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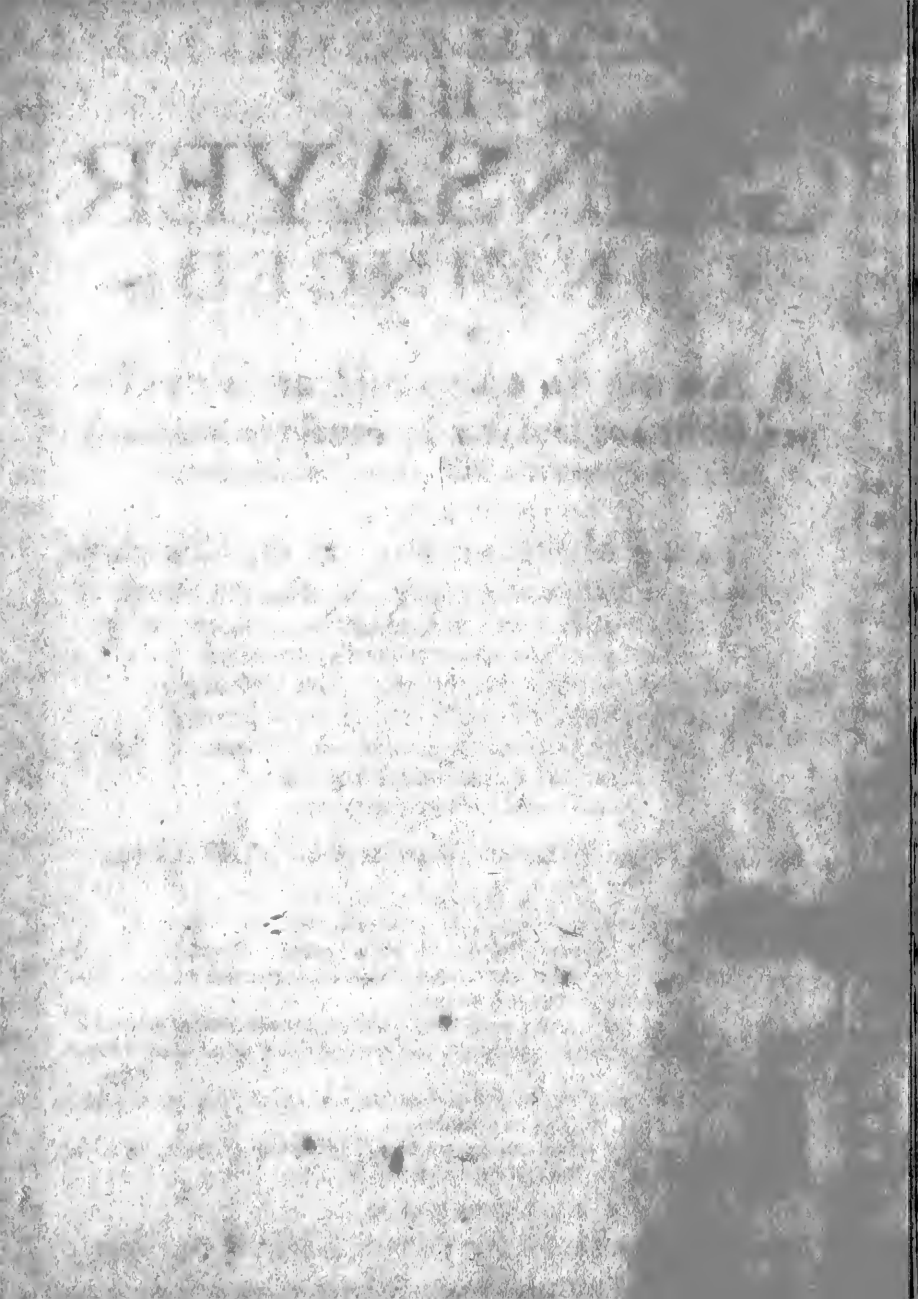
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THE
GAINSAYER
CONVINCED:

OR,

An Answer to a certain scandalous Paper, subscribed and sent by certain seduced and seditious People to a Minister in the Countrey :

IN WHICH

The Calling of the Ministry of the Church of England, the Nature of a visible Church, the Power of the Magistrate under the Gospel, the right of Tithes, with many other Points now in controversie, are briefly, fully and plainly cleared, to the satisfaction of those that are wavering; also much of the spirit and many of the Errours of the Anabaptists of these daies (who call themselves Saints) discovered and confuted.

By T. T. Preacher of the Word at Kemble in Wiltshire.

I JOHN 2. 26.

These things have I written unto you concerning those that seduce you.

I COR 14. 37, 38. *If any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord. But if any be ignorant, let him be ignorant.*

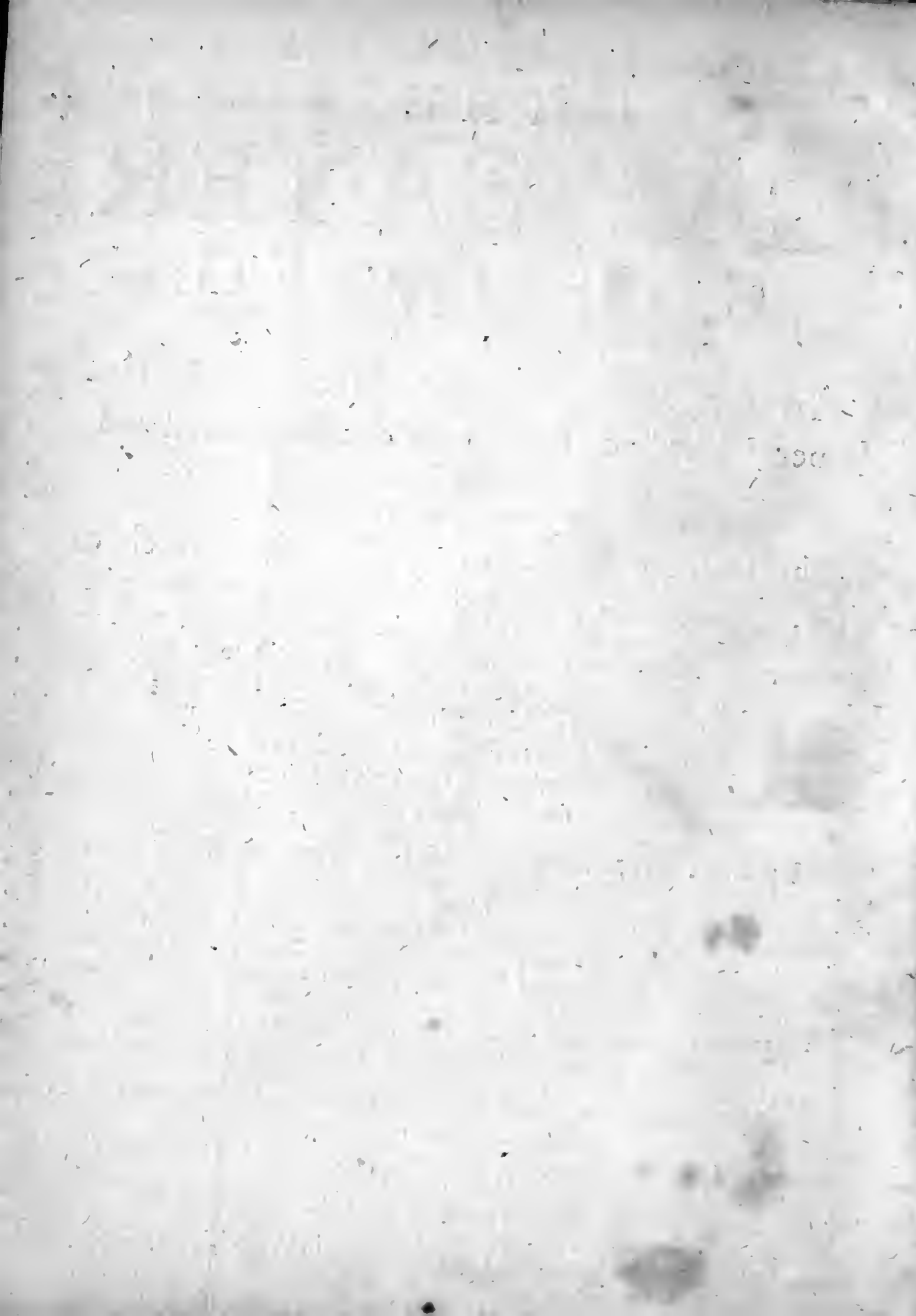
I TIM 6. 3, 4, 5. *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse;*

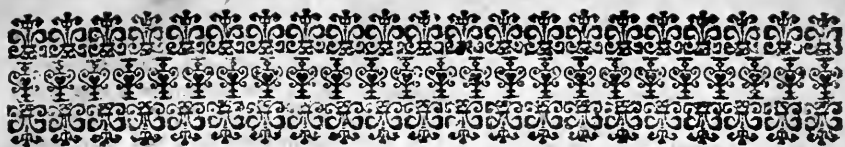
He is proud knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmising,

Perverse disputings of men of corrupt mindes, and destitute of the truth, supposing that gain is godlinesse: From such withdraw thy self.

LONDON,

Printed for Tho. Underhill at the Bible in Woodstreet. 1649.





T O
the Inhabitants of the Town of
C I R C E N C E S T E R,

Grace, Mercy, Peace and Love be multiplied,
through the knowledge of God and
our Lord Jesus Christ.

Beloved,



Hese are the last and perillous times which the Apostle speaks of, where-
in men do abound in all cloaked corruptions, having a form and
shew of godlinesse, but denying the truth and power of it: many
give Christ but *Iudas* kisse, saying, Hail Gospel, but doe betray it.
There is a *Sylla* and *Charibdis*, two gulfs that are almost full to the
brim of the blood of souls: On one hand ignorance, impiety, pro-
phanesse, drunkennesse, chambering and wantonnesse, strife and envy,
&c. These open vices (like a flood) carry down to hell, multitudes of souls: on the
other hand there is a more subtle device of *Satan*, whereby many thousands are destro-
ied, heresies, errours, blasphemies, schisms, under the colour of truth and more then
ordinary devotion, eat like a gangreen and canker, and run like a plague from city to
city, town to town, family to family, person to person, to the overspreading of the
whole land, and that without any remedy. Now the losse of so many thousand souls,
which prophanesse and errours do daily destroy, will cry for judgement to heaven
against those who use not all their endeavours to stop these muchiefs, and to apply
what remedy lies in them to these heavy evils: Those in the state that regard it not,
may in due time finde the civill inconvenience of the toleration of, or conniving at these
things: But the Lord forbid that any of the Lords Watchmen should be Gall os in this,
to care for none of these things, that the losse of souls and the flourishing of *Satans* king-
dome should not touch their hearts. For my own part I must seriously confesse, I am
so conscious to my self of my many wants and infirmities, that I was very willing to
content my self to approve my doctine to God, and the consciences of my dear people
committed to me (for whom I daily begge of the Lord that he would preserve them,
as (blest be his holy Name) he hath done hitherto from the infection of these times;) But
being invited by your pious, painfull, worthy and faithfull Minister, and by many
of you to bestow my pains sometimes amongst you on your lecture day, I could not re-
fuse. And being very sensible and apprehensive of your perill, by reason of some that

The Epistle Dedicatory.

