

But others say, this cannot be the sence: For 1. To say [*All baptized*] and mean [*All unbaptized*] or any [*not as Baptized*] were not intelligible nor candid. 2. And the Burial Rubrick excepting the unbaptized from that Christian burial, sheweth the meaning of the Church in this Article.

7 Also about the [*undoubted certainty*] they differ; some think that the subscriber or Declarer doth not by these words, profess that he himself is [*undoubtedly certain*] of the salvation of all dying Baptized Infants; but only that the thing is *certainly revealed* to be so in Gods Word. But others say, that both objective and subjective (or personal) *certainty* must needs be meant: And that it were too hard an imputation to say that the Church commandeth *uncertain, doubting* men to profess that the thing is *certain* and *undoubted* of; for how can they tell that it is so? And if they know it not to be so, why should they declare it to be so? The meaning is not [*I declare that the Convocation saith it is certain;*] for that were but the part of a cryer or reader: Nor is it *I declare that it is certain to others, though not to me.*] For no man knoweth anothers certainty; Therefore it must mean that [*I am certain and past doubt by the Word of God*] or [*I see ascertaining evidence in Gods Word putting it past doubt.*] So that no *uncertain* or *doubting* person can truly thus declare or subscribe.

8. Divers of those Divines who are furthest from the Nonconformists, hold that by the Scripture alone we cannot prove that Infants are at all to be Baptized; and the *jus Baptismi* must be

be proved before the *salvation* of the Baptized as such: Others think it hard for that man to be *certain* by the *Word* of God that all Baptized dying Infants are *saved*, who is not certain by that word that *any Infants* should be Baptized.

9. Many of the most rash or self-conceited, Ignorant men are readier to profess [*undoubted certainty*] than they that are more humble, and know much more than they. And it is not he that *Hath* most *certainly* who is now capable of the Ministry, but he that *dare profess most*, whether he have it or not.

10. They that shew less Learning, especially less knowledge in the Scripture, far than many that dare not profess this *undoubted certainty*, are not like to be more *certain* then they in this particular Article of faith.

11. We take it for *Arrogance* and *Fanaticism* in the Pope and his Council to pretend *Infallible certainty* by a *peculiar privilege*, in those points in which they are unstudied and unlearned, as if they knew them by prophetic inspiration. And when young unstudied men have in this point attained to an [*undoubted certainty*] which their wiser seniors cannot attain, it becometh them to convince us of the truth of their Inspiration or special endowments, either by a proportionable excellency above us in other things, or by some Miracles or Testimonies from Heaven.

12. There is no one *Word of God* cited in the Rubrick which tells us that *It is certain by the Word of God*.

13. Among Christian Divines there are all these various opinions about the salvation of Infants.

I. Some

1. Some
saintful
holy, a
tainly i
intention
out Bapt
lemm in
right be
2. O
belonge
Christia
3. O
in the
4. t
cere be
5. C
found C
6. C
Infants
7. C
Childre
8. C
bad Ch
9. C
thers, b
10. C
Christia
tion.
11. C
sincere
12. C
saved,
unbapt
Our o
chosen
Certain

1. Some hold that the Covenant being to the *faithful* and their *seed*, and their children being *holy*, all the children of sincere Christians are certainly in a state of salvation, being by the parents intentionally dedicated to God before or without Baptism: And that Baptism is but their solemn investiture in that state which was theirs by right before.

2. Others think that this right to salvation belongeth to the Children of all professed Christians godly and ungodly,

3. Others think that it belongeth to all Infants in the world.

4. Others think that it belongeth only to sincere believers Children that are Baptized.

5. Others, that it belongeth to sound and unsound Christians baptized Infants.

6. Others that it belongeth to all Baptized Infants whose soever.

7. Others hold that it belongeth also to the Children of sincere Adopters or Proprietors.

8. Others that it belongeth to such as even bad Christians adopt or own.

9. Others that they that have sincere *Godfathers*, though not *Proprietors*, are saved.

10. Others that even *unsound* or *hypocritical* Christian Godfathers, may suffice to their salvation.

11. Others that the Ministers or the Churches sincere (or professed) Faith is hereto sufficient.

12. And others think that only the *Elect* are saved, of whom some are baptized, and some unbaptized, but no man knoweth who they are. Out of all these Opinions the Convocation hath chosen one, as an Article of Faith of *undoubted Certainty* by the Word of God.

13. The

13. The Nonconformists know of no Word of God which *ascertaineth Salvation* to any known determinate Infants, but the great Covenant of Grace, [*I will be thy God, and the God of thy seed;*] which seed God useth as if they were parts of the Parents, *Exod. 34. 6, 7.* and second Commandment: And faith to Believers [*Else were your children unclean;* but now, &c.

