

seem'd to converse with Men, and to suffer in a Human Form. So that these Hereticks, who are represented by Mr. R. to have held the same Opinions, were not all of a mind in the Points he mentions. But his design seems not to have been so much to give a just account of the Sentiments of those Hereticks, as to fix Names of Reproach on the Anabaptists. He says the *Melchiorites* at *Strasburg* held these Heresies; and therefore it seems he thinks fit to charge the *Anabaptists in general* with 'em, according to his wonted Justice. But the foremention'd Citation from their *Confession of Faith*, Chap. 8. fully shews how opposite the Principles of the greatest part of the *English Anabaptists* are to these Heresies.

3. He goes on, and affirms ' that they are *Novatians* and *Donatists*; and that he says, 1st, in Re-baptizing: 2^{ly}, In that they judg none of the true Church, but those of their way. That 3^{dly}, like the *Catharists* or *Peritans* they would cast out of the Church for every the least Imperfection. And adds, ' That 'tis the general Practice of them all, to thrust out of their Church those whom they account scandalous. And 4^{ly}, that ' They are a turbulent sort of Men, disturbing the Peace of the Church and State, &c.

Whereas the *Novatians* refus'd to admit those to Repentance, who fell into Sin after Baptism; and the *Donatists* rebaptized those that came to them, from the Communion of such as they reputed Hereticks: Mr. R. ought to have proved, that the *Anabaptists in general* come up to their Principles, as he affirms, for neither of those two Opinions are maintained by any Party of Anabaptists that I know of. And we have before sufficiently shewn, that they are not for the Repetition of Baptism, whatever the Name they commonly bear imports, and however Mr. R. makes this the constant Doctrine of them all. And enough has been said before to take off the second Reproach he casts on them, viz. that they judg none of the true Church, but those of their own way; and the contrary of what Mr. R. here lays to their Charge is so well known by those who are acquainted with them, that it would be superfluous to

Chap. 10. add any thing more under this Head. As to the 3d part of the Charge, Mr. R. proceeds too far, when he says, they cast Persons out of the Church for the least Imperfection. But he is in the right, when he says they thrust out those whom they account scandalous: Indeed they don't pretend there are no Scandals in the Church, or *lewd and vicious Livers*, as he expresses it before; for if no such Persons were in the Church, there would be no occasion to thrust them out. But as Mr. R. has no great reason to count them Hereticks, for excluding lewd, vicious and scandalous Persons from their Communion: So the account he gives here of their over-strict Discipline, seems not to agree well with the lax Morals he imputes to them, in so many other Places of his Treatise. And if Strictness of Discipline, in expelling lewd, vicious and scandalous Persons, be accounted Heresy, 'tis easy to guess what kind of Discipline this Gentleman thinks becoming Orthodox Churches.

As for the last thing, wherein he makes the Anabaptists resemble the *Donatists*, viz. in disturbing Church and State; 'tis what he more largely insists on, and more strenuously inculcates hereafter; and therefore I proceed to his fourth Charge of Heresy, which is, that of the *Pelagians and Socinians*, in denying *Original Sin*, at least (he says) *as to the condemning part of it*. He charged *Socinianism* on them before, under the Name of *Arianism*; and now he imputes nothing of *Socinianism* to them, but the Denial of Original Sin. He says, *that this is professed by most* [i. e. of the Anabaptists] *needs no Proof*. Yet some People think it needs a better than what he brings; for his having discours'd with several of them on this Argument, and his Citation of a Passage from one of 'em to this purpose, will no more prove the greatest part of them of this Opinion, than another Man's Discourse with some Heterodox Persons in the Church of *England*, will prove the greatest part of her Members corrupt in their Principles. He tells us that the Denial of *Original Sin* is one of the prime Arguments against *Infant-Baptism*; but the Anabaptists suppose they have much better Reasons against it. Their Words concerning Original Sin in their Confession of Faith are

are as follow: * Our first Parents by this Sin, fell
 from their Original Righteousness and Communion
 with God, and we in them, whereby Death came
 upon all, all becoming dead in Sin, and wholly de-
 fil'd in all the Faculties and Parts of Soul and Body.
 They being the Root, and by God's Appointment
 standing in the room and stead of Mankind, the
 Guilt of the Sin was imputed, and corrupted Na-
 ture conveyed to all their Posterity, descending
 from them by ordinary Generation, being now
 conceiv'd in Sin, and by nature Children of Wrath,
 the Servants of Sin, the Subjects of Death, and all
 other Miseries Spiritual, Temporal and Eternal,
 unless the Lord Jesus set them free. From this O-
 riginal Corruption, whereby we are utterly indif-
 pos'd, disabled and made opposite to all good, and
 wholly inclin'd to all evil, do proceed all actual
 Transgressions.

