
C H A P. XI.

Reflections on Mr. R's tenth Chapter, in which he pretends to give the History of the Rise of the Anabaptists in Germany, the Wars of the Boors, and the Rebellion in Munster.

MR. R. lets us know in the beginning of this Chapter, that he designs to give an account of the *strange Birth and Original of the Anabaptists*, and to this purpose gives a Relation of the great Troubles that happen'd in *Germany* at the beginning of the Reformation, which he charges on this Sect to *their perpetual Infamy* (as he supposes) and that 'the seduc'd Vulgar who are kept in Ignorance, may see what a scandalous Original their Principles had in the World, and that the rest of true Christians may see and foresee what they are to expect from them, &c. One would have thought Mr. R. might have seen and foreseen that, while he distinguishes the Anabaptists from *the rest of true Christians*, and thereby supposes this Character of *true Christians* to belong to them as well as to others; this would plainly contradict his Title-page, where he says they are *not so much as Christians*: Tho' 'tis to be fear'd he did not design to have 'em thought true Christians in a Chapter, calculated on purpose to render them odious to all Mankind. But I presume the following Reflections will sufficiently make appear, that Mr. R. has not shewn more Ingenuity and Candour in this, than in the other Parts of his Book. For,

I. If the Anabaptists in *Germany* about 200 years ago were guilty of great Disorders, this no more affects the modern Anabaptists in *England*, or indeed in any other part of the World, than the Tumults and Wars which have been excited and fomented by the Pædobaptists in that or in any other Countries, can be

Chap. II. be justly charged on other Christians of that Denomination, who behave themselves after the most inoffensive manner. Is no difference to be made between the Innocent and the Guilty? And must the Crimes of a Part be imputed to the Whole? Is there any thing in the Opinion of those who are *only for Adult-Baptism*, to dispose them to Rebellion or other Crimes, more than in the Opinion of those who assert the Baptism of Infants? And is it just to charge the greatest Sins on the most innocent Principles? Mr. R. is not contented to stigmatize the Anabaptists in general with the blackest Marks of Infamy, on account of the *German* Sedition, but improves this History to the Defamation of the *Sectaries in England* without distinction, by comparing them with those People in *Germany*; which seems a little inconsistent with that favourable Aspect he sometimes seems to cast on those Pædobaptists who dissent from the National Church.

P. 103.

See p. 15,
32, 65.

Part. 4.
chap. 4.
Divil. 1.

2. Tho Mr. R. lays the Wars of the *Boors* in *Germany* in the Year 1525, and the Tumults preceding, at the Door of the Anabaptists, as the Papists charge those Commotions on the Reformed in general; yet it seems plain from the History of those Times, that the Papists as well as Protestants, and of these the Pædobaptists as well as Anabaptists, were concern'd in them; and that the Vindication of their Civil Liberties was the chief occasion of their rising; and at first they seem generally to have been of the *Romish* Communion. Bishop *Jewel* in his *Defence of the Apology of the Church of England*, when *Harding* objects this War of the *Boors* to the Protestants, answers in these Terms: 'The *Boors of Germany*
' (says he) of whom you speak, for the greatest part
' were Adversaries to *Dr. Luther*, and understood
' no part of the Gospel, but conspir'd together, as
' they said, only against the Cruelty and Tyranny
' of their Lords, as they had done 22 years before
' in the same Country, in the Conspiracy call'd *Liga*
' *Sotularia*, 15 years before *Dr. Luther* began to
' preach; the Partners of which Conspiracy had
' for their Watch-word the Name of *our Lady*,
' and in the Honour of her were bound to say five
' *Ave Mariæ's* every day. Certainly touching these
' later

‘ later Rebels, it is known that *Luther* sharply and vehemently wrote against them. And they themselves being demanded thereof, utterly denied both the partaking and also the Knowledge of the Gospel.

Cap. II.

Indeed afterwards, as the Reformation obtain'd in *Germany*, these People seem to have been gradually tinctur'd with it, as well as others. But of all the twelve Articles mention'd by *Sleidan*, which they presented to their Princes for the Redress of their Grievances, I find but one that directly regards Religion, and that is the first Article, by which they desire the Liberty of the choice of Ministers to preach to them.

V. Sleidan Hist. l. 5. p. 128. Edit. Argentorat. in 8vo.

And tho' *Muncer* and *Phiffer* are said to have denied Infant-Baptism, and to have instill'd the same Opinion into some of these People; it was sometime after these Troubles were excited, and therefore this Doctrine was not the Cause of them: and it may well be suppos'd, from the vast number of those People who made Insurrections * almost in all Parts of *Germany*, not only in the Country, but in the Cities, of whom 'tis reported that no less than an hundred thousand fell by the Sword, that the far greatest part of them were not Anabaptists, unless Mr. R. can produce some credible Historian, who affirms that the Anabaptists had then extended themselves almost all over *Germany*, and were grown so numerous to form great Armies against their Princes, in divers Places at the same time.

3. When *Luther* wrote to these Rufficks to lay down their Arms, and to their Princes to abate their Oppression, as he does not accuse the former of being generally Anabaptists, which he would not have foreborn to do in all appearance, if they had been such: So he acknowledges that they had been greatly oppress'd by their Governors, and that divers of their Complaints were just and reasonable, tho' he dissuades

V. Sleidan l. 5. a p. 129. ad p. 137.

* Ad omnes fere Germaniæ partes hæc contagio pervasit; nec ruri tantum sed in ipsis etiam urbibus multa seditiose fiebant. *Sleidan Hist. lib. 4. p. 116.*

Chap. II. them from seeking redress by force of Arms, as well as persuades their Rulers to relax their unjust Rigour, and to govern them with Equity and Moderation.

