

A N  
A N S W E R  
T O

*Mr. David Ruffen's Book,*

ENTITUL'D,

*Fundamentals without a Foundation,  
or a True Picture of the Anabap-  
tists, &c.*

Together with

Some brief Remarks on Mr. James Broome's  
Letter annex'd to that Treatise.

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By JOSEPH STENNETT.

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Mat. XXVIII. 19. *Go ye therefore and teach all Nations,  
baptizing them in the Name of the Father, and of the Son,  
and of the Holy Ghost.*

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L O N D O N;

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## The Preface.

**I**F the Author of the Book to which this is an Answer, (who always affects to be thought very Learned, and sometimes abundantly Witty) had only look'd down upon the Anabaptists with that Contempt with which they are us'd to be treated, and had barely diverted himself with the Ignorance and Folly he pretends to find among them, I should scarcely have given him or my self the Trouble of an Answer; for this Treatment would have render'd them not so much the Object of Hatred, as of Compassion: But when his Divertisement is cruel, and while he throws Firebrands, Arrows and Death, he seems to be mightily satisfied with the Sport; I hope none can justly blame me, for endeavouring to turn aside the Edg of his Reproaches by a modest Defence. For as little sense as the Anabaptists have, they can feel when Their Reputation is wounded; and as ignorant as they are, have learned of the wisest of Men to value a good Name more than precious Ointment, especially when they believe that to be the Truth, which is struck at through their sides, under the Character of a Fundamental Error.

The Love I have for Truth and Justice makes me speak on this occasion, that those of their Neighbours and fellow-Christians that know them the least, may not be impos'd on to take them for the vilest of Men, and their Principles for the Worst of Delusions.

It seems strange that such a Vein of ill Humour should pass through every Page of a Book, in the writing and revising of which the Author must have spent some considerable time. Few Minds are so clouded and disturbed with Passion, but they have their calm and lucid Intervals; nor will Men of a precipitant Temper, deliberately use those offensive Terms when they write, which they are sometimes tempted to utter in the heat of unpremeditated Discourse.

'Tis hard to imagine, how a Man that as freely assumes to himself the Name of a Christian, as he uncharitably denies it to others, could so long forget that Charity and Meekness are

## The Preface.

*Precepts essential to that Holy Religion he professes, and how he could give so odious a Character to a great number of sober and religious People, which, if believ'd, might expose em to the Resentment of the Government under which they live, and to the Scorn and Hatred of their Fellow-Subjects.*

*Whether Mr. R. has fairly represented them, will best appear when we have attended him through his Treatise. In the mean time the Anabaptists have reason to hope, that they have not so behaved themselves, either to their Superiors or Equals, as that the former will take any Alarm, or the latter any Fright, from the monstrous Dress in which Mr. R. has been pleas'd to put them: For 'tis pretty well known, the Lion is not so fierce, as he is here painted, and that 'tis no new thing to clothe innocent People with the Skins of Wild Beasts, and then to expose them to be worried.*

*I doubt not but there are many Readers, who tho not much acquainted with those People whose Cause I defend, yet have Justice and Charity enough to suspend their Thoughts till they have heard both sides, and Curiosity enough to be desirous of knowing what Return will be made to an Author, who writes with so much assurance, and pretends to good Authority to support what he advances.*

*I confess I have no great Inclination to engage in Religious Controversies, and yet I am not ashamed of what I take to be Truth, or of Them who profess and practise it; and therefore own my self of the Number of those People whom this Author will not allow to be Christians, and whom he reproaches in such Language, as the Archangel scrupled to use when he disputed with the Devil.*

Jude 9.