are crept in amongst you, and have already drawn away some of your town from your Minister, and indeed (as appears in their following paper which you may hereafter read) from Ministry and publike Ordinances, I could not but doe what did lie in the fathom of my power, to prevent the imminent danger of your souls, by endeavouring to discover some of their deceits. I endeavoured (with what cleareness I was able) to speak a word in season to every soul, and to hold forth to you from the Lamps of the Word, some rays of divine light for your direction in these dark and misty daies, wherein 'tis as hard for many poor souls to finde out duty as to vanquish difficulty. You were my witnesses (with God) that I delivered nothing but the words of truth and soberness: but 'tis hard for whosome doctrines and seasonable reproofs to finde an open and obedient ear in these daies, wherein there are so many itching ears abroad, for you may read in the following paper sent to me, how many have charged me, which rayling, faction, sedition, &c. (and yet I am confident most of them never heard me in those Sermons:) But had the paper charged or aspersed me only, I should have endeavoured with patience and silence, to have put up any thing, but finding the truth so charged as you shall finde it in their paper by them, I thought it might be my sinne to be silent, and to sit down and not contend for that. Therefore I was willing to set pen to paper, and to take a little pains to vindicate and clear both the truth and my self, from those false aspersions and scandals cast upon it and me: I was resolved to have sent them in my answer in writing only privately, and the Lord knows how unwilling I was to appear in publick: but being overperswaded by many godly judicious friends and brethren (who had the perusal both of their paper and my answer) that the publishing of it might conduce much to the clearing of the truth to many poor souls, who are in these daies miserably pulled by seducers in the things herein objected against us and answered, to the glory of God, and the good of the Church of Christ, in directing and informing some, convincing others, and pulling others out of the snares of *Satan*, in which they lay captive, being (I say) upon these grounds importuned by them, I could not deny the printing of it; And if it may (by Gods blessing) have any of these effects upon any (though some may scoff and scorn) yet I shall not repent the publishing: Now because the occasion of this work was given amongst you because the gainsayers herein answered, do live amongst you, and are your neighbours, with whom you have daily converse, and hereby your souls are in much danger of being infected with the same errors with which they are carried away so headlong. In compassion to your souls, I desire to dedicate this my answer and labour to you, for the preserving of you from further infection, and enabling you to resist those tempters you may meet with among you. Your loving acceptance of my former pains and labours in preaching amongst you, assures me that this also will with the same love be accepted and received by you, as 'tis in love presented to you from me. I shall speak no more to you at present, but the rest I shall speak to God for you, that he would sanctifie all means both preaching and printing, for the converting of those that are unconverted amongst you, for the preserving those that are yet sound, for the recalling and restoring those that are gone astray, and are seduced to live in error, and for the performing of that good work which is begun in any of you, that the God of all grace would make you perfect, stablish, strengthen and settle you, and preserve you by his own power, through faith unto salvation: If your souls reap any benefit by any of my poor endeavours, let the Lord alone receive all the glory and praise: all that I shall desire of you is that which *Paul* so earnestly desired of the *Romans*, I beseech you, Brethren, for the Lord *Jesus Christ* his sake, and for the love of the Spirit, that ye strive together

with

To the Reader.

with me in your prayers to God for me. And let me be known to you, as one whose desires, prayers and endeavours have been, are, and (by Gods grace) shall be, to the utmost in my sphere, for the making up of the divisions that are amongst you, and the building up of your souls in your most holy faith; Ever resting

The Churches and your servant,

(though the weakest and unworthiest of all)

in the work of the Gospel,

Tb. Tb.



To the Reader.

Friendly Reader,



Seeing divine Providence hath made it my lot, and a calling hath induced me (who am lesse then the least of all the servants of Christ) to appear among others in the cloud of publike witnessses to the truth of Iesus Christ, I desire for thy better satisfaction to give thee a word or two of the occasion of these sheets coming abroad. Whosoever thou art, thou canst not but know that we live in times wherein diversities of opinions are blown (with ail licence) by the spirit of error over all the land, to the great dishonour of God, and the indangering of mens salvation: And that there are many Symons abroad, who (though they are but forcerers) do yet give out of themselves, that they are some great ones, and many people give heed to them as to the great power of God: though indeed (as Paul said of his Galatians) they are but bewitched by them, that they should not obey the truth. By these men the way of truth is evil spoken of, the Ministers of Christ brought into contempt and despight, the Ordinances of God slighted and cast off, all the truths of the Gospel miserably invaded by them, and the souls of thousands poisoned and perverted. This is certainly an hour of darknesse wherein all sorts of devils are crept out of their dens, and walk familiarly amongst us; and (hinc lachrimæ) O that we could weep tears of blood, and sigh to the breaking of our loins for this: that we could smite with the hand, and stamp with the foot, and cry out, *Alas for this!* that there are no Orders nor Acts made, no new Laws made, nor old Laws executed, for the restraining, punishing, preventing of the spreading of the most cursed heresies, errors and blasphemies that ever hell hatcht, or heaven or earth heard of; But that under a cursed pretence of conscience and liberty, our poor Church and Kingdome should be a quiet habitation for all the devils in hell. Surely these are daies wherein the saith of Gods people needs all props that either prair or preaching, pulbit or presse, publike or private instructions or alms works can afford them. And nothing is more necessary in these times then a spirit of discerning, whereby we may be enabled to know chaff from wheat, gold from drosse, a serpent from a Saint, Anabaptist from Christ. And surely if errors were set out in their true, clear and lively shape, that they might be seen as they are in themselves, without any disguise, their bare and unmasked face would be very ugly and abominable to judicious and intelligent mindes.

Now in the ensuing pages thou shalt finde, First, Satan appearing as an Angel of light, whilst he is in a great shew of zeal, railing against the truth, And in the answer, thou shalt

To the Reader.

his mask so far taken off, that thou maist plainly perceive him to be the Prince of darknesse. The Occasion both of that Paper and my answer was this: Being call'd to preach in the Lecture at Cirencester (where (with grief of soul I think of it and speak it) Satan hath been suffering exceedingly to prevail of late with many, to the sucking in of most grievous errors; The Paper which thou wilt see here subscribed by no lesse then ten, being a sad Testimony of this) I being directed by Providence to preach upon the latter part of the 2^d verse of the 3^d chapter of the Revelation, viz. Thou shalt tryed them which say they are Apollles and are not, and shalt found them liars: The prosecution of the severall doctrines raised from the words, some seemed to be offended at, as if I had preached untruths, persecuted the Saints, &c. & hearing of this offence taken (though none given) when God brought me to preach among them again: in my next turn I preachd upon the same text again, and publicly desired the Congregation, that if I had or should deliver any thing, in which they were not fully satisfied, that they would either speak there, or come to me ere I went out of the town, and I should in all love and willingness endeavour to satisfie them: nor one of them ever came to me, but continued still to revile and slander me, and those truths that had been delivered. I being enformed of this by their worthy Minister M^r Gregory, could do no lesse but write to one of them, who seem'd to be somewhat offended, and made often complaints to their Minister about it, which Letter I had here in the first place given you, but that I had no copy of it, and I knew not how to gain it out of their hands again. But I appeal to God and to their own consciences, whether it was not written in expressions of sobernesse, love and meeknesse, and whether there were any passage in that which might justly give any offence to any of Gods people: I desired him to whom I wrote in that Letter, to set down under his hand (seeing he refused to come in person to me) what or wherein the offence was which they had taken, or what it was that so much troubled them; And I there engag'd my self to endeavour a satisfaction, and a clearing of all their doubts to the utmost of my power in a loving and brotherly way

This M^r Rudge (for to him I wrote) communicated this Letter to some others of that faction, who (as it seems) betook themselves to one Harrison a man who was formerly a Stationer in London, after that (as I am enformed) a Trooper under the Earl of Essex, and having run through some other employments, found this at last to be the most likely to live by in these distracted times, viz. to turn Preacher: A man (who as you may perceive by the Paper (if it were of his penning) as is most probable; it being his hand writing (as some know that have seen it) and being their Teacher) looks upon the Ministry of the Church of England as Antichristian, upon our Church as no Church, denies all our publique Ordinances; and goes about now from place to place to draw disciples after him. And by the way take notice, that That Vigilant Committee of Gloucester have approved of, and plac'd this man a Pastor to a Congregation at Charleton in Gloucester shire near Cheltenham where he now exerciseth his gifts. To this man I say (as I am inform'd) these gaineyers betook themselves for assistance; he being at that time and to this day their Teacher in private. He draweth up the following invective, and though it be in many things most heinous, yet ten of them set their hands to it, and send it to me, wherein they desire my answer under my hands. Truly having read it, I found it so full of malice and bitterness, that I was once resolv'd to sit down and to conceal it, and only in private to pity, to mourn, and to pray for them, that the world might not see their madnesse and folly. But some of them began presently to crack and to cry out A Victory, (supposing their paper unanswerable) They reported about the Countrey, that they had proved us to be Ministers of Antichrist, and that we could not or durst not answer them, and justifie our calling; Being enformed of this by some Gentlemen of Countrey, I took my self bound in conscience to send them an answer, which indeed had

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To the Reader.

(at last) been in private, only to their own hands, had not they themselves first proclaimed it publickly, and had not I been overperswaded and importun'd by some of my Brethren to publish it for the satisfaction of all that are at present in doubt of those things here cleared and the keeping fast and confirming of those who yet stand, and may be in danger of falling into the same snares: and that which made me somewhat more willing to publish this, was, the testimony which some of those Brethren of the Ministry, which had the perusal of it, gave to it under their hands, which thou shalt hereafter finde. So that I may say as Paul writing to his Galatians, chap. 1, ver. 7. Paul an Apostle, &c. And all the Brethren with me to the Churches of Galatia. In writing to them he doth not come forth singly by himself alone, but as it were guarded with the company and consent of all his beleeving and faithfull Brethren: Quasi dicat Paulus (saith Luther upon the place) As if Paul shou'd have said, least I should be alone, I adde over and besides my self all the Brethren which write this Epistle as well as I, and bear witness with me, that my doctrine is true, They are all of the same minde, they think, write and teach that self same things that I do.

So I can say, I and the Brethren with me, who think, write and teach the same things, contend for the same truth which I doe, which was once delivered to the Saints.

In their Paper thou shalt finde that they strike at our Church, Ministry, Magistracy, Ordinances, all which the Anabaptists of these times strike at.

In my Answer, I desire to give thee notice that there are some passages concerning the maintenance of Ministers, and the rights of them, which thou maist finde more largely set down in that excellent tract of that worthy and learned D Reynolds upon the 110th Psalm, out of which I have gathered some flowers, the Note in the Margent will direct thee to the Page.

Friend, The Lord knows that with very sad thoughts I look upon the disaffection, differences and divisions, which are bewixt Christians in these daies, as that which pertends more evill, then all our enemies can bring upon us, and that which sadly exposes not only our persons, estates, posterities, but that which is dearest of all, our Religion to the bloody advantages of our enemies. And the Lord knows that the desire of my soul in this work, is not to make wider or encrease, but rather to compose our divisions, rather to heal then to beighten them, hoping that it may some way conduce to the making of us all of one minde and of one judgement, when we shall see where the truth is, which I have endeavoured here to clear up. Reade therefore and search the Scripture, whether these things are so or no, despise not the weak endeavours of thy brother, that desires only in this Gods glory and thy good, but prove all things, and hold fast that which is good, abstain from all appearance of evill: And I pray God that the Lord Jesus Christ, who is the light of the world, the morning star, the way, the truth, and the life, would clear up all our darknesse, and shew all his people the way and the truth, guide them in it, and bring them at last to life and light eternall. Amen.

Thine T. T.

We have read this ensuing Answer, and finde it so full to every particular in the Charge, clearing so many materiall points now in controversie, that we judge the publishing of it may be very beneficiall to the Church of God.

ALEXANDER GREGORY Minister of Cirencester.
WILLIAM EDWARDS Minister of Tetbury.
RICHARD BRITTON Minister of Billesley.
WILLIAM HALL Minister of Avening,
RICHARD HALL Minister of Beverston.

Sir,



According to your desire we have presented you the particulars of those things which we could not but much dislike, except we should be like many now in our daies, meer time-servers and men-pleasers, and so prove perfidious to our principles and professions, and make shipwrack of faith and a good conscience, and betray our freedoms into the hands of our blood-thirsty adversaries that hath long sought our downfall.

First therefore, We cannot but dislike with your praying and prating against those which formerly you have both prayed and preached up (which pleases you meer wear-ther-cocks) they desiring nothing but truth and justice may take place, and our (almost lost) freedoms may be repaired, which hath been earnestly endeavoured by a corrupt Magistracy and Ministry to deprive us of, for the recovery whereof, our ever to be admired *Iehovah* hath raised up a poor despised (yet gallant godly) Army, Who hath faithfully ventured their lives; and God hath crowned their labours with good successe, for which good service, you and the whole Kingdome are bound to pray for (not against) them, and we trust while we have life, we shall own them and stand by them, with heart, hand and tongue against all their inveterate and imbibtered adversaries, so long as they stand for truth and justice, as now they doe.

