

Baptist.

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a Baptism) may not be feared, but patiently endured, according to the Will of God. This is the Sum of the *Doctrine of Baptism*, taught by the Baptised Churches.

The 5th and 6th Principles of Christ's Doctrine, are likewise particularly opened, concerning the Resurrection of the Dead, and chiefly of Christ's being raised Bodily from the Dead, as the most sure Pledg that the Dead shall be raised Bodily: and the eternal Judgment, in which every Man shall receive according to the Deeds done in the Body, whether good or bad.

To all which the Party to be Baptised, declares his assent, in the best manner he can; shewing also his sense of Sin, and sorrow for it, his purpose to live holily; his Faith in Christ his Saviour the only Son of God; and that it is his desire, to be Baptised according to the Will of God. And then the Minister, with the Congregation, or Persons present

for the Judgment of God is at hand.

Then the Priest asks the Infant, Whether he renounces the Devil and all his Works, and all his Pumps? in three Questions, and the God-fathers answer distinctly to them. Then the Priest dips his Thumb in holy Oil, and anointing the Infant with it on his Breast and betwixt his Shoulders in the figure of a \times saying, *I anoint thee with the Oil of Salvation in Christ Jesus our Lord, that thou mayest obtain Eternal Life.* Amen.

Then the Priest puts off his Purple Robe, and puts on another of White, and asks three Questions out of the Creed, and receives the God-fathers Answers; then asks this question, *Whether the Infant will be baptised?* and receiving the God-fathers answers to that, *He pours Water thrice upon the Child's Head*, and reciteth over it our Saviour's Form of Baptism, doing it each time at the naming of the three Persons.

And now comes the Chrysm, or holy Ointment, in which dipping his Thumb, and anointing the Infant on the Crown of the Head, in the figure of a \times , He thus prayeth; *O God Omnipotent, the Father of our Lord Jesus Christ, who hath regenerated thee of Water and the Holy Ghost, and who hath given thee*

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sent, do make Prayer and Supplication to Almighty God, to receive the returning Sinner, and to bless and sanctify his own Ordinance to him. And then the Party to be baptized, being clothed with convenient Garments for decency, he is had to the Water, where, calling upon the Name of the Lord, he is dipped into the River, or Water, by the Minister, *in the Name of the Father, and of the Son, and of the Holy Ghost.*

Mark 1.

15.

John 3.

23.

Acts 8.

38.

Mat. 28.

19.

And as in every thing Christians are to give thanks, so this whole Service is concluded with farther prayer, and thanksgiving to this effect, That as it has pleased God to call his Servant, or Servants, out of their sinful state, and to bring them into the way of Truth, so it would please him to enable them to persevere to the end, to his Glory, and their own Eternal Comfort.

Nor do we put any Vow, Covenant, or Promise, upon any Person, save only what the very Nature of the Baptismal Covenant it self does in its own evidence carry along with it, it being our greatest care, neither to add to, nor to diminish ought from the holy Ordinances of Christ, but to keep them as they were delivered at first to the Church of God. 1 Cor. 11. 2.

thee pardon of all thy Sins, I anoint thee with the Chrysm of Salvation, in the Name of Christ Jesus our Lord, to Eternal Life. Amen.

And next after follows the *Pax tibi*; and wiping of his Thumb and the anointed Head, he takes a white linnen Cloth, and putting it on the Child's Head, useth this Form, *Take the white Garment, which thou mayst carry unspotted before the Tribunal of our Lord Jesus Christ, that thou mayest have Eternal Life. Amen.*

And lastly, he puts a lighted Candle into the Child's, or God-fathers hand, and saith, Receive the burning Lamp, and keep thy Baptism blameless; keep God's Commandments, that when the Lord shall come to the Wedding, thou mayst meet him, &c. concluding all with, *Go in peace, and the Lord be with thee.*

There are more Conjurations and Ceremonies added, &c. But let these suffice at present.

Hear the Church.

Now Brethen, as it is an Observation, that White being compared with Black doth seem more white; so the true Baptism according to the Scripture (and graciously restored in the practick part among you) being thus compared with the supposed Baptism of the present *Roman Church* must needs seem more lovely, and the wretchedness of their devised Fables become more manifest to all men. Let us now see whether they have been more happy in the other great Ordinance, *The Holy Table of the Lord.*

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The manner of the Baptised Churches in Celebrating the Holy Table of the Lord.

THE Congregation being met together, and having spent part of the day in Preaching and Prayer, commonly towards the Evening, and ordinarily upon the Lord's Day, the Table is decently prepared, and the Bread and Wine set upon it also in decent manner.

Acts 20.

7.

The Messenger, or Elder does excite the People to due Humility, and Reverence in their approaching to the Holy Table of the Lord, shewing the Occasion and Authority by, and upon which it was Instituted

for

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The manner of the Celebration of the Bread and Cup in the Mass, taken from Dr. Willit in his Synopsis Papismi.

TO say nothing here of the Roman Church, denying to give the Cup to the People, the Priest only drinking of it; nor of the Priest only partaking of the Bread and Cup in divers of their Masses, the People only looking on: neither of their Adoration of the Elements of Bread and Wine, in these words, *I Worship thee, I Glorify thee, I Praise thee.* Nor yet of that Passage in the Communion of the Mass, *Let us worship the Sign of the Cross*, which are things too large to be discoursed in a Letter; It shall suffice to set down the manner of their Celebration.

1. All is done in an unknown Tongue, which the People understand not.

2. The

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for a perpetual Ministry in the Church of God. The great Use and Mystical signification of it, as Christ is evidently set forth in his Crucifixion, or bitter Death upon the Cross, as the alone Sacrifice, once offered for the Sins of Men, and that there is no more Offering for Sin, but the Offering up of Christ once for all.

Then he putteth them in mind of the Qualifications necessary on their part to the due Reception of that Divine Ordinance, without which they will come together for the worse, and not for the better.