*Tho I enter the Lists with Mr. R. I can't pretend to any Skill at the Weapons he uses, nor do I ever desire to handle them: My Business is to answer his Arguments, and to show him his Mistakes; not to imitate his Wit, nor learn his Rhetorick. I desire my Conscience may be constantly under both the awful Authority of our Blessed Saviour's Precepts, who commands us to return Good for Evil, and the charming Influence of his Example, who was meek and lowly in Heart; and when he was reviled, revil'd not again; when he suffer'd, threaten'd not, but committed himself to him who judges righteously.*

## E R R A T A.

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T O

Mr. *David Ruffen's* Book,  
E N T I T U L ' D ,  
*Fundamentals without a Foundation, &c.*

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C H A P. I.

*Remarks on the Title of Mr. Ruffen's Book,  
on the Epistle Dedicatory, and Preface.*

**I** Begin with the Title of Mr. Ruffen's Book, which is as follows, *Fundamentals without a Foundation, or a true Picture of the Anabaptists in their Rise, Progress and Practice; written for the use of such as take 'em for Saints, when they are not so much as Christians.*

*Fundamentals without a Foundation* seems a very odd Turn of Thought; nor is it easy to divine what this Author means by it, unless he designs to ridicule the Anabaptists, either for making Baptism a Fundamental Point of Religion, or for entertaining some Sentiments concerning it, which have no solid Foundation to support 'em. B If

Chap. 1. If he counts it absurd to make Baptism a Fundamental Article of Religion in any sense whatsoever, he very much differs from the Author of the Epistle to the *Hebrews*, who when he enumerates the first Principles of the Oracles of God, makes this one of them, exhorting them to *go on to Perfection, not laying again the Foundation of Repentance from dead Works, and of Faith toward God, of the Doctrine of Baptism, and of Laying on of Hands, and of the Resurrection of the Dead, and of Eternal Judgment.* Surely that may in some good sense be call'd a *Fundamental*, which serves together with other Principles or <sup>4</sup> Elements to make up the *Foundation* of the Christian Religion; and Mr. *Russen* himself in the beginning of his Book, makes Baptism one of the *Fundamentals* of Christianity.

Heb. 5. 12.  
Ch. 6. 1.

*Prologia.*  
P. 1, & 2.  
comp. d.

If he means hereby to charge the Anabaptists with that uncharitable Opinion which denies Salvation to all Persons who die unbaptiz'd, as he does more than once in this Treatise: This is far from being a true and fair Representation of 'em, since their Principles and Practices both declare the contrary; whereas great Numbers of Pædobaptists both Antient and Modern, have accounted Baptism absolutely necessary to Salvation, and Mr. *Russen* himself seems to be of the same Mind, as I shall have occasion hereafter to make appear.

But perhaps he'll tell us, his principal Aim in this Title was to let the World know that his Treatise was calculated to show that the Notions of the Anabaptists want a good *Foundation*. And if so, seeing he was dispos'd to make use of a Metaphorical Title, one would think he might rather have said, *A Superstructure without a Foundation*, which would have rendered their Principles as ridiculous as could well be expected from a Title-page. But *Fundamentals without a Foundation*, seems to be much the same with *a Foundation without a Foundation*, which is no very bad Business; for if they have a good Foundation for their Building, they need be in no great care for a Foundation for their Foundation.

Whether Mr. *Russen* has Reason to call his Book, *A true Picture of the Anabaptists, in their Rise, Progress*



*gress and Practice*, will best appear to those who compare it with the Life. Some think he has more truly drawn his own Picture than theirs, in the lively Representation he has given the World of his Prejudices and Passions; but no equitable Reader will for that suppose him well qualified to take the Faces of other Men, or think fit upon his Description to account 'em be even *what the Painter pleases*.

And whether their *Rise* is not more antient, their *Progress and Practice* more innocent than his Title and Book would have the World believe, will be our Business in some measure to discuss in the following Sheets.

