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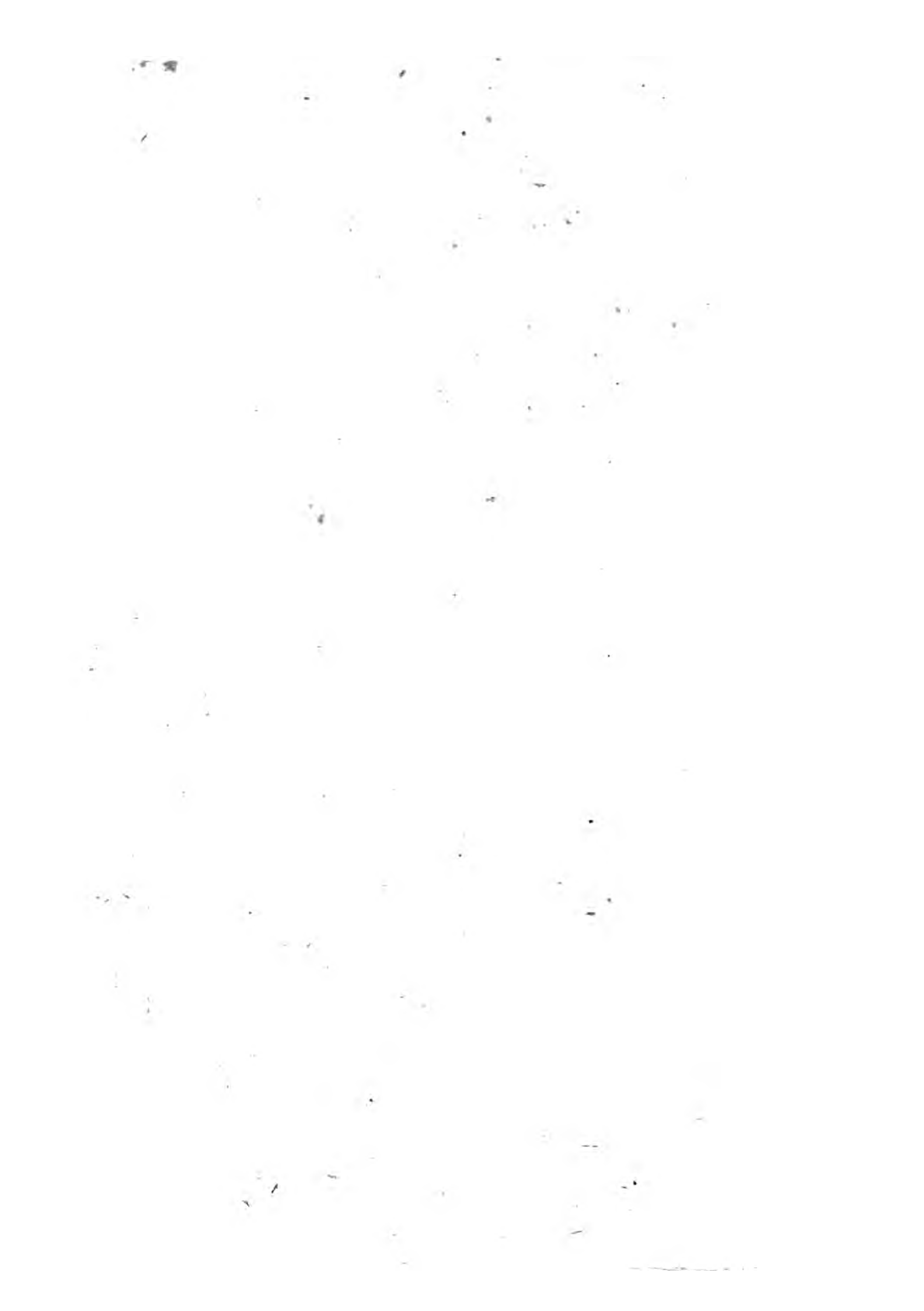
Two Treatises more,
BY
Thomas Lawson,
DECEASED.

The First,
OF
BAPTISMS;
With a Discourse concerning
BREAD and WINE.

The Second,
Dagon's FALL
Before the ARK.

VOL. II.

*London, Printed and Sold by T. Sowle, in White-
Hart-Court, in Gracious-Street, 1703.*



Β Α Π Τ Ι Σ Μ Α Λ Ο Γ Ι Α.
O R, A
T R E A T I S E
Concerning
Baptisms.

Whereunto is Added,
A D I S C O U R S E
Concerning the
Supper, Bread and Wine,
Called also
C O M M U N I O N.

By **Thomas Lawson.**

L O N D O N,

Printed and Sold by *T. Sowle*, in *White-
Hart-Court* in *Gracious-street*, 1703.



READER,

IN this following Treatise, is presented to thy Eye :

1. *The Temporary Baptism of John with Water.*

2. *The Permanent or Continuing Baptism of Christ with the Spirit.*

3. *The Irreptitious Custom of Rantism, that is, Sprinkling of Infants.*

Herein also thou may'st see, that after the Primitive Times, the fall of the Star from Heaven was manifested, Sun and Air (through the Smoke of the Bottomless Pit, Humane Wisdom, Heathenish Learning, Spoiling Philosophy, School-Divinity) was darkned; through the steaming in of which, Christ's Baptism in and with the Spirit, came to be lost; then Water-Baptism and Rantism came to be re-assumed.

1. *One while Baptizing or Sprinkling Old People on their Death-Beds.*

2. *Another while Baptizing of People sooner, as when they were capable of being Catechised.*

3. *After this, Baptizing or Sprinkling of Infants.*

4. *Some Baptized People after they were Dead, and put the Sacramental Bread (as 'tis called) into their Mouths.*

5. Hence sprung in the Custom of Baptizing the Living for the Dead.

6. Hence arose the Custom of Baptizing Children in the Womb, before they were born.

7. Some have had the Character of a Cross made in their Fore-heads with a Burning Iron, which was called Christ's Baptism with the Holy Ghost and with Fire.

8. Many, yea, almost all, for Ages, were Baptized Naked.

9. Many Baptized themselves every Year.

And these various Unscriptural Proceedings were and are cried up by the Observers thereof to be of Divine Institution.

Here also thou may'st read, how that in this Night of Apostacy, which hath come upon the Churches professing Christianity, sprung up the use of God-fathers, God-mothers, Gossips, Fonts, Exorcisms, Sign of the Cross, Albs, Salt; all which things, with others, are more or less touched in this following Treatise.

ΒΑΠΤΙΣΜΑΛΟΓΙΑ:
 OR, A
 TREATISE
 Concerning
 Baptisms.

I Confess I have often been very Serious concerning the Doctrine of Baptisms, and have not let any thing slip from me, written or spoken in Vindication of Baptism and Rantism, that is, *Dipping* and *Sprinkling*, without Serious Consideration; so, to answer the Desires of some Sober Persons, but primarily Divine Requirings, I was induced to sharpen the Neb of my Pen, and to commit to writing my Belief, in reference thereto: And to the end I may the better be understood of such as read me, I have reduced the Contents of the ensuing Discourse into Four Heads, or *Assertions*, which are as followeth:

I. The *Baptism* of *John* with Water, and the *Baptism* of *Christ* with the Spirit, were not One and the same, but Two; that is to say, Distinct Baptisms.

II. *John's* *Baptism*, in or with Water, was a Figure or a Shadow of *Christ's* *Baptism*, in or with the Spirit; so thereby fulfilled and ended.

III. *Christ's* *Baptism*, in or with the Spirit, is the *Baptism* only to continue in the *Church* of *Christ*, to the End of the World.

IV. *Rantism*, that is to say, *Sprinkling* of *Infants*, is a Case unprecedented in the Primitive Times; an Irreptitious Custom, sprung up in the Night of Apostacy, after the Revolt from *Christ*, the Captain of the true *Israelites*, the Fall from the Primitive Order.

The First Assertion.

The Baptism of John with Water, and the Baptism of Christ with the Spirit, were not One, but Two; that is to say, Distinct Baptisms.

THE Truth of this is clear and evident to every one, whose Eyes are opened by the Influence of the Almighty, and I may produce a Cloud of Witnesses for the Confirmation thereof; though indeed many late Writers and Teachers have and do affirm, *That John's Baptism and Christ's Baptism, make up but One Baptism; that the Spirit goes along with the Water, making up One Baptism; or that the Water, through the Word of Institution, hath a Supernatural Vertue, effectual to the Sanctification, Ablution, that is, Washing and Regeneration of Man:* This is an Antichristian-Doctrine, to ascribe such things to visible Elementary Water, which are the Effects and Products of the Blood of Christ, the Water of Life; *John, Christ, and Peter,* make them distinct.

Now, for the determining of this Controversie, observe the Record of *John the Baptist*, that is, *John the Dipper*; so called, because he was authorized to Baptize in Water, as also to distinguish him from
John

John the Apostle; Mat. 3. 11. *I indeed baptize you with Water, &c. (saith John) but he that comes after me, (to wit, Christ) he shall baptize you with the Holy Ghost and with Fire.* Consider this, *John* makes them distinct Baptisms; as if he should have said, I am to baptize with Water only, that is my Work, my Office, thereto I am Commissioned from Heaven, even to wash the Body, the Filth of the outward Man; but when Christ is come, he shall have another Work, of a more Heavenly Nature: What is that? He shall baptize you with the Holy Spirit, and with Fire. He doth not say, he will baptize you with Water; neither doth he say, He will baptize you with Water, and with the Spirit; but he will baptize you with the Holy Spirit only: So that *John* absolutely concludes them to be distinct Baptisms; He with Water, Christ with the Spirit.

See also *Mark* 1.8. where the very same Record is born of *John's* Baptism, and *Christ's* Baptism; *I indeed have baptized you with Water, but he shall baptize you with the Holy Spirit.* Mark this, [I have] but [He shall] This denotes the Two Baptisms.

See also *Luke* 3. there was a great musing about *John*, as whether he was the Christ, or no; People entertained high Thoughts of him, as being born in an extraordinary manner, and living in the
Wilder-

Wilderness; his Apparel and Diet being unusual, as a Raiment of Camels Hair; Locusts and Wild Honey being his Food; his Baptism was new and strange: These things being considered, occasioned much Reasoning among the People; as, whether he was the *Messias*, or no. Now, for a removal, and scouring away of such Reasonings, *John* tells them plainly and evidently, he was not the Christ, *Luke 3. 15, 16.* saying, *I indeed baptize you with Water; my Work is to wash your Bodies with the visible Element of Water, that's my Ministration: But (saith he) A mightier than I comes after me, and he shall baptize you with the Holy Spirit.* Here *John* holds out his Ministration of Water-Baptism, and the Ministration of Christ's Baptism to be distinct.

See also *John 1. 33,* where the very same Record is born, *I with Water,* which reaches to the Ablution of the outward Man; *Christ with the Spirit,* which is effectual to the Ablution or Washing of the inward Man.

The Four Evangelists, who were Θεοῦ πνεύματος, that is, *Divinely Inspired,* are Unanimous in the distinction of the Baptism of *John,* and of the Baptism of *Christ.*

Further, In *Heb. 6. 2.* the Apostle speaking of some of the Initial Points of the true Religion, makes mention of the Do-

ctrine of Baptisms; not *Baptism*, but *Baptisms*, in the Plural Number: And that these are *John's* with Water, and *Christ's* with the Spirit, may be proved by a fruitful and plentiful Harvest of Testimonies.

So they err greatly, who affirm, that the Baptism of *John*, and the Baptism of *Christ*, made up but One Baptism; it being so evident in Scripture, that they were distinct, which may further thus appear:

First, They were distinct in *Name*; for *John's* Baptism still kept its Name, yea, when the Apostles used it, it was still called the *Baptism of John*: Why so? Because it was required of him, his Office and Work by Divine Institution, *John. 1. 33*. Yea, after *Christ's* Baptism with the Spirit came in, *John's* Baptism with Water still retained its Name, as being distinct from it, *Acts 18. 24, 25*.

Secondly, They were distinct in *Manifestation*; that is, *Christ's* Baptism was to follow *John's*, and did not go along with it, at the same time, as Men now would jumble them together, saying, The Spirit goes along with the Water, and both make up but One Baptism, after the Resurrection of *Christ*, before his ascending; though *John's* Baptism had been used several Years, yet *Christ* told them, That what *John* spoke concerning him, of his Baptizing
with

with the Holy Spirit, was not fulfilled, but shortly to be fulfilled, *Acts* 1. 4, 5. *Christ* being assembled with the *Apostles*, commanded them not to depart from *Jerusalem*, but to wait for the Promise of the *Father*, which saith he, you have heard of me: For *John* truly baptized with *Water*, but ye shall be baptized with the *Holy Spirit*, not many days hence; which was fulfilled at the *Day of Pentecost*. So that *Christ's* Baptism did not accompany *John's* Baptism, to make up One entire Baptism; for it followed it several Years after: But the Effusion of the *Holy Spirit* is *Christ's* Baptism, the great Blessing of *Gospel-Days*, of the *Evangelical Dispensation*, which qualified and doth qualifie to be the *Lord's* True and Living Witnesses.

Thirdly, *John's* Baptism and *Christ's* were distinct; forasmuch as those that *John* baptized, had need of the Baptism of *Christ*. Now if *John's* Baptism had been one and the same with *Christ's*, that only had been sufficient; but *John's* baptizing of them with *Water*, left them in need of the Baptism of *Christ*: *John* said unto *Christ*, (who came from *Galilee* to *Jordan* to be baptized of him) *I have need to be baptized of thee, and comest thou unto me?* *Mat.* 3. 13, 14. So that *John* the *Baptist* knew his Baptism to be inferiour to *Christ's* Baptism, and so desired more fully to partake of it. See

also *Acts* 19. 1, 2, 3, 4, 5. *Paul* found certain Disciples partakers of *John's* Baptism, but they had not received the Spirit, as they themselves confessed; so that the Spirit, and Water outward, go not along to make up One Baptism: *Paul* laid his Hands on them, and they received the Spirit, so knew its Baptism; these had *John's* Baptism before they received the Spirit, and its Baptism; which proves them distinct Baptisms.

Fourthly, They are distinct, inasmuch as the Figure and the Substance are distinct; as Circumcision outward, and Circumcision inward, were not One, but Two, that is, distinct Circumcisions: So the Baptism of *John* with Water, and the Baptism of *Christ* with the Spirit, were distinct Baptisms; whereby the unsound Judgments of such appear, who affirm, teach and preach, *That the Spirit goes along with the Water, and both make up One Baptism; and that the Water is so influenced with a Supernatural Vertue, by the Word of Institution, that Children (damnati priusquam nati, damned before they are born) are thereby made Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven.* And tho' since the Primitive Times, to fulfil Divine Predictions, Darkness, yea, gross Darkness, hath benighted the Professors of Christianity, and the peccant Humour of Error, Heresie, Schism, and
Mis-

Misapprehensions of Divine Truths, hath been predominant in the infirm and crazy Body of nominal Christianity; yet the Lord hath so far opened the Eyes of some, as that they have dropped forth Testimonies in Vindication of that Truth here asserted; that is, That the Baptism of *John* with Water, and the Baptism of *Christ* with the Spirit, without Water, were distinct Baptisms: And that none may have occasion to render this a groundless Flourish, I shall here subjoyn a few Testimonies.

Agustin said in a certain place, *Illud manifestum est, alium fuisse Baptismum Jobannis alium Christi*; that is, It is clear and evident, that there was One Baptism of *John*, and another Baptism of *Christ*, *Contr. Lit. Petil. 2.*

Pasor, paraphrasing on *Heb. 6. 2.* of the Doctrine of Baptisms, said, Here the Plural Number shews forth the outward and inward Baptism.

Chrysostron saith, That in the Apostles time, the Baptism of Water, and the Baptism of the Spirit, were different Baptisms, and done at different Times, *Magd. 5. Cent. 363.*

Cyprian, Bishop of *Carthage*, who lived about the Year 230. said, The Baptism of *John* washed the outward Body, but the Baptism of *Christ* cleanseth the inward

ward Man from the Defilements of Sin.
Polydor. lib. 4. cap. 4.

The Baptism of *John* gives not Spiritual Grace, nor Remission of Sins; but Christ forgives Sins, and gives the Spirit plentifully. *Theophilact on Mat. 3. 11.*

John was sent to baptize with Water, But the Baptism of the Spirit was committed to Christ: *John* baptized with Water, inviting to Repentance; Christ by his Spirit, wherewith he baptizeth, renews the Heart, and sanctifieth by his Grace. *Aug. Marlorat on Acts 1. 5.*

John the Baptist makes Christ the Author of Spiritual Baptism, but himself the Minister of Outward Baptism only; not the putting away of the Filth of the Flesh, the Work of *John's* Baptism, but the Answer of a good Conscience; which is an Effect of Christ's Baptism, saith *Aug. Marlorat on Mat. 3. 11.* A clear Distinction of the Two Baptisms is here implied.

Spark, the King's Chaplain, speaking of the pouring forth of the Spirit upon the Apostles, saith, 'They had before *Baptismum Fluminis*, the Watry Baptism of *John*; but now *Baptismum Flamini*, the Baptism of the Holy Spirit; their Tongues were touched with a Coal from the Heavenly Altar. A full Distinction of the Two Baptisms.

' The Baptism of *John* (saith the same *Spark*) ' doth not take away Sin, but puts
 ' them in mind thereof; but Christ's Bap-
 ' tism takes away Sin; his Spirit (saith he)
 ' is our *Jordan*.

' Forgiveness of Sins was not in nor by
 ' *John's* Baptism, but in our Baptism all
 ' Sins are blotted out, saith *Ven. Bed. Hist.*
Eccles.

Piscator on *Mat. 3.* speaking of *1 Pet. 3.*
 21. saith, ' Lest any should think that Out-
 ' ward Baptism saves us, *Peter* makes a
 ' Distinction, and ascribes Salvation to In-
 ' ward Baptism, saying, *Not Outward Bap-*
 ' *tism, whereby the Filth of the Flesh is put off,*
 ' *saves us, but Inward Baptism, &c.*

' There is a two-fold Baptism (saith
Trapp on *Mat. 3. 11.*) ' viz. *Fluminis &*
 ' *Flaminis*, that is, of Water, and of the
 ' Spirit: By *John's* with Water, the Pollu-
 ' tion of the Flesh is put away; by *Christ's*
 ' with the Spirit, the Answer of a Good
 ' Conscience, purged from Dead Works,
 ' to God-ward, is known.

Trapp, on *Heb. 6. 2.* concerning the
 Doctrine of Baptisms, makes a clear Di-
 stinction betwixt the *Outward* Baptism of
John with Water, and the *Inward* Baptism
 of *Christ* with the Spirit.

Piscator, on *Mat. 3. 11.* saith, ' There is
 ' a two-fold Baptism, the one Outward,
 ' whereby the Body is cleansed; the other
 ' Inward

Inward by the Spirit, whereby Men are regenerated and renewed, washed and purged from the Filth of Sin.

People were to be taught (saith *Wilson* in his *Compleat Christian Dictionary*) to put a Difference betwixt Outward Baptism by the Minister, and the Inward Baptism by the Spirit, wherewith Christ baptizeth.

The Minister (saith the same *Wilson*) baptizeth by Sprinkling with Water, Christ baptizeth by bestowing the Gifts of his Spirit.

Prudentius holds out a clear Distinction betwixt *John's* Baptism with Water, and *Christ's* Baptism with the Spirit; saying in his *Enchirid*,

*Perfundit fluvio pastus Baptista Locustis
Sylvarumque favis, & amictus veste Cameli
Tinxerat & Christum, sed Spiritus aethere missus
Testatur tinctum, qui tinctis crimina donet.*

*John, fed with Locusts, and with Honey wild,
Cloathed with Camels Hair, the Baptist stil'd;
He dipped Christ, Christ by the Spirit's Grace
Baptizeth his, and doth their Sins deface.*

The Second Assertion.

John's Baptism, in, or with Water, was a Figure, or a Shadow of Christ's Baptism, in, or with the Spirit; and so thereby fulfilled and ended.

THE Living God made Man Perfect and Upright at the Beginning, as a Garden watered with Heavenly Drops, beautified with Fruits of Righteousness, according to the Nature of the Noble Seed in him, yet he kept not his Original Station, but was entangled in the Net of the Hellish Spider, whereby Fruits of Unrighteousness sprung up in him, and the Foundation of another Kingdom was laid; so that a world of Wickedness was usher'd in, and the comfortable Sunshine of the Lord's Presence was lost; yet in this State there issued out from the Court of Heaven, a Hue and Cry (as I may say) after fall'n and forlorn Man, and it was proclaimed, yea, evangelized to, and in his Ears, that *The Seed of the Woman should bruise the Serpent's Head*, Gen. 3. 15. Now, after this, in Ages and Generations, this Seed was figured out by Types and Shadows, whereby the Faithful were led, as by the hand, to look after, and wait for the promised Seed.

Abel,

Abel, in his day, offered a Firstling of the Flock, shadowing out the Seed of the Woman, Christ Jesus, the First and the Last, Lord of, and in his Flock, who was to destroy the Works of the *Devil*, Gen. 4.

Noah, after the Flood, builded an Altar unto the Lord, and offered clean Beasts and clean Fowl thereon, unto the Lord, which the Apostle witnessed fulfilled, when he said, *We have an Altar, whereof they have no Right to eat, who serve the Tabernacle*, Heb. 13. 10. *in which Altar only is offered up a clean Heart and holy Hands.*

In the days of *Abraham*, Circumcision outward was instituted, Gen. 17. 10. a Shadow of a Circumcision without hands, in and through Christ.

Isaac builded an Altar, and called on the Name of the Lord, Gen. 26. 25.

Jacob erected an Altar, and called it, *El Elobe Israel*; which is, being interpreted, *God, the God of Israel*, Gen. 33. 20.

And among the other Figures of the first Priesthood, which time fails me to speak of particularly, *Moses* was commanded to make a Laver of Brass, and to put Water therein, and *Aaron* and his Sons were to wash their Hands and their Feet therein, lest they dye, *Exod. 30. 18, &c.* Who are of God, they read these things, and see what was pointed out thereby. Now when *John* was come, who was not the Christ,

Christ, but *πρὸδρομὸς τῆς Χριστοῦ*, *the Fore-runner of Christ*; it pleased the Lord, that he should not be without something in his Dispensation, which might point out that which should shortly be revealed, as others before him, in their respective Ages and Generations, had; and what was that? Even to *Baptize with Water such as repented and believed, to cleanse away the filth of the Flesh outwardly*; figuring thereby Christ Jesus, who by the Power of his Spirit should purifie, wash and cleanse inwardly all that received him; so that Christ being come, who was before *Abel*, yea, before the Hills and Mountains were; he put an End, not only to *Abel's* Firstlings, to *Noah's* Altar, to *Abraham's* Circumcision, to *Jacob's* Altar, to *Moses's* Laver-washing, but also to *John's* *Jordan*-washing; yet I say, tho' these things were but outward, and availed nothing to the purifying of the Conscience; yet, inasmuch as they were divine Commands, and Shadows of a future Glory, they were not to be disputed, but practised, owned and honoured in their Time and Season: To this purpose well said *Bernard*, *Non attendit verus Obediens, quale sit quod præcipitur, hoc solo contentus quia præcipitur*: That is, *One truly Obedient, minds not what like the Thing is, which is commanded; in this only contenting himself, or acquiescing, because it is commanded.* Now,

Now, if *John's* Water-Baptism was a Figure, a Shadow, a Type of Christ, the Life, the Glory, the Treasury of the Evangelical Dispensation, the Head of his Body, the Church, his Kingdom, which stands not in Words, but in Power; not in Shadows, Types and Figures, but in Substance, in Righteousness, Peace and Joy in the Holy Spirit, (and that it was a *Shadow*, Writers have born evidence, and plentifully) then by Christ ended and fulfilled, and so bears no Evangelical Perpetuity.

Hugo Grotius, on *Mat. 3.* calls Water-Baptism a Ceremony.

Piscator, on *John 1.* saith, *When John had instituted a new Ceremony, those that were sent enquired of him, By what Authority he did those things, if he was neither Christ nor Elias.*

Repentance and Faith (saith one) were the Qualification of *John's* Typical Baptism, which was in plain Water, without Oyl, Salt, Spittle, Cream, which are *Antichristian Additaments.*

Danvers, in his *Treatise of Baptism*, calls it, *A Sign or a Figure of the Mystery of the Gospel.*

Baxter calls Water-Baptism a Sign of Regeneration, pag. 117.

Dr. Taylor calls Water-Baptism a Shadow.

The Sacraments of Baptism, and of the Supper of the Lord, (saith *Fuel* in his *Apologet.*) we, with *Tertullian, Origen, Ambrose, Augustin, Jerom, Chryostom, Basil, Dionisius,*
and

and other Ancient Fathers, do call them Figures, Ceremonies, Signs, Types, Shadows, Similitudes, Remembrances, &c. And every Type hath its Antitype, by the which it is ended and fulfilled.

Water-Baptism (saith one) was not instituted to have Grace inseparably tyed to it, but to figure out the Power of Divine Grace: Giving these Reasons, 1. That John made a Distinction, I with Water, Christ with the Spirit. 2. Otherwise all the Baptized should be Regenerated, which appears otherwise in Simon Magus, Ananias, Saphira, &c.

Calvin, in his Institutes, calls Water-Baptism a Sign, a Figure; saying, If Men be Partakers of the thing signified, that is, of the Substance, why shall they be withheld from the Sign? If they obtain the Truth, why shall they be driven from the Figure? Lib.4. cap.16. In calling it a Sign, a Figure, he saith well; but his Conclusion is Carnal and Antichristian, in saying, If Men have the Substance, why should they not have the Figure? By this crooked Rule of Reasoning, might all the Ritual Observances of Moses be imposed upon Gospel-Believers.

Hammond, in his Paraphrase and Annotations on Mat. 1. 11. calls John's Baptism a Ceremony, saying, John initiated Disciples with Water, but Christ with Fire: Yea, and on Mark 1. 5, 8. he paraphraseth, saying, Water is the only Signal that John used, after the Jewish manner; but Christ was to send down
the

the Holy Spirit from Heaven : And is not Christ the End of Ceremonies, Types, Figures, and Shadows ? John's Water-Baptism, as all the Shadows of Moses, were but to endure for a time ; for as all the Prophets were until John, so John was until Christ ; and Christ, by his Internal Washing, the Laver of Regeneration, not only fulfilled and ended Moses's Laver, but John's Jordan-washing, by fulfilling inwardly that which they represented outwardly.

Object. Christ himself was Baptized with Water, doth not that perpetuate Water-Baptism in the Church ?

*Ans. Christ was Circumcised, not that from thence Outward Circumcision should be continued ; he went into the Temple, and taught there, and cast out the Prophaners thereof ; he said to the cleansed Leper, Go and shew thy self to the Priest, and offer a Gift according to the Law, Mat. 8. So he was baptized, not that he intended thereby to perpetuate or continue these things ; Christ being the Substance and Antitype, owned the Shadows, Types and Figures in their place ; and this tended to the Conviction of such, who questioned the Authority of those Typical Ministrations. *Baptizatus est Christus à Johanne, ut Johannis ministerium approbaret, saith Martinus : That is, Christ was baptized by John, that he might approve of the Ministration of**

John,

John, to justify it in its Time, Place and Season, against such as question'd the Authority of it. So 'twas said, *The Pharisees and Lawyers rejected the Counsel of God against themselves, being not baptized of John, Luke 7. 30.* And Christ put a Query to the Pharisees, saying, *The Baptism of John, is it from Heaven, or of Men? Luke 20. 4.* Christ owning the Figures in their Time and Place, proved thereby their Institution to be Divine: But all this was before he was offered up; for when he was offered up, then he blotted out the Hand-writing of Ordinances, took it out of the way, and nailed it to the Cross, *Col. 2. 14.* When Christ (saith Piscator on this place) was nailed to the Cross, even then the Ritual Observances of Moses was sore wounded, yea, abolished. The first Covenant (saith the Apostle) stood only in Meats and Drinks, and divers Washings or Baptisms, and Carnal Ordinances, imposed until the time of Reformation: The Figures, which could not perfect the Observers, as pertaining to the Conscience, were to give way to the Evangelical and Spiritual Worship, brought in by the Substance, *Heb. 9.* The Gospel-Time, is a Time of Reformation: So such as stick to the Figure, and will not have the black Lines of their Corruptions washed away by the Blood of the Lamb, such remain unreformed. Though Christ owned the
 Shadows

Shadows before he was offered up, yet when he was offered up, risen and ascended, and the Promise of the Father fulfilled, the Spirit, wherewith Christ baptizes, revealed; then these things were not preached up, but against; then *Paul* preached against *Circumcision* outward, *Gal. 5. 2.* saying, *If ye be circumcised, Christ shall profit you nothing; yea, he tells them, they bewitch'd them, who entangled them in the drougthy Defart of Ritual Observances; and he preached Circumcision inward. Stephen bare Record, saying, The Most High dwells not in Temples made with hands, Acts 7. And Paul said, The Priesthood was changed, Heb. 7. 12. Yea, and Paul said, Christ sent me not to baptize, 1 Cor. 1. 17. saying further, There is One Lord, One Faith, and One Baptism, Eph. 4. 5. There had been Two Baptisms, John's with Water, Christ's with the Spirit, without Water: But now the Shadow had given way to the Substance, One Baptism, saith he; and he tells what it was, By One Spirit into One Body, 1 Cor. 12. 13. By One Spirit, not by Water: So that the Spirit's Baptism, which is Christ's Baptism, is the One Baptism which he preached up in the Churches. Who are of God, may read here the Temporary Baptism of *John* laid aside, and the Spirit's Baptism preached up: Shadows have no footing in Christ's Kingdom. When Jesus was*

was

was baptized, he went strait-way out of the Water, and the Spirit descended like a Dove upon him, the Spirit wherewith Christ baptizeth; and a Voice from Heaven said, *This is my beloved Son, in whom I am well pleased*, Mat. 3. and in another place, *Hear ye him*; not *Moses* with his Laver-Washing, not *John* with his *Jordan-Washing*; hear the Son, who baptizes with the Holy Spirit, and with Fire, not with visible Water. Thus the Legal Rites, which Christ allowed of before he was offered up, the Apostles, after his return in Spirit, testified against; yet in so doing, were not Transgressors of Christ's Doctrine, but had his Mind.

These things being truly considered, and weighed in the Ballance of the Sanctuary, it cannot but appear, that it shews no Soundness of Judgment to plead, that Christ's being baptized by *John*, perpetuates Water-Baptism, or Rantism, in the Evangelical Dispensation. *Paul* said to the *Colossians*, *If ye be dead with Christ, from the Rudiments of the World, why, as though living in the World, are ye subject to Ordinances? Touch not, taste not, handle not*, Col. 2. 20, 21. Things that had been of Divine Institution, when continued beyond the Bounds of their Season and Time, became Worldly Rudiments, and Doctrines of Men.

D

Object.

Object. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Doth not this Institution enjoyn all Ministers to Baptize?*

Answer. This Scripture hath been much abused by Translators and Interpreters, and alledged to patronize the formal Inventions of Men, as may appear by what follows; being truly interpreted, 'tis thus rendred, *Go ye therefore, disciple all Nations, baptizing or dipping them into the Name of the Father, and of the Son, and of the Holy Spirit: And it makes nothing for Water-Baptism, nor for Rantism; for Christ having qualified his Apostles to be his Witnesses to the uttermost parts of the Earth, sent them not to preach up John, and his Water-Baptism, but to preach the Everlasting Gospel, Christ, and his Baptism, which is Spiritual: John said, and bare Record, That he baptized with Water; but he that was to come, Christ Jesus, should baptize with the Holy Spirit. Now, to say, Christ baptized with Water, or sent his Apostles to baptize therewith, is to question the Testimony and Record of John, who said, He should baptize with the Holy Spirit. After Christ was risen from the Dead, he met his Disciples on a Mountain in Galilee, first telling them, That All Power was given unto him in Heaven and in Earth; then he informed them what their Work should be.* *First,*

First, To Disciple the Nations; that is, by the Power of their Ministry, to bring them to be Disciples of Christ, to learn of him, to know his Teaching, to take up his Yoke, to bear the same, to learn Obedience, to come into the Self-denying State of Discipleship; so the word originally imports, saith *Bullinger, Zwinglius, Leigh, Fisher, Trapp, &c.*

Secondly, He told his Disciples, that they should baptize or dip the Nations, not in the Name, but into the Name of the Father, &c. Dell, Fisher, Hammond, Trapp. And what is it to baptize or dip into the Name of the Father? Even the same that *Paul* spoke of, when he said, *By one Spirit we are all baptized into one Body, 1 Cor. 12. 13.* So that it is the Spirit that baptizeth into one Body, as also into the Name of the Father, to be a Living Member of that Body, whereof Christ is the Head; 'tis the Spirit that effects this, not visible Water.

Furthermore, Christ in these words commanded not his Disciples to turn back to *John's* Ministration, to dip them in *Jordan*, or in any other River, or in a Bowl, Basin, or Font; but into the Name of the Father, &c. which is no other thing, than by the Power of the Spirit, whereof they were Ministers, to bring them into the Power of God, to have fellowship with him through the Spirit. Now, the Name of God, is his Vertue or Power; as, *In my*

Name they shall cast out Devils; that is, In my Power. This *Zwinglius* on this place observes.

Teachers in Sprinkling of Infants, which they call *Baptism*, use this Scripture as a Form of words, saying, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost; which thing the Apostles did not, which undoubtedly they would have done, if Christ had commanded it, as an absolute Form.

Further, *Zwinglius* said of this place, *Christus Jesus baptismi formulam quã uteremur, his verbis non instituit, quemadmodum Theologi hætenus falso tradiderunt*: That is, Christ Jesus did not in these words institute a Form of Baptism, which we should use, as Divines have hitherto falsely taught. This was the Testimony of *Zwinglius*, who, in his Day, was a great Opposer of *Anabaptists*, *Lib. de bap. p. 66. Tom. 2. oper. on Mat. 28. 19. Piscator* on the same place, speaks fully to the same purpose.

Again, This place cannot be meant of *Water-Baptism*, because *Paul* thanked God he had baptized none but such and such: For (saith he) *Christ sent me not to Baptize, but to Preach the Gospel*, 1 Cor. 1. 14, 15, 16, 17. Yet he fulfilled that, *Mat. 28*. He preached the Gospel in a circuit from *Jerusalem* to *Illyricum*, and many by his Ministry were disciplined, brought into the state
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of Disciples, to learn of Christ; yea, and into the Name of God, that is, into his Power: Many were baptized into the Name of the Father, as his Sons; into the Name of his Son, as his Jewels and Ransomed Ones; into the Name of the Holy Spirit, as his Sanctified Ones: These knew the One Baptism, by One Spirit, into One Body.

Why doth *Paul* thank God, that he baptized none but such and such? *First*, Because he saw them Idolizing and Jangling about it, which he knew to be a thing not absolutely necessary, nor a Command of Christ; but used or born with for a season, for the sake of the weak, and others, in reference to *John's* Ministry: If he had commonly practised it before, from his Practice they might have been strengthened in their Thoughts about it, he being a great Apostle. *Secondly*, He thanks God that he baptized none but such and such: And why? Because he was not sent of Christ so to do. *Thirdly*, Lest some should say, That he baptized *in his own Name*, rather *into his own Name*, as the *Greek* Copies, and divers *English* Translations render it; seeing from Christ, in whose Name he came, he had no Command so to do. What Ambassador of an Earthly Prince, commissioned to treat with a Foreign Prince, about especial Matters, if he

fail, in reference to the Contents of his Commission, and treat about Matters, whereto he was not commissioned; can he expect that his Prince's Favour should be unto him as Dew upon the Grass, or rather that his Wrath should be as the Roaring of a Lyon? So if that in *Mat. 28.* had been a Commission obligatory to all Gospel-Ministers, to baptize with outward Water, could *Paul* have cause of Rejoycing, in that he fulfilled not the Command? Consider this, and judge.

Object. That in *Mat. 28.* must needs relate to outward Water; for the Apostles could not Baptize with the Spirit.

Ans. Who thus reason, are ignorant of the Ministry of Christ, which is a Ministry of the Spirit; for all that are sent of Christ, through their Ministry People are turned from Darkness to Light, and translated from Death to Life, where Christ's Baptism is known; and this they do, as indued with Power from above, *John 17. 18.* *As thou hast sent me into the World, (saith Christ) even so send I them.* And must not Christ and his Ministers be found in one Work? Even to turn People from Satan's Power to the Power of God, where the Spiritual Baptism is. While *Peter* preached to *Cornelius*, and his Kinsmen, and near Friends, the Holy Spirit fell on them, *Acts 10.* wherein Christ's Baptism is:
Moreover,

Moreover, *Paul* laid his Hands on certain, and the Holy Spirit fell upon them, *Acts* 19. even that Spirit wherewith Christ baptizeth. Yea, and in *Acts* 26. *Paul* gave a Relation of his Call, as also of his Work: *I* (saith the Lord) *have appeared unto thee for this purpose, to make thee a Minister: And what was his Work? In preaching to the Gentiles, to open their Eyes, to turn them from Darkness to Light, from the Power of Satan unto God, that they may receive Forgiveness of Sins, and an Inheritance among them that are sanctified by Faith in Christ Jesus.* *Paul* declareth his Commission to preach, and the Effects of it was Glorious, Conversion, Faith, Remission of Sins, Sanctification, Salvation; he took not Flesh and Blood into Counsel, Evil Counsellors for the Soul; but silencing Flesh, entertaining a Noble Resolution, he put himself into the Hand of God, saying in effect, *Te duce, vera sequor; Te duce, falsa nego.* Consider, *Paul*, in and through the Vertue of him that sent him, opened Peoples Eyes, and turned them from Darkness to Light, and from Satan's Power unto God: Were not these Witnesses of the Spirit's Baptism? Yes; for without the Spirit, and its Baptism, none come to God, nor out of Satan's Power: Thus *Paul* disciplined the *Gentiles*, that received his Testimony, and baptized them in and through the Spirit, into the Name

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of the Father, and of the Son, and of the Holy Spirit ; and this was and is done, not by Water-baptism without, but by the Spirit's Baptism within.

Again, 2 Cor. 3. 6. *Paul testifies, That they were made of God able Ministers of the New Testament, not of the Letter, but of the Spirit ; even of the Spirit, in which Christ's Baptism is revealed. And Paul demanded of the Galatians, saying, Received ye the Spirit by the Works of the Law, or by the Hearing of Faith? Gal. 3. 2. As if he should have said, True it is, you have received the Spirit, but not by the Works of the Law, but by the Hearing of Faith ; so that by the Apostle's preaching the Word of Faith unto them, they received the Spirit, even that Spirit which baptizeth into One Body.*

So that it is clear unto me, that such as alledge this Scripture, *Go and teach all Nations, baptizing them in the Name of the Father, &c.* to patronize Water-Baptism, or Rantism, that is, *Dipping or Sprinkling*, in Gospel-Days, they are Wresters and Perverters of the Scripture ; and that this Scripture, as many others, hath, in the dark Night of Apostacy, been wrested, perverted, abused, and mis-interpreted, beside what hath been spoken, may be more fully made apparent.

Zwinglius and *Piscator* on the aforesaid Scripture, say expressly, That Christ Jesus did

did not in those Words institute a Form of Baptism; and that Divines had taught falsely, who held it out as a Form.