See p. 93. of Mr. R's Book. Nay Mr. R. confesses, that *indeed these Boors might in some measure, justly enough plead the Redress of some Grievances.* And the Treachery of some of

V. Sleidan
l. 4. p. 115.

their Princes, in causing so many of them to be massacred in cool Blood, when they had parted with their Arms on the Promise of Impunity, gives too much ground to believe, that the Yoke they formerly wore was very heavy. And that *Muncer* himself had not Anabaptism chiefly in view, in the part he bore in this popular Commotion, appears in that he died in the Communion of the Church of *Rome*, and * before his Execution *exhorted all the Princes to take care for the future, not to oppress the miserable People so inhumanely, which, he said, would be the way to prevent such Commotions for the time to come.*

4 There was indeed a dreadful Tragedy acted at *Munster*, by the Instigation and under the Conduct of some designing Men, who strangely impos'd on many of the People: and Mr. R. must excuse me if I do not agree with him, when he says, it was 'not
P. 89, 90. ' out of any political Design to advance themselves,
' but merely out of a pretended and affected Spirit
' of Revelation and Prophecy; any more than he agrees with himself in the same thing; for almost in the next Breath he would have it thought probable, that the opinion of the *Millennium*, and the *Desire of Rule*, might spur them on to this Rebellion: and afterwards among other Crimes, he charges *Pride and Ambition* to the account of the Leaders of this Party, who he says *aim'd not at Truth, but a Luciferian Ambition of Rule.* But it ought to be consider'd that there were popular Tumults in divers other Cities, particularly where Images were broken down, at the

P. 121.

* Antequam ictum gladii susciperet, oratione ad Principes conversa omnes hortatus est, caverent de cetero, & melius sibi prospicerent, ne tam inhumaniter miseros gravarent; sic fore ut tales in populo motus posthac non facile essent exoritura. *Meshovii Hist. Anabap. lib. 1. p. 29.*

beginning of the Reformation, and great Contentions in this of *Munster* between the Romish and Protestant Pædobaptists, before the Anabaptists had the Power there; the Romish Priests being at length turn'd out of the Churches, and the Protestant Ministers put in their room, which made the former leave the City, and complain to the Bishop, desiring him to block it up: and that as the Anabaptists had been severely persecuted in other Cities, so they were banish'd from this by a Decree of the Senate, which greatly exasperated them; as on the other hand, the conjunction of *Rotman* with their Party, and his publick opposition to Infant-Baptism, much augmented their Number and Reputation, *Rotman* being a famous Protestant Minister, and the principal Instrument of the Reformation in that City. I say not this to justify the Crimes and Extravagancies, of which the *Munsterian* Anabaptists were guilty; but to shew that the Disputes and Tumults then excited about the Reformation, and the Hardship and Persecution they met with, gave occasion to some ill Men to stir them up to commit very great Disorders; which Design they might the more easily accomplish, by pretending to Dreams and Revelations, in that the ignorant People they manag'd having but just renounc'd Popery, may well be suppos'd to have been very credulous, and capable of receiving a deep Impression of any plausible Story of Dreams, Visions or Apparitions, when told 'em by those for whom they had a respect; the Monks having long us'd them to such superstitious and enthusiastick Tales. But to whatever Excesses two or three wicked and designing Men carried the People at *Munster* or elsewhere, it would be unjust to make all the Foreign Anabaptists in *Germany*, *Holland* and other Countries, guilty of the same, when it is confess'd even by *Spanhemius*, who writes with more than enough Severity against them, that many of them condemn the Extravagancies of those of *Munster*; and 'tis well known that those in *Holland* are against bearing Arms, even in the most just War.

Monf. *Bayle* tells us, that Monf. *de Twenne*, as he was one day in a Coach with Mr. *van Beuning*, the Dutch

Chap. II.

Sleidan l. 10. p. 267, 268, 269.

Diatribes
Histor. de
Anabap.
Sect. 18.

Chap. II. *Dutch* Ambassador, speaking against the Toleration of various Sects in *Holland*, and among others of the Anabaptists * or *Menmonites*, was answer'd by that Ambassador that they were 'good People, and the 'most commodious to a State in the World, because 'they do not aspire to Places of Dignity; and we 'fear no Rebellion, says he, from a Sect that makes 'it an Article of their Faith never to bear Arms—— He adds, 'that they edify the People by the Simpli- 'city of their Manners, and that they apply them- 'selves to Arts and Business, without dissipating their 'Substance in Luxury and Debauchery—and more to the same purpose.

And *G. Cassander* †, who wrote professedly against the Anabaptists, commends the Piety of the *Menno- nites*, of which Sect he says the *Belgick* Anabaptists, and those of *Lower Germany* generally are; and says, their Error proceeds rather from their mistake of the Sense of the Scripture than any evil Design, and that they are rather to be pitied and reclaimed than persecuted and destroyed.

So that if *Mr. R.* had written only against the Foreign Anabaptists, he ought to have done it with more Temper and Caution, for all of them ought not to be censur'd for the Faults of some.

