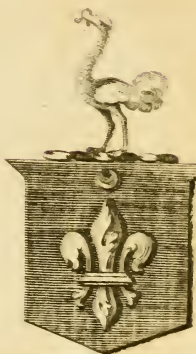


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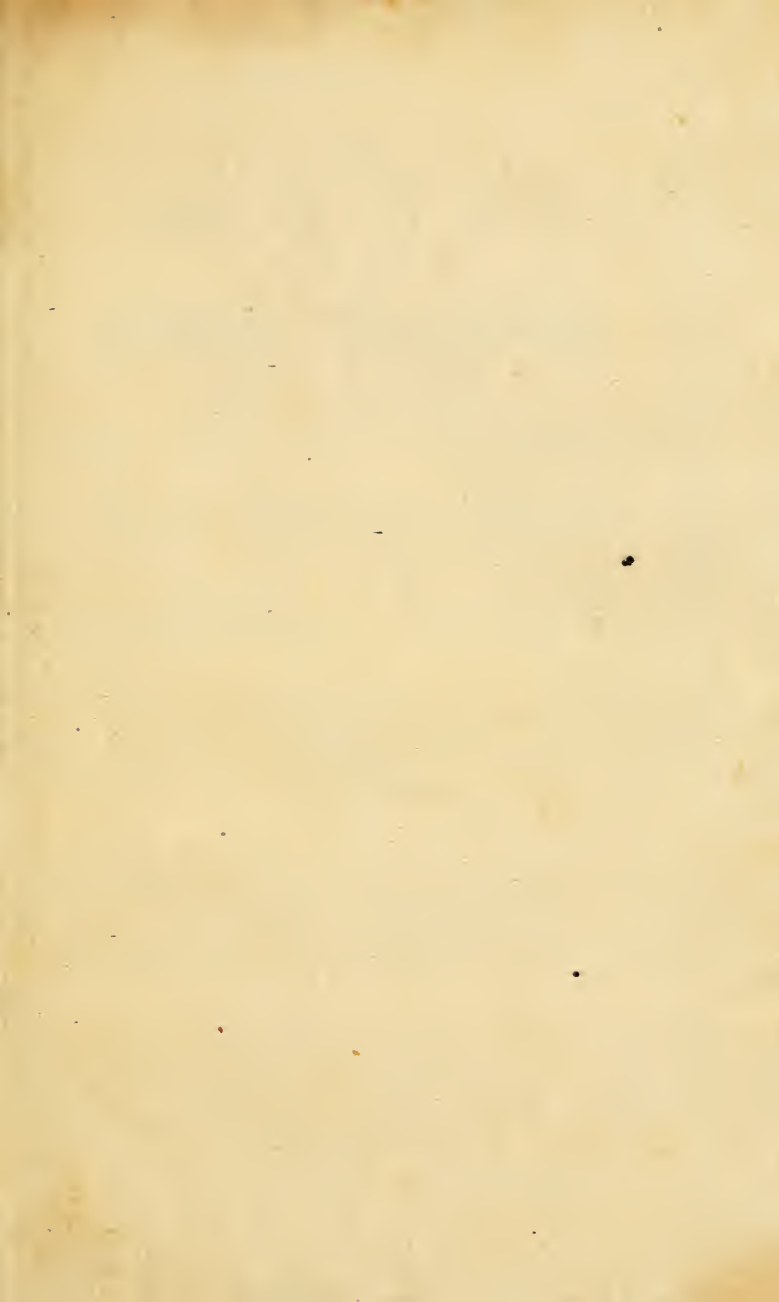


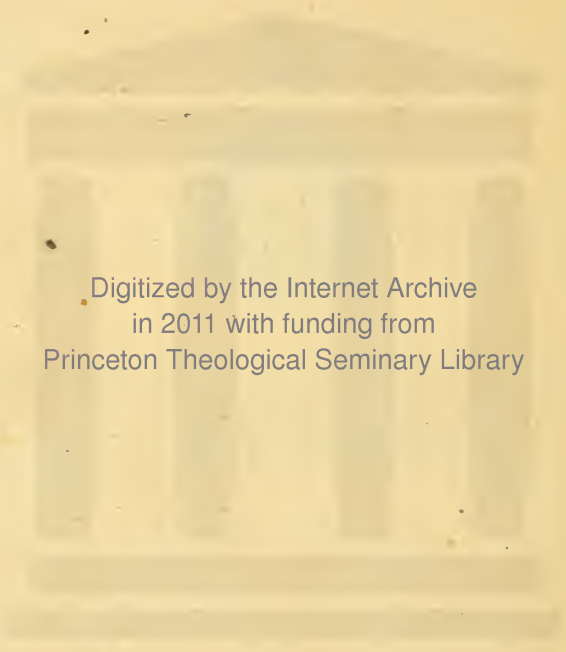
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Lay Baptism Invalid:

O R,

An **ESSAY**

To prove that

Such Baptism

Is Null and Void ;

When Admininister'd in opposition to

The Divine Right

O F T H E

Apostolical Succession.

Occasioned chiefly by the Anti-Episcopal Usurpations of our *English* Dissenting Teachers.

The Second Edition Corrected and Enlarged, with an Appendix.

By a Lay Hand.

To which is prefix'd a Letter to the Author by the Reverend *Geo. Hickes*, D. D.

St. John xx. 21, 23. *As my Father hath sent me, even so send I you. — Whosoever Sins ye remit, they are remitted unto them.*

Heb. v. 4. *No Man taketh this Honour to himself, but he that is called of God, as was Aaron.*

L O N D O N :

Printed and Sold by *W. Taylor* at the Ship in *St. Paul's Church-yard*, 1710.

AN ESSAY

ON THE

ART OF

TEACHING

AND LEARNING

THE ARTS AND SCIENCES

IN A SCHOOL

OF DIVINE AND

HUMAN KNOWLEDGE

BY

JOHN LOCKE

M.D. 1693

A

Preliminary Discourse

O F

The various Opinions of the
Fathers concerning Rebapti-
zation and Invalid Baptisms,
with Remarks.

IN *St. Cyprian's* Days, about the middle of the third Century, arose a great Debate in the Church concerning the Validity of Baptism administer'd by such as were then either Hereticks or Schismatics; *St. Cyprian* with the rest of the Bishops of the African Churches, together with many of the Eastern Bishops, maintain'd, ' That Catholick Bishops were oblig'd ' to Condemn all such Baptisms, and to hold ' them void and null, and by consequence ' not straight to *Confirm*, but first to Baptize ' all such, as having received no other than ' those False Baptisms, in those False, and ' Antichristian Communions, left them and ' came over to the One, True, Catholick,

A 2

' and

‘ and only Salutary Communion: *Stephen*,
‘ Bishop of *Rome*, and his Party, maintain’d,
‘ That by the Evangelical Law, Catholick
‘ Bishops were bound to Ratify Heretical and
‘ Schismatical Baptisms, and to hold them
‘ good and Valid; and to admit such as,
‘ having been Baptiz’d by Hereticks, or
‘ Schismaticks, deserted them, and came over
‘ to the True Catholick Communion, with-
‘ out giving them Catholick Baptism, or
‘ using any other Rite at their Reception,
‘ than that of Imposing the Hand for the
‘ Collation of the Holy Ghost.

‘ THE *Stephanians* muster’d up a great many
‘ Arguments for the Validity of such Bap-
‘ tisms; They pleaded that Hereticks them-
‘ selves were not so nice, as to Baptize those
‘ who came over from other Heresies to their
‘ Communion: That all Catechumeni who
‘ died Unbaptized, were not therefore Dam-
‘ ned; much less those who had received
‘ Baptism, tho’ from Hereticks, or Schisma-
‘ ticks: That to Refuse those who were wil-
‘ ling to forsake Heresy or Schism, unless
‘ they would Consent to be Re-baptized,
‘ was to obstruct their coming over: That
‘ those who had been Baptized by *Philip* in
‘ *Samaria*, were not Re-baptized by the Apo-
‘ stles when they came among them, *Acts* 8.
‘ and that they received Imposition of Hands
‘ only, for the Collation of the Holy Ghost:
‘ That

‘ That tho’ some in *St. Paul’s* time Preached
‘ Christ out of Envy and Strife, *i. e.* from a
‘ Contentious and Schismatical Humour, yet
‘ he was pleased that Christ was Preached :
‘ *Phil. 1. 15.* That some Schismaticks, parti-
‘ cularly the *Novatians*, observed the due
‘ Form, and propos’d the due Interrogato-
‘ ries in Baptism : That the Efficacy of the
‘ Sacraments did not depend on the Ortho-
‘ doxy, or the Charity of the Administra-
‘ tors ; And that if Persons were Baptized /
‘ in the Name of Christ, any manner of way,
‘ it was no matter who Baptized them : but
‘ the main Argument (as *St. Austin* afterwards
‘ reckon’d it) was that *Stephen*, Bishop of
‘ *Rome*, had had it handed down to him by
‘ constant Tradition from *St. Peter* and
‘ *St. Paul*, Founders of the Church of *Rome*,
‘ that those who came over from Heretical or
‘ Schismatical Communions, to the Commu-
‘ nion of the True Catholick Church should
‘ not be Re-baptized, and that all his Pre-
‘ decessors, Bishops of *Rome*, since the Days
‘ of those Apostles, had always conform’d
‘ their Practice to such unquestionable Tra-
‘ dition : They had always Ratified, never
‘ Repudiated Heretical or Schismatical Bap-
‘ tisms.

‘ THE Arguments of the *Cyprianists*
‘ against the Validity of such Baptisms were
‘ briefly these. *St. Cyprian* rejects the Bap-
‘ tisms of *Novatianus* upon this very Score
‘ that

‘ that he was not a Bishop ; *Cornelius* was the
 ‘ only true Bishop of *Rome* ; no Valid Bap-
 ‘ tisms could be perform’d in that Church but
 ‘ by him, or in dependance on him : *Novat-*
 ‘ *tianus* disown’d all Dependance on him, se-
 ‘ parated from him, and pretended to be Bishop
 ‘ of *Rome* in opposition to him ; his Bap-
 ‘ tisms therefore could not be Valid ; they
 ‘ could not be true Christian Sacraments,
 ‘ *St. Cyprian’s* 69. Epist. And in the
 ‘ same Epistle these three [To set up an Epis-
 ‘ copal Chair] [To assume a Primacy] [and
 ‘ to pretend to a Sovereign or Independent
 ‘ Power of Baptizing and Offering, *i. e.*
 ‘ Consecrating the Holy Eucharist] he plainly
 ‘ makes Equivalent Phrases, and by them ex-
 ‘ presses the one Crime of *Novatianus* in
 ‘ standing up as an Anti-Bishop to *Cornelius*.
 ‘ That all his Ministrations were of
 ‘ the same Kidney with those of *Corah*, *Da-*
 ‘ *than* and *Abiram*, which were wicked, dam-
 ‘ nable and naught, because perform’d in
 ‘ opposition to the High Priest *Aaron*.
 ‘ That it was unaccountable in **Bishops** to
 ‘ Ratify Heretical, or Schismatical Baptisms ;
 ‘ It was a Prostitution of the Honour both
 ‘ of the Catholick Church and the **Episcopal**
 ‘ **College**: It tended to hinder People from
 ‘ coming over from Heresy or Schism: It
 ‘ encourag’d them to think themselves safe
 ‘ and secure enough in either ; for if there
 ‘ they

they had true Baptism ; why not likewise a true Church and true Remission of Sins? To weaken the Authority of a pretended Custom to the contrary, he lays it down for an undoubted Truth, That we are not to be determin'd by any **Customs** of that Nature, but to examine whether they will bear the Test of Reason. He assembled at *Carthage* a Council of 71 Bishops, who confirm'd all that had been determin'd a little before in another Synod held in the same City, concerning the Baptism of Hereticks, *viz.* that it was null and void ; and about the same time, immediately after this Council he writ a long Letter to *Jubaianus*, a Bishop who had consulted him about this Question, wherein he urges abundance of Reasons and Texts of Scripture to support his own Opinion, and answer'd the Objections that were brought against it. In another Letter to *Pompey* Bishop of *Sabra*, he opposes the **Truth** of the Gospel, and the **first Traditions** of the Apostles both to the Custom and Tradition which *Stephen* had alledg'd for himself. *Firmilian*, Bishop of *Cesaria* in *Cappadocia*, in his Letter to St. *Cyprian*, openly condemns the Procedure of *Stephen*, Bishop of *Rome*, [who had answer'd St. *Cyprian* very roughly] extols St. *Cyprian's* Conduct, declares himself entirely in favour of his Opinion, proves it by several

Reasons,

sons ; and assures him it was the Ancient Custom of the *Asiatick Churches* ; and that it had been regulated many Years before in two Numerous Synods held at *Synnada* and *Iconium*. The same *Firmilian* Answers *Stephen's* Plea of the constant Tradition he had handed down to him from *St. Peter* and *St. Paul*, as before mention'd ; That his *viz. Stephen's* Allegation was utterly false ; he could have no such Tradition from those Apostles ; *i. e.* *St. Peter* and *St. Paul*, from whom he pretended to have it, and that for this very good Reason, that in their Days there were no Heretical Communions ; by consequence no Heretical Baptisms ; no Baptisms out of the true Communion of the Church Catholick, and that therefore he slander'd them by fathering such a Tradition on them, seeing it was certain that they taught the quite contrary in their Epistles ; that *St. Paul* (*Acts* 19.) Re-baptized those who had been Baptized by *John the Baptist* ; ought not we then (says he) to Baptize those who come from Heresy to the Church ? Will any Man say that the Bishops now a-days are greater than *St. Paul* was ? which they must needs be if they are able to do that which he could not if they by Imposition of Hands only, can give the Holy Ghost to Heretics when they come to them. *St. Cyprian*
in

‘ in his Letter to *Jubaianus* Reasons to this
‘ purpose against the Validity of such Bap-
‘ tisms : ’Tis evident where and by whom
‘ the **Remission of Sins** (which is given in
‘ Baptism) can be given; for our Lord gave
‘ first to *Peter*, &c. that Power, that What-
‘ soever he should loose in Earth should be
‘ loosed in Heaven; then after his Resurrec-
‘ tion he gave it to all the Apostles, when he
‘ said (*John 20, 21, 22, 23.*) *As my Father*
‘ *hath sent me, &c.* Whence we learn that
‘ none have Authority to **Baptize** and **Remit**
‘ **Sins** but the **Bishops**, and those who are
‘ founded in the Evangelical Law, and our
‘ Lords Institution, and that nothing can be
‘ bound or loosed *out of the Church*, seeing
‘ there is none *there* who has the Power of
‘ binding and loosing Jesus Christ (says
‘ *Fortunatus*; In the venerable Council of
‘ *Carthage, Anno 256*) Our Lord and God,
‘ the Son of God the Father and Creator,
‘ built his Church upon a Rock, and not up-
‘ on Heresy; and he gave the Power of
‘ Baptizing to **Bishops**, and not to Hereticks.
‘ Those therefore who are *out of the Church*,
‘ and stand against Christ, and scatter his
‘ Flock, cannot Baptize, being *out of the*
‘ *Church*.

IT would be endless to mention all the
Testimonies, and Arguments, brought in that
Age against the Validity of such Baptisms:

I shall therefore name but one more, which seems to be of great moment for the Discovery of what was meant by Hereticks and Schismatics in those days; and that is *Firmilian* who in one of his Letters says, 'That he and
' all the Bishops who met with him in the
' Synod of *Iconium*, Decreed that all those
' should be holden as Unbaptized, who were
' Baptized by such as had once been Bishops
' in the Catholick Church, if they were
' Baptized by them after they had and the
' from the Church: By which, **separated**
other Monuments of that Age, it is evident, they held, that even Bishops, and all other Lawful Ministers lost their **very Authority** to do any thing more in the Ministerial Functions, when they either Schismatically or Heretically separated themselves from the Church of Christ: Hence doubtless it came to pass that *St. Cyprian* and his Colleagues esteem'd all their Ordinations null and void, and consequently that the supposed Sacraments administer'd by them and those whom they Ordain'd, were no true Christian Sacraments, and therefore Invalid and Ineffectual: This, I say, appears to me to be the true Foundation of that great Dispute concerning the Validity of Heretical and Schismatical Baptisms, and which ' *St. Cyprian* manag'd
' with so much Christian Humility and Charity, that, tho' *Stephen*, Bishop of Rome, was
' so far from agreeing to the Reasons of the
, Africans,

‘ Africans, (whether because he imagin’d
‘ they had a design to condemn the Roman
‘ Church, or because he thought this Que-
‘ stion was of too great Consequence) that
‘ he was enraged against *St. Cyprian* and his
‘ Colleagues, and us’d their Deputies ill:
‘ Nay he prohibited all Christians belonging
‘ to his Church to receive or lodge them,
‘ depriving them, not only of Ecclesiastical
‘ Communion, but also refusing them the
‘ common Civilities of Hospitality; yet he
‘ [*i. e. St. Cyprian*] could not think of break-
‘ ing Peace with them; of giving up Com-
‘ munion with them; of Abstaining or Ex-
‘ communicating them; Notwithstanding
‘ *Stephen* had taken upon him to Excommu-
‘ nicate those who oppos’d the Ratification
‘ of Heretical and Schismatical Baptisms.
‘ Upon the whole, the Persecution of the
‘ Church by *Valerian*, *Anno 257.* put an end
‘ to this Controversy. *St. Cyprian* never al-
‘ ter’d his Opinion; the Greek Churches
‘ were for a long time after him divided up-
‘ on this Question; the Council of *Arles*
‘ first decided it in the West; *St. Austin* fol-
‘ low’d its Decision; the Western Church
‘ has embrac’d this Opinion, *viz.* That Bap-
‘ tism by Hereticks, in the Name of the
‘ Trinity, is Valid; and tho’ the Eastern
‘ Churches have not agreed with her abso-
‘ lutely in this Point, yet they always

‘ made a Distinction between Hereticks, and
 ‘ differently receiv’d them.

‘ IN the 4th Century, St. *Athanasius* rejects
 ‘ the Baptism of Hereticks. *Pacianus* says
 ‘ that Baptism Purifies from Sins, and Uñction
 ‘ brings down the Holy Spirit, *and both the*
 ‘ *One and the Other are applyed by the Hand*
 ‘ *and the Mouth of the Bishop.* *Optatus*, that
 ‘ the *Donatists* (who by the way were Schif-
 ‘ matics) committed a great Crime in rei-
 ‘ terating Baptism, (*where ’tis to be noted*
 ‘ *that they Re-baptized the very Catholicks*
 ‘ *who came over to them*) that ’tis not he
 ‘ who gives this Sacrament of Baptism that
 ‘ confers the Graces, but the Faith of him
 ‘ that receives it, and the Virtue of the
 ‘ Trinity. We ask (says he) if it be Law-
 ‘ ful to repeat Baptism given in the Name
 ‘ of the Trinity? Ye maintain that it is Law-
 ‘ ful; We say that it is forbidden: The Peo-
 ‘ ple are in suspence, *Let us therefore search*
 ‘ *after the Will of our Father, in the Gospel,*
 ‘ which will inform us that he who has been
 ‘ once Washed, needs not to be Washed
 ‘ again; wherefore (adds he) We do not Re-
 ‘ baptize those who have been Baptized when
 ‘ they return again to us: He proves against
 ‘ the *Donatists*, that the Holiness of the Mi-
 ‘ nister does not contribute to the Validity of
 ‘ the Sacrament of Baptism, and that be-
 ‘ cause the effect of the Sacrament is owing
 ‘ to

to God only, and in short, because the Sacraments are Holy, and do Sanctify by themselves: Yet he seems to think that we ought to Re-baptize those who were Baptized by Hereticks; but does not make the same determination concerning those who were Baptized by Schismaticks.

St. *Basil* maintains that the Antients were persuaded that the Baptism of Hereticks was **absolutely** void: As for Schismaticks he likes well enough, St. *Cyprian* and *Firmitian's* subjecting them to the **same Law**; because being **separate** from the Church, they had not the Holy Spirit, and so could not give it; but, says he would not hinder the allowing of the Baptisms of Schismaticks, since the Bishops of *Asia* had thought it convenient to admit them: But tho' the *Encratites* were Schismaticks, he declares that their Baptism ought not to be approv'd, and that those ought to be Re-baptized to whom they had given Baptism; because they gave it with Precipitation, on purpose to **hinder** the receiving of it from the Church; nevertheless if the contrary Custom were Established he confesses it ought to be followed.

THE Council of *Eliberis*, Anno 205. Canon 38, declares, That a Christian who is neither Penitent, *i. e.* not under Pennance, nor a Bigamist, may Baptize in

‘ a Case of **Necessity**, those who are on a
 ‘ Journey, being at a great distance from a
 ‘ Church, upon Condition that he present
 ‘ him to the Bishop, if he survive to be **per-**
 ‘ **fect**ed by Imposition of Hands.

‘ THE Council of *Arles*, called by the
 ‘ Emperour, *Anno* 314, consisting of Thirty
 ‘ Three Western Bishops, Canon 8. deter-
 ‘ mines the famous **Question**, about the Re-
 ‘ baptismation of Hereticks, and Ordains con-
 ‘ cerning the Africans, who had **always** Re-
 ‘ baptiz’d them, that if any one leave a He-
 ‘ resy and return to the Church, he shall be
 ‘ ask’d concerning the **Creed**, and if it be
 ‘ known that he was Baptiz’d in the Name
 ‘ of the Father, of the Son, and of the
 ‘ Holy Ghost, Imposition of Hands only
 ‘ shall be given him, that he may receive the
 ‘ Holy Spirit; but if he does not acknow-
 ‘ ledge the Trinity,’ I suppose ’tis
 meant if while a Heretick he did not acknow-
 ledge the Trinity, or if the Heretick who
 Baptiz’d him did not acknowledge the Tri-
 nity, (the latter is the most likely) ‘he shall
 ‘ be Re-baptiz’d.

BY the way, in this Canon there is not
 one Word about **Lay Baptism**: And as for
 the Hereticks who then Baptiz’d, they had al-
 ways, or at least most commonly, receiv’d
 Ordination from the Hands of some **Catho-**
lick Bishop or other; nay, generally the
 Heretical

Heretical Bishops were Consecrated before they fell into Heresy, by **Catholick Bishops**, or else afterwards by some Trick or other, got private Consecration from them, that so their Heresies might go down the better with the People: And the same we find concerning Schismaticks in those Days.

THE Council of *Neocæsarea*, Anno 314, Canon 1. says, 'That if a Priest Marries after he has been Ordain'd, he ought to be degraded'. How conformable this Canon is to the Gospel of Christ, let all serious Christians Observe and Consider; I mention it therefore only to shew, that in those Days Councils were not Infallible in **all** their Decrees.

THE Council of *Nice*, Anno 325. consisting of about 300 Bishops, Canon 19, Ordains, 'That the *Paulianists* shall be Re-baptiz'd who return to the Church'. In this Council also a Canon was propos'd for obliging Bishops, Priests, and Deacons to observe Celibacy.

THE Council of *Laodicea* between Anno 360 and 370, Canon 8, 'That they must be wholly Baptized anew, who come from the Sect of the *Montanists*.'

THE third Council of *Constantinople*, Anno 383, in the last Canon, concerning the manner of receiving Hereticks, who offer themselves to return into the Bosom of the Church,

Church, it is Ordain'd, 'That the *Arians*,
 ' *Macedonians*, *Sabbatians*, *Novatians*, *Quar-*
 ' *to decimani*, *Tetratites* and *Apollinarists*,
 ' shall be receiv'd, after they have made pro-
 ' fession of their Faith, and anathematiz'd
 ' their Errours ; by the *Uñction* of the Holy
 ' Spirit, and the *Chrism* wherewith they shall
 ' be Anointed on the Forehead, the Eyes,
 ' the Hands, the Mouth, the Ears, at the
 ' pronouncing of these Words, *This is the*
 ' *Seal of the Holy Spirit* : as to the *Eunomi-*
 ' *ans*, the *Montanists*, the *Sabellians*, and
 ' all the other Hereticks, the Council Or-
 ' dains that they shall be receiv'd like Pa-
 ' gans, &c. and at last they shall be Bap-
 ' tized.

' THE Council of *Capua*, *Anno* 390 de-
 ' clar'd that it was not Lawful to use Re-
 ' baptismation **Re-ordination**, and the **Tran-**
 ' **slation** of **Bishops**.

' IN the Council of *Carthage*, *Anno* 348,
 ' before they proceeded to make Canons, the
 ' President advis'd thus, we must have such
 ' regard to this time of Peace, that we nei-
 ' ther weaken the Obligation of the Laws,
 ' nor yet Prejudice the present Unity by too
 ' **much Severity**. Then the first Head pro-
 ' pos'd was about Re-baptization ; he ask'd
 ' whether that Man ought to be Re-baptiz'd
 ' who at his Baptism made profession of be-
 ' lieving the Trinity. The **Bishops** an-
 ' swer'd

‘swer’d, God forbid; We declare that this
‘Re-baptization is Unlawful, contrary to the
‘Orthodox Faith, and the Ecclesiastical
‘Discipline.

THE second Council of *Carthage*, Anno
390, in the second Canon renews the Law
Established in the preceding Council con-
cerning the Celibacy of Bishops, Priests and
Deacons. The 8th Canon declares, ‘That if
‘a Priest Excommunicated by his own Bishop
‘undertake to offer up the Sacrifices in Pri-
‘vate, and to set up **Altar** against **Altar**,
‘thereby making a **Schism**, he ought to be
‘anathematiz’d; because there is but **One**
‘**Church**, **One Faith** and **One Baptism**;
My Remark upon this Canon is, That this
One Baptism cannot be suppos’d to be out
of this **One Church**, and therefore is only
in it.

THE third Council of *Carthage*, Anno
398 Canon 100 says, ‘That a Woman ought
‘not to take upon her to Baptize.

‘THE Council of *Carthage* Anno 401,
‘second Session, orders Bishops, Priests, and
‘Deacons to have no more to do with their
‘**wives**. *Directly contrary to the Law of God.*

In the 5th. Century flourish’d St. *Augustin*,
‘Bishop of *Hipo* in *Africa*; he argued vigo-
‘rously against the *Donatists* who began
‘their **Schism** by a separation of some
‘African Bishops, and proceeded so far as to

' reckon all other Churches as unclean, and
 ' indeed to be no Churches at all, and conse-
 ' quently when any Catholick came over to
 ' their Party, they would not admit him
 ' without Re-baptization, making use of St.
Cyprian and his Colegues Authority, who
 taught, ' That Baptism administer'd by Hereticks
 ' and Schismatics could not be Valid because
 ' they were out of the Church, and the *Do-*
natists esteem'd the Catholicks to be no
 ' better than such.

' St. *Augustin* in Opposition to them, under-
 ' takes to prove that tho' his Party were not
 ' the Church, yet the *Donatists* were not to
 ' Baptize them a second time; he confesses
 ' that Baptism perform'd without naming
 ' the **Trinity** is Null; but affirms, That if
 ' it be administred in the Name of the **Tri-**
nity it is Valid, **whosoever** he be that Ad-
 ' ministers it, and ought not to be repeated;
 ' That neither the Ministers **faith** as to Re-
 ' ligion, nor his Sanctity avail any thing to
 ' the Validity of Baptism; That it is God
 ' and not the Minister who gives the Holy
 ' Spirit and worketh the Remission of Sins.

BUT here before I proceed farther, I
 must observe, that it does not hence follow,
 that because the Faith or Sanctity of the
 Minister avails nothing to the Validity of
 Baptism, therefore his **Authority** by which
 he Acts avails nothing thereto, for **Authority**
 may

may very well be, and often is, **Distinct** and **Separate** from both those excellent Qualities: And again every one will grant that it is *God* and not the *Minister* who gives the Holy Spirit, &c. What then, does it thence follow that any Person may Administer? Can it be reasonably expected that God should concur with the **Usurpations** of those who Act herein without **his Commission**, nay and in **opposition** thereto, [as is the Case with us.] Certainly no; it cannot: For however he may Dispense with the **want** of a Sacrament, yet he has no where promis'd to give **Efficacy** to those Administrations which are in any respect Contrary to his own Institutions; and to me it seems a meer Fool-hardiness and Presumption to expect it.

But to proceed:

St. *Augustin* in the 7th Book of Baptism, Cap. 53. says thus, 'It is asked whether that Baptism is to be approved which is Administer'd by an Unbaptized Person, who out of Curiosity has learned the way of Baptizing among Christians? it is asked further, whether it be necessary for the Validity of Baptism, that he who either Administers or Receives it be Sincere? And if they should be only in Jest, whe-

‘ther Baptism ought to be Administer’d a-
 ‘gain in the Church? Whether Baptism
 ‘Conferr’d in Derision, as that would be
 ‘which should be Administer’d by a Come-
 ‘dian, might be accounted Valid? Whe-
 ‘ther Baptism Administer’d by an Actor,
 ‘may become Valid, when he that receives
 ‘it is well dispos’d.

HE Answers to these and such like Ques-
 tions, ‘That the securest way is to return
 ‘no Answer to Questions that never were
 ‘decided in any Council General or Natio-
 ‘nal; but he adds, should any Man meeting
 ‘with me at such Council, ask my Advice
 ‘about these Questions, and that it were my
 ‘turn to declare my Opinion, having not
 ‘heard other Mens Opinions, which I might
 ‘prefer before my own, &c. I should with-
 ‘out difficulty acknowledge, That they all
 ‘receive Baptism truly, in any Place what-
 ‘soever, and by **whomsoever** Administer’d,
 ‘if on their Part they receive it with Faith
 ‘and Sincerity. I am apt also to believe
 ‘that such as receive Baptism in the Church,
 ‘or in what is suppos’d to be the Church,
 ‘are truly Baptiz’d, as to the Sacramental
 ‘part of the Action, whatsoever be their In-
 ‘tention: But as for Baptism Administer’d
 ‘and received *out of the Church*, in Raillery,
 ‘Contempt, and to make Sport, I could
 ‘not approve the same without a Revelation.

HE endeavours to overthrow the Reasons and Testimonies of the *Cyprianists* against the Validity of Heretical and Schismatical Baptisms by the Comparison of *conceal'd Hereticks* and *evil Ministers*; with *known Hereticks* and *Schismaticks*; for if the Baptism Administred by the **former** is Valid and not to be renewed, why should not the same thing be said of the **Latter**, since all the Reasons that are alledg'd for the Nullity of the Baptism of Hereticks, may also belong to *evil Ministers*? It is said for Example, *That to give the Holy Ghost one must have it, that Hereticks have it not; and consequently that they cannot give it*: Why may we not Reason after the same manner, concerning Baptism conferr'd by Conceal'd Hereticks or by Wicked Priests? Have they the Holy Ghost to give. Thus *St. Augustin*.

I cannot but take notice here, that this Great Man does not appear (to me) to have made the Comparison according to the design of *St. Cyprian*, and his Colleagues; for by the manner of handling this Dispute in those Days, 'tis plain to me that the Hereticks and Schismaticks were suppos'd to be **Excommunicate** and consequently to have lost all Valid Power and Authority for the Administration of Christian Sacraments being themselves *out of the Church*; whereas the

Conceal'd Heretick and *Evil Minister* not having separated themselves from, nor been excluded out of the Church, cannot, during this their Secrecy, loose that **visible Authority** wherewith they were at first invested, and we have no **other** Authority to trust to, except we had the Gift of discerning Spirits; so that the Reasons against the Validity of Baptism Administer'd by **known** Excommunicated Hereticks, and Schismatics; will not equally hold good against the Validity of Baptism conferr'd by **unknown** Hereticks and Evil Priests, who still continue in *External Communion* with the **Church**; because the former have not, but the latter have that **visible Authority** and **Commission** which Christ gave them to Administer his Sacraments; as is plain from the Example of *Judas Iscariot*, whom our Saviour vested with the Divine Commission, notwithstanding his great Wickedness.

Leo, Bishop of *Rome*, in his 18th Answer to several Questions put to him by *Rusticus*, Bishop of *Narbonne*, Anno 442, says, 'That it is sufficient to lay hands upon, and call upon the Holy Spirit, over those that do remember that they have been Baptiz'd, but know not in what Sect.

Gennadius, a Priest of *Marseille*, affirms, 'That there is **But One Baptism**, and that we must not Baptize them again who have

‘ have been Baptized by Hereticks, with the
‘ Invocation of the Name of the Trinity ;
‘ but they who have not been Baptiz’d in
‘ the Name of the Trinity, ought to be Re-
‘ baptiz’d, because such a Baptism is not
‘ True.

THE 2d Council of *Arles*, Canon 2,
says, ‘ That no Man may be made a Priest
‘ who is Married, unless they will renounce
‘ the use of Marriage, which they call by the
‘ Name of Conversion.

‘ Canon 17. The *Bonofiaci*, who Baptize as
‘ as well as the *Arians* in the Name of the
‘ Trinity ; it is sufficient to admit them in-
‘ to the Church, by Chrism, and Imposition
‘ of Hands.

St. *Gregory* about the latter end of the
6th Century, speaking about the return of
several sorts of Hereticks into the Church,
says, ‘ That they are Baptized when they re-
‘ **enter** into the Church, the Baptism which
‘ they have received not being true, since it
‘ was not given in the Name of the Trinity.
‘ When it is **uncertain** whether a Person has
‘ been Baptized or Confirm’d, we must Bap-
‘ tize or Confirm them rather than suffer
‘ them to perish in this Doubt.

Gregory II. a little after, *Anno 700*, in his
Decretal Epistle, answering several Questions
put to him by *Boniface*, Article 8. ‘ forbids
‘ to Re-baptize those who have been once
‘ Bap-

‘ Baptized in the Name of the Trinity, altho’
‘ it were by a *wicked Priest*.

‘ *Gregory III.* Orders that they shall be Bap-
‘ tized again in the Name of the Trinity, who
‘ have been Baptized by Heathens. And also
‘ that those shall be Re-baptized, who have
‘ been Baptized by a Priest that hath Sacrificed
‘ to *Jupiter*, or eaten Meat offer’d to Idols.
Thus far I think may suffice, to have Collec-
ted what has been said about Re-baptizati-
on. •Because

I T is well known that the Church began
to be miserably over-run with **Errour** and
Superstition after the Year of Christ 300,
and that many Decrees of Councils and Fa-
thers were from that time founded not upon
the Reveal’d Will of God in his Written
Word, but upon pretended *Traditions*, and
a *Dispensing Power* assum’d by some of the
Governours of the Church, witness those
Decrees which require Celibacy in the Clergy,
&c. as you may see in several of the above
cited Councils, for which Reason I might
very well have spared my Labour of making
many of these Collections, but because I
have been told it becomes me to rest satisfied
in the *Determinations* of the Christian Church
about this matter, I thought it not amiss to
enquire into them thus far; to the intent
that I might see whether I could procure
any **well-grounded Satisfaction** from their
Authority:

Authority; and Indeed I must acknowledge that if this had been a Thing *Indifferent* in its own Nature and not **determin'd** by the *word of God*, but left to the Wisdom and Prudence of the Church to Decree as she should think convenient and necessary, I ought to have acquiesc'd with *such Determinations*, but the Case stands otherwise with me, I esteem Baptism in all its Essential Parts to be a **fundamental** of Christianity, (as the Apostle himself has told us,) a *Positive Institution* made by God himself; and the Holy Scriptures are **clear enough** for the Determination of all the Necessaries thereof, as well as of all other Fundamental Points of our Religion, and therefore the Decrees of Fathers and Councils have no more weight with me in this matter, than what they receive from their Conformity to those Divine Oracles, which are the only Rule of our Faith and Practice in Fundamentals, as all *sound Protestants* have affirm'd.

BESIDES, the Councils of *Carthage*, *Iconium* and *Synnada*, together with the Customs of the Asiatick and African Churches, confirming *St. Cyprians* Doctrine, have as much (if not more) Authority to sway my Judgment in this matter, as the Council of *Arles* and the after Determinations of other Councils and Fathers; for these latter can
D pretend

pretend to no more Divine Authority than the former.

I am very well satisfied, that ther is but **One true Christian Baptism** which ought not to be repeated upon those who have receiv'd it : I find my self under an Impossibility to believe, that this **One Baptism** is any other, than what Christ himself instituted just before his Ascension into Heaven ; I reckon an Essential Part of this Institution (and I humbly hope in the sequel of this Discourse to prove it) to be the **Divine Authority** of the **Administrator**, as well as the Water, and the Form of Administration.