Secondly, We dislike the mis application (as indeed is your common practice, whereby you lead people in dark paths) of that expression [*the base are risen up against the honourable*] who do you mean by base? and who by honourable? this Riddle wants an Interpreter, these are but bals of wilde-fire to set the Kingdome fresh on fire, and to fill the hearts of the sons of Belial with dishonourable thoughts of the Kingdoms Worthies in the Army. But if truth may take place with our time-serving generation, who are base, but such who are content to be basely cheated out of all their priviledges, spirituall and temporall, by a few fine empty notions, who basely betray the lives and liberties of themselves and posterities for present shadows? who are base, but such as basely falsifie and betray the trust reposed in them, but such as seek their own advancement by a Kingdome's ruine? And who honourable, but such that venture their lives rather then they and theirs should be vassels to the base wils of any, though never so great? Is not that honourable service to bring Delinquents to punishment, such Vipers that would eat out the heart of our liberties, which is as dear as our lives (which the Army only doth) Doth not the Scripture declare, that *Righteousnesse exalts a Nation*, but what shall we say to this gainfaying generation, or generation of gainfayers? who will not understand, may it not be truly said to them, as Christ said to *Nicodemus*, *Art thou a Ruler in Israel, and knowest not these things?* or rather as Christ said to (seeing) blinde Pharisees that sin open-eyed, *Ioh. 9. last. If you were blinde, you should have no sinne, but now you say, we see, therefore your sinne remaineth:* and this we fear is your condition, because we cannot but remember carriage and zeal for those who you now condemn. Oh! what pains was spent in their behalf, what prayers was put up for them, what

what commendations of them, as they being the only props and pillars of the Kingdome. What? all this buried in the grave of oblivion, shall these but shadows and outsidings? are all these glittering and glorious appearances set in an obscure cloud of perpetuall darknesse? what's the reason of this? have these worthies fallen from their faithfullnesse? No, no, but we know the cause from the mouth of one of your own faction, who being demanded why he forsook the godly, and took part with enemies to truth and godlinesse, whom they formerly spake against, answer was made, because they would uphold their Ministry, fit props indeed to uphold the Ministry of Antichrist, but not of the Ministers of Christ, thus we see the base ends men have, even the seeming best of men, and truly if this be not to shut the eyes, we know not what is, and though God hath owned and honoured this Army, having done mighty things by them, yet for all that many are like the Pharisees, that though they saw the mighty works of Christ, yet persecuted him, so this pur-blind generation, they will not see, they will not take notice of the hand of God, but would rather have no deliverance at all, then it should come by such instruments, who are termed by the enemies of truth Sectaries.

Thirdly, That the Lord would bring the King out of the hands of those that did restrain him, what was this but a stroaking the Malignants on the breast, and still to make the Army odious, in the eyes of your ignorant and simple deluded ones, who can turn with the times as well as your selves? But we had thought the Lord had restrained him, such prayers demonstrate more zeal then knowledge, more flesh then spirit, whenas the Kingdome hath suffered so much already by him, to the almost destroying of it, yet he must up again without all contradiction to make a totall end thereof, as if there had not been blood enough shed already. But was there no self ends in this your desire? was it not because you knew he had agreed to settle Presbyteriall government? certainly this was one chief moving cause, for formerly none more enemies then your selves in expressions, but were you not quite blinde you might know all the King would have done, was but for self ends, as well as you, and when his own turn was served, you as well as others should have soon had a turn too, except you would have turned Episcopall, and so forsworn your selves, as we fear many would have done as well as formerly, especially not laying down their calls from the Bishops (though sworn against them) but have an Ordinance of Parliament to prove their call from them valid, Oh abominable hypocrisie!

Fourthly, That the Lord would take the sword out of the hands of those in whose hands it now was: And why I pray? what, because they have done the Kingdome such faithfull service to destroy the vipers thereof? and into whose hands would you have it put? that (through the goodnesse of God) could manage it better to the Kingdomes advantage: we cannot conceive such prayers proceed from the spirit of God, but from the spirit of envy, gall and bitterness, pretend what you please.

Fifthly, We cannot but wonder at that abominable assertion and false aspersions hinted in your expressions, as if the Army would down with truth, with government and faithfull Ministers, and set up false Apostles: I am sure faithfull and true Ministers should be no false accusers (if the Scriptures be true) that being one chief visible mark of deceivers, to be false accusers, upon meer surmises and groundlesse jealousies, without any proof, and so to be fierce despisers of those that are good, and have mens persons in admiration, but because of advantage: are these symptoms of true Ministers, but we conceive none are true Ministers in your account, but such as come by state-approbation, and have their call from the Bishops, and they from the Pope, for such is yours if we mistake not. But both in your accusation is appears to all the world (that are not biased by self interest) stand for their printed papers and constant practices, by which it evidently appears
truth,

truth, justice, government and Gospel-Ministry, and have given the testimony thereof with their lives in their hands.

Sixthly, We dislike not your zeal in preaching against errours, heresies and hereticks, but that you take not a Gospel way to convince and reprove them: As first, by the word to prove them such, secondly, By the same rule to reprove them and then cast them out, if you are a Church of Christ, which if you are, we wonder at your great disorder. We own and acknowledge there are errours and heresies, yea, and that in abundance, even to the overspreading of the land as the frogs of *Egypt*, this is not strange to us, for we are very well acquainted with their croaking (in every corner of the Kingdome) against the truth and professors thereof, who are accounted by those vermin, the troublers of the State, and the pestilent fellows in the Nation, because but a few, being poor, despised people, not having the worldly powers to side with (but against) them, which alwaies made the false Prophets (which was alwaies more in number then the true) like those frogs creep into the Kings chambers and Councils to infect the whole land with their stench (to wit, their poisonous doctrine) and raise persecution (by those worldly and secular powers) against the godly to death or banishment; witnesse the late endeavours and desires of the Presbyteriall Ministers: And it is no new thing to have great Numbers of great, able, learned, worldly wise and seeming godly men, to persecute the Saints and power of godliness, and that under the fairest species and pretences as possible, as the Priests against Christ, condemning him for a blasphemer, By our law he ought to die, and so *Stephen*, they ran upon him and stopped their ears, &c. (great zeal) and so *Paul* in the time of his ignorance, thought he had done God good service, to hale the Saints to prison, and pulling them out of the houses where they met (which some have a minde to now as well as then) and so when they persecuted *Paul*, the pretence was for the Law and the temple: if men were not willfully blinde, they might behold the very same practice in our age, but this is the misery, men are not acquainted with the working of the mystery of iniquity, for if they were, they would never be such slaves to time-serving, self-seeking men, who only seek their gain from their quarters, and those that will not put into their mouths, they will raise war against them, which doth evidently appear in your slighting and approaching those who formerly you rejoiced in, but now are accounted by you the Sectaries and troublers of the State, though blessed be God, you have nothing against them, but the case of *Daniel*, concerning the law of our God, and will not now believe as you believe, and put into your mouths to feed us with untruths, and therefore now disown us: And on the contrary own, embrace and hug in your bosomes those openly wicked and prophane, which formerly you profest your selves strangers to, and were you true Ministers of Christ, and had regard to his commands, you durst not admit such to the holy things of God, which is only the childrens bread, much lesse presse others to sin, to partake with such: these symtomes shew what disease you are sick of, and the Lord only knows what physick to administer to cure your distemper.

Seventhly, Whereas you cry out against wolves amongst us in sheeps cloathing, our earnest desire is that such might be brought to light, that we might know them and avoid them: But we fear in the tryall it will appear some that would be thought true Apostles will prove false, and so must and ought to be avoided as the most desperate enemies to the truth and professors thereof, which is the reason they are afraid to come to the light, lest they should be discovered to their own shame, and therefore have gained Orders from Authority, that none must question what they say in publick, and be sure they will never meet in private, so they will avoid all occasions to be questioned, therefore let all the wise of heart judge who is afraid of light.

Eightly, We dislike your Babylonish confusion, in making no difference between the Church and the world but jumble them together contrary to the minde of God in Scriptures, and the clear practise of Christ and his Apostles.

Ninthly, We cannot but dislike and disown your crying against and accusing persons for overthrowers of publike Ordinances, and neither declare the persons who, or manner how; and though it hath been offered by some amongst us, to vindicate the true use of Ordinances, according to primitive institution against the abusers thereof, yet could not yet prevail with your party to give a meeting to try it by the light of Gods word; and now again we shall offer to you on our behalf, that when you will appoint any convenient time, we shall chearfully give you the meeting, to clear the truth from all false practises and innovations of men, and we question not but we shall make it plainly appear by the word of God, that we maintain in doctrine the truth of Ordinances, and it God shall draw us forth, shall be as willing to practise, and we desire to acknowledge our former evill practise, and to be ashamed and confounded for all our former abominations, in the abuse of the precious Ordinances of Jesus Christ, not only as we were Athiesticall, Papistcally, Prelaticall, but also Presbytericall, both in doctrine and discipline contrary to Christs institution.

Tenthly, We cannot but disown your crying down all opinions beside your own, and spend all the heat of your blinde zeal against others, and yet none against your selves or own faction, which are as desperate and damnable in their opinions and practises as any whatsoever, as many and most of your own cloth and calling being Malignants, Prelaticall, drunkards, swearers, lyars (and that openly in Pulpits (witness *Dry Baptism*) to the shame of your Ministry) and all manner of prophaneesse, it is fit you should spend some of the heat and fire of your zeal to refine your selves, and some of the fire and salt of Gods word cast upon your selves, to season that unfavoritnesse that visibly proceeds from you: surely we should much question the skill of these Physicians, that are full of filthy sores and ulcers, and yet profess to cure them in others, and be loath to trust the gardiner to cut and prune our Orchards, that knows not how to doe his own: and therefore remember the words of Christ to the Scribes and Pharisees, *Ye hypocrites first pull out the beam out of your own eye, and then shall you see clearly the mote that is in thy brothers*, and whom are you most against now, but those that are most conscientious, and those that are most prophane are now your special friends: Oh! that the Lord would help you to be more against prophaneesse in your selves and others, and lesse against circumstantialls so they do not oppose the truth and power of godlinesse.

Eleventhly, We cannot but dislike your disowning the Saints, meeting to communicate each to other of the things of God, being as clear a command of Christ under the Gospel as any other, but you discountenance the practise, not coming your selves, but hindering others as much as in you lies, that you might keep them in blindenesse and ignorance, that being a speciall (through grace) appointed for the increase of grace and knowledge, having liberty there (as we ought elsewhere) to reason out the truth.

Twelfthly, We cannot but wonder at your contradictions, in that you would make the world believe, as if you were like to suffer the losse of all, and be brought to prisons, nay stakes for your consciences, by the Sectaries (as you term them) and yet condemn them at the same time, for endeavouring a prodigious toleration of all Religions, what a strange contradiction is here, or worse which will be that you are of no Religion, and so not to be tolerated by them, which indeed is true, being but

meer hog-podg made up of all, like the Turks Alcoran of Heathenisme, in permitting meer Atheists and prophane to be members of your Church, and partakers of the seals in your worship, of *Jewish* tithes and oblations, of *Papish* Ordination and ceremonies, of *Episcopall* pomp, pride and avarice: But as for toleration of these or any of these, we abhorre in our selves or others, or any thing else contrary to sound doctrine, and that not only in word but practice, for which we are cried out against for hereticks, for when our practice was prophane or at best formality, we were owned and esteemed by you for very good Christians and fit communicants, but now the Lord having discovered our sinfull folly whereby we now desire to practise that in power which before we had only in shew, now we are accused and condemned by the prophane world, because we will not neither dare to runne in the same excesse of riot with them, and also of the carnall Church or Church in the letter, because we desire to walk in the spirit and true spirituall worship, according to the minde of God revealed, but we can in this clear our selves in the presence of God in the words of *Paul*, that after the way which you call heresie, so worship we the God of our Fathers, beleeving all things written in the law and the Prophets, and therefore are so farre from tolerating any evill practice or opinion willingly, that we cannot but detest all humane inventions in the worship of God, and shall do our utmost endeavour by the power of God, in the way of God to maintain the truth once delivered to the Saints (so far as the Lord shall discover it to us) against all those that shall oppose themselves against it, and therefore are resolved (by the same power assisting) if you or any other do (as you have done) or shall vent any opinion or hold any practice contrary to what is held forth in the word of God in the simplicity of it's own sense and spirituall meaning, that you shall hear of it, and we trust God will give us so much courage and boldness to maintain the truth by sound doctrine, as to convince all gainfayers (though never so Sophistical) that we shall not need to use (as some do) indire& means as stirring up the Magistrate against them, there being no footsteps for such practice in the Gospel to maintain the truth, but is the way of Anti-Christ to set up his Kingdome, *Rev. 13. 7, 14, 16.* but the Saints overcome the devil and his instruments by the blood of the lamb, and by the word of their testimony, *Rev. 12. 11.* But we fear that many that cry out against toleration, seek to have tolerated those persons, whose principles and opinions are most damnable and destructive to all true religion (though under the name of *Orthodox*) (for so the Papists terms theirs, and the Prelates theirs) being such who are time-servers, men-pleasers, and State-Reformists, that take up Religion, but are not taken up of Religion, that sometimes are Atheists, Papists, Conformists, to all sinfull, seditious, superstitious ceremonies, as Altars, Rails, Images, bowing, cringing, Romish Smocks, Tipets, hoods, Common Praier, first and second Service, and what nor, that either the devil or Pope could devise, or State enjoin, and now these are rare Reformists, because the State will have it so, and only these forsooth, who have turn'd with every winde, must have a Toleration on all hands in all windings and turnings, times and changings, yea, though they were so zealously carried on in all these humane traditions, that whosoever would not conform thereto in all of them, (though their conscience was never so against them) should be tossed up and down and tormented by the Bishops (your reverend Patrons) Beagles, who would worry, trouble and vex them, being first set on by their vain time-serving teachers, who would threaten and fear them, to the wounding of many poor souls, and forcing them to sin against their weak conscience, and now these time-serving teachers have learnt the word of command [*Face about*] and are as zealous on the contrary, so long as the 3. year of Presby-