By what he adds at the close of this Paragraph, that *when he hears any of their Children* [i. e. of the Anabaptists] *swearing in the Streets, his Soul pities them, and that he reflects upon the Uncharitableness of the Parents, Death being sudden*; he seems to insinuate, either that the Admission of their Children to Baptism in Infancy, would have prevented them from being profane afterwards; or that since they are profane, it would be well for them if they were baptized, for then they would go safe to Heaven, if they should be surprized by Death. For the first I suppose Mr. R. will scarce venture to assert it, since there are so many Instances in the World to confute it; and it may be safely asserted, that the unbaptized Children of the Anabaptists are not so often heard to swear in the Streets as other Children, who are suppos'd to have been baptized in their Infancy. And as for the other Supposition, *viz.* if he thinks swearing Children are secure of Heaven when they die, because baptized in Infancy; 'tis a new Doctrine not fit to be put into a Catechism.

But under this Head (says he) comes the Doc-

* Chap. 6. Sect. 2, 3, 4.

Chap. 10.

‘ trine of Universal Redemption, which is acknow-
 ‘ ledged by them, tho they diversly explain it ; some
 ‘ say Christ died indifferently for all, others limit
 ‘ this Universal Redemption to Infants only. ’Tis
 true, there are many of the Anabaptists for General
 Redemption, tho this Gentleman gives a very lame
 account of their Notions : but this Opinion seems to
 be much more common in the Church of which
 he professes himself a Member, and in some other
 Churches of Pædobaptists. However the aforesaid
 Confession of Faith asserts *particular Election and fi-
 nal Perseverance* *.

The 5th Heretical Name by which Mr. R. calls
 them, is that of *Apostolists* or *Apostolici* ; he says,
 ‘ They affirm that none ought to possess any Lands or
 ‘ Goods to themselves, but that they ought to have
 ‘ all things common. He tells us of some of them
 that ‘ left Houses, Wives and Trades, till they
 ‘ were so burdensom to the Brethren, that at last
 ‘ they were excommunicated as idle Drones. I sup-
 pose he speaks of some in *Germany*, with whom I
 have no concern at present ; as for the Anabaptists in
England, they have no Principle or Custom, like
 that which he here condemns. In the Confession of
 Faith abovemention’d †, after having asserted and
 explain’d *the Communion of Saints*, they say : ‘ Ne-
 ‘ vertheless their Communion one with another as
 ‘ Saints, doth not take away or infringe the Title or
 ‘ Propriety which each Man hath in his Goods and
 ‘ Possessions.

In the 6th place this Gentleman is pleas’d to call
 ’em *Enthusiasts* and *Fanaticks*, affirming that they say
the Scripture is not the only Rule of Faith, that they
 pretend to have *the Gift of Prophecy by Dreams and
 Visions*, &c. For this he compares ’em to *Mahomet*,
Mugleton and the *Quakers*, and says he thinks *Bed-
 lam to be the best Confutation*, I suppose he means of
 these *Dreams and Visions* ; but ’tis to be fear’d they
 are rather in his own Brain than among the Anabap-

* Chap. 3. of *God's Decrees*, Sect. 5, 6.

† Chap. 27. Sect. 2.

tists, for they speak the Words of Truth and Sober-
ness. They say, * The whole Counsel of God, Chap. 10.
concerning all things necessary for his own Glory,
and Man's Salvation, Faith and Life, is either expressly
set down, or necessarily contain'd in the Holy
Scripture, unto which nothing at any time is to be
added, whether by new Revelation of the Spirit
or Traditions of Men.

His 7th Article begins thus : ' They are *Manichees*
' and *Jesuits*, in that they reject Magistracy among
' Christians. They say it is lawful for the People to
' lay Hands on the Lord's anointed ; to depose and
' slay heretical, and as they say wicked Magistrates.
And after more to the same purpose, ' This (says he)
' I bring as a Charge upon the whole. He adds, *that*
' they disallow the Christian Magistrates to punish
' Malefactors, and that they disown the Administra-
' tion of Oaths, as do the Quakers ; tho for Interest
' and Trade, some will take an Oath ; and *that*
' they think a Christian cannot with a good Con-
' science bear the Office of a Magistrate.

None can doubt of Mr. R's kind Intention to-
wards the Anabaptists in *England*, when he brings
such a Charge as this upon the Whole (as he expres-
ses it) and yet this Charge which ought to be sup-
ported by the fullest Evidence, rests on no other
Proof than his own Assertion, and is as credible as
what he before says of these *Manichees*, into whose Sect
he now thrusts them : for in the seventh Page of
his Book he says, these *Hereticks baptized none at all* ;
and seven Pages after, that they maintain'd the Opi-
nion and Practice of Infant-Baptism ; for I presume
by *Manicheans* and *Manichees* he means the same
People. *We know* (says he) *they frequently condemn*
Magistracy in their private Discourse, and uses other
such like Insinuations ; If you oppose their Behaviour
to what he alledges, he tells you, 'tis *because their*
Hands are bound. But if he be the only Person that
pretends to have heard this *private Discourse*, it will
hardly appear of more weight than his *private Inter-*

* *Confession of Faith*, Chap. 1. Sect. 6.