I cannot be satisfied, that the Person who is said to have Baptiz'd me ever had this Authority, nay I know to the contrary, and also that he was actually in *opposition* to it ; and tho' his meaning were never so good, yet I cannot think God concurr'd with such an Usurpation, when it was done without *Any Necessity at all* in a *Christian Country, where truly Authoriz'd Ministers might have been had with as much, if not greater ease and speed than he* ; for which Reasons I find no solid Foundation for believing that I have received this **One Baptism**, especially since I my self should with great Reason have refus'd that which he Administer'd if I had been put to my own free Choice, as it's certain I could not then, being but an Infant. I doubt not but some
will!

will say That I need not concern myself so much about that which I had no hand in, and wherein I was wholly Passive; if there was any Fault in such my Baptism, 'twas none of mine, but theirs who had the Care of me: To whom I return this short Answer, That the Parents or Godfather's and Godmother's Act and Deed is *interpretatively* the Child's, and he must make it *really* his own when he comes to Years, by taking it upon himself; so that if **then** he owns their Sinful Act (knowing it to be such) he makes himself **partaker** with them in the Sin.

BUT to return to the Dispute in St. *Cyprian's* time, and the Decrees then and since made about it; I cannot Dissemble my Thoughts, that the Arguments and Determinations against his Doctrine and Practice, have nothing of that Reason and Solidity which an Inquisitive Person might justly expect in them: And that on the contrary, St. *Cyprian* and his Colleagues defend their Assertion [*that the Baptisms of Hereticks and Schismaticks are Invalid*] with so much Judgment and Cogency of Argument, that I wonder how it could possibly have come to pass, that their Doctrine should be afterwards exploded, especially when I consider that what they taught and practic'd herein, was confirm'd by **numerous Councils** in those *earlier Days*, wherein Truth was more preva-

lent than afterwards; and *Tertullian* long before affirm'd the same thing, ' *That Baptism*
' *is reserv'd to the Bishop*; Hereticks are not
' able to give it, because they have it not,
' and therefore it is that we have a **Rule** to
' Re-baptize them. And to go still further
backward to the Days wherein some of the
Apostles might be still living; *St. Ignatius*, a
Glorious Martyr, and Bishop of *Antioch*,
Anno Dom. 71. In his Epistle to the *Smyr-*
neans, says, ' Let that **Sacrament** be judg'd
' *effectual and firm*, which is dispens'd by
' the **Bishop**, or him to whom the Bishop
' has committed it. It is not **Lawful** without
' the Bishop either to Baptize or Celebrate the
' Offices: But what he approves of, according
' to the good pleasure of God, that is **firm**
' and **Safe**, and so we do every thing **Securly**.

THIS is so exactly agreeable to *St. Cy-*
prian's Doctrine, that 'tis no wonder he ad-
her'd to it all the Days of his Life; and it
seems to me, that nothing could have given
Credit and *Reputation* to the contrary Opi-
nion, but the *monstrous* encrease of **Heresy**
and **Schism** afterwards, which brought in
abundance of Damnable Doctrines, and
Practices [*some of which you may see in the*
preceeding Collections] insomuch, that at last
ther was but little of Solid and Substantial
Religion to be found in the World.

AND

AND now, after all that has been said, I declare that it is not my Design to meddle with the Cyprianick Dispute in this Discourse; my business is not to enquire whether those who were *once duly Authoriz'd*, and afterwards fall into **Heresy** or **Schism**, and thereby separate themselves, or are excluded from the Church, can administer Valid Sacraments and Ordinations during this their Separation: no, I shall not so much as touch upon this at all, because I don't think my Case affected by it; all that I need concern my self about, is, whether those who act in *opposition* to the acknowledg'd and *duly Authoriz'd* Ministers of Christ; and who themselves were never duly Authoriz'd can Administer *truly Valid Baptism* to those who have no Faith in their Authority, and whether such Receivers of *those Baptisms* can **safely** rest satisfied with them. This is my Case, and this is all that I concern my self about.

AND therefore I wrote the following **ESSAY** in a Mathematical Method of *Definition, Axiom, and Proposition*, for the Information of my own Judgment, in this great Affair: it was not at first design'd for publick view, but finding others have been, and it may be still do Labour, under the same Circumstances with my self, I thought it might not be unacceptable to them; and if they shall reap any benefit thereby,

thereby, or if some abler Pen will undertake to mend my Faults, by letting the World see something *more Correct* and *exact* for that *purpose*, (The *only* Motive of my Writing) I shall obtain my end, which God be praised is not mixt with any alloy of worldly Gain, or desire of Humane Applause for this Undertaking.

AS for *Caviling* and *Disputing* 'tis not my design to concern my self (and loose my Precious time) in such *endless impertinencies*: If any one will *candidly* shew me my *Errours*, I shall heartily thank him for so doing; but I declare before hand, that no less than such *Demonstration* as the Nature of the Thing will bear, can ever go down with me for Conviction; I am not to be put off with the Authority of any great Names, *Separate* from *Scripture* and *Reason*, for this has caus'd too much *Errour* in the World already, and 'tis high time now to reform from it.

London, February, 28. 1708.

Lay

Lay Baptism Invalid.

THE
INTRODUCTION.

Of the Nature and Obligation
of Divine Positive Institutions of
Religion.

Definitions.

I.

A *Divine Positive Institution* of Religion, is, that which God himself requires and commands to be done, and which (*having no intrinsic or moral excellency in it's self*) without his Command and Appointment we could never have been bound to the Observance of; nor ever have convey'd to us by the Observation thereof, any **Supernatural** Benefit or Advantage whatsoever.

II.

THE *Essential Parts* of a Divine Positive Institution, are those which we are oblig'd constantly to observe, as long as the *utmost Duration*, of the Force and Obligation of the Institution it self.

III.

I call an Act *Invalid* for the purposes of such an Institution, when we have *no just Reason* to expect, that God should so far concur with that Act, as to *convey* by means thereof, *those supernatural Advantages* he has annex'd to the Institution.

IV.

BY the *Supernatural Advantages* Annex'd to an Institution, I mean All those *Spiritual Priviledges* and *Benefits* which by Nature we cannot have, and which God has promis'd to bestow, upon *Condition* of our *duly* Performing that Institution, which he has made to be the *Ordinary means* of Conveying those Benefits to us.

V.

V.

BY the *Divine Authority* of the Administrator, I mean *that Commission* which God at first gave to Men, and which they have ever since handed down to others, by his Order and Appointment, to Administer in his Holy Ordinances.

A X I O M S

O R,

Undeniable Maxims.

I.

THE *Essential Parts* of any thing, are of the same Nature as the *whole*.

II.

GOD himself may *dispense* with any of his own Positive Institutions, either in whole or in Part; and bestow the Benefits annex'd to them, when, to whom, and how he pleases.

E

III.

III.

NO Ecclesiastical or Civil Authority can Dispense with any Divine Positive Institution, either in whole, or in any Essential Part, so long as it is binding and obliging to us.

IV.

THE *only way* to determine whether an Act is Valid or Invalid, for the purposes of a Divine Positive Institution, is, to know whether that Act be *Lawful* or *Unlawful*, Agreeable or Contrary to the Will of God, which is to be found *no where*, but either in the Institution it self, or in some other Part or Parts of his Written Word, relating to the *same Institution*.

NO Power or Authority on Earth, can by any after Act (*not appointed by God for that purpose*) make that which before was Invalid, to become as Valid as the Conforming to the Divine Institution it self would have made it.

VI.

HE that *knows* to do good, and does it not, to *him*, it is *Sin*, and a *Continuance* in *Sin*, can bring *no Supernatural* Benefit or Advantage.

PROPOSITION I.

EVERY *Essential Part* of a *Divine Positive Institution* of Religion, is of *Equal Obligation* and *Necessity* to us.

DEMONSTRATION. This is evident,

FIRST, from the very *Nature* of such an *Institution*, which (by *Definition 1.*) has no *intrinsic excellency*, or *moral Virtue* to oblige us to observe it till the *Divine Command* lays that *necessity* upon us; so that now we are oblig'd *only* by *Virtue* of the *Authority Commanding*; which being but *One*, *i. e.* That of *God*, must necessarily reach to *every Essential Part* of the *Institution*, and thereby make them all of *equal Authority* and *equally necessary* and *obliging* to us; because *they are every one* of the same

Nature as the Institution it self, (by *Axiom 1.*) And

Secondly this is further evident (from *Definition 2.*) since we are *constantly* bound to observe every such *Essential Part* as long as the Institution it self shall have any Force or Virtue. Therefore since every one of these Parts have but *one Authority* without any *Inherent Virtue* seperate therefrom; and are also binding as long as the Institution shall last; it must needs be certain that they are *all of equal Obligation and Necessity* to us. But this is so very plain at the first Proposal to all Intelligent Persons, that it hardly deserves the Name of a Proposition to be Demonstrated, and therefore I shall not loose more time about it.

C O R O L L A R Y.

HENCE it follows, that as no Human Authority can dispense with any Divine Positive Institution (*Axiom 3.*) so neither can they give any *Superiority* of excellency or necessity to one *Essential Part* thereof more than to another, because they are all equally necessary and obliging; and have their whole *Force* and *Energy* merely from the Divine Command.

P R O P O S I. II.

WHOSOEVER justly esteems an Act (*said to be done in pursuance of a Divine Positive Institution*) to be wholly Null and Invalid for want of One Essential Part of that Institution, ought also to acknowledge that such an Act is as *much* Null and Void when it wants *but any other One Essential Part* of the same Institution.

DEMON. For he can *reasonably* judge that Act to be Invalid, only because it is unlawful, or contrary to the Institution (*Axiom 4.*) So that, the *want* of that Essential Part being unlawful, he thence concludes the Invalidity of the Act: Now, forasmuch as all the Essential Parts of the Institution are of *equal* Authority and Necessity to us (*by the foregoing Proposition*) it must necessarily follow, that the *Omission* of any one of them will be *equally Unlawful* or Invalid; and consequently such a Deficient Act as wants any one of those Essential Parts, being by him justly esteem'd Invalid, ought also for the *same Reason* to be esteemed as *much* Invalid when he knows it to want *but any other one Essential Part* of the same Institution, which was the thing to be prov'd.

C O R O L L A R Y.

HENCE it unavoidably follows, that there can be *no such thing* as a *Partial Invalidity* through the Omission of any Essential Part of a Divine Positive Institution; for if the Act be *wholly Null* for want of one such Part it must be also *entirely void* for the want of any other; by Reason of the *equal Authority and Necessity* of every Essential Part.

P R O P O S I. III.

HE who knows himself bound to Conform to a Divine Positive Institution *in all its Essential Parts*, and is convinc'd that he has not so far conform'd; can have no just Grounds to expect the *Supernatural Benefits* annex'd to that Institution, till he has done his utmost for the obtaining of them, by endeavouring an *entire Conformity* to every Essential Part of the said Institution.

DEMON. This wants but little Proof: For thus entirely to obey the Institution is certainly good;

good ; and he who knows this and does it not, to him it is Sin (*Axiom 6.*) which if he continues in, no Supernatural Advantage can accrue to him thereby (*by the same Axiom*) much less those Benefits annex'd to the observance of the Institution ; and consequently he ought to do his utmost for the obtaining of them by endeavouring, &c. as was to be Demonstrated.

E 4

An

A N
E S S A Y

To prove the
Invalidity of Lay Baptism ;
Especially to those who know
that 'twas Administer'd to them,

By one in opposition to

The Divine Right

O F T H E

Apostolical Succession.

CHRISTIAN Baptism is, a Divine
Positive Institution of our most Holy
Religion, whereby 'tis appointed that
the Apostles and their *Successors* to the *End of*
the World, should [by *Virtue of a Particular*
Commission which Christ gave them for this pur-
pose] either themselves in Person, or by *their*
Substitutes, enter into Discipleship or into
the Church of Christ, All Nations, Baptiz-
ing them *In the Name* of the Father, and of
the

the Son, and of the Holy Ghost, &c. The *Supernatural Priviledges* and Benefits Annex'd to this Institution, are, The Pardon of Sins, The Gift of the Holy Ghost, and Eternal Life after Death; or as the Church of *England* words it, '*Being by Nature born in Sin*' and the Children of Wrath, we are hereby made the Children of Grace; Members of Christ; Children of God, and Inheritors (or Heirs) of the Kingdom of Heaven, which Vast and unspeakable Advantages none can ordinarily have any Right or Title to, but those who are duly admitted to them by this *One True Christian Baptism*.

THAT it is a *Positive Institution* is certain from hence; that Before the Divine Command enjoyn'd it we were never bound to observe it either in whole or in part; washing us *then* with *Water* had no intrinseck or moral Virtue to give us any *Spiritual Advantages*, nor would it have had any thing more of *efficacy* for that purpose if we had been Wash'd with *Water*, and at the same time used the Words *In the Name of the Father, and of the Son and of the Holy Ghost*; for these Words being pronounc'd could *then* have had no more Virtue than others: neither would it have signified any thing to us whether we had been Wash'd either by our *selves alone*, or by some *other Person*, or whether that *other Person* were

were a Common Man, or one *set apart* by Consent of the *People* for that end. None of these Things could by any excellency in their own Nature have convey'd to us any *Spiritual Benefits* whatsoever, nor could we have been oblig'd in a Religious Sense to observe *any one* of them; because the Divine Command had not enjoyn'd 'em; this I suppose all will acknowledge, and consequently that our Obligation to receive *Christian Baptism*, and *from them* by whom it is order'd to be Administer'd, is *wholly* founded upon the *Divine Command* on which *alone* depends the whole Force and Energy of a Divine Positive Institution of Religion (according to *Definition 1.*) and that therefore the Administration of *Christian Baptism* in all its Parts is no other than a *mere Positive Institution*, exactly agreeable to the said *Definition*. This being premis'd, I proceed now to Demonstrate what are the Essential Parts of this great Institution of Christianity, *on the Part of the Administration thereof.*

PROPOSITION I.

THAT *on the Part of the Administration,*
 The Divine Authority of the Administrator;
 The

The matter [*Water*] and the *Form* of Administring, In the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*, are every one of them *Essential Parts* of the Divine Positive Institution of Christian Baptism.

DEMON. That the *Water*, and the *Form* of Administration in the *Name* of the *Trinity* are *Essential Parts* of this Institution was never Disputed by any but Hereticks, and even these (*except such as the Quakers*) never oppos'd against the *Water's* being so; but only against the *Form* of Administration in the *Name* of the *Trinity*: I shall not make it my business to endeavour their Conviction, who oppose the plain and express words of the Institution, and from whence *All Sound and Orthodox* Christians have unanimously agreed, to pronounce Baptism Null and Void, when Administer'd without expressing the *Names* of all the *three Sacred Persons*; because such Baptisms are directly against the Institution it self.

TAKING it therefore for granted by all, who have any value for this Holy Ordinance, that the *Water* and the *Form* of Administration in the *Name* of the *Trinity*, are *Essential Parts* thereof; I shall spend no further time about the *Proof* of it; but proceed to Demonstrate that the *Divine Authority*

ry of the *Administrator* is also an Essential Part of the same Institution; or (which is the same thing) that *the Divine Authority of the Administrator*, is to be constantly observ'd by us *as long* as the *utmost Duration* of the Force and Obligation of the Divine Positive Institution of *Christian Baptism*, And, that it is so, will be evident,

1. From the General Consideration of God's making the *Divine Authority of the Administrator* to be an *Essential Part* of his own Positive Institutions under the *Mosaic Law*,

2. By the *Example* of our Saviour's not taking upon him to Minister in such Holy things, till he was *particularly and externally Commission'd* for that purpose.

3. From the Words of Institution of *Christian Baptism*.

4. From the Design and Benefits thereof.

5. From the constant Practice of those who *truly are*, and of others who pretend to be the *Lawful Ministers* of the *Christian Church*.

6. From

6. From the *Doctrine and Practice* of the *Church of England* in particular.

First, I say the General Consideration of God's making the Divine Authority of the Administrator, to be an Essential Part of his own Positive Institutions under the Mosaic Law, will go a great way towards the proving the like under the Gospel Dispensation; because the things that were then written, were not written for their sakes *only*, but also for our Example (as the Apostle has told us) and as he has most excellently argued almost throughout his whole Epistle to the *Hebrews*; wherein he makes the Comparison between the *Mosaic Law*, and the *Gospel*, and gives a vast preference to the *Latter* before the former. 'Tis therefore worthy our Consideration that in the Law, *none* could approach the Divine Presence in the *Administration* of his Positive Institutes, but those who were first *Authoriz'd* by *him* for that purpose; and therefore we find, that when *Corah*, *Dathan*, and *Abiram*, exceeded their own bounds no farther, than the Offering of Incense, there was no less than a Miracle wrought, the very Earth was made to open its Mouth and swallow them, their Wives and their Children, and all that they had; and a Fire from the Lord consum'd two hundred

hundred and fifty Princes, Accomplices with 'em in the same Crime, to make them a standing *Example* to future Ages, that none might Usurp the Authority of Administring in his Positive Institutions without a *Commission* first receiv'd from him. Nay, so Jealous was God of *this Honour*, that he suddenly struck *Uzza* dead, only for putting forth his Hand to save the Ark (as he thought) from falling when it was shook; *his Zeal* was no defence for him, God would not pardon but punish him for it, because 'twas none of *his Business* to meddle in such Holy things. So *Saul* notwithstanding his Plea of *necessity for want of a Priest*, and the Danger of falling into the Hands of his Enemies before he had made *his Peace* with God, had his Kingdom rent from him for presuming *only* to offer a Sacrifice himself, it being none but the Priests Office so to do: More Examples of this kind might be brought, but these I think are sufficient to shew, that God set such a mighty value upon the *Commission* he gave to *some Orders of Men*, that he would not accept of even his own Appointments when they were *prophan'd* by **unballow'd uncommission'd** Hands: and what is this but to make the *Divine Commission* to be an *Essential Part* of such Positive Institutions? insomuch that if any should have *knowingly* concurr'd with those who *usurp'd it*, they would have made themselves

selves **partakers** in the Sin, as well as the Punishment of the Usurpers; as we see was exemplify'd in the Case of *Corah* and his Company, for no less than fourteen thousand seven hundred of them were destroy'd by a Plague, besides the great Number of those who were before swallow'd alive into the Earth, and burnt with Fire from the Lord; and if so, may we not justly infer that God is still as Jealous of *This Honour* under the Gospel, the Ministers whereof being of so much greater Dignity, by how much the Gospel is more excellent than the Law of *Moses*? It is certain that even now in the *Christian Dispensation*, *No Man can take this Honour to himself but he that is called of God, as was Aaron*; and *Aaron's call* was not by his great Gifts, and the inward *Dictates* of the Spirit, but by an **External Commission** first given by God himself to *Moses*, and then by *Moses*, at the Command of God to *Aaron*: But

Secondly, The Example of our Saviour's not taking upon him to Minister in Holy things between God and Man till he was particularly and *externally Commission'd* by God for that purpose; is a further advance towards proving that the Divine Authority of the Administrator of Baptism is an Essential Part of this Institution. For, notwithstanding he was full of the Holy Ghost, which

which was not given by Measure but entirely to him; notwithstanding his Manhood was inseparably united to the Second Person of the most glorious Trinity, whereby he was more than sufficiently, nay, infinitely *gifted* for such a purpose; and notwithstanding the great Necessities, and consequent Miseries of all Mankind, which were continually wanting his Undertaking to Administer for them in things pertaining to God; yet he kept himself in his *Private Station* for about 30 Years together, and never would take upon himself so *High an Office*, till he receiv'd his Commission and Inauguration thereinto, from the Hands of a Prophet [*John the Baptist*] who Baptiz'd him, to fulfill this Part of *Righteousness* and *Justice*, viz. of not taking upon himself to be a Minister of the New Covenant without a special Warrant from God by the Mediation of one who was by *him* appointed to convey this Power and Authority to him: And then we find that God himself by the Descent of the Holy Ghost upon him in a *visible Glory*, and by an *audible Voice* from Heaven, saying, *This is my Beloved Son in whom I am well pleas'd*, confirm'd his great Commission; and that from thence forward, (*and not before*) he proceeded in the Execution of it: From that time he preach'd and taught, gave his Apostles order to Baptize and Preach; wrought

Miracles himself, and gave others Power to do so likewise, for the Confirmation of his Doctrine, &c. Now, what should be the Reason of our Saviour's thus long *desisting* from the performance of such beneficial Offices? Was he not sufficiently *gifted*? Yes certainly he was: Did not the *Extreme Miseries* of Man's Spiritual Bondage call loudly for relief? beyond all doubt they did: Why then did not even *Compassion* it self, the Blessed Jesus, then personally among them, undertake their speedy Rescue? Was it because his Hour was not yet come? Doubtless it was not come; but why? because he had not yet receiv'd his **Commission** from his Father. So that if our Lord's Example may be allow'd in this Case to be Conclusive, it is plain that not all the *Gifts* imaginable, not all the *pressing Necessities* that may be pleaded, can ever of themselves give sufficient Warrant to Minister *Authoritatively*, for Men, in things pertaining to God, when those things are of such a Nature, as that a *Commission* from him must be first obtain'd by the Person who undertakes to Administer: And that therefore such a Person ought to be *duly Commission'd* for such Administrations. Now that Christian Baptism is such an Institution as *necessarily* requires, and *constantly supposes* the Divine Authority of the Administrator, I shall endeavour to Demonstrate.

Thirdly,

Thirdly, From the Words of Institution; and in order thereto 'twill be very well worth while to observe that our Saviour a little before his Ascension into Heaven, appointed the **Eleven Apostles** and **them only** (notwithstanding the vast numbers of other Disciples which he had at the same time,) to go to a particular Mountain in *Galilee*, which he had told them of, (St. Mat. 28. 16) Where when they were assembl'd he came to them, and first asserted *his own Power and Authority* wherewith he was Invested, to Authorize and Commission them for the *Great Office* he was then going to confer on them, saying, *All Power is given unto me in Heaven and in Earth, ver. 18.* Whereby he sufficiently assur'd them, that they might rest secure and satisfy'd, that *The Commission* he was going to give them was of full Force and Virtue, and sufficiently Valid to empower them to Act for the future according to the *Contents* thereof: and indeed the *Great Things* he was about to Authorize them to do, were of so uncommon a Nature, and of such vast Consequence to Mankind, that they might very well have doubted even of the *sufficiency* of their Commission, if our Lord had not thus fix'd their Faith in *his Power and Authority* to give it them: when therefore he had thus prepar'd their Minds, he then proceeds to give them

*This Commission as the Consequent of that Power which was given him over all things ; saying, **Go ye therefore,** and Teach (or rather) **Disciple All Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost,** teaching them to observe all things whatsoever I have commanded you ; **And lo I am with you alway, even unto the end of the world*** These are the Words of Institution of Baptism, wherein 'tis clear at first sight that the *Eleven Apostles* were the *peculiar Persons* to whom the *Authority* of Baptizing was committed [*Go ye*] and not only they, but also all those who should succeed them, to the end of the World ; [*Lo I am with you alway, even unto the end of the World*] for our Saviour's Promise to be with them *so long*, cannot possibly be meant of their *particular Persons* which were not to live to the end of the World, and therefore it must signify the *Apostles* in another Sense, *viz.* those whom **they** and **their Successors** should Appoint throughout all Ages.

SO that by the Words of Institution above recited, it plainly appears, that as long as the World shall last *The Apostles and their Successors* are the Persons *Commission'd* to Disciple the Nations *Baptizing* them ; and hereby 'tis necessarily imply'd that as often as this *One Baptism* is perform'd so often 'tis done by *One* who has *this Commission* given to him ;
 otherwise

otherwise the Promise of being with such *Commission'd Persons* to the end of the World, would be of *no necessity* : And if it were not *design'd* by the Institution, that *Baptizing* should be perform'd to the end of the World by a *Successor* of the Apostles or his *Substitute* ; it might for the *very same Reason* be said that *teaching* was not *design'd* to be by such a *Successor* to the end of the World, and so the *whole Commission* would be but *Temporary* and consequently the **Ministers** of Christ, and **Baptizing** and **Teaching** would be but *Temporary* ; and Christ's Promise of being with his Apostles in these their Ministrations to the end of the World would have been made without any design of fulfilling it, which is a *Contradiction* ; and therefore *as long* as the World shall last, there must be *Baptizing*, and as long as there shall be *Baptizing*, there must be *such a One* to perform it, as Christ has promis'd to be with, *viz. a Successor to the Apostles or his Substitute*, to the utmost bounds of that *Duration*.

THIS will further appear from the Nature of a *Commission*, which is *exclusive* of all others, but those to whom it is given ; for 'tis well known that when a Prince gives a *Commission* to any of his Subjects for the executing of some *great Office*, it is with design to *appropriate* that Office to that particular Subject, that *none* may act in it but he,

and those whom he shall Authorize : So here *The Commission* of Baptizing, &c. given by our Saviour to his *Apostles and their Successors* to the end of the World, is *exclusive* of all others, and consequently none can act therein but such as they shall Authorize for that purpose ; and therefore it necessarily follows that the *Administrator* of Baptism must have the *Divine Commission* or Authority, before he presume to Act in this so *Appropriate* an Office and Ministration.

BUT the Form of Administring Baptism (*in the Name of the Father, and of the Son, and of the Holy Ghost*) being Essential, for *even the Validity* thereof, is an Invincible Argument for the *Divine Authority* of the *Administrator*, that it should be also an *Essential Part* of this Institution, because, as often as any one Administers Baptism *truly* and *really* in the Name of the Trinity, so often he *expressly* affirms, and that *truly too*, that he does it by Virtue of that Power and Authority which he receiv'd from the Trinity for so doing : This will be evident beyond Contradiction, when we impartially Enquire into the *just* Meaning and common Acceptation of the Expression [*In the Name of*] when us'd by one who Acts for another ; which we shall constantly find signifies, that he who comes, and does any thing in anothers Name, do's it by his Power and Authority who sent him.

him. ' Thus Blessed be he that cometh in the
 ' Name of the Lord, (Psal. 118. 26.) is the
 same as Blessed be he whom the Lord hath
 Sent, or who comes with the *Authority and
 Commission* which the Lord hath given him.
 So ' When Davids young Men came, they spake
 ' to Nabal according to all those words, in the
 ' Name of David, (1 Sam. 25. 9.) 'tis no more
 than if it had been said, they spake to Nabal
 according to all those Words, and made use
 of Davids Name to let Nabal know that he
 Sent them. Thus again, ' Haggai the Prophet,
 ' &c. prophesied unto the Jews, in the Name
 ' of the God of Israel, (Ezra 5. 1.) What is
 this but to say that Haggai prophesied what
 God had Sent and Order'd him to Prophecy
 to 'em. When our Saviour says, ' I am come
 ' in my Fathers Name (John 5. 43.) He plain-
 ly declares that he was Sent by his Father, or
 came by his particular Appointment. And
 Lastly, (To Name no more Texts to this
 purpose) when our Blessed Lord affirms, ' The
 ' Works that I do in my Fathers Name they
 ' bear Witness of me (John 10. 25.) he in
 plain Terms asserts, that he did those Works
 by Virtue of that *Power and Authority* which
 he had receiv'd from his Father. So when a
 Magistrate declares that he Acts *in the Name*
 of his Prince, every one immediately un-
 derstands thereby that he Acts by the *Autho-
 rity* which he receiv'd from him; but this is

too plain to want more Examples; and therefore we may justly conclude that every time the Minister says, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*, it is the same as to say, *I Baptize thee by Virtue of that Authority and Commission which I have receiv'd from the Father, the Son, and the Holy Ghost*, and therefore when he Baptizes a Person, and pronounces the Words, *In the Name of the Father, &c.* if he be one who is *not vested* with the Divine Authority, he cannot be truly said to Baptize in the Name of the Trinity, for 'tis a perfect *Contradiction* to say such a thing is truly done in the *Name of another*, when really it is not done *in his Name*, or by his Authority and *Commission*, which is the only intelligible way of doing something in another's Name.

THUS we see how our Lord has inseparably United the *Divine Authority* of the *Administrator*, with the truth and reality of the *Form of Administration*, insomuch, That the Form it self is no further true, as to the design thereof, than as it is attended with the Truth and Reality of the *Divine Commission* given to him who Administers; so that whensoever this Form is truly us'd according to the Intent of this Institution, the Divine Authority and Commission of him who Administers

ministers, is necessarily and constantly implied and suppos'd.

AND really if we examine into all the *Divine Positive Institutions* that ever were made, we shall find none of them so indispensibly require the *Divine Authority* of the Administrator, nor attended with such a *Solemn Form* of Asserting and Declaring his Authority every time of Administration, as we find in the *Divine Positive Institution* of Christian Baptism; and consequently the *Divine Authority* of the Administrator of Baptism is an *Essential Part* of that great Institution.

BUT here I expect some will tell me, that I lay too much stress upon the Form of Administring Baptism, *In the Name* of the Trinity; because in the *Greek* it is said, *Go ye, &c. Baptizing them Into the Name* (instead of *In the Name*) of the Father, &c. and tho' *In the Name* signifies by the Authority and Commission of the Trinity, yet *Into the Name* do's not signify So, but rather into the Belief and Service of the Trinity; which do's not imply so necessarily the *Divine Authority* of the Administrator as I plead for.

TO whom I Answer, that tho' the *Greek* do's signifie *Into the Name*, yet it do's not therefore follow that this is the *Only Sense* of the Word in the Original Language wherein

wherein St. *Mathew* wrote his Gospel, which the best Criticks affirm was *Hebrew*, or *Syro-Chaldaick*, the Language of the Jews in our Saviour's time, whereof the *Greek* is but a Translation. 'Tis certain that the Universal Church of Christ has in all Ages retain'd and constantly practis'd the Form *In the Name* of the Trinity; and all Antient and Modern Translations from the *Greek* it it self, have inserted in the Text of the Institution, *In the Name*, rather than *into the Name*; which plainly intimates that the Former is the most Genuin Sense of St. *Mathew's* Original Word; and consequently, sufficiently Authorizes me to lay so great a stress upon the usual Form of Administring Baptism *In the Name* of the Trinity, which necessarily supposes the Administrator thereof to be Vested with the Divine Power and Commission. Dr. *Hammond* in his Practical Catech. *Lib. 6. S. 2.* mentions the *Greek* [*into the Name,*] but then he applies it only to the Part of the Person Baptized, and says, that it signifies, 'That he devotes and delivers himself up to be ruled as an obedient Servant, by the Directions of this great Master, a willing Disciple of this Blessed Trinity; But this is nothing to our present purpose, which is only to enquire, what the Form of Administration signifies on the Ministers Part; and this the same Author tells

us in the forecited place, *viz.* ‘ That the
 ‘ Words [I Baptize thee in the Name of the
 ‘ Father, and of the Son, and of the Holy
 ‘ Ghost] being prescrib’d by Christ to his Di-
 ‘ sciples (*i. e.* Apostles) must indispensibly be us’d
 ‘ by all in the Administration, and the mean-
 ‘ ing of them on the Ministers Part, is, that
 ‘ what he does, he do’s not of himself, but **in**
 ‘ **the Name**, or Power of, or by Commission from
 ‘ the Blessed Trinity.

NAY, tho’ the Minister in Baptizing should say, I Baptize thee *into the Name* of the Father, &c. (which would be contrary to the Universal Form) yet even then he would thereby assert the Divine Commission by which he Acted ; because on his Part, Baptizing the Person *into the Name*, must signify that by that Action he admits him *into the Service* of the Blessed Trinity ; which being a Service of Infinite Benefit, and attended with Inestimable *Supernatural* Rewards to the Person admitted ; must necessarily suppose the Person admitting to be Vested with a particular Power and *Supernatural* Authority for so great a Purpose. But this Truth will be further confirm’d by the Arguments that may be drawn.

Fourthly, From the *Design* and *Benefits* of Christian Baptism. For by the Words of Institution ’tis plain that the Design thereof is to *Disciple* all Nations, (St. Mat. 28.) or

which is the same thing, to *enter* them into the Church of Christ, which in several Places of Sacred Scripture is called the *Kingdom* of God, and the Kingdom of Heaven: Now 'tis evident to whom our Saviour gave the *Keys* of the Kingdom of Heaven, *viz.* to his Apostles, and in *them* to their *Successors*, and consequently that he gave to them and those whom they should Authorize the Power of admitting Persons into the Church by Baptism, which is the *only* Rite of Initiation into this Sacred Society.

ONE of the great Priviledges of True Christian Baptism, is, that it is for the *Forgiveness* of Sins; and it may be justly ask'd, Who can forgive Sins but *God only*? and if none can, then certainly no Man must assume to himself the Power of *Conveying* this Forgiveness of Sins to others by the *Means* of Baptism, except he be endow'd for that purpose with Power from *on High*, even from *God* himself; but we know to whom our Lord gave this Authority, when he said, *'Whosoever Sins ye remit, they are remitted unto them, and therefore they only,* and such as they appoint, can *Mediately* remit Sins by Christian Baptism.

ANOTHER great Priviledge of Baptism is, that those who receive it are thereby intitul'd to all the unspeakable Advantages of Free Denizens of Heaven, notwithstanding that

that before they were *Aliens* and *Strangers*, and therefore had no *Claim*, nor any *Right* or *Title* to this *Freedom* : Now let any *Man* but seriously reflect how unreasonable 'twould be for a *Stranger* and *Foreigner* in any *State* or *Kingdom*, to imagine that every, even *Natural Subject* there, could have *Authority* to grant him a *Valid Naturalization*, and thereby endow him with all the *Rights* and *Immunities* which the *Free Born Subjects* of that *State* or *Kingdom* do enjoy ; would it not be *Rediculous* for him to accept (knowingly) of such a pretended *Naturalization* ? and if he should ; can it be thought reasonable, that he should enjoy all the *Advantages* annex'd to a *True* and *Lawful Naturalization*, to be receiv'd from the *Hands* of those only who are *Authoriz'd* for that purpose ? certainly *No* ; never a well *Regulated State* or *Kingdom* in the *World* that has *Laws* for *Naturalizing Strangers* would allow it ; and shall it then be once thought, that every *Subject*, of how mean a *Station* soever he be in this *Spiritual Kingdom* of *God* can have *Authority* to *Intitle Strangers* to all the *Supernatural Advantages* which are consequent to a *Legal and Valid Naturalization*.

AND indeed all the *Benefits* and *Privileges* of *True Christian Baptism* are *so great* and *many*, that it would be endless to recount them, let it suffice to say, that it is a
Sign,

Sign, a Seal, a means of Conveyance, and a *Pledge* to assure us of these Supernatural Advantages, *viz.* of being Incorporated into the *Household*, and thereby made *Members* of Christ, *Children* of God, and *Heirs* of the Kingdom of Heaven, and of all the the unspeakable Happinesses thereof, which Eye hath not seen, nor Ear heard, neither have enter'd into the Heart of Man to Conceive.

NOW if any reasonable unprejudic'd Man will but duly reflect on these so inconceivable and inestimable Priviledges, 'twill be very difficult, nay, I may say, *impossible* for him to believe that God, who is the God of Order, and not of *Confusion*, will bestow them by the *Mediation* of those to whom he has given no Authority for that Purpose: Especially when he remembers that God has set apart a *Peculiar Order* of Men to be the *Stewards* of his *Mysteries*, and to whom he has giv'n the Power of the *Keys*, whereby to admit into and exclude out of his Spiritual Kingdom as the Sacred Scripture do's sufficiently inform us: These Men he has dignify'd with *extraordinary marks* and signal Characters of *Honour*, and *separated* them from the rest of Mankind; that they might *represent his Sacred Presence* among us, and that we might have a *strong Confidence* and well-grounded Assurance of their *Divine Mission*, and of our own Happiness in being
admitted

admitted through Baptism into the Number and Priviledges of his Children by their *Authoriz'd Ministration*; for which Reasons, added to those others, I have brought under this 4th Head, we may truly say, That the Divine Authority of him who Administers Baptism is an Essential part of that Holy Institution. But this is confirm'd also

Fifthly, By the constant Practice of those who *truly* are, and of others who *pretend* to be the Lawful Ministers of the Christian Church.