The Declaration Mr. *Russen* here makes of the Design of his Book, is somewhat remarkable. For whereas the Generality of Authors, who are engag'd in Controversy, propose the Conviction and Reclaiming of their Adversaries, as one great End of their Writing; this Gentleman *having no hopes*, that his Book will convince any of the *Anabaptists that are riveted in their Principles* (as he says at the close of his Preface) writes it seems for the use of others, *viz.* of those that have a favourable Opinion of them, or as he expresses it, *that take them for Saints, when they are not so much as Christians*. Indeed 'tis not probable that he writes for the use of those People, whom he takes the Liberty so constantly to abuse; and he might well suspect the Success of his Arguments on such poor ignorant Souls, as he represents them to be: and truly sometimes they are so far from being sensible of the Force of his Reasons, that they can't so much as comprehend what he means. But what is of no use to them, he hopes may be profitable to their Wellwishers, *who take them for Saints, &c.* If it be an Advantage to any, to divest themselves of that *Charity which is the Bond of Perfectness*, to put off that Grace, which Christians are commanded *above all things to put on*; Mr. *Russen's* Book may be of use to promote such a Temper of Mind: But if on the contrary, nothing can be more unbecoming a Christian than a bitter and censorious Frame of Spirit, of what use to any Man can all that Gall and Wormwood be that drops from Mr. *Russen's* Pen, unless it be to make others,

Col. 3. 14,  
15.

Chap. I. take warning from those indecent Passions that animate this Author's Mind, studiously to avoid the like Guilt?

I have done with his Title, in making one Remark more: I observe, while he reflects on those who *take the Anabaptists for Saints, when (he says) they are not so much as Christians*; he plainly intimates that a Man may be a Christian without being a Saint, which is a way of speaking very different from the Stile of the Apostles, who us'd to call all Christians Saints, in the Epistles they wrote to them; and with very good reason, for *Saint* signifies *Holy*, every true Christian being most certainly a Holy Man, and a Christian without Holiness is at least as great a Paradox, as *Fundamentals without a Foundation*.

Mr. *Russen*, to make his Book appear with a better Grace and greater Authority, sends it out under the Protection of two Clergymen; the Name of the one is fix'd in the Front, and that of the other in the Rear. The Patronage of the former he humbly implores, and the Tuition of the latter seems to have been voluntarily offer'd him, with a design to clinch the Nail he had been driving, as well as to praise him for his admir'd Performance, which is done very liberally: so that the Commendatory Letter at the End of the Book, far outvies the Praises of the Epistle Dedicatory at the beginning of it, and our Author seems much more oblig'd to Mr. *Broome* (his Second) than Mr. *Peck* (his Patron) is to him. I shall at present take notice of the Dedication, and reserve the other Epistle to be consider'd in its Place at the end of the Book.

He first gives Mr. *Peck* an account of the Occasion of his undertaking to write against the Anabaptists, *viz.* "The prevailing of that Party, the late De-  
" section of many from the Church, the Wavering  
" and Unsettledness of others, the Feuds and Diffe-  
" rences among Neighbours and in private Families,  
" upon the score of their Principles, with other Con-  
" siderations. What these other Considerations are I will not pretend to know, since he thinks fit to conceal them; but I'll venture to say, there needs somewhat more than what he here mentions to justify his  
At-

Attempt. For the prevailing of a Party is no good Reason to induce a Man to write against it, unless their Principles are unsound: nor is difference in Opinion and Practice in some things from any particular Church, a Defection from the true Catholick Church, (which comprehends all real Christians) or to be blam'd any farther than such Principles or Practices are contrary to the Word of God: nor is wavering altogether to be condemn'd; but while a Man is yet upon the Enquiry after Truth, is a Posture of Mind becoming him, till convincing Reasons offer to determine his Thoughts: nor are the Differences of Neighbours or Families on the account of Principles, a just Cause of writing against one side, unless a Man has good ground to believe Truth is on the other. For if the Anabaptists are in the right, they that contend with them are to blame, and are accountable for the Feuds and Differences that arise in Families and among Neighbours on the score of their Principles. No Man can justly charge our Blessed Saviour's Doctrine with a direct Tendency to fill the World with Strife and Confusion; yet this was the Event of its Publication, by reason of the Opposition it met from the Prepossession and corrupt Passions of Men, according to his Prediction; *Think not that I am come to send Peace on Earth, I came not to send Peace but a Sword.* Mat. 10. 34, 35, 36. *For I am come to set a Man at variance against his Father, and the Daughter against her Mother; and the Daughter-in-law against her Mother-in-law: and a Man's Foes shall be those of his own Household.* So that none ought to take umbrage at the frightful Character Mr. Ruffen here and elsewhere gives of the Anabaptists, and the Consequences of their Principles, till he has proved 'em to be as erroneous and vile, as he would persuade his Readers to believe they are. Till then all is but empty declaiming, and begging the Question.