14. Many Divines say, that *Faith it self hath not evidence*; (though we think that it hath evidence of the Truth of the *Revelation*, though the thing revealed be not *visible or evident* in it self :) And more confess that [*undoubted certainty*] is not Essential to the saving belief of Christ, and of a life to come: And that true Faith may be saving, though weak: And that Christ silenced not his Disciples when he reprov'd the weakness of their Faith: And that to doubt of this Article about Infants is not so dangerous as to doubt of Christ or Heaven.

IX. All Ministers must *deny Baptism* to those Infants that have no such Godfathers and Godmothers as aforesaid, though their Parents be true Christians, and offer them to Baptism. For this is the only order or form of Baptizing there described, all other is forbidden, and we subscribe to *use no other form in administration of the Sacraments.* 2. Yet some Conformists say, that the Book bindeth them to *do thus*, but not to omit it, and baptize no otherwise. But others of them say, 1. That the Rubrick determineth that [*for every child to be baptized, there shall be three as Godfathers and Godmothers*] and that the whole Office respecteth them as Parties, and speaketh to them, and admitteth no Parent to speak; and that

that if *Assenting to, Approving and Consenting to this form and Rubrick*, and subscribing a Covenant to use no other form, signifie not that we will use no other, no words can bind such equivocators.

3. In the sense of the Liturgy, to put Infants from Baptism, is to deny them *Christendom, membership of Christ, to be children of God, and to be heirs of Heaven*: For the Catechism saith, that we are made such in Baptism, which with the Rubrick which denyeth them Christian burial, and that last mentioned which affirmeth the *undoubted salvation of the baptized*, import a denying salvation to all that have not such Godfathers, without Parents sponson: or at least a denying them [*certainty of undoubted salvation*] when it was in the power of the Convocation or Priest to have given them such certainty.

4. The Conformists do not affirm (that we know of) that any word of God doth institute or command the use of such Godfathers, or the foredescribed exclusion of the Parents, much less both: And least of all that it maketh these necessary to Christendom and Salvation, yea or Church-reception: But it is used as a Tradition or Law of men.

5. The Nonconformists therefore dare neither Assent to, Approve, Consent to, Covenant, or Practice the refusal of the Children of true Christians from Baptism, the Church and Salvation, on such a cause as this.

6. The Anabaptists hence are hardened, and say, that if Infants may be denied Baptism, till they have such Godfathers as God never instituted they have no right to it at all, and they may deny it them till we prove God's institution of Godfathers; especially where their title is laid upon such Godfathers,

thers. 7. Some say that *It is not the Minister that refuseth them, but the Church which maketh the Law*: But others say, that it is both the Lawmakers, and the *Minister*, unless we could prove that *Baptizing* and judging whom to Baptize is none of the Ministers office, no nor the Bishops; but that the Priest is to baptize all, and only such as the Law or Convocation bids him baptize, as a meer executioner, and the Bishop also such as he is appointed by the same Law. That else the same Rule would hold for his Preaching, Praying, &c.

X. The like proofs (which we need not repeat) will shew, that no Minister must baptize any person, Infant or Adult, without the transient Image of a Cross, and that to this we must assent and consent, and subscribe to baptize in no other form.

2. And the same reasons aforegiven shew how great a penalty this is, as excluding them from Christendom and Salvation in the Churches judgment, or from certainty at least.

3. Some Conformists say here also, that they assent only to baptize with the Cross, but not to baptize no otherwise: But others of them reprove this exposition from the Rubrick, and the aforecited Canonical Subscription, as that which would leave the Priest at liberty to do almost what he list, when the Church thinks that they have obliged him, and his Subscription hath secured his Obedience.

4. And some of them say, that it is not the Priest that refuseth them, for he would Baptize them (with the Cross) if the parent sent the Child or the Adult person came. But we need not

strive

strive about the word : The *thing* we are agreed of, *viz.* That the Priest consenteth not to Baptize them, who dare not receive it with the use of the Cross: Whether this be to be called a *rejecting them*, or *denying* them Baptism, unless they will be so crossed, we need not call for extraordinary accurateness to judge.

5. No Conformists do pretend that this use of this Image of the Cross, is of divine institution: But all confess that *Baptism* is of divine institution; and that Christ hath Commanded *Math. 28. 19. 20.* That they that are *discipled* should be *Baptized*; and that one may be a *disciple* of Christ, without the Image of the Cross :

6. Some of the Nonconformists hold their use of the Cross it self here unlawful: But others that would venture to use it rather than be silenced, yet fear the guilt of *denying Baptism, Christendom* and *certain salvation* (as the Church judgeth) to all that dare not receive it, or present their Children to receive it; believing that murdering natural life is a less hurt than undoing souls.

7. But *Covenanting by deliberate subscription* and *declaration* to do it, how oft soever, they fear more than the actual doing of it rarely; not daring to do their part to damn the Children of all that are against Baptizing with the Cross, nor all the unbaptized adult that are of that opinion.