THE *Lawful Ministers* in all Ages have claim'd the Authority of Baptizing, even from the time of our Saviours first giving the Commission to his Eleven Apostles unto this Day; and for this *very Reason*, because they *Deriv'd* their Ministerial Power and Authority from Christ; but if the Divine Authority of the Administrator of Baptism were not an Essential Part of that Institution, their Claim would have been unjust when founded upon their *Divine Right*, and so every Man would have had as much Authority to Baptize as they: but forasmuch as they were never accus'd of Injustice for making this Claim, (except by such Wretches as the Author of the Rights, &c. who would confound all Order in the Christian Church;) and since all Sober Christians who *know* their
their

their Duty never laid Claim to this Authority; it necessarily follows that the Lawful Ministers Claim is good, and consequently that the Divine Authority of him who Administers is an Essential Part of Baptism.

AS for those who *pretend* to be, but are not the Lawful Ministers of Christ, 'tis well known that they plead for the Authority of Baptizing upon this very score that they *esteem* their Ministerial Commission to be of *Divine Right*; and therefore will never suffer their *Common People* to Administer Baptism; from whence it follows that they also *in practice* confirm this Assertion of the Divine Authority of the Administrator of Baptism; otherwise their claiming the Power of Baptizing, by Virtue of the *suppos'd Divine Right* of their Mission would be a meer foolery, and indeed a Contradiction.

SO that the Lawful Minister's claiming the Authority of Baptizing, because his Mission is *truly* of Divine Right; and the unlawful Minister's Claiming the same Authority because he *esteems* his Mission also to be of Divine Right, do both conspire by their Practice to Confirm this Truth, that the Divine Authority of the Administrator of Baptism is an Essential Part of that Holy Institution; and this is not a little Coroborated.

Sixthly,

Sixthly and Lastly, From the Doctrine and Practice of the Church of *England*.

For in her 23d Article of Religion, she affirms That '*it is not Lawful for any Man to take upon him the Office of Ministering the Sacraments, &c. before he be Lawfully call'd and sent to execute the same.*' Now what can this Article mean by [*it is not Lawful ?*] Certainly nothing else but that *it is Sinful* or Contrary to the Divine Law in the Holy Scripture, for she is not treating of *Civil*, but *Spiritual things*: But against what Law in the Sacred Scriptures is this a Sin? surely against *that Law* which treats of *these Sacraments*, and this Law is principally in the Institution of them; so that the plain meaning of this Article must be, that it is *contrary to the very Institution of the Sacraments for any Man to take upon him the Office of Administring them, before he be Lawfully call'd and sent to execute the same.*

AND in her 26th Article she teaches that '*the Administrators of the Sacraments do not Minister in their own Name but in Christs, and by his Commission and Authority.*'

AND least every One who has acquir'd (tho' not justly) the Reputation of being such a Lawful Minister, should fancy himself to have *Christ's Commission*; because the

People made choice of him, and some others of higher Rank among them, took upon them to Ordain him, Seperate from, and Independent of the Bishop.

In the Preface to her Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, she tells us thus, ' It is evident unto all Men *diligently* reading *Holy Scripture*, and Antient Authors, that *from the Apostles time* ther have been these Orders of Ministers in Christ's Church; *Bishops, Priests and Deacons*, which Offices were evermore had in such Reverend Estimation, that *no Man* might presume to execute *any* of them, except he ——— by Publick Prayer, with Imposition of Hands, were approv'd, and admitted thereunto by *Lawful Authority* [And what she means by this *Lawful Authority* is plain by the words immediately following] And Therefore, &c. *No Man* shall be accounted, or taken to be a Lawful Bishop, Priest, or Deacon, in the Church of *England*, or suffer'd to execute any of the said Functions, except he be call'd, &c. thereunto, according to the Form hereafter following, **or hath had formerly Episcopal Consecration, or Ordination**; whereby she confines the Lawful Authority, so evidently to Episcopacy; that a Man must be wilfully blind who dares to deny it.

ALL which put together, sufficiently prove that by the Doctrine of this Church, the Divine Authority of the Administrator of Christian Sacraments, is an Essential Part of their Institution; and consequently that the Divine Authority of the Administrator of Baptism (which is one of those Sacraments) must be also an Essential Part of that Holy Institution.

SO likewise by her Practice she confirms this Truth; for in her Office of Ordering of Priests, the Bishop says to the Priest: ‘Receive the Holy Ghost for the Office and Work of a Priest in the Church of God now committed unto thee by the Imposition of our Hands. Whose Sins thou dost Forgive, they are Forgiven; and whose Sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his Holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.’ and delivering to the Priest kneeling, the Bible into his Hand, the Bishop adds ‘Take thou Authority to Preach the Word of God and to Minister the Holy Sacraments. By all which ’tis plain that she reckons the Administration of the Sacraments to be Essential to the Office of the Priest, and that he must have Commission even from the Holy Trinity, by the Mediation of the Bishop, convey’d to him, to

Qualifie and Authorize him to Administer the same. And in Conformity to this her Rule of Practice, when any Person, tho' formerly a *Teacher*, and one who has assum'd to himself before, the Power of *Baptizing* and Administring the *Lord's Supper*, notwithstanding his having continu'd even in the *Tolerated* Practice of these Usurpations for many Yearstogether, nay, tho' chosen there-to by the Consent of *the People* who submitted to and acknowledg'd all such his Ministrations to be *Valid and Good*, when such a Man I say forsakes his *Heresies*, or *Schisms*, and returns, or desires to be United to her Communion, and to be reckon'd in the number, and to have License to act as one of *her Lawful Ministers*, she will not allow him such a *License*, he must be receiv'd only to *Lay Communion*, if he was never before *Divinely Authoriz'd* by *Imposition of Episcopal Hands*, and now refuses to accept such *Catholick Ordination*: She thereby declares that he wants the *Divine Commission* to act in such Holy Ministrations, and that she will not acquiesce with his former Usurpations, he must *disclaim* and *renounce* them now, if in her Communion he would be allow'd to Officiate in the Word and Sacraments, as the rest of her Ministers do. But why all this, if his Power and Authority had been *sufficient* before, for the Purposes of the Holy Sacraments?

ments? if his Commission was good then, 'tis so now, and 'tis needless to *Re-ordain* him; but if it was *Invalid*, she acts consistent with her self in refusing to admit him among her Ministers, to whom alone she gives Authority for these great purposes. And really it ought not to be dissembl'd, that if such a Man's Administrations of the Sacraments were before *agreeable* to, and not *breaches* of their Institution, His Ministry before was also *Valid*, and therefore 'twould be even *unjust* to require him to take up a *new Commission*, and from *another* sort of Authority than what he had receiv'd it from at first; because the Design of handing down Christ's Commission to Ministers, in all Ages, is, that there may be constantly *such Persons* to Administer the Holy Sacraments, as he in the first Institution of those Sacraments did require: but forasmuch as the Church of *England* requires such Persons, as above mention'd, to receive the *Divine Authority* which she reckons they wanted before, to qualify them for the Administration of Sacraments, 'tis plain that this her Practice discourages us to hope, that without the Divine Authority they are qualify'd for such Ministrations; and consequently confirms us in this, that the *Divine Commission* of the Administrator is an Essential Part of the Institution of a Sacrament. Nay, so very Cautious is she, not to allow

the *contrary*, that she makes not so much as any exception for Cases of *Absolute Necessity*, no not tho' an Unbaptiz'd Person were giving up the Ghost, she has not declar'd that any one may Baptise him but the *Minister of the Parish*, or in his Absence any other *Lawful Minister* that can be procur'd ; as in her Office for *private Baptism*, which is the only Office she has provided for Cases of *Necessity* : and what she means in the Rubrick thereof, by *Lawful Minister*, is easily determin'd by her 26th Article of Religion, *viz.* ' *One who Ministers in Christ's Name, and by his Commission and Authority.*

AND now to summ up all that has been said under these Six Heads,

FORASMUCH as God under the *Mosaic Dispensation*, which was but the *forerunner* of the *Christian*, made the *Divine Authority* of the Administrator, an *Essential Part* of his then *Positive Institutions*, insomuch as not to accept of the performance of the *latter* without the *former* : Forasmuch as *Christ* himself, notwithstanding his own *Personal Excellencies and Perfections*, and the pressing *Necessities* of the whole *World*, which stood in need of his *Ministrations*, would not leave his *private Station* to take upon him so great an Office till duly *Authoriz'd* by the *Divine External*

External Commission: Forasmuch as in the Words of the Institution of Baptism, our Lord Commission'd *no other* than his Eleven Apostles and their Successors and Substitutes to Baptize to the End of the World: forasmuch as their Commission (as all others are) is *Exclusive* of all, but those to whom 'twas given; and the very Form of Administration of Baptism, *in the Name*, or by *the Authority* of the Trinity requires, and necessarily supposes and implies the *Divine Authority* of him who Administers: forasmuch as the Benefits of Baptism are so great and **Supernatural**, that none can give or *convey* them by Baptism, but such as God has appointed: forasmuch as all who call themselves the *Divinely Authoriz'd* Ministers of the Christian Church, have in all Ages claim'd the Power of Baptizing upon the Account of their *Divine Commission*: and lastly, Forasmuch as the Church of *England* by her *Doctrine* and *Practice*, gives sufficient ground to believe that none can Administer Sacraments but those who are *Divinely Authoriz'd* for that purpose, and that to pretend to do so, is contrary even to the very Institution of the Christian Sacraments: seeing all these premises are true, and not to be deny'd, without running into unavoidable Inconsistencies and Contradictions, it must necessarily be granted that the *Divine Authority* of the Administra-

tor of Baptism is an *Essential Part* of that Holy Institution, to be observ'd as *often* and *as long* as Baptism shall be necessary to be Administer'd *even* to the End of the World.

PROPOS. II.

THAT every Essential Part of Christian Baptism; (*viz.* The *Divine Authority* of the Administrator, *The Water and the Form of Administration* in the Name of the Trinity) is of equal Obligation and Necessity to us.

DEMON This will follow from the first Proposition of the Introduction; which I shall apply to this Divine Positive Institution; for the very Nature of this Institution is such that it had no *Intrinsic Excellency* or Moral Virtue, either in the *Person Baptizing*, or in *the Water*, or in the *Form of Words* where-with Baptism is given, to bind or oblige us to observe the same, till the Divine Command laid that Necessity upon us, as indeed we find it did; so that now we are oblig'd to observe this Institution purely *and only* by Virtue of this *Divine Command*, which, forasmuch as it extends it self to *every one* of the said *Essential Parts* therof (as has been prov'd in the preceding Proposition, where-in 'twas Demonstrated, *That the Divine Authority*

ry of the Administrator of Baptism is an Essential Part thereof as well as the Water and the Form) will make them all of equal Authority, and consequently of equal Necessity and Obligation to us, because the Divine Authority of the Administrator, the Water, and the Form of Administration are every one of them distinctly of the same Nature (*i. e.* but meer Positive Institutes) as the whole Institution it self. And again, being all Essential Parts [*or such as are constantly to be observ'd as long as the Ordinance of Baptism shall be obliging*] 'tis evident that for the same Reason as one part may be omitted, another may be so likewise, and consequently that every one of them is upon all Accounts whatsoever, of equal Obligation and Necessity to us. *Q. E. D.*

C O R O L L A R Y.

HENCE it follows that as no Humane Authority can *Dispense* with the whole Institution of Baptism, where 'tis binding and obliging (*Axiom 3.*) so neither can they Dispense with the Omission of either Water, or the Form of Administration, in the Name of the Trinity, or the *Divine Mission* of him who Administers: Nor can any such Authority determine that one of these Essential

Essential Parts of the Administration of Baptism, is more excellent than another, because they have every one distinctly, the same Authority Commanding, from which *alone* they receive their whole Force and Efficacy, and are *only* by Virtue of *that one Authority*, made equally necessary and binding to us.

PROPOSI. III.

WHOSOEVER affirms Baptism to be *wholly Null and Invalid*, by reason of the *Omission* either of Water, or of the Form of Administring in the Name of the Trinity: Ought also for the *same Reason* to acknowledge that Baptism is as *much Null and Invalid* when it wants *only* the *Divine Authority* or *Commission* of the Administrator.

DEMON. This will follow from the second Proposition of the Introduction,

FOR the *only Reason* why the *Omission* of either Water, or the Form, makes such a Baptism Void, must be because such *Omission* is *Unlawful* or *Contrary* to the Institution of Baptism (*Axiom 4.*) So that he must affirm such Baptism Null, because 'tis Administer'd either with such Matter or Form as the Institution has not appointed; or because 'tis not
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Administer'd with such Matter or Form as the Institution requires ; Now forasmuch as Christ, who appointed the Water and the Form, appointed also the Person who should Administer both the one and the other, and since the Divine Authority of this Administrator is an Essential Part, and as much obliging and necessary as those two other Essential Parts of the Institution (*by the 1st and 2d Propositions*) it must necessarily follow that the want of Divine Authority in him who Administers, is *equally* a Breach of, or *contrary* to the said Institution ; and therefore if the *want* of Water, or the Form, makes any Baptism to be *wholly Null and Void*, because contrary to the Institution ; the want also of *only* the Divine Commission in the Administrator, must for the *same Reason* make that Baptism so Minister'd to be *wholly Invalid and of no effect*, being *equally* contrary to the same Institution : and consequently whosoever affirms Baptism to be *wholly Null and Invalid*, by reason of the *Omission* either of Water or the Form, ought also for the *same Reason* to acknowledge that Baptism is *as much Null and Invalid* when it wants *only* the Divine Authority or Commission of the Administrator, Q. E. D.

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COROLLARY.

FROM this Proposition it undoubtedly follows that the Invalidity of such Baptisms as are Administer'd by unauthoriz'd Persons, cannot be *partial*, but *entire*; for if Baptism be wholly void for want of Water, or the Form of Administring in the Name of the Trinity, as the whole Church of Christ have constantly and with great Reason affirm'd; it must be also (by this last Proposition) as *entirely* (and consequently *not partially*) Invalid, for want of *only* the Divine Mission of the Administrator; and all this by reason of the *equal Authority and Necessity* of every one of these Essential Parts.

I mention this, [that there cannot be any *partial Invalidity*, but it must be *whole and entire*] because I have heard from *some*; that the want of the Divine Mission of the Administrator of Baptism, makes such a Baptism *but partially Invalid*; and that provided the Person is Baptized by such a one, with Water, and the pronouncing of [*In the Name of the Father, and of the Son, and of the Holy Ghost*]; Imposition of the Bishop's Hand is sufficient to supply the other defect; and consequently to make such Baptism as Valid, as it would have been, if Administer'd

ster'd by one *Divinely Authoriz'd*, that is, *wholly and entirely Valid*: but that this cannot be, is evident by the above-mention'd Corolary, wherein 'tis plainly Demonstrated that if in this Case there be any Invalidity at all, it cannot be *partial* but *entire*: and as for the virtue of such Imposition of Hands, 'tis utterly contrary to *Axiom* the 5th, which is a **first principle**, *viz. That no Power or Authority or Earth can by any after Act (not appointed by God for that purpose) make that which before was Invalid, to become as Valid, as the Conforming to the Divine Institution it self would have made it*: So that, if by *Imposition of Hands* they would make such Imperfect or Invalid Baptisms, to be as Valid as the perfect ones perform'd according to the Institution; it lies upon them to Demonstrate, that such Imposition of Hands was appointed by *God himself*, either in some Law, or by the Practice of the Holy Apostles, for such a purpose; but this I Dispair of ever seeing them do, because the *Sacred Oracles* give us not the least Encouragement, either in plain Words, or by good Inferences (to be drawn from such as are not so plain) to believe that this *Rite* of the Imposition of Hands, with respect to Baptized Persons, was ever Ordain'd, but to be perform'd on those *only*, who were before *truly and Validly Baptiz'd*: Ther is not one Ex-
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ample of the Apostles using this Ceremony to make up *such defects* of Baptism; nor any thing like it; and if in after Ages *some* us'd this Ordinance for that purpose (as I find they did) they seem thereby to have dispens'd with a Divine Positive Institution at the same time that it was *binding and obliging*; which was taking to themselves an Authority that did not *at all* belong to them (by *Axiom 3.*) I say they dispens'd with a Divine Positive Institution when 'twas binding and obliging, because they allow'd of the *Omission* of the *Divine Authority* of the Administrator of Baptism, which might have been had (and was *therefore* binding and obliging) at the *same time* as they gave Imposition of Hands to such imperfectly Baptized Persons, who might *instead* thereof, have been *themselves* Baptiz'd by themselves or their Substitutes, who were vested with the Divine Authority for that purpose.

AS for the Church of *England* she gives us not the least Intimation of any Efficacy in the Imposition of the Bishop's Hand, to give Validity to such Baptisms as are suppos'd to be *partly* Invalid before; for her Office of Confirmation is made *only* for Persons *Validly Baptized*; and if they are not so, the use of that Office upon their Account, will be a perfect Contradiction; because the Prayer of the Bishop before he blesses by Imposition of his Hand, asserts, *That God has Regenera-*
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ted the Person by Water and the Holy Ghost; and has given unto him forgiveness of all his Sins, which takes in the whole Benefit of Valid Baptism, and therefore cannot be said, with any Sense, over a Person whose Baptism is suppos'd to be but partly Valid, and consequently to convey but part of the Benefits of True Baptism. So little has she provided for any Method of giving Validity to partly Invalid Baptisms, as some before her have done.

THE Cause why they would not in those Days give such Persons *Catholick Baptism* at the Hands of those who are duly Authoriz'd by the *Divine Commission*, was, that they reckon'd any Baptism with Water, in the Name of the Trinity, by whomsoever Administer'd, to be that *One Baptism* which ought not to be repeated; and yet at the same time they esteem'd such a Baptism in some Measure *Invalid*, till it was perfected or rather mended by Imposition of the Bishops Hands; now who (that seriously considers these things) does not see a great deal of inconsistency in this Matter? for if ther be *But one Baptism*, it must certainly be that which has *no Invalidity*, being Administer'd exactly according to the Institution; and therefore those *other Baptisms* which are not so Administer'd and are therefore confessedly *imperfect* and partly *Invalid*, must be

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of *another kind* distinct from that *One True Baptism*, and this will introduce *two Sorts* of Baptisms in the Christian Church; which is utterly contrary to their own Assertion, as well as that of the Holy Scripture, which acknowledges no more than *One Baptism for the Remission of Sins*: and consequently these imperfect Baptisms are no Baptisms at all, and so are entirely void and of no effect. And indeed to allow the **Contrary**, is in effect to destroy the *whole Ministry* of the *Christian Priesthood*; and to open a Door of *Licentiousness* to all Intrudors into that Sacred Office, and thereby put every *Man* upon a **Level**, infomuch that at last all may set up for themselves, and refuse to give any regard or attention, any deference or respect to our blessed Lord and Master, in the Person of his Authoriz'd Ministers; for where will the Confusion end, if every Man may be suppos'd capable of giving *Valid Baptism*? Will they not argue, What need we attend upon others for these Ministrations, when we have as much *Valid Power* therein as themselves? if our Baptisms are Valid, so may our Administrations of the Lord's Supper, and much more our Preaching to, and Teaching such People, as we can gather to our selves: if Validity may be allow'd *to all these* by whomsoever Administer'd, then Farewel all Rule and Order in the Church; and **Christ's** setting
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some therein, first *Apostles*; secondarily *Prophets*, &c. for the perfecting of the Saints, for the Work of the Ministry; and his promising to be with them to the end of the World, was to no purpose. And it will not serve to say, that such Men will be guilty of Sin in those Usurpations, except we say also, that *their Authoritative Acts of Ministering* in the Holy Sacraments are Sins too, and consequently, contrary to the Institution of those Sacraments, and therefore of *no effect* to convey the *Supernatural Graces* and Benefits annex'd to them: for, if ever Men can be once perswaded, that *any unauthoriz'd Person* can by means of the mere *Opus Operatum* of Sacraments convey those unspeakable Advantages; it will be in vain **for you true Ministers** to tell them of the Sin of Usurping that Office, when *you* in effect assure them, that every Christian can *Validly* Exercise it; and as fruitless will it be, to preach to them the Danger of *Schismi* or causeless Separation from the Church, when you, by allowing the *Validity* of their *Uncommission'd Teachers* Ministrations of suppos'd Sacraments, give them an Argument to confound all that you shall say for their Conviction, by your affirming that their Sacraments are *as true*, and *effectual* as your own; and that, since they thereby receive as much **Spiritual Benefit** as others do by yours, (*because*

God as much concurs with such their Sacraments as with yours) your charging them with *Schism* in adhering to *Ministers* who have no *Divine Mission*, is ridiculous and nonsensical; because they have **all** as *Valid a Commission* as your own, which you your selves must needs grant, by allowing the *Validity* of their suppos'd Sacraments. Nay further, if it be allow'd that such their Sacraments are Valid, then any *Excommunicated Person* (tho' never Authoriz'd by a *Divine Commission*) if he can but gather a *Congregation* to himself, may set up for a *Valid Minister*, and even they who know this may receive *Valid Sacraments* at his Hands, if the want of a *Divine Mission in the Administrator* do's not *Invalidate the Sacraments*: Which is a Consequence so horrid, and attended with such infinite Confusions, that it should make sober Christians even tremble to think of it: And this brings me to my last Proposition, viz.

PROPOSITION IV.

THAT he who knows himself to have been *Invalidly* Baptiz'd. by one who never had the **Divine Commission** can have no just Grounds to expect the *Supernatural Graces* and Benefits annex'd to the *One True Christian Baptism*; till he has done his utmost for the obtain-

obtaining of them, by endeavouring to procure *That One Baptism* from the Hands of a *Divinely Authoriz'd Minister*.

DEMON. For however God may dispense with the **want** of this Sacrament to those who know nothing of it; such as Infants; or others who think they have receiv'd it tho' they have not, and would receive it if they could be perswaded that they had not; or lastly, those who know that they never receiv'd it, and are heartily desirous of it, but cannot possibly attain it: yet, as *he who knows to do good, and do's it not, to him it is Sin* (*Axiom 6.*) So he who **knows** that he ought to be Baptiz'd by a Minister vested with the **Divine Authority** for that purpose, and **neglects** to be so Baptiz'd, incurs the guilt of Sin, and consequently, while he *continues* in that guilt, can (by *Axiom 6.*) expect none of the *Supernatural Benefits* annex'd to the due performance of his *neglected Duty* of receiving such *Valid Baptism*. This is so clear and evident that ther is no need to enlarge upon it: Only I would further add, that if he knows himself to be Invalidly Baptiz'd by one who never had the Divine Commission, and who notwithstanding presum'd to Baptize him *in Opposition to* and *Rebellion* against, those who were truly Authoriz'd for that purpose, his

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acquiesce with such a Baptism will be an Addition to his Sin, because he thereby makes himself a **partner** in the other's **Rebellion**, and strengthens him and his Adherents in their Wickedness of *opposing* Christ's Lawful Ministers, concerning whom our Blessed Lord has positively affirm'd, that, *he who despises them, despises him, and he that despises him, despises him that sent him*; and what greater Contempt can be offer'd to them, than to take part with such as *oppose* them in all the Ministrations of that Sacred Office to which our Saviour has appointed them? This should make us exceeding careful not to *concur* with such Men in their *Usurpations*, especially considering that by this our Concurrence we involve our selves in the guilt of *Rebellion*, even against God himself; the consequence of which must needs fall *infinitely* short of any the least Advantage, and on the contrary bring upon us the severest of his Wrath, instead of *those Supernatural Graces* and Benefits which he has promis'd to those who duly obey his Holy Institutes.

A S for those who do not, but yet *may know* whether the Baptism they have receiv'd be according to Christ's Institution, or no, and consequently *Valid* or *not Valid*; it highly concerns them to make use of those Faculties wherewith God has Blessed them, that they may not be deceiv'd in *so great an Affair*

as this is; for *willful Ignorance*, and *carelessness* in Spiritual things, will never excuse them at the Day of Judgment, nor will it then serve their turns to plead, that they follow'd the Instructions and Examples of their Teachers, for our Lord, who is Truth it self, has faithfully assur'd us, that *if the Blind lead the Blind, both shall fall into the Ditch*; and the *unprofitable* Servant who improv'd not his Lord's Talent, but hid it in a Napkin, was for his *Sloth* and *Idleness* branded with the dreadful Name of *Wicked*, and cast into outer Darkness, to teach us *Diligence* in the most important things of another Life; and what can be of greater Importance to us, than to know whether we are truly *Initiated* into the Christian Church, and thereby intitul'd to all *Those infinite Benefits and Privileges*, those inestimable Graces and Blessings which every Member of the Church has a *Right and Title* to? certainly, it highly concerns us to know the Truth of *our Claim* to such vast Benefits, since our Saviour has told us, That *except a Man be born of Water, &c.* he cannot enter into the Kingdom of God, he cannot be a Member of that Kingdom here in the *Church Militant*, nor in Heaven hereafter, *in the Church Triumphant*, if thro' his carelessness and negligence he has not been *rightly initia-*

ted thereinto by that *One Baptism*, which Christ has Instituted and Commission'd his *Apostles and them only, with their Successors and their Substitutes, to Administer* for that purpose, to *the End of the World*.

AND now having gone thro' all that I design'd to say about *Invalid Baptism*, I shall conclude with my Answers to some few Objections that may probably be started against this Essay.

OBJECTIONS.

I. SOME may Object, That, tho' Christ bid his *Eleven Apostles* Disciple the Nations *Baptizing them*, &c. yet, he did not therefore confine Baptism to their, and their Successors Ministration so, as that *none* can Administer *true Baptism* but they and such *only* as they shall Authorize; for if he had, he would in express Words have told us, that no others should have Authority to Baptize but they.

Answer. 'Tis Universally granted that our Lord confin'd the Matter of Baptism to *Water*, and the Form to, *In the Name of the Trinity*; merely by his saying these Words, *Baptizing them the Name of the Father, and of*
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the Son, and of the Holy Ghost, So that no other *Matter* or *Form* can be introduc'd for the Administration of *Valid* Baptism, tho' Christ has not in *exprefs Words* forbidden us to Introduce them. Even so, tho' he has nowhere said in *exprefs Words*, *That none but his Apostles, and their Successors, and such as they should appoint might have this Authority*, yet I affirm, that he has confin'd true Christian Baptism *to their Ministrations only*; because, he has done as much as if he had said so in *exprefs and positive Words*; for he gave *that Commission articulately to them, and to no others*; and promis'd *constantly to concur with, and support them* in the Exercise thereof, *to the End of the World*; and he has made no such Promise to Lay Baptizers. Besides this Commission is of such great Moment, that the Apostles themselves could never have *lawfull* undertaken to Minister in it, if Christ himself had not *particularly Authoriz'd them so to do*, because Baptism, is, by virtue *only* of Christ's Institution, made a Means of conveying **Supernatural Benefits** which they had no **natural Right** to confer on any Man by *means thereof*, and they could acquire no **Supernatural One** to do so, till Christ gave them that *Power by a Particular Designation*, as we find he did, in the very Words of Institution; and therefore, since the Apostles themselves could never have presum'd to act in this great Mi-

nistration, without a *Particular Commission*, it being impossible for even them to Administer Baptism Valid, for *Supernatural Ends and Purposes*, without it; it must needs follow that no others can do so, but by *Virtue of this, or some other new Commission*, and if they have no *new one*, they must do it by virtue of *the Old*, and consequently, he who Administers Baptism, valid for *Supernatural purposes and 'tis not Christian Baptism if it be not thus valid*) must necessarily be vested with the *Divine Commission* given at first to the Eleven Apostles, and by their Successors convey'd down to him: And if so, then all others are excluded from any *Valid* Ministration hereof, because they are *Destitute* of this *Divine Commission* which *was never once given to them* for such a purpose.

II. Others may probably Object, That at this Rate I confine *the Efficacy* of the Sacraments, and particularly of Baptism, *wholly* to the *Divine Authority* of the Administrator; and so, if the Person who Ministers, has not been *Commission'd* by Christ, he Administers no *real Sacraments* at all.

Ans. When the outward Elements of the Christian Sacraments are *rightly* Administer'd according to *all the Essential Parts* of their *Institution*, then, and then only, they become *efficacious* to the *Worthy Receiver* of them; and

and this their Efficacy proceeds *only* from the Promise of God, made to such due Administration of them : So that in Christian Baptism, the Efficacy depends *no more* upon the Divine *Commission* of him who Administers, than upon the *Water*, and the *Form* of Administration ; but upon God's Promise to bestow *the Supernatural Graces* thereof, by the *Mediation* of *his own Minister's* applying the *Water* in the *Name of the Trinity* : And therefore, as the Church has constantly affirm'd, that God do's not give Efficacy to *Water* Administer'd *even by his own Minister*, without the use of these Words [*In the Name of the Father, and of the Son, and of the Holy Ghost*] because an *Essential Part* of the Institution is omitted ; So, we have *no Reason* from Divine Revelation (which is our *only Guide* in this Case) to believe, that he will give Efficacy to *Water* Administer'd with the pronouncing of the said *Form* of Words, when 'tis done by *one who has not the Divine Commission* for so doing, because *this* is also an Omission of *another equally Essential Part* of the same Institution, as I humbly hope I have sufficiently prov'd.

AS to the latter part of this Objection, *viz.* That if the Person who Ministers has not been Commission'd by Christ, he Administers *no real Sacraments* at all ; I readily acknowledge that my Discourse do's imply
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so much ; and that the contrary ought *upon no account whatsoever* to be affirm'd or believ'd ; because, the outward Elements are not *Sacraments* by themselves, nor made any ways Efficacious for *Supernatural purposes*, till Administer'd as God has appointed in their Institution ; and when they are *so Administer'd*, then they become *Sacraments*, and are thereby made *Means of conveying*, and also *Pledges* to assure us of, the *Supernatural Graces* which God has annex'd to such their Administration ; Now who do's not see at first sight, that *none* can make any thing to be the *Means of conveying Supernatural Benefits and Advantages*, who have not the Power and Authority of a *Supernatural Commission* ? That no Person can make that, which before had no such Excellent Quality, to become *a Pledge or An Earnest* of Assurance, that God will grant us such Inestimable Graces, and Priviledges (as Nature could never have Intitul'd us to) except he be first *sent, and therby Authoriz'd* for that purpose, by him who is to acknowledge the *Pledge* as his own, and for the sake therof, is to perform all that was promis'd and imply'd by the giving and receiving of *it* ?

As for instance,

IN Christian Baptism, *Water*, the out-ward

ward Element, is no Christian Sacrament till apply'd as the Institution of Baptism requires, and then, *and then only* 'tis a Means of conveying, and a Pledge to assure us of the Mystical Washing away of Sin; and how shall we rest satisfy'd and assur'd, that it is such a Means and Pledge, if it is not apply'd and given to us by **God himself** in the Person of his Representative, Commission'd by him to give us this Assurance? 'tis certain, that if Water be apply'd never so seriously, it cannot be the Christian Sacrament of Baptism, if it wants the true Form, [*in the Name of the Trinity,*] appointed in the Institution; this every one will acknowledge; and why then should any one plead for its being a Sacrament, when the very Truth of the Form it self is destroy'd by the Administration of an Un-Commission'd Person, who cannot really and truly say, I Baptize thee in the Name [*or by the Authority and Commission*] of the Father and of the Son, and of the Holy Ghost; this his Usurpation is as contrary to the Institution, as a truly Commission'd Person's leaving out the Form wou'd be; as I think I have prov'd; and therefore; if the one hinders the Water from being a True Christian Sacrament, the other must do so too, because the Person to Administer is as much appointed, as the Matter and Form of Administration: And this Person is

as much the *Representative* of God, the giver, as the *matter* is the *Representation* of the Graces given; insomuch, that we have at least as much reason to omit the *Symbolical Element*, as we have to leave out the Divine Authority or *Commission* which represents no less than God himself; and therefore those Administrations of the *former*, which are destitute of the *latter*, are no Christian Sacraments or (which is the same) *Means and Pledges* of *Supernatural Graces*.

III. But if this be so (others will say) you have brought us to a fine pass; for 'tis well known that this Divine Authority is very much Controverted, and where to fix it, is not yet determin'd; so that while we are in this suspense, we must be always doubting concerning the Validity of our Baptism, and thereby you put this Divine Institution upon a very *precarious* and *uncertain* Foundation.

Ans. That the Divine Right of who shall Minister in things pertaining to God, has been, and still is, very much Disputed by some *Ignorant* and *Foolish* Men, and also by others of *corrupt Principles* and *wicked Designs*, we find to be too true, by woful Experience; but what then, do's that argue that it is *not to be determin'd* who has this Divine Right? certainly no; for tho' through *Heresy*

resy and *Schism* the Minds of many Men are so dreadfully blinded that they do not discover this great Truth ; yet, God be prais'd, those who continue in the Communion of the *Truly Catholick* and *Apostolick Church*, and are *Diligent* and *Inquisitive* to know God's Will, and to live according to that knowledge, need never be put to so great a plunge, as to be in doubt and suspense concerning this Dispute or the Validity of their Baptism, which they have receiv'd from the Lawfully ordain'd Ministers of Christ ; because such Ministers must be *visible* and *known* as long as ther is any *Truly Organiz'd Church* of Christ in the World ; and that ther shall be *always* such a Church is plain by our Saviour's promise, That *the Gates of Hell shall not prevail against it* ; and as for the true Ministers therof, that they shall also continue is as certain, by his promising thus to his Apostles, *Lo I am with you alway even unto the End of the World* ; and this is further confirm'd by the Apostle St. Paul's assuring us, that when Christ Ascended up on High, he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the **Perfecting** of the Saints, &c.— 'till we all come into the **Unity** of the Faith, &c.— unto a **Perfect Man**. Now 'tis certain that this *Perfection*, and *entire Unity* will not be compleated till the End of the World,

World, and therefore these Officers appointed to bring about these excellent Purposes, must continue *so long* and be *visible* among us: And that this their continuance in the Church is to be *so plain* and *perspicuous*, as that it shall be easie to discover and distinguish them from *false Teachers* and *new upstarts*, is evident by another Design, for which our Lord appointed them, *viz. That we henceforth should be no more Children toss'd to and fro, and carried about with every Wind of Doctrine by the slight of Men and cunning Craftiness whereby they lie in wait to deceive,* (Eph. 4. 14.) For how can the Ministers of Christ defend us against every Wind of Doctrine, and the Cunning Craftiness of *Deceivers*, if they are not to be visible and known to us? So that as sure as God is true, so sure we are, that his duly Authoriz'd and rightly Commission'd Ministers, *i. e. Apostles* and *Prophets*, &c. shall continue, and be known by the truly Sincere, to the Consummation of all things; and therefore we shall *never* want such to Administer his Holy Sacraments, and consequently need never be in Suspense either about their *Divine Authority*, or the *Validity* of our Baptism Administer'd by their Hands; so that my affirming Baptism to be *Invalid* for want of such Divine Authority or Commission in the Administrator, do's not

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put this Divine Institution upon an uncertain, but a *sure* and *lasting* Foundation.

B U T here I expect that it will be ask'd in whom do I suppose this *Divine Authority* to be fix'd ? I answer, that I do *not only suppose*, but firmly and undoubtingly *Believe*, after a strict and impartial Enquiry which I have deliberately made into this Matter ; that 'twas settled by Christ himself at first, and *continually* convey'd down to this Day in **Episcopacy only**, and of this I am *as certain* as that our first Day of the Week was appointed by Christ and his Apostles, to be the *Christian Sabbath*, nay, tho' I am very well satisfy'd that this our Christian Sabbath is of Divine Appointment ; yet I can safely affirm, that the Arguments by which it is to be prov'd, are not so *numerous* as those for the Divine Right of Episcopacy ; as may easily be demonstrated whensoever it shall be put to the Trial ; as for those who are of another Opinion, I wish they had either more Knowledge, or more Humility ; it is none of my Business here, to endeavour their Conviction : but if they would use their utmost Diligence to do the Will of God in all other Instances of their Duty, and seek to him for that Wisdom which is from above, enquiring without Prejudice, by attentively reading the Sacred Oracles ; and comparing therewith what has been said by many excellent

lent Authors upon this Subject; I hope they would then *know of this Doctrine whether it be of God*; which that they may I heartily recommend these few Modern Books to their serious perusal, *viz.*

A Modest Proof of the Order and Government settled by Christ and his Apostles in the Church.

A Discourse shewing who they are that are now qualify'd to Administer Baptism and the Lord's Supper.

Dr. Potter of Church Government.

Dr. Hickes's two Treatises, one of the Christian Priesthood, the other of the Dignity of the Episcopal Order.

And a little Book, call'd, *The Plain Man's Guide to the True Church.*

IV. But some it's likely will Charge me, with uncharitableness in denying the Validity of the Baptisms of Foreign Churches, where there is no Episcopal Ordination; and of many Good and Pious Men who are without such Ordination among our selves.

