

erroneous, and at another time they must be for such a Maintenance, that they may be counted greedy of Gain. But he may be assur'd, if the Desire of Gain had made a deeper Impression on the Minds of some of 'em than the Love of Truth, they might have had greater Temporal Encouragements in the Communion of the Pædobaptists of different Denominations, than they have found or could propose to meet with where they are. And what has been just now said, as well as the Form of Government us'd in their Churches, will easily convince any intelligent Man, with how little Reason and Justice Mr. R. makes Pride and Ambition, the source of their Ministerial Labours. But this Gentleman seems ambitious to surprize the Reader, by charging the Anabaptists with the most unlikely things in the World, as if they acted with the same Inconsistence with which he is pleas'd to write.

4. As I am far from defending any of those indecent Reflections on the Ministers of the Church of *England*, which Mr. R. imputes to the Anabaptists; so I don't think they are any more accountable for the unseemly Words of particular Persons among 'em, than the Members of the Church of *England* are for the like Indecencies of every one in their Communion. But this Gentleman, who uses a thousand bitter Repraches against the Anabaptists, seems the most unfit Person in the World to reprove them on this account, if what he says were true. If he would pluck the *Beam* first out of his own Eye, he would take the *Mote* out of that of his Neighbour with a much better Grace. And many of his own Words may be fairly turn'd against him, when he vents his Spleen against the Anabaptist Ministers: 'He that despises you, despises me (says Christ) and he that despises me, despises him that sent me: while he mocks his Ministers, he mocks God himself, &c. And if to speak injuriously and contemptuously of the Ministers of God be Blasphemy, as Mr. R. will needs have it, and those are God's Ministers, who minister in the Worship of the true God, as he argues; how often must he be counted a Blasphemer by his own Argument, since he owns that the Anabaptist Ministers

Chap. 7.

Luk. 16. 15.

Chap. 7. worship the true God, and yet lets fly the greatest Reproaches against them.

For a Conclusion of this Chapter, I shall only add a few brief Remarks: I observe, (1.) When Mr. R. tells us divers Stories of the Anabaptists, to render them ridiculous or vicious; they may be justly counted so many Slanders, till he has supported 'em by sufficient Proof; for how little his Word is to be depended on, we have had too much Evidence already. We may believe him indeed when he tells us of a *Cobler, eminent for his Gift of praying*; and of a Butcher, who *disputed and convinced almost half a Parish*; and of a *Blacksmith's praying in his House with his Neighbours*: but the reproachful Circumstances he adds are scarce credible on his bare Affirmation.

(2.) His Confidence is to be admir'd, when he asserts that the Anabaptists have *She-Propheteesses* (as he terms 'em) like the *Quakers*, which he confirms by a Query or two: 'I would ask (says he) whether the Wife of *J—S—d* of this Town, who is now dead, and the Wife of *L. H—d* still living, have not exercised their Talents in their Assemblies? And I would ask Mr. R. if these Women *have so exercised*? If he can prove they have, why does he put this matter only into the Form of a Query? If he cannot, why does he endeavour to impose on his Reader, at the expence of the Reputation of his Neighbours, when all that are acquainted with the Anabaptists know, that they are as much against *Womens Preaching*, as any Church professing Christianity?

(3.) I lightly pass over his Puns and Jingles: for instance, when he speaks of *Nicholas Stock*, he tells us out of this Blockhead's *Stock* were cut Chips, that kindled a Fire in *Germany*; but I can tell him he mistakes the Name *Stock* for *Stork*, and so there's a fine piece of Wit spoil'd: He also tells us of one in *Kent* that fell into the *Vein of Preaching*, or *Vain-Preaching*. These I don't doubt are masterly Strokes in our Author's account, and make his Style appear very beautiful in his own Fancy.

(4.) Nor do I stay to take notice of the Deficiency of Sense that Sometimes occurs as when he says the
Ana-

Anabaptists look for no other outward Testimony or Warrant than the inward Call, as if the inward Call were one outward Testimony, only another was to be expected. Nor

Chap. 8.

(5.) Of that ridiculous Charge against *intruding Preachers* among the Anabaptists, who (he says) don't only invade the Ministerial Function, but jostle with, and would exclude those who have the lawful Possession; as if they were contending with the Ministers of the Church of England for their Benefices. These and other things of like nature, which the Author thinks or says out of the common Road, might deserve Animadversion, but that I fear to exceed the Limits I have prescribed my self: I therefore proceed to examine his seventh Chapter.

C H A P. VIII.

Reflections on Mr. R's seventh Chapter, which treats, Of the Practices of the Jesuits in promoting the Principles of the Anabaptists.