XI. And as they fear rejecting such as will not be so Crossed, from Baptism: so they much fear the *English use of the Cross* themselves; and that much more than Crossing our selves on ordinary occasions, or setting up Crosses on our doors or Churches or by the high waies; and yet much

more than they fear such using of the Cross as *Augustine de Civ. Dei*, and other ancients mention, as an open Indication to Heathens that we are not ashamed of a Crucified Christ: Much less are they against civil uses of a Cross.

2. The name [*Sacrament*] signifying primarily any solemnization of a Covenant by Oath and Ceremony (as the *sacramentum militare* among the Romans) especially a Covenant which engageth one in a new relation, and more largely any sacred mystical Ceremony, the question here is whether the Cross be not made (not only a sacrament in a larger sense, as ordination and Matrimony may be called sacraments) but even a sacrament of the Covenant of grace, or so very near it as to have the greatest part of that sacramental nature.

3. The Church Catechism defineth a Divine "sacrament thus, (*An outward and visible*
"sign of an inward and spiritual grace given to us,
"ordained by Christ himself as a means whereby we
"receive the same, and a pledge to assure us there-
"of.

4. That it be ordained by Christ himself is not essential to a sacrament in genere, but to a sacrament of Gods making in specie as distinct from one thats made by man; as is evident in the reason of the name.

5. The true nature of this Crossing is known by the Liturgy, 2. And the Canon. 1. The Liturgy appointeth it to be used at Baptism, not as a part of our Baptism, but as a thing added, immediately after the words [*I Baptize thee*
&c.] even in our Covenanting with God: 2. It thus describeth and appointeth it, [*we receive*
"this

" this Child into the Congregation of Christs flock,
 " (here the Priest shall make a Cross upon the
 " forehead) and do sign him with the sign of the
 " Cross, in token that hereafter he shall not be
 " ashamed to confess the faith of Christ Crucified,
 " and manfully to fight under his banner, against
 " sin, the world and the devil: and to continue
 " Christs faithful servant and souldier unto his lives
 " end, Amen.

2. The Rubrick to which we Assent and Con-
 sent, referreth us to the 30th Canon, as giving
 us the true explication thereof, and the just
 " reasons, &c. The Canon saith [Christians signed
 " their Children therewith when they were Christened,
 " to dedicate them by that badge to his service,
 " whose benefits bestowed on them in Baptisme the
 " name of the Cross did represent.] The Church
 " of England accounteth it a lawful outward
 " Ceremony, and honourable badge, whereby the In-
 " fant is dedicated to the service of him that dyed
 " on the Cross, as by the words used in the Common
 " Prayer it may appear.

3. The Liturgy's Preface of Ceremonies saith
 " [that they serve to a godly discipline, and are
 " such as be apt to stir up the dull mind of man, to
 " the remembrance of his duty to God by some
 " notable and special signification, whereby he might
 " be edified.]

4. We suppose that here 1. The sign is the
 transient Image of the Cross used in Gods service.
 2. The particular service in which it is used,
 is our Baptismal Covenanting with God : 3. The
 thing signified by the sign it self is the Cross,
 and passion of Christ. 4. The thing signified by
 the Receiving of it is, that we do as Covenanters

profess and oblige our selves not to be ashamed to confess the faith of Christ Crucified, and manfully to fight under his banner against sin, the world and the Devil, and to continue Christs faithful servants and souldiers to our lives end. And that by this we are dedicated to God; And that we take it as an honourable badge hereof. 5. Note that the Minister speaketh as Gods Officer from him, and doth not represent the Child, nor speak as in his name; that being the part assigned to the God-fathers; And the thing signified by him in his using this sign is, that he doth as Christs Minister dedicate him by this sign, to the service of him that dyed on the Cross, the name whereof represents the benefits bestowed on him in Baptism, (which are all the benefits of that Covenant) and to oblige him to this end, not to be ashamed to confess the faith of Christ Crucified, and manfully to fight under his banner (as aforesaid;) And that this be a badge or symbol of his Christian profession.

5. The great fear of the Nonconformists is, lest this be a second sacrament of the Covenant of graace made by man added to Baptism, or at least have most of the nature and uses of it; And lest Christ will take it as an invasion of his prerogative so to use it, and to make a new badge or symbol of our Christianity; As the King would take it ill of one that would without him, make a badge or symbol for his subjects as subjects, or of the order of the Knights of the Garter as such. And the rather, because it is the use of an Image, (though transient) in Gods Worship, and to such high ends.

XII. The Rubrick which we must Assent, Approve and consent to, saith, that [There shall

none be admitted to the holy Communion, till such time as he be confirmed, or be ready and desirous to be confirmed,] that is, In the manner prescribed by the Liturgy. This, as it concerneth the Conformity of the Lay-receiver, is spoken of before. But now as it concerneth the Ministers Assent and Consent. 2. Some that take this for a very useful passage, as it enableth them to hold back some uncapable persons, dare not approve it, and consent to it, as it denieth the Church Communion which Christ giveth & commandeth, to persons of unblemished uprightness and piety, if they will not profess themselves willing to be confirmed by our Bishops in the manner before described; though they are willing to own their Baptismal Covenant; and few in most places are confirmed.