Ans.

Ans. The Main drift of my Essay is against the Validity of that Baptism which Men know themselves to have receiv'd from Persons who were never Divinely Commission'd, and yet presume to usurp this Authority in *Opposition* to the Divine Right of Episcopacy : Which being duly consider'd, frees me from Answering to this Charge, with respect to such Forreign Churches, who have told you that they do not Act in *Opposition* to Episcopacy ; and have pleaded that they lie under a Necessity not to have Bishops among them ; but that they *highly* value and reverence that Order in our *English* Church. Whether this Plea of Necessity be good, or whether it affects them *so far* as to hinder their receiving Episcopal Ordination from other Protestant Churches, tho' they cannot have Bishops residing among themselves, is not my Business (here) to enquire ; but this I'm sure of, that ther is not the least Reason (nay, 'tis impious) to Complement away the Great Truths of God, to please any, tho' never so great a Party of Men.

THE Divine Right of Episcopacy is plain from Scripture, and was never call'd in question by any considerable Number of Men, till within these last two hundred Years; and must we now lay it aside for fear of opposing new upstart Notions and Opinions ?

God forbid! must our holding fast the sound Doctrine of Christ and his Apostles be call'd uncharitable and unkind? because it do's not suit with the Temper and Disposition of other People? Cannot we still keep our Charity for them by Believing that God may dispense with the very want of the Christian Sacraments, and bestow even the Supernatural Graces of them, to those who labour either *under an Invincible Ignorance*, or else *an impossibility of receiving those Sacraments*, when they do all that lies in their Power to fulfill his Blessed Will? certainly we may, for God can dispense with his own Institutes, and give the Spiritual Graces annex'd to them, to whom he pleases (by *Axiom 2.*)

BUT as for some of those among our selves, I fear their Case is very dangerous, because abundance of them seem to want so fair an Excuse, living under that Episcopal Government which they refuse to acknowledge and submit to: but God only knows their several Circumstances of Knowledge and Capacity, and the Strength of those Prejudices, which some of them may have contracted by their Education: He is Infinite Goodness it self, and will never punish any for what they *never could help*. But as for the Slothful and Neglegent, the Obstinate and Perverse, we have no Authority from Divine Revelation to hope any thing for their Advantage

vantage. But to sum up my whole Answer to this Objection, in the Words of an excellent Modern Author.

‘ *T H O S E* who have been Baptiz’d by Persons not lawfully Ordain’d, and consequently they have receiv’d no Baptism, having receiv’d it from those who had no Commission to Administer it, but who were guilty of the Highest Sacrilege in Usurping such a Sacred Commission, not lawfully deriv’d to them by a Successive Ordination from the Apostles : [as is the Case with us] ‘ But yet thro’ a general Corruption of the Times, such Baptisms are suffer’d to pass, whereby the Persons so Baptiz’d swimming down the Stream, do think their Baptism to be Valid, and therefore seek not for a Rebaptization, [I had rather say True Baptism] ‘ from those who are empower’d to Administer it. I say, where no such Rebaptization [or rather True Baptism] is taught, and thereby the People know nothing of it, in such Case their Ignorance is in a manner Invincible, and their Sincerity and Devotion in receiving no Sacraments, yet thinking them True Sacraments, may be accepted by God, and the Inward Grace confer’d. But this Case do’s not reach those who do or may know and act better, and is the whole of my Charity in this matter, and I think a sufficient Answer to the Objection.

V. Another Objection in Defence of the Validity of Baptisms Administer'd by such as have not the Divine Commission, is the Example of *Zipporah*, *Moses's* Wife, who Circumcis'd her Son, and thereby sav'd her Husband's Life ; for God sought to kill *Moses*, and when she had Circumcis'd her Son, he let him go ; and therefore approv'd of her Act in so doing, tho' she had no right to do so by the Institution.

Ans. Whosoever will but look into the first Institution of Circumcision, will find, That God did not set apart a particular Order of Men for this purpose, but only requir'd, *Gen. 17. 10. Every Man Child among you shall be Circumcis'd ; &c.* to the 15th Verse, *Every Male must be Circumcis'd ;* but the Persons who should continually Administer this Circumcision, are not Nam'd in the Institution.

Nay, tho' it should be granted that Circumcision was to be perform'd by the Master, as he was the Priest of his Family, yet it do's not follow that *Zipporah* did any thing more than what she had a right to do, because her *Husband's Authority* was devolv'd upon her in his Sickness, when he was unable to do it himself : Especially considering that this Sickness was inflicted upon him, because his Son had not been Circumcis'd, and that he might therefore Order his Wife to do it in his stead, and consequently 'twas Interpretatively

tatively done by himself, because by his Authority; as we find in the Issue by God's sparing his Life when the Circumcision was perform'd; and by *Zipporah's* Words to *Moses*, when she had cut of the Fore Skin of her Son, and cast it at *his Feet*, saying, *A Bloody Husband thou art, because of the Circumcision, Exod 4. 25. 26.*) which plainly implies, that she did it for his Sake and by his Order. But what do's all this avail to those, who knowingly receive, or acquiesce in Baptism receiv'd, from such as have no *Divine Commission*; when they may be Baptiz'd by *Christ's* own Ministers, whom he has particularly appointed *exclusive* of all others to Baptize? This is acting even contrary to the Example here Objected, because by all that can be seen in the Text, she acted by a *Divine Commission*, even by Virtue of an Immediate Revelation to *Moses* her Husband, whom God doubtless acquainted with the cause of his Displeasure, and the means of appeasing his Anger by *this* Circumcision of his Son; which was an *extraordinary* and *unusual Case*, and not at all parallel to the unauthoriz'd Ministrations of those, who act *in opposition* to that *Divine Commission*, which has been Successively handed down, from *Christ* and his Apostles in all Ages.

VI. Another Objection is a Maxim, which some would perswade us will hold good in

Christian Baptism, and that is *Fieri non debet; factum valet*. i. e. *It is not Lawful to be done, yet being done, 'tis Valid.*

Ans. Tho' this Maxim may hold good in some Secular Cases, yet it do's not therefore follow that it will so in all. For Example, 'tis not Lawful for me to make a Man Free of the City of *London*, and though I should be never so serious and formal in pretending, or should really suppose myself to have sufficient Authority to give such a Freedom, yet 'tis certain that such a Freedom given by me, would never be Valid, the Man must receive a Legal Freedom, notwithstanding the Counterfeit one he had of me: the like may be justly affirm'd of the Naturalization of Foreigners; and many other great Concerns of this World; and if this Maxim will not hold good in these, and abundance of other worldly things; how much less in those of an infinitely higher Nature, in the Divine Positive Institutions, which God has made to be the Means and Pledges of *Supernatural Benefits*, to be confer'd on us by the Ministration of *his own Particularly Commission'd and Authoriz'd Ambassadors*: Especially when we remember that this Maxim was never appointed by him, to be our Rule and Guide in any of our Affairs, much less in those of a Religious and Spiritual Nature, as without all doubt Christian Baptism is. Besides the
Objection

Objection acknowledges that it is *not Lawful*, therefore 'tis Sinful, and how a **Sinful** Act should be **valid**, for **Supernatural purposes** is utterly inconceivable, nay, 'tis abominable to affirm it.

VII. Another Objection which I have heard of, is, That the Council of *Eliberis*, Anno 305, allow'd of *Lay Baptism* in a Case of necessity: that the Church of *Rome* do's so to this Day: and that the Church of *England* did so in the Reign of King *Edward* the Sixth; of Queen *Elizabeth*; and in the beginning of King *James* the first, as is plain by the several Common Prayer Books in those Days; particularly King *Edward's*, Anno 1552, and King *James's*, 1621, still to be seen at *Sion College Library* in *London*.

Ans. I grant the Truth of these Matters of Fact, but cannot agree that those Allowances were Consonant to, but rather directly against, the Divine Institution of this Sacrament, for the several Reasons I have already mention'd in this Essay.

As for the Council of *Eliberis*, I have cited it Page 13; and 14, of *The Preliminary Discourse*, where 'tis requir'd by the Canon, That such a Person as had receiv'd but *Lay Baptism*, should, if he liv'd, be presented by the *Lay Man* who Baptiz'd him, to the Bishop, to be *perfected* by Imposition of Hands; intimating therby, That such Baptism is not

perfect, without it. Now supposing (but not granting) that such Imposition of Hands could *perfect* such *imperfect Baptisms*, our *Lay Baptizers* break the Canon of this Council, because they Baptize *without any necessity at all* and being in opposition to their Bishop, refuse to present such Persons to him for the *perfecting* of their Baptisms by Imposition of his Hands, so that this Canon will stand the Objector in no stead, till 'tis obey'd in *all its parts*; and then 'twill have no force against what I have said, till it can be prov'd that such Imposition of Hands is sufficient to give Validity to Invalid Baptisms, for all such Imperfect Baptisms are no better, if the *Conolary* of the 3d *Proposition* be true.

AS for the Church of *Rome*, her Allowances in this Case are no Rule to us Protestants, who have seperated from her for her many Gross Errours, both in Doctrine and Practice; she began to Quarrel with *St. Cyprian*, and other Primitive Bishops, and carried it very unchristianly against them, for not allowing any Validity in such Baptisms, and has ever since persisted in this ill Humour, so far as at last to condemn those who do not believe the Validity of Baptism Administer'd by Women, whose Authoritative Acts in the Church of God, are both contrary to the Law of Nature, and also forbidden by the Holy Ghost himself. ' Saint
' *Basil*

Basil in his 10th Epistle, complains of the
 Western Bishops, and particularly the Ro-
 man, *Quod Veritatem neque Norunt, neque di-*
scere sustinent. ——— *Cum iis qui veritatem ip-*
sis annunciant contendentes, heresin autem per
se ipsos stabilientes: That they neither know the
Truth, nor care to learn it; but they contend
with them who tell them the Truth, and by
themselves establish Heresie; for which Reason
 their Authority ought not to be objected in
 this Matter by a Protestant; especially consi-
 dering that such an Objector will not
 submit to their Decisions, even in things of
 a much more Inferior Nature.

I confess the practice of the Church of
 England, in this Case, would have been a
 formidable Objection, if she her self had not
 answer'd it already by purging her
 Liturgy of so Inconsistent a Rubrick: I call
 it Inconsistent, because, especially in King
 James the first's Reign, she had declar'd in
 her Articles of Religion, that it is *unlawful*,
 i. e. *Sinful* for any Man to Administer Sa-
 craments untill he be *Lawfully call'd and sent*;
 and at the same time allow'd by her Ru-
 brick to Private Baptism, that *any one there*
present might Baptize the Infant (*in a Case of*
Necessity); and yet upon the Priest's Exami-
 nation afterwards into the Lawfulness of the
 Childs Baptism, it was requir'd, that this
 Question should be put to the Persons who
 brought

brought the Child to Church, viz. 'Whether
 'they think the Child be Lawfully and perfectly
 'Baptiz'd, which (considering the preceeding
 Questions, whether 'twas Baptiz'd with Wa-
 ter, and in the Name of the Trinity, &c.
 seems to be needless and to no purpose, ex-
 cept by asking their Thoughts about the
 Lawfulness and Perfection of such a Bap-
 tism, they meant to make it *Lawful* or *Un-
 lawful*, as the Persons they put such a Que-
 stion to, shuold think it: Which is a very
 strange, and indeed a precarious Foundation
 for us to build the Validity of our Baptism
 upon, in such a Case of Necessity. And
 therefore 'tis no wonder that the Church of
England, upon a more exact Review of her
 Liturgy, expung'd this Question out of the
 Rubrick, and also for very weighty Reasons
 took away the Liberty of *Lay Baptizing*, in
 her present Liturgy, by requiring, even in
 Cases of Necessity, that Baptism should be
 Administer'd by *The Minister of the Parish*,
 or *any other Lawful Minister that can be pro-
 cur'd*; which is a Substantial Answer to all
 Objections that may be rais'd from her for-
 mer Practice when she was but in the Infan-
 cy of her Reformation, and not long
 Emerg'd out of the thick Darkness of Po-
 pish Errour and Superstition. But if such
 a Custom had been still continu'd, *St. Cyprian*
 long since lay'd it down for an *Undoubted
 Truth*

Truth, 'That we are not to be determin'd by
 ' any Customs of that Nature, but to Examine
 ' whether they will bear the test of Reason.
 And Bishop Taylor says, (speaking of Bap-
 tism by Midwives) 'This Custom came in at
 ' a wrong Door, it lean'd upon a false and Su-
 ' perstitious Opinion; and they thought it bet-
 ' ter to Invade the Priest's Office, than to trust
 ' God with the Souls, which he made with his
 ' own Hands, and Redeem'd with his Son's
 ' Blood, but this Custom was not to be fol-
 ' low'd, if it had still continu'd; for even
 ' then they confess'd it was Sin, *Factum valet,*
 ' *feri non debuit*; and Evil ought not to be
 ' done for a good end, &c. This Custom ther-
 ' fore is of the Nature of those which are to be
 ' laid aside. No Man Baptizes but he that is
 ' in Holy Orders, said Simeon of Thessaloni-
 ' ca; and I think he said truly. But above
 ' all things, Opinions are not to be taken up by
 ' Custom, and reduc'd to practice: Not only
 ' because Custom is no good warranty for Opini-
 ' ons, &c. But besides this, when an Opi-
 ' nion is offer'd only by the hand of Custom,
 ' it is commonly a Sign of a Bad Cause, and
 ' that ther is nothing else to be said for it,
 ' *Ductor Dubitantium*, fourth Edition, Page
 638, 639.

A N D in the same Book, Page 198, ' In
 ' all Moral Actions ther must be a Substantial
 ' Potestative Principle that must have proportion'd
 ' Power

' Power to the Effect; a thing cannot be done
 ' without a Cause, and Principle in Morality,
 ' any more than in Nature. If a Woman goes
 ' about to Consecrate the Holy Sacrament, it
 ' is an ineffectivè Hand, she Sins for attempt-
 ' ing it; and cannot do it afterwards; and
 ' it were wiser and truer, if Men will think
 ' the same thing of their giving Baptism, un-
 ' less they will confess that to Baptize Chil-
 ' dren is a mere Natural and Secular Action,
 ' to which Natural Powers are sufficient; or
 ' that Women have receiv'd Spiritual Powers
 ' to do it, and that whether a Priest or a Wo-
 ' man do's it, is no difference, but matter of
 ' Order only. If an effect be Spiritual, the
 ' Agent must be so too; thus for that Great
 Bishop: And if his Reasons are good a-
 gainst Womens Baptizing, as I think they
 are, they will be as good to all Intents and
 Purposes against a Man's presuming to do
 the like without the *Divine Commission*: be-
 cause, he is equally destitute of a Spiritual
 Power, and *in fact* is as little in Holy Or-
 ders as she.

VIII. The last Objection that I shall men-
 tion is, what some great Men have made use
 of to Establish the Validity of *Lay Baptisms*,
 and that is, That tho' it was a Sin for the
 two hundred and fifty Princes to offer In-
 cense; yet by even that Sinful offering the
 Censers, wherewith they offer'd were hallow'd,
 and

and God himself declar'd them to be so, *Numbers 16.* in like manner, tho' it be a Sin for *Laymen* to Baptize, yet the Person so Baptiz'd is thereby Hallow'd and Sanctify'd; and consequently such a Baptism is Valid.

Ans. This Objection has no manner of Force for the purpose design'd, because 'tis not in the least parallel to Christian Baptism; for the Censers (mere senseless things) were Capable of no *Supernatural Spiritual Graces and Privileges* to be enjoy'd by them, by virtue of that Offering; but the Objects of Baptism, Sensible, Rational, and Immortal Souls, are to be possess'd of, and to be made happy by such unspeakable Benefits and Advantages as are annex'd to Baptism. The Censers were wholly Passive; but the Baptiz'd Person is not so, for even in Infancy he is Active by his Sponsors, and when he comes to Years, must be so in his own Person. The Censers, tho' they were hallow'd, yet they were not hallow'd to the same purpose as the Censers wherewith *Aaron* offer'd Incense; for God did not order those two hundred and fifty Censers to be continu'd, for the *same use* to which those Sinners put them, but requir'd them to be made broad Plates for a Covering of the Altar: To be a Memorial unto the Children of Israel, that no Stranger which is not of the Seed of Aaron come near to offer Incense before the Lord, (Num.

(Num. 16. 39, 40.) So that if these Censers are a Parallel Instance for Persons Baptiz'd by *uncommission'd* pretenders, then the use that God order'd them to be put to, should teach us to make the like use of such Sinfully Baptiz'd Persons, *viz.* To make them Memorials to all Christians that none who are *not Commission'd* by Christ; should dare to come near to Baptize in the Christian Church: But how shall such sinfully Baptiz'd Persons become such Memorials so effectually, as by renouncing their false, and receiving true Christian Baptism from Christ's Authoriz'd Ministers, and thereby frustrate as much as they can, the presumptuous *Usurpations* of those who have no Divine Mission for so great a Ministration. This is the most proper inference that can be drawn from these Censers, with respect to such as are unlawfully Baptiz'd: Tho' after all, they have nothing in them that can with any Coherence, be justly adapted to the Institution of Christian Baptism, or any one Essential Part thereof: The two hundred and fifty Princes, indeed, if compar'd to the Unauthoriz'd Administrators of Baptism may be something to the purpose; and so may the Incense, if compar'd to the Water in Baptism; because, as this when rightly Administer'd, is the means of Spiritual Benefits, so Incense, when Rightly offer'd, *i. e.* by a Divinely Commission'd Person,

son, was a means likewise of procuring the favour of God, by making an Attonement for the Sins of the People. But as for the Censers, they were *only* the Vessels wherein this Incense, the outward Means of the Attonement, was contain'd; so that they have not the least reference, either to the Person Administring, or the Water of Baptism, or to the Person Baptiz'd; and therefore, if the Objector will have them to be Parallel to any thing at all in this matter, they must be so to the Vessel which contains the Baptism Water: And he may make as much use as he pleases of that Parallelism, which is nothing at all to our present purpose.

UPON the whole, the Grand Design of these Princes was (in opposition to the Establish'd Priesthood) to offer Incense before the Lord, *contrary to a Divine Positive Institution, which confin'd that Action to Aaron and his Sons only*; This Offering being thus unlawful, for want of the Divine Authority of the Persons Administring, was so far from being accepted, that it was a crying Abomination; and instead of procuring a Blessing, either for themselves or their Abettors, drew down upon them swift Destruction; the Princes being immediately consum'd by a Fire from the Lord, and Fourteen thousand Seven hundred of their Partizans destroy'd by a Plague. Even so, if any thing about Baptism may be hence infer'd, we may justly fear

fear that the Administration of suppos'd Baptism by Uncommission'd Persons, in Opposition to the Divinely establish'd Priesthood of the Christian Church, instead of being a Means of conveying Spiritual Graces and Benefits, to those who *knowingly* receive, or acquiesce in it, will rather exclude both such Giver and Receiver, (tho' they escape God's Judgments here) from the infinite Privileges of his Children hereafter, without a sincere and speedy Repentance.

Some other Objections I have endeavour'd to obviate in the Progress of this Essay, and therefore shall only further Declare, that I sincerely believe the Subject of this Discourse to be a Substantial Truth; nay, even a first Principle of Christianity, and that without the courageous Asserting and Vindication thereof, the whole Christian Priesthood and the Divine Authority of it, must be call'd in question, (as we see it has lately been in Publick Print) and consequently in time so far deny'd, as to encourage every bold Intruder to usurp that Sacred Office and Ministry, even in opposition to that Divine Commission, which has been constantly handed down from Christ and his Apostles, to this very Day.

A LETTER to the

AUTHOR.

S I R,

THE deplorable State of Christian-
nity in those Parts of it which have
reform'd from Popery in Doctrine, is
chiefly to be ascrib'd to the Contempt or
Neglect of the Divine Institutions relating
to the Constitution and Oeconomy of the
Church. This in particular hath brought
all the Disorder and Confusion in matters
of Religion, for which *England* is scanda-
lous above all other Christian Countries,
having ever since the Great Rebellion,
abounded with Religious Sects and Facti-
ons, which owe their Original, more or
less, to the direful change and overthrow
of that Government, which Christ ordain'd
for his Church, and his Apostles left in it,
and which throughout all Ages was conti-
nued without Interruption in the Christian
World for 1500 Years, as that very form of
Church Government, which all Christians
thought was ordain'd to continue unto the
End of the World. There never was in all
that time any Church founded but in, and

A Letter to the Author.

with **Episcopacy** ; nor did ever any **Seet** of Men assume the **Title** of a **Church**, till they could get a pretended **Bishop**, from whom they had their **Priests**, and their **Priests** their **Mission**, till the time of the **Reformation** ; nor did any **Christian Priests**, or **People** of an **Episcopal Church**, ever rise up against their *Bishops as such*, and reject the *whole Order*, but those of *Great Britain*, under the pretence of farther **Reformation**, by which they have brought such **Confusions**, and so expos'd **Religion** among us, that it is in a great measure lost, so that we may say, (as was long since said of *Justice* in the *Iron-Age* of the **World**) that she hath taken her flight from **Earth** to **Heaven**. Could any **Church**, or **Father** of the **Catholick Church**, in **Anti-ent Times**, have imagin'd or believ'd without the **Gift** of **Prophecy**, that an **Age** would come, when the **Presbyters** of a **National Church** would take upon them to *depose* their *Bishops*, and teach the **People** that their *Order* was contrary to **God's Word**, or grievous and unnecessary to the **Church** ! Could they have imagin'd, that in a flourishing **Church**, pure in **Doctrin**e and **Worship**, consisting of **Two Provinces**, an **Assembly** of several **Presbyters** should be held in *opposition* to their **Bishops**,
and

and their Lawful Sovereign Lord the External or Civil Bishop of his Church, by the command of Rebels in actual Arms against their King ! Could they ever imagine, that in three famous National Churches reform'd after the Antient Pattern of Churches settled in the Primitive Times, and professing the same Holy Faith; a strong Party of Presbyters and People, should be so wicked, as by Force to depose the whole College of Bishops, and as much as they could, extirpate the whole Order as unlawful and needless, nay, as an Anti-Christian Constitution; and a Yoak which we nor our Fathers were able to bear ! Yet Sir, I am one of those surviving Men who liv'd in those times, and saw all those things done, and the direful consequences, the first of which was the setting up a Government of the Church by Presbyters assuming Episcopal Authority, who with their Sect were call'd *Presbyterians*.

But these did not long flourish; for as they had taught the People that Episcopal Ordinations or Missions were not necessary, so others soon said the same of their Ordinations by *Presbyters*, asserting, that only Gifts, and the *Call* of Gifted Men by the Congregation was sufficient for the Ministry; and so from the Sect of *Presbytery*

frang up that of the *Independents* among us, and from them again, others, who thought Gifts *alone* were a sufficient Call to the Ministry, and in this *abomination of desolation*, *Laymen* first invaded the Sacred Office of the Ministry among us.

When I was a Young School Boy in a little Village near *Helmley* in *Yorkshire*, I saw a Man in Gray Cloths step up into the Pulpit on the Lord's Day, where after a long Prayer he preach'd to the People, as well as I can guess from what I now remember, after the manner of the *Fifth Monarchy Anabaptists*. Being afterwards removed to School at *North-Allerton*, I saw an Officer of *Cromwell's* Army go up into the Pulpit, and there after a long Prayer, he made a long Sermon, of which, as I then understood little, so I remember nothing, but that he talk'd much of *Dead Ordinances*, and Gifts of the Spirit, and a *Carnal Ministry*, meaning no doubt the *Ministry of the Church*. By that time *Quakerism*, which began in *Westmoreland*, was much increas'd in that Place, where I often saw not only Men, but Women Preach both in the Fields, and in Houses without any other call, but their pretended Motions of the Spirit, when (you must, Sir, excuse my impertinence to tell you, that) a
School-

School-Fellow older than my self by 3 or 4 Years, though of a Lower Form in the School, who had been carefully bred up in *Church Principles*, and like another *Timothy* instructed by his Parents from his Childhood in the Scriptures, so baffled their Speakers, by asking them *who sent them to Preach*, and urging the places of Scripture against them, which speak of God the Father's sending our Saviour, and *His* sending the Apostles, and *They* others; and by requiring of them a *Visible* proof of their pretended Call by the Spirit, that they came not of a long time after to that place, and as I remember, not till that Boy, so *mighty in the Scriptures*, was taken from the School.

Indeed Sir, the Necessity of an *Immediate*, or *Mediate* Call and *Mission from God* to any *Divine Ministry*, is so plainly taught in the Scriptures as appears by the * Margin, that I have often wonder'd how any sort of

* *The Diction of Moses.* — *And the Lord said —*
Come now therefore, and I will send thee unto Pharaoh,
that thou mayest bring forth my People, &c. out of Egypt.
Exod. 3. 10. *Now therefore go, and I will be with thy*
Mouth, and teach thee what thou shalt say. Exod 4. 12.
He sent Moses his Servant. Psal. 105. 26.

The Diction of the Jewish Priests, Take thou unto
thee Aaron thy Brother, and his Sons with him, from
among the Children of Israel, that He may Minister

Christians, pretending to the Knowledge of them, should take upon them the Ministerial Office, without the Ordinary Regular Call from Man as God hath appoint-

unto me in the Priest's Office, even Aaron, Nadab, and Abihu, Eleazer, and Ithamar, Aaron's Sons. Exod. 28. 1. And the Lord spake unto Aaron, ——— Thou and thy Sons with thee shall keep your **Priests Office.** ——— I have given your Priests Office unto you as a Service of Gift, and the **Stranger** that cometh nigh (i. e. as a Priest) shall be put to Death. Numb. 18. 1, 7. Uzziah the King transgressed against the Lord his God, and went into the Temple of the Lord to burn Incense upon the Altar of Incense, and Azariah the Priest went in after him, and with him Fourscore Priests of the Lord that were valiant Men: And they withstood Uzziah the King, and said unto him, it appertaineth not unto thee Uzziah to burn Incense unto the Lord, but to the Priests the Sons of Aaron, that are **Consecrated** to burn Incense: **Go out** of the Sanctuary for thou hast trespassed, &c. 2 Chron 26. 16, 17, 18. For every High Priest taken from among **Ben**, is Ordain'd for Men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sin: And no Man taketh this Honour unto himself but he that is **called of God** as was Aaron, Heb. 5. 1, 3. Not to spend too much time in enumerating those Texts which prove the Mission of the Prophets, I shall only recite some of those which plainly evince.

The Mission of St. John the Baptist, the Last of the Jewish Prophets, and immediate Fore-runner of our Saviour. There was a **Man sent** from God, whose Name was John. — He was sent to bear witness of that Light (i. e. of Christ) — He that sent me to Baptize, &c. St. John 1. 6, 8, 33. Behold! I send my **Wellspring** (i. e. John the Baptist) before thy Face, which shall prepare thy Way before thee, St. Mark 1. 2. & 11. 10.

The Mission of Christ, The Second Person of the Eternal Trinity. — St. John the Baptist speaking of

ed, or an extraordinary Call from God, without one of which, neither Christ, nor the Holy Spirit, neither Angels nor Men, presumed to act authoritatively in things pertaining to God.

Him says — *He it is, who coming after me is Preferred before me, St. John 1. 27, 30.* And our Lord speaking of himself says, *He that receiveth me receiveth him (i. e. God the Father) that sent me, St. Matth. 10. 40. St. John 13. 20.* — *And He that despiseth me despiseth him that sent me, St. Luke 10. 16.* — *God sent not his Son into the World to condemn the World, but that the World through him might be saved, St. John 3. 17.* — *Jesus saith, — my Meat is to do the Will of him that sent me, St. John 4. 34.* — *He that honoureth not the Son, honoureth not the Father which hath sent him.* — *He that heareth my Word and believeth on him that sent me hath Everlasting Life.* — *I seek not mine own Will but the Will of the Father which hath sent me.* — *The Father hath sent me.* — *And the Father himself which hath sent me, St. John 5. 23, 24, 30, 36, 37.* — *The Living Father hath sent me, St. John 6. 57.* *The Father that sent me, St. John 8. 16, 18.* — *Say ye of him (i. e. of Christ) whom the Father hath Sanctified (i. e. Consecrated or Set apart for the Office of the Messias) and sent into the World, &c. St. John 10. 36.* — *That they may believe that thou hast sent me, St. John 11. 42.* — *I have not spoken of myself, but the Father which sent me, he gave me a Commandment what I should say, and what I should speak, St. John 12. 49.* — *And this is Life Eternal, that they might know thee, the only True God, and Jesus Christ whom thou hast sent.* — *I have finished the Work which thou gavest me to do. I came out from thee.* — *Thou hast sent me into the World.* — *Thou hast sent me, St. John 17. 3, 8, 18, 25.* — *God sent his only Begotten Son into the World, that we might live through him.* — *And sent his Son to be the propitiation for our Sins, 1 St. John 4, 9, 10.* — *God sent forth*

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But most especially have I wonder'd, and still do wonder, how Clergy-men, I mean, Presbyters who were regularly sent, by Episcopal Ordination, according to the

his Son made of a Woman, &c. Galat. 4. 4. — Thus we see that Christ glorified not himself to be made an High Priest, but He that said unto him, Thou art my Son, Heb. 5. 5. — Wherefore let us — Consider the Apostle and High Priest of our Profession Christ Jesus, who was Faithful to him that Appointed him, Heb. 3. 1, 2.

The **Dilution of the Holy Spirit**, the Third Person of the Eternal Trinity. The Comforter which is the Holy Ghost, whom the Father will send in my Name, St. John 14. 26. — When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth, who proceedeth from the Father, &c. St. John 15. 26. — If I go not away the Comforter will not come unto you, but if I Depart I will send him unto you, St. John 16. 7. — He shall not speak of Himself, but whatsoever he shall hear that shall he speak, ver. 13. — He shall glorify me, for he shall receive of mine and shall shew it unto you, ver. 14. — Accordingly, the Holy Ghost was sent from Heaven on the Day of Pentecost, as St. Peter testified to the wondring Multitude, telling them, — This Jesus — being by the Right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath sent forth this, which you now see and hear (i. e. he hath sent forth the Holy Ghost who has caused those astonishing miraculous Wonders which you now see and hear.) Acts 2. 32, 33. — And St. Paul tells the Galatians, God hath sent forth the Spirit of his Son (i. e. the Holy Ghost) into your Hearts, Galat. 4. 6. — And St. Peter reckons the Holy Ghost sent down from Heaven, among those things which the Angels desire to look into, 1 St. Pet. 1. 12.

The **Dilution of Angels**. — They are all Ministering Spirits sent forth to Minister, Heb. 1. 14. — The Angel Gabriel was sent from God unto a City, &c. to a Virgin

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Will of our Lord, the Founder of his Church, and the *Unvariable and Universal Apostolical* practice of it for 1500 Years, I say, I still wonder, how such Presbyters

espoused to a Man whose Name was Joseph, — St. Luke 1. 26. — The same Angel appeared before unto Zacharias and told him, — I am Gabriel that stand in the presence of God, and am sent to speak unto thee. — ver. 19. Peter said, Now I know of a Surety that the Lord hath sent his Angel, and hath deliver'd me out of the Hand of Herod, &c. Acts 12. 11. — The Revelation of Jesus Christ which God gave unto him, &c. He sent and signified it by his Angel unto his Servant John, Revelat. 1. 1. — The Seven Spirits of God sent forth into all the Earth, Revelat. 5. 6. — The Lord God sent his Angel to shew unto his Servants the things which must shortly be done, Revelat. 22. 6.

The Mission of the Apostles. After the Twelve Apostles are nam'd, 'tis said, These Twelve Jesus sent forth, and commanded them saying — Preach — freely ye have received freely give, St. Matth. 10. 5, 7, 8. — As my Father hath sent me even so send I you, St. John 20. 21. — All power is given unto me in Heaven and in Earth. Go ye therefore and teach (or rather Disciple) all Nations, baptizing them — teaching them — and lo I am with you always even unto the end of the World. Amen. St. Mat. 28. 18, 19, 20. — And to supply the Place of Judas Iscariot one of the Twelve, the Apostles prayed and said, thou Lord which knowest the Hearts of all Men, shew whether of these Two (i. e. of Julius or Matthias) thou hast chosen, that he may take part of this Ministry and Apostleship, Acts 1. 24, 25. And they gave for their Lots, and the Lot fell upon Matthias, and he was numbred with the Eleven Apostles, ver. 26. — God hath set some in the Church, **First Apostles**, 1 Cor. 12. 28. — Our Lord said to Ananias concerning the Apostle St. Paul, — He is a chosen Vessel unto me to bear my Name before the Gentiles, and Kings, and the Children of Israel, Acts 9. 15.

could.

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could first preach against the Episcopal Order, and then proceed to pull down their own Bishops, by whom they were Ordain'd, and then in opposition to the Holy

— As they Minister'd to the Lord and Fasted, the Holy Ghost said, **seperate** me Barnabas and Saul (i. e. Paul) for the Work whereunto I have called them. And when they had fasted and prayed, and laid their Hands on them they sent them away; so they being sent forth by the Holy Ghost departed, &c. Acts 13. 2, 3, 4. Again, the Lord said unto St. Paul, Depart, for I will send thee far hence unto the Gentiles, Acts 22. 21. — And therefore he stiles himself Paul called to be an Apostle of Jesus Christ, through the Will of God, 1 Cor. 1. 1. and says in another Place, — I am Ordained a Preacher, and an Apostle — a Teacher of the Gentiles, 1 Tim. 2. 7. — How shall they Preach except they be Sent, Rom. 10. 15. — When He (i. e. Christ) ascended up on High, — He gave some Apostles, i. e. he gave some the Power and Authority of being his Ambassadors, Ephes. 4. 11. —

The Division of the Seventy Disciples, and of the Deacons. After these things the Lord appointed other Seventy also, and sent them Two and Two before his Face, St. Luke 10. 1. — The Twelve (i. e. the Apostles) called the Multitude of the Disciples unto them and said, — Look ye out among you Seven Men of Honest Report full of the Holy Ghost and Wisdom, whom We may appoint, over this Business, (i. e. of taking care for the Poor) — And they chose Stephen, &c. whom they set before the Apostles; and when they had prayed they laid their Hands on them, Acts 6. 3, 5, 6. —

The Division of the Apostles Successors. — S. Paul and St. Barnabas Ordained them Elders in every Church, Acts 14. 23. — For this cause left I thee (i. e. Titus) in Crete that thou shouldest set in order the things that are wanting, and Ordain Elders in every City, as I (i. e. St. Paul) had appointed thee, Tit. 1. 5. — Stir up the Gift of God which is in thee (i. e. Stir up that Episcopal Authority, and the Gifts annex'd thereto, where-

Apostolical

Apostolical Order and Character, and the persons lawfully vested with it, Sacrilegiously presume, like *Colluthus*, to take upon them the Episcopal Office, and power in Ordaining and Sending of other pretended Presbyters into the Church, as they did in

with God has endow'd thee) by the putting on of my (i. e. St. Paul's) Hands, 2 Tim. 1. 6. — The Things that thou hast heard of me — the same commit thou to Faithful Men, who shall be able to Teach others also, 2 Tim. 2. 2. — Lay Hands suddenly on no Man, 1 Tim. 5. 22. — The Seven Stars are the Angels (i. e. the Bishops, or supream Spiritual Governours) of the Seven Churches, Rev. 1. 20. — Of which St. Polycarp, Bishop of Smyrna was one. Now that these Successors of the Apostles, to whom the Power of Ordaining others into the Ministry was committed, were not mere Presbyters is evident from hence, that they had the oversight of the Church of God, 1 Pet. 5. 2. A Power to receive an Accusation against (and therefore were each of them a Judge of) an Elder or Minister of a consequently Inferiour Order, 1 Tim. 5. 19. — It was also their Province to Rebuke with all Authority, so as to let no Man despise them, Tit. 2. 15. — to reject, i. e. excommunicate, a Man that is an Heretick after the First and Second Admonition, Tit. 3. 10. — Without preferring one before another, doing nothing by Partiality, 1 Tim 5. 21. — Hence the particular Angel, or Bishop of the Church in Pergamos, was justly reprov'd for Tolerating them that held the Doctrine of Balaam, and the Nicolaitans in that Church, Rev. 2. 14, 15, 16. So also was the particular Angel or Bishop of Thyatira, for suffering the false Prophetess Jezabel, Rev. 2. 20. — And they could never have been thus justly censur'd, if they had not been vested with the Powers and Authority above mention'd, and these Powers do vastly exceed all that can be duly claim'd by any mere Presbyter, or Body of Presbyters whatsoever. —

all, or most parts of the Nation, after the Abolition of Episcopacy, and the Down-fall of the National Church with it, in the times of which I speak. Such Arch-schismatics as these were Mr. *Bowls* of *Tork*, Mr. *Baxter* of *Kiderminster*, and Mr. *Hughes* of *Plymouth*, not to mention *SMEC-TYMNUS*, [*Stephen Marshal*, *Edmond Calamy*, *Thomas Young*, *Matthew Newcomb*, *William Spurstow*,] of *London*, where I presume pretended Presbyters were also Ordain'd, by mere Presbyters in those sad times of confusion.