Then taking the Bread into his Hands, he calleth upon God, in the Mediation of Jesus Christ, for a Blessing upon the Bread, that it may be Sanctified for that holy use for which it was ordained by Christ, and that by Faith, all that are to partake of that Bread, thereby may feed upon the Body of Christ, which is the true Bread, and by him live for ever.

Then he breaketh the Bread,

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2. The *Benedicamus Domino*, is sang ten times together, and *Ite Missa est* is sung thirteen times, with long and tedious Notes.

3. The Priest is, to say divers Prayers privately to himself.

4. He is taught, by the Rubrick, to make thirty several Crosses upon the Bread, the Cup, the Altar, and his Forehead.

5. Their Gestures are as followeth.

The Priest boweth his Body, and listeth up himself, kisseth the Altar on the right side; then he boweth again, and looketh toward the Host [that is the Bread] he joineth his hands, wipeth his fingers, listeth up the Host; then he listeth up his eyes, and boweth himself, and listeth up his eyes again, he boweth again, and listeth up the Host above his forehead; then he uncovereth the Cup, and holdeth it between his hands, keeping his thumb and his finger together.

Then he boweth and listeth up the Cup a little, then to his breast, or above his head. He setteth it down again and wipeth his fingers; then he spreadeth his arms a-crofs. He boweth his body, rising up, he kisseth the Altar on the right side. He smiteth his breast; uncovering the Cup, he makes five Crosses with the Host beyond the Cup, twice,

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Bread, pronouncing the words of Christ, *This is my Body*, &c. willeth the People to receive it in remembrance of Christ, and as shewing forth the Death of Christ till he come the second time without sin to Salvation.

In like manner he taketh the Cup, after the People have received the Bread, and with Prayer suitable to that great Mystery, it being sanctified, he poureth out of the Wine, remembering the words of Christ, *This Cup is the New Testament in my Blood*, &c. partakes of it himself (as he did also of the Bread) and gives it to the Deacons to Communicate to all the Congregation, and they all drink of it.

Then some word of Exhortation is given to the People, under the consideration of the unspeakable Mercy of God in the Gift of his Son, to die for us, that we might live Eternally with him: all is concluded with praises to the Lord for all his Blessings, in the most joyful manner that the Minister is able to express them; and then usually something is given to the Poor, as every Man's Heart maketh him willing, being not constrained thereunto, but as the love of Christ constraineth him.

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on each side under the Cup and before it.

Then he layeth his hands upon the Altar, the Deacon reaching him the Paten, he putteth it to his right Eye, then to his left, he maketh a Cross beyond his head with it, he kisseth it, and layeth it down.

Then he breaketh the Host in three, holding two pieces in his left hand, and one in his right, over the Cup, which with a Cross he letteth fall into it.

Then he kisseth the Corporas: the Deacon taketh the Pax from the Priest, giveth it to the Sub-Deacon, and he to the Quire. Then humbling himself, he first taketh the Body, and then the Blood, so he goeth to the right Horn of the Altar, the Sub-Deacon poureth in Wine, and the Priest rinseth the Cup, and washeth his hands, turning himself to the People.

Cometh again to the Altar, and turneth to the People the second time.

Then bowing his body, and closing his hands, he prayeth to himself: he riseth again, making the sign of the Cross, and bowing again, goeth from the Altar.

Mat. 26. 30. nally with him: all is concluded with praises to the Lord for all his Blessings, in the most joyful manner that the Minister is able to express them; and then usually something is given to the Poor, as every Man's Heart maketh him willing, being not constrained thereunto, but as the love of Christ constraineth him.

Thus

Thus, Brethren, I have given you a brief account of the Ceremonious Observations of those who would be thought the truest Church on Earth, tho they have assuredly changed the Ordinances of our Lord more than any sort of Christians; I have also set before you the purity and simplicity (and yet the great utility) of these two great Ordinances, that you may be more inwardly affected with them, but especially with him whom they so excellently represent; for to this end are they ordained, *to set forth Christ and him Crucified.*

Of all the difficulties with which you are likely to be tried, in respect of your Religious Profession, *that Question which concerns the Judg of these and other Controversies in Religion*, is like to be the most dangerous, because you have been little exercised in it; as also because many Persons of great Eminency and Authority are deeply radicated, and very expert in an Opinion diametrically opposite to yours; for they say, *that the living Voice of the Church, assembled in a General Council of her Bishops and Doctors, is the only infallible Judg to determine all Controversies in Matters of Faith and Religion.*

On the other side, We have been taught, and have constantly believed that it is all Christians Duty, *to rely chiefly, and before all things, upon the Authority and Sufficiency of the Voice of God himself, as he speaks in the Holy Scriptures, as the best, and only Infallible Decider of all Questions that shall arise (especially in the Christian Church, and since the Holy Scriptures were written and received) about Matters of Faith and Religion.*

And indeed it seems very strange that any Man should think there is a better Judg than God himself, of what is true, and what is otherwise, in Matters of Religion; and to be sure he speaks to us with the greatest Certainty and Authority, by the Holy Pen-men of the Scriptures. And it is as strange that the Church, who must derive all her Light and Authority from God and his Word, should appeal Men to her self rather than to him: Methinks they should say to us (as *Cesar's* Substitute said to *St. Paul*.) Hast thou appealed to God, as he speaks in his Scriptures? to God and his Scriptures shalt thou go. And especially when this is the Question, What sort of Christians are the true Church of Christ? for it seems then the most unreasonable thing in the World, that any Party contending for this Title [The Church] should be her own Judg; and seeing the Church cannot, *by meerly avouching* (upon her own Testimony only) *that she is the Church*, make any Proof or Demonstration that she is so, it remains then, that we must have some Infallible Rule by which to find the Church. And now if
God

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God himself does not reveal to us who is his Church, we shall never find her; nor does he reveal this, but by the Testimonies of the Scripture, there must we find the Church of God, or no where. For none but *Enthusiasts* pretend to any other Revelation in this Case; and to speak freely, I doubt the Papists are more then a little *Enthusiastical*; for rather than let God's Word decide this Question about the Church, they will flye to *Miracles*, as if a false Prophet may not *shew a Sign, or a Wonder, yea, and that Sign and Wonder come to pass too*, and yet the thing he brings it to prove, be nothing but a lye: see *Deut. 13*. Surely he that shall pretend to work a Miracle or Wonder *in these days*, to prove such or such a People to be the Church, I should the more suspect both him and his Church; because we have a sure Word of Prophecy confirmed by Miracles already, which Word, doth as fully set forth the Church, as it sets forth any thing; insomuch as Men may as well call for Miracles to prove *there is a God*, and that *this God is true*, as to call for Miracles to prove *the true Church*.