I may add, that *Monsieur Bayle* speaking of a great Martyrology in Folio, compos'd by the Foreign Anabaptists, says, '|| 'Tis certain that many of them 'who suffer'd Death constantly for their Opinions, 'had no thought of making any Insurrection. And to confirm this he cites the Testimony of *Guy de Bres*, ** which (he says) can't be suspected; for

* Dictionnaire Historique & Critique de *Mr. Bayle*, dans ses Remarques sous le mot [Anabaptistes]

† *Georg. Cassand.* in Præfat. ad Duc. Jul. Cl. præfix. libro suo de Infant. Bapt.

|| Il est sûr que plusieurs Anabaptistes qui ont souffert constamment la mort pour leurs opinions, ne songeoient point à se soulever. *Bayle Dictionair. Ibid.*

** *Guy de Brès.* Epître Dedicatoire de la racine source & fondement des Anabaptistes, ce livre fut imprimé l'an 1565.

tho this Author writes strenuously against this Sect, yet he laments the great Severity that was us'd against 'em, exhorting Kings and Princes rather to caute 'em to be instructed than to be put to Death. Monsieur *Bayle* moreover observes that this Author. * says nothing to insinuate that the *Anabaptist Martyrs* suffer'd Death for taking up Arms against the State, or for stirring up the Subjects to rebel, but represents 'em as a harmless sort of People: And that he refutes them just as the Catholicks refuted the Protestants, by endeavouring to shew, that tho they alledged a Multitude of Texts of Scripture in their Defence, made a great appearance of Sanctity, and suffer'd Martyrdom with Courage and Constancy; they might notwithstanding all this be false Teachers. Monsieur *Bayle* after this tells us, that † some Persons, whose Names are recorded in the Martyrology of *Geneva*, were Anabaptists.

5. It ought to be consider'd, that it is no easy matter to come at the certain Knowledge of many things that were transacted, especially in that Time of War and popular Tumults, which if known, might elucidate the History of the Anabaptists beyond the Sea. The Slaughter and Extirpation of so many of them, the great Prejudice against them in the Minds of both *Papists* and *Lutherans*, from whom the Historians of that time of either Communion had their accounts, might occasion no small Exaggerations in their Relation of that Sedition. The account that divers *Romish* Authors give of the Anabaptists and their Principles, are so like what they say of the *Vaudois* and *Albigois*, and sometimes of the *Lutherans* and *Calvinists*, that I cannot think they are entirely to be credited. And some Protestants of that time so fiercely persecuted the Anabaptists, and wrote with so much bitterness against them, that 'tis not improbable that

* ——— Il ne dit rien qui insinue que les Martyrs Anabaptistes souffroient la mort pour avoir porté les Armes contre l'Etat, ou excité les Sujets a se revolter. Il represente leur Martyrs comme des gens simples. *Ibid.*

† *Ibid.*

Chap. II. they took up some Reports concerning them, upon very slender Evidence: And to obtain certain Knowledge of a matter of Fact, sometimes requires more Labour, than many Authors are willing to take for their own Information or that of the Publick. * Some Books have been written against the Anabaptists and other Dissenters in *England* by our own Countrymen (somewhat like that I am answering) which abound with the greatest Slanders, and must give Foreigners a very frightful Representation of them. The easiness of *Hornius* for instance, in depending on such Authority, makes * him give a false and often a ridiculous account of the *English* Independants and Anabaptists, whom he makes as black as himself and others have made those beyond the Seas; and yet their Neighbours and most intimate Acquaintance, as well as their own Apologies and Confessions of Faith, shew them to be of a quite different Character: which may well give us room to doubt, that the Foreign Anabaptists have not met with the fairest Treatment from divers Persons who have pretended to write their History.

* Edward's
Gangrana,
and others
of the like
Stamp.

6. What I have just said concerning them, is from the respect I bear to that Truth and Justice which is owing to all Mankind, not from any necessity that I am under to make any excuse for them, in order to defend the Cause of those in *England*; for after all, there is no inconsiderable difference in the Principles of the former and of the latter in the point of Baptism, as well as in some other things, if we may believe those who have profess'd to be well informed both of their Doctrine and Practice.

For instance, *Spanhemius* says, they are called *Anabaptists*, † Because they would have that Baptism repeated, which was either confer'd on Infants or on the Adult out of their Communion. And *Cloppenburg* assures us, 'tis their daily practice as

* *Hornii Hist. Eccles. & Politic.*

† Quod Baptismum, vel Infantibus in tenera aetate, vel adultis extra coetus suos collatum, repetitum velint. *Spanhem. Diatribe Hist. de Orig. &c. Anabapt. &c.*

' often


‘ often as any one passes from the Communion of one
 ‘ of their Sects (for, says he, there are divers of
 ‘ them) to that of another, he is baptized again; and
 ‘ in like manner, when any excommunicated Person
 ‘ returns into the Bosom of the Church*. Whereas
 the Anabaptists in *England* are of opposite Sentiments,
 believing that Baptism once truly administred is never
 to be repeated. Chap. 11.