teriall government shall last, if so long lived, and die not of a surfeit in too hotly pursuing the destruction of the Independant Army (so called) and so run themselves quite out of breath, and then if tide turn again, the same power that bid *Face about* may easily reduce them with [*As you were*] for all their now great bragging and high resolutions, who said as much before, nay, were sworn to maintain Episcopacy with *Et cetera*: who would trust such perfidious men, who will be any thing, nay nothing, for a little honour and pelf, though under the fairest species and pretences of piety, pitty and love to the souls of the people? when alas! nothing lesse in your practice, witnesse your want of care toward them, so you get your penny, your pay (being hirelings) you care for no more, witnesse your going from place to place; if you can but have a lawfull call, which is 50. or 20. pound *per annum* more in another place: And alas! the greatest work you do, is to preach 2. or 3. pickt and pen'd Sermons a week (and them over and over) and rail against the Sectaries, and oh! such an one is cried up as a very rare, zealous, good Church-man, and made the only Oracle, and this is the brave watching over the flock: Is this going from house to house? Is this meeting to exhort and comfort each other? Was this all the Apostles and disciples of Christ did, to be pend up in a closet 3. or 4. daies in the week, or as some to lie at the Ale-house so long? Oh sad age! when the leaders of the people shall cause them to erre, see what the Lord saith of such false Prophets, *Ier. 23. 13, 14, 15, 16, 17, 21, 22, 26, 27, 28, 30, 31, 32.* And certainly, should we see the downfall of your means, we should soon behold the downfall of your Ministry; that being the grand prop thereof, and therefore rather then you will trust God for your maintenance, you will take (nay force) the legall maintenance of Tithes from the people, which was only given to the Priests under the Law for their service, the reason why it was given, was, because they had no inheritance among their Brethren, they being one of the ten Tribes, which they took only of their Brethren, and that not by compulsion: But there is no equility that our Priests should have it, First, because they are not a hundred part of the people, Secondly, because they have temporall inheritance among their Brethren, those Priests had but the tenth of the encrease, ours of poor mens labours, the Priests under the Law were not so covetous as ours, for they gave one tenth to the Lord, eat one part with those that paid them, and the rest was laid up for the poor and strangers, and therefore were to have store-houses for that purpose, but ours get all to themselves and in stead of bringing into the store-houses for the poor and strangers; they cry out to bring into their store-houses, and for that purpose abuse that place in *Mat. 3. 10.* which was lawfull then but not now: Christ having put an end to the Priesthood, hath also changed the Law, *Heb. 7.* which was tithes, therefore to take tithes under the Gospel, there being not the least syllable for it (the Apostles never owning it) is abominable heresie (though not mentioned in the book of *Herefet*) and a denying Christ come in the flesh: and certainly were you not wilfully blinde you might see God blasing them, for it is remarkable that scarce any of your *Posterity* comes to any thing, but are generally miserable, you call your selves the Tribe of *Levi*, that you might have Tithes, but should one call you Jews, you would not own it, though in that you are Jewish, though none of the twelve Tribes, indeed you may be called *Gad*; because there is a Troop of you, though not a Tribe: thus you may plainly see upon what your Ministry stands, take away your honour and means, and your gifts are taken away, you cannot live by fishing, by catching of men, you cannot live by Tent-making and preaching the Gospel, how then should you have time to tumble over the Fathers, but *Paul* laboured with his hands, and wanted both for back and belly, yet was not wanting in preaching the Gospel, but for that he wd be to him if he preacht not the Gospel, the reason is because he received his office by gift, and therefore having freely received he freely gave, but others *theirs by*

Trade, by study, and therefore must make the most of their wate least they be losers.

And although you strike at the foundation of truth (as he that is spirituall may easily discern) yet you have learn'd so much Sophistry (not being at the precious fountains for nothing) to cloath your expressions with such virgin like appearances, as if nothing lesse then the clear minde of God, whereby you deceive the hearts of the simple, and were it possible would deceive the very elect, having that art to make them look every way like *Ianus Faces*, and therefore unlessse we can unmask all those appearances and various forms in which you appear, we shall lose all our labour; we have therefore need of the wisdom of God (which we beg of the Lord) to discover the depths of *Satans* deceipts and wiles; but the Lord that hath begun to unvail, uncover, unmask, uncloath and dismantle you, will do it fully, which will shortly tread *Satas* under foot; and the Lord that hath begun to open the eyes of his people will do it clearly, whereby they shall take up nothing of trust more, but will try all things, and hold only that which is good: And though we have been like *Baalams* Asses, to carry the false Prophets on our shoulders, adoring them as little gods, giving them the title of *Divines*, though never so wicked, but now the Lord having opened our eyes we dare not go forward in that practice, although for the same you are ready to run us through with the sword of reproach, and had you the sword of the Magistrate in your hands (as was your hopes) you would have even slain us because we would not obey you rather then God.

And Oh ! what a sad age are we fallen into, that civill carriage should be accounted as symptomes of heresie, nay the practice and carriage of Christ and his Apostles, which was to be gentle, meek and courteous, being commanded by Christ to be so, to be meek gentle, and to entreat, and such was their carriage as *1 Cor. 5. 19.* we beseech you, be reconciled to God, *2 Cor. & ch. 10. 1.* We beseech you by the meeknesse and gentlenesse of Christ, and so *Ph. 4.* Let your moderation be known to all men, walk as Brethren: what more frequent in the new Testament then such expressions, and hath been frequently used by many of your own faction? and yet now must be the marks of a heretick, but surely none but desperate hereticks, Oh horrible age ! that should produce such Monsters to seem to own Christ & preach him, yet at the same time to condemn his practice and precept for heresie!

Whereas you own in words Christ to be your Lord and Master and call your selves his Ministers, If so, then we hope you are able to produce his Commission for what you do, If Christ be your Lord, wher's his honour, and if he be your Master, wher's your fear? The false Prophets cry, Lord, Lord, but were not obedient, If Christ be only your Lord, and Lawgiver, how comes it that you turn and winde at every command of men? If Christ be your Lord wher's his command you should go 7. years or more to the Univeristy to fit your selves, and then and not before to preach, and that unlessse you do, you must not preach, wher's his command, that you should admit any to either seals, before they can make it visibly appear they have an interest in Christ, or to admit prophane drunkards, swearers, lyars or railers to the Lords Supper? wher hath he commanded Gospel-Ministers should take tithes, and if the people will not pay them, to force them by suits in law, wher's your command that after persons are admitted members of the Church, by which they have a right to all the Priviledges thereof, you must examine them whether they be fit or no, or to deny any if they refuse to be examined by you being members, if they are not fit, how come they members, and why not cast out? sure this is meer confusion.

Whereas you say hereticks spread errors without opposition, sure you must mean your selves, who hath got the law of your side not to be opposed, let your doctrine be never so pernicious and false, but all others we see are opposed, or else the greater is your fault (having nothing else to do) having libertie to go into their assemblies, which is common for all comers, and if any hath any thing to say they may speak, without fear of being punish-

ed by the Magistrate, nay, we have often heard them desire, if any have any thing against what they deliver, or that is not clear, they would speak, it being their liberty, only observing order, to speak in love, and for edification, and one by one: But we smell what you mean, you would not oppose them by sound doctrine, but by the sword of the Magistrate.

And whereas you say you love true grace, piety and holiness, and shall be willing to embrace it (though it comes from the bosome of the greatest enemy) her's a mystery wants unfolding. But first, what do you mean by true grace? and how shall we know it? but by the signs thereof in our obedience to the revealed will of God in his word: If so, then we beseech you, convince us wherein those amongst us you point at walk contrary in word or action (and we are so far perswaded of them from experience that they will be thankfull to you and blesse God for it) If not, then you must needs be convinc't, you walk contrary to your profession, and so we cannot but expect acknowledgement and satisfaction from you, if there be truth or ingenuity in you. Secondly, Your expression hints to us, that true grace, piety and holiness and you are enemies, for can it be if you have true grace, that another that hath true grace should be enemies, nay, your greatest enemy, when as true grace makes of the greatest enemies the nearest and strongest friends, sure you did not consider what you writ, or if you did, you should have done well to explain your meaning.

We are grieved in our spirits to see and hear your slight and frothy carriage in the mentioning of Scripture, as to say, that's a nimble place, *1 Joh. 1. He that is born of God, &c.* how is that more nimble, or lesse truth then any other, though a carnall and wicked heart will abuse the best things, even grace, mercy and love: what could a plaier on a stage do more, or the devil himself then to abuse and mock at Scripture? for shame come not in publique to act such lewd parts.

The Lord give you the wisdom of his own Spirit, if you belong to him, that you may own the truth as it is in Jesus, in the nakedness, plainness and simplicity thereof, without humane mixture, or else all your ingenuity will little avail you. Thus having satisfied your requests, we shall now make ours to you.

1. That you would define what heresie is, but we hope it will be shorter then your Introduction. 2. That you would declare what an Heretick is. 3. That you will then shew us whether you know any such amongst us, that we may beware of them. 4. That you will give it us in writing under your hand, and that as soon as you can. 5. That what you affirm, you prove by Scripture, and speak in Christian language,

And then if you please we might have a meeting, that in a Christian and sober way, we might reason on the truth in love, that many that are in doubts may be satisfied, errors might be discovered, Saints that are wavering might be established, that love might be increased, which is that great Gospel-command; and jealousies, heart-burnings and evil surmisings might be removed, that we might live in love and peace: all which considered we hope will be strong engagements on your part, we questioning not but to prevail with them: thus praying to the great Prophet of his Church, the teacher of Israel, to direct you, and give you a wise heart, not only to speak of peace, but that you may earnestly endeavour after it, which shall be the earnest prayers of:

Your loving friends, so far

as you love the Lord Jesus.

Civenceffer,
Jan. 1648.

THOMAS CLOUTERBUCK,

GILES HANDCOX.

WILLIAM BURG.

CALEB SELF

HENRY ARCHER.

JOHN OATES,

WILLIAM PEISLEY.

THOMAS SHEPPARD.

SAMUEL STEVENSON.

ROGER SPARKS.

The first part of the paper is devoted to a general
 consideration of the subject, and to a statement of the
 objects which it has in view. It is then divided into
 three parts, the first of which is devoted to a
 description of the objects, the second to a
 description of the means, and the third to a
 description of the results. The first part is
 divided into two sections, the first of which
 is devoted to a description of the objects, and
 the second to a description of the means. The
 second part is divided into two sections, the
 first of which is devoted to a description of
 the means, and the second to a description of
 the results. The third part is divided into
 two sections, the first of which is devoted to
 a description of the results, and the second to
 a description of the means. The first part
 is divided into two sections, the first of
 which is devoted to a description of the
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 a description of the means, and the second to
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 which is devoted to a description of the
 results, and the second to a description of
 the means.

X
 1840

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The ANSWER.

Friends :

SO in charity I call you, (because you subscribe your selves so) though your Paper, from the beginning to the end, be full of gall and bitterneffe; and savours as much as may be of that enmitie, which God from the beginning, did put 'twixt the seed of the woman, and the seed of the Serpent.

Having received your Letter, and perused it, I took it (and as *Hezekiah* did with the reproachfull letter of *Sennacherib*, 2 *King*. 19.) I did spread it before the Lord, who knoweth the secrets of all hearts, and judgeth righteously.

And for Answer to it, which you desired speedily, in that I have been thus long about it, I must say as *Paul* did to his *Thessalonians*, 1 *Theff*. 2. 18. *I would have come unto you (even I Paul) once and again: but Satan hindered me.* So I say to you in this case, I would have answered you once and again ere this, but Satan hindered me. You desire me to answer you in Scripture language, I promise you here in the beginning, that I will endeavour in meeknes and love to answer, and to instruct you (with much patience) if God peradventure will give you repentance to the acknowledging of the truth, and that you may recover your selves out of the snare of the devil.