Indeed the Church of Christ being once found, then all wise and modest Men will readily lend an Ear to her in all things, and especially when she undertakes to expound the dark or mysterious Points of our Religion, or offers her Judgment in things doubtful, [for as for the common points of the Christian Faith, he that is a wise and good Man, and no ways byassed by Interest, may perhaps know these things, as well as the Church, or at least, such as call themselves Church-men.] But to be bound to adhere to any Church in these days, as to a people which *cannot possibly be mistaken* in any matters of Faith, or Religion, seems to be an Attribute too high for any Society of Sinful Men, [and *there is none that liveth and sinneth not*.] For seeing God hath not told us any such thing, *That the Church cannot err, or be mistaken*, it ought not to be spoken: and if it be only proper to the Almighty to say *He cannot lye*; It must not be said of the Church, that She cannot lye, lest he reprove us, and we be found Lyars. *Rom. 3. 4. Let God be true, and every Man a Liar*, for thus it is written; and again, *Hos. 11. 12. Ephraim compasseth me about with Lies, and the House of Israel with Deceit*. This was the Case of the ten Tribes: and tho *Judah be justified as to these Impieties*, yet *Chap. 12. 2. God tells them he had a Controversie with them also*. Certain it is that famous Churches have erred in matters of Faith, and others were as liable to err as they, no Church being herein privileged above another, for any thing that God has said in his Word, but he every where exhorts his People to beware of Sin, Error, and

Apostacy,

Apostacy, and commands every one that hath Ears, to hear what the Spirit saith to the Churches: But he does not say to any of them that they *cannot Err*, therefore we are not to hear such a Story of any Church: No, he tells the Church of Rome that she may err so as to be cut off, if she continue not in the Goodness of God. See *Rom. 11. 20, 21, 22. Mat. 16. 18.* is a gracious Promise indeed, *That the Gates of Hell shall not prevail against the Church of Christ*, as founded upon himself; in the true Faith of *St. Peter*. But this Promise belongs to all true Churches equally, yet no Man ever durst affirm from hence, That no true Church can possibly err. And *St. Peter*, who understood this Promise, never told any Church of his Planting, that they *could not Err*; but rather tells them they may err, *so as to fall from their steadfastness, and be led away with the error of the Wicked*. Indeed if any Church could be assigned here on Earth that *cannot err, or be deceived in matters of Faith*, it were the easiest thing in the World to find the Truth, having once found the Church; for we should have no need to know any thing but what that Church speaks, and to receive her Determinations as God's Oracles. But then I consider again that we should perhaps have great inconvenience also. For, if all the Decrees made by General Councils be obliging to us, and were bound up together, we should never be able to read them, nor I doubt, to understand them; it will then be our best, at the long-run, to take Sanctuary at the Word of God, as our Guide, and Superiour to the Church.

But I consider farther, that no Man makes any particular Church this Guide, but does refer us to the Universal Church, as assembled in a General Council. Surely either this is to make as many Universal Churches at least as there has been Ages since Christ was upon the Earth; or, if all make but one Universal Church, the direction given to follow her Sentence, is scarce practicable; for how long will it be before a Man can be assured, what was held, and what was rejected by the Church in all Ages? indeed there are Men born of great confidence, who will tell us that the Catholick, or Universal Church hath always held such Doctrines, and such Traditions as are unwritten, &c.

Now it highly concerns all Christians, as much as in them lieth, to make sure work with such bold Talkers, about the truth of the things which they affirm, especially about the truth of the Antiquity of these things; that is, that they appear by some Divine Record to have been delivered to the first Churches, by Men approved of God, to be the deliverers of Divine Institutes: and if they fail here, it will be ill venturing to follow them in their after-enquiries. And there is the highest Reason in the

World to stand as strongly as possible for the first Age; for such pure and undoubted Antiquity is necessary in our Case, from the tenour of our Blessed Saviour's Argumentation against the *Jews*, in opposition to a Tradition, or *Mosaical* Precept in the Case of Divorce, *Mat. 19. 8. From the beginning it was not so.* For seeing the Apostles did faithfully deliver the whole Counsel of God to the first Churches, condemning all that shall teach otherwise than they had taught the Doctrine of Godliness; or that should not consent to wholesome Words, even the Words of our Lord Jesus Christ; It is therefore necessary to bring all Doctrines and Practices in the Christian Church to the Test of the most pure and Primitive Antiquity: for that Church which hath that Argument fairly on her side, cannot fail of all other Arguments, which can be any way necessary for her Justification; for indeed this first Argument does infer all the rest, and they that have not this, have none of the other; which thing being well considered, look back upon your Principles (O ye Baptized Christians) and upon what hath been said for them, even by your Adversaries, and take comfort; for whoever boasts of the best Antiquity, it is certain that you only have it.