And *Meshovius* in his History of the Anabaptists,
 gives us an account in the Words of *Budneus*, of the
 Rites of Baptism us'd by some *German* Anabaptists:
 ‘ † The Pastor (says he) taking Water in his Hand,
 ‘ sprinkles it on the Head of the Person to be bapti-
 ‘ zed, &c. And *Mr. Ruffen* himself says, dipping
 was not practised by the first Anabaptists in Germany,
 as he can any where read; and (says he) ‘ That it is
 ‘ not a general Opinion or Practice, is evident from
 ‘ the contrary Practice of their Brethren in *Holland*.
 He elsewhere says, ‘ those here (that is, in *England*)
 ‘ plead hard for dipping, those in *Amsterdam* use
 ‘ sprinkling only; and therefore he makes the *Dip-*
 ‘ pers a particular Sect of Anabaptists. Ch. 5. p. 25.
Ch. 9. p. 66.
Ch. 2. p. 12.

Now if the Foreign Anabaptists were guilty of the
 great Errors and Outrages *Mr. R.* enumerates, how
 can this affect those in *England*, who differ so much
 from them in the point of Baptism, that these last
 can't allow the Baptism of the former to be any Bap-
 tism at all, because they account Immersion essential
 to this Ordinance, for the Reasons insisted on before?
 So that I might with as good reason report their Er-
 rors and Guilt to the Defamation of the Pædobap-
 tists, as *Mr. R.* does it to the reproach of the Ana-
 baptists in *England*. 'Tis true, they agree with the

* Hæc est ipsorum praxis quotidiana, ut quoties quis ab
 unius sectæ ipsorum (quæ plures sunt) Synagoga ad sectæ
 alterius Synagogam transit, toties nove baptizetur; simili-
 ter quisquis semel excommunicatus, postliminio revertitur
 ad gremium Ecclesiæ. *Cloppenburg. Gangrana Theolog. Anti-*
bapt. Part. 3. Disput. 18. Sect. 8. p. 365.

† Pastor sumptam manu aquam capiti baptizandi insper-
 git. *Meshovii Hist. Anabapt. Lib. 4. Sect. 10. p. 96.*

Chap. 11.  latter as to the Subject of Baptism, maintaining that none but the Adult ought to be baptized. And it seems they agree with the former as to the Mode of it, in administering Baptism only by Sprinkling or Perfusion; which the *English* Anabaptists say is no Baptism at all. Why then should they be thrust among these, for agreeing with them in one material point relating to Baptism, more than among the other, in being of their side in another point no less capital, respecting the same Ordinance? Nay the *English* Anabaptists seem to differ more in this matter from these Foreigners, than the generality of the Pædobaptists do; for the Adult Baptism of the two latter is counted good on both sides, only they dispute the validity of the Baptism of Infants. But the former can allow no Instance of Baptism among those Foreigners to be valid, while Immersion is wanting, which they count essential to it: Therefore Mr. R. might have spar'd his Pains in raking so much Dirt together, for it will stick as well on those of his own Persuasion, as on the People at whom he is pleas'd to throw it: Seeing according to his own account those Foreign Anabaptists, whom he represents as the vilest of Men, and by whom he would have those in *England* measur'd, are as just a measure for his own Party, since they agree as much (if not more) even in the Doctrine of Baptism with the latter, as they do with the former.

P. 108,
109.

To conclude this Chapter, I observe Mr. R. in recounting the *absurd Positions* of the *German* Anabaptists, makes this one of them, That *no Person who is not a true Christian ought to be tolerated in the Church*; but is not pleas'd to tell us wherein the absurdity of it lies. In another place he says they *counterfeited a fervent Zeal and extraordinary Sanctity, mix'd with Hypocrisy*; which shews them to be a peculiar sort of Hypocrites, because others are wont to counterfeit *sincere Sanctity*, not to counterfeit *Sanctity mix'd with Hypocrisy*. I know not what he means in another place, when he says, 'The Bishop [of *Munster*] caused many to stay within the Town (who would have fled) and staid with the Anabaptists as the safer side for the present. When he speaks of the Composition of the Anabaptists in the end of this Chapter,

P. 101.

ter,

ter, he makes *Blasphemy* the first Ingredient, *pretending* (says he) *to receive lying Prophecies from God the Father*; which one would think was not the way to be believed, unless he that *pretends to lie* makes his Testimony credible. Some other Slips of this kind I pass by, which shew what Improvement Mr. R. has made of those *human Advantages*, that made him swell so big in the beginning of his Book, and caus'd him to look down on the poor Anabaptists like a Son of *Anak* on the *Israelites*, as if they were so many *Grasshoppers* in his Sight. But I proceed to his last Chapter.

Chap. 12.

P. 121.

C H A P. XII.

Remarks on Mr. R's eleventh Chapter, in which he pretends to give the Reasons of the Rise and Growth of the Anabaptists.

OUR Author supposes some may wonder *how such a peevish Faction*, as that of the Anabaptists, should not only subsist but delude such numbers of People, &c. and this last Chapter of his is destin'd to account for their Success, which he does by giving no less than twelve Reasons of it.

