins*; yet that may be, and is done, without the use of *Bread* and *Wine*, and I farther say and believe, that such who profess *Christ* not only in Words, Confession, and Publick declaration, but also by a Holy, Godly Life, and Conversation, tho' they do not use that *Sign*, do better, and to more purpose remember him, and *shew* forth his *Death*; then such as use it (as too many do) whose Lives and Conversations do loudly bespake, they do not truly, rightly, nor acceptably remember him: If I should be told, the ill use, or abuse of a thing, is not

“ a ground sufficient, for the disconti-  
 “ nuance thereof, while the thing is Com-  
 “ manded, the Command of it self, be-  
 “ ing an Indisputable ground and au-  
 “ thority for the Practice. I grant the  
 Argument, supposing (not admitting) the  
 Command to be in force, which is the  
 dispute in this Case, between our Opponents  
 and us; They *Affirm*, and we *Deny* it, this  
 Subject will presently come under Consider-  
 ation, where I believe, I shall make it  
 plainly appear, that this *Sign* in remem-  
 brance of *Christ* to the Disciples, did cease  
 as to it's *obligation*, upon the coming of  
*Christ* in *Spirit*, or the plentiful Effusion of  
 the *Holy Ghost* (according to his promise)  
 upon them.

I have called this Ceremony of the Supper  
 and *Water-Baptism* Signs, and do say again,  
 that as the distributing the Outward *Bread*  
 and *Wine*, by *Christ* to his Disciples, was an  
 immediate *Sign*, or *Figure* of his *Body*, which  
 was to *Suffer*, and of his *Blood* to be *shed*; and  
 as most Religious Acts have some relation  
 to our Fellowship with *Christ*, so like-  
 wise in this respect, I do allow it to be a  
 Sign of the Spiritual *Flesh*, and *Blood* of  
*Christ*; and the same I say of *Water-Baptism*,  
 that it was a Sign of the *Inward Baptism* of  
 the *Spirit*; but at the same time I do say,  
 that as the *Scriptures* are silent to any such  
 thing, so neither can we believe, that either  
 of

of them, have such a necessary Relation, or are *Tyed* to one another, as that the Partakers of the *Outward* (tho' they were such due Receivers, as our Opponents plead for) do therefore necessarily *Partake* also, of either the *Inward Baptism*, or *Spiritual Flesh*, and *Blood of Christ*: And farther, as *Signs*, *Figures*, and *Shadows*, were to cease upon the coming of the *Substance*, so these being such, and the *Substance* long since come, therefore it is that we plead, those are Ceased as to their *Obligation*.

But our Opponents have heavily reflected, and placed it as a contradiction on Us, for rejecting *Water-Baptism*, and the *Outward Supper*, as being *Signs* and *Figures*, which were to cease under the Gospel: While they tell us at the same time, we use many such like our selves, (tho' we will not use these two) as *Outward Worship*, *Outward Preaching*, and *Outward Praying*, &c. which say they, are but *Signs* of the *Spiritual Part* To which I Answer.

As to calling these, and such like, perpetual duties, *Signs* and *Figures*, we never did that I know of, nor do I esteem those Names *Signs* and *Figures*, proper *denominations* for them, however, I shall give them higher Names, particularly that of *Ministry* and *Prayer*, being performed, by Assistance of the *Divine Spirit*, I own these to be the *Outward Means*, of *Ministring* the *Spirit*, to the ho-

nest and well-disposed Minds, where the Lord shall be pleased to make them effectual, *Gal. 3. 5.* And do farther say, That Outward Bodily *Worship* and *Reverence* with *Outward Ministry* and *Prayer*, being rightly and duly performed, as the *Lord* requires, are Indispensable Duties, and were indisputably appointed of *God*, and will continue a *Perpetual* Obligation upon all Mankind to the *End* of the *World*; and the same may be said of other Outward-Means and Duties so appointed, for the Benefit, Edification and Instruction of *Mankind*; in this, I presume, our Opponents and we do agree, and if we did so, as to the Use of *Bread* and *Wine*, the Dispute would soon be ended.

But we don't at all believe, that what may be said of the above, can be truly said of *Water-Baptism*, and the *Outward Supper*, which we say and allow were Real *Signs* and *Figures*, and so we call them; and which we allow, had their Times and Seasons of *Obligation*; but do believe they are ceased in that Respect, because their *Substance* is come.

Again, It hath been alledged by many of our Opponents, " That *Water-Baptism*, " and the *Supper*, were Institutions of *Christ* " under the *Gospel*, and are to be used under " its *Dispensation*. To which I Answer,

First,



First, As to *Water-Baptism*; we do not, (as I have already shewn) believe he commanded it, *Matt. 28. 19.* And (2ly,) as to the *Supper*, which he Eat with his Disciples; It was the *Passover*, and a Jewish Rite, and the *Bread and Wine* used therein, a Custom also among the *Jews*, as Historians relate, and as he practised these things near his Death. 'Twas no more, than he had done many things before which were of *Legal Obligation*; and tho' it might be used by his Disciples after he was gone, in *remembrance of him*: Yet the Obligation as I have shewn, was but 'till he came again in Spirit; at which time the Consummation thereof was accomplished. (3ly,) If this were an Institution, and to be used under the Gospel, they bring an Invincible Argument against themselves, in the Case of *Washing* one another's *Feet*, which our *Lord Jesus Christ* did positively Command at the very same time he communicated the *Bread and Wine*, for which *Washing* there is no more a Repeal in Scripture, than for the other; Notwithstanding our Opponents use the One, and decline the Other; So that if One be an Institution under the Gospel, so is the other; If one be Commanded, so is the Other; consequently the One ought to be used as well as the other, or both declin'd alike: Of which more hereafter.

## CHAP. IV.

Shewing (1st,) That according to Scripture and right Reason, we are to understand, The Words of Christ, This do, &c. and of Paul, till he come, with respect to the Second Coming of Christ in Spirit. (2ly,) That when Christ did come in Spirit, according to his Promise, that then the Obligation of the Ceremony of Bread and Wine, did cease, tho' the Practice might be continued, after he so came; as were many other things, which were undeniably ceased in Point of Obligation. (3ly,) The several Texts in 1 Cor. 11. chap. upon which our Opponents do lay so great Stress, for the Continuance of the Practice of Bread  
and

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and Wine, are Considered, and their Allegations, and Objections arising from those Texts fully Answered. (4ly,) Shewing, That there remains as full a Preceptive Obligation, for the Practice of washing the Feet, anointing the Sick with Oyl, and abstaining from Blood, and things Strangled, as there doth for the Use of Bread and Wine; which being all Temporary things, are alike ceased as to their Obligation.

**H**AVING under the former Chapter chiefly Treated, concerning the Outward Supper, as related in Scripture, together with the Use, and Chief End thereof; I now come more particularly to Consider the Extension thereof, as to its Obligation.

Now in regard the great Dispute between us and our Opponents, lyes concerning the Continuance or Discontinuance of this Practice, as to its Obligation; They affirming

the *First*, we the *Last*; what must be done in this Case, but as in all other such like Cases of *Dispute*, give the Preference to the most probable, rather than the less probable Reasons? If then I shew from Scripture, as well as right Reason, that the words, *This do*, &c. and the words, *Till he come*, do more probably, and rationally respect his Coming again in Spirit, rather than his Coming again at the End of the World to Judgment, as they alledge: I hope the Impartial will be Tender towards us in this Point, and think that we have not deserved those Invectives, and Scurrilous Reproaches, which many of our Adversaries have liberally bestowed upon us, for our not using this Sign.

*This Do* (says Christ to his Disciples) *in remembrance of me*, Luke 22. 19. *As often as ye Eat this Bread, and Drink this Cup*, (saith the Apostle Paul to the weak and carnal Corinthians) *ye do shew the Lord's Death, till he Come*, 1 Cor. 11. 26. Mind the word *Come*, Relative to the words, *This Do*, &c. terminates the Obligation of the *Practice*. As to the word *Often*, which our Opponents would suppose is a Command; as also the other Texts in that Chapter, which they likewise lay a great Stress upon, I intend fully to Consider in their Place. In the mean time, I hope, I have sufficiently shewn before, that it doth not appear by  
*Scripture,*

Scripture, that the *Body* and *Blood* of *Christ* was in the Primitive Times, or Now is, either *Corporeally*, (or as others term it) *Sacramentally* tyed to, or so much as *Promised* by *Christ* to any, in the Use of the *Bread* and *Wine* : But that the Express, or Chief End, proposed by *Christ* to his Disciples, in their use thereof, was a *Commemorative Sign* or *Figure* of his *Body*, which was to *Suffer*, and his *Blood*, which was to be shed; and thereupon, (as before) passingly bids them, *This do*, &c.

The Case being thus Stated, as to the Use and End of the Practice; It now remains, (as I hinted) to Consider the Extent of these words, whether by them were meant the *Second* Coming of *Christ* in *Spirit*, as we believe; or his *Last* and final Coming at the End of the *World* to Judgment; as our Opponents do alledge: Whereupon I shall offer several Reasons, in order to shew how much more probable it is, that it should be understood of the First, and not of the Last. And,

*First*, As these words of *Christ*, *This Do in remembrance of me*, were spoken directly to the present Disciples, without any Direction to Command, or that their Example should be a Precedent to others; therefore it does not appear they were to Extend in Obligation any farther than to themselves; for had our Lord and Saviour intended, that Practice should have extended

to all Christians to the Worlds End, and the Vertue and Efficacy thereof had been so very extraordinary, as some would now have it; surely, we may very reasonably believe he would have Commanded them, that as he bid them do it themselves, so likewise they should Command, or direct others to do the same; but as nothing like this doth in the least appear from that *Text*; and that we do not find any one of the Apostles, in their Epistles did ever order others to do the like, or so much as mention it, save only the Apostle *Paul*, and he only to the *Corinthians*, more in Re-proof than Recommendation: therefore it's most probable, and we are induced to believe, he intended the Obligation thereof no farther than the present *Disciples*; and if so, Consequently we believe it, only until his next Coming in *Spirit*, at which time they will have no need of that Sign to remember him; which I shall shew hereafter: As also, how far the words *will be come* respected those *Corinthians*.