I was once at one of their pretended Ordinations, which I since found, was much after the French Form. Thus, and This, Sir, was the Original of the *Presbyterian Mission in England*, and it is against the Authority of the pretended Ministers of this Mission, *who were never duly Authoriz'd*, and therefore cannot Administer *truly Valid Baptism*, that you have written your excellent Book with great Strength, and perspicuity, as well as Modesty, and confirmed your Doctrine with your Practice.

Indeed, you have written it throughout with so much Modesty and Caution, that in some places, it hath an Air almost of Diffidence and Mistrust, although you have said nothing as to the Invalidity of their Administrations, but what our best

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best Divines have written before you. I beg leave to present you with what I find to this purpose, in the First Volume of the Posthumous Sermons of one of the greatest of them, [Bishop Beveridge] entituled, *The Dignity, and Authority, and Office of the Priesthood.* In the Third Sermon on this Text, *Therefore, seeing we have this Ministry as we have received mercy, we faint not,* at the 103. Page you'll find these Words, "*In the next Place we must observe,*
"*that although the Priests, if any be present,*
"*lay on their Hands also, yet it is expressly or-*
"*der'd, that the Bishop shall say the Words,*
"*Receive ye the Holy Ghost, &c. For,*
"*if a mere Priest should say them, or any one*
"*but a Bishop, the Ordination was reckon-*
"*ed Null and Void,* with more to that purpose. So in his Sermon on *Acts 13. 3.*
"*And when they had fasted, and prayed, and*
"*laid their Hands on them, they sent them*
"*away,* you have these Words at p. 309.
"*As the right Ordination of those, who*
"*Administer the Means of Grace must needs*
"*be acknowledged to be (necessary). for see-*
"*ing we can have no Grace, nor Power to*
"*do Good, but what is delivered to us from*
"*God through our Lord and Saviour Jesus*
"*Christ, in the use of the means which he*
"*hath establish'd for that purpose, unless those*
"*means be rightly and duly Administred,*
"*they*

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“ they loose their Force, and Energy, and
“ so can never attain the end, wherefore
“ they were established. *Neither is there*
“ *any thing more necessary to establish the*
“ *means of Grace, than that they who Ad-*
“ *minister them be rightly Ordained and*
“ *Authorized to do it according to the Insti-*
“ *tution, and Command of him that did*
“ *establish them. For seeing they do not*
“ *work naturally, but only by virtue of the*
Institution, and Promise annex'd to it, un-
“ *less that be duly observed, we have no*
“ *ground to expect, that the Promise should*
“ *be performed, nor by consequence that they*
“ *should be effectual to the Purposes for which*
“ *they are used.* So in his Sermon on this Text.
“ *Now then we are Ambassadors for Christ, &c.*
“ p. 386. *For that can be done only by the power*
“ *of God, accompanying, and assisting his own*
“ *Institution and Commission. Inasmuch that*
“ *if I did not think, or rather was not fully*
“ *assured, that I had such a Commission to*
“ *be an Ambassadors for Christ, and to act*
“ *in his Name, I should never think it worth*
“ *the while to Preach, or execute my Ministe-*
“ *rial Office. For I am sure all that I did*
“ *would be Null and Void of it self, accord-*
“ *ing to God's ordinary way of working, and*
“ *we have no ground to expect Miracles.* So in
another Place of that Sermon ; “ *Any Man*
“ *may*

“ may read a Sermon or make an oration to the
“ People, but it is not that, which the Scrip-
“ ture calls Preaching the Word of God, un-
“ less he be SENT by God to do it For how
“ can they Preach except they be sent. Rom.
“ 10. 16. A Butcher might kill an Ox, or a
“ Lamb as well as the High-priest, but it was
“ no Sacrifice to God, unless a Priest did it.
“ And no Man taketh this Honour to himself,
“ but he that is called of God, as was Aaron,
&c. All these Passages, Sir, exactly agree
with the Subject of your Book, and I might
shew you much more to the same purpose
out of the Writings of the Clergy, besides
those, which you have cited, p. 66. as out of
*the Second Edition of a Letter to a Noncon-
Minister of the Kirk, shewing the Nullity of the
Presbyterian Mission.* And Dr. Wells’s *Theses
against the Validity of Presbyterian Ordination.*

But what I have cited from the Bishop,
which was Published since the First Edition
of your Book, is enough to second the design
of it, and give you courage boldly to main-
tain your Doctrine and Practise, and the
cause not only of the Church of *England*, but
of the Catholick Church against the *British*
Sects and Schisms. Indeed you have done
God and his Church good service in a time
of need, as Two worthy Citizens now
with God, Mr. *Allen*, and Mr. *Lamb* did
by their Writings about Forty Years ago,
who

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who having gone from the Church to the *Anabaptists*, by God's Grace saw their Error, and returned both together from them to the Church again, to which they made ample recompence by their Writings, and were great Ornaments to it in every respect all their Lives long. I knew them both very well, and am glad of this opportunity, to mention them with that respect which is due to both their Memories, whereof the former told me, that he had the Misfortune, to lead Mr. *Allen* out of the Church to the Schism, but that Mr. *Allen* had the blessed part to lead him out of the Schism to the Church again. It is to me a comfortable presage, that God will not forsake the Church of *England* nor suffer Toleration, and the Gates of Hell to prevail against her, because he raises out of her People, Men to defend her, and adorn her with their Writings. I pray God to stir up more such continually, that those, who are misled by unauthorized Ministers, and Teachers, may consider the great danger they are in, and after your Example, enter in at the right Door into her Fold, and declare, as you have bravely done, p. 82. *that you sincerely believe the Subject of your Discourse to be a substantial Truth, nay even a first Principle of Christianity,*

*Christianity, and that without the courageous asserting thereof, the whole Christian Priesthood, and the Divine Authority of it, must be called in question, — and encourage every bold Intruder to usurp the Sacred Ministry, in opposition to that Commission, which hath been constantly handed down from Christ and his Apostles to this very day. In the same Place you say you hope, that none vested with this Divine Authority will fight against it, &c. which if any Clergy-man should do, in the manner as you there mention, I could not but suspect, that he was one of those who took Gifts and Presents of the Dissenters, to let the Names of their Children, who had no other but Schismatical Lay-Baptisms, be Registred among the True Baptisms of the Church. This unwarrantable Practise, which you have observed, to be “scandalously practised in some Places, I can confirm to be true; For I knew some Ministers of this City, (now dead) who were guilty of this practise, and are gone to God to give an account of it; and I my self, soon after I was presented to the Vicarige of *Allhallows Barkin*, had several, and some very great Offers, from Dissenters, to enter their Childrens Names, as Baptiz’d, in the Parish Church Register; and a Parochial Priest of a great City in*

b

this

this Kingdom, who gave me a Visit about a Year since, did assure me, that all the Ministers of that Place, himself only excepted, were guilty of this execrable practice; execrable I call it, because it is a double falsification of our *Parochial Dptychs*, as they are Registers and Records both of Church and State, and I think both Deprivation, and the Pillory to be just Punishments for that Minister, who dares do so great and mischievous a wickedness, or suffer it to be done.

I say, I should be tempted to suspect any Clergy-man, that should write in the manner you mention, against you, to be one of that corrupt sort, or at least of another, who to court the Favour and Applause of the *Dissenters*, either never Preach in defence of the Church against *them*, or if they do, they do it no otherwise than barely to shew, that the Church of *England* is a *safe Communion*, and that those, who through mistake separated from it, would be in *no danger of Damnation* if they returned to it. But to shew that separation from it is **Schism**, and by consequence a *damning Sin*, and that the Separatists of all sorts from it, are, without the extraordinary mercy of God, in great and apparent danger of *Damnation*, these

Gentle-

men love not to touch upon that Point, nor rise to that Height, which long before the Revolution occasioned the distinction between *High* and *Low* Church-men and the former to be called by ill, or ignorant Men, *High-Flyers, Tantivies*, and other such opprobrious Names. It was, I suppose, a Reflection upon these Men, and the Indignation he had against their double practises, which provoked a Divine not very many Years since, to utter a *Sarcasm* upon them from the *Pulpit*, in Words to this Purpose, *That some (at the time he spoke it) were become Fathers of the Church, who never were her true Sons.*

Sir, I wish all Clergy-men, who are concerned in either of these Remarks, would seriously consider your pious and reasonable Address to us in the conclusion of your *Appendix*. We are all concerned, (as you beseech and conjure us to do,) to consider our *High and Holy Calling to the Priesthood*, and to vindicate our unalienable Rights to administer the *Holy Sacraments*; and to let the People understand, that the *Ministration of them is essential to our Office*, and our *Office essential to the Ministration of them*, and that our long and general silence in not asserting, and defending this great Truth, hath, as you observe,

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observe, been the occasion of much ignorance among the People, of the nature of Schism, and the direful consequences of it, which some of our Order still are, as I am sure some have been, so averse (contrary to their Trust, and the Duty of it) to set before the People. I remember, when some of the *London Clergy*, resolving to do this, as you now beseech us, and for the same Reasons; it was opposed, especially by one of them, for no other reason, but that it would be *censured as Preaching up cur selves*; a Reason, whereof the Weakness and Ill-consequences are shewn by an excellent Person, in the Preface to his *Companion for the Festivals and Fasts of the Church of England*, where, to oblige the Clergy to instruct the People in the great Truth of Sacerdotal Mission, and Authority to administer the Sacraments, He wishes the Catechism of the Church might be continued, in a few Questions and Answers to shew, who only have Power to administer the Holy Sacraments. I need not name this worthy Gentleman, whom God raised up out of the *People* before you, to defend the Rights and Authority of the *Priesthood*, and who thinks it no more diminution, or dishonour to him, to be thought one of the *People* with respect to the *Church*, than one of them with respect to the *State*.

In your *Appendix* to your Book, I think you have solidly and satisfactorily answer'd all the Objections that have been made against the useful Subject of it, since the First Edition, taking in your Second Thoughts, and the explanation of your Design, and meaning, in some Passages of it to prevent Offence. This, Sir, is an argument of your great Humility, as well as of your Zeal and Prudence; and your humble and truly Christian Temper and Declaration in *p.* 24, encourage me to make a few Remarks upon your *Appendix*, of which you have the liberty to judge as you please. *P.* 27, you have well observed, *that our Church hath provided no Office of Confirmation* for those, who receive Baptism from *Lay-Baptizers*. And indeed it would have been strange, that she, which allows of no Baptism but by a **Lawful Minister*, should have provided such an Office to confirm, or ratifie the Baptism of those, who truly speaking, were *Sprinkled*, or *Washed*, but not *Baptized*. But I think, you might with reason enough have farther observed, that she hath provided an Office for their true and lawful Baptism. I mean, *Sir*, **The Ministration of Baptism to such as are of riper years** This

* *Rubricks in the Ministration of Private Baptism.*

new Office was made presently after *the Restoration*, and is part of the *Liturgy*, that now is confirmed by Act of Parliament. And I do not think it was intended *only* for *Heathens*, *Jews*, and *Mahometans*, who should be converted to Christianity, or for such converted Hereticks among us as reject Baptism, but also for those who had been *Invalidly Baptiz'd*, of which there were great Numbers at the time of the Restoration, and now alas! are many more. I submit this Observation to your Thoughts, and the consideration of all, who shall read it; and if my Opinion as to this Office is wrong, I hope my Errour is pardonable, because it is not hurtful to the Church, nor casts the least dishonour upon her Learned and Pious Bishops, and Priests, her Representatives, who made that Office, which before was wanting. What you there say of the Passage in the preceeding Page, concerning *the Validity of Lay Baptism*, viz. 'that the
' Learned Author never design'd, that any
' thing in his excellent Book should favour
' *Lay Baptism* in opposition to the Sacerdo-
' tal power, is evidently true, because it is plain from his Words, he means *Lay-Baptism* Administred by *Lay-Men*, so and so qualified, to dying Persons, by the Authority

rity and Allowance of the Church, as in the 38th Canon of the Council of *Eliberis* which you cite p. XIII. of your *Preliminary Discourse*. And it is very praise-worthy in you that upon Second Thoughts, you correct your self in your Premonition, where you tell us, " You do not presume to determine, whether the
" Church which hath power from Christ to
" give a Man a standing Commission to be a
" Priest, cannot in Cases of extream necessity
" give him a Commission *pro hac vice*, (or *pro
" hic & nunc*) to do a Sacerdotal Act. This Commission of that Council, proceeded, * from an Antient, but a Pious, and innocent erroneous opinion, (as I think I may call it) that *Baptism* was **absolutely necessary to Salvation**, as the communicating of Infants proceeded from another the like erroneous belief of the *absolute* necessity of receiving the Holy Eucharist in order to Salvation. This Error of the absolute necessity of Baptism, descended in the † Latin Church to after Ages, and acquired such firmness of belief by constant practise, that it re-

* Tertull. *de Baptismo*. Cap. xvii. *vid.* Vossium *de Baptismo Disput.* xi. v. vi. vii.

† According to the Canon Law : *In necessitate quilibet potest baptizare, dum modo intendit facere quod Ecclesia intendit.*

maintained * some time uncorrected by our Church after the Reformation, but afterwards the Title of the Office for *Private Baptism* was alter'd thus, " *Of them that are*
" *to be Baptized in time of necessity by the*
" *Minister of the Parish, or any lawful Mi-*
" *nister that can be procured; and the Ru-*
" *brick was accordingly alter'd in this man-*
" *ner,*" Let the lawful Minister, *and them that*
" *be present, call upon God for his Grace, and*
" *say the Lord's Prayer if the time will suffer,*
" *and then the Child being named by some one*
" *that is present,* the said lawful Minister
" *shall dip it in Water, or pour Water upon*
" *it, saying these Words, I baptize thee, &c.*
to this change of the Title and Rubrick
of *them that are to be Baptized in Private,*
(in K. Edward's Book) exactly agrees the
Rubrick of our present Liturgy, cited be-
fore in the Margin.

Sir, from these Observations I think I

* As appears from this Rubrick of the Office for them
that be Baptized in Private Houses in time of necessity, in
the Book of Common-Prayer, set forth Anno 2, and 3.
of Edward the Sixth, 1549. The Words of that Rubrick
are these, First, let them that be present call upon God
" for his Grace, and say the Lord's Prayer, if the time
" will suffer, & then one of them shall name the Child,
" and dip him in the Water, or pour Water upon him,
" saying, *I Baptize thee in the Name, &c.* vide *Vossium de*
Baptismo Disp. x. §. x.

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may conclude, *First*, that the *absolute indispensable* necessity of Baptism is not the Doctrine of the Church of *England*. *Secondly*, that she approves of no Baptism, or thinks no Baptism duly and validly Administred, but what is Ministred by duly Authorized & lawful Ministers, and consequently that she rejects all *Lay-Baptism*. *Thirdly*, That she cannot count those duly authorized and lawful Ministers, who take upon them the Ministry within the pale of her Jurisdiction, in contempt of, and opposition to her Episcopat and Episcopal Mission, or Power of Ordination ; and by consequence, that she must look upon Baptism Administred by such Ministers, as Null and Void, from the Beginning. From these Conclusions, and the Consequences issuing from them, I have further reason to think, that the Office of *The Ministration of Baptism to such as are of Riper Years*, was intended for Persons *invalidly Baptized by such unlawful Ministers* among us, as were never duly Authorized, as well as for converted *Heathens, Jews, Mahometans*, and such modern *Manicheans*, and *Seleucians* amongst us, as held it unlawful to Baptize with the Baptism of the Church.

And as you have justly observed, that the learned Author of the passage you cite in p. 26. could not design, that any thing

thing he said in it should favour *Lay Baptism*: So I dare say for him, that upon Second Thoughts, he will not affirm that it is in the power of the Church to confirm *Ludicrous* Histrionical or other *Mimical Baptisms*, or that any Church or Bishop did ever confirm any of them by Chrism and Imposition of Hands. The Opinion of *Ludicrous Baptism* not to be reiterated, was occasioned by a fabulous Story of *Athanasius*, who, when a little Boy, with others, playing at *Ministers*, as our Children call it, by the Water-side, *Athanasius* acted the *Bishop*, other Boys *Priests* and *Deacons*, and in their Play Baptized several Children, who represented *Catechumens* and *Competents* in form. *Alexander*, Bishop of *Alexandria*, happening to see this, as the Story is told, sent for the Boys, and understanding from their own Relation, that their *Ludicrous Baptism* was performed by them according to the Rites and Orders of the Church, was of opinion with other Bishops present with him, that the Children so Christned, were not to be Re-baptized, whereupon he confirmed them with Chrism, and Imposition of Hands.

This

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This * *Hear-say* Story is told by *Sozomen* from *Ruffinus*, and from him again at large by *Petrus Damianus*, in his Book entituled *Gratissimus*, and mentioned before him by *Watafridus Strabo*, in his Book *de Divinis Officiis*, and reckoned by *Antonius Muretus* in the 9th Chap, of his 13th Book of *various Lections*, among the presages of things that have happened, as Boys have acted them in Play. *Lastly*, such reception this Story of *Athanasius* hath had in the World, that it is cited as true by Dr. *George Abbot*, in the Lecture which he read in the Divinity-School at *Oxford*, *de Circumcisione & Baptismo*, 1597, which Lecture he made, to excuse the First Practice of our Church after the Reformation, which he saith *Facilitate larga* with great *Latitude* or *Indulgence* for some time tolerated the Baptism of Lay-men and Women in absolute necessity, for the ignorance of the People and hardness of their Hearts. This Story favoured the loose Doctrine of St. *Augustin*, as to the Ministration of Baptism, and therefore we need not wonder that † He spoke

* Περὶ τῆς γενεῆς τῆς ΦΑΣΙΝ ἐπ' αὐτῷ συνεβλήθηται.
Sozom. Eccl. Hist. Lib. 2. Ch. 17.

† De Baptismo contra Donatistas. Lib. 7. Versus finem Libri in Tom. 7.

so favourably of *Ludicrous*, and *Jocular*, as well as *Mimical* and *Histrionical* Baptisms. But as current as by misfortune this Story hath been, and as many as it hath led into Errour, it is now exploded for very good Reasons by Learned Men, as by Dr. *Cave* in his *Historia Literaria*, by *du Pin* in his Notes on *Athanase* in his *Nouvelle Bibliotheque*, and by the Learned *Benedictins* in his Life, p. 11. Printed before his Works, whither I refer you.

As for *Histrionical Baptism* by *Heathens*, that also is urged by the Patrons of *Lay-Baptism* in favour of their opinion. † Of this they cite this Story out of the *Cronicon Alexandrinum*; that in mockery of the Christians, the Heathen-Players Baptized one of their Companions in warm Water, upon the Stage, and then put upon him a White Garment, upon which he immediately cryed out that he was made a Christian, and would dye as such. The Spectators hearing him declare this, flew upon the Stage, and taking him from thence stoned him to death. † *Ado Viennensis* tells another Story in his Martyrology of *August. 25.* of *St. Genesius*, who being Baptized by

† *Vesivius de Baptismo disp. II. §. 29.*

† *Ibid disp. 10. §. 13.*

Heathens to ridicule Christian Baptism, also became a Christian : But then supposing the truth of these Stories, they are as *perfectly miraculous*, as the conversion of some Pagan Executioners of Martyrs, who declared themselves Christians at the place of Execution, and there suffered death with them, and were *Baptized in their own Blood*. And therefore, the *miraculous* manifestation of God's Grace at Historical Baptisms to testifie the truth of the Christian Religion, and confound its Adversaries, are no argument for Lay-men to take upon them to Administer Baptism upon any pretence whatsoever. Nay, Sir, such an unwarrantable Latitude hath the Church of Rome given to the Administration of Baptism, † that some of her Popes, have allowed the Baptism of Jews, and Heathens, and * the Pope in the Council of Florence doth expressly decree, that in case of necessity not only a faithful Christian Lay-man, or Woman, but an Heretick or Pagan may Validly Baptize.

† Ibid Disp. 11. 18.

* In decreto Eugenii Papæ ad Armenos: *Minister hujus Sacramenti est sacerdos, cui ex officio competit Baptizare. In Cauſa autem neceſſitatis, non ſolum ſacerdos, vel Diaconus, ſed etiam Laicus, vel Mulier, imo etiam Paganus, & Hæreticus Baptizare poteſt, &c.*

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As to the case of necessity, so called, it is, as I have already observed, founded in the mistaken opinion of the absolute necessity of Baptism to Salvation. Which Opinion is of Two Sorts, one more antient, grounded on the literal strictness of the Precept, or institution of Baptism; which was the Errour of *Tertullian*, who therefore in case of necessity, allowed Lay men, but not Women, to Baptize. The other is more modern, as having its rise from the *Pelagian* Controversy, and that was the indispensable necessity of Baptism to wash away Original Sin. This strictness of opinion, as to the indispensable necessity of this Sacrament, to wash off the guilt of Original Sin, made *St. Augustin*; that *durus Pater Infantium*, so very loose, as to the Minister of it in case of necessity. And therefore upon the Question, *whether one, who was not a Christian, could give Baptism*, * He delivered his Opinion uncertainly, saying *he would not determine it, because it had not been determined in any Council*. And so from this Errour of the absolute necessity of Baptism to Salvation, the Church of *Rome* came by degrees, to allow the Ministration of Baptism by any

* *Contra Epist. Parmen.* Lib. 2. Cap. 13.

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Hand, when a lawful Minister could not be had, rather than let a Child perish, which without it they formerly thought must be damned, and still think cannot be saved, as suffering *panam damni*, tho' not *panam sensus*, i. e. the Loss of Heaven, tho' not the *Flames of Hell*. * Hence they came to place all the virtue, and efficacy of Baptism in the invocation of the Holy Trinity, as in the principal cause, not making any difference in the Ministerial, or Instrumental cause, in case of necessity. But, Sir, you have shew'd with great force and clear evidence, that the *Lawful Minister* is as *essential* to Baptism, as the Matter, and Form, and cannot be dispensed with by Men, who are tyed to it by the Divine Institution. But though God tyes us, yet he himself is not tyed to his own Institutions; and therefore the erroneous opinion of the absolute necessity of Baptism by any Minister, either upon the account of the letter of the Institution, or of Original Sin, hath been long rejected by Learned Men, for great, and I think, unanswerable Reasons, as you may see in Archbishop Bramhall's Letter to Sir Henry de Vic, at

* *Decretum Eugenii P. ad Armenos in Conc. Florent. Conc. Labb. & Cossar. Tom. 13. p. 535.*

the 979. p. of his Works, and in the 7 Disp. of *Vossius's* Book *de Baptismo*.

I am extremely pleased with the modest Reflection you make in your Premonition upon what you had said p. 135. of your Book to prove *the Validity of Holy Orders conferred on Unbaptized Persons*. For whereas you distinguish Qualifications for the Ministry, into *Personal* and *Authoritative*, give me leave to tell you, that I think all Qualifications for it are *Personal*, and that of *Personal Qualifications*, the want of *some only* make a Man unworthy of the Ministry, but not incapable of it; but the want of others make him utterly incapable of it, or of being Separated or Ordained to it. The *Personal* Qualifications of the First sort may be called *Moral*, as Purity, Humility, Sobriety, and all other Vertues and Graces that are comprehended in Holiness of Life, the want of which make a Man unworthy, as of Holy Orders after Baptism, so of Baptism it self; but yet do not Null or make Void either of them, when the Person is Baptized or Ordained. The Second sort of Qualifications are either *Natural*, *Acquired*, or *Legal*, which last may be also call'd *Political*, as relating to the Fundamental or Positive Laws of the Church. among *acquired* Qualifications

cations we may safely reckon *Reading*, the want of which utterly disables a Man from performing Priestly Offices, and by consequence, makes his Orders Void. Then as for *Natural Qualifications*, they belong either to the *Body* or the *Mind*; to the *Body*, as speaking, seeing, hearing, the want of which (without any * Canons or Positive Laws of the Church) in my judgment, utterly unqualifies a Man for the Priesthood; and therefore Holy Orders conferred on a Deaf, and Dumb, or Incurable Blind Man, must, in my opinion be Null and Void, because they render him incapable of performing Ministerial Offices. The like I may say of a Man who wants both his Hands, who though never so worthy upon the score of *Moral Qualifications*, yet, by reason of that natural incapacity, cannot effectually be made a Priest. Qualifications which belong to the *Mind* are Understanding, and Memory, the want of which in *Idiots*, *Lunaticks*, and *Maniacs* makes them so utterly incapable of receiving Holy Orders, that upon supposition, any such were Ordained to the Priesthood, his Orders would be Null and Void. Thus much, Sir, with submission to the

* *Can. Apost. 69.*

Learned, I have said of Personal Qualifications for the Priesthood that are Moral, or Natural. The *Legal* likewise are of Two Sorts. *First*, such as are *fundamental* to the Christian Society, or Constitution of the Church; or *Secondly*, such as are super-induced by the *Positive Laws* of the Church. Of the *First* sort, in my Opinion, *Baptism* certainly is, the want of which therefore I think, must utterly render a Man incapable of being a *Christian Priest*, because it makes him utterly incapable of *being a Christian*, or of receiving the Holy Eucharist, which to an Un-baptized Person is *divia aditus*, a Sacrifice of no more effect than if he had not come to it; and how then can a Man be made capable to Administer that Holy Sacrament to others who hath no right to receive it, or make others Members of the Church, of which he is not a Member himself? As to the latter sort of *Legal Qualifications*, the want of which do make a Man incapable of Holy Orders, and his Orders Null after he is Ordained, by the Canons of the Church; I have no occasion to discourse, and therefore in answer to the Objection made against you, give me leave to observe, that I presume it relates to this case, which is supposed, but never proved

to

to have happened, *viz* that when a Person *bona fide*, believing himself to have had Valid Priestly Baptism, but indeed had not, yet happens to be Ordained *Bona Fide*, by the Bishop, his Orders notwithstanding are Null and Void. This, I presume, must be the case in which the Objection is put, and not where the Person Ordaining, and the Person Ordained, both *know* that the latter never received any other than *Lay-Baptism*, by one presuming to Baptize in opposition to the Church. these Two Cases are so vastly different, that I believe as to the latter, all Divines truly Learned in their profession will make no difficulty to determine, that Orders so conferred are Null and Void. But as to the former case, upon which I take it for granted the Objection proceeds, we must have recourse to *Equity*, which, in such Cases of perfect invincible ignorance, takes place in Ecclesiastical as well as Civil Cases, in Divine as well as Humane Laws. Therefore, Sir, I make no scruple to tell you, that a Priest in this case now before us, is in the Eyes of God a Valid Priest, and that all his Priestly Administrations, are by his allowance also Valid and Effectual, and as acceptable as those of other Priests to him, who can make allowances

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where Men cannot, and ratifie what Men, if it came to their knowledge, could not ratifie, but must pronounce Null. You know the Priesthood was hereditary among the *Jews*, and it is not unreasonable to suppose, that one Priest or other in such a long tract of time might, without any suspicion, have an adulterous Son; upon which supposition, I believe you will not doubt, that when he was at Age to Administer, God would reckon him among the Priests, and accept of all his Administrations at the Altar; or if such an one happened to be High Priest, even in the very *Holy of Holies*, though if his incapacity had been known, he must have been deposed from the Priesthood.

Sir, in this way of stating the Case, I am far from encouraging any Person so Baptized, to take upon him the Priesthood. For if, such an one, knowing himself to have no other Baptism, offers himself to take Holy Orders, I think he commits, a *Piacular Sin* as great as that of *Corah*; nay, if such a one but suspecting himself to have no other Baptism, takes Holy Orders, I think he commits a Sin of Presumption, and is obliged to a strict enquiry, whether or no he was so Baptized; and if he finds he was, he is bound, as he expects Forgiveness

giveness of God, to cancel his Orders, and abdicate himself from the Priesthood. But to prevent either of these supposeable Cases, you, like a good Christian, have (p. 18. of the Appendix) inculcated to the Governours of the Church, *how much it is for her security, and ought to be their care, to require of all Candidates of the Ministry, Certificates of their Baptism, as well as of their good Conversation*; after which I beg leave to say, according to my distinction of Personal Qualifications for the Priesthood, that the want of the former makes a Man incapable to receive Holy Orders, but the want of the latter only makes him unworthy to receive them.

P. XXIX. You prudently and modestly decline the great dispute, which exercised the Church of Old, about the manner of admitting Persons Baptized in *Heresy* and *Schism*. You know there was the like dispute among the Apostles about Circumcision, and the observation of the Mosaick Law, but as St. * *Augustin* observes, without any breach of Charity. And as it pleases God to let the Governours of his Church be sometimes exercised with great difficulties, so were they in some of the Golden

* *Contra Cresconium. Lib. 2.*

Ages of it exercised with this Question; but as the same Father * observes, *salva unitate*, without dividing the Unity of the Churches. To prove this, he cites the Words of St. Cyprian which he spoke at the opening of the Council of Carthage, in which he was at the Head of the most rigid Side; to shew his Moderation in this dispute, of which you may see a short, but clear account, in the Learned Note upon *Meam Sententiam* in 243. p. of Cyprian's Works, Printed at Oxford, 1382. The Words are these, *Supereſt, ut de hac ipſa re ſinguli, quid ſentiamus, proferamus, neminem Judicantes, aut a jure Communionis aliquem, ſi diverſum ſenſerit, amoventes.* So in his Epistle to Jubatianus, though he strenuously and warmly defends his Opinion, yet he concludes with great modesty, and meekness, *hac tibi breviter pro noſtra mediocritate reſcripſimus, Frater chariſſime, nemini preſcribentes, aut prejudicantes, quò minus unusquisque Episcoporum, quod putat faciat, habens arbitrii ſui liberam poteſtatem. Nos quantum in nobis eſt*

* Ibid. Neque enim pauci momenti, quod inter Episcopos Anterioris Etatis quam esse inciperet Pars Donati, ista quæſtio fluctuavit, & varias haberet inter se Collegarum, salva Unitate, Sententias.

propter Hæreticos cum Collegis & Co-Episcopis nostris non contendimus; cum quibus Divinam Concordiam, et dominicam pacem tenemus, maxime cum & Apostolus dicat, si quis autem putaverit contentiosus esse, nos talem consuetudinem non habemus, neque Ecclesie Dei. These Passages plainly shew, that the Peace and Unity of the Church was not to suffer in this contention, but that the Bishops and Churches of both Sides were * to be left to their own Customs, and the Practice of their Fathers, as St. Basil speaks in his First Canonical Letter to *Amphilochius*, Bishop of *Iconium*, about the Baptism of the *Novatians*. Indeed, there was no reason why the Bishops should divide Communion, and break the Unity of the Episcopal College in this Controversy; because, *First*, both Parties agreed in their Sentiments, of the direful sacrilegious, and damnable Nature of *Heresy* and *Schism*, and particularly of the Schism made by the *Novatians*, and *Donatists*. *Secondly*, they both run back, and unravelled the Successions of their *Antibishops* to Interruptions, *optatus Milev.* in the one, as well as *Cyprian* in the other

* ἕπ' αὐτῷ τῷ ἔδει τῶν καὶ ἐκείνων Χῳραν ἕτεροδοτεῖ.

* *Lib. 2. P. 36, 37.*

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Schism. *Thirdly*, both compared them to *Corah*, *Dathan*, and *Abiram*, and likewise to Adulterers, and looked upon their Ordainers as Traditors. And *lastly*, both asserted, that in those Schisms none could be saved in the ordinary way, without returning to the Church. But then, though they agreed in the charge of Schism, they differed as to the manner of reconciling *Schismaticks*; one side being for Baptizing those again who were Baptized in Schism, because they thought their Baptism to be * *Null*, *Extraneous*, and *Profane*, and that Schismatical Churches were † only like Churches, but were not real Churches, and by consequence, that their Bishops, and Priests, could not Validly Baptize, or do any other Priestly Act. Therefore they had one way of reconciling Penitents, who had been Baptized in the Church, when they returned to it from the Schism, and another of re-

* *Cypr. Epist. 71, 72, 73. Edit. Oxon.*

† *Cyprianus Jubaiano. Quando ad nos non omnino pertineat, quid Hostes Ecclesiæ faciunt, dummodo teneamus ipsi potestatis nostræ honorem, & rationis, ac veritatis firmitatem. Nam Novatianus simiarum more, quæ cum Homines non sint, Homines tamen imitantur, vult Ecclesiæ Catholicæ auctoritatem sibi, & Honorem vindicare, quando ipse in Ecclesia non sit. imo adhuc insuper contra Ecclesiam Rebellis & Hostis extiterit.*

conçiling

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conciling those who had been Baptized in the Schism, when they came over to the Church. The former they only looked upon as * *Stray-Sheep*, and as such re-admitted them into the Fold barely by imposition of Hands. But they looked upon the latter as *Non Oves*, who did not belong to the Fold, and were not Sheep at all, and therefore determined that they ought to be Baptized in the Holy Catholick Church, that they might become Sheep of her Fold.