Chap. 10. *pretation* of the Words of an Apostle, when he adds, that ' they are those Hereticks spoken of by S. Jude, ' whom, alluding to *Muncer, John of Leyden, John Matthews* and others of their Ring-Leaders, he ' calls *filthy Dreamers, who despise Dominion, and ' speak evil of Dignities.* This Gentleman seems very positive in his Explication of Scripture, when he determines this Passage, which plainly refers to Persons who lived in the Apostle's time, to regard People that lived so many Ages since: and 'tis a very fine Discovery of Mr. R's, that when this Apostle is reflecting on some Seducers of his own time, he is to be understood to allude to the Anabaptists in *Germany; i. e.* when he would describe those evil Men in the Primitive Time, he alludes to some People that would start up in the World 1500 years after, supposing the Character of these last better known in the Apostolick Age, than that of the former who were then living; for his Allusion to the one, must be to make the plainer Description of the other, else I know not why this Gentleman should call it an Allusion.

Again, why should this Charge be laid on the whole Body of the Anabaptists, on the account of this private Discourse, unless Mr. R. has had such private Discourse with them all; or a competent number of other Men have had the like Discourse with the generality of 'em, which must have inevitably made the matter the Subject of publick Discourse long before this time, and must have convinc'd the World they were fit for the Tenements in *Moor-fields*? For they must certainly be distracted that *deny all Magistracy,* and say 'tis *unlawful to punish Malefactors*; the vilest Rebels and Usurpers have always propos'd to themselves some sort of Government when they have prevail'd, have fix'd a sort of Magistracy, prescrib'd Laws, and given 'em a Sanction by annexing Penalties; it being impossible for any Society to subsist without such Measures as these. For those that have most inveighed against Magistracy in other Persons, have been very ambitious of that Trust themselves; and even *Muncer* and *John of Leyden* did not run the length this Author pretends, but establish'd a sort of Govern-
ment,

ment, publish'd Laws, and punish'd those that transgress'd 'em. So that the fiery Zeal of this Gentleman transports him to push this Character of Heresy beyond the bounds of Probability, and this Accusation sinks with its own Weight. Chap. 10.

Nor does this Insinuation of his much mend the matter, when he says, ' The strange Devastations in ' *Germany*, and the Miseries of our late Civil Wars ' in *England*, may give us sufficient notice, how sharp ' an Anabaptist Sword is, when he can get Liberty ' to draw *him*.

'Tis not to be doubted that a *He-Sword* is a sharp Weapon in any Man's Hand, but especially in the Hand of a *He-Propheteess*; for that there is such a sort of Persons, is plainly enough intimated by Mr. Chap. 6.
R. when he tells us of *She-Propheteesses* among the Page 34.
Anabaptists; tho perhaps 'tis the first time that ever the World was inform'd that there are *Propheteesses* of both Sexes. As to the Devastation in *Germany* by the Anabaptists, it will be the Subject of our Consideration in the next Chapter. And that some other Parties made a much greater Figure than the *Anabaptists* in the Civil Wars in *England*; and that the Quarrel that occasion'd those Wars, was not founded on any Principles peculiar to this Sect, is well known to such as are acquainted with the History of those Times. And I think it not improper on this occasion, to cite the Words of the judicious Capt. *Richard Deane*, in his Letter to Dr. *Barlow* late Bishop of *Lincoln*, concerning the proper Subject and Administration of *Baptism*, from the 10th Page to the 13th inclusively. Having spoken of the increase of the Number of the Anabaptists in the Year 1649, and for about 10 years after: ' In that time ' (says he) did this Opinion spread it self also into ' some of the Regiments of Horse and Foot in the ' Army; and in 1650 and afterwards, some professing ' this Opinion, were called from their private Employments, and prefer'd to Commands at Sea; among others Captain *Mildmay*, to command the ' Admiral Flag-ship under the late Duke of *Albemarle*, ' when he was one of the Generals at Sea; Capt. ' *Pack* to command the Flag-ship under Sir *George* ' *Ascue*

Chap. 10.