One *Gulielmus*, who was a *Roman-Catholic*, taught, That the Form of Baptism should be thus, *I baptize thee in the Name of the Father, of the Son, of the Holy Ghost, and of the Blessed Virgin Mary.* Cent. 13. *Mag.* 419.

There was a certain Priest, who being a Lack Latin, said in baptizing, *Baptizo te in nomine Patria, & Filia, & Spiritu Sancta;* which is false Latin, as Latinists know: About this there was no small Contention, as, whether the Baptism was lawful, yea or nay, where false Latin was broached? *Bonifacius*, Bishop under *Carolus Magnus*, was of Opinion, that the Party thus baptized, ought to be Re-baptized; upon which Pope *Zacharias* wrote to *Bonifacius*, That he should not be Re-baptized, for that, notwithstanding the false Latin, it was true Baptism. He also put him in mind of the Custom of the Church, that if any were baptized by Hereticks, such should not be re-baptized, but only purged by Imposition of Hands. Thus false Latin got the Day.

A Bishop of *Paris*, in a Synod, expressed himself thus: 'Let Baptism be celebrated with Reverence, and let the Priest be very cautious in the Distinction and Pro-
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nunciation of Words, in which all the Vertue of the Sacrament, and the Salvation of Children consists. *Statut. Synodal. Odonis Parisiensis Episcopi.* This is a strange, yea, an Unchristian Doctrine, denying the Virgin's Birth, *Jesus*, by Interpretation a Saviour, in whom alone Salvation is; and ascribing the same to Water without, Formal Words, Distinctions, and Pronunciation without.

Obj. *The Apostles practised Water-Baptism, not only before the coming in of Christ's Baptism, but after, as 'tis evident in the Acts of the Apostles; doth not this infer the Continuance of it in Gospel-times?*

Ans^w. As it was said in a certain Case, *fo may I say in this, Judicis officium est, ut res, ita tempora rerum, quærere* — That is, A Judge must not only enquire after things, but also after their Times and Seasons. True it is, the Apostles for a season practised Water-Baptism, not Rantism; that is, *Dipping*, not *Sprinkling*; but whether they did it by Command, or by Permission, hath been a Point of Controversie: As for me, and Thousands more, we believe, that they did it not by Command from Christ, but took it up, and continued it for a season, in relation to *John's Water-Baptism*, as *Paul* said in a certain case, *1 Cor. 7. 6. But I speak this by Permission, and not by Commandment.* After the

the Ascension of Christ some of the Apostles used outward Circumcision, not as by Christ's Command, but in relation to *Moses*, for their sakes (for a season) who were weak, or otherwise affected; certainly knowing, that soon after the Vertue and Purity of Circumcision made without Hands, would put an End to Circumcision outward; for the *Mosaical* Shadows and Figures were then most truly put off, when they felt the Substance, Christ, the Life, the End of such things, risen in their Mortal Bodies: For, as the Sun-light swallows up the Moon-light, and as Darknes is chased away when the Sun appears, and mounts up in its Lustre; so all outward Shadows, Types and Figures, from the Days of Righteous *Abel* to *John*, were to vanish, as the Life of Christ came to be exalted in his Church; *John* intimated thus much, when he said, *I must decrease, he must increase.* So *John's* Water-baptism was to decrease, *John* being a Fore-runner, and his Servant, was to resign up his Baptism to Christ; yea, and as a Servant to deliver all things into his Hands, as Heir and Lord. *John's* Baptism reached unto *Christ's* Kingdom, but hath no place therein; yea, and to bring Shadows and Figures into his Kingdom, is (if rightly understood) Antichristian; for his Kingdom is wholly Spiritual, and in his Church he is

a Bundle of Myrrh; yea, that very thing which from *Abel* to *Jobn* was represented by outward Shadows.

So that those the Apostles baptized outwardly, I am perswaded, they did it for a Season in relation to *Jobn's* Ministration, for the sake of the Weak, and of others, the Day being but even dawning, which was to put an End unto, and fulfil the Laver-washing, yea, and the *Jordan*-washing, as all other Shadows from *Abel* to that very Season.

And that they baptized on this Account, and not by the Command of Christ, several Grounds induce me to believe.

First, Paul, a chosen Vessel, who planted many Churches, yet altogether ceased from *Jobn's* Ministration of Water-baptism, after that he had used it twice or thrice, as probably all the Apostles did, 1 Cor. 1. 14, 15, 16, 17. he thanks God that he baptized none but such and such, saying expressly, *Christ sent him not to baptize, dip or plunge their Bodies in Outward Water, though he did it to a few, yet he had no command for it*; Hence it necessarily follows, that he did it by Permission, in reference to *Jobn's* Ministration, for the sake of the Weak, or of others, and the present Time, till the Lord Christ, the End of all Figures, was more revealed in them: What was he sent to do? To Preach the Gospel, Christ, and
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his Baptism, which washes inwardly, fulfilling outward Washings.

Secondly, This *Paul*, who had the Mind of Christ, held out but one continuing Baptism in the Kingdom of Christ, writing to the Saints at *Ephesus*, he said, *There is one Lord, one Faith, one Baptism*, Ephes. 4. 5. There had been two Baptisms, *John's* with Water, Christ's with the Spirit; yet the one is repealed, and not preached up among them. So to the Wise in Heart I appeal, whether this one Baptism he Preached up, was *John's* with Water, or Christ's with the Spirit; and whatever thou be that sayest, that the one Baptism which the Apostle Preached up, was *John's* Water-baptism, I tell thee thou denyest Christ, and his Baptism with the Spirit, and set'st *John* and his Water-baptism in his Throne, thou stumblest at the Rock, the Day-Star thou knowest not, nor the Sun of Righteousness risen, and the Shadows flown away. Now if any scruple this Scripture, and simply desire to be resolved, whether Baptism he Preaches up, the Mouth of *Paul*, in another Place, may inform thee, 1 Cor. 12. 13. *By one Spirit we are all baptized into one Body*. Here thou may'st be satisfied, he tells thee, there is one Baptism; he also informs thee, what that one Baptism is, not into *Jordan*, not into a Bowl, Basin or Font, but by the
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one Spirit into one Body. So to every seeing Eye *John's* Water-baptism is here laid aside, his Ordinance thereof repeal'd. Now it being that *Paul* was not sent to baptize with Water, and that he Preached up one Baptism, and that of the Spirit, it necessarily follows, that whom he baptized with Water, he did it by Permission in reference to *John's* Ministration; Using and Instituting are two Things; the Apostles Condescended where they never Comanded.

And whereas some alledge, *The Eunuch said unto Philip, Here is Water, what doth hinder me to be baptized? Philip said, If thou believe with all thy Heart, thou mayest, Acts 8. 36, 37.* He saith not *thou must*; he held it not to be of absolute Necessity, so condescended, as before: The Holy Spirit, which seals up to God, was received without Water-baptism, or Rantism; where then is the Necessity of Dipping or Sprinkling?

Now, in reference to what was last objected, several Testimonies consonant to what I here assert, might be produced, and that of such, who were not of mean Account in their Day, their Works by many yet had in Esteem.

The Use of the Ceremonial Law (saith *Wollebius de lege Ceremoniali* in his common place) was Profitable before the Death of Christ;

Christ; after his Death unto the Promulgation or spreading abroad of the Gospel, it was indifferent; but after the Promulgation or clear publishing of the Gospel, the Observation of Ceremonies is not only unwholsome and unprofitable, but also deadly. Hence *Paul* at the beginning, would have *Timothy* Circumcised, because of the weakness of the Jews, *Acts* 16. 3. but after that the Gospel was more fully Preached; he would not yield that *Titus* should be Circumcised, *Gal.* 2. And saith he, The Observation of *Jewish* Ceremonies would now be nothing but a denying of the Coming and Death of Christ. So there was a Time (say I) when *Jordan*-washing was profitable; there was a Time, when it was indifferent, in which time the Apostles made some use of it; and there is a Time, when it may be said to be Antichristian, in pleading for the outward Washing, when the Laver of Regeneration, filled with the Water of Life, for the cleansing of the inward Man, is set open, and when performed in that Spirit which is at Enmity unto Christ.

Wilfred, a *Presbyter*, reasoning with *Bishop Coleman*, about the time of the Celebration of *Easter*, said, God forbid we should accuse the Apostle of Folly, when he observed the Precepts of *Moses*, the Church as yet *Judaizing* in many things; neither
were

were the Apostles on a sudden able to abolish all Legal Observances, which had been of Divine Institution : On this Account *Paul* circumcised *Timothy*, offered in the Temple, purified himself, allowed of Head-shaving, had his Head shorn at *Cenchrea*, profitable to no other end, but to avoid ministring of Offence to the *Jews*, who being weak saw not the End of these Things ; in the Year 664.

Piscator on *Acts* 16. 3. saith, After the Example of *Paul* and *Timothy*, that the Weak may be gained, let us not refuse to submit unto troublesome Things, which otherwise we might with a good Conscience forbear.

Paul (saith *Trapp* on 1 *Cor.* 9.) became all Things to all Men that he might save some ; and how ? not in conforming to their Impieties, but in the Use of things indifferent, in Bowels of Compassion to them. *Paul* (saith he) harp'd much on this String, out of a fervent and ardent Desire to gain Souls to the Lord.

Though many Legal Types (saith *Gell*) continued some considerable time after *Christ's* Death, yet they lost their positive and obligatory Power, and were used only as *Adiaphora*, things indifferent, in Compliance with the inveterate Prejudices of new Converts, lately brought over from *Judaism*, who could not quickly lay a
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side that great Veneration which they had for the Rites of *Mosaick* Institutions.

Obj. Peter *baptized* some Gentiles after that the Spirit was fallen upon them; doth not this perpetuate *Water-baptism*?

Ans^w. True it is, while Peter Preached the everlasting Gospel unto the Gentiles, the Gift of the Holy Spirit was poured out upon them; then said Peter, *Can any Man forbid Water, that these should not be baptized, which have received the Holy Spirit as well as we?* Acts 10. 44, &c. The Grounds and Reasons why *Water-baptism*, *John's* Ministration, was sometime used for a Season in the Primitive Times by the Apostles, are before-mentioned: I do not believe, that Peter had any more Command for *Water-baptism* then *Paul* had, who said expressly, *Christ sent me not to baptize, but to preach the Gospel*: Yea, and this *Paul* said, Acts 20. 27. *I have not shunned to declare unto you the whole Counsel of God*. It seems *John's* Ministration, or *Water-baptism's* Continuance was not of his Counsel: Where did he exhort *Timothy*, *Titus*, *Philemon*, or any of the Churches he wrote Epistles to, to continue *Water-baptism*? On the contrary he shews it was fulfilled, ended, repealed, as hath before been spoken to, though in Relation to *John's* Ministration, and in Compliance with the Present State, he baptized some few, as others upon the
same

same Grounds did. Paul circumcised Timothy; yet in 1 Cor. 7. 19. he saith, *Circumcision is nothing, and Uncircumcision is nothing; but the keeping of the Commandments of God*: The same may be said of Water-baptism, 'Tis not *Dipping*, or not *Dipping*, but the keeping of the Commandments of God; this is the *bonum hominis*, the *totum hominis*, the *one thing necessary*, 'twas not easy to bring them from what had been Commanded, but as Truth discovered it self to be the Substance thereof: Paul writing to the Galatians, said, *How turn ye again to the weak and beggarly Elements, wherunto ye desire again to be in Bondage?* Gal. 4. 9. What is earthly and beggarly, is not of Power to enrich with Spiritual Blessings: Water is an Element, and appertains to the Elementary Part in Man, which is to pass away, in the Revelation of the Substance, which turns out the earthly within, and earthly Rudiments without, establishing a Kingdom in Righteousness and Substance, out of Figures and Shadows. Peter never ascribed Regeneration to outward Water; neither did he Preach, That Children (*damnati priusquam nati*; that is, *damm'd before they be born*, as the Doctrine is now) by sprinkling Water upon them, are made Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven; but he ascribed Regeneration to
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the Eternal Word, saying, *Being born again, not of corruptible Seed, but of incorruptible, by the Word of God,—which lives and abides forever,* 1 Pet. 1. 23.

Peter, a Fisher of Men, having caught a Draught of Gentiles, was right-glad thereof; so in Compliance with the present Season, as others did, condescended to Outward Water, which washes the Outward Man, and might take Occasion therefrom to exhort them to wait for an Increase of the Spirit's Virtue and Power, the Heavenly Baptism, which washeth the Inward Man, for Inward Cleansing; the Effect of the Spirit's Baptism is a gradual Work.

The Third Assertion.

Christ's Baptism in or with the Spirit only, is the Baptism that is to continue in the Church to the End of the World.

JOHNSON being the Fore-runner of Christ, according to the Father's Appointment, was to baptize with Outward Water, *Job. 1. 33.* to wash away the Filth of the Outward Man, shadowing out Christ ready to be revealed, and by his Spiritual Baptism to cleanse the Inward Man, to make it a Habitation

tation of God ; and this Water-baptism was to be of less Continuance then the Shadows of *Moses*, as the Morning Star, tho' brighter then the other Stars, shines less while than they, because the sudden Appearance of the Sun swallows it up: So *John's* Water-baptism, tho' its Beginning was long after Circumcision, commanded in *Abraham's* Days, and the Shadows of the first Priest-hood, commanded in the Days of *Moses*, yet was it to have an End with them: For when as after Christ's Ascension, Christ's Baptism began, cleansing inwardly, then *John's* Baptism, a Figure thereof, was ended and fulfilled, the Shadow was to give way to the Substance, the Sign to the Truth, the Letter to the Spirit, the Servant to the Son; for, as the Prophets were until *John*, so *John* was until Christ; and *John* must no more exceed his Bounds, then *Moses* and the Prophets theirs; as the Prophets gave up to *John*, so *John* was to give up to Christ: *John*, a Creature, had a Temporal Baptism; but Christ, who is the same to Day, yesterday and for ever, hath an Everlasting Baptism, by the Spirit into one Body: And Christ's Kingdom stands not in Signs, Figures and Shadows, but in Righteousness, Peace and Joy, in that Spirit wherewith he baptizeth.

Now,

Now, after *John's* Water-Baptism had continued some four Years, then *Christ's* Baptism with the Spirit, without Water, began to be manifested, as you may see *Acts* 1. 5. *Christ* told his Disciples, saying, *John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence.* Consider, they were not to stick to *John's* Baptism, much less in Rantism, a Tradition then unheard of, nor build their Tabernacle there, nor judge it sufficient; but were to wait for the Promise of the Father, even the Spirit, wherewith *Christ* baptizeth; the plentiful Effusion of the Spirit was reserved, as the great Blessing of Gospel-Days, of the Evangelical State and Dispensation, which is to run parallel with the Age and Duration of the World: Herein the Everlasting Gospel is preached to Kindreds, Tongues, and Nations.

This precious Promise of the Father was accomplished and fulfilled at the Day of *Pentecost*, when the Disciples were waiting together in one place, Cloven Tongues, like as of Fire, fate upon each of them, and they were all filled with the Holy Spirit, and spake with other Tongues, as the Spirit gave them Utterance, *Acts* 2. 1, 2, 3, 4. Thus it was evident and manifest, that *John the Baptist* was a true Prophet, who said, *I baptize with Water, but*
Christ

Christ shall baptize with the Holy Spirit and with Fire. Christ, *Acts 1.* bad them wait for the Promise of the Father; he told them what the Promise was, even the Baptism with the Holy Spirit; and they received what they waited for, at the Day of Pentecost, *Acts 20.* they were filled with the Holy Spirit, which was Christ's Baptism, without Water; mark this, without Water; more Excellent than *John's* with Water. Now *Baptists* and *Rantists*, *Dippers* and *Sprinklers*, for the most part, are fallen into that Diminution, Deprivation, or utter Abolition of Divine Understanding, as that it seems Ridiculous, or altogether Erroneous, to tell them of a Baptism without Water. This of *Pentecost* was the beginning of Christ's Baptism, after he was ascended: To this *John* witnessed, saying, *John 7. 39.* *He that believeth on me, (said Christ) out of his Belly shall flow Rivers of living Water:* But this spake he of the Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given, because that Jesus was not yet glorified; but as soon as he was glorified, then he began to let out the Power of his Spirit, even his Baptism. The Progress of Christ's Spiritual Baptism was further manifested, as *Acts 8. 17.* *Peter and John* laid their Hands on the Believing *Samaritans*, and they received the Holy Spirit:

Spirit: After that the Apostle *Peter* preached Christ to *Cornelius*, his Family and Friends, the Holy Spirit fell upon them, *Acts* 10. 44. Moreover, all the Saints at *Rome*, at *Corinth*, in *Galatia*, in *Ephesus*, in *Philippi*, in *Coloss*, in *Pontus*, in *Cappadocia*, in *Asia*, in *Bythinia*; yea, and all the true Churches were, in their respective Measures, partakers of the Spirit of the Lord, and of its Baptism; which was and is the One Baptism to continue in the Church of Christ to the End of the World: For, in the Church, the Kingdom of Christ, the Apostles preached not up Circumcisions nor Baptisms; but One Circumcision made without Hands, One Baptism by the Spirit into One Body, and the Necessity of the Continuance of the Spirit's Baptism in the Church of Christ. Let the Wise in Heart, who read these things, consider:

First, Without the Spirit's Baptism, none come to see the Volume of Corruptions in his Heart to be cancelled; none escape the Bondage, Slavery, Darkness, Defilements, and Reprobate State of corrupt Nature, but who walk in the Light, wherewith Christ hath enlightned them, and submit to its Guidance; they increase in Heavenly Increases; they grow in the Spirit, and feel its Baptism; so receive a New Nature; and their Thoughts, Words and Works are favoury, Effects and Fruits of
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this new and heavenly Nature : *Peter* wrote to the Saints, who were Partakers of the Divine Nature, 2 *Pet.* 1. 4. Here the Image of God is known, Fellowship with him in his Holiness and Purity, yea, in his Blessedness, in the Beatifical Presence and Brightness of his Glory ; this Outward Washing, though a Thousand times over, can never bring unto, but leaves the old Nature, the cursed Nature, alive and vigorous in the Creature.

Secondly, Christ's Baptism gives a New Name ; who hearken to Wisdom's Teaching, and in the Cross of Christ see Sin crucified in their Mortal Bodies, and with the Sword of the Spirit, in which the Evangelical Baptism is, see the Enmity slain, such receive a New Name : *To him that overcomes will I give to eat of the hidden Manna ; I will give him a white Stone, and in the Stone a New Name written, which no Man knows, saving he that receives it, Rev. 2. 17.* The Lord's Worthies are fed with Heavenly Manna, hidden from the Wise, from the Prudent, from the Princes of this World ; they have a White Stone, in which they are comforted, notwithstanding all the black Coals, wherewith the World seeks to besmear them : This Stone may Spiritually be called *Eben-ezer*, by Interpretation, *The Stone of Help* ; these have a New Name, better than that of Sons and Daughters,

Daughters, *Isai. 56. 5.* Here, not through Willing, Running, and Carnal Conformity, but through Faith, the Spirit of Adoption is received, wherein Christ's Baptism is witnessed; and because you are Sons, God hath sent forth the Spirit of his Son, crying *Abba, Father, Gal. 4. 6.* God hath no Still-born Children; the Spirit of Grace is a Spirit of Supplication; to this New Name, Adoption, Cry of *Abba Father*, outward Washing cannot bring; 'tis a Rich, yea, an Enriching Gift, received by the Hand of Faith, *Rom. 8. 15.*

Thirdly, The Spirit's Baptism must continue in the Church, otherwise no true Worship; without it the true Worship is not known. The Woman of *Samaria*, acknowledging *Christ* to be a Prophet, forthwith she sought to be satisfied in a Case of Conscience, concerning Worshipping in that Mountain, or in *Jerusalem*: *Christ* said unto her, *The hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father; for God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, John 4. 24.* How? In Spirit, in opposition to the Carnal and Idolatrous Worship of the *Samaritans*, who worshipped God under the Representation of a *Dove*: How must God be worshipped, In Truth, in opposition to the Typical and Figurative Worship of

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the *Jews*, which was but a Shadow of the Gospel-worship. *Paul* bare Record un-to this Worship, saying, *We are the Circumcision, which worship God in the Spirit*; as truly it may be said, they are of *Christ's* Baptism, who worship God in the Spirit; such as have their Luxuriances lopped off, unruly Passions mortified, and cast away as a superfluous Fore-skin; such are inwardly Circumcised, inwardly Baptized by the One Spirit into One Body, in which the true Worship is.

Fourthly, The Spirit's Baptism must continue in the Church, else no Translation into the Kingdom of Light; 'tis through the Spirit that Entrance is known there-into: So that the Doctrine of Men, who preach, teach and affirm, that *Sprinkling of Infants*, which they call *Baptism*, makes a Member of Christ, a Child of God, an Inheritor of the Kingdom of Heaven, is an Anti-christian Doctrine, setting outward Water in the place of the Spirit of Christ, whose Work only Translates into the Kingdom of God; so that the Apostle *Paul* gave Thanks to God, who had delivered them from the power of Darkness, and had translated them into the Kingdom of his dear Son, Col. 1. 13: So 'tis the Power of God, who is a Spirit, that translates into the Kingdom of Christ; not *Extrinscal*, that is, *Outward Water*, as many erroneously

ously Teach ; such as truly have a Lot herein, though through the Malice of the old Serpent, they be cast into a Dark Dungeon, yet may say in Faithfulness and Verity, as *Oecolampadius* upon his Death-bed said, *Hic sat lucis*, Here within is plenty of Divine Light.

Fifthly, The Baptism of the Spirit makes the Heart the Lord's Temple; outward Water tends not to the cleansing of the inside; but in the Faith the Spirit is received, which baptizes into one Body: *Paul* wrote to the *Corinthians*, saying, *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? And if any Man defile the Temple of God, him shall God destroy; for the Temple of God is Holy, which Temple ye are, 1 Cor. 3. 16, 17.* And this Temple is not washed by *John's* Ministration of outward Water, but by *Christ's* Ministration of the Water of Life; 'tis swept by the Lord's Power, 'tis beautified with Holiness, perfumed and sweetened with Heavenly Graces, like Incense and Myrrh; the Lord will dwell in a poor, provided it be a pure Heart, 1 Cor. 6. 19, 20.

Sixthly, The Spirit's Baptism enables to the Work of the Gospel-Ministry; not Arts nor Sciences, nor Humane Endowments; not *Aristotle's* Ethicks, nor his Physicks, nor his Metaphysicks, makes a Minister of Christ, but the Vertue of the Spirit, wherewith Christ baptizeth: *The*

Spirit of the Lord is upon me (saith Christ) he hath anointed me to preach the Gospel to the Poor; see Luke 4. 18. even the Gospel, a Word of Excellency, Authority, Certainty and Sufficiency: Yea, and Christ said to his Disciples, John truly baptized with Water, but ye shall be baptized with the Holy Spirit not many Days hence; and ye shall receive Power, after that the Holy Spirit is come upon you; and ye shall be Witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth, Acts 1. 5, 8. Consider this, Christ himself here calls Baptism of the Spirit, the Power qualifying and enabling them to be his Witnesses. Yea, and 2 Pet. 1. 21. Holy Men of God spake as they were moved by the Holy Spirit; they were acted, carried out of the Dungeon of Self, whence issue Dreams and Uncertainties, to say and do what God would have them. Yea, and on the Day of Pentecost, Cloven Tongues like as of Fire, sat upon each of the Disciples, and they were all filled with the Holy Spirit, and spake as the Spirit gave them Utterance, Acts 2. Thus were they baptized with the Spirit, Christ's Baptism, without Water, John's Baptism; and they were taught, both διδασκαλεῖν, to divide the Word aright, as also διδασκαλίαν, to foot it aright, to teach well, and live well; so that in the Sense of God's Innocency wrought

wrought in them, they commended themselves as Examples for others to follow. Yea, and 1 Pet. 4. 10. *As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God.* Clouds, when full, pour down, Presses overflow, Aromatical Trees sweat out their precious and soveraign Oyls ; so the Divinely qualified Witnesses bring out rich Treasures, even lively and life-giving Oracles ; this is through the Spirit's Baptism, not through Acquired Attainments and Accomplishments.

Seventhly, The Spirit's Baptism brings into the true Service of God ; for no Kindred, Tongue, Language, Nation, Family, Man or Woman, hath an Entrance into the pure Service of God ; but inasmuch as they feel the Spirit of the Lord in them, moving Heavenward ; for, as the Apostle said, *But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of Spirit, and not in the oldness of the Letter,* Rom. 7. 6. The true Service of God is in the newness of that Spirit wherewith Christ baptizeth, in which Man being kept, he holds constantly a Counter-motion to the Course of the World, to the Torrent of its reigning Corruptions ; in this, Bodies are presented a living Sacrifice, Holy, acceptable unto God, which is their reasonable Service, Rom. 12. 1. a living Sa-

crifice instead of a Ram ; sinful Passions are here slain instead of a Goat ; unclean Affections, instead of flying Fowls ; vain Thoughts, soaring Purposes, wandring Imaginations are slain ; this is read in those Bodies that are this living Sacrifice.

Eightbly, The Spirit's Baptism makes all that partake of it one in and with Christ, the Head: Christ prayed to his Father, saying, *John 17. 11. Holy Father, keep through thy own Name those whom thou hast given me, that they may be one, as we are;* he prayed for their Oneness, who was heard of his Father: And Verse 20. 21. *Neither pray I for these alone, but for them also which shall believe on me through their Word; that they all may be one, as thou, Father art in me, and I in thee, that they all may be one in us.* No true Unity is out of the Lord's Name ; it is a strong Tower, a Munition of Rocks ; here security and safeguard is known, a sure and sweet Haven to have recourse unto. After Christ's Ascension, when the Spirit was received with which Christ baptizeth, the Churches were Witnesses of this Oneness ; so *Paul* told the *Galatians*, Chap. 3. 27, 28. *As many of you as have been baptized into Christ, have put on Christ; there is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female;*

for ye are all one in Christ Jesus. These were clothed with the Sun ; these were beautiful through Divine Ornaments : Consider this, it was not through Water-baptism, but through the Spirit's Baptism, that Christ was put on, that Oneness was Witnessed. And 1 Cor. 12. 13. *By one Spirit we are all baptized into one Body :* So who become living Members of that Body whereof Christ is the Head, and feel themselves to be of the Corporation and Company of Believers, 'tis through the Spirit's Baptism, not through outward Water. And 1 Cor. 6. 17. *He that is joyned unto the Lord is one Spirit.* Further, Paul to the Ephesians said, *Endeavouring to keep the Unity of the Spirit in the Bond of Peace,* Ephes. 4. 3. So the Unity and Unanimity is in the Spirit, in which Christ's Baptism is.

Ninthly, The Spirit's Baptism cleanseth from Sin and Iniquity, so fulfils inwardly what *John's* Water-baptism shadowed forth outwardly ; 1 Cor. 6. 9, 10, 11. Paul wrote to the *Corinthians*, saying, *Know ye not that the Unrighteous shall not inherit the Kingdom of God :* It is an undefiled Inheritance, the Unclean must not tread on that Golden Pavement. And this Apostle having branched out such and such Workers of Iniquity, he concludes thus, *And such were some of you ; but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord.*

Lord Jesus, and by the Spirit of our God. Consider this, when they came to be Partakers of the Spirit, to know its Baptism, then they came to be washed, sanctified, yea, and justified also. The same Apostle wrote to the Saints at *Ephesus*, saying, “Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of Water, by the Word, that he might present it to himself a glorious Church, without Blemish, Spot or Wrinkles. Now 'tis not Water without, though Man were washed a thousand times therewith, but the Spirit of the Lord, wherewith Christ baptizeth, where a Well of Water is known springing up unto eternal Life, that effects these things in the Church.

Tenthly, The Spirit's Baptism makes true Christians; so deny it, and sweep true Christianity from off the Earth. *Paul* writing to the *Romans* said, ‘He is not a *Jew* which is one outwardly, neither is that Circumcision which is outward in the Flesh; but he is a *Jew* which is one inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Man, but of God: And as truly it may be said, He is not a Christian that is one outwardly, neither is that Baptism which is outward in the Flesh; but he is a Christian which is one in-

inwardly, and Baptism is that of the Heart, and not in the Letter, whose Praise is not of Men, but of God: God's Eye and Regard is to the inward Jew, and the inward Circumcision, to the inside Christian, to the inward Baptism; but Man's Eye and Regard, who knows not the Laver of Regeneration, is to the out-side Christian, to outward Baptism; for of the many *Episcopalians, Presbyterians, Independents, Baptists* and others, who have written of Baptism and Rantism, that is, Dipping and Sprinkling, few, if any, have written of the Baptism of Christ, with the Spirit, which *John the Baptist, Christ, Peter, Paul, &c.* bare witness to; the Virgins Birth was by the Angel unto *Josepb* named *Jesus*, by Interpretation a Saviour; for saith he, *He shall save his People from their Sins*, Matth. 1. 21. After he was baptized of *John* in *Jordan*, and the Holy Spirit descended like a Dove upon him, from this Divine Anointing, which came upon him, he came to be called *Messias* and *Christ*, which both signify Anointed; *Christ* in *Greek*, as *Messias* in *Hebrew*, signifies Anointed, because he was Anointed of the Father: *Peter* bare Record of Christ, saying, *God anointed Jesus of Nazareth with the Holy Spirit and with Power, who went about doing good, and healing all that were*

oppressed of the Devil ; for God was with him, Acts 10. 38. Thus Jesus was the Anointed of the Father, the Christ, the Mellias, and him the High Priests, Prophets and some Kings under the Law, anointed with material Oyl, represented : So Christians signifies Anointed Ones ; and none are truly Christians, but as they partake of the Anointing, whereby they become Members of Christ, spiritually influenced by Christ their Head, so become Kings and Priests unto God. The Disciples (as Acts 11. 26.) were called Christians first in Antioch, called so by Divine Direction, as the Word signifies, saith Trapp on this place ; the same Anointing which came upon Jesus, which God gave not by Measure unto him, John 3. 34. the same Anointing is given in Measure to the Members of Christ, of his Fulness they receive Grace for Grace ; these are true Christians, truly Anointed Ones, Heb. 1. 9, Thou hast loved Righteousness, and hated Iniquity, therefore God, even thy God, hath anointed thee with the Oyl of Gladness above thy Fellows. Thus real Christians partake of the Anointing in their Respective Measures ; Christians are Christ's, and they that are Christs, have crucified the Flesh, with the Affections and Lusts, Gal. 5. 24. Now such as take not up the Cross, but live in the Flesh, in the carnalizing

zing Principle, and in this profess the Scripture, God, Christ, and his Ordinances, so become swell'd with Historical Knowledge and Notions, and hence conclude themselves *Christians*; I say, they are not really so, *Non re, sed nomine Christiani*; Not real, but nominal *Christians*, in Name only; even as such, who said, *they were Jews, but were not, but were the Synagogue of Satan*, Rev. 2. 9. The *Turks* at this Day stile themselves *Mussulmans*, that is, *The only true Believers*: The Angel of the Church of *Sardis* was thus reprov'd, *Thou hast a Name that thou livest, but art dead*, Rev. 3. 1. so could neither praise nor serve the living God: A Ship may be called *Safe-guard* or *Good-speed*, yet may fall into the Hands of Pirates: So specious Names of *Christians, Believers, Church-members*, advantage nothing, except the Cross of Christ be borne, the Anointed received, which truly makes such.

Eleventhly, The *Spirit's* Baptism saves, is present Salvation: Now who contend for *John's* Ministry, Water-baptism, be it Dippers or Sprinklers, their Discourse is of what the Saints enjoyed in the Primitive Times, and of what Salvation shall be in another World, not waiting for Salvation and Redemption in this Life; but they that live not the Life of the Righteous, shall not dye the Death of the Righteous, nor

shall have the Reward of the Righteous: But the Apostle *Paul* preached present Salvation, not by *John's* Baptism, or Water-washing, but by the Baptism of Christ, through the renewing of the Spirit, *Tit. 3. 5.* *According to his Mercy he saved us, by the Laver or Washing of Regeneration and renewing of the Holy Spirit:* So that, so far as a Man is Regenerated, renewed by the Holy Spirit, which is Christ's Baptism, so far he is saved from Sin, and from the Reward thereof: This Laver of Regeneration fulfils inwardly what *Moses's* Laver and *John's* *Jordan*-washing shadowed forth outwardly: This Laver of Regeneration removes the old Nature, and brings in a new Nature, whence issues new Thoughts, new Desires, new Words and new Works; he lives, thinks, speaks, works, loves and acts otherwise than he was wont; the Old Man, and his Deeds are put off, the New Man and his Deeds are put on; Outward Water is not of that Vertue to effect this in Man, 'tis a Water of a more Heavenly Nature; *Paul*, writing to the Saints at *Ephesus*, said, *By Grace ye are saved, through Faith; and that not of your selves, it is the Gift of God,* *Ephes. 2. 8.* These were Witnesses of present Salvation; they had known stirrings in the Womb of Grace, precious unto God, had persevered therein, so became God's Workmanship, to know the
glori-

glorious Fabrick of the New Man erected in them ; these were truly made alive unto God, who had lain rotting and stinking in the Sepulchre of Corruptions ; these knew Christ's Spiritual Baptism ; to this purpose Peter bare Record, saying, *The like Figure whereunto even Baptism doth also now save ; not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.* Peter here speaks of the Ark of Noab, which by Command of the Lord was made of Gopher-wood, Gen. 6. 14. *a kind of Cedar, saith the Old Naturalist, Pliny, which is not subject to Rottennesse nor Worm-eatennesse, but endures forever ;* a shadow of Christ Jesus, who is the same to Day, yesterday and forever : So the Ark was a Figure of Christ, as it saved by Water outwardly : So Christ by his Baptism, the Water of Regeneration saves inwardly from the Deluge of Sin, from the drowning Waves of Iniquity and Transgression. *Baptism saves now,* saith Peter : but what Baptism doth he speak of ? Of *John's* with Water, or of *Christ's* with the Spirit ? The Apostle answers this, lest any should misapprehend his Sense and Intent, he explains himself evidently and fully, saying, *Not the putting away the Filth of the Flesh,* the cleansing of the outward Man, the effect of *John's* Baptism, but the Answer of a good Conscience towards God, the

the effect of Christ's Baptism in and with the Spirit, which inwardly saves, and brings to know and witness the Answer of a good Conscience, by the Resurrection of Jesus Christ, 1 *Pet.* 3. 9, 20, 21.

Piscator on *Mat.* 3. gives his Testimony altogether answerable to what is here written, saying, That the Apostle *Peter* here ascribes Salvation to inward Baptism, not to the outward, which extends no farther than the outward Man.

Hammond, in his Paraphrase and Annotations on the New Testament, saith on the aforesaid place, As the Ark in the Water kept Men safe from drowning, even so Baptism doth save; not that of *John*, which cleansed but the Body, but that which is signified by it, even the Baptism of Christ with the Spirit, who saves from Sin, and from the Wages thereof.

Object. *The Baptism here spoken of by Peter, must needs be Water-Baptism, because he calls it a Figure; for it were not proper to call the Spirit's Baptism a Figure.*

Answer. I confess, while I had recourse only to our *English* Translations, this before was my own Objection; but consulting the *Greek* Copies, the thing was cleared unto me, and our *English* Translations appeared not so sound and clear as might be desired. *Peter*, speaking of the Preservation of Eight Souls in the Ark by Water, saith, if
truly

truly translated, *Whose Antitype Baptism doth also now save us*: And what is this Antitype? Even Christ, who baptizes with a Spiritual and Saving Baptism; even Christ, the Truth, the Sum, the Substance, the Thing signified by Types and Figures; Circumcision outward was a *Type*, Circumcision inward the *Antitype*; Moses's Laver a *Type*, the Evangelical Laver of Regeneration the *Antitype*; Anointing without, a *Type*; Anointing within, the *Antitype*; the Ark saving by Water without, a *Type*; Christ, by his Spiritual Baptism, saving from the proud Billows of Wickedness and Uncleanness, is the *Antitype*; so that the *Antitype* comes in lieu, stead, place, or room of the *Type*: ἀντίτυπον is the Greek Word, and ἐπί signifies *pro*, as well as *contra*; ὑπάτης Consul, ἀνθύπατης Proconsul; the Consul's Deputy, one that officiates for him: These things Linguists understand. So that though our English Translation renders it, *The like Figure whereunto even Baptism, doth also now save us*; yet it is properly, truly, and answerable to the Nature of Truth, rendered, *Whose Antitype, Baptism doth also now save us, even as the Ark saved them of old*. And if any say, This is but a Conceit or Whimsie of my own Head, let such read Gerb. on this Word, who saith, ἀντίτυπον in hoc loco ipsam Veritatem significat, Typo ac Figuræ respondentem:

tem : That is, Antitype in this place of *Peter*, signifies the Truth it self, answering to the Type and Figure. *Truth*, that is Christ, the Way, the Truth, and the Life, who baptizeth with the Spirit, and saves from Sin, as the Ark saved outwardly. *Vatablus, Grotius, Erasmus, Capellus, Beza, Hammond*, gave their Testimonies to the same purpose.

If this Scripture of *Peter* held out a Figure or Type, then one Type would answer another, which were improper; for every *Shadow, Type, or Figure*, relates to the Substance, as its Fulfiller. Again, It were to conclude the Gospel-Dispensation to be a State of *Figures and Shadows*, which is the Sum and Substance of all: The Kingdom of God stands not in Meat and Drink, but in Righteousness, Peace, and Joy in the Holy Spirit, wherein the Redeemed cry *Abba, Father, Rom. 14.* Visibles are Temporal, as *Moses's Laver-washing, John's Jordan-washing*, imposed only until the Time of Reformation; but Invisibles are Eternal, as the Spirit of the Lord is Eternal, in which Christ's Baptism is; such as center in Temporals, that Eye being shut which sees into the beginning, before the Temporals; these are but as an House without Pillars, tottering with every Blast, as a Ship without Anchor, tossed with every Wave; for the Establishment is in that which is Eternal.

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— *Whose Antitype Baptism doth also now save us.* By this Scripture (as all the Wise in Heart understand) Peter puts an End to Baptism of the Flesh, as Paul did to Circumcision of the Flesh: For saith Paul, Rom. 2. 28, 29. *He is not a Jew which is one outwardly, neither is that Circumcision which is outward in the Flesh; but he is a Jew which is one inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God: Which in effect is this, In Gospel-Days, where all Shadows are fulfilled, Circumcision in the Spirit puts an end to Circumcision in the Flesh. In effect, Peter saith as much of Baptism; Baptism (saith he) saves; but not that Baptism which puts away but the Filth of the Flesh, but that Baptism of Christ in the Spirit, where the Answer of a good Conscience is known: Yea, by this Peter intimates, that Baptism in the Spirit puts an end to Baptism in the Flesh: For of a Truth it may be said, He is not a Christian who is one outwardly, neither is that Baptism which is outward in the Flesh; but he is a Christian which is one inwardly, and Baptism is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God. For neither Moses's Laver-washing, nor John's Jordan-washing, could bring inward Cleanness and Purity of Conscience;*
therefore

therefore Christ put an end to all outward Shadows, Figures and Types, by the Power of his Spirit, inwardly effecting and fulfilling that which they in an outward manner shadowed out. Many bear record in Truth to the Apostle's Testimony, who said, *The Law made nothing perfect, but the bringing in of a better Hope, by the which we draw nigh unto God,* Heb. 7. 19. Here is the perfecting of the Children of Light; here they are truly joynted, whom Satan had dislocated. Paul, who was not sent to Baptize, but to Preach the Everlasting Gospel, a more weighty and ponderous Concern, had his Call from Heaven. In writing to the Church at Rome, he speaks of Gifts differing, and exhorts every one to be Faithful; but of Baptizing with Water he speaks not; but in other places sets up the Spirit's Baptism, as conducing to the Salvation of the Soul.