The other side on the contrary, though they looked upon those Schismatical Churches not to belong to the *Holy Catholick Church*, but to be extraneous to it, and alienated from it, yet they looked upon them as Parts, though as factious, sacrilegious Parts of the Universal Church, which were guilty of the highest breach of

* *Quod nos quoque hodie observamus, ut quos constat hic Baptizatos esse, & a nobis ad Hereticos transisse, si postmodum peccato suo cognito, & errore digesto, ad veritatem & Matricem veniat, satis sit in Penitentiam Manum imponere; ut quia ovifuerat, hanc Ovem ac alienatam & errabundam in Ovile suum Pastor recipiat, si autem quis ab Hereticis venit, Baptizatus in Ecclesia prius non fuit sed alienus in totum, & profanus venit, Baptizandus est, ut Ovis fiat, quia una est aqua in Ecclesia sancta, quae Oves faciat. Cyprian, Epist. ad Quintum.*

Charity,

Charity, and compared them to the * Vessels of dishonour in the House of God. I say, they looked upon them as Parts of the Universal Church, in the most extended sense of the Word as it comprehends Good, and Bad, Sound and Corrupt, Orthodox, and Hæretical, Pure, and Adulterous Churches, Churches under, and Churches free from the charge of Schism, and as Members of the Universal Church in the largest sense they also looked upon them as *real* Churches, and the Ministrations of their Bishops, and Priests, and the Sacraments they Administred, as *good in themselves*, though *unprofitable*, because, both Givers, and Receivers, wanted Charity, as being divided from the Unity of the Church. This St. *August.* inculcates again and again of † Schismatical Baptism,

* *August. Donaristis Epist. 166. Perire vos non vult Deus in sacrilega discordia alienatos a Matre vestra Catholica, Contra Donatist. Lib. 1. Qui seperationis aperto Sacrilegio manifesti sunt ; Eos tamen a Sacrilegio Schismatis revocat.*

† *August. in Evang. Johan. Tract 6. Et potest fieri, ut aliquis habeat Baptismum præter columbanam : ut proliet ei Baptismus, præter columbanam non potest — docet nos columba, respondet enim de capite Domini, dicens, Baptismum habes, charitatem autem, qua Ego Gemo non habes. Quid est hoc, nequit, Baptismum habeo, charitatem non habeo. sacramentum habeo, Charitatem non. Noli clamare, ostende mihi quomodo habeat charitatem, qui dividit unitatem. ego, in-*
where

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where he defends the *Validity of it in it-
self*. And as Martyrdom out of the Uni-
ty is unprofitable to Salvation, so he saith,
Baptism is. The Fathers of the *Latin*
Church, particularly the *Africans*, in St.
Augustin's time looked upon *Schism*, and
the utter violation of Charity in it, as

*quit, habeo Bap̄tismum : habes, sed sine charitate nihil tibi
prodest. Bap̄tisma quippe aliquid est, & magnum aliquid
est propter illum, de quo dictum est, hic est qui Bap̄tizat, sed
ne putaras illud quod magnum est tibi aliquid prodesse posse,
si non fueris in Unitate. — Si Bap̄tismum habes esto in Co-
lumba, ne non tibi profit, quod habes, veni ergo ad colum-
bam dicimus, non ut incipias habere, quod non habebas, sed
ut prodesse tibi incipiat, quod habes. Foris enim habetas
Bap̄tismum ad perniciem; intus si habueris, incipit prodesse
ad salutem. Contra Epist. parmeniani. Lib. 2. aliud
est profus non habere, aliud perniciose habere, aliud salu-
briter habere, quicquid non habetur dandum est, cum opus
est dari, quod vero perniciose habetur per correctionem de-
pulsam perniciem agendum est, ut salubriter habeatur. Contra
Crescon. Gramm. Lib. 2. Ita vobis & nos dicimus, quem
Bap̄tismum vos ignorantes observatis, — ejus potestatem vobis
nos annunciamus, non ut cum ad nos veneritis alterum acci-
piatis, sed ut eum, qui jam apud vos erat, utiliter accipi-
atis. Contra Donatistas, Lib. 1. Non eis itaque dici-
mus, nolite dare, sed nolite in Schismate dare. Nec eis
quos violentur baptizaturi, dicimus, nolite acciperi, sed no-
lite in Schismate accipere. — Si postea venire ad
Catholicam cogitat, quia certus est ibi prodesse Sacramen-
tum, quod alibi accipi quidem potest, prodesse autem non
potest. — In Ecclesia Bap̄tismum recte accipi, — Non
autem illic (apud Donatistas) recte accipi. Augustin de
Bap̄t. contra Donatistas, Lib. 4. Ecclesia paradiſo compa-
rata indicat nobis, posse quidem ejus Bap̄tismum Homines
etiam foris accipere, sed salutem beatitudinis extra eam ne-*

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an impeding Cause, which hinder'd the descent, and the reception of the Holy Spirit upon the Baptized in Schism, and their receiving the *Grace of the Sacrament*, which only could make the Sacrament effectual to Salvation; and upon the whole, Sir, I cannot but observe, that the difference between the *Nullity & Inutility* of Schismatical Baptism is not very great, if it be considered, that those Words are so nearly allyed to one another, that in the *Civil Law*, the Latter is often used to signify the Former, so *inutilis Stipulatio* signifies a void Bargain, and *inutiliter testari* to make a *Will* that is Void, or *no Will*. And so the *Inanis* of St. Cyprian, and *Inutilis* of St. Augustin, let them differ as they will, are both so terrible, that either of them methinks should fright *Schismaticks* from the sad State they are in, to

minem vel percipere, vel tenere. — Eos (Hæreticos) doceamus, quod ex unitate habent, non valere ad salutem, nisi ad eandem venerint unitatem. — Salus (inquit) extra Ecclesiam non est; quis negat? Et ideo quæcunque ipsius Ecclesie habentur extra Ecclesiam non valent ad salutem, sed aliud est non habere, aliud non utiliter habere. De Unit. Eccles. Sacramenta eadem sunt, sed non profunt, quia cum illi recta sint, ipsi perversi sunt. — Accipiat vinculum pacis, quod non habebat, sine quo illi prodesse non potest Baptisma quos habebat. — Baptismus autem in eo, qui justitiam non habet, esse potest, sed non potest prodesse.

betake

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betake themselves to the Ark and Sanctuary of the Church, and be reconciled toher, either by reiterated Baptism, as *St. Cyprian* saith many Thousands were in his time, or only by *Imposition of Hands*, which afterwards obtained in the *Latin Church*. Wherefore, Sir, I agree with you, that the manner of admitting, and reconciling such Penitent Schismatics, as returned from the *Novatians* and *Donatists*, ought not now to be matter of dispute. For the conversion of such is the main Point, and the manner of admitting them ought to be left to the custom of Churches.

Here I cannot but observe to you, with what † *Lenity and Gentleness* the Church of *Africa* treated the *Donatists*. * *She allowed their Ordinations as well as Baptisms*, and in a Diocess where there was a Church-Bishop, and a *Donatist Bishop*, * *She offered a Partition of such a Diocess, in which the Senior of them should divide, and the Junior choose.* * *She also received the Clergy-men among the Donatists upon their Conversion, to the same honour that they enjoyed among the Donatists,* * and also admitted those who were Baptized in

† *African Code in the Clergy-man's Vade mecum. Part 2. Can. 66. * Can 69. * Can. 118. * Can. 68. * Can. 47. 57.*
their

their Infancy by the *Donatists*, not only into the Church but also to the *Ministry of the Altar*, when they were converted, and had received *Imposition of Hands*. Without Conversion and Admission into the Unity, to which the Church Bishops invited them by these Concessions and Honours, there could be no reunion, or making the Two into one Communion again. But the *Donatist* Bishops having Numbers, and Strength on their Side refused, and slighted all the Offers of the Church, and so added Obstinacy and Contempt to their Sin. * *St. Augustin* tells us they were so proud & uncondescending, that they would not come to any pacifick Conference with them, (*till forc'd by the Emperour*) but prided themselves in their Schism. Sir, I have referred you above to the *Canons of the African Code*, as they are abridged in the Second Part of the *Vade Mecum*, because I had a mind to notifie that excellent and useful Book to the

* *Exhort ad Concord. Eccles. Epist. 166. Nihil in nos aliquando probare potuistis, vestri Episcopi conventi a nobis, nunquam pacifice cum nobis conferre voluerunt, quasi fugientes cum peccatoribus loqui. Quis ferat istam superbiam, quasi Paulus Apostolus non contulerit cum peccatoribus, & cum valde sacrilegis. Quasi ipse Dominus non cum Iudæis a quibus crucifixus est, Sermones de lege habuerit. — ut intelligatos istos ideo nobiscum nolle conferre, quia causam suam perditam norunt!*

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World, for which the Author deserves great praise and thanks. But Sir, nevertheless I desire you, who understand *Latin*, to read them at large in that Language, in *Fustel's Bibliotheca Juris Canonici veteris*, Tom. 1. and when you have leasure the Conferences at *Carthage* between the *Catholicks*, and the *Donatists* in *Optatus Milevitanus's Works*, or rather *St. Augustins Breviculum* of them in the 7th Vol. of his Works.

I have observed to you in the beginning of my Letter, that as there never was any Church founded, but *in* and *with* Episcopacy, so no Sect ever assumed the Title of a Church, till they had a pretended rightful Bishop, before the time of the Reformation. So *essential* did all Christians (till that time) think Bishops to the Church as a Society, according to that of *St. Cyprian* in * his 66. Epist. “ *Illi sunt Ec-*
“ *clesia Plebs Sacerdoti adunata, & Pastori*
“ *suo Grex adherens. Unde scire debes Epis-*
“ *copum in Ecclesia esse, & Ecclesiam in Epis-*
“ *copo, & si qui cum Episcopo non sint, in*
“ *Ecclesia non esse. A Church is composed*
“ *of the People united to the Bishop, and the*

* *Edit. Oxon.*

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“ Flock adhering to their Pastour, therefore
“ you ought to know, that the Bishop is in the
“ Church, and the Church in the Bishop; so
“ that they who are not with the Bishop are
“ not in the Church.

This is exactly according to the Apostolical Doctrine of *St. Ignatius*. But, Sir, to shew you, or rather the Reader, that all Sects, who desired to be accounted Churches, were headed by Bishops as *Principles of Unity*, I need but instance in the *Montanists*, those antient *Camisars*, who being condemned by the whole Catholick Church, formed themselves into a seperate Church, over which they pretended to set *Bishops* and *Presbyters*, whom they chose out of the *Prophetical Order*, as in the time of the Apostles, by the *Immediate Call* of God, I mean by the exprefs designation of the *Holy Ghost*, or a visible manifestation of the Divine *Uction* resting upon them. They also set up a *Primat* in the same manner over their New Church, which they declared to be the most perfect that ever had been on the Face of the Earth. This, Sir, you may see in the *History of Montanism*, in *One of the Three Discourses* newly Published against our pretended new *Prophets*, to which I refer you; and it is natural to conclude, that they either had no notion of a Church without

without *Bishops*, or that they feared to be detected as false Prophets for rejecting the Apostolical Order, and therefore according to the practise of the Catholick Church unto that time, from which they durst not depart, they founded their New Churches *in* and *with* Episcopacy; of all which they looked upon the Church of *Pepusa*, a City of *Phrygia*, to be the Mother, as *Hierusalem* was of the *Catholick Church*.

My next Instance shall be in *Novatian*, the Founder of the *Novatian* Schism, who got himself to be Ordained by Three unworthy Bishops in such an indirect and scandalous manner, as you may read in the 43d Ch. of the 6th Book of the Ecclesiastical History of *Eusebius*. According to this received Principle of the necessity of a Bishop to a Church, most of the Troubles in the Ancient Churches were not for *pulling down Bishops*, but about *setting of them up*, that every Party might have a Bishop for a pretended Principle of Unity; and so the *Novatians*, though they were divided from the Church for a long time, yet maintained an Episcopal Succession, that they might in all Places have the Form and Fashion, and Appearance of a Church. Thus the Party of the *Donatists* in *Africa*, so called from *Donatus a Casis Nigris*, who began
d to

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to trouble the Church in the time of *Mensurius*, Primate of Carthage, after his Death set up *Majorinus* against *Cacilian*, his next lawful Successor, who had been truly Elected and Consecrated into his Place. They knew the People of that City would not follow them without a Bishop, and having by that means formed a mighty Party there, they were headed by * those other Bishops who condemned *Cacilian*, and set up *Majorinus* against him, and thereby formed the most deplorable Schism that ever was in any of the Churches of Old. The People then had no notion of a Church without a Bishop, (unless in a vacant Church where the Altar continues) much less of a Church set up against *Episcopacy*. For had they thought that a Church could be without a Bishop, and Episcopal Successors, the Misleaders of them at any time into *Heresy* or *Schism*, need not have taken so much pains, or used so many indirect Arts to be made Bishops, but have set up *Presbyterian Churches*, which was so contrary to *Catholick Practise*, and the *common Principle* of Bishops being the Apostles Successors, and Principle of Unity in their respective Churches, that they either never thought of doing it, or if they did, they thought they could never do it with

* *Henricus vates de Schismate Donatistarum. Cap. 2. succels.*

success. So in the famous sub division from the Church among the *Donatists*, which seperated from them as they had seperated from the Church, * *Maximianus* a factious Deacon, was set up by them, against *Primianns* their Bishop of *Carthage*, as they at first set up *Majorinus* against *Cacilian*: which they need not have done, if a Church without a Bishop would have served their turn. This Sect of the *Maximianists* is mentioned in that memorable Canon of the *African Code*, wherein the Fathers Ordained, that Legates should be sent to preach Peace to the *Donatists*, both Clergy and People, and to shew them, that they departed from the Church as unjustly as the *Maximianists* divided from them, and that they should also be exhorted to receive Converts from the *Maximianists*, as the Church did from them, *viz. allowing their Ordination and Baptism.*

But, Sir, to shew those who know not the Story, how the Principle of Episcopacy was transmitted to latter Ages, and kept its ground to the 15th Century, permit me to relate the Opinion and Proceedings of the *Presbyters* of those *Bohemians* and *Moravians*, who in persecution retiring to a Mountainous Country near *Silesia*, grew

* August. de Gestis cum Emeristo Donatist. Episcop.

very sollicitous how the People should have the Ministry continued unto them after they were dead. * In this deliberation they had some thoughts, which necessity suggested to them of ordaining other Presbyters to succeed them. But fearing that such Ordinations would not be Legitimate nor defensible, if called in question, at length in the Year 1467. the most eminent among them that were dispersed through *Bohemia* and *Moravia*, met together to the Number of about 70, who addressing themselves to God with Prayers and Tears, beseeched him to shew them if their Purpose were agreeable to his holy Will, and if that were the time for it, and then proceeded in the following manner to know the Will of God by *Lot*. They chose by Suffrages *Nine Men* from among themselves, whom they thought most worthy to be *Bishops*, and having put into the Hands of a Child *Twelve* little Papers folded up, they directed him to distribute them among the *Nine* Persons. Nine of the Papers

* *Ecclesie Sclavonica Bohemæ in Gente potissimum radicata Historiola. § 59, 60; 61. sed quassabat animos mentus, an satis legitima foret Ordinatio, si Presbyter presbyterum crearet; non vero Episcopus? et quomodo talem Ordinationem, si his moveatur defensori essent, sive apud alios sive apud suos.*

were *Blank*, and on the other Three only were written *E S T*, *it is*, to wit, *the Will of God*, which they had begg'd him to discover to them. It might have so happened, that every one of the *Nine Persons* might have got a *Blank Paper*, which would have been a sign to them of the *Negative Will* of God. But it came to pass, that the *Three Written Papers* fell into the Hands of Three among them, who were noted for their *Piety, Learning,* and *Prudence*.

These *they embraced with joy, as given unto them from Heaven, and then deliberated about their *Consecration*. And to that End sent Three of their *Ministers* to a part of the *Waldenses*, who being banished out of *France*, came to reside in the *Confines* of *Austria* and *Moravia*. To these they related their sad State, and having asked their *Counsel*, *Stephanus*, one of their *Bishops*, calling to him another *Bishop*, and some *Ministers*, he made known to them the purity of their *Doctrine*, the grievous *Persecutions* they had suffered in *France* and *Italy*, and * the law-

* *Ibid* §. 60.

* *Cumque dicti Waldenses legitimos se habere Episcopos legitimamque, & non interruptam ab Apostolis usque successionem affirmarent, crearunt tres e nostrorum Ministris Episcopos, &c. In præfat. Ante Rationem discipline n Unitate Fratrum Bohemorum.*

ful uninterrupted Succession of their Bishops from the first Plantation of Christianity among them to that time. To them therefore the *Bohemian* Ministers, Elected by Lot, were sent to be Consecrated Bishops, after which they resolved to unite with the *Waldenses*, who were suddenly scattered by a new Persecution, in which, *Stephan.* their Bishop suffered Martyrdom, being inhumanely burnt at *Vienna.* † *Joh. Amos Comenius* was the last Bishop of this *Bohemian* Succession, who lived to see the † utter ruine of the *Bohemian* and *Moravian* Churches, occasioned by their impatience * under the *Cross*, in taking up *Arms* against their Lawful Sovereign, and setting up another against him.

But having mentioned *Colluthus* above, as an Usurper upon the Episcopal Office in presuming to Ordain *Presbyters*, give me leave to tell the Story, because, as Lawyers speak, it is a *Book-case*, which shews the Invalidity of *Presbyterian Ordination.* This *Colluthus*, a *Presbyter* of *Alexandria*, took

† *Joh. Amos. Comenci Dedicatorem Alloguim.* p. 8, 9, 10.

* *Hoc egerunt ut eas exquisitis divexationibus ad impatientiam, & dehinc ad Arma, proritarent.*

† *Eo res deducta est, ut intra Bohemiam, & Moraviam nullum amplius Evangelicis Templum, nulla Schola, nullum privatam Religionis Exercitium. &c.*

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upon him in opposition to his Bishop to Ordain certain *Presbyters*, and among the rest one called * *Ischyras*, who accused *Macarius*, a *Presbyter* of *Athanasius*, for breaking the Chalice while he was Administring at the Holy Altar ; and this scandalous Story was one of those which the *Arians* invented, and brought against *Athanasius*, and were all examined, and found to be Lyes by a great † Council, which met at *Alexandria* in the Year of our Lord, 340. As to this particular Story, the Council upon enquiry declared * *First*, that in the Place where the *Holy Cup* was said to be broken by *Macarius*, there was no Church, *Secondly*, nor *Presbyter* there to Administer, nor *Thirdly*, was the Day in which the Fact was said, a Day of Communion, nor *Last* of all was *Ischyras* a Priest, * being only Ordained by *Colluthus*, who dyed a *Presbyter*, and whose *Imposition of Hands* was of no Authority, or Validity, and that, all who were Ordained by him, were Laymen, and communicated in the Assem-

* πατέριον μυρεκόν.

† Athanasii. Apol. 2.

* Ἄλλ' ὅτι μηδὲν ἢ ὅλως ἐκεῖ πῶς γάρ ; ὅπο μῆτε τύπος κυριακῆς μῆτε τις ἐκεῖ Ἐκκλησιᾶς ἀλλὰ μῆτε ὁ καιρὸς μυστηρίων ἦν.

* Ἄλλ' ὅτι ΚΟΛΛΟΥΘΟΣ πρεσβύτερος αἶν ἐτελευτήσῃ, καὶ πᾶσα Χεὶρ αὐτῷ γέρονεν ἀχρεός, &c.

blies as such. To this Testimony of the Church, let me add another of a *Spanish Bishop*, who having fore Eyes at an Ordination of Presbyters only laid his Hands upon them, suffering a Presbyter to read the Words of Ordination. This coming to be debated in the * **Second Council of Sevil**, was, upon mature deliberation, thus determined. *First*, that the Presbyter, had he been alive, should have been censured for his presumption. And *Secondly*, that the Presbyters and Deacons, so Ordained, should be deposed from their Sacred Orders, which they had wrongfully received. This shews, that this Council were of opinion, that *Presbyters* could have no *Essential* Part in Ordination, and therefore, that they are liable to censure, merely for reading the Words of Ordination, which formally constitute a *Presbyter*, or *Deacon*, though with the allowance of his Bishop, who is not supposed to have power to Authorize him to do that, which he only hath Authority to do himself.

Upon what you have Written, P. 27. about the *Form of Baptism*, **In the Name of the Father**, &c. Sir, give me leave to recommend to your perusal, what is written by a very Learned Divine, and

* *Concil. Hisp. II. Cap. 5.*

an old Sufferer for the Church of *England*,
Mr. *Christopher Elderfield* in his Book of
Regeneration and Baptism, from P. 183.
to P. 207.

I cannot but declare my consent to what
you have written, P. 11. of the *Ap.* viz.
That *supposing it were (as it is not) possible, for*
the Church to be deprived at once of all her Bi-
shops, it would be our duty, as well as safety,
in that Destitution, to Wait and Pray, and
hope for a new Revelation of the Will of
God, rather than to take upon our selves, to
make Bishops, for which we have no Authority.
And I concur with you also in your Con-
clusion, P. 12. of the *Ap.* That *no Doctrine*
whatsoever, can be proved false, [or as I beg leave
to add ought to be rejected] because Numbers of
Men may be involved in the sad Consequences
that arise from it. To which let me also add,
more especially, when they are involved in
them, contrary to their Knowledge, or by
their own wilful Ignorance, or Mistake,
or by Worldly Interest, and evil Passions.
This, *Sir*, will appear plainly, if we consider
the *received Principles* of Christianity, which
are either Speculative, or Practical, that
is, either Doctrines or Commands. By
the *Speculative Principles*, I mean all the
received Doctrines of Faith, which we
are bound to believe in order to Salvation,
and

and by the *Practical*, those, which oblige us to some *Practical Duty*, which are again of three Sorts, *Moral, Ritual, and Political*. And there are none of these Principles, which some Men among us, in this Age of *Destructive Latitude*, will not give up, or strive to bend, and relax, for fear, or favour, when great Numbers of Men, especially of Men in power, are concerned in the Consequences of them. To instance in one of the *Speculative Principles*: You cannot but know, that some do not like our Preaching up the Doctrine of *Christ's being God, or, God of God, of the same Essence, or Substance with the Father, and the Belief of it, as necessary to Salvation, because so many Arians, and Socinians, and other unexcusable Unbelievers are involved in the dangerous Consequences of that Doctrine; and for their sakes, and, it may be, secretly for their own, they rack their Inventions to find out new, loose, and Evasive Expositions of that Fundamental Mystery to Christianity, and express them in odd uncertain Terms unknown to all Antiquity, and as different in Sense, as in Sound from the Language of the Catholick Church. I have said, unexcusable Unbelievers, though these Gentlemen of large thoughts, and pretended large*

large

large Charity would excuse them, because the Mystery is incomprehensible, and the manner of the thing, as taught by the Catholick Church, unconceivable by Humane Understanding: But let me say, no otherwise unconceivable by us, than some *Natural Mysteries* are, which though we cannot conceive, yet we believe. They will tell us in behalf of these Unbelievers, that Mens Minds are as different as their Faces, that our Brains, and the Cells in them, are of different make, and that all Men cannot believe alike. But, Sir, to shew the Vanity of such Apologies, let us suppose, that some of our Countrymen were Trading among a People very remote from the Sea, imagine under the foot of Mount *Caucasus*, and had told them, that the Waters of the River, which run through the Capital City of *England*, did twice every day, and sometimes oftner, run backwards up the same Channel, down which the Stream had run not long before, and that the *King* of that People, as well as the People, wondring at this relation should send Letters to the *Queen* to desire her Majesty, that if it was true, she would be pleased to confirm the Truth of it by an Answer with her *Royal Seal*, and that, after he received her *Majesty's* most Authentick

thentick Letter, should nevertheless declare he would not believe *the thing*, because he could not conceive the manner of it, nor how it could possibly be done, and thereupon also did brand the First Relators of this unconceivable natural Mystery, as *Lyars*, and then banish them out of his Dominions. Supposing all this, Sir, do you think it were reasonable, to make an Apology for such a Princes obstinate incredulity, who, upon the Authority of such Testimonies, would not believe the thing, because it was not only above his Understanding, but that of all the Philosophers in his Kingdom. I say, would it be reasonable, for such a Prince, and his Philosophers, to dis-believe, or doubt of that thing after such undoubted Humane Authority for the truth of it, or for others to Palliat, or Excuse their obstinate Unbelief, because Men's Minds are not all alike, and their Brains of different make. Sir, I wish the Gentlemen, for whose sake I have made this comparison, would consider it, and no longer, under pretence of *Universal Charity*, and the *different Features of Minds*, write in such manner of the great Mystery of our Religion, as to confirm our Doubters, or Unbelievers in their Scepticism, or Unbelief, and thereby give them occasion

sion to reject it as uncertain or false, rather than be involv'd in the dreadful consequence of their Unbelief, should it be, as it certainly is, a Divine Truth.

Then as to the Practical Principles, which I call Precepts, or *Commands*, they are also as necessary to be *observed* as the other are to be *believed*; and if I may so speak, are as dear to God as any Article of Faith, and yet there is none of them, which some Men of *Latitude* among us will not soften, and trim up into another sense, to please the Transgressors of them to their Eternal Ruin.

Thus, Sir, that very Sect, which not only neglects, but despises the Two Sacraments as Temporary Institutions, or Ritual Ordinances, appointed only for the *Infant-State* of the Church, are not only allowed the Title of Christians, but reckoned in the ordinary State of Salvation by some free thinkers in the *Broad Way*, which leadeth to Destruction. And then, as to the *Political Doctrines*, or Principles, relating to the Government of the Church, though it was the consentient Belief of all Christians for Fifteen Hundred Years, that Bishops were the Successors of the Apostles, & as such only have power to Ordain Ministers in the Church, yet have we
Men

Men, and Men of no ordinary Figures in the Church, that not only never Preach this Doctrine themselves, but do not love that others should Preach it, or Instruct the Youth in it, because say they, *it Unchurches the Foreign Churches.* But, Sir, in the Name of God, is it this received Principle of the *Catholick Church*, that Unchurches Foreign Churches, or do they Unchurch themselves in continuing wilful Transgressors of it? As not to speak more of the *Moral Principles* of Christianity, is it for instance, the Doctrine of Sobriety, or Justice, or Temperance, or Purity, or Humility, that damns so many Millions of Christians, or do they damn themselves by their wilful violation of them? The Positive Laws of God are all Sacrosanct, *especially those he hath Ordain'd for Government*, and he will in no wise excuse the wilful Neglect, Contempt, or Transgression of them; but every such Transgression and Disobedience against the Polity of the Christian Theocracy, let the Number of Offenders be never so great shall receive a just Recompence of Reward. And therefore judge, Sir, who act most like Primitive Christians, and the faithful Servants of Christ, *those*, who in all Meekness, and Charity, set this received Principle

ciple concerning the *Oecumenion Theocracy* of the Mystical *Israel*, the Necessity of Conformity and Obedience, and the Consequences of Disobedience to it before the *other Churches*, or those, who soothe and flatter them in their Error, because they are *whole Nations*, though most of them have abandoned the Divine Order of Bishops, purely for Human Reasons of State, and particularly because they have alienated the Revenues, by which they were maintained. Yet, *Sir*, the same Persons, who had rather this *Principle* were suppress'd, than that those Nations should, as they speak, be *Unchurched* by it, would, at least many of them, make no difficulties to *Unchurch* lesser Bodies of Christians by it, and let the Consequences which arise from it, have their full force upon a few, though the Transgression of the *Principle*, and the Consequences of the Transgression equally affect a great, as well as a small Number, and condemn whole Nations of Christians as much, and as effectually as single Men. But these Gentlemen should consider that they are the Multitudes and great Numbers that will be condemned at the Day of Judgment. Furthermore, *Sir*, You know, what indispensable Obligations, lye upon all Christians, and Christian

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stian Nations; to *profess the Faith once delivered to the Saints, and to contend earnestly for it*, and accordingly how carefully it was guarded, and how zealously contended for against all Hereticks, who from the Beginning opposed it; or any part of it: and therefore, if we must believe and contend for *Divine Revelations*, which have always been opposed, why should we not as zealously observe and contend for that *Divine Institution*, which was never opposed for 1500 Years, I mean, that Form of Government, which all Christianity received and Practised for so many Ages, as that only Ecclesiastical Polity, which was appointed by Christ to continue unto the End of the World.

Sir, I have taken occasion from your Assertion to say thus much in behalf of *Episcopacy*, as a *received Principle of Christianity*, and from thence to shew, how it concerns all our Divines, especially of the Episcopal Order, to set the dangerous consequences of rejecting it before the *Foreign Churches*, and thereupon to invite, encourage, and exhort, nay to Conjure them in the Name of Christ, to join the Apostolical Government to the Apostolical Faith of the Church, that thereby they may become wholly Pure and Primitive, and

not only in part, but in whole, as we are, and all Christian Nations ought to be. This surely, would better become the Men of higher Stations and Characters in the Church, than, in sinful complaisance to Foreign Churches, to condemn Books of most excellent instruction for the younger sort at School, because they teach them, that *Bishops were Successors to the Apostles in the Church, and only have power to ordain and send forth Labourers into God's Vineyard.* These Gentlemen surely forget, that as the nature of the Church, as a *Sect*, consists in Doctrines; So, as she is a *Society*, it consists in that frame of Polity which God hath Ordained for the Government thereof. wherefore, instead of condemning, they should rather recommend all such Books, as instruct the *Laity*, Young, or Old, in Primitive Christianity, and encourage them to read all such Tracts, and Discourses in their own or any other Tongue, as will give them true Views of the State of the Primitive Church in the Best and Purest Ages, and of the Manners of the Primitive Christians in them; and were this diligently done by the Clergy, the Church would soon find great benefit, and God receive much glory by it, and the *Stray-Sheep* of our Countries, after

your Example, would return in Flocks to her Folds.

Your *enquiring Genius*, and the Providence of God led you to read such Books, and his Blessing upon Reading of them made you see, and Correct your Errour; and though you have an advantage above most others of the *Laity* in understanding *Latin*, yet there is already a great deal written in *English*, to let Pious, and Inquisitive Persons into the knowledge of the Primitive Church, and Primitive Christianity, such as Dr. *Cave's* Primitive Christianity; and his Learned, and elaborat Lives of the Fathers; *Fleury* of the Manners, and Behaviour of the *Primitive Christians*, turned into *English*; The Ecclesiastical Historians in a Noble new Edition, Illustrated with Maps by the Learned Dr. *Welles*; The Genuine Epistles of the Apostolical Fathers by the Learned Bishop *Wake*, from whom we wait for another Edition; The Learned Mr. *Bingham's* *Origines Ecclesiasticae*, or, *Antiquities of the Christian Church*, worthy to be read by all Men; The Second Part of the Clergy-man's *Vade-Mecum*, commended above; Mr. *Reeves's* Apologies of the Antient Christians, for which he well deserves the Thanks and Praise of all Lovers of Primitive Christianity, who cannot but delight

delight to hear them speak in our Language the same things, with the same United Force of Wit and Reason, and with the same Charms of Eloquence that they did in their own. To these let me add the Exposition of the XXXIX. *Articles* by the late Bishop *Beveridge*, which the Learned World desires, and from which we may expect nothing but what is Primitive. There are other excellent Pens at Work in Books of the like nature with these, and I cannot but hope that God hath excited the Spirit of cultivating the more early *Ecclesiastical Antiquities*, in mercy to his Church. I could name * several other English Tracts upon several Subjects, full of Primitive Christian Divinity, were such a *Bibliotheca* fit for this Place. And besides those which are written in *English*, there are many excellent Pieces of the same kinds written in *French*, as *Du Pin's Nouvelle Bibliotheque des Auteurs Ecclesiastiques*, Translated into *English*; *Tillemont's Memoires, Pour Servir à l'histoire Ecclesiastique*, which also deserves to be Translated; the Works of *St. Cyprian* in *French*, which I cannot but wish that all Englishmen, who are not versed in *La-*

* *As the Principles of the Cyprianick Age, and the defence of it, &c.*

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tin, but understand that Language, would carefully read. Were our People exercised in such Writings as these, and their Minds seasoned with the Ancient Doctrines and Principles which are in them, we should soon see the Spirit of Primitive Christianity begin to revive among them, in the Soundness and Orthodoxy of their Faith; in the Piety of their Practise; in their Zeal for the Divine Institutions; in their Love and Reverence of the Clergy; and in their Prayers & Endeavours, for supplying whatever is wanting to make the Church of *England* in the Sanctity of her Clergy, and People, and in the strictness of her Discipline, and every other thing, as Pure, and Perfect, and Venerable as the Primitive Church.

Sir, your Book, had I time to write them, would furnish me with matter for more useful Reflections, and Observations; but these are sufficient to shew you with how much Diligence and Delight, it hath been read over by

Your Friend, and Servant,

GEO. HICKES.

T H E

THE
Author's Premonition
TO THE
READER.

THE occasion of writing this Essay is sufficiently declar'd in the Title Page; and the Design thereof is to contribute something towards the recovery of those, who are almost drowned in the fatal Error, of thinking that they receive Christian Sacraments, when in Truth and Reality they receive none at all. I don't doubt but I shall procure to my self many Enemies by this Attempt, but no matter for that, if this, my poor endeavour, can but prove effectual to stir up the Clergy (whose Office it is) to Preach and Write frequently, to disabuse Mankind in so weighty an Affair.

I am well aware, how diligent the Adversaries will be to find what Faults they can; and I am not so vain, as to think myself to have escaped altogether free from some in this Essay. And therefore, that I may take away all Occasions of unnecessary dispute, and save my self the trouble of future Answers to what may be cavil'd at by some, I shall here once for all declare what I think necessary, for the more clear Explanation of my Design and Meaning in some Passages of this Book, which otherwise I fear may give offence. And,

1st In the Preliminary Discourse

Page XV. I have noted from Du Pin, that "The Council of Neocesarea, Anno 314, Canon I. says, that if a Priest marries after he has been Ordain'd, he ought to be DEGRADED, whereas, in Truth that Author should have said, he ought to forbear the Exercise of his Office.

Page XXI. I remark, that "the Hereticks and Schismatics were suppos'd to be EXCOMMUNICATE; my meaning is, that they were esteem'd AS EXCOMMUNICATE, because they separated from the Communion of the Church; and the same is meant of the known Excommunicated Hereticks and Schismatics a little lower.

Page XXIV. My Censure of the Church may be reckon'd too harsh and severe for those early Days of Christianity; but I design no more
therby

To the READER.

therby than to represent that “after Anno 300 she *BEGAN* to be, (not that she actually was immediately after that Period) “miserably “over-run with Error and Superstition. From that time ther was a gradual Declension from the Apostolick Purity; and tho’ the Faith was kept Whole and Entire, yet ther were some Mixtures made, some bad Foundations laid for after Miseries and Confusions, which infested more especially the Roman Church, to whom I had an Eye in that Censure. And I cannot see, but the Canons concerning the Celebacy of the Priests (tho’ grounded on the general practice of the Primitive Clergy) gave occasion to the Church of Rome afterwards absolutely to forbid the Clergy Marriage, and to oblige them to vow Celebacy, as if Marriage were an Abomination to that Order of Men.

Page XXV. I say, “The Decrees of Fathers and Councils have “no more weight with me in this matter (*i. e.* of Lay Baptism) “than what they receive, from their Conformity to those Divine Oracles, &c. Here some may probably ask me, “who must be judge between you and the Councils? I answer, the same as must be judge between the contradictory Canons of different Councils; the same as must be judge between me and a Council that commands me to worship Saints and Angels, &c. Now who this is upon Earth I cannot tell; a living infallible Judge we have none; and therefore I must look for a Rule or Guide, *i. e.* the Holy Scripture, and if the Councils and I differ about the sense of this Rule, I must have recourse to the *BEST* and *PUREST* Ages of Christianity, and see what the Apostolick Fathers and the Councils next after them understood by that Rule in the controverted Point. After all I must be allow’d a judgment of discretion for my self, in conjunction with a just deference to the Canons of that particular Church, whereof I am, or ought to be a Member; and by all these Methods I am brought to conclude for my self, that Lay Baptism by one in opposition to the Church can never be Good and Valid.

Page XXX. Where I say that “I am not to be put off with the “Authority of any great Names, separate from Scripture and Reason, I desire to be understood of Reason in the Object, as Learned Men call all Mediums or Arguments of Proof; among which for the Authority of the Scriptures, and the sense of them in disputed Places, I unfeignedly declare, I look upon the consentient Doctrine and Practice of the Primitive Church, to be the best and strongest Proof.
2dly, In the Essay it self.

Page 49. I speak of the Council of Eliberis, Anno 305. as if it esteem’d Lay Baptism in Cases of Extremity, to be “in some measure “Invalid, till it was perfected, or rather mended by Imposition “of the Bishop’s Hands. See the same again Page 73. The reason why I do so is, because some (with whom I conferr’d upon this Subject)

To the READER.

ject) did grant, that such Baptisms are not wholly Valid, because, that Council Canon 38, requir'd Lay Baptiz'd Persons to be PERFECTED by Imposition of the Bishops Hands [See Prelim. Disc. Page XIII.] Now this their Concession, whether 'twas the true sense of that Canon or no, I thought convenient to make use of as an Argument against them, to prove that Imposition of the Bishop's Hands, or Confirmation only, cannot possibly give entire Validity to that Lay Baptism which was partly Invalid before. And this is no other than Argumentum ad Hominem, which I had never made use of; if it had not been pleaded from that Council, that I ought not to require Episcopal Baptism, because, the Bishop having confirm'd me, that Act of his gave entire Validity to the Lay Baptism administer'd to me in my Infancy, tho' it was partly Invalid, before such Act of Confirmation.

— Whereas PERFECTED in the sense of the Council and those times, only signifies Finished and Consummated, as all Lawful Baptisms were thought to be by Chrism and Imposition of Hands, which in those Days was immediately perform'd after Baptism, or as soon after as possibly could be. — Again in

Page 73. ther's another Passage which possibly may be cavil'd at, viz. "How a SINFUL Act should be VALID for supernatural Purposes is utterly incenceivable, nay, 'tis abominable to affirm it. For some will say this is inconclusive, 'tis no argument, because many sinful Acts are certainly Valid; as the Marriage of Minors without, and against the consent of Parents; a Priest's administering the Sacraments of Baptism and the Eucharist to adult Persons not duly qualified, and the like; but the Answer to this is easie, for these sinful Acts, are not Sins against the very Essence of the Institutions of Marriage, &c. but only against some accidental circumstance. But the sinful Act I am speaking of in the forecited passage, is a Sin against the very Essence of the Positive Institution of Christian Baptism, and therefore not parallel with those Instances.

3dly and Lastly, in the Appendix.

Page 13. and forward in answer to the 10th Objection, I have attempted to Prove the Validity of Holy Orders conferr'd on Unbaptiz'd Persons. What I have propos'd in order thereto, I desire the judicious Lovers of Truth to interpret only as an Essay; I am not so fond of any thing I have said about it, as to strive with those who differ from me; nay more, if it should be generally condemn'd by Learned Men I shall acquiesce, acknowledging that they argue well who say, that 'tis suppos'd a Man ought to be a Member, before he can be a Minister of Christ in his Church.