Ascue Rear-Admiral; Sir John Harman to command the Admiral Flag-ship, under his Royal Highness the Duke of York. But notwithstanding some of this Sect had that countenance given 'em, as I have mention'd, by such as had the principal management of Affairs; yet this Sect in general (as they have publish'd in their *Apologies*) were the least of any sort of People concern'd in any Vicissitudes of Government that happen'd among us. My Stations within the aforementioned ten years, gave me opportunity to know most Persons and Actions of Note, in reference as well to Civil as Martial Affairs, and particularly those of this Sect; and altho in and after the Year 1649, their Numbers did increase, in so much that the principal Officers in divers Regiments of Horse and Foot became *Anabaptists*, and particularly in *Oliver Cromwell's* own Regiment of Horse, when he was Captain-General of all the Parliament's Forces; and in the Duke of *Albemarle's* own Regiment of Foot, when he was General of all the *English* Forces in *Scotland*; yet by the best Information I could have, there were not at any time before the Year 1649, twenty *Anabaptists* in any sort of Command in the whole Army. And until after the Year 1648, there were no more than only two, viz. Mr. *Lawrence*, and Mr. *John Fiennes*, one of the old Lord *Say's* Sons, who made Profession of this Opinion, chosen into the Commons House of Parliament: And both these did in that Year, and in the Life-time of the late King *Charles I.* (as I have been credibly inform'd) voluntarily depart from that Parliament, as not approving their Proceedings against the Person of the King, and sat no more in it, but liv'd privately, until about six Years afterwards (a new Form of Government being then fram'd, and in appearance settled) Mr. *Lawrence* was called again into publick Employment. I confess to your Lordship, I never heard of any *Anabaptist* in the King's Army, during the Contest between his Majesty and the Parliament: And perhaps because there were some in the Parliament's Army, and none in the King's Army, some Persons have from thence taken

‘ occasion to affirm, that the Opinion of Anabap- Chap.10.
 ‘ tism in the Church, is opposite to Monarchy in the State—

And a little after : ‘ It is true (says he) as before P. 14, 15.
 ‘ is mention’d, that this Opinion was no general Bar
 ‘ to the Continuance of such as did embrace it in
 ‘ publick Employments ; tho I have cause to believe
 ‘ one special Reason of disbanding an entire Regi-
 ‘ ment * in the Earl of *Essex’s* Army, was, for that
 ‘ the Colonel entertain’d and gave Countenance to
 ‘ *Separatists* and some *Anabaptists*. And that which
 ‘ occasion’d *Oliver Cromwell* (after he usurped the
 ‘ Government of Lord Protector) to discharge at
 ‘ once all the principal Officers of his own Regiment
 ‘ (upon other pretences) was for that they were all
 ‘ *Anabaptists*, &c.

In fine, ’tis notorious, that the Doctrine and Prac-
 tice of the Anabaptists in *England*, is the very Re-
 verse of this Charge of Mr. R. For their Practice
 they appeal to all that know them, and for their Doc-
 trine, to their printed Confessions of Faith. And
 with what Forehead can this Gentleman accuse ’em
 of *condemning Magistracy, and the Administration of*
Oaths, when they have so readily and so unanimously
 sworn Allegiance both to the late King *William*,
 and to her present Majesty, while no small num-
 ber of Pædobaptists, professing themselves to be
 Members of the Church of *England*, have declin’d
 that Duty ?

I shall conclude this Head with two or three Passa-
 ges taken out of their Confession of Faith : They
 say, ‘ † A lawful Oath is a part of Religious Wor-
 ‘ ship, wherein the Person swearing in Truth, Righ-
 ‘ teousness and Judgment, solemnly calleth God to
 ‘ witness what he sweareth, and to judg him ac-
 ‘ cording to the Truth or Falseness thereof.—And
 they add—‘ The Name of God only is that
 ‘ by which Men ought to swear, and therein it is to
 ‘ be us’d with all Holy Fear and Reverence ; there-

* Colonel Holmstead’s Regiment.

† Chap. 23. Of lawful Oaths and Vows, Sect. 1, 2, 3.
 fore

- Chap. 10. fore to swear vainly or rashly by that Glorious and Dreadful Name, or to swear at all by any other thing, is sinful and to be abhorr'd: yet as in matter of Weight and Moment, for Confirmation of Truth, and ending all Strife, an Oath is warranted by the Word of God; so a lawful Oath being impos'd by lawful Authority, in such matters ought to be taken. Whosoever taketh an Oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an Act, and therein to avouch nothing but what he knoweth to be the Truth; for that by rash, false and vain Oaths, the Lord is provoked, and for them this Land mourns.
- Sect. 4. An Oath is to be taken in the plain and common sense of the Words, without Equivocation or mental Reservation. And of the Civil Magistrate
- Ch. 24. §. 1. they say, ' God the Supreme Lord and King of all the World, hath ordained Civil Magistrates to be under him over the People, for his own Glory and the Publick Good; and to this end hath arm'd them with the Power of the Sword, for Defence and Encouragement of them that do good, and for the Punishment of evil Doers. And it is lawful for Christians to accept and execute the Office of a Magistrate, when called thereunto; in the Management whereof as they ought especially to maintain Justice and Peace, according to the wholesome Laws of each Kingdom and Commonwealth, so for that end, they may lawfully now under the New Testament, wage War upon just and necessary occasions. And Civil Magistrates being set up by God for the ends aforesaid, Subjection in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for Wrath, but for Conscience-sake; and we ought to make Supplications and Prayers for Kings, and all that are in Authority, that under them we may live a quiet and peaceable Life in all Godliness and Honesty.
- Sect. 3.