THE Scope of Mr. R's 7th Chapter is to shew, that the Jesuits and Anabaptists appear'd in the World much about the same time; that they both combined in opposition to the Reformed Religion; that the Jesuits sometimes impos'd on 'em, and slyly crept into their Assemblies, and promoted Separation from the Church of England. To which I answer,

1. If it were true that the Anabaptists and Jesuits appear'd first in the World about the same time, it could no more be infer'd from thence, that the Principles of the former were erroneous, or their Practices immoral, than the beginning of the Reformation of divers Parts of Europe about the same time, could prove those Nations tainted with the like Errors and Immoralities. Nor is any thing more common, when God blesses the World with Light, than for the Devil to

Chap. 8.

raise Mists to obscure it. But I have sufficiently prov'd before, that this Date is much too late for the Anabaptists, and therefore I believe Mr. R's *Chronological Remark* will do him little service.

2. The *Combination* of the Anabaptists with the Jesuits against the Reformed Religion has been a secret History, entirely hid from the World till Mr. R. discover'd their Conspiracies: he does not pretend to make the matter appear by plain Evidence, but to render it probable, the Jesuit he says is a *subtle Fox*, they are an Order of Men of excellent Parts and Learning; but the Anabaptist is an *Idiot*, Ignorance and Obstinacy being his best Argument. How People of such opposite Characters came to lay their Heads together in a Conspiracy, is a Mystery. For the ignorant and obstinate Anabaptists would be as incapable of understanding the Intrigues, and receiving the Instructions, and as awkward in executing the Orders of the *subtle Jesuits*, as the subtle Jesuits would be unwilling to trust a Plot with a Company of Idiots; so that whereas Mr. R. makes the Jesuit a *Fox*, and the Anabaptist a *Firebrand*, he might rather have made the latter a *Goose*, to answer the Character he gives him. But I believe he will never be able to make a tolerable Sham plot by such measures as these.

3. If all he means is, that the Jesuits have sometimes impos'd on the Anabaptists, by insinuating themselves into their Company or Assemblies, where is the reason of calling this a *Combination*? Does he think the Anabaptists conspir'd with the Jesuits to cheat themselves? There is no necessity for me to inquire, whether the several Facts he reports in this Chapter are true or not; if they are, it amounts to no more than this, that the Jesuits have sometimes put on such Masks, as have made them pass for good Men, which has given 'em Opportunity of imposing on and cheating some honest Anabaptists, equally with many well-meaning People of other Persuasions, as Mr. R. acknowledges in this Chapter: and what he here says, reflects on all other Parties that differ from the Church of *England*, as well as on the People for whom he has so peculiar a Kindness, particularly on the

the Presbyterians and Independents, as appears Chap. 8. by pag. 49, 50. And I would ask Mr. R. if he thinks none of the Church of *England* have been thus impos'd on by the Jesuits; and if they have, whether he can fairly conclude from thence, that they are combined with them against the Reformed Religion.

4. If the Jesuits have promoted Differences among Protestants, as 'tis not to be doubted they have done on all sides, it does not thence follow, that all Parties are in the wrong, in every thing wherein they differ from each other. The Holy Scripture is the Rule and Measure, by which our different Principles and Practices are to be judged; and the tampering of the Jesuits to promote Discord on any side, does not prove that Party erroneous. For as the Devil spoke Truth with an evil Design, when he tempted our Saviour in Scripture-Language, so his Instruments may have sometimes spoken Truth, with a malicious Intention to do Mischief.

5. Mr. R's Argument against any farther Reformation in *England*, because this Nation was formerly reformed by the King, Priest and People (as he phrases it) and because this Reformation is established by Statute-Law, seems not very strong. For Popery had these Advantages before that time, it had Kings, Priests, and People, and Statute Law on its side. Besides, when he says this, and adds that the Reformation was made by the *Body of the Nation*, he seems to forget that it was begun by a few, and carried on gradually; for the *Priests and the Body of the Nation* were not immediately for it. And as for the *Martyrs* he speaks of, who have seal'd their Religion with their Blood, I hope he will not confine Martyrdom to the Church of *England*, when so many Protestants in the Communion of other Churches, and the Anabaptists among others, have had the same Honour.

I can't but observe, that Mr. R. in this Chapter, contrary to his usual Custom, ingenuously acknowledges Mr. Tombes, tho an Anabaptist, to have been a *Man of Parts and Learning*, and that he argued with Modesty and Honesty, dealing as far as the Cause he defended would bear; and that he carried himself fair-