What I have said in the following and other Parts of this Book, in general Terms, against the Churches Power, to give Authority to a Layman for the Administration of Valid Baptism in Cases of extream Necessity,

To the READER.

cessity, I think necessary by way of precaution here to explain, by telling my Reader, that tho' I have not said so in express Words yet I design thereby to mean such Laymen, as either 1st, in opposition to the Episcopal Authority, or else 2^{dly}, not in Subordination to it. " whether Bishops, the Spiritual Governours of the Church, " who have power from Christ to give a Man a standing Com- " mission to be a Priest, cannot give him a Commission *pro hac* " *vice*, in Cases of extream necessity, to do a Sacerdotal Act, I will not presume to determine, neither do I think it necessary to dispute against those, who affirm that they can; provided the Layman be in communion with, and an actual Member of that Particular National, or Provincial Church, over which the Bishops preside who give such an Occasional Commission, provided also, that they give him this Commission in such a manner, and with such Limitations and Restrictions, as that there may be no more reason to suspect the Truth of the Divine Authority residing in him for the executing of that Sacerdotal Act *pro hic & nunc*, in a Case of extream necessity, than there is to question the Validity of the standing Commission of the ordinary Priesthood; for then, in such Case, the Man acts not of himself, or as a mere Laick; he is suppos'd not to Administer, by vertue of any Canon of Foreign Councils, but as impower'd by the Authority of those particular Bishops he is subject to; and I think it necessary to make these Proviso's, because on the other Hand it is well known, how apt Men have been, and still are, to pervert and abuse this Power and Authority, and misapply it to wrong and ill Purposes by unsound and false Inferences, (as I my self have found by Experience in my Conversation, relating to my own particular Case) so far as at last to make the Christian Priesthood be esteem'd by the heedless Multitude, as a thing of no necessary use and value at all, and for this Reason 'tis that I have endeavour'd so much (in this Essay Page 50. and Appendix Page 33. and 34.) to shew the ill uses which Men are apt to make of the Churches Power.

After all, whether a Church has or has not the Power of Authorizing her own Laicks (as above specified) to Baptize in Cases of Extremity, I think I need make no scruple to say.

1st, That the practice of one National or Provincial Church in this Case cannot Authorize the Laicks of another such Church, which gives them no such Authority. ——— (as here with us.)

2^{dly}, That no Church can have any Power to allow Laicks of opposite Communion to her, to administer Baptism in that Case, much less when there is no necessity at all, (as certainly there is none in our Dissenters Baptisms.)

3^{dly}, That no Church has or can have power to confirm Baptisms so administered, because Confirmation supposes the Person to have been validly baptiz'd before, and his Baptism to be consummated and finish'd thereby.

APPENDIX.

SINCE the Publication of the First Edition of this Book, I am inform'd, that some Gentlemen of no mean Character, have made further Objections against the Subject therof, which (because they look very plausible at first sight, and may therefore prejudice too many against what I have propos'd) I shall endeavour here to answer, as briefly and plainly as I can.

Obj. IX. AND First 'tis said, that if Lay Baptism be Invalid, and the Divine Commission to Baptize be convey'd from the Apostles in Episcopacy only, then all those Foreign Reform'd Churches which have no Episcopal Ordination are effectually Unchurch'd, as being (by the Principles asserted by me) destitute of a Christian Ministry, and consequently of Christian Baptism, which is a consequence so dreadful, and even contrary to the Concessions of many Episcopal Divines of the Church of *England*, that none ought to admit of that Doctrine, from which (if granted) so great a mischief must necessarily arise.

Ansiv.

Answ. That Lay Baptism is Null and Void, I humbly conceive, I have prov'd ; if not, let the Authors of this Objection shew, either the Insufficiency, or Fallacy of the Arguments I have produc'd for that purpose ; otherwise I shall take it for granted, that they acknowledge such Baptisms to be Invalid ; or else, that at best they can give no solid Reasons for their Validity. And therefore, till I hear further from them upon this single Topick, I shall give my self no more trouble about it, but proceed to the conveyance of the Divine Commission to Baptize, and this (supposing Lay Baptism to be Invalid) can be convey'd from the Apostles in the Christian Ministry only ; so that all our Business here, is to know how the Christian Ministry was handed down, and successively continued from the Apostles to our Days, and this will determine who can Administer Valid Baptism.

T H A T the Christian Ministry was conveyed from the Apostles in Episcopacy only, we have a Cloud of Witnesses ; First, the Practice of the Apostles, recorded in the Sacred Oracles of infallible Truth the Holy Scriptures ; Secondly, all Ecclesiastical History ; and Thirdly, the constant and uninterrupted Practice of the Universal

Universal Church of Christ in all Ages and Places, for One Thousand Five Hundred Years together from the Apostle's Days. These all bear testimony to this great Truth, as has been sufficiently demonstrated by a vast number of the best Christian Writers, particularly some of our own Nation, and that very lately, (*vid. Those I have mention'd in Answer to the 3d Objection, and another Entitled, The Divine Right of Episcopacy, Printed for Richard Sare, at Grays-Inn-Gate in Holborn, 1708,*) who have obviated and answer'd the Objections of all Enemies so excellently well, that it would be no less than Presumption in me, to attempt to say any thing more upon that Subject, after such Learned Authors; to whom therefore I refer the Reader for his satisfaction in this Point, and pass on to consider the Objection it self.

IF then the Premises above mention'd be true; If Lay Baptism be Invalid, &c. then (says the Objector) "*all those Foreign Reform'd Churches, &c. are effectually Unchurch'd, being destitute of a Christian Ministry, and consequently of Christian Baptism.*" Why truly, if those Foreign Reform'd are Unchurch'd upon the truth of those Premises, I cannot help that, 'tis the

Objector himself that tells me they are so; and I know of no way for him to help them out of that Difficulty at present, but either to prove the Premises false; or else to persuade them to receive Episcopal Ordination. But 'tis said, "*this is a dreadful consequence* : It may be so, and very dreadful too, if they are so far Unchurch'd as to be reduc'd to a state of absolute Infidels, which I hope the Objector does not mean when he says they are Unchurch'd, if he does, I must tell him, that (tho' I am no Latitudinarian) I have more charitable Thoughts concerning Thousands of them than he has, upon the supposition of their being destitute of Christian Baptism: for I believe abundance of them may be included in the Number of those, whom I have spoke of in the Words of a most Excellent modern Author, (*towards the End of my Answer to the Fourth Objection*) and that therefore they may very fairly be esteem'd **as much in the Church** as the Catechumeni, or Candidates for Christian Baptism, were us'd to be in the Primitive times. This I think abates much of the dreadfulnes of the Consequence to the Honest and Sincere; but it cannot be hence infer'd, that their Ministry and Ministrations are Good and Valid, or that those

those who know their Defects should concur and communicate with 'em in such their Deviations from the Divine Institutes.

BUT (to proceed) this says the Objector, is "*even contrary to the Concessions of many Episcopal Divines of the Church of England.* I suppose he means some of the Writers since the Reformation, who have endeavour'd to make Excuses and Salvo's for the Presbyterian and Lay Ordinations abroad. In reference to whom I must needs say, that 'tis justly to be fear'd, they have done more hurt by such their Concessions, than at the time of their writing them they were aware of; for 'tis not to be doubted, that many put a great value upon the Judgment of such Learned and Good Men, and therby have been induc'd to believe that such Ordinations are Good and Valid, and consequently that ther's no need for those Foreign Reformed to seek for Episcopal Ordination, wherby too many of the Foreign Teachers themselves, are instead of being cur'd of, confirm'd in their Errors, and it may be hinder'd from so much, as but enquiring whether they are in the right or no. With submission to better Judgments, such large Concessions of those *many Episcopal Divines,* have

have been not only Prejudicial and Hurtful to the Reform'd abroad, but even contrary to the Doctrine and avow'd Practice of the Church of *England*, which they were oblig'd in conscience by their Subscription, to support and maintain. For, does she not teach in her 23. Article, that “ *It is not lawful* (therefore 'tis sinful and contrary to their Institution) “ *for any Man to take up- on him the Office of Ministering the Sacra- ments before he be lawfully Call'd and Sent?* And does she not confine this **lawful Calling and Sending to Episcopal Ordination**, in the Preface to her Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons? Does she not call this **Episcopal Ordination, Christ's Commission and Authority**, when in her 26th Article she teaches, that the Minister when he Administers the Sacraments does it “ *in Christ's Name, and by his Commission and Authority?* Is she not so exactly consistent to all this, that she will not admit any of these Foreign Teachers into the Number of her Priests, no nor of her Deacons neither, without Episcopal Ordination? Is not all this so true that none can deny it? And does she not thereby, as much as may be, prevent all such Concessions, and reprove those who make them,

them, contrary to her Doctrine and Practice? I think she does, and consequently that her Articles, are not of so loose and variable a Contexture as some (who ought to know better) have represented them to be, (like a Nose of Wax) that may be wrested to serve any turn, and defend almost all Contradictious Doctrines and Practices whatsoever, without considering that her Articles, Rubricks, and Canons, &c. when duly compar'd with one another, do make the most perfect Harmony and Agreement, and have nothing in them that is either Contradictory or Inconsistent to themselves, or disagreeable to the Holy Scriptures, and Practice of the Primitive Church.

I F in the Days of *Jeroboam* the Son of *Nebat*, who made Israel to Sin, a Priest of the Tribe of *Aaron* should have undertaken to defend the Validity of the Priesthood, which *Jeroboam* had set up, would he not have been justly censurable, would he not have acted contrary to the Principles of the true Church of the *Jews* at *Jerusalem*? Certainly he would, notwithstanding the vastly superior Numbers in the Ten Tribes who forsook the true Priests, and the smallness of the Numbers in the Two other Tribes, who would not follow that

Multitude to do this Evil. And the reason why he would have been justly blameable is evident, because *Jeroboam made Priests of the Lowest of the People which were not of the Sons of Levi, 1 Kings 12. 31.* For that this (as well as their Idolatry) was his and the Ten Tribes Sin is evident by *Abijah's* speech to them, (2 Chron. 13. 9, 10) *Have ye not cast out the Priests of the Lord, the Sons of Aaron and the Levites, and have made you Priests after the manner of the Nations of other Lands, &c. But as for us (i. e. the Members of the true Church of God, the other Two Tribes of Israel) The Lord is our God, &c. and the Priests which Minister unto the Lord are the Sons of Aaron, and the Levites wait upon their Business.* Here you see that *Abijah* Triumphs and Glories in the true Priesthood with them, because 'twas that which God himself appointed; and he upbraids the Ten Tribes for their having set up other Priests, without any regard to the Divine Institution of the Priesthood; their mighty Numbers, and the seeming necessity of their being forc'd thereto by the Secular Power, was no Argument for him to allow of their Priesthood. How much less ought those Writers among us, to have studied so industriously, as some of them have

have done, to prove the Validity of their Ministry, who are not one tenth of the present Universal Church, and who differ from them and the whole Church throughout all Ages, in not requiring their Ministers to be Vested with the Divine Authority by Episcopal Ordination.

I AM well aware of what is pleaded by those *Episcopal Divines*, viz. That these Foreign Reform'd were under a Case of Necessity, and some of them say, they are so still. But I am not yet satisfied what they mean by this Case of Necessity; The Church of *England*, wherof those Episcopal Divines are Members, has not declar'd it: the Scripture is wholly silent about it, and on the contrary, has recorded the dreadful Punishments inflicted upon some, who to all appearance had a great deal of Reason to plead, that they were under great Circumstances of Necessity, to assume to themselves those Offices, wherein they ministred contrary to the Divine Institutions; as in the Cases of *Saul*, 1 *Sam.* 13. from *verse* 8. to *verse* 14. and *Uzzab*, 2 *Sam.* 6. 6, 7. So that I am utterly at a Loss to know, how those Writers could discover any Case of Necessity, that *of it self* was sufficient to Authorize Men, to take upon them the Great Office

of mediating between God and Man. There is not one Instance (that I know of) in all the sacred Oracles, of any one's being instated into such an Office, even in the greatest Cases of Necessity, without an explicit Revelation of God's Will, that the Man should act therein, when the ordinary appointed means of giving him his Commission was wanting. And if the Excusers of those Foreign Ordinations can shew me such an Instance, I shall be very much oblig'd to them if they will be pleas'd to do it.

NAY further, supposing that 'twere possible to determine a Case of Necessity, that might be sufficient to empower Men to Administer Valid Sacraments, without receiving a Commission for so doing, by God's appointed means of Episcopal Ordination, yet I dont find that any of the abovesaid Writers have proved by good Arguments, that the said Foreigners were ever under such a Case of Necessity, *much less that they are so now*; and till this is prov'd, I see no reason to be at all concluded by the Writings of even the best of Men, who are not guided in their Dictates by the infallible Spirit of Truth, as the Blessed Apostles and Prophets were.

I KNOW that some do beg the Question, by supposing, “ What if the Episcopal Order were utterly Extinct, and no Bishops could be found to confer Holy Orders ; must ther be no Ministers therefore in the Christian Church ? and must the Visible Church of Christ cease to have a Being as such in the World ? This at first proposing looks to be a very weighty Question, but when we justly reflect on the Divine Veracity which has infallibly assur’d us, *that Christ will be with his Apostles, (i. e. them and their Successors, the Bishops,) alway even unto the End of the World ;* and that *the Gates of Hell shall never prevail against the Church ;* then the Impertinence and Folly of this [*What if*] does immediately discover it self, because it supposes, what in fact never was, nor ever will be, and therefore needs no answering because not to be granted. But alas ! supposing that it were (as it is not) possible, for the Church to be universally depriv’d of her Spiritual Fathers the Bishops, ’tis our Duty as well as Safety, rather to wait and hope for, some New Revelation of his Will for another Institution of Men to succeed in the Christian Priesthood, than to take it upon our selves, by such Ways and Means as he has

not hitherto appointed, and which will *therefore* prove ineffectual for the *supernatural* Purposes of his own Divine Institutions; (because **Man** by his own Authority only, can never make a Human equal to a Divine Institution) but this Case has never happen'd yet, and therefore, no Society of Men either past or present, can be at all excus'd upon this suppos'd Foundation.

AND now to conclude, all that I have to say to this Objection, no Doctrine whatsoever can be prov'd to be false, by the Mischiefs of those Consequences which necessarily arise from it, when those Consequences themselves are not contradictory to some *previous Truths*; and when Men by either their wilful Sins, or supine Neglects, are *the only causes* of the Mischiefs of those Consequences, for which Truth and its Assertors are no ways answerable. This I believe is a Maxim that will stand the Test of a strict Examination, and hold good in the Case before us: And I pray God to touch the Hearts of those who are concern'd in it, with a due sense of their Deviations from his Holy Institutes, that they may compleat *a thorow Reformation*; that the Christian Priesthood may recover its Antient Spiritual Glory; and that we
 may

may be all bless'd with the Happiness of a Universal Communion of Saints here in the Church Militant, so as to be intitled to an entire and eternal Union and Communion with the Church triumphant in the Kingdom of Heaven

Obj. X. 'Tis further Objected; that if Lay Baptism be Invalid, then all those who never receiv'd any other Baptism are incapable of Holy Orders, having never been Baptiz'd; and therefore the Orders of several Episcopally Ordained Persons among us are Null and Void, and consequently so are all their Ministerial Acts too, because they never receiv'd any other than Lay Baptism. This will involve the Church into the utmost confusion; and therefore the Invalidity of Lay Baptism ought not to be allow'd by any, who value the Order and Peace of the Church.

Answ. THIS Objection raises a Consequence from an uncertain, and it may be a false Foundation; for it takes for granted, that the Incapacity of a Person to receive Holy Orders, by reason of his being Unbaptiz'd, renders Holy Orders, if confer'd on him, Null and Void; or in short, that *want of Baptism Nulls Holy Orders in any Person Ordain'd to the Ministry.* This Assertion does not yet appear

ease, if at all to be prov'd, for these following Reasons.

1st. Because ther is a vast difference between a Personal Capacity or Qualification, and an Authoritative One. For, a *Personal Qualification*, for the Ministry, is, what a Man is bound to be endow'd with, **in Common** with all other Christians, whether he be ordain'd to the Ministry or no; and therefore Baptism and Holiness of Life being equally incumbent on all Christians, Ministers as well as Lay-Men, may *justly* be distinguish'd by the Name of *Personal Qualifications*.

BUT an *Authoritative Qualification* for the Ministry is that only, wherby a Man is *separated* and *distinguish'd* from the rest of Mankind, and therby empower'd to *Personate* and *Represent* the Divine Presence, for the conveyance of Spiritual and Supernatural Benefits to us. This is what we call the Divine Commission, convey'd from the Apostles in Episcopacy, and given to the Ordain'd Person by Imposition of the Bishop's Hands.

2^{dly}, A *PERSONAL Qualification* may be, and in fact often is *wanting*, when an *Authoritative One* remains Good and Valid; and ther's abundance of Reason that it should be so, because, the *Personal Qualifi-*

Qualification chiefly respects the Man himself, who is, or ought to be, possess'd of it, since he only will reap the benefit of having, or find the misery of being destitute of it. But the *Authoritative Qualification* as such, relates only to God, and the People; to God, as the Minister is to be his *Proxy* and *Representative*; and to the People as they are to receive from God the Supernatural Benefits of his *Proxy's* Ministrations. The People receive no more advantage from the Personal Qualification of God's Representative, than they do mischief from his *Personal Immoralities*; that is, none at all, because they are neither answerable for the one or the other: if he be destitute of any such Qualifications, let him look to that, 'tis none of their business with respect to the Efficacy of his Ministrations: all that they are bound to take care of, is, that he be **truly Sent**, and if they are but once secure of that, then in all his Ministrations they are not to suppose him, but Christ himself (*whom he Personates*) to be Administring to them; for, all Sacraments *on the Part of the Administration* are Good and Valid, only upon this **One Foundation**; without this, of Christ the Great High Priest's Administring, either
himself

himself in Person or by his Proxy, all Christian Sacraments must fall to the Ground, and be of no use or advantage to Mankind; and therefore if we can but solidly, *i. e.* upon good foundation, believe, that *he* does thus Administer to us, we need never concern our selves with the *Personal Qualifications* of his Representative, for the Validity of those Administrations, which receive their whole Efficacy from the *Authoritative Qualifications* of Christ himself, who has promis'd to make good and confirm them when perform'd by *one whom he has sent.*

TO Exemplify all this in the Case before us; Holiness of Life is Requir'd as a Personal Qualification, Previous to Holy Orders: this is evident from St. *Paul's* Epistles to *Timothy* and *Titus*; and yet 'tis well known, that our Lord himself chose *Judas Iscariot*, a covetous Thief, and one whom he himself branded with the Name of *a Devil*; I say, 'tis well known, that he chose this wicked Wretch to be no less than *an Apostle*, and sent *him* to Preach and Baptize, to cast out Devils, and to heal the Sick, as well as the rest of the Apostles; for which reason, all his Ministerial Acts were Good and Valid, notwithstanding his being destitute of the *Personal Qualificati-*

on of Holiness of Life ; and 'tis universally acknowledg'd, that the same is true of all other wicked Bishops, Priests, and Deacons whatsoever, otherwise, we could never be satisfied with the Validity of Ordinations in any Age of Christianity. And therefore, tho' Holiness of Life is a *necessary Personal Qualification* for the Ministry, because of great Edification to the People, &c. yet if a truly Ordained Minister should be a wicked Man, the People ought not to suspect the Validity of his Ministrations by reason of the wickedness of his Life, because, 'tis Christ that Administers by him as *his Proxy only*, and Christ's Ministrations are certainly Good and Valid ; let his visible Representative be never so wicked, he himself (and not the People) must answer for that. This is exactly agreeable to the 26th Article of the Church of *England*, and therefore ther is no need longer to insist upon it, but to proceed to Baptism, another *Personal Qualification* for Holy Orders.

IT is certainly the indispenfable Duty of *Every Minister* to be Baptiz'd, as well as to be personally Holy, because 'tis a Divine Law to which all ought to pay Obedience. For which reason I cannot omit commending the laudable Custom of
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the Church of *Rome*, who, (tho' Corrupt and Scandalously wicked in other Matters, yet) requires her Candidates for Holy Orders to prove their Baptism, before they can be admitted into the Ministry : and I should heartily rejoyce to see the Governours of our Church require the same of her Candidates for the Ministerial Function, who, 'tis to be fear'd, ever since the Reformation, have never been enjoyn'd to bring Certificates of their Baptism, as well as of their good Behaviour and Christian Conversation. This Omission, I charitably believe, proceeded only from an Opinion, *that none would presume to enter into Holy Orders before they were Baptiz'd, and that therefore 'twas needless to require a Proof of their Baptism* : But however, if this Custom had been preserv'd, 'tis reasonable to believe, that our Ministers would (some of them) have been more strict in keeping their *Parish Registers* of Persons Baptiz'd by Lawfully Ordain'd Ministers, and not have suffer'd Schismatical *Lay Baptisms* to have been Register'd among the *True Baptisms*, as 'tis now scandalously practic'd in some Places, to the great grief of many, and I hope almost all our Divines, who have constantly oppos'd all such *unwarrantable Practices*, and will (to their Praise be it

spoken)

spoken) never suffer such *Registers* to be made in their Parish Books. I say, if this good Custom of requiring Certificates of their Baptism had been continued, 'tis very likely, that no Lay Baptiz'd Person would have got such a Certificate, from the Minister of any Parish; because such a Minister's giving such a Certificate, would have been a publishing of his own fault, in making such a Register as is contrary to the Laws and Customs of the Church; for he must have mention'd the Lay-man's Name, who was said to have Baptiz'd the Person, and therby have declar'd, that he himself took part with *Schismatics*, and consequently must have incurr'd the Penalties of the 10th and 57th Canons of the *Church of England*; and this might have been an effectual means of preserving our Registers entire, and consequently of keeping out of the Ministry, those who receiv'd Baptism from Lay Preachers; no other Lay-men being at least now so presumptuous, as once to pretend to Baptize. But this only by way of Digression.

AND now to return, Christian Baptism is certainly a *Personal Qualification* for Holy Orders; and that it is no more than a *Personal One*, I infer from hence, because all Christians are *equally* bound to be

be Baptiz'd, Ministers as well as People; and it cannot be prov'd, that it is more the duty of the one than of the other to be Baptiz'd: if it be said yes it is, because ther must of necessity be a Christian Minister, before ther can be a Baptiz'd Lay-man; this is not deny'd; it is certainly true ther must be so; but it does not therefore follow that he is not a Christian Minister if he is Unbaptiz'd; for 'tis not his Baptism, but the Commission that makes him a Christian Minister, *or one set apart to Minister in the Divine Offices of the Christian Religion.* If it be objected, that while he is Unbaptiz'd he is out of the Church; and how can he who is not of the Church, admit another by Baptism into the Church? I answer, tho' he is out of the Church with respect to any Benefits to himself, yet not with respect to the Spiritual Benefits, he has Authority and Commission *mediately* to convey to others; for, a Man may be a *True Messenger* to carry that Good to another, which he himself neither does nor ever will enjoy; and therefore, he who is not of the Church because Unbaptiz'd, may *as truly* admit a Person into the Church by Baptism, as he who (tho' Baptiz'd) thro' his Wickedness, is destitute of the Holy Ghost, can convey the Gift of the Holy Ghost

Ghost by his Ministration of Sacraments to others: for, as 'tis not the *Personal Holiness* of the Administrator, that conveys Holiness to me in the Ministration of any Sacrament; so neither, does his having *receiv'd* that Sacrament, signifie any thing to me for the Validity therof, when he Administers it to me *by virtue of a Divine Commission explicitly given to him*. This **Commission alone**, is that which makes the Ministration not his, but God's own Act, and as such (*without any other Appendant Cause*) 'tis Good and Valid. Hence our Blessed Lord call'd both Unbaptiz'd and Unholy Men, *viz.* his Apostles, who cannot be prov'd to *have been Baptiz'd in the Name of the Trinity* before his Resurrection; and one of them, *Judas Iscariot*, a Thief, a Devil in his Disposition, to the Administration of Holy Things, as if he would therby teach us, to look with Faith on **his Authority only**. without confiding in any of the best Accomplishments of those on whom he has confer'd it. And if we do but look back to the Condition of the Jewish Church, during their forty Years sojourning in the Wilderness, we shall find that none of them were Circumcis'd in all that space of time; and tho' the Uncircumcis'd was by God's own Ap-
pointment

pointment to be cut off from among his People, yet the Ministry of those Priests and Levites, who were born in the term of those Forty Years, was not Null'd and made Void for their want of Circumcision; which doubtless was as much necessary to qualify them for Holy Orders, as Baptism is now to qualify our Christian Priests.

UPON the whole, as neither the *Baptism*, nor *Personal Holiness* of the Minister can *Baptize* or make us *Holy*, but **the Divine Authority** residing in him; so neither, can the *Baptism* or *Personal Holiness* of the Bishop confer Holy Orders, but **the Divine Authority** from Christ and his Apostles, visibly convey'd to and residing in him: 'tis by virtue of **this alone** that Holy Orders are given, and if either the Bishop or Ordain'd Person, or both, have any *Personal Incapacity*, viz. of Wickedness or want of Baptism, the Fault is their own, and they must answer for it; but as for the Ordination, that must remain Good and Valid, by reason of the External Divine Commission *de facto* given to the Bishop. For, if every *Personal Defect* of what is requir'd, either in the Administrator or Recipient, could Invalidate the Administration, either of Baptism or Holy Orders, we should never have an
end

End of Rebaptizations and Reordinations :
Nay, we could never have any certainty,
either of Valid Baptisms or Ordinations,
because we should always find but too ma-
ny Occasions, to call in question the Suffi-
ciency of the Preparations, and Personal
Qualifications of both Ministers and Peo-
ple, who are all equally expos'd to the
same Human Frailties, and lyable to be
try'd with the same innumerable Temp-
tations.

AND therefore I humbly conceive, our
best way is (I don't say **only** but) **chiefly**
to regard, and insist on the Visible Divine
Authority and Commission, handed down
from Christ and his Apostles, by that
Order of Men, who have *always* had
power to convey it to others; this, with
the *Right Matter*, and *Form* of Admini-
stration, are what we ought to esteem to
be the *only Essentials* of Baptism and Or-
dination, on the part of the Administrati-
on of them; and as for the rest, every
one in particular must do his part to the
utmost of his Power, to secure those Per-
sonal Qualifications, which God has re-
quir'd of both Minister and People, under
no less penalty than that of Eternal Dam-
nation, upon the wilful neglect of them.

C

THUS

THUS far I have presum'd to declare my Thoughts, concerning the Uncertainty and (as far as I can see) the Falseness of the Foundation, upon which this whole Objection is rais'd, humbly submitting all I have said in opposition to it, to the better Reasons and Arguments of my Superiors, the truly Ordain'd Ministers of Jesus Christ, whether Bishops, Priests, or Deacons, sincerely declaring, that if any thing has drop'd from me, that is contrary to the Truth of Christianity, I do hereby Recant it, and will do so in a more particular manner, as soon as I can discover my Error.

AND now, whether what I have said against Ordinations, and Holy Ministrations being Null'd for want of Baptism, be true or no; if the Invalidity of Lay Baptism be a Truth, let every one take care to keep himself from the mischievous Consequences of it. And if the Nulling of Holy Orders, and Ministrations, be a *real Consequence* of this Truth, then ther's no other Remedy, but that those who are involv'd in it, should extricate themselves out of it, by *Episcopal Baptism* and *Reordination*. It is not enough to say, that " *this will involve the Church into the ut-*
" *most Confusion* ; for, want of Baptism and

a Valid Ministry is the most pernicious Confusion, and infinitely greater than what can proceed from such Persons receiving valid Baptism and Holy Orders; and therefore, if the Premises are true the Risk must be run, for Truths of so great Importance must not be stifled, and made to give way to suppos'd Confusions; because, whatsoever mischief may arise, can never be the Result of Divine Truth (which is always Good and Beneficial) but of Mens Sins and Impieties, in usurping those Sacred Offices, which they never receiv'd any Commission to Act in. So that those who value the Order and Peace of the Church, ought not to disallow of the Invalidity of Lay Baptism, upon the Account of this Consequence, but rather to enquire seriously, whether Divine Revelation gives us any Foundation to believe, that such Baptisms are Good and valid; and if they are not, whether the Nulling of Holy Orders be a real Consequence therof; and if it be, they should assert and maintain it to the utmost of their power, nay even to Martyrdom it self, if the defending such a Truth did expose them to it, rather than suffer themselves to be destitute both of a *Christian Priesthood*, and *Christian Baptism*.

Obi. XI. BUT others say, that to avoid the fatal Consequences of adhering too rigorously to this Doctrine of Lay Baptisms being Invalid, the " Authority of the " Powers Hierarchial are very Divine, and " the same which Christ had, not to the violation of his Laws, but to dispense with them to Edification, for which they may be empower'd to Relax stated Rules, in cases that appear necessary or expedient. And that therefore, tho' Heretical, Schismatical, and Mimical Baptisms are done without, nay, and against the consent of the Hierarchy, and therefore are not intire, or valid in themselves, yet they are made so on the Post-Fact, by the Spiritual Powers, so far, as that the External Rite shall not be Reiterated; but as to any Spiritual Graces they are not to be had thereby, till those defective and Irregular Acts are supply'd, Righted and Confirmed, by the Chrism of the Bishop, or Imposition of his Hands, or such Rite by which he shall fix the Person Baptiz'd into a State of Canonical Union with the Church. So also, the Validity of Lay Baptism, " as well to its Internal, as External Priviledges, stands on the Authority of the Church's Power to grant such License to Lay-men in Extremities. All which being consider'd, Lay-

Baptisms

Baptisms ought now to be acknowledg'd Valid, especially to such as have been confirm'd by the Bishop.

Anſw. **THIS** Objection is for the moſt part in the very Words of a Learned and Reverend Oppoſer, of One of the moſt Poyſonous Books that, it may be, was ever ſuffer'd to be Publish'd in the Chriſtian World, *faſly Intitul'd*, the **Rights of the Chriſtian Church** aſſerted. The worthy Author, who has done the Church good Service, in answering that pernicious Book, I dare ſay, never deſigned, that any thing in his moſt Excellent Book ſhould be conſtru'd to favour our Lay-Baptiſms, which are evidently *in oppoſition* to the Divine Right of Episcopacy, and for which our Hierarchial Powers have provided **no Act of Confirmation**. So that in theſe Nations, Our Lay Baptizers and their Proſelytes, can reap no benefit by any thing aſſerted in this Objection

I **HAVE** already, under the Corollary of the Third Propoſition, declar'd my Reaſons againſt the diſpenſing Power plead'd in this Objection; to which I ſhall further add, That I acknowledge *the Divine Powers of the Hierarchy*, but with this Reſtriction, that ſince the ſetting of the Canon of the Holy Scriptures, they are

for ever limited in **Things fundamental** to that Rule, from which they have no Authority to Deviate, and consequently not to *dispense* with any of the Essentials of Baptism, which without all doubt is a Fundamental of Christianity; such a *Dispensation* must be a *Violation* of Christ's Law, and how that should be to *Edification* is inconceivable, since Christ our Great Law-Giver, has provided Fundamentals, sufficient for the Edification of his Church in all circumstances whatsoever; and obedience to his Laws about Fundamentals, is most certainly the best Edification; otherwise, He who is Omniscient, Wisdom it self, would never have made such Laws: and therefore with submission, ther seems to be no necessity for impowering the Governours of the Church to "*Relax his stated Rules, no not in Cases that appear necessary or expedient.*" Besides, if Christ has made stated Rules for the Essentials of Christian Sacraments, without providing for such pretended Cases of Necessity, the Hierarchial Powers must certainly run a great hazard of Sin, in attempting to dispense with things, for which he has made no Provision; and the Persons dispens'd with can have *no just satisfaction* in such Dispensations, especially when the
 seeming

seeming cause of them is removed, as it certainly is in the case of Persons baptiz'd by Laymen, contrary to the stated Rule who may afterwards obtain Episcopal Baptism agreeable to the Law of Christ, *if the Hierichial Powers will but give them leave.*

THIS I say in opposition to those who affirm, that the Hierarchical Powers **are actually endowed** *with Authority to* " *dispense with Christ's Laws, and to Relax* " *stated Rules, in cases that appear necessary &* " *expedient* ; which the Learned Author, whose Words they use, does not say. All that he intimates is only, that they **may be** impower'd to do so ; which plainly shews, that he would not venture to affirm that they really are ; and 'tis reasonable to believe, that upon second Thoughts he will not allow so much, as that they *may be* so impower'd ; because what *may be, may not be*, as far as we know : nay, 'tis more agreeable to reveal'd Religion to say, that they are not so impower'd ; because, a thing of so great moment would never have been left out of the Divine Oracles, to be handed down to us thro' all Ages, by the **uncertain method** of Tradition only ; and therefore, 'tis very unsafe for us to trust in such [*may be's*] when the Re-

ceiving, or not Receiving, of *Spiritual Supernatural Priviledges and Benefits*, depends upon the Truth or Falsity of such a dispensing Power, as it certainly does in the Administration of Christian Sacraments. “ *Heretical, Schismatical and Mimical Baptisms*, are in this Objection acknowledg’d to be “ *not Entire or Valid in themselves*, therefore in themselves they are utterly and entirely Invalid (by the *Corollary* of the 3d Proposition.) It is also agreed, that “ *as to any Spiritual Graces they are not to be had, thereby till &c.* which is a plain Indication, that of **themselves** they are of *no Efficacy* to the Purposes of Christian Baptism, the Administration whereof is certainly efficacious for the conveyance of Spiritual Graces. Again, they are call’d here “ *Defective and Irregular Acts*. But why are they *Defective*, except but for their being incapable of producing the proper Effects of true Baptism? And why should they be term’d *Irregular Acts*, except only but for being contrary to the stated Rule (or which is the same) the First Institution of Christian Baptism?