So who are serious in the things of God, cannot but conclude from what is spoken, that the Spirit's Baptism is the only Baptism, peculiar to Gospel-Days; and that the continuance thereof is of absolute necessity; and whatever you be that deny it, to and in the Church, you shut out of the Church the Divine Nature, the New Name, the True Worship, Translation into the Kingdom of God, the Lord's Temple, the Gospel-Ministry, the true Service of
God,

God, true Unity, inward Cleansing, true Christianity, present Salvation: And what is that Church? And what are the respective Members thereof, that are destitute hereof? Out-sides, Formalists, tossed to and fro, as a Feather or Froth upon the Waves, hurried about with every Wind of Doctrine, like Glasses blown into this or that shape, at the pleasure of Man's Breath: What are Professors, that are destitute of the Spirit, and its Baptism? As hollow Trees in an old Wood, tall, but pithless, sapless, and unsound. What are these Lifeless Formalists? As a Bulrush, whose Colour is fresh, Skin-smooth, Body knotless; yet nothing is within, but a kind of spongy unsubstantial Substance. The Swan in the Law was rejected for Sacrifice, as some affirm, because of her Black Skin under White Feathers: Thus it is with Unspiritualized Outside Formalists; their Performances, how specious soever, black Death reigning within, brings them not unto Divine Acceptance; their most Religious Duties and Performances issue from Art and Acquired Parts, not from Divine Indwellings: Who then, touched with the Sense and Possession of the Lord's Presence, and with the Vertue of his Spiritual Baptism, can be silent; and not, as the Lord's Worthies, contend for it, of the which such Excellent Things are spoken?

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If Christ must have preheminance in all things, if he be All in his Church, Beautified out of his Wardrobe, why is Outward Water so much magnified in Gospel-Days? Christ is sufficient to and in his Church, without *John*, though *John* was of use in his season, to point out Christ to come; so the Baptism of Christ, without visible Water, is sufficient in his Church, without the Baptism of *John* with Water; though the Baptism of *John* with Water was useful in its season, being a Shadow of a better Thing to come, even of Christ's Baptism with the Spirit, who said, *He that believes on me, out of his Belly shall flow Rivers of living Water: But this spake he of the Spirit, which Believers in him should receive, John 7. 38, 39.* So that Believers receive the Spirit; and Christ's Baptism, Living Water, is to flow out of the Womb of their Souls; they know the precious Virtue thereof, its Cooling, Cleansing, Thirst-quenching and Fructifying Virtue; they know the fulfilling of *Moses's* Laver, and *John's* Jordan-washing, in their Mortal Bodies.

The Fourth Assertion.

Baptism, that is, Sprinkling of Infants, is a Case unrepresented in the Primitive Times, an Irreptitious Custom, sprung up in the Night of Apostacy, after the Falling Away from the Primitive Order.

I Have already shewed the Temporary Baptism of *John*, and have likewise spoken of the Baptism of Christ with the Spirit; and that this Baptism put an end to *John's* Water-Baptism, as to the other Shadows: So that to and in the Gathered Churches, One Baptism was preached, and that by One Spirit into One Body, the Shadow being left off. Now it remains, that I inform you, how Dipping, which was *John's* Ministration, came to be re-assumed; and likewise how Sprinkling of Infants got entrance among the Professors of *Christianity*.

Christ being upon the Mount of *Olives* with his Disciples, told them, *That False Christs and False Prophets should come, Mat. 24.* which *John* seeing fulfilling and fulfilled, said expressly, *They were come; saying, Little Children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists, where-*
by

by we know that it is the last time, 1 John 2. 18.

Paul, in the Spirit of Discerning, fore-saw and fore-told of an *Apostacy*, a *Departure from the Faith*, that *seducing Spirits* should be heeded, and *Doctrines of Devils*, 1 Tim. 4. 1.

John in the Spirit fore-saw all the World *wondring after the Beast*, Rev. 13. 3. Yea, and he saw and foretold of a *great Whore*, that should sit upon many Waters, even upon Peoples, *Multitudes, Nations and Tongues*, Rev. 17. 1, 15. Yea, and he saw and foretold, That all Nations, yea, Kings themselves, should be drunk with the Cup of *Fornication*, Rev. 18. 3. Now as these things were in fulfilling, *Darkness* entred the Professors of *Christianity*; yea, and losing the Vertue and Influence of the Heavenly Pearl, Christ in them, the End, Fulfilling, and Substance of all Shadows, from *Abel* to himself; then they began to re-assume Shadows and Figures without them; then losing the pure Grain, they began to magnifie the Husk, losing Christ's Spiritual Baptism, the bubling Spring of Living Water, purifying inwardly; then they began to re-assume *John's* Ministration of Water-Baptism outwardly, yea, and to call it *Christ's Ordinance*; then Divisions abounded: Some baptized or sprinkled Old People on their Death-Beds; some baptized People in their more early Age, as when they

they were capable of being Catechised; some began to baptize or sprinkle Young Children; some baptized or sprinkled People after they were dead; some baptized the Living for the Dead; some baptized Children in their Mother's Womb, before they were born; some made the Character of a Cross in their Foreheads with a Burning Iron, which they called Christ's Baptism; some baptized themselves every Year, still pretending and crying Christ's Ordinance. Zuinglius, in his Age, taking notice of the Confusion of Men, in reference to Baptism, bore Record in this manner, saying, *In the beginning of my Book (saith he) I must ingenuously profess, that almost all those that have undertaken to write of Baptism, even from the very Times of the Apostles, have (which I desire may be spoken with the favour of all) not in a few things erred from the Truth: Yea, and this Zuinglius, as well as they, erred also; the truly illuminated Branches of the true Vine, turn from such as turn from the Life of the Scriptures, the End of Shadows, into Shadows and Inventions; 'tis more honourable to joyn to the Word, without Men, than to joyn to Men, without the Word.*

Now of the fore-mentioned Confusion and Inventions concerning Baptism and Rantism, Dipping and Sprinkling, more followeth.

I profess,

I profess, I have traced the steps of Antiquity, and have been diligent to search out the Original of *Sprinkling*, that if possible I might find him out, to whom this Tradition, *Rantism*, that is, *Sprinkling*, may cry *Abba Father*; and what I have found thereto relating, I freely commend to him that reads me.

I find it recorded, that about the Year 230. lived one *Cyprian*, who was Bishop of *Cartbage*, in which time the foggy Exhalations of Darknes much ascended the Hearts of the Professors of Christianity; yea, so much, as that Christ's Baptism in and with the saving Spirit, the Water of Life, being much lost within, they began exceedingly to magnifie Water without, the visible Element, thinking Water-Baptism saved; ascribing Washing of Souls, Regeneration, taking away of Original Sin, freeing from Perdition, and Eternal Salvation, to it; yea, and in effect the Belief of this Doctrine remains, and in such as would be accounted high Sharers in Reformation: That the thing is so, multitudes of Testimonies might be produced.

Whence (saith Augustin) bath Water so much Vertue, as that it touches the Body, and washes the Heart? August. in Hom. 8.

Through Baptismal Water, Men pass from Earth to Heaven, saith Ambrose De Sacramentis.

As Water extinguisheth, cleanseth, and whiteneth, above other Liquors; so in Baptismal Water, Fleshly Lusts are quenched, Sin both Original and Actual, washed away, Innocency begotten, saith Algerus.

Not particular Men only, but even Councils were involved in this Erroneous Conceit and Misapprehension.

The Council of Florence taught, *That by Baptism we are spiritually born again; and that it imprints in the Soul a Character; that is, some Spiritual Sign indelible, that is, which cannot be blotted out: And further, That we are thereby made Members of Christ, of the Body of the Church, Summa Concil. & Pontif.*

The Trent Council taught, *That by Baptism we put on Christ, and are thoroughly made New Creatures.*

Children dying without it, are by the Roman-Catholicks accounted Heathens, and must not be buried in Hallowed Mould, Church, or Church-Yard. Protestants dancing after the same Pipe, account such Heathens, and wanting their Christendom, so bury them behind the Church, so called.

This ancient Error of magnifying Outward Water, when the purifying Vertue of the Water of Life was lost, yet remains: 'Tis read in the beginning of the old Catechism of present Allowance, *My God-fathers and God-mothers in my Baptism,*

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wherein

wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of God. Is not here unspeakable Vertue ascribed to Baptismal Water?

Mayer, in his Explication of the English Catechism, Paraphrasing on the before-cited words, saith, Outward Water makes none Partakers of such Priviledges; and that the Externals of the New are of no more Vertue, than the Externals of the Old Testament: Alledging, That in Christ Jesus neither Circumcision avails any thing, nor Uncircumcision, but a New Creature, and the keeping of the Commandments of God. Baptism (saith he) confers not Grace, ex opere operato, as the Church of Rome teaches; and if not Grace, neither those precious Effects of Grace; neither is External Baptismal Water any more Effectual, than the Blood of Bulls and Goats, to take away Sins, Heb. 10. 4.

But to return from this Digression, In Cyprian's Age, though the Degeneration was not so great and general, as afterwards it became; yet they greatly magnified Water, and ascribed Salvation to it; so that Converted Persons deferred their Baptism to as near their Latter-end as they could guess, so that they might have an Evidence of the Remission of their Sins all at once: They were not willing to have it before, lest by after-sinning they should lose their Evidence. Now, in propounding

pounding this End to themselves, sometimes they deferred their Baptism so long, as that, through Extremity of Sicknes and Weaknes, or the like, they could not be baptized, that is, *dipped*; then one *Magnus* enquired of *Cyprian*, *What they should do in such a Case?* *Cyprian* answered, *Seeing it could not be done as it ought, without the hazard of the sick Person's Life, they must do it as well as they could, so that they might have the Element of Water applied to them on their Beds, sprinkled upon them; alledging Ex. 36. I will sprinkle clean Water upon them; yet if they were restored again, they should be dipped in a River.* Now *Cyprian* allowing of *Sprinkling* in this case, People would make use of it in other cases; see *Cyprian's* Epistle to *Magnus*. Here you see the Author of *Rantism*, that is, *Sprinkling*; not Christ, nor the Apostles, but *Cyprian*; not in the Days of Christ, but some Two Hundred and Thirty Years after; yet not Infants, but Old People were *sprinkled*. Also he pleads for the *Sprinkling* of new Converted Prisoners in the Prison-house. By degrees they let in the Custom of Sick Children, afterwards of All Children, *Cypr. Lib. 4. Epist. 7. Magdeb. pag. 126.*

For further Confirmation hereof, *Musculus* saith in his *Common-Places*, pag. 741. *Anciently very many did defer their Baptism to the very utmost term of their Life, to the end*

that they might depart Pure and Blameless out of this Life; and so they did not suffer themselves to be baptized, except in their Bed, and that by sprinkling only, in the very point of Death, that they might die with an Evidence; for this cause these were called Clinicks, that is, Bed-rid, and Clinick-Baptism: In this manner Constantine the Great, the Son of Helena, a zealous Professor, was baptized when about Sixty Five Years Old, being sick, and died a few Days after, Socrat. Scholast. lib. 1. cap. 26. Mark this, that in the coming in of Rantism, that is, sprinkling, Old Men were sprinkled, not Infants.

In early Ages of the Church, Baptism (saith Cave) was deferred till old Age.

Basil, Bishop of Cesaria, though born of Believing Parents, his Father being Bishop of Nisen, was not baptized till Aged. Osiander, Cent. 4. lib. 3.

Theodosius the Emperor, though born of Christian Parents, and instructed in the Faith, yet was not baptized till aged. Historia tripartita, lib. 1.

Further, The *Bohemian* Confession holds out, That Baptism, for the most part, was administred to Men of riper Years.

In *Alexandria*, the Holy Scriptures were read and interpreted by the Unbaptized, as well as by them that were Baptized: Which thing plainly evidences, that they ascribed not that Vertue to Sprinkling of Infants,

Infants, as afterwards Men did, and now do.

It was a Custom among the Ancients, that they that were baptized, were baptized Naked; supposing, that as they were stripped of their Garments, so by Baptismal Water the Old Man, that is, In-dwelling Sin and Corruption, was put off; *Wolfgangus Musculus Dusanus* in his Comment on the *Psalms*. This Custom continued very long, as Authors say.

They had a Custom in the Primitive Church (saith Trapp on Col. 2. 12.) that the Party to be baptized clad himself with Old Cloaths, which he put off when he entred into the Baptismal Water, and at his coming out he put on New Cloaths: What did they signifie hereby? That they conceived, that by the Vertue of Baptismal Water, they put off the rotten Rags of Unrighteousness, and put on the Garment of Righteousness and Salvation. Thus the Water of Life being much lost within, which cleanseth, washeth, purifieth, sanctifieth, and taketh away Spots, Blemishes, and Spiritual Deformity, they ascribed this Work to Water without.

One said,

*Ardua sacrati Baptismatis aula coruscat
Quo delicta Adæ Christus in amne lavat.*

After this it came to be considered, that many died before they became old; there-

fore it was decreed, That Children, when growing to Years of Discretion, should be instructed in Christian Principles, and then baptized. *Zwingle's* faith, in his Book of Articles, *That Children were always openly instructed; and when their Faith had made an Impression in their Hearts, and they confessed the same with their Mouths, then were they admitted to Baptism.* Here was Teaching before Baptism; but now they Sprinkle Infants, and many Years after Teach them.

The One Baptism, by One Spirit into One Body, being much lost, then they re-assumed *John's* Ministration of Water-Baptism, or an Imitation thereof. *Johannes Bohemius* faith, In time past it was the Custom to administer Baptism alone to those that were instructed in the Faith, and were before *Easter* (so called) and *Pentecost*, catechised; and then, upon their Confession, they were baptized; this was done twice a Year, at *Easter* (so called) and *Pentecost*: Such as were baptized, put on a White Garment when they came out of the Water, for the aforesaid Reason, or in token of that innocent Course of Life they had engaged to walk in: This White Raiment being exorcized and en-suffed with sundry Ceremonies, they wore till the *Sunday* after *Easter* (so called) and on that Day put it off; which Day, from those

those White Rayment, was called *Dominica in Albis*, that is, The Lord's Day in White. Concerning this *Lactantius* said.

Fulgentes animas vestis quoq; candida
signat,
 Et grege de niveo gaudia pastor habet.

*White Rayment represent Souls chaste and pure ;
 The Shepherd for his Flock takes Gladness sure.*

The same Ceremony was observed by those that were baptized at Pentecost ; so from their White Rayment Pentecost came to be called *Whitsunday*, that is, *White-Sunday*, in Memorial or Imitation thereof : When Infants are now baptized, they have on their Heads a White Cloth, called a *Chrisme*, *Johan. Bohemius de gentium moribus*, Lib. 2. *Cambdens Brit.* pag. 768. *Cave* in his *Primitive Christianity*.

Pope *Siricius*, in the Year of the Lord 389. decreed, *That Baptism should not be celebrated but at the aforesaid two seasons, Easter and Pentecost, Summa Concil. & Pontif.*

Baptizing at these two Seasons became almost Universal, saith Cassander de Baptismo.

Thou hast received after Baptism (saith Ambrose de Sacramentis) a White Rayment, a Token that thou hast put off the Pleasure of Sin, and hast put on the chaste or pure Rayment of Innocency.

Luther,

Luther, Bullinger, Erasmus, Ludovicus Vives, Melancthon, Beza, Bucer, Augustine, Marlorat, Chamier, Hammond, Field, Hugo Grotius, Zuinglius, Taylor, Pareus, Tertullian, Origen, Cyprian, Eusebius, Heracles, Dionysius, Athanasius, Hillary, Basil, Gregory Nazianzen, Ambrose, Arnobius, Jerom, fourth Council of Carthage, the Council of Laodicea, the Council of Neocesaria, Balsamon, Zonaras, Walafrius Strabo, Monsieur Daille, Beatus Rhenanus, and Augustine in his Book De Fide, gave in their respective Testimonies, that in the more early Ages of the Church, Repentance, Confession of Faith, and Instruction in Christian Principles, was commended to People as the only Qualifications for Baptism; those thus instructed in Christian Principles were called *Catechumens*, so were admitted to Baptism, which Custom (saith *Zuinglius*) I wish were in use in our Age: *Augustine* and others changed their Opinions, if their Writings be not corrupted by the *Index expurgatorius*,

Augustine, the Son of the vertuous *Monica*, being instructed in the Faith, was not baptized till about the thirtieth Year of his Age, as saith *Naclerus*, in the Year 391. His Mother would not have him baptized Young, lest through Youthful Propensity he should fall into Sin, which after Baptism would be greater and more
perilous

perilous, as she conceived. *White's Apology for Rushworth's Dialogues.*

Gregory Nazianzen, born of Christian Parents, his Father being a Bishop, was baptized about the twentieth Year of his Age, *Osiander*, Cent. 4. Lib. 3.

Ambrose, born of Christian Parents, remained instructed in Christian Principles, and was unbaptized till he was chosen Bishop of *Millain*, *Paulinus in vita Ambrosij.*

Ferom, born of Christian Parents, was baptized when about thirty Years Old. *Erasmus in vita Hieron.*

Chrysoftom, born of Christian Parents, was not baptized till the one and twentieth Year of his Age. *Hugo Grotius* on Matth. 19. 14.

Nectarius was made Bishop of *Constantinople* before he was baptized. *Vossius de Baptismo*, pag. 106.

In *Northumberland* is a River called *Glen*, in which *Paulinus* (coming into those Parts with the King and Queen, and staying there some thirty six Days) baptized many, all which time he spent in Catechizing and Baptizing ; being instructed, he baptized them in the River *Glen* ; these were not Infants, neither were they sprinkled at a Basin, Bowl or Font, but they were returned to the Shadow. *Camb. Brit.*

Basil said, None were to be baptized, but the *Catechumens*, that is, such as were duly instructed in Christian Principles. *Lib. 3. contra Eunomium.*

Dr. *Taylor*, mentioning the Canon, pag. 238. saith, It intimates a Practice absolutely Universal in the Church, of interrogating the *Catechumens*, concerning the Articles of their Creed, which is one Argument, that either they allowed not of Infants Baptism, or that they did prevaricate egregiously in asking Questions of them, who, as themselves well knew, were not capable of answering.

Now, what high Thoughts they had of Baptism, what Virtue they ascribed to it, how they magnified it, further appears by the Canon of a Council under Pope *Honorius* the first, who put forth, that *No commemoration of an Holy Oblation, nor the Office of Singing should be bestowed on those Catechumens, that died without the Redemption of Baptism, Concil. Barcarensis sub. Honorio primo, vide Summa Concil. & Pontif.*

In the Days of the Apostles, when the Woman was cloathed with the Sun, the Church was beautified with the Garments of Christ's Righteousness and Innocency, Satan operated to entangle them in the Net of Shadows, Elements and beggarly Rudiments, as appears by *Paul's* Epistles to the *Galatians, Colossians, &c.* Now after
the

the Apostle's Days, as Satan, the old Adversary, was more and more prevalent, so the purifying Faith, and the blessed, Primitive, Apostolical Order was, more and more departed from; the one Baptism, which is Spiritual, was in a high Measure lost: Then they began to re-assume *John's* Ministration of Water-baptism without, or an Imitation of it, as Dipping or Sprinkling Aged People, baptizing middle Age, Youth after they were Catechized; and as Darkness encreased, Inventions were multiplied, and entred the Throne of the Hearts of Christianity, as Sprinkling of Infants, Godfathers and Godmothers, Chrism, Chrisoms, Fonts, &c. in this Apostacy they ascribed the Virtue of Saving, Sanctifying, Regenerating, inward Washing to Baptismal Water without, as now, of making Members of Christ, Children of God, &c. *John* ascribed no such Vertue to his Baptismal Water, but only used it as a Figure of that inward Washing which should be witnessed in the Church, by the Baptism of *Christ* in the *Spirit*, without Outward Water.

Of the Original and Progress of Pædo-baptism, rather Pædo-rantism now, that is, Sprinkling of Infants.

After this it was considered, that many Infants and Children died before they were capable of being Catechized and Instructed in the Principles of *Christian Religion*, and being doubtful concerning the Salvation of such, they wrote to *Augustine* the Father, to have his Thoughts concerning the State and Case of such as died unbaptized : To whom *Augustine* returned this Answer, *Infants, who whether they begin to live in the Mothers Womb, and there dye, or being born of their Mothers, depart out of the World without the Sacrament of Holy Baptism, they are damned, being guilty of Original Sin.*

Consider the Fury of this Uncharitable Man, how he plants his great Gun against Innocent Children, *Christ* told certain, *that they must become as Little Children* ; which implies *Children* to be Harmless and Innocent, else they could not enter into the Kingdom of Heaven : But this *Augustine* taught, that Infants, born or unborn, are Damned if they dye without Baptism. Truly he was stiled, *Durus Pater Infantum*, a hard Father to Infants. Again, He ascribes

cribes to Outward Water the washing away of Original Sin and Actual also; sets corruptible Water in the Place of the Blood of *Christ*, which indeed cleanseth from all Sin.

Cassiodor on *Psal.* 5. thus wrote, *That in Baptism Original Sins and Offences are so cleansed, that it restores us to that Purity in which Adam was created.*

Consider into what a Gulf of Error this Doctrine leads such as receive it, ascribing the cleansing away of Sin to outward Water, yea, and that it restores to that Purity in which *Adam* was created: When such poysonous Pills—as these were swallowed, such Pernicious Doctrines credited, that Children quickened in the Womb, or brought forth, dying without Water-baptism, were Damned; and that by Water-baptism they were cleansed, and made as pure and innocent as *Adam* was before his Fall, from such Accounts as these the Necessity of Infants-baptism was concluded, and the Danger without it, and the unspeakable Benefits of it: Thus were Monsters conceived, and brought forth out of the Womb of Ignorance; and further to beget People into a Veneration and Esteem of it, it must have no lower Title and Denomination than of being *Christ's Ordinance*; and those Scriptures which were spoken of *Christ's Baptism* in the Spirit, of the Water
of

of Regeneration, must be wrested and perverted to defend Water-baptism and Rantism; yea, and the Doctrine of *Augustine*, and such like, being rooted in Mens Belief, Sprinkling of Infants must be accounted Christ's Ordinance, and all that deny the same must be branded as *Hereticks* and *Schismaticks*.

And that *Augustine*, *Fulgentius*, *Leonardus Coquæus*, *Cassander*, and many of the Ancients were of Opinion, That Children born or unborn, if they died without Baptism, were damned, Ecclesiastical History plentifully shews; *August. ad Vincentium Victorem*, *Fulgentius*, *Leonardus Coquæus* in *August. de Civit. Dei*. *August. de fide ad Petrum Diaconum*, *Cassander de baptismo*, *Epitome operum Augustini*, pag. 75.

Again, Some will have *Pædo-baptism*, or *Pædo-rantism*, that is, dipping or sprinkling of Children, to be of more Antiquity then *Augustine*; for 'tis Recorded, that about the Year 248. lived a Priest called *Fidus*, who willed People to baptize young Children according to the manner of Circumcision; about which thing *Cyprian* with sixty six Bishops and Elders gather'd together, ordained, That Children should timely be baptized, as well before as after the Eighth Day. It seems the Doctrine of *Fidus* concerning Dipping or Sprinkling of Children was New, and seemed strange to *Cyprian*, see-
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ing he would not ratify nor confirm the same without the Sentence and Advice of sixty six Bishops ; had it been commanded by Christ, practised by the Apostles, and continued in Matter and Manner to *Cyprian's* Days, there had not been a Necessity for the concourse of so many Bishops concerning the same : And though *Cyprian* here enjoined Baptizing of Children, yet a few Years before, he was for the Dipping or Sprinkling of Aged People. See his Epistle to *Magnus*.

Now *Cyprian* and his Fellow Bishops allowing of Childrens Baptism, hence it got great Entrance among the Churches professing Christianity ; so that *Cassander*, in his Book *de Infantium baptismo*, saith, that *Baptism of Infants came to be much used by the Fathers, who lived some Three Hundred Years after the Apostles*. He excludes it from being Christ's Command, or practised by the Apostles.

As the Apostacy was more and more manifested, Sun and Air, the Purity of the Primitive Church, through the Smoak of the Bottomless Pit, darkned, then Traditions and Inventions of Men were multiplied, then the Necessity of Infants Baptism by *Augustine*, *Cyprian*, and such like, was introduced, and by the Ratification and Enjoyment of Popes, Councils, General, National or Provincial, Synods, Kings,

Kings, as absolutely necessary, was strengthened.

Johannes Bobemius saith, That Baptism of Old was administred to none (unless upon urgent Necessity) but to such as were before instructed in the Faith, and catechised; but when it came to be judged Necessary to Everlasting Life, it was ordained that Infants should be baptizd, and that they should have Godfathers and Godmothers, who should be Sureties for Infants, and should renounce the Devil in their behalfs, it grew to this in the Roman Catholick Church, that at the baptizing of a Child, the Priest, 1. Blows three times in the Infants Face; 2. He anoints his Eyes, Ears and Nostrils with Earth moistned with his Spittle; 3. He Names him, and marks him with the Sign of the Cross upon his Breast and Back with Hallowed Oyl; 4. He dips him into the Water, or pours Water upon him three times in Form of a Cross; 5. Dipping his Thumb in the Holy Chrism (as they call it) he signs the Childs Forehead with the Sign of the Cross; 6. He covers him with a White Garment; 7. He puts into his Hand a burning Candle, *Lib. 2. de Gentium moribus.*

When the Primitive Purity was turned from, the one Baptism by the one Spirit into

one Body lost, then steamed such like Things out of the Bottomless Pit into the Church ; and to gain Estimation, they must be stiled Christ's Commands, or at least Apostolical Traditions.

Augustine (as 'tis said) was the first that preached the Necessity of Infants Baptism ; and as Nations became drunk with the Cup of Abomination and Fornication, idolatrous and strange Erroneous Doctrines streamed out of Apostatized Christendom.

About the Year 402. the *Milevitan Council*, celebrated by Ninety Two Bishops, put out this Canon, All that affirm that young Children receive Everlasting Life without the Sacrament of Baptism, and will not that young Children newly born be baptized, to the taking away of Original Sin, that they be Anathematized, *Magdeburg. Cent. 5.* This Canon then sent to *Rome*, had the Ratification of Pope *Innocent the Third*.

In the 5th General Council at *Carthage*, held in the Year 416. 'twas decreed, That whosoever denies, that little Children by Baptism are freed from Perdition, and eternally saved, let them be accursed. This was confirmed and ratified by the said Pope *Innocent the Third*, after by Pope *Zosimus*, after by Pope *Boniface*.

Ifidore saith, If Children were not baptized, so thereby renewed, and Original Sin washed away, they were in a State of Damnation, *Magd.* cent. 7.

Pope *Hormisdas* ordained, That Children, if they be Weak, should be baptized the same Day in which they are born, *Summa Concil. & Pontif.* And what care is taken in this Nation for weak Children, to make sure their Christendom (as they say) I may be silent.

About the Year 692. *Ina* King of the *West-Saxons*, ordained, That every Infant should be baptized within Thirty Days after its Birth, on the Penalty of his Parents forfeiting thirty Shillings ; and if the Child died unbaptized, the whole Estate. These *Saxons* received the Faith of the Church of *Rome*, from the Mouth of *Austine* the Monk, and others.

About the Year 816. the Council under *Wolfred* ordained, That they should not pour Water upon the Heads of Infants, but immerge, that is, dip them in the Font, *Full.* pag. 109. It seems they were for Dipping, not for Sprinkling.

In the 9th Century it crept in, That in Exorcism, the Head, Ears and Nose should be salted, and Anointed before Baptism, *Magd.* cent. 9.

Augustine's Doctrine, That Children born or unborn, were damned, if they died without
Bap-

Baptism, being received as a Heavenly Oracle, hence Infants Baptism was enjoined by Popes, Councils and Kings, and great Virtue was ascribed to it, as the taking away of Original Sin, and of Regenerating Infants, and renewing of them, and freeing them from Perdition, and eternally saving them, and of making them Members of Christ, Children of God, and that it made the Receivers as pure and innocent as *Adam* was before his Fall; these Things being believed, Church-men became Defenders and Propagators of it, common People received it with Greediness: Who would refuse an Eternal Inheritance tendered upon such Terms? Thus Ignorance and Blindness entering Christendom, the Custom and idolatrous Tradition of Infants Baptism became so Epidemical and General, as that in the Eleventh Century it was scarce questioned; in this Age it crept in, *That Salt should be put into the Mouth of the Baptized*, Magd. cent. 11.

In the Discourse between Dr. *Harpsfield* Arch-Deacon, and *John Bradford* Martyr, this *Bradford* said, *I dare not exclude from Christ all that dye without Baptism*. He placed not Salvation in visible Elementary Water; but the *Roman Catholics* are otherwise minded, and thrust the Souls of Infants that dye without it into a *Limbus*
In-

Infantum, a place very nigh Hell; and their Bodies out of *Christian-burial*, into an Unhallowed Place; and in this Nation, who pretend to Reformation, behind the *Church* (so called) if granted for burial to the Unbaptized, must be received as a Favour.

And to the Decrees of Popes, Councils and Kings, there are several wrested Scriptures and Objections alledged for the defence and confirmation of Infants Baptism.

I. Object. *Whole Families were baptized, so Children.*

Answ. 'Tis written, that *whole Families believed*, John 4. 53. Must it be inferred hence, that Children, not grown up to Years of Discretion, believed; Families may be without Children, they may be grown up, or they might be newly married Families, or their Children might be dead: So 'tis a wild Inference to ground Infants Baptism on this, saith *Optatus*.

II. Object. *The Spirit accompanies Water in Baptism, and Water so accompanied is Christ's Baptism, the Spirit's Baptism.*

Answ. The Scripture bears Record against that; the Holy Spirit fell on the Apostles on the Day of Pentecost; this was Christ's Baptism, the Spirit's Baptism, and here

here was no Water made use of, *Act. 1, & 2.* yea, and in *Act. 11. 15.* he calls the Holy Spirit falling on them, *the Spirit's Baptism,* without the Element of Water; as for Water, that he calls *John's Baptism.*

III. Object. *Those that have right to the Promise, they have right to the Seal thereof; but the Children of Believers have right to the Promise; ergo, they have right to the Seal, that is Baptism.*

Ans. In Christ, the Promise of the Father, all the Kindreds of the Earth obtain the Blessing; he is also the Covenant of Light, given for Salvation to the Ends of the Earth, *Isaiab 42. 6.* and that such as have right to the Promise, have right to the Seal thereof, that is a real Truth; but that Dipping or Sprinkling of Infants should be the Seal of the Covenant, that I deny, as Antichristian: Consider, the first Covenant stood in Meats and Drinks, and divers Baptisms, that is, Washings; it had a temporary Seal, to wit, Circumcision, *Rom. 4. 11.* but the New Covenant, *Christ Jesus,* the great Promise of the Father, hath a Spiritual, yea, an Eternal Seal: This is my positive Affirmation in this Case, and the Old Covenant standing in Outward Things, had an Outward Seal; but the New Covenant, the Promise of the Father, hath a Spiritual Seal: *Paul a*
Wit-

Witness of *Christ*, the *New Covenant*, the great Promise of the Father, in writing to the Saints at *Ephesus*, he testified on their behalf, saying, *After that ye believed, ye were sealed with the Holy Spirit of Promise*, Ephes. 1. 13. He calls the Spirit the Seal of the *New Covenant*, *Christ*, the Promise of the Father, not Baptism nor Rantism, Dipping or Sprinkling. Further, he exhorted them in these Words, *Grieve not the Holy Spirit, whereby ye are sealed to the Day of Redemption*, Ephes. 4. 30. He preaches up the Spirit to be the Evangelical Seal of the *New Covenant*, the Promise of the Father; so who preach up Water-baptism to be the Seal, they oppose the Apostles Testimony, deny the Lord's Privy and Royal Seal, and introduce another of Man's making; the sealed are the Lord's Excellent Ones, his Worthies. And as for that Scripture, *Act. 2. 39. The Promise is unto you, and to your Children, unto all that are afar off, even as many as the Lord shall call.* This makes nothing for Water-baptism or Rantism to be the Evangelical Seal: Peter told the House of *Israel*, that the Promise was to them, to their Children, yea, to all the called of the Lord. Outward Water was not the Promise which they were to wait for, but a Thing of a more Heavenly Nature. *Christ* told the *Jews*, *John 8. 39. If ye were Abraham's Children, ye would do the Works of Abraham*: So that such were the Children of
 Abra-

Abraham, and had right to the Promise, who were found doing the Works of *Abraham*: Yea, and the Apostle told the *Galatians*, that they which were of Faith, were the Children of Abraham, Gal. 3. 7. such Children as these have right to the Promise, and know the Seal thereof.

IV. Object. *Infants-baptism is an Ancient Custom, so to be continued in the Church.*

Ans. The Antiquity of a Humane Tradition proves it not to be of Divine Institution; the spreading or over-spreading of Leprosie, proves it not to be Soundness; the Entrance of true Reformation thrusts out Human Inventions, Old as well as New: What *Christ* received of his Father, that he taught his Disciples and Apostles; what the Apostles received from *Christ*, the Treasury of Wisdom and Knowledge, that they taught to and in the Churches, and the same was to be committed and commended to faithful Men in the Faith; the Tongue of the Learned was their All to them, and in them; and in this Faith that Tongue was kept silent, which afterward brought the Darkness into the Church: In the Eye of Divine Illumination we see to before *Augustine* was, or *Cyprian* was, or *Pope Innocent the Third* was, who (as 'tis said) first established *Infants-baptism*, by ratifying the Canon of the *Milevisan* Council; by this Eye we see and feel to
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the Primitive Order; before the Apostacy was. *Christ*, the Apostles and Primitive Church, in the Beauty of *Heavenly Virginity*, taught no such thing, as *dipping or sprinkling of Infants*, and in the Faith the Primitive Order is to be pressed after and contended for, and the Smoak of the Pit, Inventions, Traditions and Idolatrous Customs, inconsistent with the living and life-giving Truth, are to be warred against: *Id verum quod prius, prius quod ab initio, ab initio quod ab Apostolis*, Tertul. contra Marcion, lib. 4. That is Truth, that was first; that was first, which was from the Beginning; that was from the Beginning, which was from the Apostles; what the Apostles preached, that they received from Christ, who is *Alpha and Omega*, the First and the Last, the Beginning and the End, glorified with the Father before the Foundation of the World. *Augustine* Bishop of Hippo testified, saying, *Custom is not to be preferred before Truth, but ought to give place to the Truth*: But who plead for Infants-baptism, or Rantism, they would keep Custom in the Throne, and exclude Truth. *Cyprian* Bishop of Carthage bare Testimony, saying, Custom crept in among some People, ought not to hinder Truth's prevailing and overcoming; for Custom without Truth is nothing but Ancient Error, wherefore forsaking Error, let us
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• pursue the *Truth*. These two said well; tho' true it is, as their Writings evidently demonstrate, they were guilty of mingling their *Traditions, Inventions and Imaginations*, with the Doctrine of Christ and of the Apostles.

V. Object. 'Tis said, *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God*, John 3. 5. Doth not this perpetuate *Infants-Baptism*?

Ans. Christ gave no Command for *Infants-Baptism*, neither did the Apostles practise any such thing; whoever alledge this, or any other Scripture for it, they use the Scriptures as Tortures, who putting Innocent Men upon the Rack, so force them to speak that which they never thought; such are these, who wrest the Scriptures, to draw a Sense out of them, which the Holy Spirit never intended; so torture and pervert them, as to make them speak for maintaining those things which were not commanded nor spoken of in those Days, wherein the Scriptures were given forth. After the Apostle's Days, Satan made an Encroachment upon the Garden of the Lord, Earthly Exhalations of Darkness fumed into the Professors of *Christianity*; then their Judgment became Carnal; and being not able to favour Divine Things, they wrested those Scriptures, which spoke

of the Water of Life, and applied them to Outward Water, ascribing Inward Washing and Regeneration thereto; whereas indeed External Water can contribute nothing thereunto. In this place Christ preached unto *Nicodemus* the Necessity of Regeneration, and informed him how it was brought forth; not by outward Water, which can reach no farther than outward Things; but by a Water able to renew a Man, to make him a New, Holy, and Heavenly Creature; to dissolve the rotten and loathsome Fabrick of unrenewed, untransformed Man, where *Belial* is King, and to erect a Building in Righteousness and true Holiness, where Christ is Monarch, and sole Lord. Other Scriptures give witness to this, as *John 4. 10.* Christ said to the Woman of *Samarita*, *If thou knew'st the Gift of God, &c. thou would'st have asked of him, and he would have given thee living Water.* Mark, here is a Living Water, a Life-giving Water, effecting a Living Work; and this all the Re-born know. Further, saith Christ, ver. *14.* *The Water that I shall give him, shall be in him a Well of Water, springing up unto Everlasting Life.* And *John 7. 38, 39.* *He that believeth on me, out of his Belly shall flow Rivers of living Water,* which Believers in him should receive: There is a Living Water producing a Work of Wonder in the Bodies of Men, making all things new; this fulfils

fulfils inwardly what Water-Elementary shadowed out outwardly, which cools, cleanses, quenches the Thirst, makes fruitful outwardly.

Piscator, on this *John* 3. 5. saith very evidently, *Seeing that without this Water, whereof Christ spake to Nicodemus, no Man can attain unto Eternal Life, it follows, that Christ spake not of Baptismal Water.* *Lombard, Vossius*, yea, a Cloud of Witnesses, have showered down Testimonies to the same purpose: But if, notwithstanding all this, thou wilt have *John* 3. 5. to speak of Material Water, then *Mat.* 3. 11. *He shall baptize you with the Holy Spirit and with Fire*, must be understood of material Fire, then outward Fire must be used in Baptism, which would be judged an Absurdity, and a strange Doctrine: Water and Fire are in these places added, to shew the effectual Operation of the Spirit, working that inwardly, which Fire and Water represent outwardly, as many have observed: Born of Water, and of the Spirit; or of Water, which is the Spirit, *John* 7. 38, 39. as *Piscator* observes: So baptized with the Holy Spirit, and with Fire; baptized with the Holy Spirit, which is Fire; a Coal from the Lord's Altar, giving Light to the Inward Man, spiritualizing him, changing him into the Divine Image, from Glory to Glory; elevates and carries the Renewed Heaven-ward; purifying

from the Dross of Sin, Pollutions and Defilements; uniting to the Called, Faithful and Chosen; separating from the World: In a word, who dwell in the Light of Grace, these more and more receive the Spirit, in which Christ's Baptism is, a Coal from the Lord's Altar, operating inwardly, as Elementary Fire outwardly.

Of Children in the Womb Baptized.