But me thinks 'tis strange, that you who desire Scripture language from others, you who pretend so much to the Spirit, should yet so farre forget Scripture language, and so far put off the meeknesse of the Spirit, in this your Letter as you do: for I appeal to the world, or rather to God (who knows the hearts from whence these expressions come) whether it be not fill'd up with that which *St. Paul* saith grieves the Spirit; viz: *Bitterneffe, wrath, anger, clamour, evill speaking, malice: Ephes. 4. 31.* whether it favour not of many of the works of the flesh reckoned up, *Galat. 5. 20, 21.* viz. *hatred, variance, emulations, wrath, strife, seditions, envie,* with that reviling which the Apostle reproveth, 1 *Cor. 6. 11.*

Look upon some of your expressions: you call us, Time-servers, Weather-cocks, blinde Pharisees, Ministers of Antichrist, false Apostles, blood-thirsty men, Popish, swearers, forswearers, drunkards, lyars, seducers, Jews, Hereticks, men of no Religion, that our Doctrines are destructive, and damnable; yea Devils, and the like: and this you have set your hands to.

But I shall endeavour with the Apostle being reviled, to blesse; or as the Apostle commands us to imitate Christ, *who being reviled, reviled not again; but committed himself to God, who judgeth righteously*: 1 Pet. 2. 23.

I would willingly speak something to every materiall passage in your Letter; but I shall passe by many of those extravagancies which I am willing, charitably to beleve, did unadvisedly drop from your pen, and not take notice of them: for should I stay upon every piece of your madnesse and folly, the profit (redounding to you or me) of such a work, would not countervail the labour.

I shall therefore passe over all your birternesse, base slanders, your reproaches, your reviling and railing accusations, with the words of *Michael* the Archangel contending with the Devill, *The Lord rebuke you*: and the Lord help you to see from what spirit they come; I heartily pitie you (as knowing the Author of these) and that nothing of what you have sent, comes immediately from your selves, though by reason of your ignorance) you have been easily seduced, and led to set your hands to: and (in that) to speak evil of those things you know not. I shall therefore speak onely to such passages in your Letter, as do demonstrate to any common eye, the undeniable footsteps of the spirit of Error walking amongst you: I hope the Lord will inable me so to discover it to you, that you may at present be ashamed, and grieve that you have been nursing fathers to any of Satans brood; and that for the time to come, ye may with all carefulnesse learn to avoid the deep deceit of that seeming Angel of light.

To begin.

You first say, you present me with such particulars, as you could not but dislike, except you shou'd be (as many now adayes) meer Time-servers, and men-pleasers, and so prove perfidious to your principles, and professions, and make shipwrack of faith and a good conscience, and betray your freedoms into the hands of your blood-thirstie adversaries, that have so long sought your downfall.

To this I answer.

First, that many of your dislikes presented in your Paper are such, that if you father the ground of them upon me, you are false accusers: if you look into the 8. *Joh. 44.* ver. Christ will tell you, that the Devill is a lyar, and the father of lyes. And therefore look to it: if I am not mistaken, the one half of you at least, (who have subscribed this Paper, and these exceptions against my praying and preaching) were not present, when either of those Sermons were preached; yet it seems, (that beleeving

ving by an implicite faith) you have set your hands to them: 'twas bravely and boldly ventured.

2ly, I answer: that (if ever any did in any thing) you have in this your Paper, if you will look upon it, and the times together) declared your selves to be meer time-servers, and men-pleasers; and you have herein proved your selves perfidious to your principles and professions, and have made shipwrack of faith and a good conscience: And were it not that the power of the Church, and the golden reins of discipline, were at present violently taken out of her hands, you might (with *Hymeneus* and *Alexander*) be delivered over unto Satan, that you might learn not to blaspheme.

3ly, Whereas you say, that if you should not have presented these your dislikes, you should betray your Freedoms into the hands of your blood-thirstie adversaries.

1. I answer. First, I desire you to remember the words of the Apostle *Peter*, 2 *Ep.* 2 *Ch.* 19. who speaking of false prophets; saith, that *while they promise them liberty, they themselves are the servants of corruption.* It is one bait, which seducers do fish withall (and never more then in these times) *viz:* Promises of Liberty and Freedom; and from hence 'tis that they have many followers; because a carnall heart loves liberty, and accounts the commands of God and his Word a yoke, strong cords, and bands: *Psal.* 2. But such a freedom and liberty, while 'tis enjoyed, brings a man into the greatest and basest bondage and slaverie in the world, *viz:* under sin and Satan. Now I only advise you, that while you so eagerly pursue your Freedoms, and are so encouraged with the promises, and hope of liberty, that you do not become in it the servants of corruption; 'tis an easie matter to be deceived herein; *The heart of man is deceitfull above all things: Jer.* 17. 9. and carnall libertie hath a false shadow of that Christian libertie whereunto we are called.

2ly, For your blood-thirstie adversaries who (you say) seek after your downfall, who they are I know not: I thank the Lord I can wash my hands in innocency, from thirsting after your blood; the Lord knows I hate none of your persons; and I can speak that for your souls, which *Paul* did to his *Romanes*, 10. Chap. 1. ver. *Brethren, my hearts desire and prayer to God for you is, that ye may be saved.*

To come to your dislikes.

First, (you say) you cannot but dislike my praying and prating against those, whom I have formerly prayed and preacht up, *viz:* the gallant godly Army; and this presents us meer weather-cocks, &c.

I answer: First, to your dislike of our praying for, and against — *while our gallant godly Army, kept in Gods wayes, and in their own spear, they were honorable and precious in the eyes of all Gods servants, they then had our hearts, our help, and our prayers for successe therein; and we have bleit our ever to be admired Jewish, for crowning their labour and valour with successe: But if these or any other for whom we have prayed, and whom we have preached up, do decline that pitch, and we then withdraw, I hope no understanding indifferent man can for this call us Weather-cocks; they that do, are revilers, and slanderers; I leave it to the Lord (who best can) to judge betwixt us and them, who have turn'd about, and who have kept their station.*

ly, As for my praying against them, the Lord (who is a God hearing prayer) knows that my prayers have been such for them, as for mine own Soul; *viz.* that God would shew them all the evill of their wayes, (I hope you will not make them infallible) that he would give them repentance unto life; that so their iniquity might be blotted out: Now I am much mistaken, if the understanding and wise in heart, do call this praying against a man: I shal thank any Man that hath any interett at the Throne of Grace, that will thus pray against me; if this, I say, be to pray against one.

In the next place, where you call our preaching, prating; if you be not quite brazen and impudent (me thinks) yee might blush and be ashamed of your uncivill and unbecoming language, to call the preaching of that (which I challenge you or all the world to prove) to be any thing but the truth of God; — *Prating.* —

But this is no new thing; *Paul*, tels us that the preaching of the *Crosse*, is to them that perish foolishnesse. *1. Cor. 1. 18.* And *Paul* himself, by *I-dolatrous Athenians* (though preaching Christ) yet counted a Babler. *What will this Babler say? Acts 17. 18.* ver. Here was language as perverse as their Religion, and for my part, I expect no more mercy at the Tongues of men, then the Apostles had; In all Ages the wicked bend their Bows, and shoot their Arrows, even bitter words.

Paper. In the second place, you say you dislike the misapplication of that place of Scripture, *Isa. 3:* the base are risen against the honourable. you say it is my common practise whereby I lead men in dark paths; you say this is a Riddle that wants an Interpreter; and these are but Bals of wild-fire, to set the Kingdom fresh on fire, and fill the hearts of the Sons of Belial, with dishonourable thoughts of the Kingdoms worthies in the Army. &c.

Ans. To this I answer. First, That that place of Scripture is no Riddle

(if you know what a Riddle is) and so needs no Interpreter at present, if you doe not shut your eyes, such plaine places cannot be hidden to you, and as for the misapplication of it, which you charge me withall, you charge me falsely, for I made no Application of it all to any; you venture to expound the words in your Paper, & to shew who are the vile and base, and who the honorable, viz who base (say you) but those who basely falsifie and betray their trutt reposed in them? who base, but such as seek their own advancement by a Kingdoms ruine? Truly these are base ones indeed: The Lord help you to apply, as rightly as you have expounded, and then I doubt not but you will see who they are that are led in those dark paths which you speak of.

2ly, In that you say 'tis my common practice, to misapply Scripture, and to lead people in dark paths: I say here as *Paul*, 1 *Cor.* 4. 3, 4, 5. being disgraced by some Corinthian Doctors, and false teachers that were crept in amongst them (whose steps many do follow in these dayes, and do make it their work to beget a prejudice in people against their Ministers) with me, it is a very small thing, that I should be judged by you, or by mans judgement; for I judge not my own self; for I know nothing by my self (in this which you here say to my charge) yet am I not hereby justified; but he that judgeth me is the Lord: therefore judge nothing before the time, untill the Lord come; who both will bring to light the hidden things of darknesse, and will make manifest the counsels of all hearts.

3ly, In that you dare say, that any parts of Scripture, are Bals of wilde-fire, &c. Remember what *St. James* saith of an evill tongue, *Jam.* 3. 6, &c. *The tongue is a fire, a world of iniquity, and is set on fire of hell: the tongue that dares cast iniquity upon God, or his Word, is surely set on fire of hell.*

Pap. 4ly, In that you charge us as seeing-blind Pharisees, and say that 'tis our condition, to sin with our eyes open, because you cannot but remember our carriage and zeal for those whom we now condemne: Oh what pains (say you) was spent in their behalf? what prayers put up for them? &c. is all this buried in the grave of oblivion? and what is the reason? have these Worthies (say you) fallen from their faithfulness? No, no.

I answer. In this case you nor I must not judge, at least say whether they have or no: onely all that we desire is, that the Lord may judge betwixt us and them. I shall say no more of this, in this place, because I have spoken something to it already, in my Answer to your first dislike of our praying for, and against.

I shall speak but one word more to your second head, and that is this: *Pap.* you speak of the honorable service of some in bringing Delinquents to justice

justice and punishment, and that from this, that the Scripture saith, *That Righteousnesse exalts a Nation.*

For answer, let me onely tell you here, that that justice which exalts a Nation, must be, both for the matter and merit, as also for the manner and form of doing it, unquestionable and clear; and must not be executed without an orderly Authority derived either immediately from God, or mediately from those Politick Laws and settled Magistracies, which are Gods ordinances amongst men. But where the execution of Justice is unjustly usurped, and carried on without any warrant from Gods Word, or mans Laws, either as precept and rule, or example; such an execution of justice, is a turning of judgement into wormwood, and doth depreesse and bring a Nation lowe under the judgements of God, rather then exalt it: I speak not this in reference to any persons, or actions; onely to inform your judgement a little.

Paper. In the next place, you charge me with praying that the Lord would bring the King out of the hands of those that had restrained him, and what was this (say you) but a stroaking Malignants on the breast? and a making the Army odious in the eyes of the simple deluded ones?

Ans. To this I answer. First, that this accusation is from the father of lyes too, if ten more of you had subscribed it. This you take upon trust too, from those who it seems have already given so much libertie to their consciences, as to make no conscience of a lye: having forgotten it seems, or counting those places *Apocrypha*, where the Spirit of God tels us, that a lying tongue is one of those seven things which is an abomination to the Lord, and which he hates: *Prov. 6. 17.* And (if this be an old Testament text) that of the Apostle, *Ephes. 4. 25.* *Putting away lying, speak every man truth to his neighbour:* and if you had as much truth and honesty as you seem to lay claim to (no disparagement to your honesty) I could bring twenty and ten as honest men as your selves to testifie the contrary. What I said, I trust I am able to make good, as being nothing but what was, and yet is, justifiable before God and men, and that was this: I prayed, that God would deliver the King out of the hands of those that sought his destruction; and this was no more then what I was bound in conscience to do (while he was living) being one of his Subjects, and having many Oaths, Protestations and Covenants, sacred and civill ties and bonds lying upon me, obliging and ingaging me to obedience and loyalty; and to endeavour in my place, the preservation of his person, and the promoting of his honour and safetie. And certainly you have not lived so long, nor undergone so many Offices in the Common-wealth (as some of you have)

but

but some of the same Oaths and Covenants have been more then once taken by your selves : Now I must plainly confesse to you, that (what new Religion soever you have lately met with to absolve your consciences from so many oaths and obligations, in all which, you have call'd the Almighty and all-seeing God of heaven to be both a witnessse to you, and an avenger upon you) I for my part am (as yet) ignorant of any power under heaven that can absolve me from such oaths taken before God to my lawfull Sovereign. I know but one power that pretends to it, and undertakes to do it, and that is the Pope. But for God, I doubt not but you (who pretend so much to walk by the rule of the Word) do know, what a swift witnessse the Lord is against such as swear falsely by his name, and what a revenger he is to such sins. Read *Zach. 5. 4.* first verses, there's a flying roll of curses, that shall enter into the house of him that swears falsely, it shall remain in the midst of his house, and shall consume it with the timber thereof, and stones thereof. Now (I say) though you may (perchance) have found liberty of conscience, yet (for my part) I cannot yet find liberty to swallow down such a camell as this is without choaking.