*Secondly*, It seems irrational, as well as not agreeable to *Scripture*, to understand by those words, *This Do*, &c. his last Coming at the *End* of the *World*, while I take the so doing, were to overlook, or take no notice of his often and repeated Speaking, concerning his next Coming in *Spirit*, which did primarily and more nearly concern

cern the Disciples, both in Relation to their own Salvation, and their extraordinary Apostolick Service, whereby they were to Propagate, and to be the Promulgators of the *Christian Faith* to the World; for *Christ* had promised, That at his Coming in *Spirit*, he would teach them *all things*, and bring all things he had told them before to their *Remembrance*; and among the rest, what was necessary concerning his last Coming to Judgment: So that herein also, (to be sure) we ought to understand, and it is most probable, he intended his *Second* Coming in *Spirit*, and not his *Last* and *Final* Coming at the End of the World.

*Thirdly*, To prove it more probable he intended his *next* Coming in *Spirit*, appears even from his own Words; *This do in Remembrance of me*; because, as I said before, they denote his *Absence*, in which time, and for which reason, they were like to be Sorrowful, as they were at the time he spake those words; and therefore, as well from the Nature of the thing, as the Command being directly to the *Disciples*, we are to understand, it ceased upon his *Coming again* in them; at which time they had no more need to Remember him by a *Sign*, than we have of a *Sign* to Remember a Friend present with us.

*Fourthly*, I prove by several Scripture Texts; (*1st*,) The repeated Promises of our  
Lord



Lord Jesus Christ; for his Second coming again to them in Spirit: And (2ly, That his so Coming was more compleatly Comfortable and Glorious, than ever his Outward Presence had been to his Disciples, (Tho' his Bodily Presence did transcendently excell all other Outward Enjoyments in the World) and therefore when he Came in Spirit, and Supped with them Spiritually, *Rev. 3. 20.* as he had before Outwardly, they had no need of an Outward Sign, to put them in *Remembrance* of him, whom they so Witnessed, and whom it was as Impossible to forget, and the Benefits received by his Death, as it was to forget a present Friend, whom they saw before their Faces, with their Visible Eyes.

Thus *John 14. 16.* I will (says Christ) pray the Father, and he shall give you another Comforter, that he may abide with you for Ever, v. 17. Even the Spirit of Truth. Ye know him, for he dwelleth with you, and shall be in you, v. 18. I will not leave you Comfortless, I will come to you, v. 20. At that day ye shall know that I am in my Father, and you in me, and I in you, v. 26. But the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you. v. 28. Ye have heard how I said unto you, I go away, and come again unto you,

you, If ye loved me, ye would rejoyce, because I said, I go unto the Father. Then Chap. 16. 7. I tell you the Truth, It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. v. 12. I have yet (says he) many things to say unto you, but ye cannot bear them now, v. 13. Howbeit, when he the Spirit of Truth is Come, he will guide you into all Truth. v. 22. Ye now therefore have sorrow, (viz. for his departure) but I will see you again, and your Heart shall rejoyce, and your Joy, no Man taketh from you.

I shall give you a Text or two to prove that at this time the Holy Ghost was not given, John 7. 38, 39. He that believeth on me, (saith Christ) out of his Belly shall flow Rivers of Living Water, (but this spake he of the Spirit, which they that believe on him, should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified. That is, the pouring forth, or plentiful Effusion thereof, was not yet given, because the Gospel Dispensation had not yet taken place; which as appears, they were to wait for at Jerusalem. Thus Luke 24. 49. Behold (says Christ) I send the Promise of my Father upon you, but tarry ye in the City of Jerusalem; until ye be indued, with Power from on high. I could cite abundance of Scriptures to the same Purpose, but

but these may suffice to prove, (1<sup>st</sup>.) The repeated Promises of *Christ*, for his coming in *Spirit*. (2<sup>ly</sup>.) His Gracious Promises when he so came; that he would be *in them*, be their *Comforter*, and *teach* them all things, &c. (3<sup>ly</sup>.) The absolute Necessity of his going away; that unless he did, the *Comforter* would not Come. (4<sup>ly</sup>.) That if they understood rightly, they would instead of being sorry to part with his *Bodily Presence*, rejoice thereat. (5<sup>ly</sup>.) That they were then but weak in *Faith*, and for that reason he could not say many things he had to tell them: And (6<sup>ly</sup>.) That when the *Spirit of Truth* came, it should *guide* them into all *Truth*, teach them all *things*, &c. and bring all things, whatsoever he had said unto them, to their Remembrance; and accordingly when he came, the *Scriptures* do most plentifully prove the wonderful Effects thereof, in their knowing *more*, and being made *more* *Spiritual* than they were before; and that their Hearts were filled, with *Joy*, *Comfort* and *Satisfaction* unspeakable, far beyond whatever they were acquainted with, before they received the *Holy Ghost*; which brings me to my Point, that the *Second Coming of Christ in Spirit*, was, as appears by the Sayings of *Christ* himself, more *full*, *Compleat*, *Comfortable*, and *Glorious* to the Apostles, than his *Bodily Presence* had been to them.

Agree-

Agreeable to this, I take the Saying of the Apostle *Paul* to the *Corinthians*; who speaking to them, concerning the Death of *Christ*, and the Knowledge of him in the *Flesh*, says thus, 2 Cor. 5. 16. *Wherefore henceforth know we no Man after the Flesh, Yea, Tho' we have known Christ after the Flesh; yet now henceforth, know we him no more.* Tho' the Apostle, to be sure, does not here undervalue the Knowledge of *Christ* in the *Flesh*; yet, as appears by this Text, he prefers the Knowledge of *Christ* in the *Spirit* before it, compared to that Saying of *Christ* to his Disciples, that if they loved him, they would rejoice at his leaving them; how otherwise shall we understand this Text? for unquestionably both he, and they to whom he wrote, knew Multitudes of Men by outward Sight, as well as many Christians had so known *Christ*; and therefore I think by his saying, *henceforth we know no Man after the Flesh*; it must be understood, that the Knowledge and Fellowship with Men, in the *Spirit* of *Christ* was preferable, to the Natural Knowledge of Men in the *Flesh*, respecting Conversation; and consequently that he must so mean, concerning *Christ*. However, whether this were his Intention, or not, (as I believe it was) I have no absolute need of it, to prove this Point; for I have shewn the *Second Coming* of *Christ*, by the plentiful Effusion of his

his *Spirit*, upon his Disciples to be compleatly comfortable and glorious to them, &c. And therefore I say again, After that, they could have no absolute need of the use of *Bread* and *Wine*, to put them in Remembrance of *him*, and the Benefits of his *death*; because it was as Impossible for them to forget that, as it was to forget, or not know that the *Holy Ghost* was *with* them, and *in* them, and that he was their *Guide*, *Teacher*, *Comforter* and *Remembrancer*, &c. all which our Lord had promised, and which were accordingly fulfilled at his coming in *Spirit*; as is shewn at Large.

And as our *Lord Jesus Christ* had before made his Disciples all those gracious Promises for their Comfort and Encouragement, and for the better Reconciling them to his Death, which they were so Sorrowful to hear, and Averse to believe; So now being ready to be offered up (for which, Sorrow had filled their Hearts, *John* 16. 6. 22.) he does again inform them the Benefits of it; and as a farther and greater Comfort, and Encouragement, tells them, that his *Body* was given, and his *Blood* was shed for them; then adds he at the Supper, *This do in Remembrance of me*; which denoting his Absence, I take to be all one, as if he had said, 'till I return to you again, in that Glorious, Comfortable and Edifying Manner I have so repeatedly told you of, and my Reasons  
for

for so Believing, Are, (1<sup>st</sup>.) Because I think 'tis plain without Exception, his former and repeated Promises for their Information and Encouragement, were in order to reconcile them to his Death, and to bear up their sorrowful Spirits for his Departure, until his Return in Spirit. And (2<sup>ly</sup>.) That his now Speaking to them again of his Death, and the Benefits of it, was for the same Reason and End as before: And (3<sup>ly</sup>.) As this was so, Therefore I say again, when Christ *so* returned to them, they would then have no need of a Sign or Token to put them in Remembrance of him. Now, from what hath been said on this Head, let the Impartial Reader seriously consider, whether it be not an Unreasonable Strain of the Text, to Construe these words of Christ, *This do in remembrance of me*, to extend to a time so vastly remote, as until the End of the World to Judgment; which were, as I take it, to overlook all those Gracious Promises he had made, of his Coming again in Spirit; I say, Let this be considered on the one hand: And on the contrary, whether according to right Reason, as well as plain Deductions from Scripture, it be not more Natural, Reasonable, or rather beyond Question, that our *Lord Jesus Christ* did by these words, mean his Coming in Spirit, to which those Gracious Promises were annexed, and whose so Coming, answered the very End,

of remembering *Christ* by that *Sign*, since the *Holy Ghost* was their Remembrancer in all things, that *Christ* had told them *John 14. 26.*

Before I fully conclude upon this *Point*, I have an *Objection* or two of our *Opponents* to *Answer*: In *Relation* to it, The *First* is, *viz.*

*Object.* "That a *Command* is to continue in force, so long as the *Reason* of it remains; but the *Reason* of the *Command* of *Christ*, *This do, &c.* remains until the *Coming* of *Christ* at the *End* of the *World* to *Judgment*, in order always to shew forth and publickly to declare to *Infidels*, as well as to keep *Believers* in *Mind* of the *Death* of *Christ*, and the *Remission* of *Sins* in his *Blood*; and therefore say they, as the *Reason* of the *Command* remains, so the *Command* it self is to continue so long. To which I *Answer*.

What I have said under the foregoing *Heads*, might serve as an *Answer* to this *Objection*; However I shall consider it a little farther;

*First*, I have already shewn, that the *Command*, *This do, &c.* as spoken to the then present *Disciples*, does not appear by the *Text* to extend in its *Obligation* any farther than to themselves.