Mr. R's next Charge is of equal Credit with this concerning *Magistracy and Oaths*: He tells the World the Anabaptists are *Jews and Mahometans*, in allowing *Polygamy*; this he confirms by some Stories from *Germany*,

Germany, and this was *pour multiplier le nomme du* Chap. 10.
Peuple de Dieu, as, he says, his Author *Ch. Niel* has it, which Mr. R. translates, *to encrease the Name of the People of God*; tho (by the way) I suppose he mistakes *nomme* for *nombre*, and should have render'd it *to encrease the Number of the People of Gods* as the sense seems to direct. He adds, that some of them affirm, that 'those Women sin grievously who lie with their Husbands that are not rebaptized, because they are *Gentiles*, but that they may lie with any who are rebaptized; with more to the same purpose: And then says, 'How far this Head is applicable to those of this Age, they themselves best know; what is done in private we know not; should they once have the Rule and Dominion, we should soon see their Practice. Mr. R. has not the face to say, that either *Polygamy* or *Community of Women* is practis'd by them publickly; and he confesses *he knows not what is done in private among them*, and yet insinuates that they are guilty; and the Proof of it is to be expected *when once they have Rule and Dominion*. And may not they with as much reason say, *How far this Head is applicable to Mr. R. he himself best knows; what is done by him in private we know not; should he once have Rule and Dominion, we should soon see his Practice?* With what Conscience can he attempt to wound the Reputation of a great Number of sober People, after a manner that he would count very unjust, if practis'd on his own Name?

What he subjoins of a Sect among 'em call'd *Divorciers*, who had a *Maxim*; that *a Man may put away his Wife, if she differs from him in point of Religion*, is of the same stamp with the rest, if he means it against the Anabaptists in *England*; if he designs those in *Germany*, I need say nothing of them till we arrive at his 10th Chapter.

Tho it may seem superfluous to say any thing more to an Accusation that has no colour of Probability attending it, yet to take off all manner of Suspicion from the Minds of the most credulous, I shall cite the foremention'd *Confession of Faith*, wherein they speak of Marriage in the following Terms: 'Marriage is

Chap. 10. ' to be between one Man and one Woman, neither
 ' is it lawful for any Man to have more than one
 ' Wife, nor for any Woman to have more than one
 ' Husband at the same time. Again, ' It is lawful
 Sect. 3, 4. ' for all sorts of People to marry, who are able with
 ' Judgment to give their Consent, yet it is the Duty
 ' of Christians to marry in the LORD; and there-
 ' fore such as profess the true Religion, should not
 ' marry with Infidels or Idolaters; neither should
 ' such as are godly be unequally yok'd, by marrying
 ' with such as are wicked in their Life, or main-
 ' tain damnable Heresy. Marriage ought not to be
 Lev. 18. ' within the degrees of Consanguinity or Affinity for-
 ' bidden in the Word, nor can such incestuous Mar-
 ' riage ever be made lawful by any Law of Man,
 ' or Consent of Parties, so as those Persons may live
 ' together as Man and Wife.

Mr. R's ninth Article against the Anabaptists is, that they are *Millenaries* or *Chiliasfs*; that they say, ' Before the Day of Judgment Christ shall come down from Heaven, and reign with the Saints upon Earth a thousand years; at what time they shall raise a Monarchy, in which all the Wicked shall be destroy'd, and the Godly, meaning themselves, shall reign alone, binding Kings in Chains, and their Nobles in Links of Iron. For (says he) ' they suppose themselves the People who must fulfil that Prophecy, *Psal. 149. 8.*

This Gentleman here seems to suggest, what he has before more than once asserted, namely, that the Anabaptists are for *damning all others, and making themselves the only true Christians.* What else can be meant by representing their Opinion about the *Millennium* after this manner, as if themselves were the Godly Persons who should reign with Christ ALONE, and themselves the People who must fulfil that Prophecy, *Psal. 149. 8?* But enough has been already said, to prove not only that they have more Charity, than to count all unbaptized Persons among the Number of the Ungodly, but also that such a Notion is utterly inconsistent with those Principles they hold concerning Baptism.

As to the Doctrine he here imputes to them, he gives a very odd account of it, when he makes 'em say, *Christ shall come down from Heaven, and reign with the Saints, at what time they shall raise a Monarchy.* I suppose they who think Christ will come down from Heaven, and reign with his Saints, believe also that this Monarchy will be of his own raising, and not that they shall then raise it for him. However this Opinion needs give no umbrage to any Prince or State, since the accomplishment of the 149th Psalm is refer'd till Christ comes from Heaven, by the Scheme Mr. R. imputes to the Anabaptists. Chap. 10.