1. The first of these is their Promotion of Rebellion in the State. The sixth their pretence to *immediate Revelation from Heaven, to Inspiration in Dreams, and to a Prophetick Spirit*. The seventh their casting *Dirt and Slander upon all Men*——stiling *Kings and Princes Tyrants, Magistrates Oppressors, Civil Laws Injustice, the Suppression of their Exorbitances, Persecution, &c.* The twelfth, their compliance with all *other Opinions and Factions*: 'There being not (says he) 'an antient Heresy in the Primitive Times, nor any 'Fanatical Maggot since the Reformation, but they 'have received it; like a Sponge sucking up the Filth 'of all corrupt Opinions, and tho differing among 'them

Chap. 12. *‘* themselves, yet siding with all Factions against the Church. To all these we have given a sufficient Answer before; and every intelligent Man, I hope, will easily discern, from what has been said, whether the Anabaptists, with whom Mr. R. contends, owe their *Rise and Growth* to such Methods as these.

2. Those other Practices to which he assigns their Rise and Growth, under his 2d, 3d, 4th, 5th, 10th and 11th Heads, are, *Their scattering abroad new Doctrines, which according to their Light, they confirmed by Scripture to amuse the vulgar—Their tampering with the most ignorant sort of People—Their pretence to a greater Purity, better Ordinances, and a greater Severity of Discipline—Their using good Words and fair Speeches, commending such as they would seduce for some excellent Gifts, and some good Affections, familiarly conversing with them, promising them great Privileges, Liberty of Conscience, &c.—Their encouraging the People to Stedfastness, their Teachers holding fast to their Principles, &c.—And their Perversion of Scripture, lest it should detect their Errors.* All which are the common censures which the Papists pass on the Protestants, proceeding on a Supposition that they are false Teachers, and act hypocritically. 'Tis easy to see that the most innocent Practices may, according to this Method, be represented as the most infamous. But if the Doctrine of the Anabaptists be really founded on Scripture; if they instruct the ignorant from a Principle of Zeal to God and Charity to Men; if they are sincere in pretending to aim at the greatest Purity they can in the Administration of Ordinances, and their Discipline be not more severe than the Word of God requires; if the courteous Speeches and familiar Behaviour they use, proceed from the charitable Temper of their Minds; and if their Exhortations to stedfastness in their Principles, and the Examples of it among them arise from the firm Persuasion of their Minds, that those Principles are true and good; then all Mr. R. has said under these Heads makes nothing against them. And since he has not prov'd the contrary, he only exposes his own Temerity (to say no more) in passing so many severe Censures on 'em.

†

He

He is pleas'd indeed to give *one instance* of their Chap. 12.
 perverse Interpretations of the Scripture, which he ~
 says are *contrary to all other*. ' To instance (says he)
 ' in one, that place of the Apostle, *Else how were your*
 ' *Children Holy* (a noted place for Infants being
 ' Church-Members) they interpret thus (they are
 ' not Bastards) by this judg of many others. The
 Passage he aims at is that of 1 Cor. 7. 14. *For the un-*
believing Husband is sanctified by the Wife, and the
unbelieving Wife is sanctified by the Husband, else
were your Children unclean, but now are they Holy.
 And here I observe,

1. It seems evident from the Context, that the Scope
 of the Apostle in this place is to shew, that 'tis law- See ver.
 ful for married Persons to cohabit, tho the one be a 12, & 13.
 Believer and the other an Infidel, seeing the Unbelie-
 ver is sanctified by the Believer, otherwise he says
 their Children would be unclean, whereas they are
 Holy; by which *Holiness* divers Anabaptists have
 thought *Legitimacy* is signified, and *Illegitimacy* by
Uncleanness, because the Prophet *Malachi* calls the Mal. 2. 15.
 Issue of a lawful Marriage a *Godly Seed*, when he
 speaks against Polygamy; and because the *Jews*, who
 broke the Law of God in marrying idolatrous Wives,
 were order'd by the Prophet *Ezra* to put away those Ezra 10.
 Wives, and *such as were born of them* as unclean. 2, 3.
 And whatever Mr. R. imagines and says to the con-
 trary, this is the sense of divers great Expositors who
 were Pædobaptists; tho other Interpreters count
 this Holiness to respect the believing Parent's Deligna-
 tion of the Children to the Service of God, and the
 good Education they might have, by which they be-
 came Candidates of Christianity. But this latter In-
 terpretation will not serve Mr. R's purpose, to prove
 that this is a noted place for Infants being Church-
 Members, or for their Baptism.

2. I find not that the Apostle determines his Words
 to Infants, any more than to Adult Children; there-
 fore if the Infants, one of whose Parents was a Be-
 liever, were Church-Members, which Mr. R. supposes
 is meant by the word [holy] all Adult Children may
 be suppos'd to have been Church-Members too, as
 soon as one of their Parents became a Believer.

Chap. 12.

3. Seeing the unbelieving Parent is said in this Text to be sanctified by the Believer, without which according to the Apostle's Argument, their Children could not be holy: The Holiness of the Children here spoken of must be derived, as well from the Sanctification of the unbelieving Parent, as that of the Believer; and therefore must regard the lawfulness of their conjugal relation. And if they are said to be sanctified in this respect, the Sanctity of the Children, which is deriv'd from it, can rise no higher than the source from whence it flows, and may well be understood of their Legitimacy.

4. Whatever Holiness is ascrib'd to the Children, one of whose Parents is a Believer; the Apostle does not here suggest in the least that Infants ought to be baptized; nor can this be fairly infer'd, for we have proved before, that a credible Profession of Faith and Repentance ought to be made by all those who are admitted to Baptism before they can justly be accounted proper Subjects of that Ordinance.

To return to Mr. R's Reasons of the Rise and Growth of the Anabaptists.