*Secondly*, That *Christ* and his *Death, &c.* may be, and is to more purpose remembered,



bred, by such who publickly own, Declare and Acknowledge *Christ* by *Words* and *Testimony* accompanied with a *holy Life* and *Conversation*, tho' they do not use this *Sign*, than by such who use it, and at the same time their *Lives* and *Conversations* do loudly bespake, that they do not rightly nor truly Remember him.

*Thirdly*, I readily allow that *Christ*, his *Death* and the *Remission* of *Sins* by his *Blood*, ought to be upon all Occasions, *rightly* and *truly* owned, shewn forth, and publickly declared; but I deny that from thence the Reason of the Continuance of this Ceremony ought to be kept up till the World's End. Because that may be done as fully and effectually without the *Ceremony* as with it; provided the Command were not in Force, as we say it is not. For Example, Suppose this Ceremony were to be used in a place, and among a People, where *Christ* was never heard of; I would fain know, whether the bare *Practice* without words, would Exhibit the Knowledge of *Christ* or his *Sufferings* to such a People, if not, which must be granted, then say I, *intelligible* words, Preaching, or Declarations, are the very Way and Means, (I mean, Outward Means) to convey to such Peoples Understandings the Knowledge of the Death of *Christ*, and *Remission* of *Sins* by his *Blood*, and not that Ceremony, which of it self would be wholly

Useless, and Insignificant, and no way Informing without Words; so that it is Words, and not that Practice which would be necessary for that End. If I should be told the Sign being Commanded, and Words and Declarations going with it, would be a Corroberation of the thing. To this I Answer. As to a Command, that is Begging the Question; Supposing then no Command is in force, (as we plead) I say again, that I Conceive, publick Confessing, Preaching, and Declaring the Sufferings, and Death of *Christ*, and Remission of Sins by his *Blood*, accompanied with a Godly Life and Conversation, would be as Effectual to all Intentions and Purposes, unto Infidels without that *Ceremony*, as with it.

*Fourthly*, To such who say, they believe in *Christ*; It would I conceive, be but a Negligent Way of Remembring him, Once, Twice, or if it were Twelve times in the Year by that *Sign* (tho' perhaps many don't use it, so often as either of them.) If it should be said, they ought to remember him at all times, when not used; I say so too, and which may always be done without that *Sign*, and will to be sure by all true Believers, who are to *Pray* unto him *every where*, 1 Tim. 2. 8. and *without ceasing*, 1 Theff. 5. 17. and then not possible for them to forget him, nor the Benefits of his Sufferings and *Death*; but if any want that *Sign*, to  
keep

keep or put them in remembrance of *Christ*, and without which they would forget him; I take this sign, of remembring of *Christ*, to Avail no more as to an acceptance with him, than the *Outward Offerings*, and *Sacrifices* of the *Jews*, were to God, under the Law; for tho' the Command for such things was then in *force*, and they pretended to remember, and Worship God in those things, and did withal *Confess* him in *Words* too, and as the Text says, *howl* unto him in *Prayer*; yet notwithstanding all those things, because they forgot him in their *Hearts*, their *Prayers*, their *Sacrifices*, and *Offerings*, *New Moons* and *Sabbaths*, &c. Were an *abomination* unto him, see *Isaiah* 29. 13. *Chap.* 58. *Ver.* 1. to 8. *Hosea* 7. 14. *Titus* 1. 16.

Having stated and shewn, the extent and use, as well as the end of this Ceremony, of *Bread* and *Wine*, from the words of *Christ*, and that we have, as I think, the greatest probability we can have in a thing of this kind, where words are indefinitely spoken, that the obligation thereof, was to continue no longer than to the *Second coming* of *Christ*, viz. *in Spirit*, or the Gospel dispensation took place, by the plentiful Effusion of the Holy Ghost; I now come to take notice of the other Texts, in the 11 *Chapter* to the *Corinthians*, which our Opponents lay great stress upon, for the continuance of this practice.

It appears by that Chapter, that the Reason of the Apostles treating concerning the *Supper*, was because of the great abuses, the *Corinthians* Committed in the pretended use of it; even to that degree, that some of them were *Hungry*, others *Drunken*, whereupon he first reprehends them sharply, for the *Divisions* and *Heresies* which we also find were among them; and then does the same, for their Ungodly practises about Eating the *Supper*, telling them *Ver. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread, &c.* So goes on with an Account or Narration of what past at our Lord's Eating the Passover; much after the same manner, as the Evangelist *Luke* gives it: Now, before I proceed any farther, I shall take notice of the allegations of our Opponents upon this Text, to which I will make a particular Answer.

“ This Text does prove say they, that St. Paul, had an immediate Revelation from Heaven, to shew the *Corinthians* how they should behave themselves, and use the Lord's Supper; and as we are to suppose, immediate Revelations from God are not given, but for some great and peculiar Ends, or benefits to Mankind: Consequently, this Revelation concerning the Supper, must be given for some such

“ End,

“ End, and the thing obligatory at that  
 “ time; otherwise, why should he have this  
 “ fresh revelation upon it. To which I An-  
 fwer.

*First*, We are particularly to observe, that nothing like a Command appears in this Text, he does not say, that he received this Relation, in order to Command them to use the *Supper*; No, but inasmuch, as they practised this of the *Supper*, as a Religious *Act*, and that therein they committed such horrible *Wickedness*; he thereupon, as I said before, first sharply reprehends them for it, and then goes on, to give an Account, how the *Lord Jesus* at first used it, &c.

*Secondly*, That this was a fresh and immediate revelation from Heaven, to the Apostle *Paul*, is Denied by some, Questioned by many, and not Asserted by several of the most Learned (among our Opponents themselves) as I could shew, but more particularly *Pool*, in his Annotations thereon, seems unresolved in the Point, whether 'twas such, or that the Apostle received it from the *Lord*, or by a Tradition from the Apostles.

However, for Argumens sake, I shall here suppose, (not allow it) in the extremity, and that he had an immediate Revelation concerning it; I shall likewise shew a *Parallel Case* to this, where the thing was of

no *Obligation*, as our Opponents must allow, but as made so, by a *Voluntary Act*, and that is in the Case of *Annaiias*, and *Sapphira* his Wife, *Acts 5. Ver. 1. to 10.* He selling a Possession, which he was under no manner of *Obligation* to do, by any *Precept* of *Christianity*, as plainly appears by the Apostle *Peters* expostulation with him, *Ver. 3, 4.* Yet making it a *Religious Act*, and pretending to bring the *whole* Price of it to the *Apostles*, when he brought but a *Part*; and therein with his Wife, (who was likewise privy to the same) being guilty of *Lying* and *Deceit*; God on this Occasion, gave the Apostle *Peter* an undoubted immediate *Revelation* from *Heaven* of their guilt, whereupon he denounced that dismal Judgment, and Sentence of immediate *Death* upon the Wife, like as had fallen upon her *Husband*, for the same Evil just before, See *Ver. 9. 10.*

Parallel to this, I take to be *Pauls* Revelation, (if such it were) that in regard the *Corinthians* made that of the Imitation of the Lord's Supper a *Religious Act*, and therein were guilty of such gross *Evils*, he thereupon sharply reproves them, (as *Peter* did *Annaiias*, and *Sapphira*) and then gives them a narration of the first practice, and withall tells them the Evil Consequences and Judgments that might or did attend such their Wickedness. I say again, if this  
of

of the Apostle *Pauls*, were a fresh Revelation, (which yet is Questionable) it was no more than the Apostle *Peter* had, in a Case where 'tis plain, there was no manner of Precept for the Practice; and the Outward Judgment for default, more *Signal* and *Extraordinary*, then what appears did fall upon the *Corinthians*; so that since we find no Precept in this Text for the Practice, and since we find *Peter* had as Extraordinary, if not a more Extraordinary Revelation, concerning a thing, wherein there was no manner of Preceptive Obligation, but as made so by a *Voluntary Act*: Consequently the great Noise made by our Opponents, concerning the Obligation of the *Supper*, because *Paul* had a Revelation (as they would alledge) falls to the ground, and is of no validity, unless at the same time, a Command for the Practice were in force, which cannot be proved: If they should say 'tis in *Luke* 22. 19. *This do &c.* I have already Answered that; But if they should say, it follows in that *Chapter*, *ver.* 26. *For as often as ye Eat this Bread, and Drink this Cup, ye do shew the Lord's Death, till he come.* To this I Answer.

I Confess, our Opponents have mightily striven to raise a Command out of this Text, from the words *As often*, &c. Asserting, that it implies a Command to the *Corinthians*, to be *often* in the Practice of the *Supper*,



per, which we utterly deny; and I shall here shew, that the words *As often*, might be as reasonably used, and indeed are so implied in other *Religious Acts*, which were without a *Preceptive Obligation*.

Thus we find, *Vows* and *Fasts*, were very frequently practised, and not only so, but (as in the Case of *Paul* to the *Corinthians*, about the Supper) directions were given concerning the right and true using of them; And yet at the same time, I have not found in *Scripture*, according to my Observation, any *general* Command for the using either; but as any one, for *particular* Reasons, secret Perswasions of Mind, or upon some *Singular* or *Extraordinary* Occasion, made or believed it a *particular Duty*, but when any did so, it then I confess became *Obligatory* upon such, to perform either of them *duly*, and practice them *rightly*; which if they did not (tho' the thing in it self were not of *Obligation*) yet being done, or to be done, as a *Religious Act*, it would be a *Sin* unto such, to do it amiss. And first of *Vows*.

We find *Vows* and *Sacred Promises* were frequently made under the *Law*, and some under the *Gospel*: But I find not in all the *Scripture*, any *general* Command or *Obligation* to make *Vows*; however, when they *Voluntarily* made them, they then became *Obligatory*, and they were *Commanded* duly  
to

to perform them; and withal as before, *directions* were given concerning them.

That *Vows* were *Voluntary*, and of *Choice*, and no Sin to a Man, if he did not make a *Vow*; see *Deut.* 23. 22. But if *Vows* were once made, they then became *Obligatory* to perform them truly; which if any did not, it would be a *Sin* against *God*. For proof of which, see *Numb.* 30. 2. *Deut.* 23. 21. I could Cite a multitude of Texts concerning *Vows*, and how often they were made, and directions given concerning them; but I omit these for brevitys sake, and because I think it needless.