Pap. 2ly, Whereas you say, that in this we stroaked the Malignants, and had this end in it, to make the Army odious, that these prayers favour more of flesh then spirit, more of zeal then knowledge, that they proceeded from self ends, &c.

Ans. I answer. I blesse God, I have learnt to bear with patience these, and more such reproaches as these are; the Lord forgive you: what my prayers were, and from what spirit they proceeded, and what I aymed at in them, as my end, the Lord knows; that's my comfort; and you shall know too one day, when the secrets of all hearts shall be made manifest.

Again, whereas you charge us with not laying down our Call from the Bishops; I shall more fully speak to that hereafter; you give me occasion in the following part of your Paper to clear that, and therefore I shall not meddle with it here.

Paper. In the fourth part you say, I prayed that the Lord would take the Sword out of those hands in which now it was, &c.

Ans. Ten; of you have subscribed this too: Pray how many of you dare say, that you heard me speak the words? This you take upon hear-say too: And let me tell you, that if you give credit long to the informations of those, who have thus learnt to stretch their mouthes, you'l forfeit your own credit quickly: I say in this to you again, if the number were trebled, I am able to make it good, by as good, and far greater testimony, that this too is false, for there was not such a word spoken: you tell me

in the next branch, that true Ministers should be no false accusers. May the people be such. The same spirit tells us, that every righteous man will hate lying: *Prov. 13. 5.* The Lord in mercie give you grace to repent (if that be not too legall a grace to be wisht to such high flown Christians) but however let me tell you (that except you repent) the Scripture saith, that *A false witness shall not be unpunished: and he that speaketh lyes shall not escape. Prov. 19. 5.*

Paper. In the fifth place, you say, you cannot but wonder, at that abominable assertion, and false aspersion hinted in our expressions, as if the Army would down with truth, with Government, faithfull Ministers, and set up false Apostles, &c. and how false this is, the world sees.

Ans. 1. I cannot but wonder at your abominable ignorance, and impudence, to call that a false assertion and aspersion, and so cruelly to condemne it as abominable, and a false accusation; which yet in the same place you say was but hinted at in some expressions; blush and be ashamed (if you be not past it.)

2ly, For what the Army puld down, or intends to set up, it is not for you nor me to meddle with now; therefore no more of that: let it suffice that the world sees (as you say.)

3ly, That only which I chiefly would answer in this fift place, is this:— you say, you conceive that none are true Ministers in our account but such as come by State approbation, and have their call from the Bishops, and they from the Pope, and such is ours if you mistake not.

To these things I will answer particularly. First, whereas you say that (you conceive) that none are true Ministers in our account but such as come by State approbation.

1. I answer. I shall herein give you a certain account of my judgement and opinion herein, which I hope I shall be able to make good against you, and all other gainsayers. To proceed plainly, and by degrees.

First then I say, that our Lord Jesus Christ as he doth invisibly teach and govern his Church by his holy Spirit, so in gathering, preserving, instructing, building and saving thereof, he uses Ministers as his instruments: and hath appointed an order of some to teach, and others to learn in the Church; and that some should be the flock, and others the Pastors.

Again, besides the first founders of the Church of Christ, extraordinarily sent, and furnished with the gift of miracles, whereby they might confirm the doctrine of the Gospel, he appointed also, ordinary Pastors and Teachers for the executing of the Ministry even untill his coming

again unto judgement. See *Ephes.* 4. 11, 12, 13.

2ly. I say that it is not lawfull for any man, how fit soever, and how much soever enriched with gifts, to undertake this Office of the Ministry, in the Administration either of the word or Sacraments, by the will of private persons or others, who have not power and right to call; much lesse is it lawfull for any, by their owne judgement or arbitrement, to assume & arrogate the same to themselves: But before it be lawfull to undergo that sacred Ministry (in Churches constituted) a speciall calling (yea beside a lawfull Election (which alone is not sufficient) a mission or sending, or (as commonly it is termed) ordination, is necessarily required; I say, necessarily required, not only to avoid confusion, and to shut out Imposters, but by reason of divine Institution delivered to us in the holy Scriptures. See these places, *Rom.* 10. 15. *How shall they preach except they be sent.* 1. *Tim.* 3. 10. where the Apostle shewing, how Bishops and Deacons should be qualified; saith, *Let these first be proved, and then let them use the Office.* Again, 1. *Tim.* 4. 14. *Neglect not the gift that is in thee, which was given thee by Prophecie, with the laying on of the hands of the Presbytery.* Again, 1. *Titus* 5. *For this cause left I thee in Crete, that thou shouldest ordaine Elders in every City as I had appointed thee.* Again, *Acts* 13. 2. 3. &c. where you find that the Holy Ghost commanded the Prophets and Teachers in the Church at *Antioch*, to separate *Barnabas* and *Saul*, for the work whereunto he had called them; and the Text saith, that *when they had prayed and fasted, and layd their hands on them, they sent them away*: Can any thing be more cleare? *Barnabas* and *Saul* were questionles gifted men; they had a Call from the Holy Ghost, the text saith so plainly, but yet this was not sufficient, till the Prophets and Teachers there, had fasted and prayed, and layed their hands on them: Once more see the 5. *Heb.* the first 4 verses. *Every High Priest, taken from among men, is ordained for men, in things pertaining to God, that he may offer &c.* And in the 4th. verse. *And no Man taketh this Honour to himselfe, but he that is called of God as Aaron was.*

Now you must know that there is a double calling, necessary to a dispencer of the mysteries of Salvation, viz. inward and outward; the inward inableth them, the outward authorizeth them to discharge their sacred Function. Where there are gifts (if God incline the heart of the heart of the Party to enter into the Ministry) there is an inward calling, yet this alone (as I have shewed) sufficeth not, without an outward calling, either ordinary or extraordinary-----extraordinary callings (seeing miracles are ceased) we are not now to expect; and if any (as many now) do pretend to such, we are not easily to believe and give way thereunto,

to the ordinary calling, by fasting and prayer, and the imposition of the hands of the *Presbytery*—as before mentioned. *1 Tim. 4. 14.* and by the way you may take notice, that though the word *Presbytery* be (in these dayes) so distastfull, yet 'tis Scripture proof.

From hence now my account (which you said before you did conceive) is this: that all that take upon them, to execute the office of a Minister of the Gospel, ought to have a Calling, not only inward, but outward thereunto; I say, not by the Approbation of the State, but the probation and approbation of the *Presbytery*, & the imposition of their hands: And they who presume to undertake to be your Ministers without these whatever their gifts be (which many Lay-men, Artizans, Mechanicks, and broken Tradsmen in these dayes pretend to) they are no Ministers of the Gospel, but deceivers and Intruders.

And thus I have shewed you, whom we account Gospel Ministers.

In the next place I shall indeavour to remove the great block at which you stumble so often, that Crum which troubles you so much even to your choaking almost, and that is the Ordination of some of our Ministers by the Bishops.

Paper. You say we have our call from the Bishops, and they from the Pope, and such is our Call, if you mistake not.

Ans. 'Tis well you put in an [if] here, if you mistake not. 'Tis no news for you to mistake, and your mistakes are very foule ones; such that every understanding man cannot but wonder at, that they should come from such men as you, who pretend so to light: But it appears plainly, that the new light which hath lately shone about you, 'tis as that extraordinary light, that did shine about *Saul* at his conversion (if I may make such a comparifon) it hath struck you quite blinde at present, and the light that is in you, appears to be darknes, and how great must that darknes be; as our Saviour saith, *Matth. 6. 23.* The Lord in mercy to your Souls, hasten the time, wherein the Scales may fall from your eyes, I shall indeavour to pluck off some of them at present.

Paper. We have (you say) our call from the Bishops, and they from the Pope, and this (if you mistake not) is our call to the Ministry.

Ans. First, in that you say our Bishops are from the Pope; do you meane in their Names or Functions? These are both from Scripture, from the Apostle, See *1. Tim. 1. 3.* *If any man desire the Office of a Bishop, he desires a good work.* Again, *20. Acts 18.* *Take heed to your selves, and to all the flock, over which the holy Ghost hath made you Bishops.*—so the word is in the original.

Or 2ly, do you meane that they are Popish in their opinion and religion? if some have been so, you cannot condemne them all for that; no your ignorance and your inalice, would then shame you to all the world; for the contrary hath been witnessed, by the blood of many famous Martyrs, eminent in the Prelacy, which in fresh Records you shall reade hath been shed for God, against the Harlot of *Rome*; and by the excellent labours of others, (and those late Bishops of this Church) whose learned Pens have puld downe more of the Walls of *Rome*, then all the Corner-Creeping *Brownists* and *Separatists*, will be able to do while the World stands.

Or 3ly, Do you meane that they are from the Pope in their Superintendency, superiority and Lordshippes, if in any thing, it must be in this? Now to this I answer; That we received our Ordination from them, as they were Bishops and Elders of the Church; not as they were Lords; and if they were Lords for their externall dignity, yet they were not Lords of our faith, and if we looked upon them in any thing of their Superiority, it was as they were our Elders, and Fathers, not our Masters.

Farther yet I shall desire you to take notice, that in the making any man a true Minister of the Gospell, there are some things required, which are essentiall to the Ministry, without which a man is not a true Gospell Minister.

Againe, there are some other things which are but circumstantiall, or Accidentall, which a man may have, or may not have, and yet be a true Gospell Minister.

Now if I may make it appeare to you, that we have all the Essentiall requisites of Gospell Ministers (I hope you may be convinct, that we are Ministers, and Ministers of the Gospell (how opprobriously soever, you censure our calling (or else you must make the contrary appear to us.

Now then if God hath made us able to teach, if he hath inclined our hearts to the office of the Ministry, and hath made us desirous to teach: if he hath separated us, for this cause to the worke, if our People have had a lawfull Election, if we have been admitted upon due tryall, both of Ministers and People, if we have been ordained by imposition of the hands of the Eldership, and prayer, if (I say) we have had all these things (which appeares to all the World) and yet be no true Ministers; pray let me know from you, what is further required, to the substance of a Gospell Ministry? If we have all this, and yet have our calling from the Pope, let me know I say from you, what is a Gospell calling; and if this be not according to the will of Christ and his Apostles in the Scriptures, (but Popish) shew me what is.

A little farther yet in this point, if God upon this call hath committed a charge to us; if he hath followed our Ministry with power, and blest our labours with gracious successe, if (I say) God hath done this for us, and by us; with what face dare you challenge our Ministry as Popish and Antichristian? I am sure you cannot but grant the Ministry in generall, to be the outward means by which God gives grace, and increases inward grace. Now then that Ministry by which God hath given grace & increast it, that ministry is of Gods appointment: now whether God hath not given grace and increast it by our Ministry, some of your owne hearts and consciences (if ever you had grace, which you will be loath to deny) shall be our witnesses. I am able to make it good to some of you (and that by your own confessions) that God hath followed our Ministry with power, and blest our labours with gracious successe, even in some of your hearts, whose tongues are now so busie to call in question and to deny the truth of our Calling.

Lastly, If Episcopall Ordination be a Popish and Antichristian rite, as you say tis, I desire to learne from you, what was the Christian forme or manner of admitting men into holy places for 1500. yeers after the Apostles time, can you shew me any other Ordination that was heard of, at least approved of for the space of 1500 yeers? during which time, if there were no lawfull Calling, there were no Pastors feeding and governing the flocks; and if no lawfull Pastors, then no visible Churches: Now pray tell me, if they were not a true Church in those severall Centuries and ages while they lived under Bishops; where had Christ a visible Church upon earth since the Apostles times? Certainly if the Calling of their Pastors and Teachers were not (at least for substance) sufficient (though perhaps not perfect) Christ never had any in his Church since the Apostles left the earth.

And having thus given you an account of ours; I pray, tell me seriously (seeing you have separated from ours as abominable, as you speak afterward in your Paper) whence is that office of the Ministry which you now follow? I dare say, not from Christ, nor his Apostles, nor their successors: what Church ever in the world can be produced (unlesse in case of extremitie for one turn) whose conspiring multitudes made themselves Ministers at their pleasure? what sule of Christ prescribes it? what reformed Church ever did or doth practice it? what example warrants it? where or when have the inferiors layed hands on their superiors? what Congregation in Christendome affords you a pattern? The Apostle indeed tels us, that *the time should come, when men should not indure sound do-*

Arise, but after their own lusts should heap to themselves teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Tim. 4. 3, 4. And if ever those words of the Apostles were fulfilled, 'tis in these times upon which the Lord hath cast us. And certainly there was never any fable a more arrand device of man, then some part of that Ministry of yours so much gloried in, for sincere correspondence to the Primitive Institution.