Satan, the grand Adversary, by Hellish Suggestions, Wicked Temptations, Unclean Injections, by little and little, after the primitive Times, dis-joynted, and, as I may say, dis-spirited many; so that the pure serious Worship in Spirit and in Truth, came by little and little to be departed from; and a Will-worship, clouded with Ceremonies, Shadows, Traditions, Inventions of Men, came to be established; so that *Augustin* in his Day taught, *That Children, born or unborn, if quickned in the Womb, were Damned, if they died without Baptism:* Hence the Necessity of baptizing Infants was concluded, as before I have touched. Now it being observed, that many Children died in the Womb, and according to *Father Augustin's* Doctrine, such were damned, if unbaptized; the Consideration of this set them to seek a Remedy for that Disease; and none could be found, except
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the Child in the Womb could be baptized; but if it might, then all was well : In order to this Concern, a great Question was propounded, *An pueri in utero possint baptizari, ita salvari?* That is, *Whether Children in the Womb could be baptized; so saved, yea or nay?* This was looked upon as a Mysterious Question, and necessary to be considered, and it set the most curious Wits on work; and out of the Magazine of Carnal Reasoning, came this Conclusion :

If a Quickned Child in the Mother's Womb shall be in danger to die, through the Weakness of the Mother, or of the Child, or through hard Labour, let them bless or pray for the Child, and let them strengthen the Mother's Womb, let them commend the Child to God, with Desires to baptize it ; and then protest, saying, The fault is not in them why that Child is not baptized : The Observation of these Ceremonies, upon the Child's account, was judged equivalent to Baptism, and the Child concluded to be saved through its Parents Belief, *Cassander de Baptismo*. Thus after the ingress of Apostacy, multitudes of Inventions were brought into the Church ; and to the end they might have favourable Entertainment, they were stiled *Decent, and Doctrines of Christ, or Apostolical Traditions*.

Concerning Baptizing of the Dead.

Through the Smoak of the Apostacy, after the Apostles Days, such was the Depravation of Men's Understandings, as that they ascribed the Virtue of Renovation, Regeneration, and Eternal Salvation, to Baptismal Water; yea, and not a few concluded it Effectual, not only for the Living, but also for the Dead; so that the *Cataphrygians* and *Montanists* baptized the Dead Bodies of Men, as saith *Philastrus*, and *Georgius Ederus* in his *Matæologia Hæreticorum*.

There were some (saith *Sparke*) that baptized the Dead, and put the Sacramental Bread in their Mouths, as their *Viaticum*; judging it better to have such a necessary Ordinance by Proxy, than altogether to go without it.

A Child that died unbaptized, was taken up and Christened, (as 'tis said) and had his Father's Name given him, *Magd. Cent. 7.*

Concerning Baptizing the Living for the Dead.

Through the Apostacy many fell into a dead Lethargy, (as I may say) into a Spiritual Sleepiness, Drowsiness, and Forgetfulness, as *Israel* of old, who forgot the Lord days without number; a Custom crept
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in among the *Marcionites* and *Cerinthians*, that when any *Catechumenist* died without Baptism, that is, such a one as had been instructed in the Principles of Christianity, some Living Person was placed under the Bed of the Deceased; then the Priest came unto the Deceased Party, saying, *Desirest thou to be baptized?* The Dead Man replying nothing, the Party under the Bed answered for it, saying, *I would be baptized:* Thus they baptized him for the Dead, as if they acted a Play upon the Stage. *Tertull. Epiphan. de Cerinth. Hæres. Godwin's Roman and Jewish Antiquities.*

Paul to the *Corinthians* said, *If the Dead rise not at all, why are they then baptized for the Dead?* 1 Cor. 15. 29. A Custom (saith *Piscator* on this place) not universal, nor taken up in all Churches, nor among the *Corinthians*, is here noted. A Custom (saith this *Piscator*) sprung up among the ancient *Christians*, of being baptized at or over the Graves of the Dead of the Martyrs, to testify (saith he) that with Christ they were Dead to Sin, and ready to die for him, &c. But the Churches, who bare about in their Mortal Bodies the Dying of the Lord Jesus, so came to witness his Life manifest in them, they knew the Ground of Rudiments and Beggarly Elements cast out, the End of Shadows and Figures manifested, in which they left off *John's* Typical Baptism without,

out, and all other irreptitious Customs and Confusions about the same.

Of an Annual Baptism; that is, of such as Baptize themselves every Year.

The *Habbasines*, a kind of mongrel Christians in *Affrica*, baptize themselves every Year on the Day of *Epiphany*, so called, in Lakes or Ponds; thereby to keep a Memorial of Christ's Baptism in *Jordan*, which was performed on the aforesaid Day, as many of the Ancients conjectured, *Trapp* on *Mat. 3.*

Of Outward Fire used in Baptism.

The Apostacy prevailed with and in the Church, as a Consumption upon a Mortal Body, which weakens the Body by little and little, causeth Leanness, and turns the Body to the Dust; so the Apostacy crept in by little and little, the Cross of Christ being turned from, Weakness followed, Spiritual Leanness; that was lost, which opens Scriptures, and fulfils them in Men; so *Conceits*, *Conceivings*, *Mis-apprehensions*, *Mis-interpretations* got place; as from that Scripture, *Mat. 3. 11.* *He shall baptize you with the Holy Ghost and with Fire*, a People called *Jacobites*, from one *Jacobus Syrus* their Leader, a kind of mongrel Christians
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in *Asia*, sign their Children, many in the Face, some in the Arm, with the Sign of the Cross, imprinted with an hot Burning Iron, at or before Baptism, alledging the aforesaid Scripture, *Concil. Cackareuse 2. Can. 34, 35. Trapp on Acts 8.*

Of Fonts, and their Rise.

Some Authors mention, that when first they began to confer upon Infants the Tradition of *Baptism*, they dipped them in Rivers or Fountains quarterly; but in Winter, the Season being cold, and Children tender, Fonts were invented, and Children dipped or sprinkled thereat.

There is a Book, called, *A View of the Civil and Ecclesiastical Law*, written by one Sir *Thomas Ridley*, wherein is written, That the Rites of Baptism in the Primitive Times were performed in Rivers and Fountains; and this manner of baptizing (saith he) the ancient Church entertained from the Example of Christ, who was baptized of *John* in *Jordan*; in those Ages (saith he) there were no Fonts.

Further, (saith he) In the Days we now live in, we have no other remainder of the Rite of Baptizing in Rivers and Fountains, than the very Name: Hence it is (saith he) that the Vessels containing Baptismal Water, are called *Fonts*, from the Latin

Word *Fontes*, which signifies *Fountains*. Consider, he acknowledges a great Degeneration from the Primitive Order.

Further, (saith he) The Custom of Dipping in Rivers and Fountains being left off, Fonts were erected in private Houses. Thus Invention followed Invention, as Wave after Wave.

Further, (saith he) Because of the violent Persecution of those Days, they were debarred of that Convenience, and had recourse to Woods, and such-like places, where they had such Baptisterials, as Fonts, with them, as they could. *Mede* saith the same.

But in more Peaceable Times (saith he) they drew nearer, and set their Fonts a little distant from their Churches, so called; after, they obtained to set them in Church-Porches; and at last got them into the Church. As a Cloud by the Winds, so 'twas tossed from place to place.

Further, (he saith) That at the first they were not placed in every Church, but in Cities, and that in the Mother Church, so called; and why in the Mother Church? Because (saith he) as People in their Mothers Wombs are born Men, so in the Fonts of Baptism, as in the Churches Womb, Men are born Christians. Here Regeneration is ascribed to Font-Water; an Antichristian Doctrine.

But

But in succeeding Times (saith he) it being considered, that the Mother-Church, so called, was far off from Towns and Villages, and that in Winter-season People could not well repair thither, the Bishop took occasion to transfer the Rite of Baptism and Burial to the Rural Churches, so called, together with the Rite of Tithe, so made Parochial Churches.

Further, (he saith) That in Parishes, some living remote from the Church, it was permitted them, to build in or nigh their Houses a Private Oratory, reserving for the most part the Rite of Sepulture and Baptism to the Parish-Church; yea, and on High Days (so called) they were to repair to the Parish-Church.

In after-Times these Oratories were called *Chappels*, and such as exercised the Ministerial Function in them, were called *Chaplains*, *Tbo. Ridley*.

Fonts of old were adorned with Pictures of Holy Men, to the end, that such as were baptized might have those before their Eyes, whose Deeds they were to imitate; as saith *Pontius Paulinus*, in an Epistle to *Severus*.

Of God-fathers and God-mothers, and Gossips, so called ; and the word Gossip interpreted and explained.

Faith and Repentance were the Qualifications of such who were admitted to *John's* Baptism, the outward Cleansing, a Shadow of *Christ's* Baptism, the Laver of Regeneration, Washing inwardly, where the pure and undefiled Religion is known: *John* baptized not Infants; Sureties to engage for Infants Faith and Repentance, when at Years of Discretion, had no allowance in his Ministration. When, thro' the ingress of Apostacy, the saving Spiritual Baptism was lost, the Shadow got entertainment in the Church; as the corruptible earthly Part prevailed within, then Men grew Irreligious; then Credence being given to *Augustin's* Doctrine, and others, *That Children, born or unborn, were Damned, if they died unbaptized*: Hence the Necessity of Infants Baptism was concluded, and Churchmen became Defenders and Propagators of it. Now they being conscious, that Children knew nothing of Faith and Repentance, Qualifications for *John's* Water-Baptism, through the Door of this Consideration, crept in God-fathers and God-mothers, to be Sureties for Infants, and to renounce the Devil in their behalfs, and

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to Promise and Vow, that when those Infants are grown up to Years of Discretion, they shall both Believe and Repent; a thing not heeded by one of many, tho' formerly promised. See more of this in the Old Catechism.

Pope *Higinus* ordained, *That at the least one God-father or one God-mother should be concerned at Baptism*, *Platina de vitis Pontif.* But for every Male-Child (as 'tis now enjoined) two God-fathers and one God-mother; and for every Female Child, two God-mothers and one God-father, are in this Nation required. About the Year 680. God-fathers and God-mothers, so called, began to be used to Men of mature Age: *Wolphere*, the *Mercian* King, was God-father unto *Edelwalch*, King of the *South-Saxons*; and this (saith my Author) was fashionable in that Age; that such, being baptized, should walk worthy of their Profession, were it but to save their Friends Reputation, who had undertaken for their Sincerity therein, *Fuller*, pag. 89. Great Virtue, in Idolatrous Times, was ascribed to Water-baptism, as is more fully handled before; to which the Testimony of *venerable Bede*, so called, held out in his *Ecclesiastical History*, may be added, who said, *An ignorant Infant is saved in Baptism, through the Faith of its Parents and God-father*: A Testimony favouring of a Carnal Mind.

As for *Gossips*, I have observed, that our
Ancestors

manding it ; hence the Clergy, so called, judged themselves concerned to propagate and defend the same ; it being, that Non-conformity is not the Way to Preferment : Yet in divers Ages, several who had Glimpses of Heavenly Light in them, questioned *Infants Baptism*, yea, and esteemed it as Counterfeit Coyn ; as such may see, who trace the steps of Ecclesiastical Writers ; some of whose Testimonies I shall mention.

Tertullian (as 'tis said) opposed some Introducers of *Infants-Baptism*, saying, That Confession of Sins, Faith, Repentance, and Renouncing of the Devil, was required of the Baptized, which Infants are not capable of, *Tertull. de Baptismo*.

Walafrius Strabo, who lived about the Year 840. in his Book of Church-Affairs, chap. 26. said to this purpose, That in the early Ages of the Church, Baptism was administred on the *Adult* only. When the Substance, say I, was turned from, then they re-assumed the Shadows. But afterwards (saith he) Christians understanding Original Sin, and lest their Children should perish, without any Means of Grace, they began to baptize them by the Decree of the Council of *Africa*, and then God-fathers and God-mothers were invented. This, I say, is Carnal Reasoning, and charging the Apostles of Christ, as not understanding Original Sin, or as denying Means of Grace to Children ; but, I say, such as reason thus, they

they reject the Lord's Means of Increase in Grace, and entertain Inventions of Men in place thereof.

Zuinglius, speaking of Infants - Baptism, saith, there is no plain words of Scripture, where the same is commanded.

The *Magdeburgenses*, in their learned History, tell us, That as to the Baptizing of Infants, they read of no Example in the Scriptures, *Cent. 1. Lib. 2.* They also therein declare against Consecrating of Water before Baptism; as also against Fonts, Baptisterions, and against Baptizing at two times in the Year, *Easter* and *Whitsuntide*, so called; against Gossips, or Sureties for the Adult and Infants, giving of Names in Baptism, Exorcisms, Chrims, or Anointing, Consignations, that is, Sign of the Cross, Albs, Salt, Spittle, giving or receiving of Gifts, Confirmation or Bishoping; these things were not in Primitive Times, but steamed in, as the Smoak arose out of the Bottomless Pit, *Magdeb. Cent. 1. lib. 2.*

Bellarmino, *de Baptismo*, saith, That in Scripture there is neither Command nor Example for Infants-baptism; but he refers it to the Imaginary Catalogue of Apostolical Traditions.

Beringarius, with the Bishop *Bruno* in *France*, gave publick Testimony against Infants-baptism; which Doctrine spread thro' *France* and *Germany*, *Bar. Ann. 1050.* Hence they were called *Beringarians* and *Waldenses*;

Ancestors understanding a Spiritual Affinity or Alliance (as they supposed) to grow between them, and such as undertook for their Children in Baptism, called each other by the Name of *Gossip*, which is as much as *akin through God*, and the Child called such his *God-father* or *God-mother*: The word *Gossip* is derived from the *Saxon* word *Godsib*, which signifies *Affinity*, or *Alliance in God*; *Sibbe*, in the *Saxon-Tongue*, signifies *Affinity*, *Alliance*: As for a *She-Gossip*, the *Belge* called such a one *Ghemoder*, which is compounded of *Ghe*, with; and *moeder*, Mother; such a one in the Northern Parts, is usually called a *Com-mother*. For further Confirmation of this thing, it was ordained in the Seventh Century, *That no Gossips might marry together, because of the Spiritual Affinity and Relation they had contracted at the Font*, Magd. pag. 147.

In the Tenth Century it crept in, *That Gossips were to put on white Garments, as well as the Priests, and the Baptized*, Magd. Cent. 10. That is, at or about the baptizing of any one, both Priest, Gossips, and the Party baptized, put on White Garments.

Of the Chrisom.

Of old, the Custom was (when the Earthly Mind turned to Earthly Rudiments and Elements) to baptize none till at Years of Discretion, and the Baptized for certain
Days

Days put on a White Garment: In imitation hereof, when Infants are now baptized, they have on their Heads a white Cloth, called a *Chrisom*; why called a *Chrisom*? Because a white Cloth, at the first Institution of it, was put upon a Child's Head, newly anointed with *Chrisom*, a hallowed Oynment among *Papists*, after Baptism; so from this Oynment, this *Chrisom*, the white Cloth, as 'tis said, was called *Chrisom*; now 'tis taken for the white Cloth put upon a Child newly Christned (as 'tis called) in token of its Baptism; and it is usually brought to the Church, so called, at the Day of Churching the Woman, and pinned behind her Head; and in many places it is bestowed upon the Priest; and in some places, Money instead thereof.

Thus the In-dwellings of Truth being lost, and turned from, after the Primitive Times, *Ceremonies, Inventions, Customs, Humane Traditions*, as *Sprinkling of Infants, God-fathers, God-mothers, Gossips, Com-mothers, Chrisom, Chrisoms, Sign of the Cross, &c.* sprung up among the Professors of *Christianity*, as Weeds in untilled Ground; yet, to gain acceptance, they are stiled by many *Commands of Christ*, or at the least *Apostolical Traditions*.

Now after *Rantism*, that is, *Sprinkling of Infants*, was received into the Churches, as a Doctrine meet to be observed, and also Supream Authorities and Church-Liturgies in divers Countries commending and commanding

Waldenses; they testified also against the Real Presence, *Magd. Cent.* 11.

Peter de Brusius taught against Infants-baptism, Transubstantiation, praying for the Dead; for which Testimony he was burned to Death, *Bar. Ann.* 1116.

Arnaldus taught against Infants-baptism, Transubstantiation, *Bar. Ann.* 1116.

Peter Abailardus opposed Infants-baptism, so did many of the Clergy; this *Abailardus* was burned to Ashes at Rome for his Testimony.

In the Year 1176. a People was raised up in the Province of *Albi*, in France, who preached, That Infants-baptism was not necessary to Salvation, *Bar.* 1310.

Calvin saith expressly, That Infant-baptism is not mentioned by any of the Evangelists, *Instit.* lib. 4. cap. 16.

They that baptize Children (saith Taylor) make Baptism to be wholly an outward Duty. a Carnal Ordinance; it makes us be satisfied with Shadows, and to relinquish the Substance and Spirituality of the Gospel, pag. 242.

Dr. *Jeremy Taylor* saith, That the Parents of Augustin, Jerom, and Ambrose, though Christians, did not baptize their Children till aged; which thing (saith he) is very effectual for destroying the supposed Necessity of derivation of Infants-baptism from the Apostles, *Lib. Proph.* pag. 239.

Luther in Postill. saith, Young Children hear not; so if the Command be followed, they are not to be baptized. *Erasmus*

Erasmus, in his *Book of the Union of the Church*, saith, *It is no where expressed in the Apostolical Writings, that they baptized Children.*

Bucer, upon *Matthew*, saith, *That Christ no where commanded to baptize Infants.*

Staphilus, in his *Epitome*, saith, *That it is not expressed in Holy Scriptures, that Young Children should be baptized.*

Chocleus saith, *That Jesus took a Child, &c. but he thinks he did not baptize it.*

Melancthon, in his *Treatise concerning Anabaptists*, saith, *That there is no plain Commandment in the Scriptures, that Children should be baptized.*

Daniel Rogers saith, *That he is Unconvinced by Demonstration of Scripture, that Infants should be baptized, De bapt. part. 29.*

Baxter, though much for Infants-baptism, yet in page 3. he confesses, *That Infants-baptism is not plainly determined in the Scriptures.*

Dr. Taylor saith, *It is against the perpetual Analogy of Christ's Doctrine to baptize Infants. Saying further, That Christ gave no Command for the same; neither did he, or his Apostles, baptize any of them, Lib. Proph. pag. 239.*

Further, he saith in pag. 237. of the same Book, *As there was no Command for Infants-baptism, so the Necessity of it was not determined in the Church, till the Canon made by the Milevitan Council, a Provincial in Africa: Some I grant (saith he) used it before this time in Africa, having good*
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good Thoughts of it; yet none of them pretended it to be necessary, nor a Gospel-Precept; and for every Ordinance, the Institution is to be eyed, and neither to be stretched under, nor drawn narrower than the Lord hath made it.

I have read of a great Papist in *London*, who going to a Dispute about Infants-baptism, told his Friend, *He was going to hear a Miracle, viz. Infants-baptism to be proved by Scriptures.*

Oxford Divines, in a Convocation held in the Year 1647. said, *That without the Consentaneous Judgment and Practice of the Universal Church, they should be at a loss when they are called upon for Proof in the Point of Infants-baptism.*

Eccius acknowledges, *That Infants-baptism is not clear from the Scripture; see his Enchiridion.*

Monsieur Daille, a learned French-man, a great Searcher into Antiquities, said; *That in ancient Times they often deferred the Baptism of Infants; and produces many Examples: But whence is it (saith he) that the very mentioning hereof is scarce to be endured at this day? Lib. 2. p. 149.*

Claudius Esponsius, Bishop, ordained at a Council at *Pysoy* in *France*, about the Year 1500. *That Infants-baptism should be received by Tradition, because it could not be proved a Command of Christ.*

The Long Parliament, which sat in the Year 1647. in their Declaration in answer to the Scots Commissioners, declared thus: *The Opinion touching the Baptizing of Infants is such, wherein, in former Ages, as well as this, Learned and Godly Men have differed both in Opinion and Practice; and (said they) herein we hold it fit, that Men should be convinced by the Word of God, with Gentleness and Reason, and not be beaten out by Force and Violence.*

— *It is no small Evidence, (saith Hugo Grotius on Mat. 19.) that Baptism of Infants, for many Hundred Years, was not ordinary in the Church; because Constantine the Great, the Son of Helena, a zealous Christian, was not baptized till Aged.*

By what hath been spoken, the Sober Mind may understand, that such as dip People are relapsed into the Shadow, *John's* Temporary Baptism, and not confirmed in the One Baptism, the Inward Cleansing, the Spirit's Baptism into One Body; and that such as rantize or sprinkle Infants, have no Command from Christ, nor Example among the Apostles, nor the first Primitive Christians, for so doing; but only the Commands of Popes, Councils, Kings, Earthly Powers, and the Examples of Men deviated from the Primitive Order; and Ministers of Christ should not be hurried away with the heady Torrent of Times, Customs, Traditions, Unscriptural Non-Apostolical Doctrines; but should have an Eye to Christ's
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Command and the Apostles Practice for what they do. I cannot but subscribe to the Testimony of *Tertullian*, who said, *Id verum quod prius, prius quod ab initio, ab initio quod ab Apostolis*; That is, That is Truth, which was first; that is first, which was from the Beginning; that is from the Beginning, which was from the Apostles, *Tertul. contr. Marcion, lib. 4.* For what the Apostles preached, the same they received from Christ, who is the *Alpha* and *Omega*, the First and the Last, the Beginning and Ending, Glorified with the Father before the Foundation of the World.

Now if any question in their Minds, why I call Sprinkling of Infants Rantism, let them consider what follows for their satisfaction.

The Ceremony of *John's* Ministration, according to Divine Institution, was by Dipping, Plunging, or Overwhelming their Bodies in Water, as *Scapula* and *Stephens*, two great Masters of the *Greek Tongue* testify; as also, *Grotius, Pasor, Vossius, Minceus, Leigh, Casaubon, Bucer, Bullinger, Zanchy, Spanhemius, Rogers, Taylor, Hammond, Calvin, Piscator, Aquinas, Scotus*: Now this Dipping or Plunging of the Bodies of such as repented and believed, in Rivers or Fountains, the *Greeks* called it *Baptismos*, the *Latins* calls it *Baptismus*; in imitation of whom, in our Orthography, we call it *Baptism*:

Baptism: The before-cited fully agree hereunto. Now, as for Sprinkling, the *Greeks* call it *Rantismos*, which I render *Rantism*; for 'tis as proper to call Sprinkling *Rantism*, as to call Dipping *Baptism*; this Linguists cannot be ignorant of, that *Dipping* and *Sprinkling* are expressed by several words, both in *Latin*, *Greek*, and *Hebrew*; 'tis very evident, if Sprinkling had been of Divine Institution, the *Greeks* had their *Rantismos*; but as Dipping was the Institution, they used *Baptismos*; so maintained the Purity and Property of the Language. *Meade* in his *Diatribes* on *Titus*, saith, That there was no such thing as Sprinkling, or *Rantism*, used in *Baptism* in the *Apostles* Days, nor many Ages after them; to sprinkle Young or Old, and call it *Baptism*, is very Incongruous, yea, as improper as to call a Horse a Cow; for *Baptism* signifies Dipping, &c. *Zepperus* is as clear as the Sun in this thing, saying, *Ex ipsa vocis notatione, & etymo apparet quæ Baptismi administrandi consuetudo fuerit initio; cum nos pro Baptismo Rantismos potius, hoc est, asperisionem nunc habeamus*; that is, It appears, by the genuine signification of the Word, what their Custom in administering *Baptism* was at the first; forasmuch as for *Baptism* we now rather use *Rantism*, that is, Sprinkling, *Zepperis de Sacramentis*. However, *Rantism* hath entred into, and among the Professors of Christianity, and to gain the more acceptance, 'tis called *Baptism*. Since
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the Ingress of the Apostacy, great hath been the Confusion of Men about this Point, as hath been shewed, and might further be made apparent. *If any Bishop or Priest (saith a Canon, fathered upon the Apostles) do not immerge, that is, dip the Party to be baptized three times in the Water, but content himself with one Immersion, that is, Dipping, let him be deposed, Summa Concil. & Pontif.* But the Fourth Toletan-Council, under Pope *Honorius* the first, taught, *That whether an Infant be baptized with three Immersions, or but with one, (in plain English, whether the Infant was dipt thrice, or but once) yet he should be accounted baptized, and the Priest not be deposed.* Here was Canon against Canon; and the Canon fathered upon the Apostles wholly, or in a high measure, made void; but it hath been a Slight of Antichrist, to father upon the Apostles his smoaky Inventions, that coming under that guise, they may find Acceptance.

But drawing to the Haven, let me seriously tell the Reader, That *John's* Water-Baptism, in its season, I own, as an useful Shadow, fulfilled and ended by Christ's Spiritual Baptism; and that such as are for dipping Believers, are, through the Influence of Earth within, turned to Shadows without; and Relapses are dangerous. And as for Rantism, that is, Sprinkling of Infants, with God-fathers, God-mothers,

mothers, Gossips, Com-mothers, Fonts, and all other Antichristian Appurtenances; the same I deny.

Now, to what I have spoken of Fonts, I further say, That they are usually hal-
lowed in this manner: The Priest makes two Crosses in the Water with his Right Hand, &c. then he takes a Burning Candle, and drops it into the Water, in form of a Cross, then cries aloud over it, and prays, *That the Holy Spirit would descend into it, and make it fruitful, that it may have Power to regenerate, and beget anew*; then he breathes thrice into the Font, and puts Oyl and Cream into the Water, &c. Further, The Council of Trent taught, *That at the Font a Spiritual Kindred and Relation was contracted between the baptized Child, its Parents, and the God-fathers and God-mothers*: Such a near Relation, as that a Council decreed as followeth, *Let none marry with God-father or God-mother; whoever doth this, let the same be accounted as an Heathen, until they be separated, and let them do Pennance Twenty Years*, Canon. Nicæni Concilij ex Codice Arabico. Summa Concil. & Pontif. Christ and the Apostles taught not so; but that true Fellowship, Brotherhood and Sisterhood, is in the Light of Life.

Now, to what hath been spoken concerning *John's* Typical Ministration of Water-Baptism, which many would not have to be a Shadow, I further add: That

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the *Jews*, before *John's* time, under the first Covenant, had their Baptism of Washing; if any one was made unclean by the touch of a Dead Body, he was to be made clean by the Water of Separation; so that the *Jews* had their βαπτισμὸς ἀπ νεκρῶν, a Baptism or Washing after the touching of a Dead Body: Thus much saith *Godwyn*, in his *Jewish Antiquities*. *He that is washed or baptized* (as the Septuagint renders it) *after the touching of a Dead Body, if he touch it again, what avails his washing?* Eccles. 34. 15. *In the first Covenant* (saith the Apostle) *there was much Observation of Meats, Drinks, and divers Washings, or Baptisms, as the Greek renders it, Heb. 9. 10.* Now Christ, the End of the first Covenant, put an End to the Shadows and Figures, to the Water of Separation without, to the divers Washings or Baptisms without, as Legal and Figurative, ordained to continue till the time of Reformation; the Prerogative of Christ Jesus, who introduced a Spiritual Baptism, by a Living Water, having a Living Effect, washing inwardly, *John 7. 37, 38, 39.*

A
TESTIMONY

FOR THE

Evangelical Communion,

IN THE

Bread of Life,

IN THE

Cup of Blessing.

By *THOMAS LAWSON.*

L O N D O N :

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A
P R E F A C E
T O T H E
R E A D E R.

READER, in this following Testimony is spread before thee, how after the Primitive Times, when thorow the ingress of the Apostacy, the Bread of Life, the Cup of Blessing, where the true Fellowship is, was lost within, then they let in a Sea of Confusion about Bread and Wine without, wherein their Communion hath stood.

1. Some would have it ministred to all.
2. Some would have it ministred to Believers only.
3. For many Ages it was ministred to Children.
4. Some have ministred it to dead People.
5. Some would have both Bread and Wine given.
6. Some are for giving Bread only.
7. Some say Christ is present Transubstantially.
8. Some say he is present Consubstantially.
9. Some say he is present Sacramentally.
10. Some say Bread and Wine are Figures of Christ.
11. Some say, they are the same Christ that was born of the Virgin, after Consecration;

To the Reader.

bence Corpus-Christi-day, and the Feast of the Sacrament of the Altar.

12. Some are for taking Bread and Wine before Supper, others after Supper, others at any time.

13. Some would have a whole Meal of it, some are for a Sup, others for a Draught.

14. Some would have the Bread and Wine standing, some sitting, some kneeling, some any way.

15. Some would have the Bread broken by the Minister, some would break it themselves.

16. Some would have it in an upper Chamber, some in the Church so called, some matter not where, if they get it.

17. Some are or have been for the Kiss of Peace, some are for kissing the Pax, so called.

18. Some are or have been for a Glass-Cup, some for a Wood-Cup, some for a Cup of Gold, some for a Cup of Silver, some for a Cup of Pewter.

19. Some are for Wine only, some for Wine mixed with Water.

20. Some have been for taking it every Day, some on all Sundays, so called, some for once a Year, some for thrice a Year.

21. Some would have the Bread and Wine given freely, many are for taking Money for it.

22. Many give it at Dinner time, yet call it a Supper.

Most of these Things, if not all, are more or less touched in this following Discourse, and may be read and seen by such as trace the steps of Ecclesiastical Writers.

A Testi-

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TESTIMONY.

FOR THE

Evangelical Communion,

IN THE

Bread of Life,

IN THE

CUP of Blessing.

BEfore the Armies of *Israel* went Harnessed out of *Egypt*, the Lord instituted a Passover, so called, because in slaying the First-born of *Egypt*, both of Man and Beast, and in executing Judgment upon all their Goods, the Houses of the *Israelites* were passed over: What were the *Israelites* to do? Every House was to take a Lamb without Blemish, &c. and eat it within the Doors, with Unleavened Bread:
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How were they to eat it ? With their Loyns girded up, with Shoes on their Feet, with Staves in their Hands : Who were to eat of it ? The *Israelites* ; no Stranger was to eat thereof, no Uncircumcised Person, *Exod.* 12. 12. Who pass thorow the Ministration of Condemnation, to Christ the Evangelical Passover, the Spiritual Paschal Lamb, they truly read this Thing.

Now Christ, who came not to destroy the Law, but to fulfil it, before he was sacrificed up, or the Hand-writing blotted out, or nailed to the Cross, the Hour approaching of his departing out of *Egypt* (as I may say) a perverse, froward gain-saying, contradicting, life-opposing World, to be glorified with the Father, and as he was glorified with him before the World was, he enjoyned his Disciples to prepare the Passover, a Figure, a Shadow ; now he being offered up, the thing was to be read within, the Cross to be known within, which crucifies the Flesh, with the Affections and Lusts thereof, the Word of God, quick and powerful, sharper then a Two-edged Sword, to be known within, cutting down captivating Flesh, and the Fruits thereof, and passing over the Seed which bears his Image ; thus they came to Christ, the Evangelical Passover, to the Lamb without Blemish, the Food of the Spiritual *Israel*, in the House of their sanctified

Stified Hearts, which is not come unto, but where the Loyns of the Mind have been girded up, Feet-shod with the Preparation of the Gospel, Staff in the Hand; on this no Stranger, no Uncircumcised Person feeds: Christ said to his Disciples, as *Luke* relates it, *Luke 22. 15, 16. With Desires I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.* Mark, the outward Passover was to be fulfilled in the Kingdom of God, in the Church: How? By abolishing the old Passover, and introducing, that is, bringing in the Evangelical Passover, the Substance, Christ, the Spiritual Paschal Lamb. *Paul* gave Record to this, to the *Corinthians. Purge out the old Leaven, that ye may be a new Lump; for even Christ our Passover is sacrificed for us, 1 Cor. 5. 7.* Who are come to this Lamb without Blemish, they are crowned with a continual Festival.

At the Passover Christ took Bread and blessed it, brake it, and gave it to his Disciples, saying, *Take eat, τῆλο ἐστὶ τὸ σῶμα μου, this is my Body.* From these words no small Confusion hath risen among School-men, and Professors of Christianity, as hereafter may be seen: *This is my Body*; that is, this betokens, denotes, signifies or shadows out my Body; the Word [*is*] is often so ta-

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ken, as by several Scriptural Instances it may appear: *Joseph* said unto *Pharaoh*, *The seven good Kine are seven Years, and the seven good Ears of Corn are seven Years; that is, signifieth or betokeneth seven Years, Gen. 41. 25, 26. The seven Stars are Angels of the seven Churches, Rev. 1. 20. that is, denotes, betokens, or signifies them. And the seven Heads are seven Mountains, on which the Woman sitteth, and the ten Horns are ten Kings; that is, signifies, betokens, or denotes these Things, Rev. 17. 1, 12. And Zech. 5. 3. The flying Roll is the Curse; that is, signifies or betokens the Curse: The Shadows of the Old Testament are said to expiate, because they were Types of Expiation by Christ. So 1 Cor. 10. That Rock was Christ; that is, signified, betokened, or held out Christ, a Figure or Type of him: As in the Flower (saith Ludolphus) the Fruit is foreshown; so by the Shadows of the Law, Christ to come was signified. But the Word [is] is never put for changed into. Poole. So, this is my Body; that is, betokens or signifies my Body; the outward Bread was a Figure or Shadow of Christ, who is that to the Soul which outward Bread is to be to the Body; thorow outward Bread the Body grows, is strengthened, comforted, refreshed, satisfied; this Christ said should be fulfilled in the Kingdom of God, in the Church; how? Thorow his Spi-
ritual*

ritual Return, who is the Heavenly Bread, Bread of God, living Bread, life-giving Bread, in, by, and thorow which the Churches grew, were strengthened, comforted, refreshed, satisfied. Moreover, *Christ* took the Cup, and gave it to them, saying, *Drink ye all of it, for this is my Blood*, signifies and denotes my Blood; Wine quenches the Thirst, increases Strength, banishes Sorrow, causeth Mirth, gladdens the Heart, adds Courage; *Christ* said it was to be fulfilled in the Kingdom of God, in the Church; the Primitive Churches washed in the Blood of the Lamb, were Witnesses hereof, thorow Draughts of the Cup of Blessing, in pourings out of the Quickening Spirit, they made Melody in their Hearts to the Lord; this Cup of Blessing made *Paul* and *Silas* sing Praises unto God, though in an inner Prison, and their Feet fast in the Stocks, *Acts* 16.

Further, *Paul* put the *Corinthians* (who were jangling and in Disorder) in mind of *Christ's* Institution, saying, *I received of the Lord that which I delivered unto you*; he informs them how he took Bread and the Cup, and bad them eat and drink in Remembrance of him; *for as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come*, 1 Cor. 11. 23, &c.

Christ, though he departed as touching his outward Manifestation, yet he comforted them with Promises of returning ; so though he departed in the Flesh, yet he returned in Spirit ; *I will pray the Father, and he shall give you the Comforter, that he may abide with you forever. Again, I will not leave you comfortless, I will come to you. Again, The Comforter, which is the Holy Ghost, he shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you, John 14. 16, 18, 26.* Again, Christ said unto his Disciples, *It is expedient for you that I go away ; If I go not away, the Comforter will not come ; but if I depart, I will send him unto you, and he will guide you into all Truth, and shew you things to come, John 16. 7, 13.* So their eating the Outward Bread, and drinking the Cup, was in Remembrance of him, till he came ; and when he was returned in Spirit, and revealed in them, their Comforter, their faithful Remembrancer, their Guide into all Truth, then they had that in them which the Bread and Wine represented.

Paul, writing to the Corinthians, took them from the Outward to the Inward, saying, Christ is in you, except you be Reprobates, 2 Cor. 13. 5. And We have this Treasure in Earthen Vessels, 2 Cor. 4. 7. And The Mystery hid from Ages and Generations was, Christ in them the Hope of Glory, Col. 1. 27.

1. 27. Thus Christ being in them, what need was there of Bread and Wine to keep them in Remembrance of him till he came ?

Now *John*, a Witness of his Spiritual Appearance, bare Record, saying, *We know that the Son of God is come, and hath given us an Understanding, to know him that is true, and we are in him that is true, even in his Son Jesus Christ, 1 John 5. 20.*

Paul travelled in Birth for the *Galatians*, until Christ was formed in them (*Gal. 4. 19.*) in the Apostle's Days, and while the Church kept the Faith and Primitive Order, the Life of Jesus was manifest in their Mortal Bodies, the Heavenly Birth was brought forth in them, Christ, the Bread of God, Bread of Life, Living Bread, which, who eat of, live for ever, *John 6.* The redeemed Churches, washed in the Blood of the Lamb, witnessed this, so had the Thing in them, signified by Outward Bread and Wine.

Further, *Paul* writing to the *Corinthians*, sanctified by Faith in Christ Jesus, called to be Saints, said, *I speak as to Wise Men, judge ye what I say; the Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? We are all Partakers of that one Bread, 1 Cor. 10. 15.* This Cup and this Bread know
none

none but who follow Christ in the Regeneration ; the Outward Mind feeds on Husks, drinks the Cup of Abomination ; but in the Cross a renewing is known, a Hungring after the Bread of Life is known, in which the Families of the Earth are Blessed ; he spoke of a Cup, of a Bread, which only the Wise in the Wisdom of God had Knowledge of : Now the Primitive Christians, living Stones, being come to the End of Shadows, testified against the Shadows, and did not stick in them, nor jangle about them ; the Kingdom of God stands not in Meat and Drink, but in Righteousness, Peace and Joy in the Holy Spirit, *Rom. 14. 17.* not in Bread and Wine, but in the Second *Adam*, the quickening Spirit, the End of Shadows. *Paul* wrote to the *Collossians*, saying, *Let no Man judge you in Meat, or in Drink, &c. which are a Shadow of Things to come, but the Body is of Christ, Col. 2. 16, 17.* Bread and Wine are Shadows as well as the Outward Passover, and *Christ* is that in his People which the Shadows pointed at. *To him that overcomes (saith Christ) will I give to eat of the hidden Manna, Rev. 2. 17.* He promises a Food of a more Spiritual Nature, then Outward Bread and Wine, a Food hidden from the Wise and Prudent, yea, and from that Mind that sticks in the Shadows. Further said the true and
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faithful Witness, *Rev. 3. 20. Behold I stand at the Door and knock; if any Man hear my Voice, and open the Door, I will come into him, and will sup with him, and be with me*: This is the Gospel communion, here was no Outward Bread nor Wine, Cup nor Chalice, but here is that which the Bread and Wine pointed at, the Cup of Blessing. *If we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ cleanseth us from all Sin, 1 John 1. 7.* In the Light Fellowship with the Lord is known, and Fellowship one with another; and the Word is known, which became Flesh, and Tabernacles in Man, this the Redeemed eat, feed on, discern; and tho' it be said, *The Flesh profiteth nothing, Joh. 6. and that Flesh and Blood cannot inherit the Kingdom of God, 1 Cor. 15.* yet 'tis said, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you: and he that eateth my Flesh, and drinks my Blood, dwelleth in me, and I in him, Joh. 6.* And Paul said, *We are Members of his Body, of his Flesh, and of his Bones, Eph. 5. 30.* And these are no Contradictions, but fulfilled in the Ground of Self-denial, in the Cross to the Mortal, the Lord's Death is shewed forth till he come, who lives forever, who abolishes Death, and brings Life and Immortality to Light
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thorow the Gospel, 2 *Tim.* 1. 10. yea, and *Job.* 3. 13. The same that descended, the same is ascended, whose Flesh and Blood nourishes the Soul to eternal Life; here the end of Shadows is known. *Augustine* said truly, if truly and livingly read, *To eat Christ, is to believe in Christ; Why providest thou a Tooth and a Belly? Believe only, and thou hast eaten:* Faith centers in the eternal Word, in the quickning Word; so that is revealed which fulfils Outward Shadows; other things as well as Bread and Wine, were not of perpetual Continuance, nor needful to be practised in the Church after their Bounds and Season, *Job.* 13. 14, 15. *Act.* 15. 28, 29. *Jam.* 5. 14. *Paul* testified saying, *Henceforth know we no Man after the Flesh, yea, though we have known Christ, after the Flesh, yet now henceforth we know him no more,* 2 *Cor.* 5. 16. *Paul* was so Spiritualized, as that he centred in nothing below the Eternal Substance; he stuck not in Bread and Wine, or any other Shadow, but in Fervency of Spirit waited to be Comprehended in the prefixed Life, as a Man that so looks for a lost Jewel, that he overlooks all besides it; outward Things reach no further then fleshly Knowledge, but a spiritual Understanding is revealed in, by, and thorow that which is Spiritual.