The Truth of the matter is, he does not take all the Precautions he ought in drawing their Picture; for rather than not say enough against 'em, he gives 'em almost every Character that may be likely to render them odious, tho' what he advances in one place, militates against what he says in another.

Tho' he fastens the Doctrine of the *Millennium* on the Anabaptists only, by instancing in two or three Persons among them who have held it, which is very incompetent Proof; yet I make no scruple of acknowledging, that many of them hold, that Christ shall have a Kingdom a thousand Years on Earth, tho' the Persons who maintain it are of different Sentiments as to the Time and Manner of the Administration of this Glorious Reign: but this Opinion of theirs is very consistent with what they declare in their Confession of Faith, in the Chapter of *Magistracy*, which I have had occasion to cite before.

Nor are they alone in this Opinion, since 'tis well known, that not only many Pædobaptists who dissent from the National Church hold the same Doctrine, but divers Persons of eminent Figure in it, have written in defence of it. And if Mr. R. had produc'd as much Scripture and Reason to defend the Cause he has undertaken, as Mr. *Joseph Mede* and others have done to prove the Doctrine of the *Millennium*, I should not have given him the Trouble of an Answer to his Book. One would think he who pretends to so much Learning, should know that this Doctrine is not peculiar to the Anabaptists, and (if it

Chap. 10. were an Error) might as well raise a Prejudice against Infant-Baptism, as against the Baptism of only the Adult, since a great Number of Pædobaptists maintain it. And I may add, that it was a Doctrine held by divers of the antient Fathers in the Christian Church, tho' some Notions they are said to have had about it seem not tenable; but 'tis not impossible that they may have been misrepresented.

Mr. R. tells us, *He could under this Head conclude some of the Anabaptists under the Title of Sabbatarians, who have embraced the Seventh-day Sabbath.* And I can inform him, that I could conclude some Pædobaptists under that Title, who observe the Seventh-day Sabbath, and some of them in the Communion of the Church of *England* too: for when they hear the fourth Commandment read, which declares *the Seventh-day to be the Sabbath of the Lord*, and requires the Observation of it; and that Prayer of the Church immediately annexed to this Command, as well as to each of the rest, *Lord have Mercy upon us, and incline our Hearts to keep this Law*; they think they should not be sincere, either in answering the Obligation laid on them by God in the Commandment, or by themselves in this Prayer, without observing the Seventh-day, which he there requires to be kept, and which they pray their Hearts may be inclin'd to keep. I know not whether it is of this or of the *Millennium* that Mr. R. speaks, when he closes this Period in telling us, that *all the Anabaptists are not of this Opinion, and that it would be well if this were the worst Tenent they held*; but I suppose he means this of the Seventh-day Sabbath. While he insinuates that they hold worse, he seems to own that this is not a very bad Opinion. And by the way, tho' I do not scruple to acknowledg my self one of those, who account it good; yet if Mr. R. can convince me, that the fourth Precept of the Decalogue is abolish'd, and another Sabbath instituted in the New Testament, I shall immediately change my Sentiments in this matter.

This Gentleman had reason to say, that this Opinion of the Sabbath was none of the worst, when he immediately adds his 10th Article, which is, that the Anabaptists are *Stoicks, Epicures, Sadducees and Hobbists.*

Hobbists. All that he produces to prove this Charge Chap. 10.
 is, that some in his Neighbourhood say, that *the Soul* ~
being mortal sleeps with the Body, and shall not arise till
the day of the Resurrection. And he says he can't be-
 lieve that *those who put away the evil day so far from*
them, do believe it will come at all: He adds, that *all*
Rewards and Punishments are of no use, Threats and
Promises are but Scare-crows, Heaven and Hell but
Chimeras, if the Soul dies with the Body.

I must confess I have nothing to say in favour of
 this Opinion of the *Mortality or Sleeping of the*
Soul, and I count it a very unphilosophical Notion,
 as well as contrary to many plain Passages of Scrip-
 ture; but Mr. R. ought not to charge this on a
 whole Party of Men, because he knows some of their
 Denomination that hold it, any more than another
 may take the Liberty to tax the Pædobaptists in ge-
 neral with the same Error, because some of 'em have
 embrac'd it, and strenuously maintain'd it in their
 Writings.