Pap. In your sixth place, you say, you dislike not our zeal in Preaching against errors, heresies, and Hereticks.

Ans. Truly we thank you for nothing; 'tis a wonder almost: do you not indeed dislike it? 'tis well there is something that comes not under the penaltie of your dislike: but if you do not dislike it, I marvell why you (above others) do so wince at it; surely this argues that there is some gawled place. Where ist? — you tell us something in the next place. You say we take not a Gospel-way to convince, and to reprove them; as first to prove them such. 2ly, by the same rule to reprove them, and then cast them out, if you are a Church of Christ, — which if you are, we wonder at your disorder, &c.

We thank you for your instructions, and teaching us, how to reprove, and convince heresies and hereticks. And I desire to let you know, that we have known, and do know, and have sufficiently proved, and reprov'd some of your errors, and shall (if God permit) do more in that way hereafter: but for our casting them out, in the first place you save us that labour, for you separate your selves; and besides if you did not, the Church is (at present) so rob'd of her power, that *Ochim*, *Zim* and *Jim*, *Owles* and *Satyres*, all the devils in hell, are broke loose amongst us, and may have a quiet habitation amongst us; and we are (at present) stript of all power, (but that of our prayers, and the immediate power of Almighty God) to cast them out.

You need not (me thinks) wonder so much at our disorder, seeing we live in an age, wherein all order and government in Church is counted Popery, and Antichristianity, and persecution of tender consciences. — For our disorders, I'll all say as *Paul* to his *Galathians*, I would to God they were even cut off, that trouble our order: but they shall in their due time receive their reward, and bear their judgement whosoever they be.

But I cannot but take notice of your supposition (if we be a Church) which if you are, we wonder at your disorder.

It seems you conclude us to be no Church, because of some disorders: what? is it come to an [if] with you? truly you have made haste to run thus

thus far alreadie: what are we no Church? To satisfie you in this, let me ask you, do you know what makes and constitutes a true visible Church? It appears you do not, and therefore I will tell you.

According to the Scriptures, and the joynt consent of all Protestant Churches in the world, the sincere preaching of the Word, and the due administration of the Sacraments, constitutes or makes a true visible Church. Again, do you know what is a true particular visible Church? It is a particular company of men, professing the Christian faith known by the two marks above-mentioned, viz: the sincere preaching of the Word, and the due administration of the Sacraments.

Now I tell you (and if you have any thing to say in denyall of it, I shall make it good to you) that by Gods mercy we have the true use of the Word and Sacraments, and all other essentiall gifts and graces of God to make us a Church; and though (at present) by reason of many such disorderly fellows as your selves, and by reason of the want of some helps in execution of that power and authoritie which Christ hath invested our Church withall, there may be many disorders amongst us; and we are annoy'd with many practicall evils: but yet so long as the Gospel is it self amongst us; so long as the aire of that is clear, so long as we directly and inviolably hold the foundation: I tell you, that though every rayler may tearm us no Church, and every *Ignoramus* may doubt whether we be a Church or no, yet there is no Seperatist, shall be able to prove us no Church: If you can do it, I desire to hear what you can say against us: and I promise you (if you can prove us no Church, and prove your selves to be one) I will be your disciple: and I will acknowledge that you have received more new and miraculous light then all the *Ruffet Rabbies, and Mechanick Enthusiasts, that ever I yet heard or read of.

For surely though some of the Masters of your new way have bitterly inveighed against the Hierarchy and tyrannie of some of our Prelates, yet the same tongues and pens have both justified our Church, and extold it: many have indeed opposed some of our Appendances and circumstances (which we dislike with them) but they have acknowledged and defended our substance. And many of our late most rigorous Fathers have not more disliked our Episcopall Government, then imbraced our Church: we are but little beholding to your charitie, who seem to question our true visibilitie of a Church; and the world cannot but laugh at it; and we cannot but pitie your ignorance, that you, for some corruptions and disorders amongst us, should hold us to be no Church, and so separate from us.

Again, are we no Church? pray then (tell me) what are you? can you be so impudent as to deny this, that some of you have been begotten again by the word of our Ministry? will not your own consciences convince you? lay your hands upon your hearts, what saith conscience to this? Have you not I say (some of you) acknowledged, doth not conscience yet acknowledge, that (as Paul said to his *Corinthians*, 1 Cor. 3. 10. according to the grace of God which hath been given to us, some of us have layed the foundation of Christ in your souls? though now another buildeth thereon (as the Apostle said) I am sure of this, *Other foundation can no man lay, then that is layed, which is Jesus Christ.* Now let every man take heed how he buildeth thereon, he that builds upon this foundation, wood, hay, stubble, this work will not abide, but shall be burnt, and he shall suffer losse, and though himself be saved, yet it will be so as by fire. Again, what saith Conscience to this? have not many of you acknowledged, that since your new birth, you have suckt much consolation and strength from the breasts of our Church? have not many of you been nourisht, and grow'd thereby? and are we now doubted to be a Church? what's the matter? is the food changed? is there any alteration in that? or have you a sick mans pallate, that can relish no wholesome savourie food? Surely, surely, it is not because there is no savour in the food, but because of the distemper of the pallate. The Lord help you to see your condition: there is no disease more dangerous, then those which rob the party of his senses: and every one will tell you, that tis a sad signe of death, when he that is desperately sick will tell you that he is well, and feels nothing. I beseech you remember from whence you are fallen (in loosing your first love) even out of the Church already, whither will the next fall be: I tremble to think of it, if God give you not grace to repent, and to do your first works: therefore let me presse upon you St. Peters counsell, 1 Pet. 2. 1, 2, 3. *Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings; As new born babes, desire the sincere milk of the Word, that you may grow thereby: If so be that ye have tasted that the Lord is gracious.*

Once more: If you look upon us as questioning whether we be a Church or no, and separate from us as no Church, let me ask you one question more: Have you renounc'd your Baptisme? if you renounce our Church, you must lay down that, or else you are still of our Church; for that was the ordinance by which you have been all admitted, and initiated into our Church. Now, I say, if that be not renounc'd, you are yet members of our Church, which yet you say is no Church; and so by consequence

sequence you must either be members of a Church, which is no Church; (and if so) consider, and tremble to think of your condition; for whiles you are out of the Church, you are such as *Paul* said his *Ephesians* were before their Calling, *Ephes. 2. 12. Without Christ, aliens from the common-wealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world.* — Now if it be not thus with you, what new Church are you members of? (I hope you are able (at these yeers) to give an account of your faith, and you would have us to look upon you, as beleevers) have ye then been dipt lately? or hath the weather been too cold? I beleeve all the arguments of your new Pastor have scarce (as yet) prevailed with you for this; what signe or seal have you then, of your being admitted into a new Church? That which makes me doubt of this, and ask the question, is because I see you still retain your old names taken in your Baptisme, in our now forsaken Church; you subscribe your selves, *Thomas*, and *William*, and *Giles*, and *John*, and *Roger*, &c. do you not look upon these names too, as received in that Antichristian ordinance, and so away with them, as rags of Antichrist, and such superstitious things as not to be retained any longer?

Paper. In your next place, under your sixth branch, you complain how the poore, despised, forsaken, godly people of the Land, have not worldly powers to side with, but against them; and persecution hath been raised by those worldly and secular powers against the godly, to death, and banishment, witnesse the late indeavours and desires of the Presbyterian Ministers.

Ans. In this I must note two or three things: First, if you mean your selves, and such as you are, by the poore godly people of the Land, surely you will no more complain (I hope) of being despised, and forsaken, and persecuted by worldly powers; you are yet alive, and you need not fear banishment, or persecution to death; for you have now gotten the worldly secular powers (as you call them) to be with you, and not against you: Now if you make the syding of the worldly powers, against a people, to be alwayes a mark of the godly people of the Land; what then are you at this time, with whom the present powers of this part of the world (in which you live) do syde?

2ly, I cannot but smile at, or rather pitie your ignorance here again; you say you are persecuted by the secular powers of the world; witnesse the indeavours of the Presbyterian Ministers: wherein you say plainly, that the indeavours of the Presbyterian Ministers, are the indeavours of the secular powers of the world: how grosse and absurd is this igno-

rance? learn for shame to distinguish better against next time, lest the world hisse at you.

Paper. 3ly. You say, the secular powers raise persecution against the godly to death, and banishment; witnesse the indeavours of the Presbyterian Ministers.

Ans. Here again you plainly say, that the Presbyterian Ministers raise persecution against the godly. We may here justly say (with *David*) we live among men that are set on fire, even the sons of men, *whose teeth are spears and arrows, and their tongue a sharp sword. Psal. 57. 4. and 59. 7. Behold, they belch with their mouth, swords are in their lips:* But we doubt not but our God will deliver us (as he said) from the reproach of them that would swallow us up.

Again, I cannot conceive what your meaning should be, except it were the late testimonies of the Presbyteriall Ministers to the Solemne League and Covenant, and to the Truths of Jesus Christ, against Errors, Heresies and Blasphemies: (your meaning can be nothing but this) Now if you call this an indeavour to persecute the godly of the Land; you must necessarily conclude, those that hold errors, heresies, and blasphemies to be the godly of the Land. (and if that be your opinion, 'tis most abominable to all those that know any thing of God, or of truth) And I tell you farther, that the banishing, or putting to death, those who after conviction persist in heresies and blasphemies, is no more then the written Word of God allows, and commands (if you be not gotten already above the Word, and so lay that by) neither can it be called persecution no more then the hanging of a thief, robber, or murtherer, by the Laws of the Land, can be said to be persecution, when the just and deserved punishment of their wickednesse is inflicted.

Paper. Again you go on in your sixth exception, and say 'tis no new thing for worldly wise and seeming godly men, to persecute the Saints and power of godlinesse; and the very same thing is practised in our age; and that if men were acquainted with the working of the mystery of Iniquitie, they would never be such slaves to time-serving self-seeking men, who one'y seeks their gain from their quarters; and those that will not put into their mouthes, they will raise war against them; and this you positively say, doth evidently appear in me in my slighting and reproaching those whom I formerly rejoiced in, but now are accounted by me, Sectaries, and troublers of the State, though I have nothing against you but the case of *Daniel*, concerning the Law of your God, and will not now beleve as I beleve, and put into my mouth to

feed you with untruths; and therefore I now dis-own you; and on the contrary, own, imbrace, and hugg in my bosome, those openly wicked, and prophane, which formerly I profest my self a stranger to.

Ans. Friends, waite in cold blood? were you in your right senses? did you not for that present lay by that little reason, truth, honestie, and charitie that you pretend to, when you did set your hands to these things? did you not forget that of Christ: *Matth. 12. 36, 37.* that for every idle word that men shall speak (much more for every lying, reviling, flandering word) they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Will you justifie these words before God or men? or will they not condemne you without repentance? Here you charge me, with persecuting the Saints, and the power of godlinesse, that I am a time-serving self-seeking man, who seek onely my gain from other mens quarters: that I raise war against those that will not put into my mouth; that I slight, and reproach, and call those Sectaries, whom I formerly rejoyced in, because you will not beleve as I beleve, and put into my mouth to feed you with untruths; and that I now hugg and imbrace the openly prophane, — &c.

Are ye able to make these accusations good against me? truly you speak very largely, as if your tongue (that unruly evil member full of deadly poyson, wherewith you pretend to blesse God, and yet do curse men made after the similitude of God) were your own; and that none could or should controul you. — Had I received such words from openly prophane men, or from profest devils, I could have borne them better, but to be so traduced, by men that would be accounted understanding men, men professing conscience as their rule, yea from profest Saints, truly this makes me much more to suspect, and mistrust the truth of that you professe, then ever I did before: remembering the words of the Apostle, *James 3. 12, 13, 14, &c.* Can a fountain send forth at the same place sweet water and bitter? Can a fig tree bear olive berries? or a vine, figs? so can no fountain yeeld both salt water and fresh. Who is a wise man, and indued with knowledge amongst you? let him shew out of a good conversation his works with meeknesse of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lye not against the truth. This wisdom descendeth not from above, but is earthly, sensuall, diuillish. See also *Jam. 4. 11, 12.*

1. But to answer the particulars: First for my persecuting of the Saints, and the power of godlinesse; I do here appeal to the Lord Iesus, who takes all such persecutions of Saints, as done to himself: *Act. 9. c.*

In this point (I say) I call heaven and earth to witnesse, and shall say with *David* in *Psal. 7. 3. 5.* O Lord my God, if I have done this; if there be this iniquity in my hands: Let the enemy persecute my soul; and take it, yea, let him tread down my life upon the earth. And as he in *Psal. 69. 19.* Thou Lord hast known my reproach, and my shame, mine adversaries are all before thee.