Now as *Vows* were often made, tho' not *Obligatory* till made; Yet if any did *Vow*, and not keep their *Vows*, or not rightly Consider or perform them, as we see, *Prov.* 20. 25. So such might justly be reprehended, and very reasonably it might be said unto such, *as often as ye Vow, ye ought to perform your Vows*; or as often as ye *Vow*, ye ought to perform them in right manner. So and so, and as this manner of speaking, in relation to *Vows*, would not infer a *Precept*, or *Command* to *Vow* at all, or to *Vow often*, so neither does the words of the Apostle *Paul* to the *Corinthians*, viz. *As often as ye Eat this Bread, &c.* Infer a *Command* to *Eat* and *Drink* often, or at all, without some other special *Command* in force to do it.

Then as to *Fasting*, we find it practised under

under the old *Law*, and we also find the *Apostles*, and primitive *Christians*, did likewise fast *often*: Yet I find not, as I remember, any *general* Obligatory Precept, or Command to them for *Fasting*, only as particular Persons found an Inclination in their minds to Fast, for some particular reason, or secret perswasions that they ought to do it, it then became a *Duty* upon such to *Fast*, which if they did not rightly, they were Condemnable; And as we find, they Fasted *often*, so likewise we find some *Hypocrites*, which Fasted also; concerning whom, *Christ* Warning his Disciples, said, *Matt. 6. 16. When ye Fast, be not as the Hypocrites, &c.* Here the words *When*, implies at whatsoever *time*, yet doth not Enjoyn any time; and here also, *Christ* gives directions concerning *Fasting*, tho' no *Precepts*, and we find, they did Fast *often*, after the *Ascension* of *Christ*; And as they did so, if any in *Fasting*, did *Fast* as the *Hypocrites*, such to be sure, deserved severe *Reprehension*, as *Paul* gave the *Corinthians*; and it might very reasonably be said to such *Fasters*, *As often as ye Fast, ye ought to perform it rightly, and do so and so.* And as the words *as often*, would not here imply any general Command, to Fast *often*, or at all, so neither does it infer the same, in the words of *Paul* to the *Corinthians*, *as often as ye Eat, &c.*

To conclude upon this point, Besides the foregoing Instances, I could have produced more from *Scripture*, where the words [*as often*] might as reasonably be used, without importing a Command, as in that of *Paul* to the *Corinthians*; but for brevity I omit, thinking these may suffice, to shew that the words *as often*, do not imply a Command in that Text.

Having spoken concerning the words *as often*, &c. I must yet farther Consider a very great Objection, made by many of our Opponents against us, upon the same Text; wherein if we measure them by the Triumphs they make upon it, we may conclude, they think they have set us fast, and put us to utter silence. The Objection is this.

*Object.* “ We believe say they, that this  
 “ Holy Sacrament, was instituted by our  
 “ Lord Christ, to shew forth his Death,  
 “ till he came at the Day of Judgment,  
 “ and it appears so, in that the practice  
 “ thereof Continued, even after the Second  
 “ coming of Christ in Spirit, to the Apo-  
 “ stles; because he tells them, that *as often*  
 “ *as they Eat that Bread, and Drank that*  
 “ *Cup, they did shew the Lord’s Death, till*  
 “ *he came.* By which it appears, he was  
 “ not then come, according to the intenti-  
 “ on of the word *Come*; but besides this  
 “ (say they) if we should allow it to be the  
 “ Second

“ Second coming of Christ in Spirit, (as  
 “ the Quakers would have it) this would  
 “ avail them nothing; because it appears,  
 “ Christ was not then Come to those Co-  
 “ rinthians, in regard he told them, they  
 “ did by that practice shew forth the  
 “ *Lord's Death, till he Came*: And as he  
 “ was not Come, to those weak and car-  
 “ nal Christians; and there will be al-  
 “ ways weak Christians in the Church,  
 “ on that account, we are obliged al-  
 “ ways to use this Sign, and the Quakers  
 “ ought to order the weak Brethren a-  
 “ mong themselves to practice it, since  
 “ they can't deny but there are such a-  
 “ mong them.

I have given this Objection it's full  
 strength, according to my understanding,  
 of what I have heard, or seen them make  
 upon this Head; to which I answer,

*First*, As to the Name of *Holy Sacrament*,  
 with other such like, which our Opponents  
 have given to this *Sign*, and by which we  
 believe, their minds have been raised to be-  
 lieve more of, and place more in, and up-  
 on this *Sign*, than ever was intended by  
*Christ* (I have already spoken at large) and  
 the like I have done, with respect to the  
 Extent of the words, *till he Come*, Shewing,  
 that according to Scripture, and all the  
 Rational probability we can have, of the  
 Intention of Christ, they respected his Com-  
 ing.

ing again in *Spirit*, at which time it Ceased, as to the *Obligation* of the thing, for which reason, the Apostles could have no need of it to put them in remembrance of him.

*Secondly*, That altho' this *Sign* did then Cease as to it's *Obligation*, and that the Apostles might Condescend to and Comply with the Brethren therein; yet from hence, we are no more to infer an *Obligation* from such their practice, (except there were a *Precept*) than we are to infer the like, from their Practising and Complying with several other things, after the descending of the *Holy Ghost*, which our Opponents will not deny were then Ceased in point of *Obligation*; Namely, such as *Circumcision*, *Legal Purifications*, *Shavings*, *Vows*, &c. Which not only the Apostles, *Paul* and *Peter* used themselves; but we also find, that even thousands of Believers were zealous of, together with the *Law of Moses*: For proof, see *Acts* 16. 3. *Chap.* 21. 20. to 26. *Gal.* 2. 11, 12, 13. With other places: If it should be said, that notwithstanding this, these two Apostles after this did endeavour to wean the *Christians* from these Outward and Legal things; I grant they did so, and withal say, that tho' the Apostle *Paul* wrote thus to the *Corinthians* at that time, Concerning the *Supper*; yet in another place, (as I intend to shew) the same

same Apostle does inform us, that *Eatable* things, do not belong to the *Kingdom of God*, and I shall likewise shew, that we have no more a *Precept* for the *Continuance* of this *Ceremony of Bread and Wine*, than we have for *washing* one anothers *Feet*, *anointing* the *Sick* with *Oyle*, and *abstaining* from *Blood*, and things *Strangled*. So then to return again (I say) as the bare *Practice* of the *Apostles* and *Christians* in the above legal things, does not thence infer a *Precept*; So neither doth their *Practice* in this thing, infer a *Command* for the *Continuance* of this *Ceremony*, unless a *Precept* (now in force) could be produced for the practice.

*Thirdly*, In relation to the words *till he come*, particularly respecting the *Corinthians*, I say (1<sup>st</sup>) (as I have already shewn at large) that the words *as often*, &c. do not imply a *Command*, to use the *Supper often*, or at *all*, so neither is there any thing like a *Precept* in the remaining words of the *Text*, and consequently from any thing in this *Text*; That practice results into a *Voluntary Religious Act*. (2<sup>ly</sup>,) As those *Corinthians* were in the pretended practice of so high a religious *Ceremony*, as thereby to remember the *Death of Christ*, and did so wrongly use it, it appears plain to me, that the Apostle *Paul* does for that reason, rather inform them the first use and end of it, than recommend the *Practice* thereof,



thereof: And my Reasons for believing it are, (1st,) Because (as I said above) we find no Command in the *Text* for that *Practice*. (2ly,) We are to observe, that he speaks to them in several Parts of his *Epistle*, besides this Chapter, not as he did unto the Wife among them, who were capable to Judge of *Spiritual* Matters, but as unto *Carnal* and not *Spiritual* Men; and as to *Babes* in *Christ* which he fed with *Milk*, and not with *Meat*; See *Chap.* 3. 1, 2. and therefore as they were such, so we find he treats them accordingly; and because of their great Ignorance in and abuse of the *Supper*, he therefore begins with Sharp Reprehensions, and tells them, that their Coming together, was not only for the *Worse*; but withall positively says, it was not to *Eat the Lord's Supper*. Thus 1 *Cor.* 11. 17. Now (says he) in this that I declare unto you, I praise you not, that you come together, not for the better, but for the worse. Then goes on to Charge them with *Heresies* and *Divisions*; and *vers.* 20, 21. says thus, *When ye come together therefore into one Place, this is not to Eat the Lord's Supper; for in Eating every one taketh before another his own Supper, and one is Hungry, and another is Drunken.* And in the 22 *Verse*, does farther Reprehend them; in *Verses* 23, 24, and 25. he gives them a Narration, how *Christ* used it, with his *Disciples* the same Night in which he was betrayed,

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betrayed, by taking *Bread*, and the *Cup*, *blessing* and giving it to them, &c. Then v. 26. without any Intervention, or Breach of the Thread of his Narration, says thus, *For as often as ye Eat, &c.* From whence I observe, That as the Coming together of these disorderly *Corinthians*, in their Practice of the *Supper*, was not as the Apostle tells them, to *Eat the Lord's Supper*; likewise by the same Parity of Reason, their so coming together and Practice at the *Supper*, did not *shew the Lord's Death, till he came.*

If it should be ask'd me, How shall the Apostles words to the *Corinthians* be reconciled or understood, who says, *For as often as ye Eat this Bread, and Drink this Cup, ye do shew the Lords Death, till he come?* I Answer; I take the Apostle's plain Intention in this *Text*, to be as much as if he had told them after this manner, *viz.* The first Design and End of *Christ*, in bidding his Disciples *This do, &c.* was to shew the *Lord's Death till he came again* unto them. And as ye make it a Pretence to use a *Supper* on that account as a *Sign* thereof, yet do so wickedly abuse it, as to commit such Disorders, and be *Drunk* thereat, by which you do not *Eat the Lord's Supper.* Yet in regard your *Supper* relates to that *Sign*, and the *End* of it; so far ye do *shew the Lord's Death till he Come to you,*

unto

unto whom, by reason of your Carnality, he is not yet Come; that is, to take up his *Abode*, and dwell in and with you, and be your *Spiritual Comforter*; &c.