His next Paragraph contains a mighty Complement to Mr. Peck, in giving the reason of putting this Book under his Protection, and that is, because he knew no fitter Man; Mr. Peck "being mostly concerned in the Cause, as having (like Paul fighting "with Beasts at Ephesus, 1 Cor. 15. 32.) been near

Chap. I. “ Twenty five Years contending with those Under-  
 “ miners of Truth and Peace. As in the Title he  
 has the Charity to deny the Anabaptists to be Chris-  
 tians, here he has the Humanity to compare 'em to  
 Beasts. By this account one would imagine Mr. *Peck*  
 had been persecuted by these People, with a Barbari-  
 ty like that used against the Primitive Christians, when  
 they were expos'd to contend with wild Beasts in the  
 Amphitheatre; or at least that they had treated him  
 with a savage Rudeness and Fierceness in Words,  
 when engaged with him in Disputation. But if to be  
 persecuted is to be like the Apostle, and to persecute  
 is to be like the Creatures above-mentioned, what Jus-  
 tice is there in our Author's present Application of  
 these Characters? Sure, he has not forgotten who  
 were on the Suffering, and who on the Persecuting  
 side, within the space of time he mentions. If by  
 his Comparison he pretends to represent the Cruelty  
 of Mr. *Peck's* Antagonists, in regard rather of the  
 Rudeness of their Tongues than the Sharpness of  
 their Teeth, there is still room to complain: for be-  
 sides that he ought to have better explain'd himself,  
 in a matter that may affect the Reputation of his  
 Neighbours; he offers no Proof, nor gives any In-  
 stance of their ill Language to Mr. *Peck*: and yet if  
 he could have done this effectually, it would have  
 been with no very good Grace; for that would have  
 been to condemn reviling Speech in one Place of his  
 Book, while he justifies it in many others, by often  
 mixing it in his own Style, as if he thought it the prin-  
 cipal Ornament of Language. Will he blame that  
 in others, which he thinks worthy of his own Imita-  
 tion? Or look upon himself as acting rationally in  
 doing that, which, according to his own account, assim-  
 ilates other Men to Brutes?

It must be confessed, Mr. *Ruffen* is so far consistent  
 with himself, as to treat the Anabaptists after a man-  
 ner suitable to the Character he gives them; for one  
 would think he suppos'd them to differ very little from  
 those unthinking Animals to which he compares 'em,  
 while he makes it his Business more to rail at them  
 than argue with them; as if they were rather to be  
 driven with Noise and Blows, than guided by Reason  
 and

and Persuasion. And yet since he wrote not so much Chap. I.  
 for their Advantage as for the use of others, as the Title declares, it had been more decent and less un-  
 edifying, if he had seen good, to use less Reproach and more Argument.

He proceeds to speak of an Observation he had made, "That Polemical Discourses were seldom con-  
 vincive, but rather gave occasion of Contention,  
 especially when they have to do with a People, whose  
 Obstinacy is their best defence against Confutation.  
 And why then does he write a Polemical Discourse?  
 Is Contention a thing so agreeable to him, that he  
 can't forbear to give an Occasion of it, tho he has no  
 hope to convince those with whom he contends? He  
 suggests indeed that the Fault lies in their Obstinacy,  
 and perhaps they think it lies in his Arguments; the  
 Reader will have a right to judg in this Case, when  
 he has heard both sides.