Chap.8. *ly enough in all his Disputes with Mr. Baxter,* and yet but three Pages before he addresses himself to the Anabaptists in these Terms: 'I would give 'em this friendly Advice, That considering how illiterate they universally are, they would be cautious of trusting too far any, who having real solid Learning in the Schools, and Education, shall to make a Penny (be it 40 Pounds a Year, or how much soever) pretend to dispute, preach, or write against any who shall oppose; it being a general Observation, that no Man of solid Learning doth embrace their Opinions and espouse their Cause, but those who privately and in a disguise carry on their own Interest of Division and Gain, &c. I am aware that he may tell us *Mr. Tombes* is an Exception to this general Rule, and that by saying *no Man of Learning espouses their Cause*, he means very few Learned Men; but since 'tis possible for Anabaptists to be both *Learned and Honest* as well as other Men, where's the Friendship of this Gentleman, to advise 'em against entertaining Men of real solid Learning? Is it for fear they should have more of *Mr. Tombes's* Character among them, to dispute with Learning and Modesty? And why does he revile them so much for their want of Learning, if to avoid Men of real solid Learning, is the best Advice that can be given them? Is it a Crime in them to want Learning, and yet their greatest Prudence to continue in that Want? They are much oblig'd to *Mr. R.* for his friendly Advice; but if he had not in this Book of his, very often made them sensible both of his Capacity and Inclination to serve them, and also signified that he is no Friend of the Jesuits, they would have been ready to conclude (in his own words) *the Hand of Joab is in this Counsel, and the Subtlety of the Jesuit plainly appears.* For how illiterate soever they are, they have no Kindness for that *Romish Maxim*, that *Ignorance is the Mother of Devotion*, and therefore must beg *Mr. R's* Excuse, if they decline his friendly Advice.

As if *Mr. R.* had repented of being just to *Mr. Tombes*, he returns to his violent Humour, and gives no quarter to *Mr. Danvers*, whom he calls *Mr.*

*

Tombes's

Tombe's Ape, telling us his Book is calculated for the *Meridian of Ignorance*, and that 'tis a Book full of *Plagiary, Prevarications, Impertinences and manifest Falshoods*. That no *Man of Learning*, but one who *designedly carries on a Cause*, will ever defile his *Fingers with such Pitch*. And that himself should be *ashamed to produce a Book of that Nature in matter of Controversy*. If Mr. R. makes Mr. *Danvers* a *Plagiary*, either for using the Arguments which others have us'd before him, or for his Quotations from various Authors, himself has done the same; and if Mr. *Danvers* has not been cautious enough to avoid Mistakes, Mr. R. so frequently falls into the same Fault and some others besides, that he might very well have spar'd this hard Reflection. And since he's sure *no Man of Learning, but one who designedly carries on a Cause, will defile his Fingers with such Pitch*; Why does he think fit to defile his own by touching it, since he has sufficiently informed us that he is a *Man of Learning*, tho I suppose he will hardly own himself to be a *Man of Design*? for I presume by one who *designedly carries on a Cause*, he means one who has an *ill Design* in so doing. However this Book of Mr. *Danvers* with all its Faults, has Arguments in it which Mr. R. does not think fit to touch, perhaps because he finds the Pitch will stick to his Fingers. But 'tis a very pleasant account this Gentleman gives of Mr. *Danvers's* Sophistry, which is that he has brought the Testimony of *Baxter, Calvin, Perkins, Piscator and Pareus*, to vindicate the Principles of the Anabaptists, when those Divines practis'd the contrary, and the Testimonies of *Luther and Bullinger*, and the *Centuriators of Magdenburg* to the same purpose: This he says is *no honest dealing*, and the *Practice of an Impostor*. As if it were an unheard of Practice to use what they call *Argumentum ad hominem*, to cite Authors against themselves, and to improve their Concessions in one place, against what they advance in another. Does Mr. R. think it impossible for Authors to write inconsistently, that nothing may be infer'd from what they grant to lessen the Force of what they assert? and that 'tis impertinent to cite their Testimony to a matter of Fact, if this Fact is

not

Chap. 9. not altogether agreeable to the Principles and Practices they embrace? At this rate Mr. R. himself would have escap'd many a Remark, since his Book is not free from Inconsistences (as we have sufficiently seen) And does he think to come off easily in bringing a charge of Dishonesty and Imposture against any one that shall quote him against himself, or cite Passages from Pædobaptists, to weaken the Arguments that are brought for Infant-Baptism? For my part I don't think fit to raze out the Citations of this kind, which I have inserted before, to please this Gentleman, and for fear of incurring his Censure.

And (by the way) he does no very signal Honour to *Luther* and *Bullinger*, when he tells us, that none were more *virulent Enemies to the Anabaptists*, and that the latter wrote *bitterly against them*. But since Mr. R. thinks to be a *virulent Enemy to the Anabaptists*, and to *write bitterly against them*, is a Character becoming Great Men; he can't be ignorant that he has merited it much more than either *Luther* or *Bullinger*.

C H A P. IX.

Reflections on Mr. R's eighth Chapter, which treats, Of the Practices of the Anabaptists, in their Assemblies, Marriages, extreme Unction, and Burials.