This I take to be the Plain and Genuine Sense of the *Apostle*, and we may (I think) safely Conclude, *Christ* was not thus Come, to these Carnal *Corinthians*; since we find he was not so come to them in that, as well as to some other *Churches*, who were better grown in *Grace*, and who, as the *Apostles* tell them, were *waiting* for the *Coming* of *Christ*, and whose *Coming* drew nigh. See *I Cor.* 1. 7, 8. *James* 5. 7, 8. But tho' I thus spake concerning the *Coming* of *Christ* to the *Corinthians*, and other Believers. Yet it is not to allow the *Outward Supper* to be of Obligation till *then* (tho' I don't deny, but it was particularly so, to the *Disciples*, to whom *Christ* said, *This do*, &c. for the Reasons before shewn.

But inasmuch as these *Corinthians*, were (as I said above) in the pretended Practice of so high a Religious *Act*, and did so wickedly *abuse* it, as to be *drunk* thereat, &c. We are not to admire the *Apostle* should (without a *Precept*) reprehend them for it, and inform them it's first *Use* and *End*, and give them Directions, when they used it, to perform it Religiously: Since the *Apostles* did at this time Indulge the weak *Believers* in many *Legal* things; and we

find that Directions were frequently *given*, and Reprehensions *for* not duly keeping *Vows, Fasts*, and regarding *Days* which were not of *Obligation*, until Voluntarily made so.

*Fourthly*, All depends and turns upon this Single Point, whether a Command, or no Command is in force, for the Continuance of this Practice: If a Command be now in force, no doubt it ought duly to be Obeyed; If no Command (as I have shewn) consequently (I say again) It results into a Voluntary *Religious Act*, and no more. Yet, notwithstanding that, whoever did in the Practice thereof, abuse or not rightly use it, was no doubt guilty of Sin; and the like may be said of those, who in making *Vows, Fasts*, and regarding of *Days*, as a Religious Duty, did not perform them rightly.

*Fifthly*, That the *weak Christians of our Day*, ought to practice the Supper as well as the *Weak* among the *Corinthians*. I answer as in the Case of *Vows* or *Fasting*; when any made them Obligatory to themselves, by a Voluntary and Religious Act, tho' at the same time they were not Obligatory, by any general Precept: So likewise I say in the Case of *Bread* and *Wine*, If any shall believe it their Duty to use it, in the Manner which *Christ* did with his Disciples, and are conscientious therein; for my part, I shall be Tender in censuring such, provided

ded at the same time, they do not impose their Practice upon others, who are not like minded with them therein; nor Judge and Condemn those, who do not see it their Duty. However, withall I must say, that as such attain to a more Spiritual Knowledge, I question not, but in due time they will come to see the Emptiness of this Sign, and that Nothing short of the Substance will do, to the Salvation of their Souls.

*Sixthly, As to the Ordering the weak Brethren among us, to Practice this Ceremony till Christ shall come to them. I Answer,*

*First, If there be no Precept in force for this Practice (as we say, and believe there is not,) then the thing is Voluntary and of Choice, as were Vows, Fasts, and regarding Days, and the like; consequently no Sin, to be in the disuse of it.*

*Secondly, We do believe the Death of Christ may be, and is as truly remembred, without that Sign, by such weak Brethren, as with it, not only by themselves without other Means, but also by means of the constant Declarations, and Acknowledgments, to the Death and Merits of Christ, by our Friends, in their Publick Preaching, and Prayer (notwithstanding the uncharitable, as well as untrue Reproaches of some Adversaries to the Contrary). Besides again, as I have already said, if any should so far forget Christ, as to want that Sign to put them in*

Remembrance of him, it would prove to such but of small Benefit; and I believe would not avail them as to acceptance with God.

*Thirdly*, As we conceive, there is no Command in Force, for the Practice of *Bread and Wine*; So likewise we verily believe, it is a Sign, Figure, or Shaddow, not belonging to the Gospel-Dispensation; and therefore because it hath been so *Idolized* by some, and *Over-valued* by others; and the Disagreement of Opinions, arising from this Ceremony, Such, as have been attended with most dreadful Consequences, as Fierce Contests, Bloodshed, Murders, and the like; I say for these Reasons we Conscienciously believe, That the Lord hath inclin'd us to the dis-use of this Sign in order to bear a Faithful Testimony to the Substance, namely, the Spiritual *Flesh and Blood of Christ*, or *Supper of the Lord*, the only true and Living Food of the *Soul*, which we have great Cause to believe hath been neglected, by too much Reliance upon this Sign.

“ If I should be told, that the Bloodshed,  
 “ and Evil Consequences, attending the dif-  
 “ ferent Beliefs about this thing, &c. is no  
 “ Argument for the Neglect or Disuse of it;  
 “ for if it were on the same Foot, we might  
 “ neglect, or dis-use the Fundamentals of  
 “ Christianity, because of the Blood which  
 “ hath been shed on that Account. I

*Answer,*

*Answer*, I allow the Argument, Supposing the thing was of Obligation; but here we must distinguish between things absolutely necessary to be believed and practis'd, as our indispensable Duty to God, (as are the Principles and Rules of Christianity) and between indifferent things, such as we believe this *Sign* to be. The former we say, ought to be always peaceably and innocently Performed and Asserted. Let the attending Sufferings be of what sort they will; but the Latter when *Abused, Idolized, Overvalued*, and such dreadful Consequences attending it. Why should it be thought strange, that the Lord should incline to the dis-use of this Sign? since we find the brazen Serpent (tho' commanded of God to be made, *Numbers* 21. 9.) was destroyed, because the *Jews* overvalued and Idolized it, *2 Kings* 18. 4.

If they say, the Supper is of absolute Obligation; I answer, that is a begging the Question; the Contrary of which, I have plainly shewn.

Having (I hope) obviated these Objections, I shall now return again to the remaining Verses; Upon which our Opponents lay great Stress.

*1 Cor.* 11. 27. *Whosoever shall Eat this Bread, and Drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord, v. 28. But let a Man examine himself,*



himself, and so let him Eat, &c. v. 29. For he that Eateth and Drinketh unworthily, Eateth and Drinketh Damnation to himself, not discerning the Lord's Body; v. 30. For this Cause many are weak and sickly among you, and many sleep. Here, say our Opponents, "Behold how we are to Examin our Selves, "in order to the worthy receiving this "holy Sacrament; as on the contrary what "dreadful Judgments, both Temporal and "Eternal, are annex'd to our unworthy Reception thereof? To which I Answer,

*First*, I readily allow, that whosoever goes about to do, or perform any thing, as a Religious Act to the Lord, (tho' of no other Obligation, but as Voluntarily made so) ought first seriously to examine themselves. As for Example, Whoever did resolve in his Mind to make a *Vow* to the Lord, keep a *Fast*, or regard a *Day*, ought first seriously to Examine, whether he found himself Able, and in a right Mind, duly to perform either of them with a Sincere Heart to the Lord: And if he found by such Examination, that he could not, it would be better for such an one, not to Vow or Fast, &c. than so to do, and not religiously perform them; because the doing it, would be a Sin to him: And therefore he who Vowed a *Vow* unto the Lord, and did not perform it, would be guilty of the Lord's *Vow*, Psalm 56. 12. or of the breach of the

*Vow*

*Vow* made to the *Lord*. Also he who pretended to keep a *Fast*, or a *Day* to the *Lord*, and did not rightly keep them: Therein he might properly be said, to be guilty of breaking the *Lord's Fast*, or the *Lord's Day* (or otherwise of the breach of them as made to the *Lord*.) And thus likewise those Drunken Carnal *Corinthians*, who pretended to so religious an *Act*, as by a *Sign* to Remember or shew forth the *Lord's Death*; and performing it so Unworthily, and Prophanely, as they did, were no doubt as 'tis said, guilty of the *Body* and *Blood* of the *Lord*. That is, tho' they pretended to remember him, by the *Bread* and *Wine*, in Imitation of the *Bread* and *Cup* of the *Lord*; or that which he used the same Night in which he was Betrayed: yet were in a wrong Spirit, as well as they were who put Christ to Death. Parallel to this, was the Case of the Scribes and Pharisees; who tho' they pretended to *Remember*, and have great *Veneration* for the *Prophets*, whom their Fathers killed: and in order to keep up their *Memorial*, would build their *Tombs*, and garnish their *Sepulchres*. Yet at the same time *Christ* tells them, they were guilty of their *Blood*, as being in the same *Spirit*, with their Fathers, who put them to *Death*. See *Matt.* 23. 29, to 36.

*Secondly*, As the *Corinthians*, by their Unworthiness, were in this Sense guilty of the

*Body*

*Body and Blood of the Lord.* So likewise for the same Reason, they would be guilty of *Eating and Drinking* their own *Damnation*; that is *Condemnation*, for so the word signifies; and the like word we have, *Rom. 14. 23.* in the Case of Eating Meats, a thing of it self, which, as the Apostle informed them, was of *indifferency*, and of no manner of Obligation; yet if any did Eat, when at the same time he believed in his Conscience he ought not, the Apostle tells them, he that so Eateth, is *damned if he Eat*. Now our Opponents do allow, that the Words in these Texts, viz. *Damned*, or *Damnation*, does not signify final *Damnation*, but *Condemnation*. Yet for want of better Arguments, they tell us, that the word *Damnation* in that to the *Corinthians*, is a greater *Condemnation*, than that of *Damned* to the *Romans* for Eating doubtingly; which we shall not dispute, but allow them; and yet that Allowance will not avail them one Tittle. For we do allow there are Degrees in Sins, and that they are many times aggravated by their Circumstances. We grant it a far greater Sin and *Condemnation*, for the *Corinthians* to be *Prophane* and *Drunk*, while they pretended to remember the *Death of Christ*, the *Saviour of the World*; than to be so in remembering an absent Intimate Friend; Tho' to be *Drunk*, would be a Sin in that Case also.