He goes on to make another Observation, and that  
 is on a part of Mr. Peck's Neighbourhood, where he  
 says, "Both Teachers and People are generally ig-  
 norant of the Principles they profess: and his fol-  
 lowing Words determine this Remark to the Ana-  
 baptists, for he adds in a *Parenthesis* (*the Mystery  
 of Anabaptism being known but to a few*) What that  
 Gentleman's Neighbours are I can't tell, but in some  
 other Places the Anabaptists, both Teachers and Peo-  
 ple, have been observed to know their own Minds as  
 well as their Neighbours. But if Mr. Peck's Neigh-  
 bours know not what they believe themselves, Mr.  
*Russen* undertakes to inform them: "I thought fit  
 (says he) to inform these deluded People, what  
 were their real Principles and Practices, and to show  
 them their Original and Rise in the World. So  
 that, according to this Gentleman's account, these  
 poor deluded Wretches, both Teachers and People,  
 know neither what themselves really think or act, nor  
 from whence they came. And to what purpose then  
 does he attempt their Information? for if they are ig-  
 norant of their own Thoughts and Practices now, if  
 he should persuade 'em to his side, 'tis to be fear'd  
 they'l know as little as before, either what they believe  
 or do.

Chap. I.

If it be said, his meaning is that the Teachers and People of whom he is speaking, are ignorant of the Principles of some other Anabaptists, which he afterwards calls *pestiferous Doctrine*; he ought to have told us so, and not to have oblig'd us to put a sense on his Words, inconsistent with the Grammatical Construction of them, to come at his meaning. But he that pretends to understand other Peoples Minds so well, is sometimes very unhappy in his Attempts to express his own; and while he endeavours to unfold the *Mystery* of other Mens Opinions, delivers his Mind sometimes in terms so obscure and dubious, that his Readers are at a loss for his Meaning. But if this be really his Sense, the most charitable thing that can be said of him in this case, is, that himself ought to be numbered among the ignorant People, whom he pretends to inform; for either he must be very little acquainted with their Principles and Practices, or very unjust in giving such a Misrepresentation of them, as we shall hereafter shew he has done.

After this he bespeaks his Patron in the following Words: "If you (says he) and the rest of the Learned World shall accept this as the First-fruits of my Labours, it may encourage the publishing of some other Tracts, which at present are wrapt up in Silence.

If these Tracts that are wrapt up in Silence are written against the poor Anabaptists, this looks somewhat formidable; and if this Treatise he has published be only the First-fruits, what will the Harvest be, if Mr. Peck and the rest of the Learned World should encourage this *Coup de Essaie*, according to his Expectation?

In the meantime he flatters himself, that his Book will make some People very uneasy. "I may (says he) without the help of a Prophet predict what Acceptance this will find among the Anabaptists; I believe it will touch them to the Quick, and rub the Sore hard. A guilty Conscience needs no Accuser. Base-born Brats love not to hear of their Parentage. And he might to this Heap of old Sayings have added a great many more if he had pleased; but there's little hope

Remarks on Mr. R's Preface.

9

hope that the Anabaptists will be convinc'd by them. I Chap. I.  
suppose it may be sufficient to answer his Misapplication of these Proverbs, by desiring him to consider another very remarkable one, which is recorded in the Holy Scripture, and that is, *Let not him that girdeth on his Harness boast himself, as he that putteth it off.* I Kings 20. 11.  
He ought first to have conquer'd the Anabaptists with his Arguments, and then he might have triumph'd over them with his Proverbs.