For what is the most ancient Record? Doubtless the Holy Scripture; and if so, let the question be about Christ Crucified, and his Church; there must we find them both, or no where. If any Man like not this Doctrine; let him shew me, if he can, these lovely Objects without being beholden to the Scripture. Some I have known to attempt this, but with lamentable Success, being soon driven to a shameful Silence; and indeed the whole World must depart into utter Silence as touching this great Mystery, Christ and his Church, unless the Word of God, (as it is delivered in the Holy Scriptures) through Faith, makes us wise in these great Concernments of Salvation, *2 Tim. 3. 14.*

Let Men alledge all the Authors in the World, and all the Tradition that ever was, if the Holy Scriptures must not be their own Evidence, and so capable to command our Belief of them; then for the same, or rather more forcible Reasons, than any Man can bring against the Scriptures, all Authors and all Traditions shall be dumb and useless as to the production of the least *iota* of Divine Faith; so that the Papists at the long-run (must if they know how) shew us their Church, without Scripture, or any Author, and without Tradition also, as I have formerly written unto you, being provoked thereunto by seven Queries sent by a Learned Papist, who in his last to me, does undertake to deliver himself from this Difficulty after this manner; *We may (saith he) prove the Church by the Holy Scripture, and the Scripture by the Church, and this*

this by a *Regressus Demonstrativus*, without a vicious Circle, because we suppose them both sufficiently proved, and prudently accepted for such, by all the Motives of Credibility, as Miracles, Holiness, &c. by which Christ proved himself and his New Gospel. But as for the Sense of the Scripture, I have more than sufficiently demonstrated, that the Scripture it self cannot bear witness for it, but that this must be had from a Living Judge, viz. the Church, the Infallible Interpreter of God's Word.

To this I answer briefly: That is a vicious Circle, out of which no Man can lawfully deliver himself, but must run in a Round without end; and truly such is this Circular Argumentation of my Adversary, 1. He will prove his Church by the Scripture. 2. He will prove the Scripture to be true by his Church, and he will prove his Church true by the Scripture, before the Scripture be proved true; and he will prove the Scripture to be true, after it hath proved his Church true. This Meander is no way to be avoided that I can see, but by suffering either the Scripture, or the Church to be its own Evidence: for his *Demonstrative Regress* makes his Case worse; for by it, they be both sufficiently proved, before either of them be proved, and both prudently accepted, before either of them be accepted; and which is most strange of all the rest, these things are all done before the Scripture hath any Sense known: for of this he is the most of all confident, *That the Sense of the Scripture must be had from a Living Judge, viz. the Church, the Infallible Interpreter of God's Word.* So that this is the Conclusion of the whole Matter: The Scripture without Sense must prove the Roman Church, and the Roman Church must then give the Sense of that Scripture, which had no Sense before, when it proved Her to be the Church; here is indeed a *Regressus*, but no such thing as a *Demonstrativus*.

Methinks wise Men should consider that the Holy Scripture is its own Interpreter in a great; if not the greatest part of it, the New Testament being the best Interpreter of the Old Testament, and of it self also in many places: For Example; It tells us in one place, that the *Heavens must receive Christ* from the time of His Ascension, till the times of refreshing shall come from the Presence of the Lord, Acts 3. 21. And hence we hold, that no Christian must say that the real Body of Christ, which ascended to Heaven, is upon the Earth, till he shall be sent the second time, [for God shall send Jesus, saith St. Peter] because the Scripture tells us in another place, That if Jesus were on Earth, he should not be a Priest, Heb. 8. 4.

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It is therefore as plain as plain can be, that the Papists make void the Priesthood of Christ, and contradict St. Peter himself, when they tell the World that the real Body of Christ which ascended into Heaven, is now really, carnally, corporally present upon the Earth, that is, upon their Altars, and in the Hands and Mouths of their Priests and People, as often as they celebrate Mass, and consequently he is so far from being received into Heaven *till the time of his second coming*, that he is, according to their own Opinion, received bodily upon Earth ten thousand times, and in ten thousand places, to his being once received bodily into Heaven. Sure their Opinion is directly against the Scripture, as sure as their *Transubstantiation* is directly against the best Sense, and the best Reason, with which Almighty God hath endowed the best of Men, as has been clearly evidenced by many learned Discourses; among which, I would commend to your Perusal, one lately Published, under the Title of *A Discourse against Transubstantiation*: Printed this Year, and sold by Mr. Aylmer at the Three Pigeons against the Royal Exchange, Price Six Pence.

My Learned Adversary, and indeed the Papists generally, do urge us vehemently after this manner, admitting that the Church is to follow the Rule of God's revealed Word in all her Definitions; yet they hold it extremely irrational, that all that can read it, should be his own Interpreter of it, for so, say they, *He will be his own Judge*. And as in a Nation where no Judge of the Law is appointed, there can be no Justice, but every Man will be his own Judge; so likewise, unless there be a Supreme Judge in Matters of Faith, to wit, the Church, from whom no Appeal may be allowed, there can be no end of Controversies, &c. This Objection is considerable: To which I say,

1. What my Adversary means by *God's revealed Word*, I do not very well understand, but I doubt he extends that Term farther than the Holy Scripture; else I am sure enough, the Church of Rome has no revealed Word of God to follow in very many of her Observations: But to let this pass at present, I answer to the Objection thus;

2. It seems to be built upon many dangerous Suppositions, such as these, That we ought to rest upon the Sentence of a Priest (for we must hear the Church out of his Mouth) for the state of our Soul, as on the Sentence of a Judge in a Civil Court for a matter of Debt, &c. and that we are no more bound to search the Scriptures for Eternal Life, than to search the Statute-Book for our Temporal Life [nay, here I do them no wrong, for they will permit us to read the Statute-Book, but they forbid

forbid us to read the Holy Scripture.] It supposes the Priest cannot deceive us; when the Prophet tells us, that though *the Priests Lips should preserve Knowledge*, and that *we should seek the Law at his Mouth*, yet *they have caused many to stumble at the Law*, because they had been partial in the Law, Malac. 2. 8. It supposes, whoever falls under the Sentence of the Priest, is as surely damned, as he is cast or hanged, that falls under the Sentence of a Judge in Law. [Which may be false, for the Priests did jointly sentence our Blessed Saviour, *Saying, We have a Law, and by our Law he ought to die.* It's true, *whatsoever the Church doth bind on Earth, is bound in Heaven*; but then nothing is bound on Earth, unless she judge righteously; for it is written, that *the Curse causeless shall not come*, Prov. 26. 2. and seeing she may be deceived, (at least by false Witnesses) She may condemn the Innocent, though She had no mind to do so, which shews She is not infallible, whatever Men talk to the contrary.] I do not like this Opinion, therefore because it leaves not Liberty for those whom the Church condemns, to appeal so much as to Almighty God, who knows the Hearts of all Men, whilst the Church knows them not. But I answer farther to the Objection, by saying,