XIII. The Liturgy saith, that [No man should come to the holy Communion but with a full trust in God's mercy, and a quiet Conscience.] To which we must declare Assent, Approbation and Consent.

2. The sense of these words remaineth dubious, whether it speak *de necessitate precepti, vel medii*: Some think that the meaning is, that it is the Duty of all that come to the Communion, to have a full trust, and a quiet Conscience: Others think that the meaning is only, that all should seek these: Others think that the meaning is, that they should not come without them. Their reasons are, 1. From the plain signification of the words: [No man should come but with, &c.] which must differ from [They that come ought to be such] 2. Because the *necessitas precepti* may be affirmed of perfect obedience since our use of reason: It is every mans duty not to sin at all: And it is

every mans duty to believe, and love God, not only sincerely but with a stronger Faith and Love; and its every mans duty to seek after perfection: And yet no man will say that we should not come to the Communion, but with high degrees of grace, or with perfection. 3. And the words are not that they *should seek it*, but that they *should not come without it*.

3. The Nonconformists confess that all men ought to have *a full Trust*, and *a quiet Conscience*: But they think that many 1000 good Christians have but *a weak Faith or Trust*, and an *unquiet Conscience*: And that the Eucharist is a *Confirming and Comforting Sacrament*, and that those that have a *weak Trust*, and *unquiet Conscience*, should come for strengthening and comfort, and be encouraged to come.

4. Therefore seeing no entreaty will prevail with the Imposers after so many years time to explain these, and many other such words, they think that the usual sense of such words must be the measure of their exposition; and therefore they dare not profess Assent, and Approbation, and Consent, till they are better explained to them.

XIV. The Liturgy requireth that the Priest deliver the *Communion to the people into their hands*, *All meekly kneeling*.

2. The 27th. Canon saith, [*No Minister shall wittingly administer the same to any, but to such as kneel under pain of suspension*].

3. The Conformists differ among themselves about the sense of the Liturgy herein, viz. whether [*All kneeling*] include a prohibition to deliver it to any that kneel not: some say *No*: that
it

it only bids them give it to such as kneel, but not to deny it others, though the Canon do. Others say, yea that it requireth us to give it to no others. Their reasons are 1. Because else the precept signified nothing, if men were after it left at liberty. 2. Because *[All]* plainly excludeth others. 3. Because the Canon being the decrees of the same Church, expoundeth the Liturgy; and it is absurd to say that their Rubrick leaveth the Minister at Liberty to do that same thing for which the Canon suspendeth him. 4. Because we must also subscribe *that we will use no other form of administration, but that of the Liturgy*; which Reasons we judge to be cogent.

4. The Nonconformists differ among themselves about kneeling; some taking it to be sinfully scandalous on the reasons before given; and some taking it for lawful. But they commonly hold that it is sinfull, cruelty and Schism for them as Ministers to cast any true Christians out of Christ's Church and Communion of Saints, and to deny them the body and blood of Christ, which he hath commanded his Church to deliver and receive, on so small a reason as this *not kneeling*: 1. Considering the three reasons which are before mentioned as the cause of their doubt, 2. And that the Holy Ghost *Rom. 14.* commandeth both Pastors and People to bear with, and receive each other, notwithstanding such kind of differences: 3. And that good mens judgments in such cases are not in their own power: 4. And that to tie Communion to such doubtful Circumstances will certainly cause Schism; and such doings have long distracted Christ's Churches through the world. 5. And

Christ hath commanded all his true Disciples to live in loving concord and communion: But kneelers and not kneelers are his true Disciples: 6. And men must not be cast out of the Churches Communion even for gross and heinous sins, unless they add obstinate impenitency. Therefore they dare not Assent, Approve, Consent to, or Practice, this rejecting of godly Christians for not kneeling in the act of receiving, from those priviledges which Christ by his testament hath given them.

XV. By the Liturgy every Parishioner is to communicate twice a year, and by the Canon and statute to be compelled so to do: and the Churchwarden to present them that do not. And those that do not in a certain time, are to be *EXCOMMUNICATED*, and after laid in Gaol during life, unless they conform. To the Liturgies Imposition we must profess Assent, &c.

2. Not every Parishioner (yea in our experience not one of many) hath a full trust in *God's Mercy*, and a *quiet Conscience*, without both which they are not to come.

3. Many good Christians have so great a sense of their sins and unworthiness, that they dare not communicate till they are fitter: And some are so timorous and melancholy, that hearing the Liturgy threaten men to be given up to the Devil, and eat and drink their own damnation, if they eat and drink unworthily, it would drive them by fear into distraction should they take it, till they have better thoughts of their title and preparations; so that their dilemma is sad, when they are either to go to *Bedlam*, or to the common Gaol.