MR. R. begins this Chapter, in telling us that the Substance of the Worship of the Anabaptists is *Praying and Preaching*, and that they choose their Church Officers by *Praying, Fasting and Laying on of Hands*; and this, he says, is their Ordination. He is mistaken, if he thinks they choose them by laying on of Hands; but he is in the right, in saying they so ordain'em, which (by the way) is inconsistent with what he means when he said before, they they look for no other outward Warrant or Testimony than an inward Call.

'Tis true that some of 'em scruple *singing of Psalms*, Chap. 9. tho 'tis well known that many of them practise it: but I know none of those Assemblies, wherein only *one Person sings, the rest being silent*, as he suggests; and I suppose if he had known of any such Assembly in *England*, he would have told us.

Nor do I know any Congregation that has that absurd Principle he mentions, that the *Lord's Supper ought to be received irreverently with the Hat on, and the Head covered* (as he is pleas'd to express it.) But I know many Congregations, where that Holy Ordinance is received with great Reverence; 'tis true, they sit on that occasion, because they think *sitting a Table-Gesture*, and so more proper than either standing or kneeling, but the Men sit with their Heads uncover'd. I am not certain what he means, when he says that they account the Lord's Supper to be *commemorative only, not efficacious or applicatory*; but I'll give the Reader an account of what they declare among other things in their Confession of Faith: Chap. 30. They say, 'Worthy Receivers, outwardly partak- Sect. 2.
' ing of the visible Elements in this Ordinance, do
' then also inwardly by Faith really and indeed,
' yet not carnally and corporally, but spiritually, re-
' ceive and feed upon Christ crucified, and all the
' Benefits of his Death; the Body and Blood of Christ
' being then not corporally or carnally, but spiri-
' tually present to the Faith of Believers, in that
' Ordinance, as the Elements themselves are to their
' outward Senses.

As for *Marriage* they count it an Ordinance of God, and the Obligation of it the same, whether the Ceremony be perform'd after the manner of the Church of *England* or otherwise, if all that be done, which is necessary and essential to Marriage. And one would think Mr. R. himself will scarce condemn the Marriages that are celebrated in other Nations and Churches. 'Tis to be observ'd, he confesses that those of the Anabaptists, who are not married according to the Form prescrib'd in the Book of Common Prayer, *use the Words or the Substance of 'em*, which are appointed for the Words of Marriage in the *Service-Book*; and that their Marriages are so-
lemniz'd

Chap. 9. *lemniz'd in the Presence of Witnesses, who sign a Certificate, to testify the Celebration of them, and are accompanied with suitable Counsel and Prayer.*

What he adds, that they are inclinable to allow of *Divorces*, it being one of their *Tenents*, that *Wives of a contrary Religion are to be put away; and that the rebaptized Wife may forsake her Husband, if he be not so also*, is a very great Slander; and there is such a Multitude of Instances among them of *Husbands*, whose *Wives* are *Pædo-baptists*, and of *Wives* whose *Husbands* are such, that 'tis surprizing Mr. R. has the face to assert a thing so notoriously false.


He pretends that their way of Marriage has given room for *the Jesuits and Romish Priests to take Wives among them*: ' For (says he) they being prohibited Marriage, and accounting Marriage one of their seven Sacraments, durst not take a Wife, or be married after the manner of either the *Romish* or *English Church*; therefore for the better carrying on the Cause, and to conceal themselves, were dispens'd with by the Pope, and under that Disguise they wore, they would take Women in the Congregations of *Anabaptists* or *Quakers*. As if Popes and Jesuits had a much greater Consideration for the solemn Vow of Marriage, made in the Presence of a Minister of the Church of *England*, than for the same Vow made in the Presence of other Persons; and as if they that could so easily dispense with the Vow of *Celibacy*, car'd much by what Forms and by what Ceremonies they broke it, in making that of *Marriage*, when the Substance of this last is the same, tho' under various Forms. But tho' Mr. R. does not see good to confirm this formal Relation of the Policy and Scrupulosity of the Jesuits, with any one Instance; he speaks with as much Assurance, as if he expected to be believed. I conclude this Head with a hearty Wish, that there were as few Divorces among the Members of some other Churches, as among the *Anabaptists*.