1. There is a Judgment Authoritative; this indeed must be referred to the Church, and no wise Man ever thought otherwise, and the Members of the Church must be content to abide the Sentence of the Church, though they be innocent, till God clears their Innocency; but all this while we suppose the Church we speak of, to be a true Church, and that She judges according to Evidence; and yet because She knows not all Secrets, nor all things contained in the Scriptures, we also suppose She may possibly mistake, though never so Honest. But,

2. There is a Judgment of Knowledge or Discretion, by which Men receive the Truth of the Gospel, as understanding, and so believing it to be so; and by the same Judgment he refuses what is false, as understanding it to be so; and till his Understanding be well informed, or rationally satisfied by convincing Evidence, he cannot, if he have the Understanding and Spirit of a Man, do either the one or the other. And hence it is, that Salvation, (and consequently the means to obtain it) are offered to Men in the manner of choice, *Josh. 24. 15. Chuse then this Day whom you will serve.* Heb. 11. 25. *Moses chose rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season.* And forasmuch as all Men are not called at the same Moment, but some

some receive the Truth in their Youth, others in their middle Age, some not till Old Age; all the Liberty which we can contend for, is, that Men may have the free use of their Means, by which they may know the Truth, and be allowed to understand it before they be admitted to Sacred things; that they may not only be able to give a Reason of the Hope that is in them, but also be able to do (as they are also exhorted) *Prove every Man his own Work, that he may have rejoycing in himself alone, and not in another,* Gal. 6. 4, 5. Thus much in answer to this Objection.

There is no Man living that would more gladly (than my self) give to the Church of God, all that Honour and Obedience which God hath allowed Her; but to say, *She cannot err*, is to make Her more like God than She is. I think all that can be safely affirmed, is, That She shall not fail so, as utterly to cease from being, but that God will have a Church in the World, to be his Witness to the end of the World, though the Apostacy be never so great, or seemingly universal. And as it pleased God to foreshew the great Apostacies, which should be found among the Christian Nations: So he was graciously pleased to intermix some words of comfort, that when it should so fall out, that the Spouse of Christ should be like the *Dove in the secret places of the Stairs*, Cant. 2. 14. or thrust into Prisons, and out of sight, which might cause the Faithful even to think there was no Church remaining (like that of the *Prophet*, who desired rather to die than to live, because he thought the Faithful had utterly failed, and himself left alone) I say, that then they should remember that *the Gates of Hell should not prevail against the Church*, and therefore God hath always had a Church, however the might be obscured.

Finally, Brethren, my Hearts desire and Prayer to God for you, is, that you may be of one Mind and Judgment in all the Will of God, and especially in these Sacred Principles before mentioned, and in the Constitution of your Ministry, in respect of the *Threefold Order* of Ministers, under which the first Churches were undoubtedly governed, *viz. Messengers, Elders, and Deacons*. And I do the rather advise to this, because some have been pleased to publish in Print, that there are only two Offices remaining in the Church of Christ, *viz. Elders and Deacons*; This *Presbyterian Principle*, will, I fear, undo such as receive it. They boldly tell us, that the Office of *Timothy* and *Titus* was *Temporary*, as if they had none to succeed them. What I have formerly written in the defence of the first of these Offices, is extant among you, and as yet unanswered, and to that I refer you.

Our Divisions have been, and will be, if continued, very prejudicial to the Truth it self; and our Adversaries know how to make use of them against us, and our Holy Profession, though they cannot be Ignorant of the great Divisions which were in the Churches in the Apostles Days, nor should they be ignorant of their own; and to the end they may see they are no more happy in that matter than their Neighbours, let them consider what *Bernard* hath written of them, as he is quoted by the Learned, in *Cant. Sermon. 33.* His Words are to this effect.

“ From whom shall the Church hide her self? All are Friends, and all are Enemies; all are Kinsfolks, and all are Adversaries; all are Household Servants, and there is none at peace; all are Neighbours, and all seek but their own Profit. They are Ministers of Christ, and serve Anti-Christ; they do walk in the Honour of the Goodness of the Lord, unto whom they do no Honour. Thereby cometh that Beauty of the Harlot, which thou seest daily in their Apparel, as the Players of Comedies. As in the Apparel of a King, thereby thou seest the Gold in the Bridles, Saddles and Spurs. Thereby are the Tables beautified with Meats and Vessels: Thereby cometh Drunkenness and Gluttony: Thereby proceedeth the Harp and the Viol: Thereby are the Presses running over, and the Garners full, answering the one to the other: Thereby are the Boxes full of Oynement and sweet Savour: Thereby are the Puries filled. Therefore would they be, and are the Princes of the Churches. The Provosts, Deans, Arch-Deacons, Bishops, Arch-Bishops, and these things come not lawfully, but because they walk in the business of Darknes.

“ Behold now in Peace my bitterness is most bitter. It hath been before bitter in the Death of Martyrs, afterwards more bitter in Controversy with Hereticks; now it is most bitter in the manners of those of our own House. We can neither chase them away, they are so mighty, and multiplied without Number; the Sores and Plagues of the Church are entred into the inward parts, and are incurable, and therefore is her Bitterness most bitter.

“ And in *Psal. 90. 6, 11.* “ O Lord Jesus, thou hast multiplied the People, but not encreased their Joy; all the Christians almost, do seek their own Profit, they have removed the Offices to shameful Gain, and into Works of Darknes, and the Health of Souls is not searched for, but the Pleasure of Vices: Therefore are they shorn: Therefore do they frequent Churches, and sing Psalms.

“ They

Hear the Church.