4. To say that all these doubting and timerous people *should* be otherwise minded, and that this is *their error*, is true, but as impertinent, as it is to tell all men that they *should never sin* or all ignorant carnall ungodly men that they *should be wise and godly*: But to conclude that men should receive the sacrament, because they *ought to be prepared*, though they *are not prepared*, is somewhat like telling the sick that they should work and eat, as they ought to have done if by intemperance they had not disabled themselves.

5. There are many among us who are conscious of Infidelity, Atheism, Sadduceism and Heresie, and some of many secret heinous sins: Some of these in their hearts deride Christianity and the sacrament; And the other are afraid of increasing their damnation: But yet do not make known their sin: But it is notorious that abundance of such there be: And the doubt is whether these should be compelled to the sacrament thrice a year.

6. The Nonconformists hold, that to deliver a man, that sacrament, is to deliver him the body and blood of Christ, and therewith a sealed pardon of sin, and guist of life eternal; And they think that the terms on which these are to be received, are [*wholly devoting our selves to Christ, denying all, and taking up our Cross and following him*. And therefore that to say [*Receive the sacrament, or lie in a Gaol*] seemeth much to alter the terms of the Gospel, which saith [*If thou canst not suffer a Gaol for Christ, thou art unworthy of him*. It is he that can forsake all for Christ, that is fit for the sacrament, and not he that would not Communicate without the fear of a prison

prison or other punishment. To give the sacrament, is to give more than all the riches of the world, which none but volunteers and desirers are fit for.

7. The ancient Churches made delinquents long beg for such great priviledges and gifts, knowing that to give them to those that are unwilling, is to subvert the Gospel. But they never said [*Receive them or go to Gaol.*]

8. Were it but granted in *England* that the great gift of *Christs body and blood, and holy Communion should be administred and received freely, that is, only given by and to voluntary agents and receivers,* it would heal almost all the English differences, between Episcopal, Presbyterians and Independents.

9. Yet the Nonconformists are not against the encouraging of Communicants by special favours, nor the prudent compelling of Ignorant men to *hear* the truth, nor the hindering of pernicious heresies moderately. But the foresaid compulsion of all Parishioners they dare not Approve.

XVI. The Minister according to the Liturgy is himself to give the Eucharist to many, to whom the Nonconformists dare not give it: For they must give it thrice a year to all the Parishioners, except such as are proved (to him that hath no power to examine them or witnesses) to be in malice towards others, or to be in any scandalous sin, and that but for that time, till they are accused and acquit, or still permitted, viz.

1. They must give it to many that *consent not to be any part of their charge,* nor take them for their Pastors, but bid them deny them the Sacrament

ment if they dare, though they consent not to the relation. 2. They must give it to multitudes of the *grossly ignorant*, who know not the essentials of Christianity or the Sacrament, nor will come to them to be taught: When by fame, yea or personal knowledge, they know them to be such, yet without proof (nor we think with proof) they cannot refuse them. 3. It is known that Infidels and deriders of Scripture and mans Immortal state, do swarm more among us. And yet they must all Communicate till we can bring proof of it against particular persons: When few men that report it will accuse their neighbours and prove the accusation for fear of their displeasure: 4. We must give it to all the ungodly that are dismiss by a Lay-Chancellour after accusation, 5. We must give it to all that are *unwilling to receive* it, sobeit they had rather take it than lie in a Gaol and be undone. 3. On these terms the Nonconformists dare not Assent, Consent to and Approve the giving of it as is prescribed. 4. It is confessed that compelled Receiving is not commanded by Christ, nor was used by the Church, for many hundred years, even after Emperours were Christians.

XVII. The Liturgy requireth Ministers at Burial, to use these words, importing the salvation of the person: [*Forasmuch as it hath pleased Almighty God of his great mercy, to take to himself the soul of our dear Brother, here departed*] And [*We give thee hearty thanks for that it hath pleased thee to deliver this our Brother out of the miseries of this sinful world*] And [*That we may rest in him as our hope is this our Brother doth.*]

2. The Conformists are not agreed of the sense of

of these words: One sort of them say, that all these words import not the salvation of the person: But the rest have more ingenuity, and confess that else the words are not intelligible, and that such equivocation is not tolerable.

3. Some of them say that these passages are good, supposing Discipline well exercised; which if it be not, it is not the fault of the Liturgy. But others consider that 1. We know that Discipline is not so exercised as they suppose: 2. And that these passages are not to be approved and used whether Discipline be so exercised or not: The meaning is not [*I approve of this where Discipline is well exercised.*] 3. It is known that the Bishops will not have every Priest to be Judge.