But towards the close of this Chapter Mr. R. says, ' Let us look into their end, and bring them to their Grave; and here (says he) like the Papists, at the last

‘ last Hour they use the extreme Unction: whether Chap. 9.
 ‘ like the Papists they esteem it a Sacrament, I do
 ‘ not find; I am sure it is both their Opinion and
 ‘ Practice to some, tho probably all use it not. This
 ‘ is grounded on *Jam. 5. 14, 15.* on which they raise
 ‘ this Principle, That anointing the Sick with Oil
 ‘ by the Elders, praying over them with laying on
 ‘ of Hands, is a Church-Ordinance for Church-
 ‘ Members that are sick, for their Recovery. ’Tis
 true, some of them are of the mind, that this Rule
Jam. 5. is yet obligatory; but why Mr. R. adds
laying on of Hands in this Case, I can’t tell, since
 that is not mention’d in the Text. That this Ordi-
 nance is yet in force, is the private Opinion of some
 of them, but is not therefore to be accounted the
 Persuasion of ’em all. And when he calls it *extreme*
Unction, and says they administer it *at the last Hour*
like the Papists, he does them wrong, for this is not
 done when they despair of Life, but for the Recove-
 ry of the Sick, as his own Words declare. And tho
 I can’t say I am satisfy’d, that the Obligation of the
 abovemention’d Rule, *Jam. 5.* continues, since Mi-
 racles are not common in the Christian Church; yet
 I must acknowledg, there seems to be more in that
 Text to countenance such a Practice, than Mr. R.
 has produc’d from the whole Scripture, in favour of
 the Opinions he professedly defends in this Trea-
 tise.

He tells us moreover, ‘ That their Burials are like
 ‘ the Quakers and some other Dissenters, as much a-
 ‘ verse from the Church of *England* as may be;
 ‘ that in some Places their Burying-Places are by
 ‘ themselves, others in the Church-yard; but that
 ‘ the Church hath forbid the Office to be used to a-
 ‘ ny that die unbaptized.

Their Burials indeed are like those of other Dis-
 senters, but he might have excepted the Quakers.
 What he means by saying, *they are as much averse*
from the Church of England as may be, I know not, un-
 less it be that they don’t desire the *Office of Burial* in the
 Common-Prayer-Book to be read over their Dead,
 for reasons common to other Dissenters; and Mr. R.
 seems to be as willing as they that it should be omit-
 ted,

Chap. 10.  ted, when he says, *the Church has forbid the Office to be used to any who die unbaptized*; for I suppose he counts all the Anabaptists *unbaptized Philistines*, as he elsewhere calls 'em, tho sometimes, as we have observed before, he is of the humour to assert that they are twice baptized. But I proceed to his ninth Chapter.

C H A P. X.

Reflections on Mr. R's ninth Chapter, in which he treats, Of the Heretical and Schismatical Tenents of the Anabaptists.

AFTER a few of those severe Censures, which he loves to pour out very liberally against the Anabaptists, he tells us, he will *premise something first as to themselves, and secondly as to their Opinions*, as if he now design'd to observe an accurate Method, tho I see no great difference between the Order of this Chapter, and that of the rest; for tho he pretends first to speak to the Anabaptists themselves, and secondly to their Opinions, he speaks as much of *their Opinions* under the first Head as under the second, and as much of *themselves* under the second, as he does under the first.

The first thing he observes as to themselves is, that *they are not all agreed in their Principles, but differ very much one from another, and the general Division (he says) is into that of the General and Particular Anabaptists, answerable to that distinction of the Remonstrants and Antiremonstrants, which is applicable enough to them, and by which may be understood those of the Arminian, and those of the Calvinist Opinion.*

If Mr. R. intends by this account to render the Anabaptists Heretical, according to the Title of the Chapter, he should have told us which of the two Opinions he mentions is to be counted *Heresy*; for I suppose he does not count 'em both heretical. And if either of them be so, he'll find a great number

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ber of Pædobaptists of the same Opinion. Does he think to expose the Anabaptists, as a People disagreeing among themselves, for differing in these Points which have been controverted among all other Parties professing Christianity, as well as among them; and almost in all other Ages, since the Gospel was publish'd to the World, as well as in the present? Are not the Divisions between the *Molinists*, and the *Thomists*, and *Jansenists*, among the Pædobaptists of the *Romish* Communion, and between the *Arminians* and *Calvinists* among those of the Reform'd Religion, which our Author mentions, as scandalous as that among the Anabaptists concerning Grace and Free-will? Chap. 10.

The second thing Mr. R. says is, that he *does not charge all the Heresies in this Chapter upon them*; and his third, that he *does not charge them all on the present Anabaptists in England, or in his Neighbourhood. I hope* (says he) *better things of some of them; I believe them; some to be moderate, sober, well-minded Men, I rather pity their Mistake than despise their Persons.* Tho they have been sensible hitherto of his Contempt, more than of his Pity; yet this carries an Air of Candour and Charity with it; but the next Moment dashes all again.