“ They contend most impudently daily by Process, for Bishopricks, Arch-Bishopricks, &c. There remaineth nothing, but that the Man of Sin, the Son of Perdition, be revealed.

And on the Conversion of St. Paul. “ Alas, O Lord God, for these are the first which do persecute thee, whom we do see to love the highest Places in thy Church, and do hold the Principality, and by Power and Strength have taken the Arches of *Sion*, and afterward freely have set all the City on fire. Their Conversation is miserable, the Subversion of thy People is pitiful. *And speaking to the Pope, he saith,* “ This Mortal Corruption hath not begun in thy days, but I pray God it may end in thy time. In the mean time thou art apparelled and decked up very gorgeously. If I durst speak, thy Seat is rather a Pack of Devils than of Sheep. Did *St. Peter* do so? Did *St. Paul* mock after that sort? Behold the murmuring and complaint of all Churches, they do cry out that they are cut in pieces, and dismembred. There are very few, or almost none, that do not fear the Stroke or Wound. Thus far *Bernard*.

Let not then the Papists contemn or despise us, because of some Defects, in respect of Unity; neither let us despise them, because of the Discords which have been, or are among them. Let us beware of the cause of those Calamities, and strive only for the true Form, and due Power of Godliness, then shall the Spirit of Hatred, which hath inserted it self amongst Christians, be rooted out; and then shall that great Badge of Christianity, *unfeigned Love*, (even the Love of God, shed abroad in our Hearts by the Holy Ghost) possess the Room of all our bitter Contentions. That thus it may be, is the Prayer of

Your Loving Brother,

*Written in the
Year 1685.*

Thomas Grantham.

POST-SCRIPT.

Concerning the Original Manuscripts of the Holy Scriptures.

BRETHREN,

BEcause our Learned Adversaries are wont to amuse weak Christians, by telling them *they knew not the Originals, &c.* I thought fit to transcribe part of what I have formerly printed in Answer to this specious Objection; *In the Introduction of my Book of Primitive Christianity*, how vain and pernicious this Talk is about the Original, will appear, when you consider, That no Man living ever saw the very Papers in which the Prophets and Apostles did write the first Draughts of the Holy Scriptures, and therefore none have the Originals, but only Copies of Scripture. And let not this offend any Man: For,

It seems to have been the best for all Christians, that after many Copies are taken and spread into many Nations, these first Draughts should not continue long; for had any now but so much Confidence, as to say they have these very first Sheets of Paper to shew, how might they trouble the whole World with such a Report? and how might they abuse the World, and all the Churches in the World at pleasure? as by adding or taking away, and who should correct the Original?

Suppose the Roman Church had those Manuscripts in their Hands, what Mist might they cast upon the Nations, and who could come to the sight of them to discover any such abuse? and the same may be said of any other potent Party.

But now the Originals being no where to be found, but yet a multitude of Copies extant, and the same translated by multitudes of Men into several Languages; by this means all are forced to be more peaceable than perhaps they are willing to be, since they have only Copies of the Divine Oracles, and others have Copies as well as they, so that they can none of them pretend to have ever seen the Original, and therefore can they less quarrel about their Copies. Thus hath God's Wisdom disposed herein, better for his Church than She could have thought or desired.

And it is worth Observation, that scarce any of the Churches to whom St. Paul wrote, had the Original sent to them, (except the *Galatians*) but had only certain Copies written by divers Hands. For Instance, *The*

Epistle to the Hebrews was written by Timothy, as 'tis said in the Post-script. *The Epistle to the Romans was written by Tertius*. *Four Persons wrote the Epistle to the Corinthians*, Post-script. *Two Brethren wrote the Second Epistle*. Post-script. *Tichicus and Onesimus wrote that to Colossus*. All these Churches had only Copies, and for ought appears, never saw the Originals.

And what if some of these Copies did accidentally vary some Word or Tittle, are the Sacred Epistles ever the worse, so long as the Holy Doctrine possiles preached, that they had still the very self-same Phrases? This were idle to imagine, and yet they had the self-same Gospel to preach in every Place.

I speak not this, as if I approved of altering the Holy Writings; no, not in the least *iota*; yet if accidentally, in Transcribing, or Printing, there should be some such Failure, I do not think that by and by that Copy were to be rejected, or the Authority of the Scriptures therefore to be called in question, that Men might set up themselves above it. Some under pretence of being the Church, and others pretending the Spirit, whilst they both reject the Church and the Spirit, as held forth in, and speaking by the Holy Scriptures. A plain Instance of this, we have in the *Papists*, and most *Pædo-Baptists*, who whilst they seem to admire *General Councils, Fathers, &c.* they regard not the *Decrees* of the best *Councils and Fathers*, which were held by the *Apostles and Elders*, and *Brethren at Jerusalem*, who among other things, *forbid the eating of things strangled, and Blood*, which the Church observed for several hundreds of Years after [for indeed *they were delivered to the Churches to be kept, not to be broken, Acts 16.1.2.*] and yet without all Conscience of these *Decrees*, they feed upon *Blood, &c.* And on the other side, how rigidly do they impose the *Decrees of the Trent Council* in the Case of Transubstantiation (tho never heard of before it was there invented) inso much as they have punished with the cruelest Death, such as in Conscience could not subscribe unto it. God give them a better Understanding, and more Moderation for the future.

But ye, Brethren, as you have received these *Holy Decrees* among the rest of the Heavenly Rules left unto us by the most Antient Fathers, even the Apostles of our Lord, so walk in them, and keep the *Ordinances as they were delivered by them, who received them of the Lord*. Now the Lord increase our Faith, that we may be able to stand fast in the Truth, and to overcome all Difficulties. So prays your Brother,

Thomas Grantham.

Hear the Church, &c.
OR, AN
EPITOME
OF THE CHIEF
CONTROVERSIES
BETWEEN THE
PAPISTS,
AND THE
Baptized Believers.

By THOMAS GRANTHAM.