Of Transubstantiation.

Though *Israel* saw the Wonders of the Lord in *Agypt*, the Execution of his Judgments for their Deliverance, though the Lord went before them by Day in a Pillar of a Cloud, and by Night in a Pillar of Fire, though they passed thorow the Red Sea as upon dry Land, and saw the *Agyptians* drowned, so that thorow a Sense of his Power and mighty Acts they sang a Song of Praise and Thanksgiving unto the Lord, saying, *He was glorious in Holiness, fearful in Praises, doing Wonders*; yet coming on to Mount *Sinai*, in to which *Moses* was called, and continued forty Days and forty Nights, *Israel* fell into a Spiritual Lethargy, to forget the Lord and his Noble Acts; and losing the Sense of the pure, living, invisible, eternal God, they cried for Artificial Gods, Gods of Man's making, saying to *Aaron*, *Up, make us Gods, which shall go before us; for as for this Moses, that brought us out of the Land of Egypt, we wot not what is become of him*, *Exod. 32. Aaron* made them a Calf, and they said, *These be thy Gods, O Israel, which brought thee up out of the Land of Egypt*; thus losing the Sense of the Living and Life-giving God, they turned to, cried up, and ascribed their Deliverance to a Molten Calf, fashioned with a Graving-Tool. In
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the Apostle's Days, and Primitive Times while their Garments were undefiled, being Branches of the *heavenly Olive*, they kept their Heavenly Places in Christ Jesus, they had the Bread of Life, Water of Life, Heavenly Manna, the Word that became Flesh in the perfumed Houses of sanctified Hearts, they drank of the Cup of Salvation, the Cup of Blessing, they were come to Mount *Sion*, they were Members of the New *Jerusalem*, they were in the Spiritual Worship, they came to the Life, Sum, Substance of all Types, Figures, Shadows, and all thorow the Operation of Christ Jesus, in them, who led them from the *Egyptian* Bondage of Hellish *Pharaoh*, Old *Abaddon*, the Destroyer ; they knew the Prince of Peace, Christ Jesus ; and their Labour and living Concern was, that in all Things he might have the Pre-eminence. But in Days succeeding the Apostles, when the Mystery of Iniquity, which the Apostle saw inwardly working in his Day, was more and more manifested, the Star fallen from Heaven, Sun and Air darkned, the Purity of the Primitive Church spoiled, through the Smoke of the Bottomless-pit ; through the Darkness and Delusion of this Smoke, they lost the *Bread of Life*, the *Cup of Blessing* within, so came to re-assume *Bread* and *Wine* without, and let in a Sea of Confusion about the same, some ministring it to all, some to Believers only,

only, sometime to Young Children, sometime to dead People, &c. and the more the Smoke arose out of the Pit, the greater Darknes entred the Professors of Christianity; till at length, like as *Israel*, having lost the Sense of the Living God, called for Gods without, so had a Molten Calf, and worshipped the same, ascribing their Deliverances thereunto; even so Apostatized *Christianity* having lost the Bread of Life, the Cup of Blessing, Christ Jesus, thorow the in-steaming of the Bottomless-pit, they must have an Artificial Christ; how is that? Since the Apostles Days, when the Life and Power of Godliness was lost, then this Doctrine came to be preach'd, That Bread and Wine, after it be consecrated by the Priest, is no more Bread and Wine, but the very *Christ*, that was born of the *Virgin*, so to be worshipped; that the *Bread* and *Wine* by the Consecration of the *Priest*, is transubstantiated, that is, changed into the very Body and Blood of *Christ*; from this came the Word *Transubstantiation*; this Doctrin is grounded upon those Words, *This is my Body*; for from these Words *Papists* say, *Christ is present transubstantially*; *Lutherans* say, *consubstantially*; *Calvinists* say, *He is present sacramentally*. Author of the *Naked Truth*.

Whether the *Bread and Wine* after Consecration be transubstantiated or not, hath been and is much controverted betwixt *Papists* and *Protestants*. One said, Cor-

*Corpore de Christi lis est, de sanguine lis est,
Lis est de modo, non habitura modum.*

How *Bread* and *Wine* the living Christ
should be,
'Tis controverted much, Men disagree.

The Council of *Trent*, begun in the Year 1545. and others taught, That *Bread* and *Wine*, being Consecrated by the Priest, is turned into the true, real, substantial Body of Christ, *Flesh*, *Blood*, *Bones*, &c. even the same that was born of the *Virgin*, *Bread* into his Body, *Wine* into his *Blood*; and that this Consecrated Host being offered to God by the Priest, is a Propitiatory Sacrifice for the *Quick* and the *Dead*, and that Men are thereby reconciled to God, and that it must be worshipped, and carried about in *Processions*; and that such as denied the same, should be *Anathema*, accursed: And not only this Council, but also the *Lateran* Council, Pope *Nicholas*, Pope *Leo*, Pope *Innocent*, Pope *Pius* the Fourth, Pope *Victor*, Pope *Honorius*, &c. taught the same; for denying of this Doctrin, many have been burned to *Ashes*, as Ecclesiastical Writers testify, *Summa Concil. & Pontif. Onuphrius*.

Pope *Innocent* the Third invented *Pixes* and *Boxes* (as 'tis said) to put the Sacramental *Bread* in.

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Again, such Reverence came to be given to Consecrated Bread without, when the *Bread of Life* was turned from, yea, and the true Worship of God in Spirit and in Truth, that a Council put out a Canon, forbidding Women to receive the *Eucharist*, that is, the Consecrated Host, with bare Hands, *Concil. Antisid. Summa Concil. & Pontif.*

Roman-Catholicks tell of a Miracle of an Ass, that left his Provender to worship the Consecrated Host; on such Conceits as this (saith *Mede*) the Doctrine of Transubstantiation is grounded.

Of Adoration given to the Consecrated Host.

When it came to be believed, that *Bread*, after Consecration, was the very Christ, the Lamb of God, that takes away the Sins of the World; then Popes and Councils ordained, that at certain times it should be lifted up above the Priest's Head; and that at the heaving of it up, a *Bell* should be rung, and that all that heard its Sound, should not only do low Obeisance, but fall down on their Knees, and with Hands lifted up towards Heaven, worship, and say, *Pater Noster*, or some other Prayer: They ordained also, that it should be born to the Sick with great Reverence, and that with lighted Candles, tho' at Noon-day; for

for the same they instituted a Solemn Feast, called, *Corpus-Christi-Day*; on which the Consecrated Host is born about, lifted up, and worshipped.

Further, 'Twas enjoyned, That if a Priest were called in the Night-season to house the Sick, and there spent all his Hosts, as he came homeward, he was to put out the Candle, lest the People should adore the Empty Tabernacle. Such as read the Canons of Pope *Honorius*, *Gregory* the Ninth, Pope *Innocent*, Pope *Clement* the Fifth, their Lives and Councils in their Days, they may see these things.

In *France* (saith *Heylin*, in his Survey of the Estate of *France*) a couple of Priests carries the Host under a Canopy, before it goeth a Bell continually tinkling; all in their Houses, perceiving their God to go by, make some shew of Reverence; all in the Streets, with bended Knees, and elevated Hands, do it Honour: To the *Protestants*, it is as a Watch-Peal to be gone, lest, for their Irreverence, they be knock'd down: In this (saith he) is a smatch of *Turcism*, who, when they hear the Cryers bawling in their Streets, they fall prostrate on the Ground, where-ever they are, and kiss it thrice; so perform their Devotion to *Mahomet*: Their carrying it about the Streets hath a touch of *Judaism*, from the *Levites* carrying about the Ark on their Shoulders:

Shoulders: Their Adoration of it is especially from *Gentilism*; for never any People but *Heathen* (saith he) afforded Divine Honours to things Inanimate. Thus when Heavenly Salt, Wisdom from above, was lost within, multitudes of Inventions swarmed into Apostatized *Christendom*.

Lactantius, in his first Book of *Institutions*, taxed the *Gentiles* of Ridiculousness, who worshipped *Jupiter* as a God, *Cum eundem tamene Saturno & Rhea genitum confiterentur*; seeing they so perfectly knew his Original; much more are they to be blamed, who impose upon the People the Adoration of a Dead God; *A principio non ita fuit*, It was not so from the Beginning, *Heylins Survey*, &c.

Christ said unto his Disciples, *Take, eat, this is my Body*: This denotes, signifies, betokens *my Body*; what *Bread* and *Wine* is to the *Body of Man*, that is *Christ*, the Bread of Life, his Flesh, his Blood to the *Soul*: The Doctrine of Bread-worship, Invocation of Saints, Worshipping of Images, and many other Pestilent Errors have steamed into the Church, from the Mis-understanding and Mis-interpretation of Scriptures, saith *Rainold*, in his *Oration*. *Paul*, who had the Mind of *Christ*, a Feeling and a Sense of *Christ's* Intention, said, thrice in a Breath, (as I may say) That the Bread, after it was Blessed, or Thanks were given, which

which is called *Consecration*, remained Bread; he called it so, and he called it what it was; his Words imply not his Belief of Transubstantiation, but expressly the contrary, 1 Cor. 11. 26, 27, 28.

Again, *Mat. 26. Christ* took the *Cup*, and gave Thanks, and bad them drink, saying, *This is my Blood*; that is, signifies, betokens, or holds out my Blood; not my Blood after Consecration, but a Shadow of his Blood: His own words immediately following, evidently demonstrates this, *I will not drink henceforth of the Fruit of the Vine*; he calls what was in the *Cup*, the *Fruit of the Vine*: Now his Blood was not the Fruit of the Vine, but Wine is the Fruit of the Vine; *until that Day when I drink it new with you in my Father's Kingdom*, saith he. Now, whoever say, that Bread and Wine, after Consecration, is Christ's Flesh and Blood, consider this, Did Christ eat his own Body? Did he drink his own Blood? You say, Consecrated Bread and Wine is Christ's Flesh and Blood, and Christ eat and drank thereof: What Consequences would follow this Doctrine? Christ, his Flesh, his Blood, is hid from Apostatized Ages and Generations; his Word became Flesh, living Food, Food of living Souls; Christ is the living Bread, which came down from Heaven; his Flesh is the Bread that he gives, who came from Heaven, given
for

for the Life of the World ; but perishing Bread and Wine, though Consecrated a Thousand times, came not from Heaven ; this said he, who also said, *The Flesh profiteth nothing, it is the Spirit that quickneth ; and the Words that I speak unto you, they are Spirit, and they are Life,* John 6.

And whereas Paul said to the *Corinthians*, *As often as ye eat this Bread, and Drink this Cup, ye do shew the Lord's Death, till he come ;* 1 Cor. 11. 26. Now if the Consecrated Host were Christ, then he was come ; then how is it done *till he come* ? And is it proper to say, *till he come*, when he is already come ? Christ was obedient to Death, even the Death of the Cross ; and the *Corinthians* were in the Cross, in the daily Dying, having Tastes of the Eternal Inheritance ; and in the Dying, he comes with perfect Conquest, abolishing Death, and bringing Life and Immortality to Light. And Paul said, *This do ye, as often as ye drink it, in remembrance of me ;* this plainly shews, that Consecrated Bread and Wine is not his Body ; where his Body is, there is no need of a Representation : Consecrated Bread works not the Works of the true Christ, the true and faithful Witness ; so is not Christ.

Christ, called also *Jesus*, by Interpretation a *Saviour* ; such is his Name, such is his Nature ; he saves his People from their

Sins, *Mat. 1. 21.* through his inward Operation they become new Creatures, God's Workmanship; in a word, of *Beth-aven*, that is, a House of Vanity or Iniquity, they become *Bethel*, that is, the House of God, Sharers in the Riches and Peace of the Lord's Family; Consecrated Bread effects not these things in the Receivers, though a Thousand times Consecrated and Received, so is not the Virgin's Birth. *John* testified, saying, *The Blood of Jesus Christ cleanseth us from all Sin, 1 John 1. 7.* This is the effectual Remedy: The Lord's Candle finds many a foul Flaw in Man; such as believe, are reduced into the Order of the Heavenly Truth. The Apostle further bare Record, saying, *He loved us, and washed us from our Sins in his own Blood, Rev. 1. 5, 6. and hath made us Kings and Priests unto God: Kings, to reign in Truth's Dominion over the Earth, over the World, over Lusts, over Spiritual Adversaries; Priests, to offer a Sacrifice of Praise and Thanksgiving unto the Lord: To this Dignity, Bread and Wine, though a Thousand times Consecrated, cannot bring.*

Again, The true Christ, the Virgin's Birth, is the same to day, yesterday, and for ever, Incorruptible, Perishes not, Immortal, the Holy One sees not Corruption; but Bread and Wine, though Consecrated, Corrupts, Perishes, grows Mouldy, loses
Vertue,

Vertue, Taste, Savour, so is not the Body and Blood of Christ: And the Disciples were not to labour for the Meat which perishes, but for that Meat which endureth unto Everlasting Life, *John 6. 27.*

Again, Through the Body of Christ, the Faithful become dead to the Law, to be married to Christ, to be fruitful unto God, *Rom. 7. 4.* Dead to the Law, dead to Sin; yea, and the Law of the Spirit of Life in Christ Jesus, makes free from the Law of Sin and Death, *Rom. 8. 2, 10.* But the Consecrated Host hath not this Operation in Man, but leaves Men alive in Sin, dead to God; so not Christ's *Body*, not his *Flesh*, not his *Blood*: Christ said to the *Jews*, *Your Fathers did eat Manna in the Wilderness, and are dead*; such Minds as stick in Visibles, are dead in Sins and Trespases; though Consecrated by Man, they quicken not; it is the Spirit that quickneth: And *he that eats of the Bread* (saith Christ) *that comes from Heaven*, the Word, Christ's Flesh, he knows a Vivification, a Quickning, he Dies not, but *Lives for ever*, *John 6.* And 'tis the Lord that gives Being and Vertue to all Creatures; not Man's Consecration, which cannot keep Visibles from losing their Vertue, Savour, Taste. 'Tis evident, by their own Constitution, that they were conscious of this, who enjoyned, *That Priests on every Eighth Day should renew the*
 O 2 *holy*

holy Eucharist; that is, *Consecrated Bread, &c.* left, through the *Oldness* thereof, some should be brought into *Indevotion*, to have the *Spark* of their *Devotion* (as I may say) in some measure *extinguished*, *Summa Concil. & Pontif.* But *Christ* is the same to day, yesterday, and for ever; his *Years* fail not, he *waxes* not old, as a *Garment*.

Of giving Bread and Wine to the World: For this, it is alledged, That Judas did eat of the Bread, and did drink of the Cup.

Answ. That was, that the *Scripture* might be fulfilled, *Mine own familiar Friend, which did eat of my Bread, hath lift up his Heel against me, Psal. 41. 9.* Yea, and *Christ*, the *Storehouse* of *Wisdom* and *Knowledge*, said, *He that dippeth his Hand with me in the Dish, the same shall betray me, Mat. 26. 23.* His *Fellow-commoner*, (as I may say) whereby the *Indignity* of the thing was much *aggravated*. As for *Judas*, he was numbered with the *Disciples*, and had obtained part of the true *Ministry*, *Acts 1.* but fell by *Transgression*, and became a *Member* of that *sinful* and *unsociable Society*, which *Christ* testified against: And for giving *Bread* and *Wine*, the *Sacrament*, as 'tis called, to the *World*, have you no *Example* but *Judas*, who sold *Christ* for *Money*?

As

As many sell Bread and Wine for Money now, which after Consecration, is truly and really Christ, as many in Degeneration affirm: Christ gave it to his Disciples only, a Shadow of a more Spiritual Bread, of a more Spiritual Cup, after to be received.

Of giving Bread and Wine to Infants.

After the Primitive Times, when, thro' the Inundation of Apostacy, and overspreading of that foul Leprosie, the living Bread and living Cup was lost; then steamed in a Sea of Confusion, as I said before; the Heavenly Key of pure Knowledge and Divine Understanding was lost, things of God became as a Book sealed with Seven Seals, the Opener and Fulfiller of the Scriptures of Truth came in a high measure to be lost; then a Cloud of Mis-apprehensions and Mis-interpretations of Scriptures involved the Professors of Christianity; then through a Mis-apprehension and Mis-understanding of that Scripture of Christ, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you,* John 6. 53. the Fathers fell into that Error, That none but Communicants could be saved; whereupon they gave the Sacrament (so called) to Infants, and put it into the Mouths of Dead Men, &c. *Augustin, Bishop of Hippo,*

was thus minded, as appears by this his following Conclusion, *That it is in vain to promise Salvation and Life Eternal to little Children, unless they be baptized, and receive the Body and Blood of Christ; since the Necessity of them both, is attested by so many, so great, and divine Testimonies.*

This Practice of giving the Sacrament to Infants, crept in, in the early Ages of the World, became wonderful General, and continued above Six Hundred Years in the Church, till the time of *Charlemain*; some were so strict in it, as that a Canon enjoined, *That baptized Infants should receive Communion before they sucked, or received any other Nourishment*: The same is, or hath been observed by the *Greeks, Ethiopians, Bobemians, Moravians*; and that this was enjoined by Popes, Bishops, &c. these following Authors testifie, recourse being had to their Canons, Constitutions, &c. *Pope Innocent, Pagninus Gaudentius Theol. de moribus seculi. Nicephorus in Histor. Eccles. Jobannes Langius, Augustin, Taylor's worthy Communicant, chap. 3. Alcuinus, Maldonate on John 6. Author of the Naked Truth, Grotius.*

Notwithstanding Pope *Innocent* had appointed the Sacrament to be given to Infants, and it became in a manner Universal of long continuance; yet the Council of *Trent* put out this Canon, *If any one shall*

shall say, that the Communion of the Eucharist, that is, Consecrated Bread, is necessary for Children before they attain unto Years of Discretion, let him be Anathema, accursed, Concil. Trident. Sect. 3. Can. 4. Here the Pope, who cannot Err, as 'tis said, came to be questioned, his Doctrine, Augustine's Doctrine, and the Church-Practice for above six Hundred Years, came to be cast out as spurious by the Trent-Council: What was become of the Unity of the Spirit, and the Spirit of the Prophets, which is Subject to the Prophets? Some said,

*Ebrius, Infantes, Erroneus, atque Furentes,
Cum pueris, Domini non debent sumere corpus.*

*Of giving the Sacrament, so called, to
dead People.*

From the before-mentioned Scriptures Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you, Joh. 6. 53. the Fathers in the Degeneration from the Primitive Faith, Doctrine, Worship and Practice, fell into the Gulf of that Conceit, That none but Communicants should partake of the blessedness of Salvation; upon which they not only gave Sacramental Bread, &c. to Infants, but put it into the Mouths of dead Men: There were some (saith Sparke, the King's Chaplains, pag. 127.) that baptized the Dead, and put the Sacramental Bread in their Mouths, as
their

their *Viaticum*, judging it better to have such a necessary Ordinance by Proxy, then altogether to go without it. That such a thing was in use in the Church, may be certainly concluded, from the sixth *Canon* of the third *Council* of *Carthage*, 'tis there apparent, that that *Council* condemned certain Hereticks, who thrust the Sacramental Bread into the Mouths of dead Men; yea, and the sixth general *Council* at *Constantinople* was concerned to eradicate the Tares of that Delusion and smoaky Conceit, saying, *Let none give the Eucharist, that is Sacramental Bread, to the Dead; for it is, written, Take, and eat; but the Dead are neither in a Capacity to take nor to eat, Summa Concil. & Pontif.* Thus the Cup of Blessing being lost, they received at the Old Serpent's Hand the Cup of Abomination, Fornication, Delusions and Conceits, and they were drunk therewith.

Of Time, and Times of taking the Sacrament.

As the Churches in the Apostle's Days and Primitive Ages grew up in the Sanctifying Faith, in the purifying Hope, thorow the *Cross* of *Christ*, the Life of *Jesus* came to be manifested in their Mortal Bodies, they were true and living Witnesses of Fellowship with the Lord, thorow the Leadings and Teachings of the Anointing; they knew *Christ* supping with them,

them, and they with him, without outward Bread and Wine, being in the Heavenly Banqueting-House, in the End and Substance of all Types, Figures and Shadows, but as the Serpent seducing *Eve*, brought in a world of Wickedness, so the same by little and little wearing the Church from the Simplicity that is in Christ Jesus, brought in a flood of Confusion, an earthly Mind within, turned to earthly Figures and Shadows without, Elements and Rudiments, losing the Life of Communion within, they placed it in Shadows without, and much Confusion and Uncertainty hath been in the Church about the Times of taking it, as appears in the Writings of Men.

Very anciently (saith Polydor) Christians took the Eucharist, that is, the Sacramental Bread, every day in the Morning, and Fasting, Polydor lib. 5.

After this, *Augustine* said, *This daily taking of the Communion of the Eucharist, I neither Praise nor Blame; yet my Perswasion is, that Men take it every Lord's Day: His Perswasion very likely took place; hence it came to be called, Panis hebdomadarius, weekly Bread. Polydor lib. 5.*

Zephyrinus afterward appointed, *That all Christians, who were come to suitable Years, should once a Year at least, take the Sacrament, namely, at Easter: Once every Day,*

now once a Year will serve ; either much of Zeal was in the one, or much of Coldness was in the other. *Polydor lib. 5.*

Fabian afterwards established, That Men should take the Sacrament thrice in the Year, if not oftener, at Easter, Pentecost and Christmas, Polydor lib. 5. Summa Concil. & Pontif.

Anacletus commanded, That they that would not take the Sacrament, should be excommunicated as Prophane Persons, Polydor lib. 5. Several are of another Disposition in this our Age, who shew not much dislike at Peoples Refusal of the Sacrament, provided they give them the same Price as they do who take it ; but refusing that, War is prepared.

Concerning the Communion-Cup.

In the Primitive Times, the Church of living Stones was under the Rule and Government of the Blessed Spirit, in and thorow which the Cry and living Soul-breathing was, *Abba Father* ; here the Cup of Salvation, of Consolation, of Blessing, full of Righteousness, Peace, Joy, Assurance, Heavenly Riches, was plentifully drunk of, this being lost thorow the Smoke, Inchantments, Delusions, pompous Shew, bewitching Splendor, Mis-leading, Muzlings and insatuating Sleights of Antichrist, and Men fast bound in the Dungeon of Spiritual Servitude, and toiling in the Entanglements of Will-worship, Self-

right,

righteousness, Traditions, Conceits, in this condition the Cup of Abomination and Spiritual Fornication got entrance, making Nations drunk, and in the barren Wilderness of this State, there hath been no little jangling about the Sacramental Cup without, as of what Metal it should be made of; some have been for Wood, some for Glass, some for Pewter, some for Gold, some for Silver, as may be assuredly concluded by the Canons and Constitutions of Popes, Kings, Arch-bishops, Provincial Councils, &c.

It is very clear (saith Polydor) that the Cups used in the Consecration of Divine Blood, was at the first made of Wood, de Invent. lib. 3. cap. 12.

Zepherinus afterwards commanded, That Glass Cups should be used, not Wood Cups, as before, Polyd. lib. 2. cap. 12.

Succeeders skrewed a Peg higher, the former Decree by little and little vanished, and it was constituted, *That Golden, Silver, or at the least Pewter Cups or Chalice should be used, Polyd. lib. 2.*

Bonifacius Martyr and Bishop, said, Formerly Golden Priests did make use of Wooden Cups or Chalice; but now on the contrary, Wooden Priests use Golden Chalice.

As the Apostolical Pomp and Splendor increased, so the simple and homely use of Wood-Cups came to be generally hissed at,

ing it unto the *Corinthians*, mentions both ; as 'tis evident the Bread represented his Body, the Bread of Life, that nourishes the Soul to eternal Life ; the Wine his Blood, which they came to witness to cleanse them from all Sin, as they kept to the Head, thro' the Ligament of living Faith, they came to the End of all Figures, to partake of the one Bread, one in all ; but in the dark reign of Apostacy they re-assumed the Shadows, and divided *Christendom* into *Clergy*, that is, *Teachers*, and *Laity*, that is, all others out of Holy Orders, so called ; but all the Faithful are the Lord's Lot, as *Act. 26. 18.* translated there *Inheritance*, but properly signifies *Lot*, if the *Greek* Copies be consulted, and makes nothing for, but against the distinction of *Clergy* and *Laity*. Leigh's *Crit.* However, the Distinction hath found continuance in the Church ; and in the Year 1215. Pope *Innocent* the Third did first of all, as 'tis recorded, forbid that the Lay-People should receive their Communion in both Kinds ; he would allow them Bread, but no Drink ; this kind of Communion (as 'tis said) was not before the Council of *Constance*, where, in the 13th Session, they deprived the People of the *Cup* : Yea, and a Canon was put out, saying in down-right and exprefs Terms :

If any one shall deny whole and entire Christ, the Fountain and Author of all Graces, to be taken under one Species of Bread, &c. let him be Anathema, accursed. Thus

Thus in this, as in other things, it appears, that not only the Power of Godliness hath been lost, but great Confusion hath followed.

Of Mixed Wine.

Alexander (if I may use the Language of my Author) the 7th Pope from *Peter*, being about to consecrate, was the first of all that mingled *Water* and *Wine* together, *Polyd. lib. 5.*

Of taking Money for Bread and Wine.

I have shewed before, how Pope *Innocent* the third, and the Council of *Constance* denied the Cup to the Laity, so called; one *Eckius* complying with this Doctrin, gives an irrational Reason for it, *The Laity* (saith he) ought to content themselves with the Bread only, because, equi donati non sunt inspiciendentes, that is, a gift Horse is not to be looked in the Mouth, Apud Manlium in loc. com. He thought belike, that Lay-Men could not claim any Right to the Bread neither.

Bellarmino grants, that they have Right to the Bread, but adds, that in eating the Bread transubstantiated by the Priest into the Body of Christ, they drink his Blood also. But *Lambert* (his Master) contradicts this his Doctrin, saying, That the Bread is not turned but into Christs Flesh, nor the Wine but into his Blood.

Let him that is crowned with Heavenly Wisdom, judge whether these Contradictions bespeak them to be Builders of Sion, a
City.

City of Unity, the Joy of the whole Earth,
or Builders of Spiritual *Babel*, a City of
Confusion.

The Council of *Constance* acknowledged,
that Christ instituted and administred both
Bread and Wine, *tamen hoc non obstante* yet
notwithstanding the Authority of the Holy
Canons, and the Custom of the Church, hath
and doth deny the Cup to the Laity.

But to return, Neither did Christ take
Money for the Bread and Wine which he
gave to any ; but as the Spirit of Selfishness
entred the *Churches*, it produced other Ef-
fects : Surely there was occasion why the
sixth general Council of *Constantinople* decreed,
That no Bishops, Priest or Deacon, admini-
string the *Communion* to People, should take
any Money whatever of them for the same ;
and that, who as did should be deposed,
Summa Concil. & Pontif.

Yet notwithstanding the *Constantinopolitan*
Canon in Protestant *Churches* now, the Parish
buys Bread and Wine, and the Priest sells
it them again, that the Priest may have an
Offering at *Easter* ; so that many otherwise
Zealous for the established Ministry, blame
their Ministers, their Spiritual Host, as they
call them, that first the Parish must buy Bread
and Wine, and give it to the Minister, and
then the Minister give it to the People, and
after call for a Reckoning, yea, and force-
such as neither bite nor sup thereof, to
reckon and pay.

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Let us hear the Lord's Proclamation, *Ho, every one that thirsteth, come ye to the Waters, to the Water of Life, the Cup of Salvation, Consolation and Blessing; a Spiritual Thirst is called for, neither Money nor Price. And further, He that hath no Money, come ye, buy and eat; yea, come, buy Wine and Milk without Money and without Price. Here is Bread, and Wine, and Milk, at the Lord's Hand, without Money or Price, Isa. 55. 1, 2. But such as are made Ministers by the Will of Man, thro' the strength of Arts, Sciences, Natural Parts, Abilities, Qualifications, Endowments, Acquisitions, they have another Language, so another Spirit, forcing Money and Price not only from Receivers, but from Non-receivers also; so that the Practice of many, I say, not all, bespeak them, saying, *We preach the Gospel, tantum ut nos pascat, & vestiatur, meerly for Food and Rayment, to pick a living by. Trap. on 1 Pet. 5.**

Yea, and Rev. 22. 17. The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the Water of Life freely. Here is Communion, Royal Communion, Water of Life, Bread of Life, the Cup of Blessing, freely, without Money or Price.

But their Voice is not the Voice of the Spirit, nor of the Bride, nor of him that heareth, nor of him that is athirst, who forces Money and Price for Bread and Wine, the

Shar

Shadow, - not only from the Receiver, but the Non-receiver also; for where Christ's Doctrine and the Apostles is transgressed, his Institution for Gospel Maintenance violated, their Voice is the Voice of *Balaam*, who was for Gifts, Rewards, Wages of Unrighteousness, filthy Lucre, who have nothing but the Shadow, which maketh not alive, they make Gain of it, sell it; but who are Members of Christ's Body, of his Flesh, of his Bones, as freely they have received the Bread of Life, so they freely give.

Of the Kiss of Peace, and of the Pax.

David, the sweet Singer of *Israel*, exhorted Kings and Judges of the Earth, to Kiss the Son, lest he be angry, *Psal. 2. 12.* These are Greetings, cordial Embraces, not known but in the operating Virtue of the Seed of Regeneration, and in Spiritual Submission to his Heavenly Will. *Let him Kiss me* (saith the Church) *with the Kiss of his Mouth, Cant. 1. 2.* In the Sense-restoring Life these are felt as Seals and Assurances of Divine Favour and Acceptance, Earnests and Fruits of the Spirit, like Balm to the Wounded. *Paul* writing to the *Romans* said, *Salute one another with an Holy Kiss, Rom. 16. 16.* This *Peter* called, *The Kiss of Love, 1 Pet. 5. 14.* In after Ages, as Fellowship with the Lord, and with one another in the Light, in a high measure came to be lost, then the Observation of Shadows
more

more and more got Entrance, then their Fellowship and Communion began much to consist in Externals, as Bread and Wine, then Christians entertained a Custom of Kissing one another before they received the *Communion*, thereby testifying their Love to one another, as saith *Pareus* on the *Romans*: In the Ancient Church, when they assembled (saith *Mede*) to celebrate the *Communion*, the Deacon was wont to proclaim, *Nequis contra aliquem*, Let no Man have ought against his Brother; and then, *Salutate alij alios osculo sancto*, that is, Salute one another with an Holy Kiss, which they did, first the Bishops and Clergy, then the Laity, the Men apart by themselves, and the Women by themselves, in token of Friendship; this was called, *Osculum pacis*, the Kiss of Peace: After this entred a Ceremony (in the Midnight of Apostacy, as I may say, still used among the *Romanists* to this Day) for the Priest to send a little gilded or painted Table with a Crucifix, or some Saint's Picture thereon, to be kissed of every one in the Church, before they receive the Bread; this they call, *The Kissing of the Pax*, *Mede*. What there is of the Power of Godliness, or of the Form thereof, in this thing, without further Remarks, I leave to the Wise to judge.

Of the Feast of the Sacrament of the Altar.

The outward *Jew* had several Feasts of especial Solemnity, which shadowed out a Spi-

Spiritual Feast under the Gospel-Dispensation, to be truly and inwardly witnessed in the purified Houses of inward *Jews*.

The outward *Jew* was to observe the Feast of the Passover of Unleavened Bread, wherein for seven Days they were to eat Unleavened Bread, no Leaven was to be found in their Houses, *Exod. 23*.

The outward *Jew* was to observe the Feast of Pentecost, instituted in Remembrance of the Law delivered unto *Moses* in the Mount, fifty days after their departure out of *Egypt*; this was called the Feast of Weeks, in which they were to offer a new Meat-Offering unto the Lord, *Levit. 23*. a Tribute of a Free-will Offering, *Deut. 26*.

The outward *Jew* was to observe the Feast of Harvest, the first ripe Fruits of the Land were to be offered unto the Lord, *Exod 22*. As also the Feast of In-gathering, when Fruits were gathered in, and this was to continue seven Days, called also the Feast of Tabernacles, *Exod. 23. Levit. 23*.

Moreover, The outward *Jew* was to observe the Feast of Attonement, &c.

Now *Christ Jesus* put an End to all these, as Typical, Shadows, Figures, being the End of the Law for Righteousness to every one that believes; the inward *Jews*, the truly Gathered of the Lord, had the true sense and feeling hereof, bearing Record to *Christ Jesus*, their Passover, their Unleavened Bread,
Bread

Bread of Life, their spiritual Law-giver, making them free from the Law of Sin and Death, they were come to the Evangelical Meat-Offering, to the Free-will Offering, they bare Record to *Christ*, the First *Fruits of them that sleep*; they knew the Evangelical In-gathering, having Heavenly Treasure in Earthen Vessels; they knew a Tabernacle not of Man's building; *John* testified, saying, *The Word became Flesh, and tabernacled in us, dwelt in us, in a Tabernacle*, so they saw his Glory; and the *Tabernacle of God is with Men, and he will in-dwell in them, Rev. 21. 3.* yea, and by *Christ* they were Witnesses of Attonement; the inward *Jews*, Called and Chosen, were come to the End of the *Jewish* Shadows, Feasts, as other Things; they were come to the Joy of the Holy Spirit, to the Marriage Supper of the Lamb; these knew a good *Conscience* to be a continual Feast; blessed are they which are called unto the *Marriage Supper of the Lamb*, if they obey his *Call*, and frame not Excuses, as those Guests did, mentioned by the *Evangelist*: And that the *Apostles*, who were come to the End of *Jewish Observances*, as of Days, and Feasts, did institute others, I have not found nor observed, further then that the Churches in the *Apostles* Days usually gathered together, to wait upon, and worship the Living God, on the First Day of the Week; and in Primitive Times, the Ob-
 servation

servation of it was as a Badge of Christianity ; when the Question was propounded, *Servasti Dominicum* ? Hast thou kept the Lord's Day ? The Answer was return'd, *Christianus sum, intermittere non possum* ; I am a Christian, I cannot but keep the Lord's Day : But Professors of Christianity are grown perfectly Prophane, (saith one) as that they can play on that Day without Book. *Trapp*. Let us keep that Day (saith *Ignatius*) in a Spiritual Manner, rejoicing in the Meditation of the Law, not in the Rest of the Body, *Epist. 2. ad Magnes.* The Apostle in Christ, the End of the Jewish Observation of Days, said thus, *He that observes a day, he observes it to the Lord*, Rom. 14. 6. so say we. Further, the *Galatians* Judaizing, turning to beggarly Rudiments, *Paul* wrote unto them, saying, *Ye observe Days, Months, Times and Years ; I am afraid of you*, Gal. 4. 10, 11. Now, as the Apostacy prevailed, the Sun-shine of the Evangelical Day was lost, then they brought in multitudes of Saints Days, so called, to be observed to this and that Saint, till such times as all the Days of a Year were not sufficient to afford a particular Day to each Saint whom they desired to honour with a Festival ; then came in *All-Saints Day*, so called, and among other Days set apart, in the Year 1254. Pope *Urban* the Fourth ordained the Feast of the Sacrament of the Altar, with Indulgences and Pardons ; in this Degeneration of Christianity came in (as I said before) these things ; and as for *Christmas, Shrovetide, &c.* the very Names discover their Founders, and those that plead for the Observation of those Times are generally the greatest Prophaners thereof, in *Sports, Games, vicious Courses*, Observers rather of the Rule of *Sardanapalus* (who said, *Ede, bibe, lude, post mortem nulla voluptas* ; Eat, drink, play, &c.) than of Christ Jesus.

Concerning the Word Sacrament, and Eucharist.

The old *Roman* Soldiers took an Oath, *to be true to their General, to live and dye with him*; and that Oath was called, *Sacramentum Militare*. Rivet, Horace. Now when the *Roman* Empire turned *Christians* by the lump, and painted themselves with the Form of Godliness, few beautified with the Power and Virtue thereof, they began to apply the Term of their *Heathen* Custom to the Signs or Shadow of the *Christian Church*, so that the Word *Sacrament* came from the *Heathen Romans*. Leigh.

Tertullian is said to be the first who used the word *Sacrament*, in order to the Signs and Figures of the *Church*, which was about the Year 210.

It is a word not found in the *Scriptures*, if truly translated, yet it hath got such rooting among the Professors of *Christianity*, as that if any deny it, they are branded as Hereticks and Schismatics by Papists and Protestants: Now, as it were to allure People into a Reverence and Veneration of it, Papists in their Translations, have put it in the Body of the *Scripture*; for, whereas *Paul* said, *This is a great Mystery, but I speak concerning Christ and the Church*, Ephes. 5. 32. their Translations render it, *This is a great Sacrament*. But true it is, the *English* Translation is true herein, and the *Papists* Translation is faulty; and their Number of seven *Sacraments* they have from *Peter Lombard*, they are not mentioned in any *Scripture*, but first devised by *Peter Lombard*, *Bellarmino's* Master, first decreed by *Eugenius* the fourth, first confirmed in the *Provincial Council* of *Senes*, after in the *Council* of *Trent*. Leigh, *Chamier de suc.* lib. 4. cap. 1. And our *English* Translations have the word *Sacrament* in the Contents of the 10th Chapter of the first to the *Corinthians*; but the Division of the *Scripture* into Chapter and Verse, is not from the Authors thereof, but of late time; as also, the inserting of the

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Contents, many *Almanacks* inform us of the Authors hereof.

Now as for the word *Eucharist*; *Luke* and *Paul* speaking of the Institution, mention, how *Jesus Christ* took Bread, and *εὐχαριστήσας*, *Eucharistefas*, that is, giving Thanks: Now from the *Greek* Word *Eucharistefas*, the *Sacrament* (so called) came also to be called *Eucharist*: And after *Christ* had taken the *Cup*, and given Thanks, and given it unto his Disciples, after this Consecration, as 'tis called, *Christ* called it the *Fruit of the Vine*; now if the Wine had been really transmuted, changed into the Blood of *Christ*, then it had not been the *Fruit of the Vine*; but saith he, *I will not drink henceforth of the Fruit of the Vine, until that day, when I drink it new with you in my Father's Kingdom*, *Mat. 26*. *Peter* preaching *Christ* to *Cornelius*, said, *That they did eat and drink with Christ after he rose from the dead*, *Act. 10*.