But (says he) *fourthly, I bring this Charge of Errors against the Anabaptists in general, they being the Opinions of some, if not of all.* He is so kind that he will not charge all of them with these Errors, nor will he charge all these Errors upon any of 'em, but he brings a Charge of all the Errors and Heresies in this Chapter against them in general; because if all don't hold them, yet they are the Opinions of some. The Force of the Argument may be soon perceiv'd. Some of the Anabaptists hold certain Errors; therefore they generally hold those Errors. I'm sure to argue thus from a Particular to a General, is an Error in *Logick*. But let us see how this Argument will fit another sort of People; *some of the Pædobaptists are very erroneous; being Arians, Socinians, Pelagians, &c. therefore they are generally such; what* hinders now but one might add in Mr. R's Terms, *I bring this Charge of Errors against the Pædobaptists in general, they being the Opinions of some, if not of all?*

Mr.

Chap. 10.

Mr. R. immediately after he brings his Charge, has the Confidence to say, *None but Anabaptists at this day allow of these Principles; as if denying of Infants Baptism or Rebaptization, were the ready way to open a Door to Heresy; and Infant-Baptism a Conservative and Bar against it; it being remarkable that all are Orthodox who are baptized, except some few Socinians, Arminians and Papists, whom our Church (says he) renounceth.*

The Principles he speaks of are mention'd in this Chapter, viz. those of the *Arians, Valentiniens, Marcionites, Apollinarists, Novatians, Donatists, Pelagians, Socinians, Apostolists, Enthusiasts, Manichees, Jesuits, Jews, Mahometans, Millenaries or Chiliasm, Stoicks, Epicures, Sadduces and Hobbists.*

1. Now if the Anabaptists in general at this day allow of these Principles, on which he afterwards expatiates, why does he pretend in the following Page and elsewhere, that *they know not their own Principles?* Do they generally allow of such Principles, and yet not know them? He told us at the beginning, that *the Mystery of Anabaptism is known but to a few;* and in this Chapter, that *the Anabaptists know not their own Principles:* and yet here he says *they generally allow of these dangerous Errors,* that is, they generally allow of Principles of which they are generally ignorant; and if he means only that some few of them are tainted with some of these Errors, why does he bring this Charge against the Anabaptists in general?

2. Whether none but Anabaptists at this day allow of these Principles against which he inveighs, except some few *Socinians, Arminians and Papists* (as he affirms) let all Mankind judg; I instance in the Opinions of *Arians, Pelagians, Enthusiasts, Jews, Mahometans, Stoicks, Epicures, Manichees, Sadduces, Hobbists, &c.* all which he mentions. If none but the Anabaptists at this day allow of these Principles, I hope it will soon appear that these Principles have very few Advocates left in the World, and we shall find it a very Orthodox Age.

3. He makes an Exception indeed, and says all are Orthodox who are baptized, *except some few Socinians,*

ans, Arminians and Papists : but he is mightily mis- Chap. 10.
 taken in his account, if he thinks these three Parties
 contain but a few Pædobaptists; for these alone make
 up a prodigious Number, besides those Pædobaptists
 who are tinctur'd with other Heterodox Opinions
 under several of the abovenam'd Heads. So that I
 doubt Mr. R's Improvement of this, as if the De-
 nial of *Infant-Baptism, or Re-baptization, were the*
ready way to open a Door to Heresy; and Infant-Bap-
tism a Conservative and Bar against it, will hardly
 hold good. And when he says 'tis remarkable, that
all are Orthodox who are baptized, except some few
 Socinians, Arminians and Papists; Why may not the
 Anabaptists be counted Orthodox? for they were
 either according to him baptized in their Infancy,
 and thereby received an *indelible Character,* or else
 received Baptism since Adult, which he allows is
 what they ought to do. Since therefore the Anabap-
 tists according to his own Principles are *baptized,* and
 all are *Orthodox* who are baptized, he must needs
 grant them to be Orthodox; and then where
 is the Force of this Chapter, which treats of their
 numerous Heresies?

4. When he says, *none of the Orthodox Primitive*
Christians are guilty of such erroneous Principles as
 he enumerates in this Chapter; he may be believed,
 and he might have added, that none of *the Or-*
thodox modern Christians are guilty of them, for
 there never arrived such an Age yet, wherein Ortho-
 dox Christians were Hereticks. But when he says,
neither the Lutherans, Calvinists, nor the Church of Eng-
land, nor the Nonconformists, Presbyterians or Inde-
pendents, are guilty of such erroneous Principles: If he
 means these Parties do not generally entertain them,
 the same is true of the Anabaptists; if he means that
 none of the Pædobaptists of these Denominations enter-
 tain all those Principles, neither do the Anabaptists, nor
 indeed can they, or any other Party of Men hold 'em all;
 for some of 'em are inconsistent with others; and if his
 meaning be that none that belong to those Communities
 of Protestants embrace any of these Errors, he asserts
 that which will not easily be believed. For surely he
 will not pretend to persuade the World, that there are
 no Socinians, Arians or Arminians, among any of
 those

Chap. 10. those Parties he has nam'd : Mr. R. can scarce be ignorant how much the *Arminian System* is in vogue among many of the Pædobaptists, and particularly those of the Church to which he belongs. He adds, ' None but some antient Hereticks condemn'd by the ' General Councils first broach'd 'em, and none have ' revived them but our modern Anabaptists. Tho every one knows how common it is for Heresies to arise in all Communities of Christians; and tho so many Heterodox Books have been publish'd by Pædobaptists in divers Countries to the Dishonour of Religion, yet the revival of all these Heresies must be laid to the Charge of the poor Anabaptists.