*Let that therefore abide in you which you have heard from the Beginning :
if that which ye have heard from the Beginning shall remain in you, ye
also shall continue in the Son, and in the Father, and this is the Promise
which he hath promised us, even Eternal Life, 1 John.*

Unto the perfect Words of the New-Testament nothing may be added,
and from which nothing may be taken away, by him that will lead a
Life agreeable to the Gospel. *Apollinar. l. 5. c. 14.*

L O N D O N, Printed in the Year, 1688.



THE
EPISTLE
TO THE
READER.

Christian Friend,

IT is now about six and twenty Years since it pleased a Learned Papist to send seven *Queries* to the People commonly called Anabaptists, in the County of Lincoln, about which many Papers were exchanged, and in the Year 1662; some part of them were Printed under the Title of the Baptist against the Papist, or the Scripture and Rome in Contention about the Supreme Seat of Judgment in Controversies of Religion. To which the *Querist* never replied in Print, but only sent me a few Notes in Manuscript; which seven *Queries*, with my seven *Anti-queries* I shall annex to this Epistle: with some enlargement upon the *Anti-queries*.

The Truth is, I did then, and do still look upon this sort of Christian-Adversaries (so I call them) to be the most subtil, as well as coherent with their Principles, keeping close to their Arguments, and using all very much the same Mediums: and were the Truth with them (as in many things I am satisfied it is not) this very thing would be their high Commendation.

But

The Epistle to the Reader.

But missing the Heavenly Mark (more is the pity) they must needs be the more dangerous, wherein they stand opposed to the Truth, of which being very sensible, I cannot, as I love plain Truth, and the Souls of all Men, but endeavour as much as in me is, after a Christian sort to undeceive (if it may be) some of them, and to prevent others from being deceived by them.

I speak not this as fearing them, but as truly loving them, as they bear the name of Christians, and doubtless are as zealous in their way as any, tho I do verily believe they are under the greatest mistakes of any that profess the Christian Religion, except professed Enthusiasts.

That I treat them in Love is no new thing, let my Words written more than twenty years since witness now, in my Epistle to the Reader thus you find them. Not that I envy those of the Papal Church, or desire them any evil; Not that I desire they should be exposed to a Suffering Condition for matters of Religion, or that they should be denied any liberty in that respect which I desire my self, nor for any other prejudice (God knoweth) do I publish this small Treatise, &c.

And what I said then, I say now, being verily perswaded by the Scripture, and all good Principles which I could ever meet with, that they and all Men [living soberly and quietly under the Government] ought to have at least a friendly connivance under our differing Sentiments from the established Form or Order of Worship, &c. But I am no Dictator, I must leave these things to the pleasure of God, and the prudence of our Governors, only this is my Determination, in Christ's strength to live and die faithful to what I know of the ways of Truth, and to my own Conscience. Praying constantly for the happiness of my Prince, and all his peaceable Subjects.

THO. GRANTHAM.

Hear the Church:

The Third P A R T.

Containing an *EPITOME* of the Controversies depending between those who are commonly called *PAPISTS*, and those commonly called *ANABAPTISTS*: Occasioned by Seven Queries propounded by a Learned *PAPIST*.

LET the Christian Reader know, that it is no idle Conceit of the Parts of the Author, above his Brethren, nor yet above his Adversaries (many of whom are undoubtedly Men of very rare Parts and Accomplishments) which moveth him thus to appear, and to call forth all the Strength of *Rome* in Argument to defend their Church and Religion against the poor *Baptized Churches* in this Nation: But it is only the *Clear Evidence of Truth*, on their side, as contained in the holy Oracles of God, which gives Boldness to this great Undertaking. Which in all due Humility, Christian Love, and yet with holy Confidence, is thus attempted, for a fair Trial of the Case or Cases depending between the Parties above mentioned. In the Name of God therefore let us proceed to the Particulars of the Seven *Queries* sent to the *Baptists* by a Learned *Papist*, which indeed contains the Sum of the Controversies between the said Parties, concerning Christ and his Church as made known by the preaching of the Gospel.

Papist

Papist Query 1.

Baptist Antiquery 1.

Whether we are to resolve all Differences in point of Religion, only out of the written Word of God?

What Controversy in point of Religion can you resolve without the Written Word of God? And whether the written Word of God be a perfect Rule for Matters of Religion?

The first Part of this Anti-query concludes in the Negative; the latter Part in the Affirmative, and affords (as I think) this undeniable Argument,

That which is the only perfect Rule to all Christians in the greatest Matters of Religion, and that without which neither Christ, the Church, nor Christian Religion can be known, is the only infallible Rule by which all Controversies in point of Religion are to be resolved.

But the Holy Scriptures are the only perfect Rule to all Christians in the greatest Matters of Religion; and that without which neither Christ, the Church, nor the Christian Religion can be known.

Ergo, The Holy Scriptures are the only infallible Rule by which all Controversies in point of Religion among Christians are to be resolved.

Papist Query 2.

Baptist Anti-query 2.

How know you precisely what is the true Word of God?

Whether some Book must not of necessity speak for it self [or be received for God's Word upon its own Evidence?] and whether the Holy Scriptures do not best deserve that privilege? And whether it be not too great presumption to say, There are no Holy Books, but those which you and we have received for such, seeing those which we have, tell us there were other Holy Writings, which never yet came to our Hands, nor to yours?

Forasmuch as no Society of Christians in these days can bear witness to the truth of anything upon their own knowledg, sight, or hearing (as the Apostles did, 1 John 1. 2 Pet. 1. 16.) for scarce so much as one hundred years, and this their Testimony also, being but of human Authority, it remaineth of necessity, that some Books of Record must be received upon the Authority of the Author, in whose Name they speak, and the Divine Evidence of the Matter contained in them; and hence, we argue, the Sufficiency of the Scriptures own Authority, to command our reception of them, speaking

Papist Query 4.