This Testimony I have given concerning Bread and Wine, which *Tertullian*, *Origen*, *Ambrose*, *Augustine*, *Jerom*, *Chrystom*, *Basil*, and many others call Figures, Types, Shadows, &c. tho' their Writings be very uncertain; and my Testimony is, That *Christ* is the End of all Figures, Types and Shadows, as before; true Union, Communion and Soul-feeding is in the Light of the Living God, in *Christ*, whose Life is the Light of Men, the Soul's Food. (Now, in citing the Testimonies of Men who were since the Primitive Times, I do it not to build Mens Faith, or my own, on the Authorities of Men, but for the Conviction of such who plead, that *Antient Writers are Unanimous, yea, and Harmonious in defending such and such things*:) And who turn from Divine Grace manifested, such know not the Mouth nor the Stomach, which feeds upon Heavenly Food, Bread of Life, the Word that became Flesh; such discern not the Lord's Body, but cleaving to that which is earthly, are carnalized thereby, made Earth-minded, labouring for the Meat that perisheth, and drink not the Cup of Blessing, but become drunk

drunk with the Cup of Fornication, from the Presence of the Lamb.

Now, to what hath been spoken, I further add, That the *Jews* Passover, with its Appurtenances, was ended and fulfilled by Jesus Christ; Christ was circumcised; he taught in the Temple; he said to the cleansed Leper, *Shew thy self to the Priest, and offer a Gift according to the Law*: Thus Christ, the Substance, the End of the Law, the End of the Shadows, owned them in their season, before he was offered up, or the Hand-writing nailed to the Cross. And as Christ owned other Shadows in their season, before he was offered up, so he owned the Passover, in which the *Jews* had their Bread and Wine, blessed and consecrated it, proving the same to be a Shadow, so by Christ fulfilled and ended.

1. The *Jews* in eating the Paschal Lamb, took a Cup of Wine, blessed and consecrated it, so it passed round the Table; this was called [Bircath-hajain] *the Blessing of the Cup*; in this manner Christ began his Supper, *Luke 22. 17, 18.*

2. The *Jews* in eating their Paschal Lamb, took Bread, blessed and consecrated it, and after Consecration all were to eat thereof; this Consecration of the Bread they called [Bircath halechem] *the Blessing of Bread*; thus Christ took Bread, blessed it, and gave it to his Disciples.

3. The *Jews* at the end of their Passover took a Cup of Wine, and blessed it, and called it [Bircath hamazon] so after the Supper Christ took the Cup, *Luke 22. 20.* this saith *Godwyn* in his *Jewish Antiquities*. Thus Christ, the End of the *Jewish* Shadows, the Life and Substance they pointed at, owned the Shadows before he was offered up; but being returned in Spirit, the End of the *Jewish* Passover, Bread and Wine, was manifested; and the Apostle preached Christ to be their Passover, the Bread of Life, Cup of Blessing, the End of *Jewish* Figures.

F I N I S.

Dagon's Fall Before the ARK.

WRITTEN

Primarily, As a Testimony for the Lord, his Wisdom, Creation, Products of his Power, Useful and Necessary Knowledge, capacitating People for the Concerns of this Life.

Secondarily, As a Testimony against the Old Serpent, his Wisdom, which is Foolishness with God, his Arts, Inventions, Comedies, or Interludes, Tragedies, Lascivious Poems, Frivolous Fables, Spoiling Philosophy, taught in Christian Schools.

Wherein, as in a Glass, Teachers in Schools and Colledges may see their Concern, neither Christian nor Warrantable.

By **Thomas Lawson.**



Qui novit utilia, non qui multa, sapiens habendus,
Orat. D. Rainoldi.

Id verum, quod prius, prius, quod ab initio, ab initio,
quod ab Apostolis. Tertul.

Adam nunquam è Beatitudinis Paradiso pulsus fuisset,
nisi, Serpente Magistro, didicisset scire bonum & ma-
lum. Cornel. Agrip. de Van. Scient.

London, Printed and Sold by T. Sowle, in
White-Hart-Court in Gracious-street, 1703.

The Contents of the following Treatise.

Chap. 1. **O**F Heavenly Wisdom, and her Children, being True and Divine Philosophers.

Chap. 2. Of the Rise and Progress of Serpentine Wisdom; that is, the Wisdom of this World.

Chap. 3. Of the Rise and Progress of Pagan Philosophy, Worldly Wisdom, crept in among the Professors of Christianity; and Testimonies of the holy Men of God against the same.

Chap. 4. A Rehearsal of Testimonies, born by several Men, eminent in the Church since the Apostles Days, against Heathen Learning, or the Teaching of it, in Christian Schools, as of others.

Chap. 5. A Memento to School-masters and Tutors, to turn from Heathen to the Godly and Christian Education of Youth; as also, of the Rise of Christian Schools, and how the same came to be corrupted.

Chap. 6. Lastly, A few Queries soberly proposed to the Consideration of such as teach Heathen Authors in Christian Schools.

DAGON's Fall

Before the Ark.

C H A P. I.

*Of Heavenly Wisdom, and her Children, being
True and Divine Philosophers.*

THERE is a Wisdom, whose Merchandize transcends the Merchandize of Silver, whose Gain surmounts the Gain of the purest Gold, more precious than Rubies, than the Onyx, Sapphire, Chrystal, Coral, or Topaz of *Ethiopia*; her Ways are Ways of Pleasantness, all her Paths are Peace; she is a Tree of Life; by her Kings reign, and Princes decree Justice; her Fruit is better than Gold, her Revenue than choice Silver; she was from Everlasting, or ever the Earth was, before the Depths, before the Fountains abounding with Waters, before the Mountains were settled, before the Hills towered up, before the Curtain of the Heavens was prepared, before the Clouds

above were established, before the Sea had its decree, before the Foundation of the Earth was appointed, before the Rain, or pearly drops of Dew, before the Ice, and hoary Frost of Heaven, before the *Pleiades*, and the Bands of *Orion*, before *Mazzaroth*, *Arcturus*, and his Sons, before the Bottles of Heaven were poured out : In this Wisdom *Adam* was created, in Purity, Innocency, and Righteousness, a Noble Extract ; in this he had Dominion over the Fish of the Sea, over the Fowl of the Air, over the Cattle, over all the Earth, and over every Creeping Thing ; through the Vertue and Influence of this, he knew his Creator, and had an understanding of the Natures and Properties of the Creation, and gave Names to all Cattel, and to the Fowl of the Air, and to every Beast of the Field, and that significant Names.

Through this, *Adam* was all fair, through a Garment conferr'd upon him, out of the Wardrobe of Eternity ; while in the Love and Power of this, he was a true Divine Philosopher ; that is, a Lover of Wisdom, not tainted by the Intermixture of the Serpent, nor his ensnaring Inventions. ‘ The
 ‘ Living God (saith the Paraphrast on the
Samaritan Pentateuch) ‘ formed *Adam*, and
 ‘ filled him with the Spirit of Wisdom and
 ‘ Knowledge ; that from him, as from a
 ‘ Fountain, all useful Arts and Sciences
 ‘ might

‘ might flow unto his Posterity : For, besides the secret Vertues of Living Creatures, of Plants, of Stones, of Metals, of Minerals, he perfectly knew the Influences of Supernal Bodies, saith *Theoph. Gale*. And if *Adam* and his Posterity had persevered in that state of Heavenly Wisdom, Innocency and Sincerity, in which he was created, here had been no Defilements of Astrologers, Charmers, Consulters with Familiar Spirits, Diviners, Inchanters, Magicians, Necromancers, Observers of Times, Prognosticators, Soothsayers, Sorcerers, Witches, Wizards ; who all derive their Power, and foolish Infernal Knowledge, from those Lying Lips, which seduced *Adam* and *Eve* from the Royal Court of the Lord’s Blessed Presence, into the dead Sea of Delusions, and wicked Estrangements from God:

Yea, I say, If *Adam* and his Posterity had kept their standing in Heavenly Wisdom’s Dominion, we had had no Lascivious Poems, no Wanton Comedies, no Vain Tragedies, no Foolish Fables, no Bewitching Orations, no Spoiling Philosophy, no Pagan Ethicks, Physicks, or Metaphysicks, which are the insatuating Dregs of the Hellish Dead Sea, the Smoke of the Bottomless Pit, as hereafter may more fully be touched.

About the Tenth Generation after the Flood, *Abraham*, the Father of the Faithful,

grew up among the *Caldeans*, in the saving Knowledge of the Lord; he loved Heavenly Wisdom, and the Products thereof, the Creation; so was a true *Philosopher*: Thro' Faith he obtained a good Report; and among other things, this Record remains concerning him, *Shall I kide from Abraham*, saith the Lord, *the thing which I do, &c. For I know him, that he will command his Children, and his Household after him, and they shall keep the way of the Lord, to do Justice and Judgment,* Gen. 18. 17, 18, 19. This was the Sum of *Abraham's Doctrine* to his Family; this he, and the faithful Patriarchs, taught; justifying Heavenly Wisdom, and the blessed Order of it: *Heathenism* they kept out, through the Shield of Faith; and who are of *Abraham*, they do the Works of *Abraham*, and shun *Heathenism*.

Moses grew up in the Knowledge of the Living God, and of the Creation; he loved the Wisdom that was from above, so was a true Divine Philosopher. *Clemens Alexandrinus* wrote of him, that he was a Divine and a Prophet.

Now if any alledge, That *Moses* was learned in all the Wisdom of the *Egyptians*, (that is, in prophane Arts and Sciences) and was mighty in Words and in Deeds, Acts 7. 22.

I answer, True it is, *Moses* was so learned; which *Egyptian Learning* (saith *Paræus*) was Pagan Mathematicks, Ethicks, Physicks, Meta-

Metaphysicks; a chief part whereof was Hieroglyphicks: But when he was to be concern'd for the Living God, to go his Message, see how his prophane Arts and Sciences, the *Egyptian Hieroglyphicks*, furthered him, he was mute, *Exod. 4. 10, 11, 12.* He said to the Lord, *O my Lord, I am not Eloquent*: The Lord said unto him, *Now therefore go, and I will be with thy Mouth, and teach thee what thou shalt say.* Here he is drawn from the dirty Puddle of prophane Arts and Sciences, *Egyptian Wisdom*, Pagan Metaphysicks, Hieroglyphicks: In a word, from those Lying Lips, which deceived *Adam* and *Eve*, and all the Inventions thereof, even to the Mouth of God, the Well-spring of pure Wisdom, favoury Knowledge, and sound Understanding. Thus *Moses*, being brought to that Mouth which taught *Adam* and *Eve* in the State of Innocency, he streamed out Heavenly Eloquence, saying, *My Doctrine shall drop as the Rain, my Speech shall distil as the Dew, as the small Rain upon the tender Herb, and as the Showers upon the Grass,* *Deut. 32. 2.* No prophane Arts nor Sciences, no *Egyptian Mathematicks*, no Hieroglyphicks, no Pagan Ethicks, Physicks, or Metaphysicks, dropped out of his Mouth.

Though *Moses* was Excellent in the Wisdom of the *Egyptians*, yet he hath left us nothing thereof in Writing, nor encouraged
any

any to learn the same: *Ambrose* gives the Reason of this, because he had received God's Spirit, and Heavenly Wisdom thereby; so, as God's Servant was faithful in all his House, he prefer'd Heavenly Truth before vain Earthly Philosophy, and concern'd himself only in things, whose tendency were to the furtherance of Faith. *Trapp* on the *Acts*.

Further, *Moses* said unto *Israel*, *Exod. 23. 13.* *In all things that I have said unto you, be circumspect, and make no mention of the names of other gods, neither let it be heard out of thy mouth.* He preached not up *Egyptian Learning*, nor the *Egyptian Gods*, nor any *Gods of the Heathen*; but to raze the Memorial of them from off the face of the Earth, saying, *Make no mention of the names of other gods.* But Schools and Colledges shew forth another Spirit, ringing with the names of *Mars*, *Bacchus*, *Apollo*, and multitudes more, which I forbear to mention.

Furthermore, *Moses*, speaking of the Statutes, Judgments, and Commandments of the Lord, received from Heaven, for the Edification of *Israel*, said, *Ye shall teach them to your Children; when thou sittest in thine house, when thou walkest by the way, when thou liest down, when thou risest up, Deut. 11. 19.* Here was Heavenly Wisdom, Statutes, Judgments and Commandments, received from the Mouth of Eternity, to be taught to
Children;

Children; not *Egyptian* Mathematicks, Hieroglyphicks, Ethicks, Physicks, Metaphysicks, not Lascivious Poems, Comedies, Tragedies, Fables, Spoiling Philosophy, wherewith Schools and Colledges, though professing Christianity and Reformation, now abound.

Further, *Moses* said to *Israel*, *When thou art come into the Land which the Lord thy God giveth thee, thou shalt not learn to do after the Abominations of those Nations*, Deut. 18. 9. Now it is sealed in my inward parts, that Heathen Poems, Pagan Philosophy, Foolish Comedies, Tragedies, Fables, &c. taught in the Schools of *Christendom*, are Abomination in the sight of the Lord, though of high esteem among Men, and driven as it were *Vi & Armis*, by Force of Arms, into tender Years.

Joshua grew up in the pure Knowledge of the Lord, received Heavenly Wisdom, walked in it, prized it above the Gold of *Ophir*, so was a true Philosopher; God promised to be with him, as he was with *Moses*, *Josh. 1. 5.* he taught *Israel* not to be defiled with the Abomination of the *Heathen*, nor to make mention of the *Names of their Gods*, *Josh. 23.* So the Serpent and his Inventions he fenced out. Schools and Colledges, now professing Christianity, Scriptures, and the Gospel, teaching the abominable Inventions of the *Heathen*, are

not come to *Moses*, who forbad these things, Death reigns there.

'I am easie to perswade (saith *Theophilus Gale*) 'that the Old *Egyptians* learned many ' things of *Joseph*, concerning the Soul, and ' the Originality, Immateriality, Immortality, and State of it after Death: And not only from him, but from the Patriarchs, and from the Writings of *Moses*, they received many things, which they stained with the Excrements of their own Inventions, as 'tis recorded. As for Saving Knowledge, Pure Understanding, Sound Judgment, these are derived from the Lord, the Well-spring of Life. After that *Joseph* had given *Pharaoh* advice, concerning the ensuing Famine, and other things, *Pharaoh* prized him above all the Wise Men of *Egypt*, Sorcerers, Magicians, Inchanters, saying, *Can we find such a one as this is, a Man in whom the Spirit of God is?* Further, he said unto *Joseph*, *In as much as God hath shewed thee all this, there is none so discreet and wise as thou art,* Gen. 41. 38, 39. Thus the Wisdom and Discretion received from the Mouth of God, was prefer'd before Wisdom received otherwise.

Bezaleel was filled with the Spirit of God, in Wisdom, in Understanding, and in Knowledge, and in all manner of Workmanship, to work in Gold, and in Silver, and in Brasses, in cutting of Stones, in carving of Timber,
for

for the building of the Tabernacle, *Exod. 31*. Thus he was qualified from Heaven, without Ethnick Education, so was a true Philosopher; implying, that such as under the Evangelical Dispensation, are appointed for the Building up of the Living Tabernacle, Sons or Daughters, their Qualification for that Work is from Heaven, and not from below.

Solomon, the Lord gave unto him a wise and understanding Heart, whereby he knew the Lord, and had great understanding in the Lord's Creation, without Ethnick Education, he was a true Philosopher, *1 Kings 3. 12*. He builded the Temple, and overlaid it within with pure Gold, *1 Kings 6*. What implies this? But that such as under the Gospel-Ministration, are prepared for the building up of the Spiritual Temple, be they Sons or Daughters, their Preparation is of the Lord; and that he had a clear Understanding of the Lord's Creation, is demonstrable from Scripture Records; for he spake of Trees, from the *Cedar-Tree* that is in *Lebanon*, even unto the *Hysop* that springeth out of the Wall; he spake also of *Beasts*, and of *Fowles*, and of *Creeping Things*, and of *Fishes*, *1 Kings 1*. His Wisdom excelled all the Wisdom of the *East-Country*, and all the Wisdom of *Egypt*; so that the Queen of the South, whom the *Ethiopian* Chronicles call *Maceda,*

Meda, came from the uttermost parts of the Earth, to hear the Wisdom of *Solomon*; who was so taken with the Heavenly Wisdom that dropped out of his Mouth, that she could have been content to have changed her Throne for his Foot-stool; he fed her not with Ethnick Serpentine Wisdom, but with what was Spiritual and Divine. *Trapp* on *Mat. 12.*

Jehoshaphat taught no Pagan Philosophy, no Heathenism, but the perfect Law and pure Statutes of the Lord; the Lord was with him, *2 Chron. 17.*

Ezra caused no Pagan Philosophy, no Heathenism, no fallen Wisdom, to be taught in *Israel*, to Old to Young; but going from *Babylon* to *Jerusalem*, the good Hand of God being upon him, he sought the Law of the Lord, and taught the Statutes and Judgments of the Lord in *Israel*, *Ezra 7.* Now who neglects the Wisdom from Above, and propagate Earthly Serpentine Wisdom, which is from Below, such are in *Babylon*, not come to the *Jerusalem*, which is Above.

Job, of the Land of *Uz*, perfect and upright, fearing God, and eschewing Evil, he knew that his Redeemer lived, in the Wisdom of his Redeemer; he knew the Lord, and saw much into the Creation of the Lord, so was a true and divine Philosopher. That he was wise in the Creation; it appears,

pears, he spake of Thunder, of Vapours, of Clouds, of Rain, of Snow, of Hail, of the Sea, of Fountains, of Metals, as Gold, Silver, Iron, Brass, of Stones, of precious Stones, of subterraneous Fire, of Stars, of living Creatures, of Earthquakes, of *Arcturus*, *Orion*, and the *Pleiades*, of the Sun, of the Heavens, &c.

Asaph in the wisdom of God, desired that the pure Statutes and Judgments of the Lord, might be taught to Children, not the ways of the Heathen, *Psal.* 58. 5, 6, 7. he made Covenant with *Jacob*, and gave *Israel* a Law, which he commanded our forefathers to teach their Children, that their posterity might know it, and the Children which were yet unborn.

Isaiab seasoned with the inspiration of the Almighty, prized the wisdom from above; speaking of the Plow-man, he said, *God doth instruct him to discretion, and doth teach him*, *Isa.* 28. So the Plow-man that is center'd in the fear of the Lord, is taught of the Lord discretion in his calling, without Heathen education. Yea, and prophesying of the glory of the Evangelical dispensation, he testified thus, *They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea*, *Isa.* 61. 9. Mark, here the knowledge of the Lord is preach'd up, that knowledge which he teaches,

teaches, which he accepts of: thus shuts out the knowledge and wisdom of this world, brought in by the old Serpent, the god of this world.

The living God gave knowledge and skill in all learning and wisdom, unto *Daniel, Shadrach, Meshach, and Abednego*; and *Daniel* had understanding in all Visions and Dreams; and this was by the teaching of the Lord, without recourse to Ethnick study and education, *Dan. 1.* the King found them ten times wiser than all his Magicians and Astrologers.

What is the Chaff to the Wheat, saith the Lord? Jer. 23. 28. All Products of the Serpent, all Lascivious Poems, Wanton Comedies, Vain Tragedies, Frivolous Fables, Spoiling Philosophy, the Wisdom of the World, which is Foolishness with God; these are but as Chaff, to be scattered by Christ's Fan.

The *Jews*, under the *Mosaical Dispensation*, had Schools in every City and Province, built upon Hills, as Writers tell us; there is mention of the Hill *Moreh*, that is, the Hill of the Teacher, *Judg. 7. 1.* In these, while they kept the Charge of the Lord, there was nothing taught but the Knowledge of the Lord, and of his Creation: In these (saith *Theophilus Gale*) they taught the *Priests* and *Levites* their Offices, being chosen of God thereunto.

In every Age and Generation, such as were truly made alive unto God, they held out the Wisdom of God, as the only Soul-wishing Treasure ; and bare Testimony against the Wisdom of the Flesh, pernicious as the Poyson of Asps.

The Fear of the Lord (saith Solomon) is the beginning of Wisdom ; and the Knowledge of the Holy, is Understanding, Prov. 9. 10. And who come not to the beginning of Wisdom, the Fear of the Lord, such are strangers to Heavenly Wisdom, and to the precious Effects thereof. Now, as for Lascivious Poems, Foolish Comedies, Vain Tragedies, Frivolous Fables, Bewitching Orations, Spoiling Philosophy, taught in Christian Schools ; these proceeded from Men not center'd in the Fear of the Lord, the same is Foolishness with God. *The Law of thy Mouth* (said the Man of God) is dearer unto me than Thousands of Gold and Silver : Here Wisdom, Knowledge, Understanding, and Sound Judgment, is prefer'd before Earthly Treasures ; Mark this, it was the Law of the Mouth of the Lord, that he thus prized ; not Earthly, Sensual, and Devilish Wisdom, the Muddy and Poysonous Streams of the Serpent.

We read of certain *Libertines, Cyrenians, Alexandrians, Cilicians* and *Asians*, puff'd up with the Breath of the Serpent's Bellows ; these, in the Wisdom of the Flesh, disputed
with

with *Stephen*, who was in the Wisdom of the Spirit, and they were not able to resist the Wisdom and the Spirit by which he spake, *Acts* 6. 9, 10. *Paul* held out nothing but Christ. And the same Serpentine Wisdom, in Instruments of all sorts, opposes and gainsays the Inbreakings of Heavenly Wisdom, in this our Age; and many Witnesses, raised out of the Dust, notwithstanding on their Feet in the Dominion of Truth, know, that the Lord is now at work, and that the Mystery of Iniquity must be cast out; not by outward Sword, Battle, Ax, or any Instruments of War, but by the Breath of the Lord's Mouth, and by the Brightness of his Coming.

Paul, tho' he was Profound in Natural Parts, Abilities, and Acquired Accomplishments; yet when Christ was revealed in him, the Teacher of Heavenly Wisdom, at *Rome*, as at other places, he Preached the Kingdom of God, and the things which concerned the Lord Jesus, and plentiful Redemption in him; not one word of Pagan Philosophy, *Acts* 28. 30, 31.

Further, *Paul*, who had the Mind of Christ, he, at *Corinth*, a City abounding with Philosophers and Orators, preached up the Wisdom of God, and bare Record against the Wisdom of the Flesh, Heathen Philosophy; saying, *We speak Wisdom among them that are perfect: yet not the Wisdom of this*

this World, nor of the Princes of this World, which comes to nought. Further saith he, Which things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth, 1 Cor. 1. & 2. 6, 13.

Further, *Paul*, speaking of *Christ*, said, *In him are hid all the Treasures of Wisdom and Knowledge, Col. 2. 3.* Out of *Christ* then, there is no true Wisdom, or solid Comfort to be found: *The Depth* saith, *It is not in me*; the *World's Wizards* cannot help any to it, *Jer. 8. 9. Lo, they have rejected the Word of the Lord, and what Wisdom is in them?* True it is, who rejected the *In-dwelling Word of Faith, of Patience, of Reconciliation, of Heavenly Wisdom*, there is no Wisdom in them, but unprofitable Dross of Foolishness.

Now, seeing all the Treasures of Wisdom and Knowledge are in *Christ*, no part of this Treasure is left out, to enrich *Heathen Philosophy*, which the *Gospel* casts out, as a sandy, dry, barren, desolate and unprofitable thing: Seeing these Treasures, all these Treasures, are in *Christ*, the same then are to be sought of, and in *Christ*; not as *Aristotle, Plato*, or any other of the *World's Philosophers*, being but broken Cisterns, not holding the Water of Life. *Solomon* spoke feelingly, *The Lord gives Wisdom, out of his Mouth comes Knowledge and Understanding, Prov. 2. 6.*

While

While *Adam* stood to the Lord's Teaching, he received the Treasures of Heavenly Wisdom, Sound Knowledge and Understanding, Peace, Joy and Consolation, as a Stream; but turning aside to the Serpent's Teaching, to his Mouth, he left his Dominion in the Lord, his Blessed State; and out of the Serpent's Mouth proceeded all Wickedness, all Fleshly Wisdom, all Frivolous Arts and Sciences now taught in Christian Schools (so called.) So, who run to Pagan Philosophers, as *Aristotle*, *Plato*, or any Lascivious Poet, Comedian, Tragedian, they revolt from Christ, the Treasury of Heavenly Wisdom, who gives Eternal Life, and an Everlasting Inheritance, and run a Whoring after fallen Wisdom, so was guilty of *Israel's Sin*, Jer. 2. 13. *Paul* was first brought up at the Feet of *Gamaliel*, born in *Tarsus*, that had read *Aratus*, *Meander*, and *Epimanides*, Authors, is clear by what he cited; but while he stood in the Ethnick Mind, he was a grand Persecutor, Idolized his Ethnick Education; but Christ being revealed in him, the Store-House of Heavenly Wisdom, Knowledge and Understanding, then he accounted Ethnick Learning as *Dung and Dross*, Phil. 3. 7, 8. All his idolized, magnified, and highly prized Arts, Parts and Attainments of fallen Wisdom, he accounted but as *Dung*, Wisdom from above being revealed. The
Lord

Lord called *Paul*, Wise in Naturals, and many that were Ignorant thereof, to Preach the Everlasting Gospel.

Further, *Paul*, in the Wisdom from above, at the University of *Athens*, he reprov'd their Idolatry, Superstition and Heathenism: He taught nothing but the *Living God*, and *Christ Jesus*, Acts 17. In the Comprehending Life, he saw these Philosophers, Epicureans, Stoicks, and withstood them; but they, in the gloomy Region of *Heathenism*, saw not him, nor the Heavenly Wisdom that he Preached, so called him a *Babbler*; yet he fought not in vain, but conquered several, so prevailed, that many renounced their Pagan Philosophy, and Curious Artists burned their Books of Earthly Satanical Wisdom. Thus *Paul*, in the Armour of Righteousness, disarmed these Pagan Philosophers, the Devil's Champions, and brought them to be *Sion's* Converts, to receive her Armour, Acts 19.

James, one of the Lord's Worthies, writing to the Twelve Tribes scattered, said, *If any of you lack Wisdom, let him ask of God, that giveth to all Men liberally*, James 1. 5. He commends the Ignorant to the Lord, not to *Aristotle*, *Plato*, nor to any other Pagan Philosopher.

Further, *James*, the Apostle of the Lamb, describing the Nature and Quality of Heavenly Wisdom, said, *The Wisdom that is from above,*

above, is first pure, then peaceable, gentle, easie to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisie, Jam. 3. 17. Now no other Wisdom than this, was taught in the Primitive Times, in Christian Churches and Schools, while the Purifying and Victory-giving Faith was kept: The Wisdom of the World was preached against, as Foolishness with God. Now, whoever refuses Wisdom, Knowledge and Understanding at the Mouth of the Lord; such learn Foolishness, Ignorance, Carnal Wisdom and Wickedness, at the Mouth of the Serpent, and his Wisdom; nothing that's good prospers under it.

C H A P. II.

*Of the Rise and Progress of Serpentine Wisdom;
that is, the Wisdom of this World.*

A *Dam* was created a Noble Plant, a Blessed Disciple, while obedient to the Teaching of his Creator: Among many Pure, Heavenly, Sound, Savoury and Wholsome Lessons, this was one, *Not to eat of, nor touch the forbidden Tree, lest they die.* Now the Serpent, filled with Subtilty, laboured, First, to beget *Eve* into a questioning of the Verity of God's Heavenly Doctrine;

Doctrines ; saying, Yea, hath God said, *Ye shall not eat of every Tree of the Garden.* Secondly, The Serpent expressly contradicted God's Heavenly Doctrine, saying, *Ye shall not surely die.* Thirdly, The Serpent informed *Eve*, that by touching and eating of that Tree, an advantage should accrue thereby to them ; *Ye shall be as Gods, knowing Good and Evil,* Gen. 3. The Serpent became prevalent, God's Teaching was rejected, the Serpent's deadly Teachings and Insinuations, Charms and Inchantments, were entertained ; through this Compliance, the Serpent got the Chair, (as I may say) and became Teacher ; then, according to the Lord's Heavenly Word, Death entered in upon them, even as a Consumption seizes upon a Man's Body gradually ; in this Compliance with the Serpent, a Seed of Enmity was sown in Man's Heart, and from that Seed sprung another World, even a World of Wickedness, favouring of the Nature of the Hellish Seedsman ; *Adam* had never been driven out of the Paradise of Blessedness, but that through the Serpent being his Teacher, he learned to *know Good and Evil,* (saith *Cornelius Agrippa*, of the Vanity of Sciences.)

While Man kept his Station in the Vertue of the Ancient of Days, he Lived, Moved, and had his Being in him ; he Thought, Spake, and Acted in him ; Yea, his Thoughts,

Thoughts, Words and Actions, were the Thoughts, Words and Actions of God, in him and through him; here was a Blessed Sabbath: Christ said unto his Disciples, travelling unto the pleasant Valley of *Adam's* Innocency, *It is not ye that speak, but the Spirit of your Father which speaketh in you,* Mat. 10. Yea, and Peter, an Apostle of the Lamb, bare Record; saying, *Holy Men of God spake as they were moved by the Holy Ghost,* 2 Pet. 1. 21. So that all the Holy Patriarchs, Prophets, Apostles, Primitive Christians, Children of Light, Children of the Day, who Thought, Spake and Acted in and through the Vertue of the Lord's Presence in them, their Language was the Language of the Lord; 'tis so now, of what Nation, Kingdom, or Country soever such be; yet they are Living Witnesses of that Language promised by the Lord, who said, *I will turn to the People a pure Language, that they may call upon the Name of the Lord, to serve him with one consent,* Zeph. 3. 9.

In like manner *Adam*, back-sliden from the Lord, and complying with the Old Serpent, and deriving the ground of his Thoughts, Words and Works, from the miry Lake of his Power, and his Posterity center'd in the gloomy Region of the same; what proceeds from this Hellish Conjunction, is the Language of the Old Serpent,

Serpent, the Language of the Beast, all Wanton Poets, Comedians, Tragedians, Painted Orators, Pagan Philosophers, are here found. Thus of *Beth-el*, that is, the House of God, Man became *Beth-aven*, that is, a House of Iniquity and Vanity.

Thus the Serpent prevailing, and his Kingdom increasing, his Hellish Pills (as I may say) being swallowed, Man was wrought out of his right Course and Disposition; hence issued a numberless number of Internal Diseases.

As in a Corporal Imposthume, purulent and foul Matter is gathered together in some part of the Body; so, through joyn- ing with the Serpent, purulent and foul Matter of Sin, Iniquity, Transgression, Sa- tanical Arts and Inventions are brought forth, whereby the Sons and Daughters of Men are defiled.

As in the External Atrophy or Con- sumption, the Body, through the want of due and convenient Nutriment, by little and little, pines away; so, through com- plying with the Serpent, the Mouth of Faith came, and comes to be shut, which receives Spiritual Nourishment; which not being received, Spiritual Leanness stept, and steps in, yea, a Spiritual Consumption.

As in a Corporal Lethargy, there is an un- fatiable propensity to Sleepiness, Drow- siness, and Forgetfulness; so *Adam*, not
keeping

keeping his Heavenly Dominion in his Maker, but attending to the Evil One, was thereby brought into a Spiritual Lethargy, into a sleepy, drowsie, and forgetful State: This was *Israel's*, which occasioned the Lord's Complaint, *My People have forgotten me days without number*, Jer. 2. 32.

As through a depraved Appetite, wholesome Nourishment is refused, non-convenient, unprofitable, and noxious things are desired; even so the Mind being carnalized, Heavenly Wisdom, Bread of Life, Water of Life, Honey out of the Rock, the Food of the Soul, is loathed; and Spoiling Philosophy, Satanical Arts, Parts and Endowments; in a word, the Wisdom that is from below, is unsatiably sought after.

Adam, entering the barren Borders of Satanism, from a Hellish Lake, in the increase of that Kingdom, collected, gushed out a muddy Stream of Diabolical Arts, Pernicious Inventions, and Artists: Hence came the Ungodly Astrologers, who, from the Observation of the Heavens, take upon them to foretel what Good or Evil shall betide Men, States, Persons, People; so to determine things of future Contingence.

Thence crawled out Charms, who use Verses, Words, Ceremonies, Spells, to produce their desired ends; as, to heal or hurt People, Young or Old.

Hence

Hence crawled out Diviners, Wizards, who by a diabolical Spirit take upon them to Prefage or Foretel things to come.

Hence crawled out Observers of Times, who Superstitiously make difference of Days and Times, as Good or Bad, Lucky or Unlucky, as they say, for the doing of such a Work, or undertaking a Journey, or appointing Times for the doing of Things.

Hence crawled out the Consulters of Familiar Spirits; this was *Saul's* Sin, who sought to a Woman that had a Familiar Spirit.

Hence crawled out Inchanters, who by observing the Events of Things, gather Signs of good or evil Luck (as they say) to themselves or others; and who by secret Sights and Juglings, deceive or delude the Eye-sight.

Hence crawled out Witches, Sorcerers, having dealings with the Devil by Compact or Confederacy, changing any thing before the Sight, by a Diabolical Power.

Hence crawled out Necromancers, speaking to the Dead, or to the Devil in the form of the Dead, making inquiry of the same, as *Saul* did.

Hence crawled out the Magicians, who through Covenant with Satan, is skill'd in Magick Art.

Hence sprung in the Monthly Prognosticators, taking upon them to Foretel the Occurrences of each Month.

Hence crawled out Southfayers, who from the Observation of the Skie, or Flight of Birds, take upon them to Foretel Things to come.

Hence came in Stargazers, pretending Knowledge of future Events, by the Observation of the Courses and Conjunction of the Stars; these Artists were first found among the *Heatbens*, after crept into *Israel*, tho' expressly forbidden by the Lord, and are found also, as it is said, among the Professors of Christianity.

The Idolatrous *Egyptians* were great practitioners of Divination, who (as Writers affirm) first of all derived their Divination from the four Elements.

Some Divined from the Observation of Fire; hence *Pyromancy*.

Some Divined by the Air; hence *Aeromancy*.

Some Divined by Water; hence *Hydromancy*.

Some Divined by the Earth; hence *Geomancy*.

After this, Wickedness and Satanical Skill increasing, a further progress was made: For,

Some Divined by Fish; hence *Icthuomancy*.

Some

Some Divined by Herbs ; hence *Botanomancy*.

Some Divined by Figs ; hence *Sycomancy*.

Some Divined by Eggs ; hence *Ovomancy*.

Some Divined by Rods ; hence *Rabdomancy*.

Some by the crowing of Cocks ; hence *Alectrimancy*.

Some by She-Goats ; hence *Aigomancy*.

Some Divined by Dreams ; hence *Oneiromancy*.

Some Divined by Incense ; hence *Libanomancy*.

Some by Water in a Bafon ; hence *Licanomancy*.

Some Divined by Smoke ; hence *Capnomancy*.

Some Divined by the Bay-tree ; hence *Daphnomancy*.

Some Divined by Wax ; hence *Ceromancy*.

Some by the Lines of the Hands ; hence *Chiromancy*.

Some Divined by Sieve and Shears ; hence *Cosciomancy*.

This kind of Divination is (as 'tis said) much in use now in the northern Parts, by the frequenters of Horse-Courses and Foot-Races.

Some Divined by an Ax ; hence *Axinomancy*.

Some Divined by Lots; hence *Cleromancy*.

Some by the Inspection of Flower; hence *Alphitomancy*.

Some Divined and gave Answers out of their Bellies; hence *Gastromancy*.

Some Divined by the Observation of Birds; some by the Entrails of Beasts; some of these (if not many) are crept in among the Professors of Christianity. *Solomon* knew what he said, when he said, *God made Man Upright, but he hath found out many Inventions*, Eccles. 7.

From the very same ground issued in Idolatry, Superstition, damnable Heresies, pernicious Schisms, strong Delusions, perverse Disputings, vagrant and wandring Desires, fruitless Janglings, inconvenient Jestings, sinful Oppositions of Sciences, enchanting Orations, feigned Purgatory, dreamed of by *Plato* the Philosopher, and *Virgil* the Heathen Poet, defended by many in the Apostacy.

Thus you see the Wisdom of God being rejected, and the Wisdom of the Old Serpent, and his Teaching being entertained, What Hellish Artists and Arts? What Ungodly and Unlawful Inventions? What Strange and Soul-destroying Doctrines are crept into the World? What an Eclipse is come upon the Sons and Daughters of Men? But the Sun of Righteousness is Risen,
and

and Rising, with an effectual healing Vertue, whereby the foggy exhaltation of Sin, Iniquity and Transgression, of wicked Arts, and frivolous Inventions, shall be scourged away.

C H A P. III.

Of the Rise and Progress of Pagan Philosophy, Worldly Wisdom, crept in among the Professors of Christianity; and Testimonies of Holy Men of God against the same.

PAGANS of several Nations, desirous of Wisdom, to some scraps of *Moses*, relating to Morals, Naturals, and Supernaturals, added the corrupt Ingredients of their own Inventions and Imaginations; so patch up their Ethicks, Physicks, and Metaphysicks; so triumphed in the Splendor of their Wisdom, and gained great Esteem through the same, and were (as I may say) pointed at by the Fingers of others, and were called *Magi*, that is, *Wise Men*: Whatsoever (saith *Andrew Sympson*) *Orpheus*, *Homer*, *Solon*, *Pythagoras*, *Plato*, and other Grecians, Philosophers, Poets, Historians, have left on Record, concerning God and Divine Things, they took all out of the Books of *Moses*; whereunto they added the Intermixture of their own

Inventions and Imaginations, depraved and wrested the same, *August. de Civit. Dei*, to say the best Rabbins, and Philosophers, saith *Trapp*; *sunt bona mista malis, sunt mala mista bonis*; that is, to say, In them Good is mixed with Evil, and Evil with Good.

The Greeks, through this Py-bal Wisdom, were called *Sophoi*; that is, *Wise Men*. Now *Pythagoras* refused that Title, as too Ambitious, and peculiar to *Ens Entium*, the Being of Beings, God alone; and in way of Modesty, he called himself *Philosophos*, that is, a Lover of Wisdom; which Title *Socrates*, *Plato*, and others, assumed; in imitation of these *Greeks*, the *Romans* called such *Philosophy*; and in imitation of the *Romans*, in the *English Orthography*, such are called *Philosophers*, that is, Lovers of Wisdom: Hence came the Philosophy of the *Egyptians*, *Phenicians*, *Caldeans*, *Phrygians*, *Lybians*, *Ethiopians*, *Scythians*, *Thracians*, *Persians*, *Indians*, *Brachmans*, *Spaniards*, *Italians*, *Greeks*, *Druides*, of *Pythagoras*, *Socrates*, *Plato*, *Aristotle*, of the *Cynicks*, *Stoicks*, *Scepticks*, *Epicureans*; these say, and many others, received their Philosophy from the writings of *Moses*, by them depraved and wrested, adding the Dregs of their own Opinions, Inventions and Imaginations; they received of these things also one from another.

And

And of the Agreement, or rather Disagreement, of the Pagan Philosophers among themselves, Writers are not silent; for not being content with Logomachy, that is, Verbal Altercation; they fell at length to Dagger-drawing one against another, *Johan. Franc. Pic. Mirand.*

Of the absurd Opinions of Pagan Philosophers, as of their Magick South-sayings, Conjurings, Casting of Nativities, their Doctrine of the World's Eternity, of the Soul's Mortality, of the Transmigration of the Soul from one Body into another, of like Temperament and Quality, I forbear further to particularize.