But he seems to suspect that all he says will not be believed; and therefore to gain Credit with the Reader, he declares that *he has not made to himself a Refuge of Lies, but leaves that to the Off-spring of the Father of Lies* (by which he insinuates that himself is of a better Family) that *he has been just to his Authors; and that if the Anabaptists reject his Papers as Slanders, he doubts not but some will patronize them as real Truths, and that in this Hope he rests content.* All I have to say to this at present is, That if a Man's own Testimony for himself be allow'd for good Evidence, here is sufficient Proof of Mr. *Russen's* Truth and Justice. However we shall take the Liberty to examine both in the following Papers; for what some may patronize for real Truths, others take to be real Slanders, and every body can't rest satisfied in what contents him and pleases his Admirers.

The Preface to the Reader begins with a very loud Complaint, importing the pressing Necessity that lay on Mr. *Russen's* Conscience to engage in this Controversy: "When Faith (says he) is so much corrupted, and Souls so many subverted, who can keep Silence and be Faithful? Whilst I behold the Word of God, the Ministry of Christ to be amongst Men, as the Ark among the *Philistines*, scornfully abus'd as in the Temple of *Dagon*, rather than religiously reverenc'd as in the Church of Christ; the Sacred Scriptures, the Evidences of our Salvation, not so much read in Devotion as wrested by Faction — Whilst I behold the Sacramental Seals of God's Holy Covenant, either pluck'd off by the violent, or defac'd by the foul Hand of Schism and Profaneness — I cannot forbear to exclaim, &c.

Could

Chap. I.

Could any one after such an Alarm as this, and what follows to the same purpose, imagine less than an approaching Inundation of Heresy, Apostacy and Immorality, ready to bear down all true Religion before it? What a terrible Idea is here of the Anabaptists! And what is the Reason of this Pathetick Exclamation that seems design'd to put the Reader into a Pannick Fear? Why these People are of the Mind, that none ought to be baptiz'd, but those who truly repent and believe in Christ; and that the true way of administering Baptism is by Immersion, because they suppose these Sentiments agreeable to the Institution of Christ, and the Practice of the Apostles and Primitive Christians.

But Mr. *Russen* will by no means allow them to be honest and sincere in their Profession; for their "Malice or Pride, like the venomous Spider, converts the wholesome Sweetness of Saving Truth into the deadly Poison of Destructive Heresy. And indeed if they have this unhappy Trick of Transubstantiation that he talks of, no wonder if they abound in Errors; for at this rate all the Truths they hold will become Errors, by the malicious Leaven of their untoward Minds: so that the same Notion shall be true when held by this Gentleman (for Instance) and false when held by an Anabaptist, because of the different Disposition of their Souls, the one being a proud malicious Man, and t'other a Man of Humility and Integrity. For it seems Pride and Malice, like the venomous Spider, converts the wholesome Sweetness of saving Truth into the deadly Poison of destructive Heresy. And methinks according to this account, the matter might be carried yet a little farther: for if a perverse Temper of Mind converts Truth into Heresy, why may not a candid Temper convert Heresy into Truth? And then supposing Mr. *Russen* to have this last Frame, and the Anabaptists the former, he'll always be sure to be in the Right, and they'll be as certainly in the Wrong. But he had need to be very sure he has the right Disposition of Soul, or else all will be undone again; for if he should entertain either Pride or Malice, and they should be sincere and candid, all his Truth will be turn'd into the deadly Poison



son of destructive Heresy, and all their Heresy into the wholesome Sweetness of saving Truth. Chap. I.

After all perhaps this Gentleman will tell us, he only meant that Pride or Malice induces Men to forsake Truth, and embrace Heresy in the room of it; and not that saving Truth it self could be converted into destructive Heresy. If he did not mean *this*, why does he say so? and if he meant *that*, why did he not tell us so? 'Tis pity his Meaning keeps at so great a distance from his Words.