3. He thus expresses himself in his eighth Article:
 ' As often as they have power in their hand, they
 ' not only silence the Clergy, but deprive them of
 ' their Livings, and banish them their Habitations;
 ' the foregoing History and *England's* Confusions are
 ' too real a Truth [I suppose he means Proof] here-
 ' of: and concludes with this Prayer, *Good Lord deli-*
ver us from a drawn Sword in the hand of a ram-
pant Anabaptist. As to the foregoing History, which
 I suppose refers to his 10th Chapter, we have conside-
 red it before; and enough has been said to shew whe-
 ther *England's* Confusions are not much rather to be
 charged on the Pædobaptists, than on the People
 whom Mr. R. loves to load with all manner of Re-
 proaches. By their *silencing of the Clergy, depriving*
them of their Livings, and banishing them from their
Habitations, a Foreigner would think that in the late
 Civil Wars, the Anabaptists had the principal power
 in the State, and that their Ministers were in possessi-
 on of all the Benefices in the Nation: whereas they
 that know any thing of the History of the State of
England

England at that time, know this is a ridiculous account; and that the Anabaptists were not the rampant Party, as our Author would have the World believe. Chap. 12.

4. The 9th Reason that Mr. R. gives of their Rise and Growth is, 'That they rebaptize their Profelytes, obliging them not to come to the Assemblies of the Church, or hear any of the Clergy, nor to hear any of their own Sect preach, but those into whose Church they were baptized (except they be from home)—and to keep a Trade within themselves, to employ no Handicraftsman, to buy of no Tradesman or Shopkeeper, but what is of their own Profession—and if any poor be rebaptized (says he) they will maintain them by gatherings among themselves, that they may not forsake them.'

To which I answer, that they have a much greater Charity for the Church of *England*, than Mr. R. has for them; that some of them have continued in the Communion of that Church, particularly Mr. *Tombes*, concerning whom the House of Lords, in the Reasons * they have publish'd against some Clauses in the Bill against Occasional Conformity agitated in the last Session of Parliament, are pleas'd thus to express themselves: 'There was a very Learned and Famous Man that liv'd at *Salisbury*, Mr. *Tombes*, who was a very zealous Conformist in all Points but in one, Infant-Baptism. Others of them, who have dissented from that Church, or from other Churches professing Christianity, do not think the Charity they owe to other Christians, ought to deprive them of the Liberty of their own Consciences, or that the use of this Liberty gives'em a right to look upon any of their Fellow-Christians as unworthy of their Conversation and Respect. Nor do they confine the Ministerial Office, any more than they do their Trade and Commerce, to those of their own Party. And if they maintain their Poor

* See the account of the Proceedings of the Lords Spiritual and Temporal, in relation to the Bill, entituled, An Act for preventing Occasional Conformity.

Chap. 12. by gatherings among themselves (as Mr. R. says) and this be a Reason of their Growth, 'tis a very innocent one, while divers of the other pretended Reasons of it are very unaccountable, and if true, would inevitably tend to their Disreputation, and greatly to the diminution of 'em.

P. 125.

What he says of *their censuring those Failings of the Clergy of England, which they have in common with the rest of Mankind*, telling us, that *the Miscarriage of one is with them enough to defame, not only his whole Conversation, but the whole Church*, ought to be seriously reflected on by himself. If any of the Anabaptists have taken such unjust Measures to defame others, they are very blameable; and 'tis pity Mr. R. should not see, that he has often in this Treatise us'd this Method, which he so much condemns in the Anabaptists.

He concludes his Treatise, in *leaving them to God and their own Consciences*, and his *Discourse to the Judgment of all good Men, who are not corrupted with their Principles*. 'I know (says he) they themselves will censure it; if they are gaul'd by it, I value not their Wincing.

I may assure Mr. R. that if the Anabaptists are gaul'd by it, they are more sensibly touch'd by the *Rhetorick* than by the *Logick* of it; but 'tis time for me to fix a Period to my Answer too, which I do, in recommending it to Mr. R's own Perusal, and to the Judgment of all Impartial Christians of what Denomination soever.

POSTSCRIPT.

TH O what has been said in the foregoing Treatise, concerning the Unreasonableness of Mr. R's Suggestion against Mr. Keach, is I hope sufficient to satisfy any Impartial Man as to his Reputation; yet some of his Friends and Neighbours, two of whom are Members of Parliament, having given him the following Testimony under their Hands, I have thought it proper to insert it in this Place.

' **W**E whose Names are underwritten (being Neighbours and Acquaintance of Mr. Benjamin Keach, and divers of us Pædobaptists, some of us in the Communion of the Church of England) having for many
' Years

' Years known his good Conversation as a Christian, and as
 ' a Minister, do solemnly declare and testify that we are en-
 ' tirely satisfied, that Mr. *David Ruffen's* Assertion in his
 ' Book, entituled [*Fundamentals without a Foundation*, pag.
 ' 31.] that the said Mr. *Keach* has been lately accus'd of
 ' Uncleanness, is false, groundless and malicious; for we
 ' never before heard of any such Accusation made against
 ' him by any Person whatsoever, or that he was ever charg-
 ' ed with the least Immodesty; and we believe Mr. *Ruffen*
 ' might with as much Justice have accus'd any other pious
 ' and modest Man in the World. This we think our selves
 ' in Justice bound to declare, to prevent Mr. *Keach's* La-
 ' bours and Books (several of which, even in Mr. *Ruffen's* P. 55.
 ' Opinion, deserve due Commendation) from being slighted
 ' or rendered useless to any. And we doubt not, that Mr.
 ' *Keach* might have the Testimony of a Multitude of Hands
 ' besides ours to what is abovesaid. In witness of which we
 ' set our Hands, Septemb. 6. 1703.