How Pagan Philosophy, Arts and Languages, called *Handmaids to Divinity*, have been and are courted, embraced and entertained, Heavenly Wisdom, the *Mistress*, hath been and is slighted, *the Wise in Heart understand.* The Egyptians (saith *Theophilus Gale*) so pursued the Study of the Mathematicks, that the Title of *Prophet, Priest, or Wise Man*, was allowed to none, but such as were profoundly instructed therein before. Now how Spoiling Philosophy, Tongues, Ethnick Arts, Natural Endowments and Qualifications, are doted upon among the Professors of *Christianity*, is evident; in that, who without these Qualifications, are fitted by the Lord for the Work of the Ministry, they are branded as Hereticks, and persecuted. It

It was a Saying of *Solomon*, *Take away the Dross from the Silver, and there shall come forth a Vessel for the Finer*, Prov. 25. 4. Now if the intermixture of Paganism, Spoiling Philosophy, Satanical Arts; in a word, the Wisdom of the Flesh, which is Foolishness with God, were scoured away, and Heavenly Wisdom in its primitive Purity in Schools and Churches were restored; happy would the Nation be, which in measure was attempted; for in the School of *Alexandria*, an *Eclectick Sect* flourished, so called, because it Selected and Picked out the choice parts of Philosophy, out of all Sects: This laudable Attempt was undertaken by Men accounted Eminent, *Potamon*, *Plutarch*, *Ammonius*, and other Philosophers, with what issue and success, a Conclusion may be drawn: For that so much of the Dross of Satanical Art, Carnal Reason, Inventions and Imagination remains, as that it yet remains Spoiling Philosophy; *Corruptio optimi fit pessima*, that is, Best things corrupted become the worst. *Theophilus Gale* advises well, That all the Placets, or Opinions of Philosophers, should be brought to be tried by the Holy Scriptures, that there it may appear, what should be embraced, and what should be rejected.

Man, in the Beauty of his Innocency, was to eye the Lord, and in his Spirit,
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the Creation, the Products of the Lord's Power and Wisdom; for all serious, solid, found and justifiable Knowledge; relates to the Essentiality of God, and to the Creation, the Products of his Power, and to useful and necessary Concerns: Herein appears True Wisdom, Primitive Philosophy. *Plato*, though an Ethnick, through a Divine Spark, or through the Writings of *Moses*, in that Spark, boldly and truly called the Knowledge of God the True Philosophy: How (saith *Epaminondas*) can God be the Author of all Good, if he be not the Author of the chiefest Good, that is, Wisdom?

The Serpent being prevalent, disjoynted, dislocated; that is, wrested Man out of his Blessed State, and center'd him in his own Power; whence issued into the World a muddy stream of Earthly Wisdom, Inventions, and Idolatry: The Posterity of *Noah*, (saith *Theophilus Gale*) degenerating from the pure Philosophy, that is, Wisdom of the Patriarchs, plunged into the Bottomless Pit of Diabolical Astrology and Idolatry; for in their Contemplation of Cœlestial Bodies, the feeling of the Creator being lost, they were first of all hurried to the Admiration of them, afterwards to the Adoration of them: So those glorious Creature, being lifted up into the Throne of the Creator, became the Object

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of

of monstrous Idolatry, *Rom. 1. 21. Deut. 4. 19. Job 21. 26, 27.*

Geographers affirm, That the Valley, in which *Sodom* and *Gomorrab* were built, was full of saltish and bituminous Pits; the Lake *Asphaltites*, called also *Mare Mortuum*, that is, the Dead Sea; because the very Fish cannot live in its foul gross Waters; yea, and Birds flying over it, were smothered and killed by its Exhalations: *Sodom*, as created of the Lord, was a fruitful Valley, plentiful in fragrant, odoriferous, aromatical, balsamical Fruits, shewing forth the Regency of the Lamb's Life in him; closing with the deadly Whispers of the Serpent, a muddy Lake (as I may say) gushed into the World, whose Exhalations are pernicious; this may spiritually be called the Dead Sea: None can live to God, to Righteousness, in that which the Devil brings in; in the putrid or rotten Stock, old *Adam*, all die; in Christ is Life.

Object. We read Philosophers, because many good moral Sayings are in them; and we learn Natural Arts, to qualifie and enable us for the understanding of Heavenly Things.

Answer. 'Tis recorded in Scripture, That Christ is the true Light, that lighteth every Man that cometh into the World, *John 1. 9.* Pagan Philosophers, as well as others; I (said *Du Hamel*) assent unto the *Platonists*, that Men's Minds are Enlightned with a
Divine

Divine Light: So every Man hath in himself the ground of Mortality; which Man turning from within, and fetching in from without, he continues in Clouds of Dark-ness, and an Eclipse in the World of his Heart; what the Philosophers spoke from that, is found and good: But through a non-perseverance in it, intermixtures entered in; and what proceeded from the Mind thus carnalized, was Spoiling Philosophy; *Corruptio optimi fit pessima*, as before. Yea, and the same *John* bare Record, saying, *The Light shined in Dark-ness, and the Dark-ness comprehended it not*, *John* 1. 5. This non-comprehension of Pagan Philosophers, as well as of others, so far prevailed, that they could in no wise comprehend the Spark of Divine Light, which shined in the Dark-ness of their Hearts, but unjustly and wickedly resisted, restrained, and opposed the same, *Rom.* 1. 18, 19, &c.

And Natural Arts, Parts, Endowments, Languages, Accomplishments, cannot reveal the Knowledge of Heavenly Things: *Canst thou (said Zophar) by searching find out God?* *Job* 11. 7, &c. *No Man knows the Father, save the Son, and he to whom the Son reveals him*, *Mat.* 11. 27. And *Paul*, who was Eminent in Tongues Natural, in Parts and Abilities, and knew what Key opened into the Rich Cabinet of Heavenly Wisdom and Treasures, he excluded Natural Arts

and Parts to be that Key; saying expressly, *The Natural Man receives not the things of the Spirit of God, &c. neither can he know them, because they are spiritually discerned, 1 Cor. 2. 14.* God, and the Things of God, are known in and by the Spirit: This Spirit Paul Preaches up, not Natural Arts, Parts, and Tongues. *Plato*, a Heathen Philosopher, said well, *Vertue is not acquired, but infused of God.* A Natural Man, though he have mounted to the Turret of Philosophick Elevations, and may profess himself to be a great Sophist, that is, Wise Man; yet he is ignorant of the saving Knowledge of the Lord, which only comes by the Teaching of the Lord, *Rom. 1. 22. Acts 17. 18, 23. 1 Cor. 2. 14.*

Holy Men of God, Inspired of God, Taught of God, Replenished with the Verue, Influence, and Sweetness of Heavenly Wisdom, in the *Patriarchal, Mosaical, and Evangelical Dispensations*, justified the same; and in it, by it, and through it, grew in Clearness of Understanding, distinguishing Persons; so bare Testimony against the old Serpent, and all his Products, his Spoiling Philosophy, Wisdom of the Flesh, introduced into the World, by those Lying Lips that seduced *Adam* and *Eve* from their blessed Being and Well-being in the Lord.

Certain Philosophers of the *Epicureans*, and of the *Stoicks*, in the Wisdom of the Serpent,

pent, encountred *Paul*, who was partaker of Divine Wisdom, and called him a *Babbler*, *Acts* 17. 18. And how the Divine Wisdom, revealed in the Lovers of Simplicity, is entertained by Philosophers now, this Nation and others afford many Example; yet the Wisdom of the Living God, who are of God, cannot but contend for the pure Wisdom of the Rock of Ages; who said, *Heaven is my Throne, and Earth is my Foot-stool*, *Acts* 7. 49. There are, as Schools distinguish, *Bona Throni*, the Treasures of Heaven, Christ the Repository of Pure, Soul-saving, Soul-refreshing, Life-giving Wisdom and Knowledge; and there are *Bona Scabelli*, that is, the Fruits and Riches of the Earth. Now the Carriage and Deportment of Multitudes is such, that their very Life speaks, that *Earth is their Throne, and Heaven their Foot-stool*; hot in the pursuit of the Earth, the Pleasures and Delights thereof, slighting the Pearl of Heavenly Wisdom. The Duke of *Alva* said, He had so much to do on Earth, that he had no time to look after Heaven. *Trapp* saith, The Frame of the Spirits of Men, bespeaks them to be thus minded, complying rather with the Divinity of *Sardanapalus*, *Ede, bibe, lude, post mortem nulla voluptas*, than with the Doctrine of Christ, who said, *Learn of me*. The before mentioned *Epicureans*, were a Sect of Philosophers, so called from *Epicurus*, who was
born

born in *Athens*, and lived in the time of *Alexander* the Great, *Ptolomy*, *Lagus*, and *Philadelphus*; he held, that the World came of the Atomes, or Motes of the Sun, that the Souls die with the Bodies, that there is no Providence, that Worldly Pleasure is the *Summum Bonum*, the chiefest Good: These, with other Philosophers, resisted *Paul*.

Paul, writing to the Beloved of God in *Rome*, called to be Saints, bare this Record, relating to the Wisdom of the Flesh, and to the Wisdom of the Spirit, *Rom. 8. 6.* *To be Carnally-minded, is Death*; which being truly translated, is thus, The Wisdom, Desire, or Mind of the Flesh, is Death; but the Wisdom, Desire, or Mind of the Spirit, is Life and Peace; the Wisdom of the Flesh, is Death: And is not Spoiling Philosophy, Lascivious Poems, Comedies, Tragedies, Frivolous Fables, Inchanting Orations, the Subject taught in Schools and Colledges, of the Wisdom of the Flesh? I say, Yes; and that they are Death, and tend to Blind and Fetter Men in Chains of Darknes, in the Dungeon of Death; but the Wisdom of the Spirit gives the Simple a Residence in the fragrant Chamber of Life and Peace.

Paul further testified to the Sanctified at *Corinth*, saying, *Christ sent me not to Baptize, but to Preach the Gospel; not with Wisdom of Words, lest the Cross of Christ should be made*

of

of none effect; for it is written, *I will destroy the Wisdom of the Wise*: Here the Serpent's Wisdom, Affected Eloquence, Pompous and Painted Speech, attained by Satanical Inspiration, or Humane Acquisition, by Study, perusal of Heathen Authors, is decryed; *Not Wisdom of Words*, (saith he) *lest the Cross of Christ*, the Door through which pure, divine, heavenly Wisdom enters the Tabernacle of Man's Heart, *should be made of none effect*. Further saith he, *The World by Wisdom knew not God*; neither doth the World, by its Wisdom now, know God. To what purpose then are Youth, and others, so toiled, for the attainment of that, which is Foolishness in the account of God, and brings not to his Knowledge, 1 Cor. I. 17, 19, 20.

Again, This clear-sighted Apostle of the Lamb, through Divine Eye-Salve, distinguishing between the Grounds, Natures, and Effects of the Wisdom from above, and the Wisdom from below, saith on this wise, *We speak Wisdom among them that are perfect; yet not the Wisdom of this World, nor of the Princes of this World, that come to nought; but we speak the Wisdom of God in a Mystery, which none of the Princes of this World knew; for had they known it, they would not have crucified the Lord of Glory: Which things also we speak* (saith he) *not in the words which Man's Wisdom teacheth, but which the Holy Spirit*

Spirit teacheth, 1 Cor. 2. 6, 7, 8, 13. Further, he saith, *The Natural Man knows not the things of the Spirit of God, because they are spiritually discerned*, 1 Cor. 2. 14. The Natural Man, tho' mounted to the very Zenith of Philosophick Notion, and stored with the Quintessence of Flesh's Witnesses, which in very Deed is Wickedness, filled as a well-loaded Vessel, with acquired Arts and Parts; yet being a Natural Man, darkned with the Smoke of Carnal Wisdom, in that State he cannot receive the Wisdom which is from above; in his Eye it is Foolishness; the World and its Wisdom, is a Pearl in his Eye; the harmless Dove of Heavenly Wisdom enters in at another Window, the Cross of Christ, Foolishness to them that perish.

Further, The faithful Ambassador, and true Witness, *Paul*, in the Wisdom of God, bare Record against the Wisdom of the World, saying, *The Wisdom of the World is Foolishness with God*, 1 Cor. 3. 19. *Adam*, in the Wisdom of God, knew God, and the Creation. Now the Serpent, by his Insinuations, working Man into a Compliance with his Will, brought in a Sea of Iniquity and Confusion, a World of Unrighteousness, and a Wisdom favouring of his Nature. Now Spoiling Philosophy, Inchanting Orations, Wanton Poems, Comedies, Tragedies, Fables, are a part of his Wisdom,

dom, taught in Schools and Colledges, so is Foolishness with God, though highly esteemed among Men; *Yet are they Abomination in the sight of God, Luke 16. 15.* I am brought into the Credence of this, that as the Rays of the Sun of Righteousness are displayed in Man, as Heavenly Wisdom is exalted, as Nations become seasoned with the Salt of the Kingdom, these Abominations will become burdensome, yea, and rejected as a Menstruous Cloth; then shall Composers, Printers, Correctors, Stitchers, Binders, Stationers, School-Masters, Tutors in Colledges, that have Traded in this Dead Sea, Dregs of Satanism, turn from their unlawful Concerns, as the Evil thereof is discovered, and justifie the Wisdom that is from above.

Further, This faithful Steward *Paul*, writing to the Saints and faithful Brethren at *Colloss*, exhorteth them; saying, *Beware, lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ, Col. 2. 8.* Thus, who keep not in Christ, the Wisdom of the Father, but lend an Ear to the Pagan Philosophick Notions of false Teachers, they are led by them out of the right Path, bound, and Captives: Thus *Paul*, in the Wisdom from above, cautions them to beware of Wisdom from below,

Again,

Again, *Paul* writing to *Timotby*, his own Son in the Faith, exhorts him, to charge some, not to give heed to *Fables*, and endless *Genealogies*, which minister *Questions*, rather than *Godly Edifying*, which is *Faith*, 1 Tim. 1. 3, 4. Now what a muddy stream of *Fables*, and *Fabulous Poems*, *Comedies* and *Tragedies*, are gushed into *Christian Schools*; how the *Fabulous Pedegrees* of the *Heathen Gods*, are (as I may say) driven by force of *Arms* into tender *Youth*, hopeful, if not depraved and corrupted by *Ethnick Education*, I leave to the *Wise in Heart* to judge, who have known these things, and the burden of them. Further, he saith to *Timotby*, *Refuse prophane and old Wives Fables*, and exercise thy self unto *Godliness*, 1 Tim. 4. 7.

The *Apostle James*, writing to the *Twelve Tribes* scattered abroad, draws his *Sword* (as I may say) against *Serpentine Wisdom*, saying, *If ye have bitter envying and strife in your Hearts, &c. This Wisdom descends not from above, but is Earthly, Sensual, Devilish*, Jam. 1. 14, 15. *Mark*, *Earthly, Sensual, Devilish*. O that *Christendom* would consider this! in whom the *Hellish Spark* hath not only kindled them into *Strife* and *Envy*, but to be as a *Prey* to the *Mouth* of the *Sword*. *Christendom* is become as *Golgotha*, a place of *Skulls*; as *Aceldama*, the *Field of Blood*. The *Apostle*, writing to the *Church*, said,

Ye are taught of God to love one another,
 I Thess. 4. Now where Strife, Envy, and
 Bloodshed is, of whom are they taught?
 Even of the Serpent, who was a Murderer
 from the beginning, the Author of that
 Wisdom, which is Earthly, Sensual and De-
 vilish; a true Character of that Wisdom
 which is from below: It is called *Earthly*,
 because it arises from the Earth, keeps Man
 in an unregenerate State, out of Heavenly-
 mindedness, wholly concerning Man for
 Earthly Ends; Sensual, as wholly concerned
 in the pursuit of carnal, sinful and tran-
 sient Pleasures; Devilish, as inspired by
 him, doing his Work, and brings to his
 End; Wisdom from above Rescues from
 his Tyranny.

In the Apostles days, such as knew the
 Lord's Call into the Ministry, they were
 Stars in Heaven, settled in Heavenly Places
 in Christ Jesus; they had the Heavenly
 Key, which opened to them the Royal
 Cabinet of Heavenly Treasures; they re-
 ceived no Wisdom, in Church or School,
 but what was Heavenly. But a Star being
 fallen to the Earth, (mark this, *to the Earth*)
 then an Earthly Key was thrust into the
 hand, even the Key of the Bottomless Pit;
 then arose a Smoke, which darkned the
 Sun and the Air: What is this Smoke?
 Even Serpentine Wisdom, which steamed
 into Churches and Schools; the gradual
 rise

rise of this, spoiled the Glory and Beauty of Primitive Christianity. At this Door crept into the Church Traditions, Heresies, Schisms, Doctrinal Errors, Superstition, Idolatry, Pardons, Indulgences, Trentals, Soul-masses, Dirgies, Purgatory, Canonization of Saints; in a word, Devilish Errors were set a broach: *Mahomet* steamed out his *Alcoran* for Divine Scriptures; into Schools steamed also Spoiling Philosophy, Bewitching Orations, Pompous and Painted Rhetorick, Lascivious Poems, Vain Comedies, Foolish Tragedies, Frivolous Fables, Pagan Ethicks, Physicks, and Metaphysicks, whereby Youth is corrupted; as the Sea-Monster, called *Phyfeter*, as Naturalists write, mounts above the tops of Ships, standing upright in the Sea, like a Pillar, and spouts out great Floods of Water, whereby it overwhelms or indangers them: So upon the fall of the Star from Heaven, the Sea-Monster, *Satan*, got up into the Church, and spouted out great Floods of Errors, False Doctrines, and of Earthly Wisdom into *Schools* and *Churches*, whereby they sunk down into the depth of Ignorance, Spiritual Blindness, Idolatry and Corruption; but Heavenly Wisdom is displaying its Power, Vertue and Influence; and Serpentine Wisdom, be it in Church or School, must be scoured away.

C H A P. IV.

A Rehearsal of Testimonies, born by several Men, eminent in the Church since the Apostles Days, against Heathen Learning, or the Teaching of it, in Christian Schools, as also of others.

BY what hath been spoken, 'tis evident, that the Holy Men of God, acknowledged by all to be Inspired of God, bare sound Record, and a living Testimony, in the Wisdom of God, against the Wisdom of the Serpent, the Wisdom of the World; many also who have lived since the Apostles Day, yea, and since the fall of the Star from Heaven, in the gloomy Night of Apostacy, in that measure of Heavenly Wisdom then made known, have born Testimony against teaching Heathen Authors, Spoiling Philosophy, Wanton Poets in Christian Schools or Colledges; yea, and have spoken freely against Universities defiled with the same. In Confirmation of this Assertion, a few Testimonies are presented to the Consideration of the Reader.

Eusebius brings in *Plato*, sharply blaming that first Education, as destructive, which was used by the Greeks, in reading the
feigned

feigned Comical and Tragical Inventions of Poets, *Cap. 49. p. 618.*

As far as I can gather from the Writings of the Ancients, Philosophy is very hurtful unto him that is much addicted to the study thereof, *Job. Pic. Mirand.*

All the Discord of Divines, hath proceeded from Philosophers; for as much as Divines, in later Ages, have mixed the muddy Water of Philosophers with the living Vein of Divine Oracles, *Job. Pic. Mirand.* That is, have mixed Heathen Philosophick Notions, with the Scriptures of Truth. It is known, by lamentable Experience, how dangerous a thing it is to be exercised in the writings of Ethnick Philosophers, and how easily the Plague of Lyes and Vanity creeps through the same into Mens Minds, *Theoph. Gale.*

In the times of the *Hasmoneans*, this Decree was made, Let him be accursed, who teacheth his Son the Philosophy of the Greeks, *Theoph. Gale.*

What but Greek Philosophy was the first Seminary or Seed-Plot of principal Errors in the Churches in the Apostles Days, and in Churches immediately succeeding. Whereupon *Tertullian* called Philosophers the Patriarchs of Hereticks, *Theoph. Gale.*

It is not hard to shew (saith the same Author) that the whole Mystery of Iniquity, and the whole System of Antichristianism,

Christianism, which hath molested the Christian Church, for so many Centuries, ought to ascribe their Rise and Progress to Heathen Philosophy.

There are (saith *Andrew Sympson*) who spend much precious time upon vile Pamphlets, curious Arts, prophane Stories, lascivious Poems, &c.

Most of the Heresies that have been in the Church, have come in by Learned Men, rather than by Ignorant Men. *Ed. Calamy.*

Jerom, a Father of the Church, who lived about the Year 384. reading the Book of *Cicero*, was (as 'tis said) rebuked by an Angel, because that he being a Christian, minded the Fictions of the Gentiles. *Jacobus Laurentius de libr. Gentil. pag. 41.*

Gracian put out a Canon, That a Bishop should not read Heathen Books. *Jac. Laur. pag. 41.*

Gregory the Great (saith *Jac. Laurentius de libris Gentilium*) forbad all Bishops the reading of Heathen Books. *pag. 41.*

Pernicious Books are to be burned; no regard is to be given to the Price of them. *Piscat. on Acts.*

All the Wisdom of a Man is in this one thing, That he know and worship Christ. *Lactant. lib. 3. cap. 30.*

Ulpian, the chief Lawyer; *Galen*, the chief Physician; *Porphyry*, the chiefest Aristotelian; *Plotinus*, the chiefest Platonist; were

were profess'd Enemies to Christ, and his Truth. *Trapp.*

Augustin, Bishop of *Hippo* in *Africa*, about the Year 399. said, The Unlearned take Heaven by force, but we with our Learning are thrust into Hell.

It repented *Augustin*, that when he was young, he had preached more to please, than to profit others.

Neither the *Jews* by their profound Doctors, nor the *Gentiles* by their Wits and Wizards, could grope out God. *Trapp* on *1 Cor. 1. 21.*

The *Greeks* sought after Wisdom, viz. of this World, so shut out Heavenly Wisdom; *Intus existens prohibet alienum*, They attained not what they sought. *Trapp.* *1 Cor. 1. 22.*

We that have obtained the Knowledge of God, by and through his Grace, are far more Wise and more Blessed than *Plato*, *Aristotle*, &c. *Piscat.* on *1 Cor. 1.*

In a Natural Man there is an Impotency, that is, want of Power, to know and understand Spiritual Things. *Piscat.*

Wisdom, that is of the Flesh, serves the Worldling (as the Ostrich Wings) to make him out-run others upon Earth, and in Earthly Things; but helps him never a whit towards Heaven. *Trapp.* on the *Corinthians.*

Constantinus the Emperor, suspecting *Julian's* proness to Paganism, sent him to be carefully grounded in Christianity to *Nicomedia*; but he frequented by stealth the company of *Libanius* and *Iamblichus*, Philosophers, who warped him wholly to their bent, which brake out afterwards. *Trapp on Colos. 2.*

In the Year 220. the *Artemonites*, a certain kind of Hereticks, corrupted Scripture out of *Aristotle* and *Theophrastus*, turning all into Questions; as afterwards School-men did, that *Evil Generation of Dung-hill Divines*, as one calleth them. *Trapp on Colos. 2.*

The *Gentiles* could not be saved by their Philosophy, without Christ; and yet not only the Divines of *Cullen*, set forth a Book concerning the Salvation of *Aristotle*, whom they called *Christ's* Fore-runner in Naturals, as *John Baptist* was in Supernaturals; but also some of the School-Doctors, Grave Men (saith *Acosta*) do promise Men Salvation, without the Knowledge of Christ. *Trapp on Colos. 2. 8.*

The Moral Philosophy of Prophane Authors, treating of the chiefest Good, and of the Happiness of Man, and of Vertue, is no other thing than vain Deceit. *Pisc. Colos. 2.*

Seeing we are compleat in Christ, they cominit Folly who have recourse unto Prophane Philosophers.

The deep Theorems of Philosophy (said King James) make one learned, but seldom better; and oftentimes worse, meer Atheists. There is an Arabick Proverb, *Cum errat eruditus, errat errore erudito*; that is, a Learned Man hath Learned Errors. Trapp on Acts 17.

Aristotle wrote many things most absurdly concerning God, as that he is a Living Creature, that he works not freely, but by a kind of servile necessity; and that therefore he deserves no Praise, sith he doth but what he must do: Yet at Stutgard in Germany was found a Doctor of Divinity, that preached to the People, that the Church might be sufficiently well taught and governed by Aristotle's Philosophy, especially his Ethicks. Trapp on Rom. 1. 21.

To use Heathen Authors for Ostentation, is to make a Calf of the Treasures gotten out of Egypt. Trapp of Arts.

Many (saith one) through their love to the Tree of Knowledge, lose the Tree of Life.

Papists say, that we may find their Holy Water, and Sprinkling of Sepulchres, in Juvenal's Sixth Satyr; their Lights in Sepulchres, in Suetonius his Octavius; Lamps lighted on Saturdays, in Seneca's 96th Epistle; distribution of Tapers among the People, in Macrobius his Saturnals; Purgatory, in Virgil's Aeneids. Trapp. Thus proving

proving their Doctrines by Heathen Authors, not by Scripture.

Averroes, an *Arabian* Physitian, so madly admired his Master *Aristotle*, as that he said, There was no Error to be found in his Works; that his Learning was the chief Truth, &c. When he died, he cryed out, *Sit anima mea cum Philosophis*, Let my Soul be, where the Philosophers Souls are. *Trapp*.

Justin Martyr tells us, That he left his Gentilism upon reading a piece of *Plato*. *Trapp of Arts*.

Augustin acknowledgeth, That nothing more cooled his Affections towards that Book, called *Cicero's Hortensius*, than that he found not the Name of *Jesus* in it; and that on this Consideration he was perswaded to the Love of Heavenly Wisdom, and Contemplation of things above. *Trapp*.

The Knowledge of Christ is the only Learning; without which, all other Learning doth but light Men into utter Darknes. *Trapp of Arts*.

As for *Aristotle's* Divinity, which he calls his *Metaphysicks*, whereof he wrote Fourteen Books; It is (saith *Ramus*) the most foolish and impious Piece of Sophistry that ever was written. *Trapp of Arts*.

Lotamus Lovaniensis wrote, that there was no other Faith found in *Abraham*, than was found in *Cicero*, a Heathen Philosopher:

Whereas *Abraham* saw my day (saith Christ) and rejoyced; he walked with God, and was upright; it was not thus with *Cicero*. Trapp of Arts.

Latimer was so wrought upon by *Bilney's* Confession, as that he began to smell the Word of God, and to forsake School-Doctors, and such-like Fooleries, and horrible Barbarism, which had overspread the Eye of whole Christendom. Trapp of Arts.

The Dignity and Study of *Latin*, *Greek*, and *Hebrew*, the Holy Spirit seems to intimate their Continuance in the Church, by the Inscription of Christ's Title on the Cross in those Three Tongues, and the utter Eradicating of all frivolous and fruitless School Quirks, Monkish Dotages, Legendary Fables. Trapp.

The *Romans* one time banished all Philosophers out of their City. *Gel. lib. 15.* Trapp of Arts.

Licinius the Emperor, called Heathen Learning, The Plague and Poyson of the Commonwealth. Trapp of Arts.

Pope *Paul* the second, pronounced all Scholars *Hereticks*, and seriously exhorted the *Romans*, not to breed up their Children at School, saying, It was enough if they could read and write. Trapp of Arts.

The Heathen *Romans* having Conquer'd this Nation, and Inhabiting in it for Five Hundred

Hundred Years, as Histories inform us, they erected Schools in this Nation, to teach the *Britains*, and brought in their Heathen Poets, Comedies, Tragedies, &c. into Schools, which, to the shame and corrupting of the Nation, are yet continued.

Julius Agricola, a Roman Emperor's Lieutenant in *Britain*, taught the *Britains* Civility, and prevailed with Noblemen to breed up their Sons in Liberal Arts, and brought them to affect the *Roman* Eloquence; then they began to imitate the *Roman* Fashions, the Gown, proud Buildings, Baths, and Banquetings, which the foolisher sort call'd *Civility*, but was indeed a secret Art to prepare them for Bondage. *Milton*.

Edgar, a Saxon King, put forth a Canon, that on Festival Days, every one should abstain from Prophane Heathen Songs, and from Diabolical Games and Pastimes.

Further, he enjoyned, That every one abstain from the reading of Fabulous and Absurd Things, and from Filthy and Blasphemous Ballads: Not well observed now.

I, *Martin Luther*, give notice to all, That on *Monday*, &c. all the Books of the Pope be burned, and of some of his Disciples. He gives a Reason of this thing, saying, That they are mischievous, false, seducing, wicked, &c. *Luth. Tom. 2.*

Luther, speaking of Popish Schools and Monasteries, said, This is my mind and

desire, that these Stables of two-footed Asses, and Schools of the Devil, should be levelled with the Ground, or changed into Christian Schools, by a Godly Transformation. *Luth. de Institutione Puerorum.*

Heathen Learning (saith *Gell*) hath a ravishing and a bewitching Beauty; *capta, capit*, being taken, it is much taking also, and wins much upon Mens Affections: And great danger there is (saith he) lest Men court the Hand-maid, rather than the Mistress; Earthly, instead of Heavenly Wisdom, to their Destruction.

Essential Inward Knowledge, in the secret Understanding, is not from Flesh and Blood, nor from multitude of Books, but by a passive Reception of Divine Things; not by Study, but by Patience and Submission. *Ofw. Crollius.*

The Academical Spirit cannot understand the mystery of Intrinsic Teaching, only Humility is capable of Illumination. *Ofw. Croll.*

The Schools of the Gentiles have had their time, wherein they have become vain in their Imaginations, being exercised in vain Philosophy, and Opposition of Science, falsely so called; whereof the Apostle *Paul* admonished true Christians, to take heed they were not deceived by it. Thus saith the Translator of *John Baptist, van Helmont's Physick Refined*, in his Premonition to the Candid Reader.

Fur-

Further, saith he, the Wise Men of the East, by the direction of the Star, came to worship the Child, laying down all their Wisdom at his Feet, for a lively Token, that all true Wisdom was to be received from him, in whom all the Treasures of Wisdom and Knowledge dwells.

Further, saith he, Such hath been the Subtilty of the Fleshly Serpent, that under a Pretence of owning the Name of *Christ*, he hath taken up Paganish Means and Instruments to build withal; calling the Dregs and Dross of Heathen Schools, Handmaids of Divinity.

John Baptista van Helmont, in his *Physick Refined*, said, Logick is so far from leading to the Knowledge of Universals, that it rather thrusts Men down into Errors.

The World (saith this *Helmont*) hath suffer'd it self to be circumvented by *Aristotle*, who boasted of Logick to be the Mother of Sciences.

Aristotle (saith this *Helmont*) extolled the method of Disputing, invented by himself; and he takes away all Knowledge from a Man, unless he hath yielded himself to be instructed in Logick.

Ferom (on *Psal.* 140. and 143.) doth not unworthily compare the Art of Syllogizing to the Plagues of *Egypt*; and he calls Logical Demonstrations, Dog-like Discourses. *Helmont.*

Schools (saith this *Helmont*) supposing Logick as necessary, do oppose themselves to the Commands of the Apostles.

I wonder (saith *Helmont*) at the great Blindness of Schools, in so great magnifying Logick.

Let Schools (saith *Helmont*) tell me, what Science Logick hath ever brought to light, whether Geometry, making of Glasse, Printing, Husbandry, Medicine, conducting of Water, of Minerals, of Arithmetick, of Building, or any profitable Science; verily none.

Schools of Logick (saith this *Helmont*) must needs confess, that through Boasting, Deceit and Ignorance, it hath deceived the Credulous World.

To say, that Logical Discourse is very necessary for Divines, to refute the Subtilties of Heresies; that thing (saith this *Helmont*) would be to be Wise above the Apostle, and to commend the Abuses of Schools above the Holy Scriptures; this were to dethrone Gospel-Weapons, and to inthroned Paganism. *Stephen*, by the Sword of the Spirit, and by Heavenly Wisdom, refuted the *Libertines, Cyrenians, Alexandrians, Cilicians*, not by Pagan Logick, *Acts* 6. 9, 10. Christ promised his Disciples, saying, *I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gain-say, nor resist, Luke* 21. 15.

He

He commended them not to Pagan Schools, to *Aristotle*, or *Plato*, or any other *Heathen*, to enable them to refute Heresies, but to his own Gift, his Wisdom, Armour of Proof; his own Sword put into the Hands, enabling for his Work.

We read not, that the Ancient Christians ever taught Philosophy openly, and in Schools; but that they rather gain-sayed it, Pagan. *Gaudentius Theol. de moribus seculi.*

Let any one shew me, (saith this Author) that Philosophy was taught by Christians, in the time of *Justinian*, or before.

Scarce any one can be perswaded (saith this Author) that Christian Emperors would command, that a Heathen Philosopher, in the Capitol of *Rome*, should teach the Opinions of Pagan Philosophers, to Christians; this would have been to introduce, or bring in old Superstition.

Justin passed to the Church, because he found no Certainty in the School of *Plato*; he turned from *Plato*, and the rest of the Heathen Philosophers, and addicted himself to the Scriptures of Truth. *Gaudentius de mor. seculi.*

L. Celsus Lactantius said, I verily cannot call them Philosophers, that study for Wisdom; because by that Study they do not attain unto Wisdom.

Richard Fitz-Ralph, called *Armacbanus*, in a Sermon preached before the Pope's Cardinals in the Year 1360. said, Laymen refrain from sending their Sons to the Universities, fearing to have them taken from them; choosing rather to keep their Sons at home, and breed them to Husbandry, than to lose them, by sending them to the Schools.

In a Synod holden at *Guernsey*, 1576. and confirmed by a Synod held there, 1597. for the Estate of *Guernsey* and *Jersey*, it was provided, in behalf of School-masters, That they should instruct their Scholars in the most pure Authors, both for Learning and Language; lest Children, by reading Lascivious and Immodest Writings, should be infected with their Venom; as may be seen in a Book called, *Heylin's Survey of the State of France*.

Georgius Ederus, in his *Mateologia Hæreticorum*, greatly inveighs against *Wickliff*, and charges him with saying, That Studies were Vanities brought into the Church, and profits the Church no more than the Devil doth.

In the Days of *Queen Elizabeth*, the Lords of her Privy-Council sent Letters to her High Commissioners in Causes Ecclesiastical, requiring them to write Letters to all the Bishops of this Realm, and to require them to give Commandment,
That

That in all Grammar and Free-Schools within their several Diocesses, *Christopher Ockland's* Book intituled, *Anglorum Prælia*, should be taught, in place of some Heathen Poets; saying, The Youth of the Realm receives rather Infections in Manners, than Advancement in Vertue, from the Heathen Poets taught in Schools: They prayed and required, that this might be done, for the Encouragement of the said *Ockland*, and others travelling in the like Studies, and for the removing of Lascivious Poems taught in Schools. The Names of the Lords of the Privy-Council, as also of her High Commissioners in Causes Ecclesiastical, as also their Letters, are to be seen at the beginning of the Book, called *Anglorum Prælia*: The aforesaid Commissioners directed their Letters to all the Bishops of the Queen's Dominions of *England* and *Wales*, for the accomplishment of the aforesaid.

Men have neglected Sound, Savoury, and useful Matter, the very Quintessence of Learning, and have devoted themselves to an excess of fine speaking. Bishop *Wilkins* Real Character.

The grand Imposture of Phrasing, hath eaten out all true Learning. Bp. *Wilkins*.

Cæsar Caracalla so doted upon the Name of *Alexander*, that he was highly offended, that a lewd Murtherer, called

Alexander, should be questioned for his misdemeanour, saying, Accusest thou *Alexander*? Unless thou be silent concerning *Alexander*, thou art an undone Man. Beware, lest in loving the Name of Philosophy, ye embrace Philosophy with its Errors. *Orat. Doct. Ran.*

Tertullian said, That Heresies are propagated by the *Platonists*, by the *Stoicks*, by *Epicures*, by *Heraclitus*, by *Zeno*, by *Aristotle*, by Worldly Wisdom. *Orat. Ranoldi.*

Ludovicus Vives, *Picus Mirandula*, *Hieronymus Savonarola*, taught, That Christians were not to read *Aristotle* and *Plato*, except very warily. *Orat. Ranoldi.*

From the Philosophy of *Plato* and *Aristotle*, pestilent Errors first of all invaded, and have long possessed, and at this day do waste the Christian Church. *Orat. Ranoldi.*

The World is so bewitched by the Deceptions of Satan, that the Errors of Philosophers, through vain and rotten Distinctions, are defended of those called Christians, in their Publick Assemblies; hereby they have brought it to pass, that the Faith of Christ hath no residence in the Hearts of many who profess him.

Augustin, in his Confessions, accounts *Terrence* a Comical Poet, unworthy to be read; and blames Grammarians for teaching of it. *Orat. Ranoldi.* This is accounted
a deli-

a delicate Dish now in Schools, though professing Reformation.

Philosophers of old stained the *Greek Church* with various Errors; in this our day, they have polluted all *Italy* with their mischievous Opinions; and I wish it were but *Italy* only. *Orat. Ranoldi.*

Far be it from us (saith *Jerom*, who lived about the Year 384.) that omnipotent *Jupiter*, *Mecastor*, and other Monsters, rather than Gods, should be heard out of the Mouth of a Christian. *Orat. Ranoldi.* And scarce any other thing rings in Schools now.

In the *Nicene Council* of chosen Cardinals, they called it a Grand and a Destructive Abuse, that Professors of Philosophy taught Wickedness in publick Schools. *Orat. Ranoldi.*

Under the Name of *Nature* (saith *Augustin* of old) Enemies of *Grace* lie hid: So in our days, under the Name of *Philosophy*, the Enemies of *Faith* lie hid. *Orat. Ranoldi.*

Where *Aristotle* reigns, there Ungodliness hath great Dominion. *Orat. Ranoldi.*

What other thing did *Julian* the Apostate, when he endeavoured to sweep Christian Religion from off the face of the Earth, than provide that those Opinions should be taught, defended, and declaimed in Schools, which gain-said Christianity. *Orat. Ranoldi.* *Maxi-*

Maximinus, a Tyrannical Emperor, who reigned about the Year 336. was blamed by *Eusebius*, because he gave way, or wished, that those things should be taught and learned in Schools, which were contrary to sound Godliness. *Orat. Ranoldi.*

How foul a thing is it, that that may be spoken against you, which *Ambrose* spoke of the *Arians*, they have deserted the Apostle, and they follow *Aristotle*? *Orat. Ranoldi.*

No Honour nor Regard was given to the Art of Poetry before : Moreover, it was accounted so Infamous, that if any Man was inclinable to the Study thereof, he was called a Robber. *Polydor lib. 1. cap. 8.*

Hadrian Saraviab informs us, That the Primitive Christians had no Academical Schools, like to these now a-days : Yet there was one at *Alexandria*, where they read only Divinity.

We read not of any Universities among the *Waldenses*, *Albigenses*, and *Bobemians* ; for most of their Ministers were Tradesmen.

Christians in the Primitive Times found Sophisters and Philosophers to be the principal Enemies of Christianity : Upon this account, they condemned all Heathen Learning, they condemned Comedies and Tragedies, and other Poetical Writings ; judging, they did not conduce to solid Knowledge. *Herrald. animad. in Arnob.*

Tertullian.