I would be glad likewise to know what he means, when he says, he beholds “the Sacramental Seals of God's Holy Covenant, either pluck'd off by the Violent, or defac'd by the foul Hand of Schism and Profaneness. I suppose by the Sacramental Seals, he means Baptism and the Lord's Supper: We may guess too by the drift of his Discourse, who are signified in general by the Violent, and the foul Hands of Schism and Profaneness; but what he means by the plucking off or defacing these Seals, and the Distinction he makes of these two Acts, ascribing one to a Violent, and the other to a foul Hand, is yet a Riddle to me. Not to dispute at present about the Validity of Infant-Baptism; Do the Anabaptists offer any Violence to those who profess to have been baptized in Infancy? He afterwards tells us, that *Baptism* p. 2, & 5. *imprints an indelible Character of Christianity upon the Person, which neither Schism, Heresy, nor Apostacy it self can blot out;* and if so, I would fain know what reason he has to complain that 'tis pluck'd off and defac'd? Are the Anabaptists so unreasonably violent, that they pluck off indelible Characters, and deface that which can never be blotted out?

But he goes on with his Harangue, and while he tells the World of the *Increase of the Anabaptists* (whom he is pleas'd to call *Schismatics*) *in his Neighbourhood*, and the *Profelytes* they gain, he says, “Some renounce their Baptism in Despight, and merely out of Contention to their Minister, whom God and the Church have lawfully set over them; and that others turn Anabaptists for the Augmentation of their Trade, making a Gain of Godliness. Methinks it would not be amiss if Mr. *Russen's* flaming Zeal

Chap. I. Zeal had a little more Charity mix'd with it. For he that censures others for Pride and Malice, does not make abundance of Humility and Candor appear in judging other Mens Consciences so severely. How came he to know their Hearts so very intimately? He would do well to think of the Words of our Blessed Saviour, *Judg not that ye be not judged: for with what*  
 Mat. 7. 1, 2. *Judgment ye judg, ye shall be judged; and with what Measure ye mete, it shall be measured to you again.*  
 Rom. 14. 4. *And those of the Apostle, Who art thou that judgest another Man's Servant? to his own Master he standeth*  
 Ver. 10. *or falleth. And again, But why dost thou judg thy Brother? And why dost thou set at nought thy Brother? We shall all stand before the Judgment-Seat of Christ, &c.*

One would suppose Mr. *Russen* might think of some less odious Principles, by which to account for the Sentiments of his Neighbours, than Spite, Avarice and Profanity. Indeed if he means, as he says in the close of his Period, that they make a Gain of Godliness, 'tis a very good Character; for the Apostle tells us, *Godliness with Contentment is great Gain.* But the Train of his Discourse shews that this was very remote from his Thoughts, and if one may guess at his  
 1 Tim. 6. 6. Sense, 'tis likely he aim'd at that other Passage in the foregoing Verse; but instead of saying with the Apostle, *supposing that Gain is Godliness,* he says *making a Gain of Godliness,* according to his usual accuracy.

But after all this Rhetorick, to raise the Attention, and warm the Passions of the Reader, he come home to the Business, and more particularly opens the main Cause of this terrible Outcry; and now *Parturient Montes,* &c. "But chiefly (says he) whilst i  
 " regard the sad Estate of a distracted Family, where  
 " in a mistaken Zeal hath misled the Wife, who be  
 " ing married to her Husband near Twenty Year  
 " and by him the Mother of a numerous Offspring  
 " in her old Age, contrary to the Faith of her An-  
 " cestors, hath renounced her Allegiance to Christ in  
 " her Baptism, her Duty to her Husband in her Mar-  
 " riage-Tye; and what is as dismal, the Children are  
 " taught to rebel against their Father from their Mo-  
 " ther?