4. The Canon (which is the work of the same Church) thus expoundeth the Churches meaning; Can. 14. [*All Ministers shall observe the Orders, Rites and Ceremonies prescribed in the Book of Common-Prayer, as well in reading the holy Scriptures, and saying of Prayers, as in administration of the Sacraments, without either diminishing in regard of Preaching, or in any other respect; or adding any thing in the matter or form thereof.*] (This also concerneth most of the cases before instanced in, as Expositions of the Churches meaning.)

5. And Can. 68. its said [*No Minister shall refuse or delay to bury any Corps that is brought--- in such manner and form as is prescribed in the Book of Common-Prayer: And if he shall refuse ---to bury such, except the party deceased were denounced, excommunicated Majori Excommunicatione, for some grievous and notorious crime, and no man able to testifie of his repentance, he shall be suspended by the Bishop.* 6. The

6. The new Edition of the Liturgy increaseth the exceptions thus [*The Office ensuing is not to be used for any that die unbaptized, or excommunicate, or that have laid violent hands on themselves.*]

7. Note 1. That many children of good Christians by surprize die unbaptized : 2. Many godly sober persons are excommunicated for some point of Nonconformity : 3. Some upright Christians in phrensies, melancholies and distractions make away themselves.

8. Note, That Atheists, Infidels, Sadduces, Blasphemers, Whoremongers, &c. swarm now among us, and we rarely hear of any one of these multitudes that are excommunicated ; so that they are not *excepted*.

9. It cannot be denied, that *exceptio firmat regulam in non exceptis* : so that no other must be excepted.

10. It is known that all *England* consists of all the Individuals, and all the people are all *England*.

11. We commonly Preach that without Faith and Holiness none shall see God ; and that Whoremongers, Drunkards, &c. cannot enter into the Kingdom of Heaven.

12. Therefore either we consent to pronounce almost all such to be saved (at a time when our words take the deepest impresson,) or else more *exceptions* must be made.

13. Some say that the *Excommunicable* are included in the *Excommunicated* ; But the Canon and the expresse words of the Liturgy, and the Churches abhorrence that the Priest shall be Judge, do so notoriously confute this bold assertion, that by such stretches almost any thing may be said or sworn, and it shall not be known by authority, when, or how far any Subject is obliged by Covenants or Oaths.

XVIII. The Liturgy requireth [that such ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and in use, as were in this Church of England by the authority of Parliament in the 2d. Year of Ed. 6.

2. The Canon of the same Church expoundeth their meaning *cap. 58.* Thus [every Minister saying the publick prayers or Ministering the Sacraments or other rites of the Church, shall wear a decent and comely Surplice &c.

3. We suppose in the 2d. of King Ed. 6. The Cope, Alb and other vestments were in use, which seem forbidden by the Common-Prayer Book in the 5th. and 6th. of Ed. 6.

4. The Conformists agree not of the sense of this Rubrick, 1. Whether all these are hereby reduced or not. 2. Whether it forbid all Ministers to officiate without a Surplice, or only Command the use of it, without an implied penalty: But the words, and the forecited Canons shew that the Church intended an exclusion of all that will not use it: And we must subscribe to administer in no other form.

5. The Nonconformists differ about the Surplice; some taking it to be Lawful, and others to be unlawful: But they Commonly hold that Preaching Christs Gospel is commanded by God, and that Ministers by their ordination are obliged to do the work of that Office, and that Surplices are not commanded by God; and therefore, if a man mistakingly should take the use of the Surplice to be sinful, he should not therefore be ejected and silenced: And therefore they dare not declare Approbation and Consent to the Rubrick

or subscribed form in the Canon which implyeth this restraint.

XIX. The Damnatory sentences in the Creed called *Athanasius's*, are to be Assented, Approved and Consented to.

2. If they referred but to the Doctrine of the Trinity, and not to the particulars of that explication, it would not be excepted against: But some R. Reverend Conformists do profess that those sentences are *untrue*, and not to be approved.

3. But such think that the Churches meaning is not to require us to *Assent or Approve them as true*, but only to *Consent to use them*: And they prove it, because the same Church requireth us to *Read the Books of Tobit, &c.* which have palpable untruths, and not to believe them to be true.

4. But that reason seemeth null and vain;
1. Because the *Apocrypha* is no part of the Book to which we must Profess Assent, Approbation and Consent, nor to which by the Canon we must *ex animo* subscribe, that there is *nothing in it contrary to the Word of God*. But *Athanasius's* Creed, with those damnatory sentences, are part of that Book. Indeed the Liturgy requireth us to read those Apocryphal untruths, but they are no part of the Book: 2. And it being not the sense of the Liturgy, but of a Statute of Parliament, which we here doubt of, it seemeth insufficient, if not impertinent, to tell us what is taken for the sense of *the Church*; for the doubt is *What is the sense of the Parliament*, which we can no otherwise know but by the *plain words*, till they will otherwise declare their meaning.