Yet with Mr. R's leave, I suppose a great diffe-
 rence ought to be made between the *Epicures, Saddu-
 cees* and *Hobbists,* and those that believe their Souls
 and Bodies shall at the Resurrection receive Rewards
 and Punishments, according to the state in which
 they died; for every one may easily discern a vast
 difference between the Belief of a Resurrection, and
 of future Rewards and Punishments, and the disbe-
 lief of all this: therefore tho' these People, who sup-
 pose the Soul mortal, are under a great Mistake, I
 think 'tis very hard to call them *Sadducees, Epicures*
and Hobbists. But with what Justice Mr. R. repre-
 sents the generality of the Anabaptists in *England,*
 as tainted with this Error, may appear by what they
 declare in their *Confession of Faith* so often mentio-
 ned before, where they say, 'The Bodies of Men Chap. 31.
 ' after Death return to Dust and see Corruption; Sect. 1.
 ' but their Souls (which neither die nor sleep) hav-
 ' ing an immortal Subsistence, immediately return
 ' to God who gave them. The Souls of the Righ-
 ' teous being then made perfect in Holiness, are re-
 ' ceived into Paradise, where they are with Christ,
 ' and behold the Face of God in Light and Glory,

Chap. 10. *waiting for the full Redemption of their Bodies ;
and the Souls of the Wicked are cast into Hell,
where they remain in Torment and Utter Dark-
ness, reserved to the Judgment of the Great Day.
Besides these two Places for Souls separated from
their Bodies, the Scripture acknowledgeth none.*

P. 67. of
his Book.

And now Mr. R. (tho he has two lashing Articles yet behind to make up a whole dozen) is so pleas'd with his Performance, that he can no longer forbear to make himself a Complement on this Occasion :
I hope, says he, by this time I have made good my Charge, and prov'd 'em Hereticks ; their vulgar Hearers know little of all this, and some of their Teachers are asignorant. It seems he knows their Opinions better than some of their Teachers, and much better than their vulgar Hearers ; for one may easily imagine him to be no *vulgar Hearer*, who could find all these Heresies to charge upon 'em, when some of their Teachers and their common Hearers know nothing of the matter. But with what Conscience then could Mr. R. say, *most of them hold these Principles* ? and how could he bring his seventh Article, wherein he calls 'em *Manichees* and *Jesuits*, and accuses them of *rejecting Magistracy*, as a Charge upon the whole ? It seems the vulgar Hearers and some of the Teachers are so free from these Errors, that they don't know that they are held by their other Teachers, and select Hearers that are entrusted with the Mystery ; yet this Gentleman thinks fit to lay his Charge upon 'em in general, and the Reason is obvious ; they are all *Anabaptists*, and as such he has an equal respect for them all. With what Pleasure he looks back on these Goodly Articles of his Charge, may be guess by the witty Sarcasm that immediately follows : ' Here is indeed (says he) a goodly Bead-roll of Heresies, which if I strung 'em upon an Anabaptistical Catgut, are like to make a fine Ornament for a Christian. The Fruitsfulness of this Gentleman's Invention is a little surprizing ; some Men might have studied a long time, before they could have hit on such a pretty Fancy as that of an *Anabaptistical Catgut upon which to string a Bead-roll of Heresies* ; such Flights of Wit as this are not made

in the common way of Invention. But he presently puts Chap. 10.
 on a serious Air, and very zealously addresses himself
 to his Neighbours in these Terms: ' Oh Neighbours,
 ' keep to the good old way, walk in that, and do
 ' not run gadding after those new wandring Lights,
 ' who will lead you into the Mazes of Error, the
 ' Intricacies of Heresy, and the Pit of Destruction:
 which Words if they had proceeded from the Mouth
 of an Anabaptist, would have bin thought to have more
 Cant than Argument in 'em. Whether the Anabaptists
 are in the good old way or not, will be best known by
 comparing their Doctrine and Practice with the Word
 of God; but while this Author endeavours to make his
 Neighbours believe, that to entertain their Principles
 is the high way to Destruction, he insinuates that
 they are guilty of maintaining *damning Errors*, which
 this Chapter of his was design'd to make appear. He
 adds, ' If they think I have charg'd these Errors
 ' upon them out of my own Head, let them con-
 ' sult *Alstedius's Comp. Theol. Pontanus Catal. Heres.*
 ' *Bullinger, Sleidan, Osiander, Gastius, Hortensius,*
 ' and others. And if they have a Capacity fit to
 ' read those Authors, they may find I have not slan-
 ' der'd them, but done them Justice. I must needs
 say, whatever other Capacity they may be suppos'd
 to want, I believe they have Capacity enough to
 think they are unjustly dealt with, when they are re-
 fer'd to the Books of Foreign Authors, to find a just
 account of their own Principles, and desir'd to pa-
 tronize what was profess'd and practis'd by others in
 remote Countries, tho ever so contrary to their
 own Sentiments and manner of Conversation.