“ ther's Examples, and whilst a Taylor's Widow Chap. I.  
 “ like a Father Confessor, seems to be the Director  
 “ of her Conscience.—Now the Matter's out, a  
 Taylor's Widow it seems is the chief source of that  
 threatening Deluge of Heresy, Schism and Profane-  
 ness, which makes so great a Ravage in the beginning of  
 the Preface. And immediately our Author renews the  
 Alarm, and himself alone attempts to stop the Breach  
 with a Zeal and Charity becoming one who has a  
 due Regard to the Publick Good, and a deep Sense  
 of the Common Danger. “ Whilst I behold these  
 “ things (says he) I cannot forbear to exclaim against  
 “ these so evil Effects of Schism and Heresy, and to  
 “ vindicate the Cause of helpless Innocents, against  
 “ the Cruelty of those who would (as they have  
 “ done themselves) unchristian all the World. Few  
 People understand what Mischief may be done in the  
 World by a Taylor's Widow, when once she goes  
 about to direct the Conscience of one of her Neigh-  
 bours. Surely Mr. *Russen* delights in extravagant De-  
 scriptions. If a *Woman that has been married twenty*  
*Tears, and is the Mother of a numerous Offspring,* al-  
 ters her Opinion about Baptism, presently *the Family*  
*is distracted, she acts contrary to the Faith of her An-*  
*cestors, and has renounc'd her Allegiance to Christ and*  
*her Duty to her Husband in her Marriage-tye, and tea-*  
*ches her Children to rebel against their Father by her*  
*Example.* Can't a Woman be faithful to the Light  
 of her own Conscience, but 'tis a Renunciation of  
 Christianity, because her Ancestors were of another  
 Mind? Can't she differ in Opinion from her Husband,  
 about the Subject and Mode of Baptism, but her  
 Marriage is dissolv'd? Nor fulfil her Duty to God,  
 but 'tis to teach her Children to rebel against their  
 Father? If Mr. *Russen* will needs have all Women  
 be of the Faith of their Ancestors, why should not all  
 Men be so too, and then what will become of his  
 Faith? If the Faith of our Ancestors is a just  
 Rule to us, they were mightily to blame that ever  
 began a Reformation in the World, either among  
 Papists or Pagans. And then to endeavour to *unchristi-*  
*an all the World* (of which he without Cause accuses  
 the Anabaptists) would be so far from being a Fault,  
 that

Chap. I. that it would be eminent in the Rank of Virtues, if done with a Design to reduce them to the Religion of their respective Ancestors.

He proceeds, and tells us, " The just Judgment of the righteous God is remarkable, when they who in a blind Zeal have been so cruel to their Mother the Church, as to eat out her Bowels by Schism, are now given up to such a Blindness of Mind, that they become cruel to their own Children, in not admitting them to the Holy Privileges of the Church's Communion by Baptism, &c. But this Gentleman would do well to consider that God's Judgments are a great Deep, and may be easily misinterpreted, both as to the Occasion and Design of them; and whenever they are display'd in the World, are most safely explain'd, by referring them to the Divine Laws and Institutions. He may long enough heap up frightful Terms, without convincing the Anabaptists that they are cruel, either to their Mother the Church, or to their own Children, unless he make good his Charge against them; and in order to this he should tell them what he means by the Church, and what by Schism, and what by eating out the Bowels of the Church, and then prove the Fact on them. He should also prove that they are under Judicial Blindness of Mind from God, in not offering their Children to Baptism, and that herein they are cruel to 'em; and to this purpose he must prove a Divine Institution for Infant-Baptism, or else *the blind Zeal and Blindness of Mind* he talks of, and *Cruelty* too will fall on his own side: and if his boasted *Light* should prove *Darkness*, how great will that *Darkness* be? Now whether he afterwards proves all this that I have just now mention'd, the Reader must judg; till that is done, the Anabaptists will not be much terrified with these loud Accusations, and those of the like kind that follow.

For when he says, "*In uno Cesare multi Marii*, And in one Anabaptist many Hereticks; and that they are *a Sect* as pregnant and fruitful of Error (and those monstrous Ones) as that *Holland Lady* was of Children, whose numerous Brood is said to equal the Days of the Year. Whatever Wit he fancies