So that there is nothing so *Extraordinary* as some by a *great Noise* would make upon the word *Damnation* in that Text. Then as to their not *discerning* the *Lord's Body*; It amounts, I conceive, to no more than this, that they had not a right Consideration, or regard to what they were about to do; in as much as tho' they pretended by that Sign to *Commemorate* Christ; they were at the same time so *Carnal*, as not to understand the *Mystery* of his *Death*, and the benefit accruing to Mankind thereby.

*Thirdly*, As to those Judgments of *Sickness*, *Weakness* and *Sleep*, which the Apostle tells them of, I answer in brief; whether it respected Temporal or Spiritual Diseases and Judgments, it matters not; for I allow that either might be the Consequences of such their Wicked Disorders. For (1<sup>st</sup>,) If it simply respected Outward Distempers only, it would be no Wonder if Drunkenness and Gluttony did naturally produce, or bring such Distempers upon them. (2<sup>ly</sup>,) If they were direct Judgments, either in a Natural, or Spiritual Sense, which fell upon them for their Prophanity, and Wickedness in so Religious a Performance; It was no more if so much as fell upon *Ananias* and *Sapphira*, for Lying and Deceit, in a Case where they were under no manner of a Preceptive Obligation, to do the thing they pretended to.

Thus

Thus having, I hope, fully cleared this Objection, I shall now proceed according to my Promise to shew, that if our Opponents will plead Scripture Precept for the use of this Ceremony of Bread and Wine, they ought as well for that reason to be in the Practice of several other Figurative or Shaddowy things, which are no less Commanded than this Practice; tho' Uncertain Tradition hath brought down the One, and omitted the Other, namely, the *Washing of Feet*, *anointing the Sick with Oyl*, and *abstaining from Blood*, and things *Strangled*: And first concerning *Washing the Feet*.

We find the Evangelist *John*, the beloved Disciple, tho' he mentions the *Passover*, says not one Word of the *Bread and Wine*; yet is very *Particular and Large* in giving an Account with what *Solemnity and Circumstance* *Jesus Washed* his Disciples *Feet* the same Night, in which he was betrayed, how he rose from *Supper*, laid by his *Garments*, girded himself, poured *Water* into a *Bason*, washed his *Disciples Feet*, took a *Towel* and wiped them. Thus it is related, *John* 13. 12, 13, 14, 15. *After he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord: and ye say well, for so I am. If I then your Lord, and Master, have wash-*

*ed your Feet, ye also ought to wash one anothers Feet; For I have given you an Example, that ye should do as I have done to you.*

If we have regard to the time when, the particular Circumstances, and the Solemnity wherewith this Ceremony was performed; as the Precept *doubled* by Christ, in telling them, that as he gave them an Example to *Do*; so (says he) *ye also ought to wash one anothers Feet*: We shall find rather more of a Preceptive Nature in this Action, than for the use of *Bread* and *Wine*; which as the Text says, was used by Christ, *as they were Eating*; to which *Luke* adds passingly, *This do in remembrance of me*: So that methinks, unless the Prejudice of Education, and Tradition, had blinded Peoples Minds, they would have no Reason in the World for Omitting the *Practice* of this, and so Tenaciously adhering to the other.

Well, but they offer Reasons for declining this Practice; which follow,

*First*, Say they, This was not a *Commemorative Sign of the Death of Christ*; but so was the other; and he called that his *Body* and *Blood*; but he did not this.

*Answer*. Tho' I have seen this in Print, yet I take it as something said to no purpose, rather than a Matter of Validity; for who of us ever said, it was a *Sign* of his *Death*, or that he called it his *Body* and *Blood*;

*Blood*; tho' on the other hand, if they will stick to Signs, as *Remembrancers of Christ* in this Sense, this of washing the *Feet* might be such a *Sign* also, as well as the other, for they who used it, as an Institution of *Christ*, must at the same time *remember*, that *Christ* was it's Institutor; besides, if any heed were to be given to *Tradition*, we may believe it was frequently practised, and of some continuance in the Church, because we find the Church of *Rome*, or rather the *Pope* uses it once a *Year*; and their so greatly varying from the Text in this, is no more than they do in many other things I could mention.

*Secondly*, Say they, we don't find by Scripture, that ever the *Disciples did practice it afterwards*; to which I answer, (1st) As to the Scriptures being silent to their practising it, as some of themselves have said, an argument drawn from the silence of the Scriptures, is of no validity, and that a Command once made, (unless repealed) is a sufficient defence against Silence, as to practice. (2ly) Silence I confess, is no invincible argument of it's not being practised, they might practice it, tho' not mentioned there; and as it was Commanded, so if they did their Duty, they ought to perform it while Obligatory; and if they did not, the Command was not the less of validity because they did not practice it.

*Thirdly*,



*Thirdy*, Say they, this was an Act of great *Humility*, and *love* in *Christ*, in order to teach by *Example* his *Disciples* to *love* and *Humility*, and how they ought to carry and behave themselves to one another, and in fine, it was but a *Temporary* thing.

*Answ.* I grant it was such an act of *love*, and an *Example* of *Humility*; but withall I say, as the *Bread* and *Wine*, was but a *Sign* or *Figure* of the *Flesh* and *Blood* of *Christ*, who by his *Death*, made an attonement to the *Father*, for the *Sins* of *Mankind*, and put them into a *Condition* of *Salvation*; So likewise this washing of the *Feet*, was also, as appears by the following *Texts*, a *Sign* or *Figure* of an *Inward Washing* and *Cleansing*, which was absolutely *necessary* for *Mankind*, in order to their receiving the benefits of the *Sufferings* and *Death* of *Christ*; and if this be so, that the one was a *Sign* of the *Attonement* to be made, and *Commanded* to be used, and the other a *Sign* of what was absolutely necessary, in order to obtain the benefit of the *Attonement*, Consequently they are both alike in *Force*, or both alike ceased in point of *Obligation*, unless we can find in *Scripture*, any *Repeal* for the one, more than for the other. But we can find no *Express Repeal*, more for the one than for the other; and we do allow a *Repeal* is implied for such like *Signs*, and *Figurative Temporary* things, as I shall shew,

shew, and therefore they are alike ceased in point of Obligation.

Having Affirmed, I now come to Prove, that this Washing of the *Feet*, was a Sign of an Inward *Washing* and *Cleansing*, as well as an Example of humility, *Ver. 6. Dost thou wash my Feet* (saith Peter) *Ver. 7. Jesus answered and said unto him, what I do, thou knowest not now, but thou shalt know hereafter.* Surely Peter knew he washt his Feet, tho' perhaps, he knew not *then* it was a Sign of an Inward *Cleansing*, *Ver. 8. Peter said unto him, thou shalt never wash my Feet, Jesus answered him, if I wash thee not, thou hast no part with me.* No doubt, there was more in this Washing, than barely an Example of humility, since he told him; if he washt him not, he had no part in him; so that it is very plain, this Outward Washing, was a Sign or *Figure* of an Inward *Washing*; otherwise these words of Christ were spoken to no purpose, which I hope, none will be so absurd as to think.

But to proceed, when Peter heard this, he said, *Ver. 9. Not my Feet only, but also my Hands and my Head.* *Ver. 10. Jesus saith to him, he that is washed needeth not, save to wash his Feet, but is Clean every whit, and ye are clean, but not all.* Here also it appears that his Washing the *Feet*, Typified an Inward *Washing*, because the Washing of the *Feet* only, will not make the rest of the Body clean all over. Now

Our Opponents have asserted, that this washing of the Feet, was a real act of love, and humility, in order to Example the Disciples to the same, and they have omitted taking notice of it's being also a *Sign* or *Figure* of the Inward *Cleansing*, (so far as I have read) yet to give them their due, I don't remember that they have denied it to be so. However, least any should be so absurd, I have been thus full upon this point, not only to shew the doubled Precept, but the particular Circumstances attending it, beyond that of *Bread* and *Wine*, and that it was also a *Sign* or *Figure*, of Inward *Cleansing*; so that I say again, if our Opponents plead Precept from Scripture for *Bread* and *Wine*, they ought by the same rule, to be in the practice of this also, because both were successively done at the same time, and there is as solemn a Command for the latter, as some pretend for the former, and what is said in Scripture, for the repeal of *Signs* and *Figures*, will likewise operate upon that of *Bread* and *Wine*, which we believe are Ceased all alike in point of Obligation; of which, more hereafter, when I have spoken concerning anointing the *Sick* with *Oyle*, and abstaining from *Blood*, and things *Strangled*, &c. Which are as positively Commanded in Scripture, as is the use of *Bread* and *Wine*.

We find when dissensions arose in the Church, and some were for Circumcision, and keeping the *Law of Moses*; It's said *Acts 15*. The Apostles and Elders met together to consider the *matter*, and after much debate, or conferences (*Paul* being of the Council) it was Concluded in relation to the *Gentiles*, as followeth: *Ver. 28, 29. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater Burden, than these necessary things; that ye abstain from Meats Offered to Idols, and from Blood, and from things Strangled, and from Fornication, from which if ye keep your selves, ye shall do well: Fare ye well.*

from which Texts I observe, (1st,) that the forbearance of the things here mentioned, are enjoyed as the Mind of the *Holy Ghost*, as well as the Apostles sense therein. (2ly,) the abstaining from them are made necessary, Consequently Obligatory, while the Precept remained in force. (3ly,) that abstaining from *Blood* and things *Strangled*, are joyned with that great Sin of *Fornication*: So that here appears as full and positive a prohibition from *Blood* and things *Strangled*, which the generality of our Opponents are in the practice of, as there is a Command for *Bread* and *Wine*, neither is there any exprefs Repeal in Scripture for these, but what will likewise Operate, for the Repealing the other, (as I shall shew) again the Apostle *James* in his Epistle, *Chap. 5. 14.*

Positively

Positively enjoined the Believers to *Anoint the Sick with Oyle, in the Name of the Lord*. Now let us again hear what our Opponents have to say for the Repeal of these positive Commands of abstaining from *Blood*, and things *Strangled*, and for anointing the *Sick* with *Oyle*; and whether the same Scriptures will not as fully and effectually Repeal the Ceremony of *Bread* and *Wine*, as it will these things. First, of Anointing the *Sick*.