5. And indeed if the passages in *Tobit*, which some Reverend Bishops call Lies (about the Angel's

Angel's saying that he was the Son of *Ananias*, of the Tribe of *Naphtali*, and the fishes driving away all Devils, that they shall never return) were *but to be read*, we know not how to approve of that Law, Calendar or Rubrick, that commandeth such reading of them. But yet that is much less than the Assent required to *Athanasius's* Creed; which yet we take (save those damnatory sentences) to be the best explication of the Mystery of the sacred Trinity, which in so short a summe is extant in the Church.

XX. The Liturgy saith [*All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause. And the Curate that ministrETH in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministrETH, &c.*]

2. The Conformists agree not of the sense of this; some think that the ordinary inconveniences of such a commanded use, may pass as those *hinderances or urgent causes* mentioned in the exceptions: But the more plain and ingenuous dealers hold, that the *urgent causes* and *hinderances* here mentioned, must be somewhat *extraordinary*, and not any thing which is the usual case of most Ministers.

3. Cathedrals and some other Churches have many Priests and Deacons of whom one only can daily officiate in publick. And many are Chaplains in such mens houses as will have other free prayers used. And most Ministers have great and necessary work to do, which must all be left undone, while the Common-Prayer is
said

said over by them twice a day. They have Sermons to study, many Books to read, that they may be furnished with necessary knowledge for their work: They have abundance of ignorant parishioners to instruct, exhort or comfort; They have the sick to visit, the dead to bury, the Sacraments to administer, families to govern, instruct and provide for. And many find free prayer from the immediate sense of their case and wants, to be so profitable to them that they cannot spare it: All which and more require the the strictest improvement of every minute of their time: And if the Liturgy be read over by every Priest and Deacon twice a day, it is certain that much of these aforesaid must be omitted. And it is a great part of our Christian duty, when two good things come together, to choose that which *hic et nunc* is the greater; to choose the lesser then being a sin.

4. Therefore the Nonconformists dare not Assent, Approve and Consent to the tying of every Priest and Deacon ordinarily to read over the Liturgy twice every day. And they are the more averse to such Approbation by seeing so very few Conformists, Comparatively, to practice this themselves; which sheweth that they take it to be unlawful; seeing it is their judgement that our Rulers must be obeyed in all things which are lawful to be so done. And if they that make such declarations of Approbation think it unlawful ordinarily to keep them, we may doubt whether it be lawful so to *make* them, as is required of us.

5. If God ask us why we did not teach our families, visit the sick, instruct ignorant neighbours

hours, study better for to discharge our Ministerial work, that we might be men of knowledge, and such like, the doubt is whether it will pass for a good answer to say, we had not time, because we must twice a day read the Common-Prayer.

XXI. Assenting, Approving and Consenting to all things, even to all forms, orders, &c. includeth *the order of the Liturgy*. Two Rules of the *order of Prayer* are commonly acknowledged
1. The *nature and order of the matter* to be expressed. 2. The *Lords Prayer* as a directory delivered by Christ.

2. The Nonconformists that think that for the main there is nothing but good contained in most of the Prayers of the Liturgy; yet think that they are greatly *disordered* and *defective*; neither formed according to the *order of matter*, nor of the *Lords Prayer*, but like an immethodical Sermon, which is unsuitable to the high subjects and honourable work of holy worship.

3. They have oft offered, whenever it will be well taken, to give in a Catalogue of the *disorders* and *defects* of the Liturgy: Which yet they think it lawful to use, in *obedience*, or for *unity*, or when no better may be used: But not to *approve* of such *disorder*; as we do not *approve* of the failings of any of our own duties, though we are daily guilty of them unwillingly.

XXII. The Preface to the Book of Ordination saith, that [*It is evident to all men diligently*
“*reading holy Scriptures and ancient Authors, that*
“*from the Apostles time there have been these*
“*ORDERS in Christ's Church. Bishops, Priests*
“*and Deacons, as several OFFICES; which*
are

are repeated oft in the Collects at Ordination :
To this all must Assent and Consent.

2. Some of us are conscious that we have *diligently read the holy Scriptures and ancient Authors*, and yet three ORDERS and OFFICES are not evident to us.

3. We have great reason to believe that *Calvin, Beza*, and many more Reformers, *Blondell, Salmatius, Robert Parker, Gerson, Bucer, Calderwood, Cartwright, John Reynolds, Ames, Ainsworth*, and multitudes of such Protestants, did diligently read both Scriptures and Ancients : As also *Dr. Stillingfleet, Bishop Edw. Reynolds*, and many such, who thought that Scripture instituted no particular forms of Government : As also *Armachanus*, and many other Papists, who think that Bishops and Priests do not differ *ordine*, but *gradu*, which the R. Reverend Archbishop *Usher* ordinarily professed : We cannot assert that none of these diligently read Scripture or ancient Authors.