| | | |
|---------------------------|----------------------------|-------------------------|
| <i>Richard Wilkinson,</i> | <i>William Willmott,</i> | <i>Tho. Hollis,</i> |
| <i>Joseph Collett,</i> | <i>Robert Cabbel,</i> | <i>Thomas Mayo,</i> |
| <i>John Hollis,</i> | <i>John Valley,</i> | <i>William Leader,</i> |
| <i>Charles Cox,</i> | <i>Richard Newnham,</i> | <i>George Ongley,</i> |
| <i>Joseph Worley,</i> | <i>Valentine Glover,</i> | <i>John Moore,</i> |
| <i>Benjamin Wyatt,</i> | <i>Richard Richardson,</i> | <i>Edward Fleming,</i> |
| <i>Thomas Foster,</i> | <i>Edward Hinchliffe,</i> | <i>John Gough,</i> |
| <i>John Standard,</i> | <i>John Cholmley,</i> | <i>Anthony Quarles,</i> |
| <i>Joshua Farrow,</i> | <i>Joseph Chitty,</i> | <i>John Webb.</i> |
| <i>John Roberts,</i> | | |

A N A P P E N D I X,

Containing brief Remarks on Mr. Broome's Letter,
annex'd to Mr. R's Book.

TH O I have done with Mr. *Ruffen*, it may be expected I
 should take notice of Mr. *Broome's* Letter, who pre-
 tends to offer some further Arguments relating to the Mini- P. 4.
 sterial Function, in a Counter-distinction to the Laity, in con-
 junction with those of the former.

But some of Mr. *Broome's* Arguments proceed on a Sup-
 position, that the Anabaptists make no distinction between P. 14, 15.
 the private Members and Officers of a Church of Christ;
 that they are against Ordination by Imposition of Hands,
 and that they expect 'a common Faculty to be pour'd out
 ' upon all Men and Women without any Discrimination, by P. 16.
 ' extraordinary Illumination; whereas we have before pro-
 ved,

ved, that their Sentiments are directly contrary to all this. His other Arguments have either been sufficiently answer'd in the foregoing Treatise, or relate to the Controversy about Episcopacy, between those of the Church of *England*, and the Presbyterians and Independants as well as the Anabaptists; in which 'tis needless for me at present to engage, since it has been handled by so many others, both formerly and of late. However I shall not pass Mr. *Broome's* Letter without making a few Remarks on it.

And first I observe he falls on the poor Anabaptists with a Rage not inferior to that of Mr. *R.* and begins with an Expression that seems borrow'd from *Tertullus* the Orator in his Accusation of the Apostle, calling 'em a *pestilent Sect, an unhallowed Crew, whose horrid Tenets are absolutely pernicious both to Church and State, and are unpardonable Errors.* He thinks they should be treated like those that have the *Plague*, and an effectual Course taken to prevent others from falling into danger, by doing something like setting in Capital Letters, *A LORD HAVE MERCY* upon the Doors of their Houses, And while he thus pretends to pray that God would have Mercy on 'em, himself seems resolv'd to shew 'em none; for since he sounds this dreadful Alarm, one may fairly conjecture, that he is not far from desiring the bloody Flag to be hung out against 'em, if I may use the Phrase of a late furious Author, who makes himself very uneasy, because his Neighbours live quietly by him. I pass over many other Terms, by which Mr. *Broome* expresses his good Intentions towards the Anabaptists, but have no need to answer them, because there's no Argument in 'em. Only I would ask him, if he thinks this sort of Rhetorick is proper to cure a pestilent Sect, and sanctify an unhallowed Crew; if this be that savoury Speech that administers Grace to the Hearers; and if it be suitable to his Profession as a Minister of the Meek and Holy Jesus, and answerable to the Character the Apostle gives of one engaged in that sacred Service, when he says, *The Servant of the LORD must not strive, but be gentle unto all Men, apt to teach, patient, in Meekness instructing those that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth.*

2. The Applause this Gentleman gives to Mr. *R's* undertaking, when he says, *He finds not among the Laity so great an Advocate for the Truth, such a faithful Son of the Church, such a kind Patron of the Clergy; and such a real Friend to the Neighbourhood,* and calls his indecent Passions *just and pious Resentments, &c.* the Satisfaction he professes to have had in reading Mr. *R's* ingenious and useful Treatise (as he is pleas'd to call it) and

Act. 24. 5.
P. 1, 2.

P. 3.

2 Tim. 2.
24, 25.

P. 2.

P. 1, & 25.

and the Encouragement he gives him to publish some other *Learned Papers*, which, he says, *have too long already lain buried in Dust and Obscurity*, shew that he is capable of carrying his Compliments as well as his Censures to a great height, when there appears no extraordinary occasion for the one or the other.