Mr. R. proceeds to his eleventh Article: ' In their
 ' Confession of Faith (says he) printed at *London,*
 ' *An. 1644, &c.* I find these Words, Whatsoever
 ' the Saints any of them possess or enjoy of God in
 ' this Life, is by Faith. A dangerous Position, sinel-
 ' ling rank of that Opinion imputed to *Armasanus,*
 ' that *Dominion is founded on Grace.* This is the
 ' Ground of all Tyranny, Injustice and Immorality,
 ' &c. Let them take to themselves this Charge, and
 ' examine their own Consciences, their tumultuous
 ' and rebellious Actions have made it good, their pri-

Chap. 10. *vate Dealings* have been much complain'd of: Tho' some distinguish betwixt Cheating and Over-reaching, which latter is but a softer Term for downright Knavery. He then brings in some Lines of *Hudibras* again, and tells us, 'tis an admirable Description of a Religious Cheat.

With what Ingenuity and Justice Mr. R. cites this Confession of Faith, will soon appear when I have recited the * whole Article. They say, 'That all Believers in the time of this Life are in a continual Warfare, Combat and Opposition against Sin, Self, the World and the Devil, and liable to all manner of Afflictions, Tribulations and Persecutions, and so shall continue till Christ comes in his Kingdom, being predestinated and appointed thereunto; and whatsoever the Saints any of 'em do possess or enjoy of God in this Life, is only by Faith. The plain and obvious sense of which Words is, that Christians live by Faith on God, and thereby enjoy those Spiritual Blessings which are necessary to support 'em under all the Afflictions that attend their Militant State. And it seems unaccountable how it should come into Mr. R's Thoughts, to pervert Words so innocent and unexceptionable, especially since in the same *Confession*, they so fully declare themselves concerning the Duties of Subjects to their Magistrates.

And now let Mr. R. examine his own Conscience, whether he has dealt fairly in his Citation of an Article, to prove them guilty of an Error, which has no colour of such a Tendency, when that Error is so clearly exploded in the same Confession.

What he says of their tumultuous and rebellious Actions has been answered before; and that of their *private cheating* and *dishonest dealing* depends only on his Word at present. Whether he imputes to them that nice distinction between *Cheating* and *Over-reaching*, I am not certain; but what he charges without Proof needs no answer. However I believe Mr. R.

* *Confession of Faith of the People call'd Anabaptists, printed in the Year 1644. Artic. 31.*

will not deny, that this Crime and others that are near akin to it, are much more frequently found among the Members of some other Churches than among the Anabaptists. He has before accus'd 'em of too great strictness, in *thrusting scandalous Persons out of their Communion*; and here he makes them too lax, in suffering such among 'em. 'Tis a hard matter to please him, but his Conscience seems to return upon him; for in the close of this Paragraph, he confesses he *knows many of them that are fair, honest dealing Men, and just and exact in their Dealings.*

Yet this he seems to own with some Reluctancy; for he immediately adds, that *they are the most uncharitable People in the World*, and says, *the black Book of Damnation is opened against all who are not of their way.* How Mr. R. will escape his own Censure, of being one of the most uncharitable People in the World, I can't tell, seeing he as freely condemns the Anabaptists to Hell, as he unjustly charges 'em with condemning others. What he tells us of something of this kind that was spoken in an *Alchouse*, and the like by a Neighbouring *She-Anabaptist* to his Wife, will scarcely justify such an Accusation of Want of Charity against the whole Party. And why must his Neighbour be called a *She-Anabaptist*, any more than his Wife a *She-Pedobaptist*, and himself a *He-Pedobaptist*; but that every thing in an Anabaptist must be render'd ridiculous? What he here adds, *v. z.* that *Christ says, Judge not, that ye be not judged; that Men ought to take heed of rash Censures; and that the Christian Religion allows of (he might have said requires) more Charity and Humility, &c.* I earnestly recommend to his own Consideration.

He concludes this Chapter with a twofold Observation: The first is, that *the Principles of the Anabaptists are pestilential and infectious, and being once imbib'd seldom remov'd; and that Anabaptism is a mortal Poison that scarce admits of Cure:* which with what follows to the same purpose, I pass as merely declamatory, and built upon

Chap. 10. upon the Supposition of their holding Principles which they disavow.

His second Observation, which is, that *their Tenents are Factious and Rebellious, causing Divisions in the Civil State, in the Neighbourhood, and in private Families,* is no better founded than the former. The Instances by which he confirms this Remark, are the Wars in *Germany and England,* which he alledges before, and the Division made in a private Family by the *Taylor's Widow,* mentioned in the Preface; which latter impressed his Mind so much, that he says, it *put him upon composing this Tract.* Enough has been said already of all this, except of the Wars in *Germany,* which is the Subject of the next Chapter; for I hope the *Taylor's Widow* will never make a Civil War in *England,* as formidable as she is made by *Mr. Russen.*

And as for those severe Reflections which he produces from a Book of *Mr. Baxter's*; since that pious Man lived to atone for those hard Censures, by giving them a Character more sutable to *them,* and more becoming *him,* and that on divers occasions both publick and private; I am well enough pleas'd, that I have no need to repeat them, in order to take off their Edg by a particular Answer. I therefore proceed to *Mr. R's tenth Chapter.*