He proceeds secondly to premise something of their Opinions, which he does under two general Heads: First he observes, that 'tis a difficult matter to know the Anabaptists, and this arises from ' two principal Causes, first their Want of a Con- ' fession of Faith. All Churches and Professions ' (says he) have usually first of all publish'd their ' Confessions of Faith and Catechisms, that their ' Faith might be known unto all Men. But the Ana- ' baptists, who know not their own Principles, have ' been very shy of any thing of this Nature. *2ly.* ' Another Reason we know so little of their Prin- ' ciples is, because many of 'em are of such a Na- ' ture, that they studiously conceal 'em from the vul- ' gar sort of their Auditory, lest they should fright 'em from their Communion, and disown them to ' others as being ashamed of them: And these he calls the *Arcana* of their Profession. But he says, *The general Doctrine of the Gospel concerning Salvation by Christ, is the chief Subject of their Sermons.*

What he calls his second general Head is in these Terms. ' For those Principles we know they do some ' of them profess, and most of them hold, it will ' not be difficult to prove them to be antient He- ' resies revived, &c.

Here I observe first, that 'tis no wonder Mr. R. declares it to be a difficult matter to know the Anabaptists, since according to him they *don't know their own Minds*; 'tis strange that he acknowledges, that *he knows but little of their Principles*, and yet gives so
* large

large an account of them: Does he know them but little, and yet is so perfectly well acquainted with them, that he can assure us *Satan has scarce broach'd a Heresy in the Church for these 1700 Years, but some of them have lick'd it up, and either expressly or by consequence do own it?* This Gentleman would be thought to know very much of the Anabaptists, and yet makes an Apology in his Premises to the account of their Errors, that he *knows so little* of them: If he knows but little of them, why does he speak so much against them? Perhaps he speaks so much against 'em, because he *knows so little* of them; but then his Zeal is not according to Knowledg. There was no great need to complain of the difficulty of knowing the Principles of the Anabaptists, and of the Want of a Confession of Faith among them, seeing he had seen one that was printed in the Year 1644, which he afterwards quotes, and might have seen a larger printed since, to which we have had occasion to refer before, and shall have the like again. And if they are so *shy of their Principles*, and so industriously *conceal them*, how came Mr. R. to understand them so thoroughly? But now I remember he qualifies his Words, in telling us, *they conceal them from the vulgar sort of their Auditory*, which does not hinder but Mr. R. may have found out these *Arcana* of their Profession, as he is pleas'd to call them. He says, 'Should
' they openly preach to the People, that Jesus Christ
' is not God Eternal, that the Soul is mortal, that
' there is no Heaven or Hell, that Dominion is
' founded on Grace, and therefore it is lawful for 'em
' to cousin and cheat; that Kings and Princes are to
' be pulled out of their Thrones, and that no Obe-
' dience is due to the Civil Magistrate, and that all
' Men are damn'd who are not of their Profession,
' &c. the Knowledg of these things would fright-
' ten away the Vulgar, who had but moral Honesty,
' and startle them from joining with those, who jus-
' tify such irreligious Principles, and own such im-
' moral Practices.


This Gentleman seems to have foreseen one great difficulty, that will be likely to attend the Account he was going to give of the Heresies of the Anabaptists, name-

Chap. 10. ly, that their Neighbours will not believe they embrace such Opinions merely on his Word. To obviate this he seems to have a mind to persuade the World, that they keep their Opinions very secret, and therefore none are to wonder, if they can't easily come at them, and may content themselves to believe Secrets when disclos'd to them, without making a strict demand of Proof. He'll allow that the *general Doctrine of the Gospel concerning Salvation by Christ, is the chief Subject of their Sermons*; but then they preach this, because they are afraid of losing their Auditory, by preaching up that Heresy, Irreligion and Sedition contain'd in the Principles Mr. R. mentions as patroniz'd by them; so that you must count them guilty of all the Errors they don't preach, and make no account of all the Truths of the Gospel that are the *ordinary Subject of their Sermons*; for what they preach is commonly Orthodox, but what they don't preach is very heretical and dangerous. But if these bad Principles are kept as the Mystery among a few, how came Mr. R. to be admitted to the Secret? Did they count him a Person of fit Qualifications for such Principles and Practices? Did they suppose they might easily persuade him that there is *no Heaven or Hell*? Did they take him to be a fit Tool to *confuse and cheat? To pull Kings and Princes out of their Thrones? And to disobey the Civil Magistrate*, and the like? One would think they should not have trusted him with such dangerous Secrets, unless he had given 'em some good Proofs of his Capacity and Fidelity to promote such Doctrines and Practices: And when he had obtain'd his end in making this Discovery of their secret Principles, why did he not acquaint the Government where those seditious and profane Men were to be found, whose Principles were designed to sap the Foundation of all Religion and of all Civil Government at the same time, that they might have been punish'd according to their Demerit? Where is his Zeal for God, and his respect for the Civil Government, that he does not disclose who the Persons are that are guilty of Principles so inconsistent with the being of Religion and with the Publick Peace? I know not
† how