“ This was, say they, no Commemorative  
 “ Sign, or Simbolical Act, but appointed by  
 “ the Apostles, as a means to be used, in or-  
 “ der to the recovery of the Sick; and such  
 “ Miracles being ceased, so likewise ought  
 “ the Ceremony, when it’s Vertue fails.

*Answ.* That it was no *Commemorative Sign* I allow, what then? So neither were abundance of other things enjoined in Scripture, what doth this Argument prove, more than a plain Indication of the want of better Reasons; neither doth the other do more (as I conceive) where they say, It was appointed as a means to be used, &c. For Prayer was at the same time appointed, as well as anointing: They will not say, that Prayer should be omitted, why then the other? the Injunction being alike! Then as to the *Miracles being Ceased*, why then for the same Reason, don’t they forbear impositions of Hands? in Imitation of the Apostles?

Apostles? Since the gift of the Holy Ghost don't follow upon it. However, I don't offer this, to prove that the anointing is of Obligation; For we believe with them, the Vertue failing, so likewise ought the Ceremony to cease, or to be laid aside; and that this Ceremony was not of perpetual Obligation upon Christians; which I forbear farther to prove, supposing that other Protestants (for whom this is Chiefly intended) don't differ from us in this Point, tho' I hear, it's practis'd in the Church of Rome, and as I suppose, brought down by tradition: I only offer this Precept of anointing with Oyle, as a Parallel, that if our Opponents will so Tenaciously stick and adhere to the pretence of Scripture Text, about the Sign and Ceremony of Bread and Wine; they ought for that Reason, to practice this also, there being no repeal in Scripture for the Anointing with Oyl, more than for the other.

Next let us hear the reasons they offer against abstaining from *Blood*, and things *Strangled*, which were Commanded, as the mind of the Holy Ghost, and whether the Scripture Texts they bring, together with those I shall add, do not as well Repeal the use of that Ceremony of Bread and Wine; as they Repeal the Command, for abstaining from *Blood*, and things *Strangled*. Say they, "The abstaining from  
*Blood*,

“ *Blood*, and things *Strangled*, was a part  
 “ of the positive (if not the Ceremonial)  
 “ Jewish Law, which the Apostles and El-  
 “ ders did at that time Enjoyn, upon the  
 “ believing *Gentiles*; in order to prevent  
 “ a Scandal to the believing *Jews*, who had  
 “ so great a veneration for Jewish Ceremo-  
 “ nies, &c. And the Repeal for these things  
 “ are implied in other Scripture Texts. As  
 “ *Col. 2. 16, 17. Heb. 9. 8, 9, 10, 11. 1 Cor.*  
 “ *10. 25.*

*Answer*, (1<sup>st</sup>,) we do allow, a Repeal is  
 implied in these Scriptures, (which I shall  
 presently prove, with others at large; but  
 withal) we say they do equally Repeal the  
 use of *Bread* and *Wine*; Consequently our  
 Opponents, will gain nothing by Scrip-  
 ture Precept for the one, more than for the  
 other. (2<sup>ly</sup>,) as to the other reason they of-  
 fer, that abstaining from *Blood*, and things  
*Strangled*, belonged to the Jewish Law, and  
 to prevent Scandal to the Jews, the Apo-  
 stles and Elders did enjoyn it upon the  
*Gentiles*. I conceive it is no way Convincing  
 to such, who will not believe, (notwith-  
 standing those Texts) but that the Precept  
 is still in force, as some do, who I hear re-  
 frain both. (3<sup>ly</sup>,) I admit, and do believe,  
 altho' it was Commanded at that time, yet  
 such things were but *Ceremonious* and *Tem-*  
*porary*; and the same we say, concerning  
 the use of *Bread* and *Wine*: And while we



find no *express Repeal* for the one, more than for the other; and while those Texts that do *imply a Repeal* for the one, will do the same for the other; why should Scripture Precept be pretended for the one, more than for the other; and why should one be regarded, and not the other, especially since that of Blood, and things Strangled, was indisputably a prohibition made under the Gospel Dispensation; which is more I think, than can fairly be said for that Command, *This do, &c.* concerning the *Bread and Wine*, while at the same time, *Jesus* was not offered up; and he at that *Supper*, was complying with the *Jewish Passover*, and the *Bread and Wine* used therein, was a *Jewish Custom*, as *Historians* do inform us.

I now proceed to make some Observations upon those Texts, which imply a *Repeal* for all such *Eatable and Drinkable* things, as not belonging to the Kingdom of *God*; and are not *Obligatory* under the Gospel Dispensation.

To begin with what our Lord *Jesus Christ* said concerning *Eatable Things*, *Matt. 15. 11.* *Not that which goeth into the Mouth, defileth a Man; but that which cometh out of the Mouth, this defileth a Man.* Consequently so neither on the contrary, doth *Eatable Things* make Clean. But say our Opponents, "This was Spoken before *Christ* Commanded the use of *Bread and Wine*,  
" and

“ and therefore is nothing to the Purpose. I grant it was Spoken before, but withal say, It is to the Purpose to shew that such like Eatable things are not belonging to God’s Kingdom under the Gospel Dispensation : For let it be again remembred, that the Disciples were then but weak in the Faith, full of Sorrow for his Departure; the Holy Ghost was not then so plentifully poured forth on them, and therefore to keep up their drooping Sorrowful Spirits, he says at their Passover Eating, as it were passingly, *This do in remembrance of me* ; which was only to his Disciples then present ; But farther, that Eatable things did not belong to the Gospel Dispensation , I confirm from what the Apostle *Paul* said to the *Romans*, after the Coming of Christ in Spirit, *Rom. 14. 17.* *The Kingdom of God* ( says he ) *is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.* Here he asserts Negatively, That Meat and Drink, is not, or belongs not to *God’s Kingdom*, what can be plainer to prove ? That Eatable and Drinkable Things don’t bring us to God’s Kingdom. If it should be said we are to Except what the Apostle *Paul* writes about the Supper, in regard he writes so Extraordinary thereof ; I answer I have fully spoken to that before, and shewn, that no Command appears for it , in the Epistle to the *Corinthians*, only as they were in the pre-

tended practice of so high a Religious Act, as to Commemorate the Death of Christ, the Saviour of the World, and therein did so much abuse it; he thereupon sharply Reprehends, as well as directs and informs them, the first use and end thereof. Again, Col. 2. 16, 17. *Let no Man therefore (saith the Apostle) Judge you in Meat, or in Drink, or in respect of an Holy Day, or of the New Moon, or of the Sabbath Days, which are a shadow of things to come, But the Body is of Christ.* The Author to the Hebrews, Chap. 9. 8, 10. Distinguishing between the Law and the Gospel, That the first *Tabernacle, and Sacrifice*, was a *Figure* of that present time, which stood (says he) *only in Meats and Drinks, and divers Washings, and carnal Ordinances, imposed on them, until the time of Reformation, but Christ being Come, an high Priest of good things to come, by a greater, and more perfect Tabernacle.* Again, the same Author, Chap. 13. 9. *Be not (says he) Carried about, with divers and strange Doctrines, for it is a good thing, that the Heart be established with Grace; not with Meats, which have not profited them, that have been Occupied therein.* 1 Cor. 10. 25. *Whatsoever is sold in the Shambles, that Eat, asking no questions for Conscience sake.* I was unwilling to miss this last Text, in regard some of our Opponents, (tho' mistakenly) have among the rest, urged it, which doth

pecu-

peculiarly respect, *Meats* offered to *Idols*, therefore I don't think it does Operate one way, or the other, upon the dispute betwixt them and us. Having Cited the above Texts, I shall make the following Observations.

*First*, As these Texts, with those before, are the Chief, if not all the Texts in *Scripture*, that I can remember, which have, or can be brought, or found to imply the Repeal of abstaining from *Blood*, and things *Strangled*. So also, the use of *Bread* and *Wine*, as being *Meat* and *Drink*, (which the Apostle calls a shadow) are consequently included, and which is the more Confirmed, in that these Epistles were writ, long after the *first* practice of *Bread* and *Wine*, and yet no particular exception made thereof, which no doubt there would have been, if there were such Vertue and Efficacy therein, as is by some esteemed.

*Secondly*, As I have shewn before, from the forementioned Texts, that *Eatable* and *Drinkable* things, Commend us not to God, or make us the *better* or the *worse*, and that the *Kingdom* of God, i. e. the Gospel dispensation, does not Consist in such things; so here again the Apostle to the *Coloassins*, calls *Meat* and *Drink*, with other Outward Ceremonies, *Shadows*, or *Figures* of good things to come; And to wean them from such like Observations, and bring  
them

them to the *Substance*, tells them plainly, the *Body* which is the substance of those *Shadows*, is *Christ*, and to this agrees the *Outward Bread and Wine*, being *Meat*, and *Drink*, which was a *Sign*, or *Figure* of the *Body of Christ*; consequently as such is by those *Texts*, a *Shadow* of that *Substance*, which we say, was, and is to be enjoyed by all true believers, at the *Coming of Christ in Spirit*; therefore no need of the *Signs* and *Shadows*, when the substance of *good things* is *Come*; moreover, we are particularly to observe, how the *Apostle* recommends to the *grace*, (namely the *Divine Principle*, which I have so largely treated of) in order to establish the *Heart*, in *Opposition* to *Meats*, which (says he) *have not profited the Occupied therein*. And tho' he don't mention, what those strange *Doctrines* were; yet since he informs them, of the unprofitableness of *Meats* and *Drinks*, on a *Religious* account, we may very reasonably infer, that some there were, who laid too much stress on them, or raised some strange *Opinions*, concerning the extraordinary *Vertue*, which is in such *Outward Ceremonies*; as too many do in our *Day*.