3. Mr. B. speaks, p.6. as if the Election of Ministers by the People, and the Ordination of them by those already in Office, were inconsistent, as if he thought those who maintain'd the former must needs deny the latter; and therefore while he shews that the People had not a Power to ordain, he insinuates that they had not a right to elect: he confesses indeed that Deacons were chosen by the People, *Act. 6.* but he adds, 'There might be a special Reason at that time, for to allow the Multitude to chuse their own Deacons, the Money which was at that time given by them to the Poor, was to be entrusted in the Hands of those Persons; and therefore there was a good Reason that the People should approve of such, in whose Hands their Money was to be deposited. By which he seems to suggest, that this choice of the People was not ordinarily to be allow'd: But if this Office of Deacons was instituted, that the Charity of the People might be commodiously distributed among the Poor by their Hands, how could the Depositing of the People's Money in their Hands be a special reason, that they should be allow'd to choose them then, when the same reason holds good for the Peoples choice of them in all succeeding times? For those who have separated the proper Work of Deacons from that Office, and ordain Men to the Office without designing them to that Work which is essential to it, and so regard the Name more than the Thing; yet this reason Mr. B. mentions will still remain good, and will justify a popular Election of them, as long as the Primitive Institution of that Office in the Word of God is of Authority to direct the Church of Christ. And I would willingly know of this Gentleman, since he grants it was very reasonable that the People should choose those with whom they were to entrust their Money; whether it is not as reasonable they should choose the Persons under whose Care they entrust their Souls? For if their Souls are preferable to their Money, his Reason for their Election of Deacons will prove yet more cogent for the choice of Bishops or Elders.

4. The Supposition he mentions of the Bishop of *Cork and Ross*, that the Alteration made in some Editions of the English Bible, by putting *ye* for *we*, *Act. 6. 3. Choose seven Men whom ye may appoint*, was from a Design to corrupt that Passage, and not a mistake of the Press, seems to me not very charitable, nor indeed probable. 'Tis hard to judge any Party of Men capable of so high a Crime without good Proof; and 'tis unlikely that any Persons of common sense could imagine such a Fraud should escape Discovery, in a Nation where there are so great a Number of Learned Men, who well understand the Original to detect such an Imposture, and so many other preceding *English Editions* truly printed to confront it. 'Tis but one Letter that is varied, therefore it may well be suppos'd to have first happen'd thro the Compositor's Mistake; and one Copy being printed by another, it might pass in-

to divers Editions, but could not possibly remain long undiscover'd. If one might indulge any Thoughts of this kind, it looks much less improbable, that the Translation of the word ἐπισκόπος, *Overseer*, in the 20th Chapter of the *Acts of the Apostles*, which in other Places is render'd *Bishops*, tho' 'tis no Corruption of the Text, yet was design'd to hide from the People the Identity of the Office of *Bishops* and *Elders*; for if this word had been translated *Bishops*, every one would easily have observ'd, that those very Persons who are said to be *Elders* of the Church of *Ephesus* in the 17th ver. are afterwards call'd *Bishops* in the 28th: which makes it evident, that a *Bishop* and an *Elder* denote one and the same Office. But I will not venture to say, this was design'dly done by the Translators of the Bible, to prevent the People from concluding, that there was no real difference between the Office of a *Bishop*, and that of a *Presbyter* or *Elder*.

5. Tho' Mr. B. would willingly retain *Clemens Romanus* on his side in the point of Episcopacy, 'tis very plain that this Author * speaks only of two Offices in the Church, that of *Bishops* and that of *Deacons*; and 'tis as plain that a † *Bishop* and *Presbyter* are synonymous Terms in his Account, as well as in that of the Apostle *Paul*, *Tit. 1. 5, 6, 7.*

6. 'Tis somewhat strange that Mr. B. should speak of *Learning and Education*, p. 16, 17, & 25. and a Capacity of interpreting the H. Scripture as absolutely essential to a Minister of Christ, and from hence take occasion to condemn the Anabaptists, because he supposes some of their Ministers are not duly qualified for preaching: when on the one hand the Principles of the Anabaptists admit only those to the pastoral Charge, who are capable of preaching the Word †; and on the other hand, the Church of *England* has admitted many into the Ministry, who have had but a very little stock of Learning, especially upon the establishment of the Reformation, when there were but few Learned Men, in comparison to the Number of Parishes that were to be supplied; and the Canons of that Church ** admit some to the Ministry, who are not allow'd to preach, or so much as to expound any Scripture or matter of Doctrine, but are directed only to study, to read plainly and aptly (without glossing or adding) the Homilies already set forth, or hereafter to be published by lawful Authority.

Lastly, When he despairs in the close of his Epistle, of convincing the foolish and obstinate Anabaptists, the Reason he adds is, because it does not appear evident to him in all the History of the Gospel, that our Lord himself amongst his many mighty Works and Miracles, ever cur'd Perverseness and Obstinacy. Whereas every Sinner is naturally so perverse and obstinate, that nothing less than the Efforts of omnipotent Grace can reduce him to the Obedience of Christ: and consequently unless it be pretended that our Saviour converted no Sinner in the whole History of the Gospel, it must be acknowledg'd he cur'd Perverseness and Obstinacy, which is the same thing with taking away a stony Heart, and giving a Heart of Flesh, *Ezek. 36. 26.*

* *Clem. Rom. Ep. 1. ad Cor. cap. 42.* † *Ibid. cap. 44.* † See the *Confession of Faith*, Chap. 26. Sect. 10, 11. ** See Canon 46, & 47.