how Mr. R. can excuse himself for concealing the Names of these Criminals, unless it be by pretending they are distracted: And his account of their Principles, if true, is a sufficient Evidence, that their Distemper lies in their *Heads* more than in their *Hearts*; for he makes them profess that there is *no Heaven or Hell*, and yet that *Dominion is founded in Grace*, and that *all Men are damn'd who are not of their Profession*. So that, tho they believe there is no Heaven, they are great Assertors of Grace, and stretch its Privileges beyond Bounds, in regard to Civil Government; and tho they conclude there is *no Hell*, yet they believe they that are not of their Profession *shall be damn'd*. 'Tis no wonder Mr. R. told us in his Preface, he had no hope of convincing these People; for if they are arrived to such a degree of Madness, as he here represents, the Apartments of *Bedlam* are the fittest Places to receive 'em.

However since he pretends that those Principles, which he knows *some of them profess and most of 'em hold*, can without difficulty be proved to be antient Heresies revived, let us see what these Principles are.

The Charge of Heresies (says he) I bring against them is, 1. They are *Arians*, in that they deny Christ to be true God, but that he is only endued with Gifts above other Men, &c. Tho Mr. R. tells us he brings his Charge of Errors against the Anabaptists in general, he thinks fit to give but one Instance of an Anabaptist in *England* of that mind, and speaks not positively of his Opinion, but says, *he fears if he would speak plain, he would be found an Arian*; which looks, as if he doubted of the Truth of his Information: But he makes up his account with Numbers of Foreigners, telling us that the *Transylvanian* and *Moravian* Anabaptists were of that Mind. And we might ballance the Account with heretical Pædobaptists in these and other Countries, if there were need. But because he fears one Man of *Dover* is an *Arian*, has he reason to charge the Anabaptists in general with that Heresy? If he had produc'd some thousands of that Opinion in *England*, it might have been far from proving the generality of

Chap. 10.  'em guilty; nay he owns that *some of them believe otherwise*, and says *some conceal their Opinions*, which I suppose is the reason why we must not expect much Proof to confirm what he says.

See before,
p. 112,
113.

But while this Gentleman is so busy in accusing others of *Arianism*, he seems not to know very well what *Arianism* is; for he charges the *Transylvanians* with it, for holding that Christ before his Conception in the Womb of the Virgin, had no being at all: which tho' it be as bad as the Opinion of *Arius*, yet is it not his, but inconsistent with it; he indeed held that Christ was a mere Creature, yet he affirmed that he existed before the Formation of the World, which he said was made by the Son, as the Instrument of the Father. I need only refer to the Citations I have made before out of the Confession of Faith before named, to show that this Charge of Mr. R. is not well founded.

The 2d Part of Mr. R's Charge of Heresy against the Anabaptists, is, that 'they are *Valentinians*, *Marcionists* and *Apollinarists*, in that they say, Christ took 'not Flesh of the Virgin *Mary*, but that the *Word* is 'chang'd into patible or mortal Flesh; and that his 'Body was not Terrestrial or Human of the Substance 'of the Virgin, but Heavenly and Spiritual, the being only as a Conduit thro' which Christ pass, without taking any thing of her. Whereas neither of these 3 sorts of Hereticks here mentioned held, that *the Word was chang'd into Flesh*; for this was the Heresy of the *Eutychians*: Nor did the * *Apollinarians* maintain that *Christ did not receive Flesh of the Virgin*, or that *he had a Heavenly or Spiritual Body*; but on the contrary, that *he did assume Flesh of her*, but not a *Human Soul*; supposing that the *Divine Word* supply'd the place of a Soul to his Human Body. And the *Marcionites* † believ'd that *Christ did not assume a true Human Body*; but fancy'd he appear'd as a Fantom, and only

* Vid. Epiphan. adv. Hæres. Lib. III. Tom. 2. c. 25. p. 1018. Edit. Paris. 1622.

† Tertul. advers. Hæres. Lib. I. cap. 51. Origen contra Marcionit. Sect. 4.