SO that the *External Rite* perform’d by these *Heretical, Schismatical and Mimical Baptizers*, being thus acknowledg’d to be contrary to the Institution of Baptism, and
utterly

utterly incapable in it self, of being the means to convey any *Spiritual Graces* what has it to do with Christian Baptism? certainly it must be a mere Nullity, and all one as if it had never been perform'd, because, if it had no virtue to confer *Spiritual Graces*, it had no virtue to confer any *Benefit* at all; for, even the outward Priviledges are no Priviledges, when separate from the *Spiritual Graces*. Thus, all Persons, on whom the said *External Rite* was perform'd, can receive by means thereof, none of the Benefits of Christian Baptism, which are all *Spiritual and Supernatural*, and consequently must remain in the State of the Unbaptiz'd, till they receive true Christian Baptism; which how they can receive without repeating the *External Rite* by a proper Administrator, is utterly inconceivable. It is said indeed, that “ *those Defective and Irregular Acts, (i. e. the External Rites of those Heretical, Schismatical and Mimical Baptisms) are Supply'd, Righted, and Confirm'd, by the Chrism of the Bishop, or Imposition of his Hands, &c.* For answer to which, I refer the Reader to *the Corollary of the 3d Proposition*; & further add, that this is only said and not prov'd; and I believe never will, till it can be demonstrated that, that which before
was

was no *Baptism at all* in the Christian sense of the Word, is now made true Christian Baptism (without the Act of Baptization) merely by the Bishop's Chrism, or Imposition of his Hands. Either the first External Rite was the **One Baptism** the Scripture speaks of, or it was not; if it was, then it was Entire and Valid Baptism, and consequently wants no such Act of the Bishop to *supply and right it*; but if it was not that **One Baptism**, then nothing can make it so, but the very Act of Baptization by a Christian Minister: for it may with *as much reason* be affirm'd, that Baptism is Administer'd really and truly by such Acts of the Bishop, to *all other Unbaptiz'd Persons* as well as to those; and so at last, Baptism it self will be render'd needless, when the want of it can be *so easily supply'd*: but no less than a Divine Revelation will suffice to convince us, that this is true, and till that is produc'd we must continue to believe, that not all the Acts of the highest created Powers on Earth, are sufficient to make that which before was no Baptism, to become Christian Baptism, without the Act of Baptization by a proper Minister, as Christ has appointed in the Institution: And that consequently, those who never Receiv'd any other than
Lay

Lay Baptism are still Unbaptiz'd, notwithstanding their being suppos'd to have been confirm'd by the Bishop. As for the *Validity of Lay Baptism*, that it "stands on" "the Authority of the Church's Power, to grant such License to Lay-men in Extremities; when it can be prov'd, that Christ has Vested his Church with such a Power, it will necessarily follow, that Lay Baptism, in Cases of Extremity, must be Valid upon that Foundation; but even then, our Ordinary Lay Baptisms must be Null and Void, because they are destitute of the Plea of Necessity in a Country where Christian Priests are to be had; and therefore, 'tis in vain to claim any Benefit from the suppos'd Power of the Church, because she her self has not Authority to exercise this Power, except in **Extremities**, which God be prais'd we do not yet labour under. But after all, 'tis dangerous to allow, that *this Power* was ever given to the Church for Cases of Extremity, because, such a Power would be an Occasion of destroying the very Unity of the Church, and expose her to the endless Divisions, and Separations, which Hereticks and Schismaticks would make from her: for, if by virtue of this suppos'd Power, she should once make a Canon to License Laymen

men to Administer Valid Baptism in Cases of Extremity, then such dividing Hereticks and Schismatics, calling their pretended *Scruples*, and *Tendernesses of Conscience*, by the Name of **Cases of extremity**, would establish the Validity of their Lay Administrations, upon the Authority of the Church from whom they separate, and vindicate their Oppositions to her, by the Power which she in such case would *implicitly* give to them. And so every private Person, after having blinded his Understanding by hearkening to False Teachers, might plead, that he was under a **Necessity** to separate from the Church, by reason that he cannot overcome *his Scruples* about her Doctrine and Worship; And therefore might join himself to any Congregation he should like best, without the least fear of dividing from the Church, because, *where true Sacraments and the Word of God are, there must be a true Church*; and he could find proper Sacraments Administer'd in these New Congregationseven by Lay Administrators, who Act by *the Authority of the Church her self*. This is to build the Church and its Unity upon so precarious a Foundation, that we shall never know what Schism and causeless Separation mean, tho' the Scripture tells

tells us *they are and will be such Sins*, and the Apostles pronouncing Damnation upon those who are guilty of such Sins (*Gal. 5. 20, 21.*) will have no force and efficacy upon Men's Consciences, when they can once persuade themselves (as they too often do) that they separate for *Necessity*, and can upon that very Account receive Valid Sacraments from Lay Hands; and then 'twill be in vain to say, that such Lay Administrations must be confirm'd by the Bishop before they can be Valid Sacraments; for it will be demanded, by what Authority the Bishop requires such Administrations to be confirm'd by him? and if good Testimonials from Holy Scripture are not produc'd for this purpose, the Bishop's *Supplying* and *Righting* such Irregular Acts will be made a Jest of, and the *Separatists* will conclude themselves as much in the Church as the Bishop himself, while they Administer and Receive as good Sacraments as he, since he cannot prove their Lay Administrations *necessary* to be *Confirm'd*, *Righted* and *Supply'd*, by imposition of his Hands, &c. On the contrary, if it had but been constantly asserted and defended, *That the Sacraments of the Christian Church are by Institution of such a Nature, that the Christian Priesthood is one Inseparable and*

Essential

Essential part of them, or, that the Divine Authority of the Administrator, is **as much** and as durable a part of their Institution, as the very matter, or outward Elements of them. If Men had been always taught, that in the Sacraments, the Priest is **as much** the Representative of God the Giver, as the outward Elements are of the Graces given, and that consequently, these latter are no Christian Sacraments when separate from God's Authoriz'd Representative the Priest: And that the Church her self cannot by any Authority given to her, alter the nature of these things. If these Topicks had been constantly insisted on, without *Triming* to please any Party of *Hereticks* or *Schismaticks* whatsoever, 'Tis more than probable, that Men would have been much more tender of the Unity of the Church, and more cautious of separating from her, than now we find they are; since how far soever their vain Curiosity might have prompted them to have follow'd *New fangled Lay Teachers* to please their itching Ears, yet the consideration of their being *destitute* of **Christian Sacraments**, might have terrify'd them from *withdrawing* from the Communion of the Christian Priesthood, and therby have prevented, at least, many of those *final Separations* from the only salutary
Communion,

Communion, which abundance of poor Wretches have fallen into, meerly thro' the false notion of better Edification, and vain belief of being sure to find true Christian Sacraments in communion with *their New set up Lay Teachers*. And 'tis justly to be fear'd, that the continual separations from the Church in all Ages, and particularly in ours, have chiefly sprung from this wretched Opinion of the meer *Opus Operatum* of Sacraments being real Sacraments, whether Administer'd by a Priest or a Lay Man; as if Christ's appointing the Order of Priesthood in the Christian Church, signify'd nothing at all, notwithstanding 'twas the result of the most consummate Wisdom of our Great Law-giver.

BUT, because 'tis pleaded from Scripture Instances, that Cases of Necessity and Extremity, have taken place of Divine Institutions, and that therefore Baptism, in Cases of extream Necessity, may be Validly Administer'd by a Lay-man, notwithstanding the Institution requires it to be Administer'd by a Priest: and so far as much, as many Lay-baptiz'd Persons encourage themselves by supposing theirs to be a Case of Necessity, and consequently that they have receiv'd true Christian Baptism,

tism, I shall therefore, in answer to the next Objection shew, that those Instances produc'd from Scripture are not parallel to Christian Baptism, and that ther is nothing in them that can favour Lay Baptism, even in Cases of greatest Extremity.

Obj. XII. IN the Institution of the Passover, it was appointed that the Jews should eat the Paschal Lamb "*with their Loins girded, their Shoes on their Feet, and their Staff in their Hand*, Exod. 12. 11. which signifies a standing Posture : The Church of the Jews afterwards chang'd this Posture into that of Leaning or Lying along ; and our Saviour finding this Custom prevail'd in his Days, comply'd with it when he celebrated the Passover, (*Mat. 26. 20.*) Which plainly shews, that we may many times comply with the Churches changing even a Divine Institution for a Human one ; and why not therefore with the Churches allowing of Lay-Baptism in Cases of Necessity ? Again, our Saviour reproving the Jews for their over Rigid Niceness in observing the Divine Institution of the Sabbath, tells them, *That David when he had need did take and Eat the Shew Bread, and gave to them that were with him, which was not lawful for him to eat, neither for them that were with him,*
“ but

“ *but for the Priests alone* (St. Mat. 12. 4. St. Mark 2. 25, 26.) making *David's* Necessity a sufficient Reason, for dispensing at that time with God's own Positive Institution about the Shew-Bread. And further, our Blessed Lord upon the same occasion reproving the *Jews*, says, that *God will have Mercy and not Sacrifice*, (St. Mat. 12. 7.) Which is sufficient to instruct us, that in Cases of Necessity, the Positive Institutions of God himself must be sometimes dispens'd with, for the supply of our wants, and consequently, that Baptism in cases of Necessity, where a Priest cannot be had, may be Validly Administer'd by a Lay-man, to supply the Spiritual Wants of those who are Unbaptiz'd.

Ansiv. THIS Objection consists of so many particulars, that 'twill be necessary for me to consider it, in the same order wherein it lyes. And,

1st. THE Posture of standing to Eat the Paschal Lamb was no more than a *Temporary* Institution, peculiar to the Celebration of the First Passover in *Egypt*, the very Night the *Jews* were to Depart out of that Country. This is plain, from the reason of God's appointing them to Eat it in such a Posture of Travellers, *in haste, viz.* because he would “ *pass through*

“ the Land of Egypt that Night, and Smite
 “ all the First-born in Egypt both of Man
 “ and Beast, (ver. 12.) which would have
 such an Effect upon the Egyptians, that
 they would be very pressing and Urgent
 upon the Children of Israel to depart out
 of their Country to be rid of their Com-
 pany, for whose sake they had suffered so
 many and great Plagues, and were now
 depriv’d of their First-born, throughout
 all their Houses and Families, see *Exod.*
12. from *ver. 29.* to *ver. 34.* And, if the
 Children of Israel had not been that Night
 in such a Travelling Posture, they would
 not have been prepar’d for so sudden and
 hasty a departure, as the distracted and
 terrify’d Egyptians oblig’d them to, wher-
 by they might have been expo’d to abun-
 dance of Inconveniencies, both from the
 fury of the Egyptians, and their own Un-
 preparedness for a Midnight Journey: And
 therefore, that they might not be thus in-
 commoded, God requir’d them to eat the
 Paschal Lamb “ in haste, with their Loins
 “ girded, their Shoes on their Feet, and their
 “ Staff in their Hand, to be ready for their
 Journey at any warning that should be
 given them that Night; but after their
 departure the Reason of this Appointment
 ceas’d, and therefore so did the Appoint-
 ment

ment it self, and consequently was no longer binding and obliging : and we never find this Travelling Posture repeated in any of the after Celebrations of the Passover: but that it was only a *Temporary Institution*, peculiar to that First Celebration, I appeal to the Learned Jews both Ancient and Modern, and also to our best Commentators upon the place, (see Bishop Patrick, Grotius, Diodati, Pools Synopsis, &c.) to whom I refer the Reader, that I may not be more Prolix upon this Subject.

THE Posture of Standing then, being not enjoyn'd to be constantly us'd, *was no Essential Part* of the Institution of the Passover, and therefore 'twas afterwards *indifferent* what Posture the Jews should Eat the Paschal Lamb in ; for which reason, their Church certainly had power to appoint any *innocent Posture* she should think fit ; and since *Leaning or Lying along* was determin'd by her, and prevail'd in our Saviour's Days, and he was pleas'd to conform to it, we ought to follow his Example in complying with such Institutions of the Church as are not *contrary* to the Law of God. But this Instance do's not allow us to comply with the Church's **changing** a Divine Institution for a Human one ; because, the Church of

the Jews did not herein **change** a *Divine* into a *Human Institution*; for, the Posture of Standing was then *no Divine Appointment because not Essential to the Passover*, and therefore the Church of the Jews did not **change** this into another Ceremony, but **appoint** the *indifferent Ceremony* of Lying or Leaning, when ther was *no Divine Institution* at that time, obliging them to any other Posture.

A N D therefore, we ought not, *from the Authority of this Instance*, to comply with the Church's allowing of Lay Baptism in Cases of Necessity, because Baptism by a **priest** is Essential to Christian Baptism, and as much obliging as the Institution of **water** it self, during the utmost term of the Christian Dispensation, as I have prov'd under the 1st and 2d Propositions. And a Lay-man's Baptizing to confer Supernatural Benefits, is **no indifferent Circumstance** in the Power of Man to determine and appoint, as was the Posture of Lying or Leaning along, when the Church of the Jews appointed it; and therefore, from that Church's Example and our Saviour's conformity thereto, no Argument can be drawn to support the Validity of Lay Baptism, even in Cases of greatest Necessity, because the quality of the Person who

is Authoriz'd to Baptize for Supernatural Purposes, is determin'd by no other than a mere Positive Divine Institution. And no Case of Necessity whatsoever can determine any other means for the conveyance of *Supernatural Benefits*, than what are already reveal'd to us, except God shall be pleas'd to make some New Revelation of his Will for such a Purpose.

2. AS for the Instance of *David* and his Mens Eating the Shew-Bread; least Men should from hence encourage themselves to break through all the Divine Laws to supply their Necessities, 'tis necessary to consider, what Circumstances of Necessity will excuse our breaking a mere Positive Institution of Religion.

First, T H E N, considering that all God's Positive Institutions are appointed for our Obedience, nothing can excuse us from the Breach of any one of them, but some other **more incumbent** Duty, which at the same time stands in competition with the Positive Duty.

Secondly, T H E means of supplying our Necessities, must either be such as are of a *natural Efficiency*, or else efficacious by virtue of a *Divine Institution*, Administer'd just as God himself has appointed.

B O T H these circumstances concurr'd

in *David* and his Mens eating the Shew-Bread, and not one of them is to be found in Lay Baptism. For,

1st. T H O' by the Positive Law, 'twas not lawful for any but the Priests to eat it, yet by the Law of Nature and Reveal'd Religion too, it was necessary to feed the necessitous Hungry; and *David* and his Men, wanting Bread, and ther being at that time no other to supply their Necessity (1 *Sam.* 21. 6.) the Priest gave him the Hallow'd Bread, that so the Law of Charity to the Lives of Men, enforc'd by a double Obligation, *viz.* by the Law of Nature and of Reveal'd Religion, might take place of the *mere Positive Law* about the Shew Bread, which had no other Obligation than from the Positive Institution only, with which the said Law of Charity stood at that time in competition; and this is exactly agreeable to what the Learn'd Dr. *Hammond* says, in his Paraphrase upon St. *Mat.* 12. 3, 4. which because so very apposite to this purpose, I shall here transcribe for the Readers Information: His Words are these, “ Remember the Story of David, 1 *Sam.* 21. 6. “ and by that you will discern that the Case “ of Hunger was Excepted, and Reserv'd in “ the Law concerning Holy Days or Things; “ for

“ For there David and his Company being
 “ press’d with Hunger, were by the Priest
 “ allow’d to Eat the Shew-Bread, which
 “ being consecrated did particularly belong to
 “ the Priest, Levit. 24. 9. yet might it
 “ seem (by the intention of the Law-giver)
 “ be by him employ’d in any charitable use, for
 “ the Relief of others, as long as there were
 “ more ready consecrated for the Sacred Uses,
 “ 1 Sam. 21. 5. And accordingly, tho’ the
 “ Priest pretended not to dispense with any
 “ (so much as Ritual) Part of God’s Law
 “ (as appears by the exception interpos’d by
 “ him ver. 4. If the Young Men have kept
 “ themselves from Women) yet he doubts not
 “ to give them freely of the Consecrated
 “ Bread; thereby assuring us, that it was
 “ as Lawful for the Priest to give some part
 “ of the Consecrated Bread to relieve the
 “ Hungry, as to Eat it himself; and so that
 “ in the Law of Holy Things, not being
 “ touch’d by any but the Priests, the Case of
 “ Hunger or Distress was reserv’d, in which
 “ it might by the Priest be lawfully given to
 “ others. Thus far that learn’d Author.
 But nothing of all this occurs in Lay
 Baptism: for the Positive Law requires
 that Baptism should be Administer’d by
 a Priest of God’s Appointment; and
 ther is no Law of but equal, much less

of *greater* Obligation that requires a Layman to Baptize at all: Natural Religion does not oblige him to Baptize, because Baptism is no part of Natural Religion; and as for Reveal'd Religion, that has not requir'd him to Baptize; and therefore in Cases of greatest Necessity, if he does Baptize, he acts *without any Duty incumbent on him*, contrary to a Positive Institution, which is no Ways consistent with this Instance of *David* and his Men.

2dly, THE means of supplying the Necessity of *David* and his Men was Bread, which has a Natural Physical Efficiency to satisfy Hunger, and consequently to preserve Humane Life; but Baptism has no Natural Physical Power to convey to us the *Forgiveness of Sins*, and the *Gift of the Holy Ghost*: its Efficacy for such Supernatural Purposes depends only on a Positive Institution, and therefore, *is not at all parallel* to the Instance of the Shew-Bread; and consequently, under this Second Rule, nothing can be inferr'd from *David* and his Mens Eating that Bread to a Lay man's Administring Valid Baptism, because they are things of quite different Natures and Effects, and no ways applicable to one another. So that to bring Lay-Baptism to this Second Rule, it must be prov'd Efficacious

Cious by virtue of a Divine Institution Administer'd just as God himself has appointed: but this can never be done, because there is no Divine Institution of Lay Baptism.

IN short, to sum up all that I have said or need to say about this Instance of the Shew Bread: Bread, before 'twas set apart for Sacred Uses, was common for all Men to Eat for the satisfying of their Hunger; but the Administration of Baptism for *Supernatural Purposes* was never thus common: the Priests giving the Shew-Bread, when *no other was to be had*, was then an Act of Charity, to which he was oblig'd by the very Law of Nature, enforce'd by the Reveal'd Will of God, But Lay Baptism is no Duty incumbent on us either by the Law of Nature or Reveal'd Religion; the Law of Nature dictates nothing to us about Baptism for Supernatural Purposes, and Reveal'd Religion is wholly silent about *Lay Baptism* for such Ends: The Shew Bread had a Physical Natural Efficiency to satisfy Hunger and preserve Life, and therefore the Priest had encouragement to give it, because he had no reason to doubt of its good Effect; but Baptism has no Natural Physical Efficiency for Supernatural and Spiritual Graces, its Effects are purely owing to a
Positive

Positive Institution only, and therefore we have no encouragement to hope for its Effects, when the Institution is not observ'd in all its Essential Parts, as it certainly is not when a Layman Administers. Further, in the Eating of the Shew-Bread ther was *no contradiction* ; the Priest did not give it to be eaten contrary to the Positive Institution, with a design by so doing to observe the same Positive Institution; but in Lay Baptism ther's a perfect Contradiction; The Positive Institution of Baptism is broken, that by so doing the same Positive Institution may be observ'd and kept whole. From all which 'tis very clear and evident, that the Eating of the Shew-Bread, and the Administration of Valid Baptism (in Cases of Necessity) by a Lay-hand, are things infinitely different in their Nature, and consequently not at all applicable the one to the other. To which I beg leave to add, that the Eating of the Shew-Bread, was **no Authoritative Administration for the conveyance of Supernatural Graces**, as Valid Baptism most certainly is : And therefore 'tis no wonder, that God put a good Construction upon *David* and his Mens Eating that Bread to satisfy their hunger, when no other was to be had ; and yet upon all occasions, severely punish'd the *Sacrilegious Usurpations* of every one that

that attempted to officiate in such Authoritative Administrations, as he had appointed for the conveyance of Spiritual Benefits; the *great Necessities* that urg'd them thus to officiate, were never admitted or allowed of, so much as but to mitigate their Crime, much less to make their Administrations Valid: This is apparently evident in the Case of *Saul's* taking upon him to *offer a Sacrifice* in his great Distress, when his Enemies were coming upon him, when he might have been slain before he could make his peace with God, when the Priest *Samuel* was not present; when he had waited and strove so long, that he at last forc'd himself to offer a Sacrifice to procure the Divine Favour. We see, that all this **Necessity** and the **absence of the Priest!** this eager desire to obtain a Blessing! was no excuse for his assuming the Priest's Office; God would and did punish him for it, by rending the Kingdom from him, and giving it to another as you may see in *1 Sam. 13*. This is a standing Example, upon which we should always fix our Eyes, and thereby learn, that however God may excuse in some cases of Necessity, he will never do it in such great Instances, as the taking upon our selves to Administer, or willingly concurring with those who do Minister in the Priest's Office, without being *called of God, as was Aaron.*

3. AS for that other Text, where 'tis said *I will have Mercy and not Sacrifice*, it will as little serve for the Validity of Lay Baptism as the rest. For the occasion of our Saviour's using those Words, and the place of Scripture from whence he quoted them, do evidently prove, that the Design of this Text is only to convince us, *that such Positive Institutions as are here call'd by the Name of Sacrifice, were never appointed to frustrate and make void our Obligation to the Genuine Moral Duties of Natural Religion, particularly those of Justice and Equity, and of compassion and charity to the Necessities and Wants of our Fellow Creatures; but that on the contrary, our Want of such Excellent Moral Virtues, and our being of an unjust, uncharitable and cruel temper, will make those Positive Duties when perform'd by us, both loathsome and abominable in the sight of God.*

THIS I say is evident, First from the occasion of our Saviour's referring the Jews to that Text, "*I will have Mercy and not Sacrifice*"; for the Disciples being hungry plucked the Ears of Corn on the Sabbath-Day, which the Pharisees observing, affirmed, that it was a Breach of the Sabbath, and therefore unlawful for them to do at that time; but our Saviour (who very well knew the barbarous Cruelty of their temper)

temper) bid them remember the Case of *David* and his Mens Eating the Shew-Bread, &c. and then tells them, “ if ye had
 “ *known what this meaneth,* “ *I will have*
 “ *Mercy and not Sacrifice, ye would not have*
 “ *condemned the Guiltless,* St. Mat. 12. 7. Whereby he prov'd the Innocence of his Disciples, that they had not at all broken the Sabbath, by thus plucking the Ears of Corn to assuage their hunger; and that consequently, the *Moral Duties* of Mercy, and Works of absolute Necessity, were never intended by the Positive Institution of the Sabbath, to be reckon'd as Breaches of the Duty of Rest, which God requir'd on that Holy Day.

2dly. THE Place of Scripture from whence our Lord quoted those Words is *Hosea 6. 6. I desired Mercy and not Sacrifice,* This does not mean that God did not require Sacrifice; for 'tis plain that he did require it, and all other Positive Duties signified by that general Word; and the Jews at that very time were bound to observe and obey all the Positive Institutions of the Mosaic Law, under no less penalty than that of “ *Cursed be he that confirmeth not*
 “ *all the Words of this Law to do them.* Deut. 27. 26. So that the *not Sacrifice* here must
 mean

mean [not only Sacrifice] or [not Sacrifice alone] and therefore, the plain Paraphrase of this Text is " *I desired or Requir'd not only Sacrifice, not only your Obedience to my mere Positive Institutions; but also your Observance of my Moral Law of Mercy and Kindness.* "Twas the want of this and other Moral Virtues, together with their being guilty of cruel Murders, Robberies, and other Immoralities, that God complain'd of, almost throughout this whole Chapter, and for which he abhor'd their very Sacrifices, tho' they were of his own appointment, and they were then bound and oblig'd to offer them to him: This is also confirm'd by *Micah 6.* & *Isa. 1. 11, 12, 13, 14, 15, &c.* All which being duly consider'd, sufficiently declares; the sense and meaning of [*I will have Mercy and not Sacrifice.*] that the design therof is not to make void our Obligation to obey the Divine Positive Institutions; but to convince us, that the *Moral Duties of Natural Religion*, reinforc'd by Divine Revelation, are so far from being inconsistent with, That they must constantly accompany and attend our Obedience to such Positive Institutions, and that our Approaches to God in his Positive Institutions; without such Moral Virtues, are so

so far from being accepted that they are hated and abhorr'd by him.

AND therefore, all that (at most) can be inferr'd from those Words of our Saviour is, that *when a mere Positive Institution stands in necessary competition with a Moral Duty of natural Religion, reinforc'd by Divine Revelation, then the mere Positive Institution must give way to the Moral Duty for that time and circumstance.*

NOW then to try to apply this to the Case before us. Ther's a Divine Positive Institution, requiring Baptism to be Administer'd by One who has Christ's Commission for so doing. This Baptism is appointed to be a Means of conferring such merciful Graces and Benefits, as our miserable Nature, could never have made any claim or title to, and which all the powers of Nature could never have bestow'd on us. It happens, that a Person wanting these inestimable benefits most earnestly desires to obtain them by Baptism; but a Minister with Christ's Commission, is neither now, nor likely hereafter to be had: what then must be done in this extream Necessity? Why says the Objector, *God will have Mercy and not Sacrifice*: and therefore, since Sacrifice now stands in competition
with

with Mercy, the Sacrifice must give way to Mercy; the Divine Authority of the Administrator must not now be insisted on; but the Mercies and Favours must be bestowed on the Person by a Lay man's Administring Baptism to him. This seems to be well said; but upon examination 'twill be found, that no such thing can be justly inferr'd from this Text, because, the *Mercy* there spoken of, is a *Moral Duty* of Natural Religion, and to be extended to the Indigent and Necessitous by *Natural means*; but the *Mercies* to be receiv'd by Christian Baptism, are infinitely above all *Natural Religion*, and consequently, not to be convey'd by any *Natural means*. The reason why we are oblig'd to perform those Natural Acts of Mercy, even when they seem to run counter to some mere Positive Institution, is because *Natural Conscience* dictates this Duty, and *Divine Revelation* has reinforc'd its Obligation; whereas we are bound to observe a *Positive Institution* merely upon the account of a Divine Law promulg'd to us, without which we could never have been oblig'd to the Observation of it. But this Reason is wholly wanting in Lay Baptism; For *Natural Conscience* dictates nothing to us about bestowing of *Supernatural Mercies*,
by

by means of any kind of Baptism whatsoever; and as for Reveal'd Religion, that is wholly silent about a Lay-man's being ever capable of conveying such Mercies to us by means of Baptism; so that the Lay-man has this Duty incumbent on him neither by the Law of Nature, nor of Divine Revelation; and therefore, if he baptizes for Spiritual Purposes, *that he may shew mercy*, he ventures to do otherwise than the Positive Institution of Baptism requires, and at the same time is destitute of any the least encouragement from the Text objected, because ther is no Law either Natural or Reveal'd that obliges him so to do.

BUT further, when God will *have Mercy and not Sacrifice*; it is not intended, that one or more Essential Parts of a mere Positive Institution, should be more necessary and obliging to us than the other Essential Parts therof. No, all that God then requires of us is, to prefer a Moral before a mere positive Duty, as is evident from what I have already said on this Subject. But our Assertors of the Validity of Lay Baptism in Cases of Necessity, do unavoidably run themselves into this Inconsistency, of making one or more Essential Parts of a mere Positive Institution,

to be of *greater Necessity* and Obligation than another Essential Part of the same Institution ; for, they make *Water* and *the Form of Baptism* to be more necessary and obliging, than the *Divine Authority* of *the Administrator* : but this Notion I have already endeavoured to confute in the *Second Proposition*, to which I refer the Reader, and desire him here to observe, how very disagreeable this is with God's requiring *Mercy*, a Moral Duty, and *not Sacrifice*, a mere Positive One : For 'tis in effect to make God say, instead of [*I will have Mercy and not Sacrifice,*] *I will have Sacrifice, and not Sacrifice* ; since ther is not one of those Essential Parts of Baptism but what is merely of Positive Institution. This, of making one Essential Part of such an Institution, to give way to the other Essential Parts therof in Cases of necessity, without a particular Revelation of God's Will for so doing, is so strange, so unscriptural a Practice, that ther is not One Example of it in all the Sacred Writings of the Old and New Testament, from the first Chapter of *Genesis* to the last of the *Revelations* ; but on the contrary, we have a flagrant instance of God's punishing this Practice in the Person of *Saul*, who in his *Necessity* that he might obtain *Mercy*,
made

made one Essential part of a positive Institution, to give way to another of its Essential Parts; for the Priest, one Essential Part of the positive Institution of Burnt-Offerings, being absent, he reckon'd the Burnt-Offering to be more Essential than the Administration of the Priest, and therefore offered a Burnt-Offering himself; for which rash Action Samuel said to him, *Thou hast done foolishly, (i. e. wickedly) thou hast not kept (but hast broken) the Commandment of the Lord thy God, &c. — Thy Kingdom shall not continue, &c. 1 Sam. 13. 11, 12, 13, 14.* Here his endeavour to obtain Mercy, by means of *but part of a mere positive Duty*, is, notwithstanding the urgency of his necessitous Circumstances, branded with the Name of a foolish wicked Action; and because 'twas not attended with the other Essential Part, *viz. the Ministration of the Priest*, was so far from being esteem'd a Valid Offering to God, that it prov'd instead of a means of Mercy, a Judgment and a Curse to the Offerer and his Posterity.

THUS we see, that tho' God will have us sometimes extend *our Mercy* rather than offer *Sacrifice*: yet when **Mercy** is to be obtain'd **from him** by means of *Sacrifice*, i. e. such mere positive Duties as he has requir'd,

he will not grant us the Mercy we sue for, by means of *but part of such Sacrifice*; no we must either beg it of him by our Observance of *the whole Institution*, or else when we **cannot** have the whole, sit down contented till we can, since he has declar'd his abhorrence of such *partial Sacrifices*, and therby taught us that they are *no Sacrifices at all*. 'Tis worth while to observe here, what *Samuel* tells *Saul*, (after he had reprov'd him for breaking God's Commandment about Burnt-Offerings) *for now, (says he) would the Lord have established thy Kingdom upon Israel for ever, 1 Sam. 13. 13.* — As much as if he had said, “ *If thou hadst not attempted to gain the Divine Favour by so unwarrantable an Action; if thou hadst been patient in thy Necessity, and not endeavour'd to render God propitious to thee by such an unlawful Method; He is a God of Mercy, and would not have imputed Sin to thee for want of a Burnt Offering, when it could not be had according to his Institution; but on the contrary, would have esteem'd thy not meddling therein to be an Act of Obedience to his Command; and consequently (tho' ther had been no Burnt Offering made to him) would have been gracious and merciful to thee and thy Children after thee; and as a Reward of thy* ”
“ Faith

“ Faith and Obedience, would have establiſh’d
 “ the Kingdom to thee and thy Sons for ever.

This I ſay is plainly the ſcope and meaning of Samuel’s Words to Saul ; wherby we alſo are encourag’d not to diſtruſt the Divine Goodneſs, but conſtantly and patiently to wait and pray for it, without preſuming to endeavour to obtain it by *partial Sacrifices*, when we are under ſuch ſad circumſtances, as not to be able to ſeek for it by *whole Burnt Offerings*; when we cannot have **entire Baptiſm** according to the Inſtitution ; when there is no Prieſt to Adminiſter it to us ; then ’tis a greater Act of Faith and Obedience, to reſuſe than to accept of ſuppoſed Baptiſm from a Lay hand : Nay, for one who knows the Nature and Extent of the Inſtitution of Chriſtian Baptiſm, to accept of, or acquieſce in Lay Baptiſm in Caſes of ſuppoſ’d Neceſſity, ’tis a great preſumption ; becauſe, ’tis expecting God’s Mercy to be convey’d by ſuch Hands, as he has not appointed for that purpoſe, and to whoſe Miniſtration he never requir’d our obedience ; ’Tis the ſuperſtition of making that abſolutely neceſſary to ſalvation which God has not made ſo ; as if when we **want** thoſe means which he has appointed, he could not extend his Favours and Graces without them ; as if ther were

a *greater degree* of Holiness in Water, and a Form of Words, than in the Institution of the Christian Priesthood; as if none could be saved without the former, but every body without the latter; as if Water could be a means of Graces *given*, without the mediation of one who do's truly *personate* God the *Giver*. In short, 'tis Superstition, nay and Presumption too, to expect Mercy by means of but **part** of a Sacrifice, when God appointed that the **whole** should be the means of obtaining that Mercy. And 'tis so exactly parallel to *Saul's* case, and so infinitely different from the design of the Text objected, that we may very fairly conclude, that Lay Baptism cannot be Valid even in Cases of Necessity; it cannot be sufficient, "*to supply the Spiritual Wants of those who are Unbaptiz'd*, because ther's no comparison between the *Natural Means* of Administering to the ordinary wants of the Necessitous and Indigent, and the *supernatural appointed means* of supplying the *Spiritual Wants* of the Unbaptiz'd; for these latter are of so extraordinary a Nature, that no less than Mercies Supernatural are sufficient for so great a purpose; and therefore, no other method must be used to obtain such Mercies, than what he who is to bestow

bestow them has appointed. *Obedience* in this case *is better than Sacrifice*, especially than such a false *Burnt-Offering*, as *Saul*, in the instance above-mention'd, presum'd to offer to God: and may we all take warning by his Punishment not to confine God to our Will worship, not to meddle in his Positive Institutes, and expect that he should concur with our foolish and presumptuous interposing, in such Ministrations as he has confin'd to the Authority and Administration of his, and his Christ's appointed Priests and Ministers only.

I CONCLUDE this Appendix, Most earnestly intreating the most Reverend, the Right Reverend, and Reverend, **Governours** and **Ministers** of Christ over his Flock in all parts of the **U**niversal Church, The **Priests** of the most high God! who are duly Authoriz'd to represent and make visible to us, the once visible, but now invisible **Priesthood** of the great high Priest of our Profession Christ Jesus! who have not taken this Honour unto themselves without being call'd of God, as was Aaron! who are therefore the delegated **Ambassadours** for Christ, and appointed **Stewards** of the Mysteries of God, to whom he has given the **Keys**,

and committed the Custody of the **Two great Seals** of the Kingdom of Heaven, so that whatsoever they shall bind on Earth shall be bound in Heaven, and whatsoever they shall loose on Earth shall be loosed in Heaven ! I humbly beseech them, in the Bowels of Jesus Christ, to consider the great Dignity of their High and Holy Calling, and their **unalienable** Right to Administer those **Sacraments**, which the infinite Wisdom of our great Law-giver has appropriated to their sacred Function. For If the ministrations of the Sacraments is not **essential** to their Office, and **their Office essential** to the Ministrations of Valid Sacraments, what signifies the Institution of the *Priesthood*, and to what purpose did our Blessed Lord promise to be with his Priests and concur with their Ministrations *to the End of the World*? If the presumptuous Ministrations of Laymen acting of themselves, or in opposition to the Church and her Priests, is not inconsistent with the Nature and Property of True Sacraments : or if they can be *True and Valid* Sacraments when given by their Hands, how, and by what means, shall we be convinc'd, of the necessity of the Christian Priesthood to the Church by Divine Institution, and its perpetuity till the

the consummation of all things ? How shall we be perswaded to value the Ministrations of a Priest more than those of a Lay-man, and what Arguments can be produc'd for the preservation of the *Unity* of the Church, and to keep us from eternal Schisms and Separations from her ? Your *long silence* in not asserting and defending the *Dignity of your Office*, and the *unalienable* Nature of those Sacraments which Christ has inseparably annex'd therto, tho' it may have proceeded from a Notion of Humility and Modesty, *that you might not be thought to preach up your selves, but Christ Jesus the Lord* ; Yet (with submission be it spoken) seems to have been the occasion of *much Ignorance* among the Laity of the nature of Schism, and their duty to you, ,and consequently of encouraging the Enemies of the Clergy and their great Master in Heaven, to blaspheme him, and trample the Authority you have from him under their Feet. Atheism, Deism, Prophaneness, Blasphemy, and Sacrilege, are now grown Impudent, and Barefac'd, Bold, and Rampant ; they scorn any longer to dwell in Obscurity and Darkness, when they are become the fashionable accomplishments of *our pretended great Wits ! and Men of distinguished Sense and Judgment !*
They

They have a grand design in hand, (and their Emissaries have prosecuted it but with too much success) to represent your Office every where and to all sorts of Men, as Tyranny, Imposture, and Usurpation; to wrest the Sacraments out of your Hands, that you may become useles and insignificant; to make the giddy Multitude believe that all you do is nothing but *Priestcraft*, to bring and keep them under a worse than Egyptian Bondage; to expose you to the Rage and Fury of an *ungovernable Mob*, and so at last to hiss you, and all *reveal'd Religion*, off of the Stage of this World. What else mean their several execrable Books and Pamphlets that are now industriously publish'd, of set purpose to decry your Office, and ridicule your Ministrations? How shall the Ignorant be defended from their Infection, but by the Antidote, which some of you, both by Books and Sermons, have already begun to apply, couragiously following the Example of the great *St. Paul*, who *magnified his Office*, and therby the Authority of Jesus Christ who sent him? God be praised for these happy beginnings, these first noble performances in maintaining your Office & in defence of the *true Rights of the Christian Church*, deposited in your Hands by the
 great

great Author of our most holy Religion: and may he, by the blessed influences of his Spirit, stir up many **more of you** to Cry aloud and spare not, to lift up your Voices like a Trumpet, to shew the People their Transgression, and those who strive with the Priest their Sin, Isa. 58. 1. Hof. 4. 4. and Rom. 2. 8. That they may learn to **know** and submit to those who are over them, (in the Lord) and who watch for their Souls, Heb. 13. 17. That they may esteem them **very highly** in love for their **works** sake, 1 Thess. 5. 13. Because they are *in* Ministers of Christ, and Stewards of the **Mysteries** of God, 1 Cor. 4. 1. That to the People may effectually be enabled to mark and avoid those, who tho' they come to us in Sheeps Cloathing, and transform themselves into the appearance of Apostles of Christ, and Ministers of Righteousness; are yet inwardly but ravening Wolves, false Apostles, deceitful Workers, and Ministers of Satan, in St. Paul's Language; for they cause Divisions and Offences contrary to the Doctrines which we have Learn'd, nay, contrary to the very Principles, or Foundations of the Doctrine of Christ, of Baptisms, and of Laying on of Hands, and therefore should be avoided, that we may keep the Unity of the Spirit in the Bond
of

of Peace ; which that we may all learn to do, and by your consentient **constant warnings** be preserv'd from the dreadful sin of *hating Sound Doctrine, and heaping to our selves Teachers* destitute of the Divine Commission, who *serve not our Lord Jesus Christ, but their own Bellies*, may God of his Infinite Mercy grant, *through Jesus Christ, to whom be Glory for Ever and Ever. Amen.*

F I N I S.

J. Förster. —



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