*Thirdly*, If any should inadvertantly *Object*, that the above *Texts*, do only relate to *Religious Eating and Drinking*, or *Meats and Drinks*, and other *Ceremonies* under the *Law*, therefore nothing to do with  
that

that Institution of *Christ* under the *Gospel*;  
I Answer, if those Texts do operate, so as to  
repeal the decree, for abstaining from *Blood*  
and things *Strangled*, they will equally do  
the same, for the use of *Bread* and *Wine*;  
for it is plain without exception, that the  
Command for abstaining from *Blood*, and  
things *Strangled*, was made under the *Gos-  
pel*, (as the Mind of the Holy Ghost, and  
without limitation of time) but what  
*Christ* said at that *Supper*, was before the  
*Gospel* dispensation took place, and it's O-  
bligation (we believe) is to Continue no lon-  
ger, than till *Christ* came again in *Spirit*,  
(as I have shewn at large) so that if those  
Texts that are alledged, do only respect le-  
gal *Meats* and *Drinks*, as Comanded,  
or were Obligatory, only under the old  
Law, (as I grant they are included) how  
then can they repeal the Command, for *ab-  
staining* from *Blood*, and things *Strangled*,  
which was undeniably made under the *Gos-  
pel*. And thus they, who inadvertantly  
plead this Argument, do at the same time  
destroy their own Cause thereby.

But if they would Argue Rightly, they  
must affirm, that the foregoing Texts do  
extend, to repeal the *use*, or allow the  
*disuse* of all *Ceremonious* and *Figurative*  
*Meats* and *Drinks*, and such like things, as  
being only *Shadows* of the substance, or  
good things to be enjoyed, in and by *Christ*,  
under

under the *Gospel*, as those Texts do plainly prove, and then to be sure, *Blood*, and things *Strangled*, necessarily will be included in the Repeal; as will likewise *Bread* and *Wine*, as being *Meat* and *Drink*. And according to the Apostle, as they are not to be Judged for using the one, so neither are we, for the disuse of the other; for if one be Comanded, so is the other; and if one be Repealed, by the implication of those *Texts*, so is the *other* also: And as both were Shadowy, Ceremonious and Temporary things, they are all alike Ceased, in point of *Obligation*.

*Fourthly*, Our Opponents do grant the *Bread* and *Wine* to be a *Sign*, by their calling it an *Outward and Visible Sign*, of an *Inward and Spiritual Grace*. And farther they grant, that *Bread* and *Wine*, barely Considered as *Meat* and *Drink*, have no Inherent Vertue in them, to *feed* the *Soul*, but the Vertue is wholly in *Christ*, whose *Life*, *Grace*, and *Power*, do (say they) accompany the due and right use thereof; but this last is to affirm, and not to prove, as I have shewn, and that no such *Power*, *Life*, or *Vertue*, is tyed, or promised to any, in the use of the *Outward Supper*, but was a *Sign* or *Figure*, and as *Meat* and *Drink*, are by those Texts esteemed *Shadows*; and as such were to give way to the *substance*, namely *Christ* in his *Spiritual* Coming.

*Fifthly*,



*Fifthly*, If the first Law, and Tabernacle, according to those Texts, did chiefly consist in *Meats* and *Drinks*, carnal *Ordinances*, divers *Washings*, (or Baptisms, as I am told the Greek reads it) and which as those Texts do inform us, were to Continue until the time of *Reformation*, that is, until *Christ* the *substance* did come, and put an end to them; and if it be as our Opponents would plead, that *Outward Baptism*, of washing with *Water*, and *Bread* and *Wine*, (tho' allowed by themselves, to be Signs and Figures) are *Ordinances* under the *Gospel*; and as they farther call them, *Seals*, and *Badges* of *Christianity*: I query wherein would the *Gospel* differ from, and excell the *Legal* dispensation; for if the Ceremonies of *Meats* and *Drinks*, divers *Washings*, &c. Under the *Law*, were *Signs*, *Shadows*, and *Figures* of good things to come; so were the other two, Namely the *Outward Baptism*, the *Sign* of the *Inward Baptism* of the *Spirit*, and the *Outward Supper*, a *Sign* of the *Inward*, (as well as the Suffering of his *Outward Body*) or according to our Opponents, a *Sign* of an *Inward* and *Spiritual Grace*. So that if we are to continue in *Signs* and *Figures*, in the use of *Outward* and *Elementary* things, till the *Worlds End*: (for so long our Opponents plead for *Water-baptism*, and the *Outward Supper*, with *Bread* and *Wine*) I ask, what better

better Spiritual Condition are we in, with respect to being set free from *Types, Figures, Signs and Shadows*, than were the Jews under the Law; and when is it, that we are to attain unto the *substance*, or those *good things* the Apostle speaks of, which were to be Enjoyed under the *Gospel*, in and by our *Lord Jesus Christ*, the Spiritual High Priest, who was the end and substance of all *Types, Figures and Shadows*.

But through the Infinite goodness and mercy of God, and to the Praise of his Holy Name, the Faithful, among a poor despised People, can in great humility of Soul, and without boasting say, that he hath made them Experimental witnesses, in some measure, of the *substance* of those *good things*, of which *Water-Baptism*, and the Outward *Supper*, were signs, or *Shadows*, and the desire of their Souls is, that others may be made partakers of the same with them, by which they will come to see the emptiness of those Signs, and that only the *substance*, is necessary to the Salvation of their Souls.

If our Opponents will plead, and stand upon Scripture Precept, for the Outward *Supper*; which they confess to be a *Sign*: I say again, they ought at the same time, and for the same Reason also, to practice Washing of *Feet*, Anointing the Sick with *Oyle*, and abstaining from *Blood*,  
and

and things *Strangled*, all which are no less solemnly, and as positively Comanded, as is the use of *Bread* and *Wine*, including them all three. If the Scriptures I have cited, do imply a Repeal for those things, (as they say, and we allow they do,) as being *Signs* or *Figures*, which are Ceremonious, and Temporary things; 'tis very plain, that those Texts do likewise imply, and include a Repeal of the use of *Bread* and *Wine*, which being *Meat* and *Drink*, is by the Apostle (as I have said above) called only a *Shadow* of the good things to come; Consequently, as such, is to give way and place to the Substance, which to the Praise and Glory of God, is come.

To draw towards an End, upon these two Heads of *Baptism*, and the *Supper*; I freely confess, I have been Large and Particular therein; and I know I have *Reiterated* the same thing in several places, as I thought Occasion offered, which hath help'd to swell this Tract under my Hand, to so great a Bulk; which yet I rather chose to do, and abide the Censure of Prolixity or Tautology, than by Brevity to leave Matters short and abrupt, without making them as plain as I could, according to my Understanding and Capacity.

And as I have had Occasion to speak to the same thing in divers places, and in  
some

some of them, have only hinted to the Matter; Therefore I desire that no Reader will stumble or carp at such places, and at the same time overlook, or not regard my plain Sense and Intention in others, where I have been more large and full upon the same Subject: This hath been the frequent Practice of Partial Readers towards us, which Occasions this Caution.

And now, as a Conclusion upon these Subjects, I shall sum up the whole very briefly after this manner: (1<sup>st</sup>,) That I have shewn the Proper Dispensation of *Water-Baptism* was under *John* the Baptist, and did with him Cease in Point of Obligation. (2<sup>ly</sup>,) That the *Baptism* of *Christ* with the Holy Ghost, was to follow, and did take Place and Succeed it, which is to continue to the World's End. (3<sup>ly</sup>,) That the Commission *Matt. 28. 19.* did not command *Water-Baptism*, but the *Baptism* of the *Spirit*, (in a qualified, and restricted Sense) and that in pursuance thereof, the Apostles, who were impowred by *Christ*, did so *Baptize*, as well as they Cured the *Sick*, Healed the *Diseased*, and did many other *Miracles*. (4<sup>ly</sup>,) That tho' the Apostles did *Baptize* with *Water*, yet their bare Practice therein does no more infer a Precept, than their using many other Legal Ceremonies, for which they had no Command. (5<sup>ly</sup>,) Then as to the *Supper*, I have shewn, That the People called

called *Quakers*, do stedfastly believe the absolute Necessity of the Participation of the *Flesh* and *Blood* of *Christ*, or Spiritual Supper of the *Lord*, which giveth *Life* to the *Soul*, without which, the *Soul* cannot Live to *God*, nor be Nourished up unto Eternal *Life*. (6ly,) That this *Flesh* and *Blood* of *Christ*, is not tyed unto, nor has any necessary Relation to the Outward Supper, or Bread and Wine; So that the Partakers of the *Outward*, do therefore Partake of the *Inward*, but that the Outward Supper which *Christ* did Eat with his Disciples, the same Night in which he was Betrayed, was a *Sign* or *Figure*, and was enjoined on the Disciples, as a Commemoration of him, &c. till he came again in *Spirit*; at which time the Obligation of that Ceremony ceased. (7ly,) That as the Outward Supper, is not tyed unto the *Body*, or *Flesh* and *Blood* of *Christ*, as above, nor was it Promised to any in the Use thereof; so neither was it appointed as a Necessary Means, conducing thereunto. But as I have shewn at Large, the Way and Means to obtain, and partake of the *Flesh* and *Blood* of *Christ*, or Spiritual Supper of the *Lord*, is by yielding Obedience to the Dictates of his holy *Spirit*, by which, Union and Communion with *Christ* in *Spirit*, is Witnessed. (8ly,) That as the Outward *Baptism* and *Supper*, were *Signs* and

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and *Figures*; (and so Acknowledged by our Opponents) and that the Dispensation of *Signs*, &c. was to be succeeded, and fulfilled by better things under the *Gospel*; So when the *Gospel*-dispensation did fully take place, and that *Christ Jesus* our *Lord*, did come again in *Spirit*, according to his Promise; those *Signs* and *Shadows* did consequently Cease, as to their Obligation: Notwithstanding the Practice might be continued, as were many other Legal things, without a Precept.

Having shewn all these things, with many more at Large, in the Series of the foregoing Discourse, as well as answered the greatest *Objections*, that I remember to have met withal upon these two Heads; I shall refer my Self to the Impartial Reader, whether I have not plainly proved what I promised in the Beginning, *viz.* That *Water-Baptism*, and the *Outward Supper*, are ceased, in Point of *Obligation*; and that the *Baptism* of the *Spirit*, and *Spiritual Supper* of the *Lord*, are only Necessary and Essential to *Salvation*.

F I N I S.

Joshua Sparrow  
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