Where we differ about the Sense of the Word, by whom must we be tried? The dead Letter cannot explain it self.

than the Scriptures: And whether, the Scriptures being compared together, do not explain themselves? Also, whether this be not an opprobrious, and ignominious Speech, for you to call the Scripture a *dead Letter*? And whether the true Lovers of the Scriptures, ever vouchsafed them such ill, and indeed improper Language?

Of all the Seven Queries, this is the most difficult; see what we have said to this Difficulty in our precedent Epistle. Let the Papists prove themselves to be the true Church, and the Contention about the Power of the Church to decide Differences which may arise about the meaning of the Scriptures, will with more ease be brought to a period. In the mean time, as we must every one give an account of our selves to God, so it is the Duty of every Christian to labour to understand the Scriptures, Mat. 24. 15. Prov. 22. 20, 21.

Papist Query 5.

What clear Text have you out of the Scriptures, for the Procession of the Holy Ghost from the Father and the Son? Or for changing the Sabbath from Saturday to Sunday? Or for prohibiting Poligamy, or Infant-Baptism? And whether there be not as clear Texts to prove unwritten Traditions, Purgatory, and the Real Presence?

ther it be not clear, that all the Texts, which speak of Baptism in Water, do prohibit *Infant-Baptism*? Also, whether *John* 15. 26. and 14. 25. and 16. 7. be not clear Texts, that the Holy Spirit proceedeth from the Father, and the Son? Also whether *1 Cor.* 7. 1, 2, 3. do not

Baptist Antiquery 4.

When we differ about the true Church, or the meaning of Authors [*be they Fathers or Councils*] by whom must we be tried? These cannot speak for themselves, more

When we differ about the true Church, or the meaning of Authors [*be they Fathers or Councils*] by whom must we be tried? These cannot speak for themselves, more

Baptist Antiquery 5.

Whether the Baptism of the true Church be not *One*? And whether the one *Baptism* be not expressly found in the Scriptures? and whether the Scriptures do not prohibit all Baptism of Water, beside that one? And whether the Papists have not confessed, in many of their Books, that *Infant-Baptism* is not found in, nor grounded upon the Scripture? And then, whe-

as much prohibit one Man for having two Wives; as one Woman for having two Husbands? And, whether it do not clearly prohibit the latter? Also, whether there be any that hold the First Day of the Week under the notion of a Sabbath, among the Baptized Churches; and yet whether there be not clear proof for the Religious Observation of it? *Acts* 20. 7. *1 Cor.* 16. 2. Also, whether it be not absurd for you to ask for clear Texts, to prove unwritten things? Also whether Purgatory, and the Real Presence, as you hold them, are not plainly destructive to some Article of the Christian Faith?

For, is not this the Faith of all sound Christians,

1. *That Almighty God does love no Creature in this World, so much as the Creature Man; nor does he take any Creature on Earth into that nearness of Union with himself, as the Souls and Bodies of those that shall be saved?*
2. *That the blessed Body of Christ, after his Ascension into Glory, admits of no Change, either by Addition to his Substance of his Flesh and Blood; or Diminution of any part thereof from either?*

Now it is most certain, that the Opinion of the Real Presence by *Transubstantiation* of Bread and Wine into the very Body and Blood of Christ, God-Man, doth evidently militate against these clear Truths, with the greatest opposition, as will appear by these Considerations following:

1. Though the Love of God to Mankind, especially to all that shall be saved, is exceeding great; yet it is certain, he never did, nor ever will SO take them into Union with himself, AS to *Transubstantiate* their Bodies into the Divine Substance of Christ, and so make their Flesh of the same Essence with himself, as he is *God Blessed for ever.*

And therefore it is in no wise to be believed, That God Almighty so loves the Creatures, *Bread and Wine*, as to turn, or *transubstantiate* the very Substance of them, into the very Substance of the only Son of God, whom we believe to be of one Substance with the Father.

It is further to be considered, That though the two Natures in *Christ*, i. e. the Divine, and Human, are united after an unspeakable manner; yet no Christian does believe, that God did *transubstantiate* the Substance of the Human Nature, into the Substance of the Divine Nature, and that the Forms of Flesh and Blood only does remain. How then is it at all credible that God should *Deifie* the Creatures of Bread and Wine, by turning them into the Divine Essence as well as Humane, to be worshipped with the *highest degree of Adoration which is proper to God himself*? Conc. Trent. Sess. 13. Can. 6. And the Words of *Bellarmin* are very plain; God (saith he) *is verily and truly to be worshipped*, Mat. 4. *But Christ in the Eucharist, is very God*; Ergo. See Dr. *Willet* Synopf. Papif. p. 561.

Thus much of the first Proposition. And for the Second:

2. It is to be considered, That if the very Substance of Bread and Wine, be really transubstantiated into the Substance of Christ's Flesh and Blood, then they do either remain that same Substance of Christ's Flesh for ever, or else they are after some time either annihilated, or turned to Corruption. But to say either of these, is flatly to deny, or oppose express Scripture, which tells us, That the *Flesh of Christ saw no Corruption, and that he continueth ever*. And for the first, Acts 2. 27. Heb. 7. 24. that Bread and Wine, after the Words of Consecration, remains for ever, of the Substance of Christ's Real Body, it is no way credible. For then the Body of Christ must have received a mighty Augmentation since its Ascension. For,

If all the Bread which has been consecrated for almost 1700 years, shall be supposed to be all in one place, at any time (as sure the whole Flesh of Christ's Body is so) it might, for Magnitude, compare with a Mountain. And if all the vast quantity of Wine, which hath been consecrated for the like space of time, were supposed to be collected (as sure all the Blood of Christ remains in his Body, being impossible to be shed since he went into Heaven) it might compare with a considerable Fountain of Water. But both these are so very absurd, that 'tis hoped no Christian will affirm them; and therefore that Doctrine of Transubstantiation, which necessarily infers these, and many more Absurdities, is by no means to be received.

If the *Papists* shall reply, and say, That though the Bread and Wine be really turned into the Flesh and Blood, Body, Soul, and Divinity of Christ, yet it is not necessary that they remain so for ever; I shall earnestly desire