4. But especially when we find that even the ancient Church of *England* was of another mind, as is legible in the Canons of *Elfrick to Wulfine* in *Spelman*, pag. 573. 576. which conclude that (in the old large sense) there were *but seven Ecclesiastical Orders or Degrees*, and that the *Bishops and Presbyters* are not two, but one : *Haud pluri interest inter Missalem Presbyterum & Episcopum, quam quod Episcopus constitutus sit ad ordinationes conferendas, & ad visitandum seu inspiciendum curandumque ea quae ad Deum pertinent, quod nimia crederetur multitudini si omnis Presbyter hoc idem faceret. Ambo siquidem UNUM tenent EUNDEMQUE ORDINEM*

NEM, quamvis dignior sit illa pars Episcopi.]
 18. *Non est alius ORDO constitutus in Ecclesiasticis Ministeriis, &c. Et Leg. Canuti, p. 551. Pastores vocamus Episcopos & Sacerdotes, quorum partes sunt eruditione atque doctrina gregem Domini speculari ac defendere, &c.*

5. And Dr. Stillingfleet hath proved by sufficient evidence, that the same was the judgment of Archbishop Crammer, and other Reformers of the Church of England. And it is the judgment of some of our Bishops and Conformists now. All which we speak not to shew which side we think to be in the right; but that the state of the question is, *Whether we can assent to this as true, and approve and consent that it be used, as is appointed, [That it's evident to all men diligently reading, &c. that de facto there were three ORDERS and Offices from the Apostles times.*

XXIII. The ordering of Priests requireth the Bishop to speak to the people at the Ordination of Priests, calling them [*to come forth in the name of God, and shew what crime or impediment they know in the persons to be ordained, &c.*] In imitation of the ancient Churches, when the Congregation over which they were set, had their voice in his election or reception.

2. The doubt is, whether such a solemn invitation, as in God's name, be not too vain to be Assented, and Approved, and Consented to, in a Church, where the people over whom he is set, never use to be present, nor invited to it, nor have any notice of it, or any call to meddle therein; being usually many miles, and often many score miles distant; nor any other people called to that work; and rarely any people there

there that have any knowledge of the man and his conversation.

XXIV. The Ordaining of Priests, and the Consecration of Bishops both use these words as concerning the Office [*Receive the Holy Ghost for the Office and work of a Priest, of a Bishop, &c.*]

2. It is not doubted but that the Holy Ghost must set Pastors over the Flocks; 1. By qualifying men for the Office, and making them desirous of it: Both *Grace, Ability* and *Willingness* are of him: 2. By giving the Ordainers a discerning skill to know whom to ordain: 3. By giving the flock a discerning and a willing mind. We yet know not of any other Collation of the Holy Ghost, which Ordination can make. Nor know we that in any of these senses these words can be well understood: For 1. *Grace, Gifts* and *Willingness*, are the *dispositio recipientis* presupposed: we see not how it can be lawful to ordain him that seemeth not before to have them: what else are they examined about? Nor know we that God hath given any power to the *Ordainers* now, by the laying on of hands, to make an ungodly man godly, or an unlearned or ignorant man to be learned or wise, or a man of ill utterance to have a better tongue, or an unwilling man to be willing. The Apostles had a miraculous power of giving the Holy Ghost for extraordinary works, and for abilities suddenly infused; and they did it: we never knew of any in our age that did it; and therefore suppose that they have no promise or power so to do. 2. And to give a discerning skill to the Ordainers; 3. Or to give a discerning or willing mind to the people, are neither of them a giving

the Holy Ghost to the Priest. The doubt is, whether this be not an abuse of the words which Christ himself or his Apostles used, and so not to be assented to, approved and consented to.

3. Yet is it not denyed, but that Ministerial *Authority* is given by the ordainers as Ministers, Deliverers or Investors: But *Authority* is not the *Holy Ghost* so called.

4. Nor is it denyed but that as Father, Son, and *Holy Ghost* do enter into Covenant with us as *Christians* in our baptism, so do they with Ministers, as such, in their ordination-covenant: But such a Relation to the Holy Ghost as the Ministers future helper in his work, cannot well be supposed to be all that is meant by the words [*Receive the Holy Ghost;*] both Scripture and common use, taking them in another sense.

XXV. This Oath in the Consecration of Bishops is to be taken by every Bishop [*In the name of God Amen. I. N. Chosen Bishop of the Church and See of N. do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitan Church of N. and to their successors, so help me God through Jesus Christ.*]

2. It is not pretended that any such Oaths of obedience were instituted by Christ or his Apostles; or were used in the Churches for many hundred years, nor till the Papacy was rising, which was furthered by such Oaths.

3. They that suppose Bishops to be successors of the Apostles, cannot make them subjects to any other Ecclesiastical Rulers, without asserting that the Apostles were Governours over one another; which we find not that they do.

4. It