Tertullian judged, that School-masters professing Learning, were guilty of great Idolatry, because they only explained Names and Genealogies, and Fabulous Acts of Heathen Gods. *Tertul. de Idolatr.*

We see (saith *Gracian*) that the Priests of the Lord, neglecting the Gospel and the Prophets, they read Comedies, and love Verses out of *Bucolicks*, they pursue *Virgil*; and what is a sin of inforced necessity in Children, is become their delight: Doth he not seem to walk in Vanity, and Darkness of Mind, who vexes himself Day and Night in the Study of Logick, and charges his Memory with the distinct Knowledge of Verses?

Petrus Bellonius saith, That there were many Christians in *Greece*, but few Learned Men among them; because they esteemed not of it as of necessity to Christianity. In their Libraries were several Manuscripts of Divinity; but no Historian, nor Philosopher, nor Poet, for these, were Anathematized.

Neither the *Greeks*, nor the *Pickards*, nor *Waldenses* in *Bobemia*, did value Learning. *Luth. de Institutione Puerorum, fol. 444.*

It was an Article exhibited against *John Hus*, Condemned at *Constance*, who suffer'd as a Martyr, That Graduations and Doctorships in Universities and Colleges, then in use, did conduce nothing

to the Church of Christ. *Fox's Acts and Monuments.*

Colledge-Doctors have for their Arms the Book with Seven Seals: And why? Because they are skill'd in the Seven Liberal Art; which is Absurd and Foolish, if not Blasphemous: As though the Seven Liberal Arts, as Grammar, &c. could open the Book with Seven Seals; 'tis the Lamb only.

The Council of *Carthage* had an express Canon against the reading of Heathen Authors. *Conc. Carth. Dist. cap. 37.*

Gregory, though a Pope, burnt several Lascivious Authors, as *Cardan* tell us, *De sap. lib. 2.*

In like manner *Gregory Nazianzen*, the Father, suppressed several Greek Authors, as *Diphiles*, *Apollodorus*, *Philemon*, *Alexis*, *Sappho*, &c.

Machirvael testifies, That the first Promoters of Christianity commanded all Poets and Historians, which treated of the *Gentiles* vain Conversation and Worship, to be burned. *Mach. Disp. lib. 2. cap. 5.*

'Tis written by one in the *Life of Jerom*, that he was a great Student in Latin, Greek, and Hebrew, Caldean, and Syrian Tongues, and much in love with *Tully's* Eloquence; being in a Fever, he was brought in the Spirit to the Judgment-Seat of Christ; being examined, he said,
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He was a Christian; the Judge replied, Thou seemest to be rather a *Ciceronian*, than a Christian; for where thy Treasure is, there is thy Life also: On this occasion *Ferom* rejected Heathen Books and Fables, unprofitable and vain Studies; writing to Pope *Damasus*, he reprov'd Ecclesiastical Persons, for neglecting Holy Scriptures, and spending their Time in Heathenish Books and Fables.

Men of unquestionable Worth (saith *Dell*) seeing the Evil of Spoiling Philosophy, have spoken freely against Universities stained thereby: *Wickliff* tells them, *Castra Cainitica*, that is, *Cain's Castle*, *Satan's Synagogues*; affirming, that they were never instituted by Christ.

John Hus, or *Ortho Brunfelsius*, if he set out the Contents of the Chapter, calls them *Satrapas Antichristi*, the Lieutenants of Antichrist.

Luther, in his Book against *Ambrosius Catharinus*, saith, That Universities are an open Gate of Hell, and that therein the most choice Youth of Christian People are prostituted, and cast into the open Throat of Hell.

Further, he saith, That whosoever first instituted and confirmed Universities, he was a Star fallen from Heaven to Earth, from the Gospel of Christ to Humane Learning.

Melancthon

Melancthon termed the Universities, *Houses of Lyes*; saying further, That Students in Universities, are not People of the Gospel, nor yet of the Law, but are the People of *Aristotle's* Morals.

Object. *These spoke against Popish Universities, and they are otherwise now.*

'Tis true (saith *Dell*) the outward Form of gross Popery is taken away from them, as from the Nation; yet the inner part of it remains as before, the self-same Statutes of the Universities remain in force, which were first given by Popish Founders. Again, The same Philosophy of Heathenism is instilled now into Youth, as in the darkest Days of Popery; the self-same Outward and Antichristian Forms and Follies still remain as in the darkest of Popery, even unto their Hoods, Caps, Scarlet-Robes, Doctrinal Rings, Gloves, their Doctoral Dinner and Musick.

To this day, presently after their Divinity Acts, (saith this *Dell*) they have their Prevaricator; a notable Varlet, picked out of the Universities, who in the presence of all the Heads, Students, Scholars, and the great resort of Ministers and People at their Commencement; Abuses, Derides, and Jeers all sorts of Persons, of all Ages, Sexes, and Professions; such Works of Levity were never allowable among the Holy Men of God. Christ saith, *Have Salt in*
your

your selves, Heavenly Wisdom; with which those that are seasoned, cannot but favour and comprehend such things to be unfavoury.

Justin Martyr lived about the Year 150. He (as 'tis related in his Dialogue with *Trypho*) first joyned himself to that Sect of Philosophers, called *Stoicks*, after to the *Peripateticks*, after to the *Pythagorean Sect*, after to the *Platonists*; being Converted, he wholly left his Philosophy, and Philosophical Apprehensions, and betook himself to the Scriptures.

Constantine the Emperor took care, that the Scriptures might be taught to People; judging it most meet, that Christians should be instructed in the Faith of Christ, and not in Heathenish Philosophy, *Euseb. lib. 4.*

Through this *Constantine*, the Sufferings of the Church vanished; then Christians grew more Carnal and Secure, even in his Days, and began to seek after spoiling Philosophy; yet in all Ages, God had some Witnesses against it.

Berno, who lived in the Year 1008. Being furnished with all sorts of Learning, said, That he for many Years had rejected Poetical Fictions, Heathen Historians, Worldly Learning, as Dung, and was wholly minded to search out Heavenly Things. *Berno in Epistola ad Magnifred.*

Zuinglius

Zuinglius in his Youth was exercised in all sorts of Learning: In the end he intreated the Lord to vouchsafe him his own Light; saying, What he had learned before from Philosophers, procur'd him much trouble; and he rejected Philosophy, and counted it as Dung. *Zuingl. de veritate Verbi.*

Schools and Universities were at first corrupted, by declining the pure Word of the Gospel, and entertaining Philosophy and Heathen Authors. *Dell.*

Matthias Parisiensis, a *Bobemian* by Nation, about the Year 1580. wrote a Book against *Antichrist*; wherein he affirms, That *Antichrist* had deceived and misled all Universities and Colledges of the Learned, so that now, *saith he*, they teach no sound thing, neither give they true Light unto Christians by their Doctrine. *Illeryc. Flair. Catal. Test. Veritat.*

Antichrist (*saith John Hus*) hath drawn Men aside from the Wisdom of God, replenished with Salvation, and with the Holy Spirit, to the Prudence and Wisdom of Men, and of the Princes of this World. *De Antichristo, cap. 30.*

Martin Luther said, Whoever it was, whether *Alexander of Hales*, or *Thomas Aquine*, who first instituted Universities, he was a Star fallen from Heaven to Earth. *Luth. de Captiv. Babylon.*

Abbas

Abbas Joachim Calaber, about the Year 1230. in his Commentary on *Jeremy*, speaks to this purpose, That the first Angel, mentioned in *Revelations* the ninth, opens the Bottomless Pit, and brings forth Philosophy into the Church; and out of the Smoke of this Doctrine, proceed Locusts; and these Locusts, *said he*, are Schoolmen and Masters, who sometime use Flattery to deceive, sometime Rigor to subvert the Simple and Unwary.

The Lord stirr'd up *Julian* (saith he) to put down Heathen Learning in Christian Schools, that it might appear, that as the true Christian Religion is not helped by Humane Learning, so neither is it hindred by the want of it. *Rainold*, in his Orations, saith the contrary of this *Julian*; but Times and Ends being considered, they are easily reconciled.

The Queen of the *South* neglecting the *Magi*, Philosophers, Heathen Wise Men, came from the utmost parts of the Earth to hear Wisdom of *Solomon*; but Schools and Universities leave Christ, greater than *Solomon*, in whom are all Treasures of Wisdom and Knowledge, and seeks Knowledge from the Heathen, as *Aristotle*, *Plato*, &c. *Dell*.

Socrates Scholasticus saith, That for Christians thoroughly to imbibe the Learning of the Heathen, it can no way advantage
Christian

Christian Religion; for it is not without danger, for Christians to be instructed in Heathen Learning, because it teacheth a Plurality of Gods, that there are many Gods, *lib. 3. cap. 14.*

My Advice is (saith *Luther*) that Youth shun Philosophy and School Divinity, as the Death of the Soul. *Tom. 2. fol. 434.*

It is an Error to say, that a Divine is not made without *Aristotle*, rather a Divine is not made, unless that be done without *Aristotle*. *Luth. Tom. 1. fol. 10.*

I truly judge, that our *English-Man Wickliff* was a Wise Man; who first of all, as far as I know, saw that Universities were Satan's Synagogues. *Melancthon.*

Seeing Christ instituted not those Universities (saith *Wickliff*) or Colledges, it seems evident, that they, as Graduations in them, are vain Heathenism brought in; in token of this, both Collegiates and other Graduates seek themselves. This *Wickliff* was Master of *Baliol-Colledge* in *Oxford*. *Wickliff in speculo Militantis Ecclesiae, cap. 26.*

We must make inquiry of Schoolmasters, and other Professors of Learning, teaching Heathen Gods, their Names, Genealogies, and Fables: Yea, we need not doubt, but that they are guilty of Idolatry of divers sorts. *Tertul. de Idolatr.*

A Christian School-master, by his frequent reading of Poets, Defilements of Idols, he seems to allow of these things. *Regaltius in Tertullianum.*

Socrates drove out of the City lewd Demons, and Atchievers of Naughtiness, handled by Poets; and he taught Men to shun *Homer*, and other Poets; and he exhorted them after the search of the Living God, whom they were ignorant of. *Justini pro Christiani apologio prima.*

Abstain from all Heathen Books, saith *Clemens Romanus*; saying further, What is wanting in the Law of God, that thou should'st apply thy Mind unto Heathen Fables? *Lib. 1. cap. 6.*

What Madness possesses the Minds of Men, that they should regard *Jupiter*; whom they do not only know to be an Ungodly Man, Wicked, Profane, Whorish, a Patricide; but also sing to him on the Stage? The Ancients denied these things; but now, through a pretence of instructing Youth, the Knowledge of these things is so incorporated in tender and simple Minds, as that the same can scarce, by any way or means, be rid out of them. *Recognit. Clement. lib. 10.*

Augustin, Bishop of *Hippo*, commanded Poetry to be driven out of the City of God; so also did *Esbnick Plato*, out of his Common-wealth: *Cicero* forbid the same

same to be entertained. *Cor. Agrip. De van. Scient.*

Augustin called Heathen Poetry the Wine of Error, drunk of drunken Doctors.

Ferom called it the Meat of Devils.

Logick is nothing but the Art of Contention and Darknes, whereby all other Sciences are made more obscure, and more hard to be known. *Cornel. Agrip. de vanitate Scientiarum.*

Almost all the Rabble of Scholars, buſied in the Inventions of Philosophers; or Sophisters, seems to do no more, than learn to commit Error, and to make the Truth more obscure, or to lose the same. *Cornel. Agrip. de vanitate Scientiarum.*

Queen *Elizabeth* enjoyned, That Schoolmasters should accustom their Scholars reverently to learn such Sentences of Scripture, as should be most expedient to induce them to all Godliness.

Tindal a Martyr, said, Whosoever ordained Universities, be it *Alexander* of *Hales*, *Thomas Aquinas*, or any other, he was a Star fallen from Heaven to Earth; for there are brought in (saith he) Moral Vertues for Faith, Opinions for Truth; and said, They were a confused Cloud. *Tindal of the Revelation of Antichrist.*

C H A P. V.

A Memento to School-masters and Tutors, to turn from Heathen to the Godly and Christian Education of Youth; as also, of the Rise of Christian Schools, and how the same came to be corrupted.

NOW, O School-masters, and Instructors of Youth, in Schools and Colledges! Let me come nearer unto you; 'tis not Schools, but Corrupting, Spoiling, and Depraving Abuses therein managed, I speak against.

Cicero could say, We cannot any wise do the Common-wealth more service, than by teaching and instructing Youth; provided (saith he) it be in the Knowledge of the Lord, of his Creation, of favoury and necessary Things, and useful Accomplishments.

Let me tell you, I oppose not Teaching, or Learning of Languages, as of Latin, Greek, or Hebrew, &c. Knowing there may be a service therein, for the management of Foreign Transactions, and Negotiations, and Correspondence with other Nations: But it being that all favoury and sound Knowledge relates *primarily* to God, *secondarily* to the Knowledge of the Creation, and of the useful and necessary Im-

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ployments. My Testimony is, That Children should be instructed in the aforesaid, in the fear of the Lord, it being the Door of Heavenly Wisdom.

How precious were it, if their Souls, like *Gideon's Fleece*, did drink up betime the Pearly Dew of Divine Grace and Heavenly Vertue. 'Tis honourable (saith *Ambrose*) for Youth to be found in the fear of the Living God; 'tis the Devil, his Books, and his Wisdom, which is Earthly, Sensual, and Devilish, I speak against; if in learning of Languages, useful, profitable and necessary matter were learned, a double advantage would accrue unto the Learner: Cannot Languages be learned, except in the Devil's Books and Arts?

I testifie, that all Lascivious Poems, Wanton Comedies, Vain Tragedies, Frivolous Fables, Inchanting Orations, Spoiling Philosophy, Pagan Ethicks, Physicks, and Metaphysicks, 'now taught in *Christian Schools*, are the muddy streams of the Lying Spirit, and to be denied by serious Christians.

You may read, that the Patriarchs before the Law, taught their Children and Houfolds, *to walk in the ways of the Lord*; they taught them not Heathenism, nor Serpentine Inventions, *Gen. 18. 17, 19.*

Under the *Mosaical Dispensation*, the *Prophets* had Schools, wherein they taught Youth the Knowledge of the Lord, the
Book

Book of *Moses* and the *Prophets* then extant ; they taught no *Heathenish* Learning, no *Egyptian* Philosophy, nor the *Smaragdine* Table of *Hermes Trismegistus*, during the continuance of that Ministration.

Oh that there were such an Heart in Israel, (said the Lord) to fear me, and to keep all my Commandments always, that it might go well with them, and with their Children for ever, Deut. 5. 29.

Solomon, wise in the Wisdom of God, said, Train up a Child in the way he should go, and when he is old, he will not depart from it, Prov. 22. 6. He should go in the Way of Holiness, in which the Ransomed of the Lord walk, with Songs of Deliverance in their Mouths: Children are to be trained up in the Lord's Way ; not in Heathenism, Serpentine Inventions, Heathen Philosophy, Lascivious Comedies and Tragedies, Frivolous Fables ; these things are in the Devil's way : I saw it in the Glass of Immortality, in the Sin-discovering Dispensation of the Almighty, that such as teach these things, they are Satan's Cooks, preparing a deadly Dish ; Satan's Butlers, making Youth drunk with the Cup of Abomination and Fornication ; a rusty Channel, through whom a stream of Folly enters into those committed to their Charge ; which nothing but a Divine Rod can drive out, *Prov. 22. 15.*

David, the sweet Singer of Israel, enquired, saying, *Wherewith shall a young Man cleanse his Way?* In taking heed thereto, according to thy Word, Psal. 119. 9. He commends young Men to the Word, the Word of Faith, of Patience, of Reconciliation, of Vivification, that they may be cleansed and purified thereby; he commends them not to Paganism, Ethnick Education, Spoiling Philofophy.

The Lord (saith the holy Man of God) established a Testimony in Jacob, and ordained a Law in Israel, which he commanded our Fathers, that they should teach their Children; that Children which should be born, should stand up and declare it to their Children, Psal. 78. 5, 6. The Testimony and Law of the Lord, was to be propagated and taught to Young and Old in that Dispensation, the Wisdom of God, which causes the Face to shine, and fills the inward Parts with joyful Melody; not Serpentine Wisdom, the Wisdom of this World, the Dictates of the Infernal Dragon, drowning Men in Perdition.

Further, The Lord said, *Learn not the way of the Heathen*, Jer. 10. 2. Now all Heathen Philofophy, Ethicks, Physicks and Metaphysicks, Heathen Poets, Comedies, Tragedies, and Fables, are the way of the Heathen, so not to be learned; the Language of the Serpent to be rejected. When Israel was stained with the Inventions of
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the Heathen, the Lord raised Complaints against them, *Psal.* 106.

As the holy Men of God, in the *Patriarchal* and *Mosaical* Dispensations, through the Shield of Faith, fenc'd out the Wisdom of the Flesh : So in the *Evangelical* Dispensation, the Disciples and Apostles of the Lamb kept the same, and laboured in the Vertue and Strength of Divine Abilities, committed to them, to bring them to *Christ*, the Magazine, Repository, and Store-house of Heavenly Wisdom and Knowledge.

Christ Jesus (saith *Hospinian de Origine Scholarum*) instituted the first Academy in the *New Testament*, and called Twelve Disciples, whom he diligently instructed in Heavenly Doctrine ; he taught them no Heathen Philosophy, nor Traditions of Men.

After the Resurrection of Christ, the Apostles being well confirmed in his School, and furnished with the Gifts of the Holy Spirit, went out into the World, according to Christ's Command, and commended unto others what they had learned of Christ, *Hospinian. Mat.* 28. 19, 20. *Go, and teach all Nations, &c. Teaching them to observe all things, whatsoever I have command you : What, and only what they received from Christ ; That, and only that, they were to teach others ; but no Heathen Philosophy, nor Traditions of Men, dropped out of*

their Mouths ; but their living Concern was, to bring them to learn of Christ, the Wisdom of God, and to witness Salvation, and Eternal Life through him.

Further, Paul said to Timothy, *What things thou hast heard of me, in the presence of many Witnesses, the same deliver to faithful Men, which shall be able to teach others also,* 2 Tim. 2. 2. *Hoff.* But we read not, that Timothy taught Heathen Philosophy to any ; which plainly demonstrates, that Timothy received no such thing from Paul, tho' he had been brought up at the feet of Gamaliel.

Further, Paul, who had the *mind of Christ*, writing to Fathers, in the behalf of Children, said, *And ye Fathers, provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the Lord,* Eph. 6. 4. Not in wanton Poets, Comedies, Tragedies, Fables, the ways of the Heathen.

The Primitive Bishops or Elders (saith one) had tender regard unto the Children of Christians, and taught them, as well as the People, the Knowledge of God in Christ ; and rejected vain Philosophy, and Traditions of Men, till the Mystery of Iniquity began to insinuate it self among them, by the means of Humane Learning. A School in *Alexandria* was instituted, not very long after the Apostles Days ; for about the Year 182. one *Pantenus*, brought up among the Heathen-Stoick Philo-

Philosophers, moderated that School; whereby the Doctrine of Christ quickly spread over the face of the Earth, exercise in Scripture flourished among them; at length he travelled as far as *India*, to confirm them in the Faith of Christ, *Euseb. lib. 5. Hospinian*, we read not that he bred them up in Heathen Philosophy, Poets, Comedies, Tragedies, Fables, &c.

Afterwards (saith this *Hospinian*) Monasteries were built through *Europe*, not through an Opinion of any Merit, or through any Superstition, neither that they should be Stews of lewd Fellows; but that they might be as Schools, in which not Children only, but such as were grown up, might be instructed in Piety, Religion, and Heavenly Doctrine; so to be capacitated for Convincing, Converting, and Building up of others in the saving Knowledge of the Lord.

But as *John* foresaw a Star fall from Heaven unto the Earth, to whom the Key of the Bottomless Pit should be given, and that a Smoke should arise out of the Pit, Erroneous Doctrines, Humane Traditions, Heathen Learning, Spoiling Philosophy, whereby the Sun and the Air should be darkned, the Purity of the Primitive Church, and of Schools, should be spoiled, *Rev. 9.* Now, as this was fulfilled, the Study of true Divinity (saith this *Hospinian*) began

began by little and little to grow cold, to be abolished, and altogether to vanish in these Monasteries or Schools ; then they invented new Opinions concerning Merits, Invocation of Saints, of the Pope's Supremacy, of Purgatory, of Transubstantiation ; this School-Divinity taking root and spreading, the Minds of the simple were intangled and insnared ; the Placeats or Opinions of the *Roman Popes*, the Writings of *Aristotle*, his *Metaphysics*, &c. had ingress into Schools. Thus Heavenly Wisdom being turned from, the Smoke of the Pit, Earthly Wisdom, Heathen Learning steamed into the Churches and Schools, through which to this day they are clouded, stained and corrupted.

But in reference to the Divinity-School of *Alexandria* ; By little and little it so degenerated, and lost the Heavenly Saviour, as that there hath not been (saith the Author of the Book called the *Naked Truth*) a greater Plague to Christian Religion than School-Divinity ; from which sprung forth Damnable Heresies, overspreading all *Christendom*.

Whence did *Paulus Samosetanus* derive his Venemous Heresies against the *Son of God*, but from *Plotinus*, and his *Philosophick Disputations* in the School of *Alexandria* ?

Did not *Arius*, a Presbyter of the Church of *Alexandria*, imbibe or drink up his Blasphemy

phemy against the Divinity of Christ, out of the Divinity-School of *Alexandria*, about the Year 300? From him sprung the *Arians*, who over-ran all *Christendom*.

Origen also, and after him *Pelagius*, derived their Pestilent Errors against the Grace of God out of the same School.

Thus after the Apostles times, the Wisdom from above being turned from, the Wisdom that is from below being entertained in Churches and Schools, the Apostacy and Fall from the primitive Order, Life, and soundness in Doctrine and Conversation, was brought forth.

If the Pattern of the Primitive Church, rooted and grounded in Heavenly Wisdom, Heavenly Philosophy, (saith *Theoph. Gale*) had been observed, neither *Origen*, nor *Arius*, nor *Pelagius*, nor *Socinus*, nor the *School-men*, nor any of that Company, had been overwhelmed in so many Monstrous Errors.

Many of the Primitive Doctors and Fathers (saith the Author of the Book called the *Naked Truth*) being converted from Heathenism, greatly skill'd in Natural Philosophy, Antiquity, History, Subtil Logick, or Sophistry, were unwilling to abandon their long-studied and beloved *Sciences*, so called; so translated them into *Christianity*; applying their School-Terms, Distinctions, Syllogisms, to Divine Matters; so defaced Christian Knowledge.

Thus, through the steaming in of Heathenism into Church and School, the pure, sound, favoury Education of Youth in the Knowledge of the Lord, was lost; and a depriving, spoiling, corrupting Education entred in, out of lewd Poems, Comedies, Tragedies, Fables, Spoiling Philosophy, continued yet in *Christendom*. I doubt not (saith our Country-Man *Dell*) but some Men shew more care and pains to teach a Colt to Pace and Amble, than they do to instruct their Children to walk in the way of God's Commandments.

Further, You Masters in Schools and Colledges, who instruct Youth in Prophane Authors, Arts and Sciences, as the Lamp of Eternity is lighted in you, you will see you have been dancing after the *Pope's* Pipe, yea, after the *Serpent's* Pipe, the Author of Heathenism.

You may read, that in the time of the *Saxon* Heptarchy, *Austin* the Monk, with others, came from *Rome* into this Nation; and the Faith, and School-Education of *Papal Rome* was received by the *Saxons*, so that many Authors came into our Schools, by and through them, which are yet continued.

Sigebert, King of the *East-Angles*, having learned in *France* the manner of their Schools, with assistance of some Teachers out of *Kent*, instituted after the same Discipline,

cipline, the University of *Cambridge*, then first founded about the Year 630. This *Sigebert* afterward changed his Royal Robe for a Hood.

About the Year 668. by means of *Theodore*, a learned Greekish Monk of *Tarsus*, whom Pope *Vitalian* had ordained Bishop of *Canterbury*, the Greek and Latin Tongue, with other Liberal Arts, as Arithmetick, Musick, Astronomy, &c. began first to flourish among the *Saxons*, saith *Milton*.

By the Council of Four Monks, Scholars of *Bede*, (saith *Dell*) to wit, *Rabanus*, *Albinus*, *Claudius*, and *John Scotus*, the University, which had been translated from *Athens* to *Rome*, was translated by *Charles the Great* from *Rome* to *Paris*, about the Year 791.

Thus *Cambridge* was made an University by King *Sigebert* of the *Romish Faith*, and the Lectures there were begun by Four Monks; Fryar *Ode* read Grammar, *Tericus* read *Aristotle's* Logicks, Fryar *William* read *Tully's* Rhetorick, *Dilsebert* read Divinity to them on *Sundays* and *Saints-days*, so called.

About the Year 895. King *Alfred*, thro' the perswasion of Monk *Neotus*, made *Oxford* a publick University, and appointed Maintenance for the Professors of Learning there; as saith *Georg. Lilius* in *Chron. Britt.*

After both these places of Literature were made or confirmed Universities in *Edward* the First his time, by the Court of *Rome*, as *Robert Remington* affirms.

The very Names of the Colledges discover their Founders, as *Christ's Colledge*, *Jesus Colledge*, *Immanuel Colledge*, *Trinity Colledge*, *Corpus Christi*, that is, *Christ's-Body Colledge*, and one in *Oxford* for the help of all Dead Souls, and for their Rescue out of Purgatory, called *All Souls Colledge*. Now how these Collegians shew forth the Spirit of Christ by their Fruits, and how their Deportment is to such as in Faith and Patience wait for the Kingdom of Christ, and the Righteousness thereof; or whether they be as the Lily among the Thorns, or as the Thorns, I leave another Pen to discover.

Universities, to gain the greater profit to themselves, give divers Degrees and Titles, as *Bachelors of Arts*, *Masters of Arts*, *Bachelors of Divinity*, *Doctors of Divinity*; whereby (saith *Dell*) they gain Honour, Reverence, and Reputation, among all that are under the Delusion of Antichrist: True it is, *A principio non ita fuit*; 'Twas not so from the beginning, till the Star fell from Heaven to Earth, and the Smoke arose out of the Pit, darkning Sun and Air, these things were not; in Seven Years, in Universities they are Masters of Art, as an Apprentice is
Master

Master of his Trade, having served Seven Years: Papists made their Ministers in these places, as the Protestants do now; the Philosophy there taught now, is the same that the Heathen *Roman* Emperors set up; they caused to be taught Grammar and Logic, and most of the Seven Arts, as now.

The Vice-Chancellor admitting a Bachelor of Divinity to his Degree, uses these words, *We admit thee to preach all the Apostolical Epistles, in the Name of the Father, and of the Son, and of the Spirit.* But,

Admitting a Doctor of Divinity to his Degree, he saith, *We admit thee to preach all the Sacred Scriptures, both of the Old and of the New Testament, in the Name of the Father, and of the Son, and of the Holy Spirit, cap. 20. de Ceremoniis in gradibus Conferendis.* Zuinglius.

In the Primitive Times, such as were called of the Lord, they waited for Heavenly Abilities, to be capacitated to beget others into the Life of Righteousness, and to build them up in the most Holy Faith; they did not ambitiously affect Titles out of the God-serving Life; the *Pharisees* were guilty of this, as formal Christians were. After the ingress and inroad of Apostacy, Zuinglius on *Mat. 23.* said, Thou here hearest, that the Titles of *Masters* and *Doctors*, are not of God, because Christ forbids this thing; and those Titles
that

that are not of God, nor of Christ, they are of Antichrist; so to be denied by such as are Branches of the true Vine. Further, *Wilson*, in his *Compleat Christian Dictionary*, said, That ambitious seeking after Titles ought to be eschewed.

Object. In the *Apostles days* there were several Titles; as *Evangelists, Apostles, Prophets, Pastors, Doctors.*

Answ. True it is; but these, and the rest made use of, or mentioned in the *New Testament*, were significant Names, Names of Office, befitting and expressing the Work they were called unto, and concerned in, as I might particularize; as for *Doctor*, it might more properly be translated *Teacher*; so a Name of Office. *Wickliff*, touching this thing, said, A Name of Office differs much from the Name of a School Degree, brought in by the Heathen. *Wickliff in Ser-mone Domini in Monte.*

While the Primitive Purity, Life, Power, Faith, and Order was kept, he that ministred, he was to do it out of the Ability which God gave, *1 Pet. 4. 11.* The Power of the Ministry was derived from the pure Spring of Divine Ability; but this Ability being lost, Schools were erected, Heathen Learning was entertained; where Men are Qualified now for the Ministry, this muddy Lake, open in *Rome-Heathen*, steamed into Apostatized *Rome-Christian*, drunk up
in

in Protestant Countries and Kingdoms now.

To draw to a Conclusion, You Teachers of Schools and Colledges, it being that the spacious Fabrick of the World being finished, *God looked upon every thing that he had made, and behold it was very good, Gen. 1.*

31. Were it not more God-like, more Christian-like, to instruct Youth in the Knowledge of God, whom to know is Life Eternal, and in the Knowledge of his Works, being very good, and useful and necessary things, than in the Knowledge of Heathen Arts and Sciences, brought in by the Serpent, which in every Age and Generation, the Holy Men of God, yea, and such as have lived in the Mid-night of Apostacy, with some Glimpses of Divine Light in their *Goshen*, bare Testimony against, as the fore-mentioned Testimonies, with others that might have been subjoyned, sufficiently evidence?

David, in the Wisdom of God, said, *The Works of the Lord are wonderful, sought out of all them that have pleasure therein, Psal. 111. 2.* Such as have pleasure in the Lord, cannot but have pleasure in his Works. Now you that make Heathenism your Concern, you neither have pleasure in the Lord, nor in his Works, which are very good.

Further,

Further, *David*, in the Consideration of the Lord, broke out, saying, *Lord, how manifold are thy Works ! In Wisdom thou hast made them all ; the Earth is full of thy Riches : So is the great and wide Sea also, wherein are things creeping innumerable, both small and great Beasts,* Psalm 104. 24, 25. If Man should live the Days of *Metbuselah*, who lived Nine Hundred Sixty Nine Years, yet is the Lord, the Book of Life, and the Book of Creation, sufficient for his Observation : I tell you in downright Terms, the Lord made Man to eye him, and his Creation ; but the Serpent dislocating Man, brought him to eye him, and his Products, *viz.* Comedies, Tragedies, Fables, Spoiling Philosophy, Pagan Ethicks, Physicks, and Metaphysicks ; so see what you do, and where you are.

Rainold, in his *Oration*s, said, He is to be accounted a Wise Man, who knows things that are profitable ; not he that knows many things.

Now if Languages must be learned, were it not more Christian-like, that out of Latin, &c. Books for that purpose provided, Children and Youth read the Natures of Trees, Birds, Beasts, Fish, Serpents, Insects, Earths, Metals, Salts, Stones, vulgar and precious ; as also Rules for Gardening, Agriculture, Grazing of Cattel, Buildings, Navigation, Arithmetick, Geography,

graphy, Chronology, sound History, Medicine, knowledge in Law, improvement of Lands, Chyrurgery, Traffick Government, ordering of Bees, propagation of Plants, by Roots, Seeds, Slips, Layers, Suckers, by Grafting, Inoculating, Imping, and of Geometry, which one *Proclus* ascribes to the *Egyptians*, who (the River *Nilus* now and then overflowing, confounding and disordering their Landmarks) found out the use and benefit of Geometry; by means of which, every one came to be settled in their former and proper Right? I say, were it not more Christian-like, that Children and Youth were instructed in the Knowledge of the Lord, of his Creation, and of necessary and useful things, whereby they might be qualified for the help, benefit, and advantage of others, in their respective Generations, than to be trained up in Lascivious Poems, Wanton Comedies, Foolish Tragedies, Frivolous Fables, Heathen Orations, Pagan Philosophy, being the Language of the old Serpent, and of the Smoke which darkned Sun and Air, after the Primitive Times? Certainly (saith *Baptista van Helmont*, in his *Physick Refined*) I could wish, that the Spring of Young-Men might not hereafter be seasoned with such Trifles and Lying Sophistry, they would learn in the Seven Years, Arithmetick, Mathematicks,

maticks, Geography ; with the Circumstances of Seas, Rivers, Springs, Mountains, Provinces, Minerals ; the Property and Custom of Nations, Plants, Living Creatures, &c.

So, by way of Recapitulation, let me tell you, The Knowledge of the Lord, of his Creation, and of useful and necessary things, I own, and desire propagation thereof ; seeing in measure Man's State and Concern, before *Abbadon, Apollyon*, the Destroyer, prevailed ; but the Knowledge introduced by the Old Serpent, his Wisdom, his Poems, his Comedies, Tragedies, Spoiling Philosophy, Heathen Ethicks, Physicks, Metaphysicks, as depriving and corrupting Youth, I utterly deny. Take the Testimony of the Reformer, *Martin Luther*, who said,

' It is a serious thing, a weighty thing,
' that Youth be instructed in a Godly and
' in a Christian manner.

Object. *Didst not thou teach all usual School-Authors ? How comest thou thus to inveigh against them ?*

I Answer, True it is, I taught these things, being deeply plunged in the Waters of *Marah*, Waters of Bitterness ; but I found no Peace therein, but always entering into the Chamber of Seriousness, and communing with the Lord in his Dispensation of Grace to me committed,
I found

I found the Mouth of Heaven open against them, I saw them as the full and loathsome matter of an Ulcer, as the Waters of *Babylon*, transporting into the Region of the shadow of Death, Spiritually a dead Sea, in which no Man can live unto God; and though I used them, after I knew them to be evil, I had no peace therein, but waited for a Deliverance, desiring of the Lord I might not die therein, in that Heathenish Muddy Concern; but he delivered me from the Bewitchings of that *Dalilab*: In secret Retirements, spiritual Resignation, the Abomination and Inchantments of the aforesaid is more and more discovered: I have put off that Coat, and have entertained a Resolution, never more to put it on; I have washed my Feet, how shall I be defiled therewith? You that are bound with the Delights, Bewitchings, or Profits of Heathenism, of the Seven Liberal Arts, or of any Inventions of the Serpent, as *Sampson* was bound with Seven Green Withs, which he broke as a Thread of Tow, when it toucheth the Fire; I tell you the Truth, as it is in Jesus. As the Light which shines in Darkness, arises out of Darkness, and clears your Understandings, and gives you the Knowledge of the Excellency of Heavenly Wisdom, and of the danger of the Wisdom from below; in the Lustre of
this,

this, and in Heavenly Strength received in it, you will break afunder the Seven Green Withs of the Bewitching Delights of Heathenism, of Heathen Learning, and bear Testimony for an Education of Youth in the Knowledge of the Lord, and of the Creation, and of necessary things, expedient for the accomplishment of Youth for lawful and honest Service in their respective Generations, wherein, as the Lord opens a Door, and Encouragement is given, I am ready to be serviceable; being raised to that Hope, that *Babylon* must fall; as in the Particular, so in the General, and her Merchants cease Trading in her proud Wares; and that the Knowledge, which is Heaven-bred, must cover the Earth, as Water covers the Sea; and that the Wisdom which is from below, must be scoured away, as Clouds before the Wind: So be wise, and not Pillars to support that putrified Structure, which the Lord is risen to overturn: 'Tis not Learning, but unlawful Learning; not Schools, but Abuses and Corruptions thereinto crept, that this Testimony is against, as the Intelligent Reader may understand.

C H A P. VI.

Lastly, *A few Queries soberly proposed to the Consideration of such as teach Heathen Authors in Christian Schools.*

1. **I**F *Adam* and his Posterity had kept the State of Innocency, whether ever had we had wanton Poets and Poems, Lascivious Comedies, Feigned Tragedies, Frivolous Fables, Spoiling Philosophy; yea, or nay?

2. Whether it ought to be the Concern of School-masters, as of Ministers, to eradicate, or propagate, what was introduced by the Author of the Fall?

3. Whether to have Teachers in every Parish, *Vi & Armis*, as by Force of Arms, to drive Heathenism into Youth, be the way to eradicate the same?

4. Whether Man was not created to eye his Creator, and the Creation?

5. Whether the Serpent, prevalent over Man, laid not the Foundation of another Kingdom?

6. Whether Wanton Poems, Lascivious Comedies and Tragedies, Frivolous Fables, Spoiling Philosophy, taught in Schools, be not the Language of the Kingdom?

7. Whether it be not a shame to Christian Schools and Colledges, that Languages cannot,

not, or are not, taught without being beholden to the Heathen?

8. Whether wanton Poems, Comedies, Tragedies, Fables, Spoiling Philosophy, were taught to Youth in the Primitive Church, before the fall of the Star from Heaven?

9. Whether wanton Poems, lascivious Comedies, Tragedies, Fables, spoiling Philosophy, be not of the Smoke that arose out of the Bottomless Pit, which darkned the Sun and Air?

10. Whether wanton Poems, Comedies, Tragedies, Fables, spoiling Philosophy, be not of the Foam of that Sea, which the Beast arose out of?

11. Whether the Lord, and his Works, which are Wonderful, be not sufficient to take up the short Age of Man?

12. Whether wanton Poems, Comedies, Tragedies, Fables, spoiling Philosophy, be not of that Knowledge which puffs up, brought into the World, through the Breath of Satan's Bellows?

13. Whether wanton Poems, Comedies, Tragedies, Fables, spoiling Philosophy, were ever kindled in Christian Churches, before the old Serpent kindled them, by the Breath of his Bellows?

14. Whether lascivious Poems, Comedies, Tragedies, Fables, spoiling Philosophy, be not of that Wisdom, which is Earthly, Sensual and Devilish?

15. Seeing all the Treasures of Wisdom and Knowledge are in Christ, are they not deluded who seek the same at *Aristotle's* Mouth, or any other Heathen?

16. Whether wanton Poems, Heathen Comedies, Tragedies, Fables, Spoiling Philosophy, and Idolatrous Traditions, be not Dregs of the Cup of Abomination and Fornication, wherewith Kindreds, Tongues and People, were, and are made drunk?

17. Whether such as teach these things in Schools and Colledges, be not the old Serpent's Cooks, preparing a deadly Dish?

18. Whether such as teach these Heathen things, be not eating the forbidden Fruit?

19. Whether it be not Idolatry to teach, That *Mars* is the God of War, *Bacchus* the God of Wine, *Apollo* the God of Wisdom?

20. Whether Teachers of a Plurality of Gods, be not Transgressors of the Law of *Moses*, and of the Gospel?

21. Whether *God-fathers* and *God-mothers*, so called, that vow that such and such Children, shall *forsake the Devil, and all his Works, Poms and Vanities*; yet concern themselves for their Education in lascivious Poems, Comedies, Tragedies, Fables, spoiling Philosophy, be Vow-keepers, or Vow-breakers?

22. Whether such as are concerned in Teaching wanton Heathen Authors, are not concerned to keep that alive, which Christ comes to destroy?

23. Whether such as teach Heathenism in Schools or Colledges, do not labour to keep the Sun and Air darkned by the Smoke of the Pit ?

24. What is the great Star, called *Worm-wood*, which fell upon the Rivers and Fountains of Water ? And what are the Waters made bitter, whereof many died, mentioned ? *Rev. 8.*

In Learning of Languages, Wholsome, Sound, Savoury, Useful, and Necessary Matter being Learned, a double Advantage (as was said before) accrues to the Learner.

*Pura decent puerum ; fædis ea temperat ætas
A vitiis puerum nil nisi pura decent,
Virtutum dulces pueris infunde liquores
Et mores ætas promet adulta bonos.*

T. L.

F I N I S.