2ly; In that you say I am a time-server, and self-seeker, and that I seek onely my gain from other mens quarters, &c. What time-server I am, let the times judge; and for the seeking of my self, or my gain from my quarters: I thank the Lord that my rejoycing is this, the testimony of my conscience, that in all quarters (especially to you-wards) I have preached the Gospel without covetousnesse: and the gain that I have sought for, hath been the gain of souls to Jesus Christ, (knowing that this also shall turn to my gain) In this (I hope) you will allow us to be covetous: and as *Paul* said to his *Thessalonians*, 1. Ep. 2. ch: Being allowed of God to be put in trust to preach the Gospel, even so we have spoken, not as pleasing men, but God, who tryeth our hearts. Neither at any time used we flattering words, (as ye know) nor a cloak of covetousnesse (God is witnesse) neither of men sought we glory, nor of you, nor yet of others: when we might have been burthensome as the Ministers of Christ. Yea you your selves are witnesses (and God also) that I have both travell'd to, and laboured amongst you in preaching the Gospel of God; neither ever yet have I been chargeable to any one of you (to my best knowledge and remembrance) no not for a penny, though most fallly and impudently you here charge it upon me; And if I had sought my self, and my own gain, so much as you speak of, surely I should have sought me out some more charitable quarters, then I ever yet found yours to be: But the Lord forgive you your unthankfulness, returning, and requiting me in this, evil for good.

3ly, In the next place though you cannot but be convinc'd of this in your own consciences, that you never as yet put any thing into my mouth, yet pray tell me; when or wherein have I endeavoured to raise warre against you? will this be made good, or must I put it into the number of your most unchristian-like slanders?

4ly, Whereas you say that I slight, and reproach, and dis-own you, whom I formerly rejoyced in; because you will not beleve as I beleve, and put into my mouth to feed you with untruths: I answer as *Paul* said to his *Thessalonians*, 1 Ep. 2 Ch. latter end, that ye were our joy, and our glory, and the crown of our rejoycing, while ye seemed to stand fast in the Lord: But since you have been so foolish (as he said to his *Galatians*, 3. Ch: 1. ver.) to be bewitcht by others not to obey the truth;

truth ; you must pardon us this wrong if we be in heaviness for you : and though we be far from slighting or reproaching any (as you falsely object) yet (I say again) you must pardon us, if we dis-own you in your errors ; which of us it is that hath changed, let the Lord judge betwixt us, whether our doctrine, or your profession and practice, hath been, yea and nay. We dare appeal to the same God, and to the Lord Jesus Christ, that the word of the Gospel which hath been preached among you, by us, was not, is not, yea and nay, but in Christ was and is yea.

But farther, you say we slight and dis-own you, because you will not believe as I believe, and put into my mouth to feed you with untruths.

I answer. First for your believing as I believe ; for my belief, I shall say, first as *Paul*, *2 Cor. 10. 7.* *If any of you trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's : my belief is in the Lord Jesus, neither have I ever endeavoured to invite or intice you to any other belief then the faith in Jesus Christ. And whosoever he be that shall preach to you any other Gospel, or another belief, though he were man, or Angel from heaven, I must say as Paul, Galat. 1. 8, 9. Let him be accursed. What other belief you have lately found out, that you will not believe as we believe, I know not.*

In the next place, for your putting into my mouth, to feed you with untruths.

I call you and all the world to witness against me, and to make it to appear to me, what untruth I ever fed you withall : even here in this also (I thank my God) I can say with the Apostle, *2 Cor. 2. 17.* *We are not as many, which corrupt the Word of God ; but as of sincerity, but as of God, in the sight of God, have we spoken in Christ. And as he, 4. Chap. 2. We have renounced the hidden things of dishonesty, not walking in craftinesse, nor handling the Word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.*

Lastly, for your putting into my mouth (which you here again speak of) I here again answer you, I need no other witness against you then your selves : I here ask you again, Where, or when any of you, did put any thing into my mouth, though my mouth hath been open to and for your souls in preaching the Gospel of consolation to you ; Though I have sown unto you spirituall things, yet when or where have I ever reaped any of your temporals ? Certainly therefore (if you have not put on a whores forehead) you cannot but be ashamed of this your so false and groundlesse a reproach, which you so often here cast upon me.

In the last place, whereas you charge me with embracing and hug-

ging in my bosome, open prophane ones: I desire you to let me know, who are those open prophane ones whom I do now so imbrace and own: I beleve I must set this by amongst the rest.

Paper. In the next part of your sixth branch, you say, If we were Ministers of Christ, we durst not give the childrens bread to dogs, much lesse presse others to sin to partake with such.

A. I wonder that you do not set the saddle upon the right horse (as the Proverb is) either shew us plainly who does so; or else confesse to your shame, that you let fly at all, at randome, and speak more out of malice then knowledge. And surely such tongues want bridles: I dare challenge you to make it good against any of us, where ever you have known any of us, to give the childrens bread to those whom we have known to be dogs: or where ever we have prest any to sin; or to partake with those whom we or they have known to be dogs: surely this too, will prove to be another of the same, with your former slanders:

Paper. In your 7th branch you say 'tis your desire, that wolves may be brought to light, that you may know them and avoid them; but we fear some that would be thought true Apostles, will prove false, and so must and ought to be avoided, as the most desperate enemies to the truth, and to the professors thereof.

Ans. In all this we joyn with you, and (never fear it) I will warrant you, that some who now appear to you to be true Apostles, and are now transformed into the Ministers of the Gospel, and Ministers of righteousness, and spirituall men; when their vizer is pluckt off, will be seen in their colours: God hath promised it, and God will perform it, that their folly and their madnesse shall be made known unto all men, and they shall proceed no farther. See 2 *Tim.* 3. 9.

Paper. Here again you say, some are afraid to come to light, and therefore have gained Orders from Authority, that none must question what they say in publick; and be sure they will never meet in private: so they will avoid all occasion of being questioned. Therefore let all the wise in heart judge who are afraid of light.

Ans. I answer. That we are so far from avoiding the light, that we creep not into houses, we preach not what we deliver in corners and Conventicles, but in publick Congregations. And that there hath been any order gained from Authority, that none should question what we say in publick, is false: who gain'd that Order (that was put out by Authority) I know not; but (if I do not mis-understand it) it onely prohibits that disorder, which (for all your large libertie afterward

mentioned in your Paper) you would scarce admit of in your private meetings, viz: that in the midst of your exercise, you should be disturbed and call'd out upon, to answer every question, which every piece of ignorance in the company or congregation should propose: but the exercise once ended; as our doors (as well as yours) are open to all comers; so if any man hath any thing to speak, he may speak without fear of being question'd by the Magistrate. And as you say you have often heard your Teachers desire, so I say (for my own part) I desired it myself in publick, but the last time (save one) that I preached to you (& so have others before me there) that if any man hath any thing to say against what we deliver, they should stand forth and freely speak, (onely desiring (as you say) that they should speak in order, in love, for edification, and one by one) or that you would come to us before we went out of your Town to be resolved, which none of you did, (though intreated in a Christian-like way to do it) but when we were gone from you, (and as you thought out of the hearing of it) then with most black and dishonest mouthes, and tongues full of lying and bitterness, have gone from place to place, and traduced us and our doctrine; let the Lord judge, and let your own consciences speak, whether this be not so; and if it be truth, we say with you, let the wise in heart judge who are afraid of light.

Paper. For your 8th branch: wherein you say you dislike our Babylonish confusion in making no difference twixt the Church and the world; but jumbling them together, contrary to the minde of God in Scriptures; and the clear practice of Christ and his Apostles.

Ans. In a part of this Answer before, I have shewed you what difference there is twixt the Church and the world; in shewing you according to the minde of God in Scriptures, and the clear minde of Christ and his Apostles, what doth constitute a true visible Church: and if you would have had a larger Answer to this silly objection and dislike, you should have shew'd us wherein our jumbling them together doth appear, and I doubt not, but we should have given satisfaction, at least a reasonable answer, though perhaps that would not have satisfied you.

Paper. Your ninth dislike is this; That we cry out against, and accuse persons as overthrowers of publick Ordinances; and neither declare the persons who, nor the manner how.

Ans. Did not our Saviour Christ tell the disciples when they were together, that one of them should betray him; yet he did not tell them presently which, nor the manner how; he did not tell them that 'twas

Judas by name: however (when they asked him) he gave them a signe by which they should know him, as well as if he had named him, viz: *He to whom I shall give a sop, &c.* So here I shall not give you the very names, as to say 'tis you *Thomas*, or you *William*, or you *Giles*, or you *Roger*, &c. yet I will give you a signe in a word or two, by which you shall know the very men. — Thus then: They that separate from; and they that refuse, and do lay down the practise of publick ordinances, and do cry out against them. These are they that do what they can to overthrow publick ordinances: In these few words now, ye have the persons who, and the manner how: I think now I need not give you the persons by name; by this that I have said, (if the Lord help you to try your selves and your brethren by this note) you will quickly see who are the men.

Paper. In your next place you say, That it hath been offered by some of you, to vindicate the true use of ordinances, according to Primitive Institution, yet you could not prevail with our partie to give a meeting to try it by the light of Gods Word; and now again you offer it to me, that when I shall appoint a time you will cheerfully give a meeting to clear the truth from all false practises and innovations of men.

Ans: To this I answer. That except you were men of more moderation and meeknesse, then your Paper shews you to be, except you knew better how to bridle your tongues, and to over-rule your mad passions, to which you have so freely given the reins in your Paper) I cannot blame any man for refusing to give you a meeting. Surely it is to be feared, that instead of clearing up the truth, such meeting (with such men) might prove to be but just such as *Paul* commands *Timothy* and *Titus* to avoid and shun, viz: Vain babblings, which will increase to more ungodlinesse, a striving about words to no profit, but to the subverting of the hearers. And again he calls them *foolish questions, contentions, and strivings, which are unprofitable and vain.* See 2 *Tim.* 2. 14, and 16. v. *Titus* 3. 9.

But thus far I entertain your proffer (because you shall not think that we are afraid of you) that if any among you, or any one for you, (for as for your own parts (poore men) I know you are no way able to undertake such a work) but if any of your new inspired Rabbies, for you, I say, shall undertake under his hand and yours, to set down what the truth of doctrine and practice is which you hold, professe, and practise in ordinances; I do here promise you that I shall be readie to entertain it, and to give you in, either my assent to it, or my dissent

from it; as I shall finde it upon faithfull tryall by the Word, to be either dissonant from, or agreeing to the Primitive Institution of Christ and his Apostles. Or if you can charge us with any false practises, or Innovations which we allow of, let me hear what they are, and I shall give you in my Answer. And I take this to be far the better way (so you will do it without railing and scolding, and as you say in Scripture language) to satisfie and resolve both your selves and us in the truth; for words spoken (you know) are apt to be forgotten, and oft miserably mistaken; but words written, remain, and you may all take copies of them, and lay them by you) to pause upon; and I shall give you a fair occasion of this in my Answer to the last clause of this your ninth branch. Wherein you say:

Paper. You desire to be ashamed and confounded, for your former evill practice, and for all your former abominations, in the abuse of the precious ordinances of Jesus Christ, not onely as you were Atheisticall, Papittical, Prelatical; but also Presbyterial in Doctrine and Discipline, contrary to Christs institution.

Ans. To this I answer. If you have any shame in you, you never had more cause to be ashamed and confounded in your selves; then for some things in this your profession: some things (I say) which are abominable, and they are these which follow.

Here first you plainly confesse, that you have been Atheisticall, Papitticall, Prelatical, and Presbyteriall already, in your Doctrine and Discipline: truly 'tis no marvell to see you such whistlers; and to see you carried about like empty clouds, with every winde of new doctrine that you meet with now adayes; if you have past through so many changes already: let's view them a little.

First, you say, you have been Atheisticall in Doctrine and Discipline, here's a riddle indeed (as you say) needs interpreting: poore men! let me ask you again, did you know what you did when you set your hands to this? how miserably have you been betrayed to discover your ignorance, and to lay your selves naked thus to the view of all? Pray tell me, what doctrine and discipline have Atheists? do you see your simplicitie? Atheists are such as live without a God, and do acknowledge none; such are said to be Atheists: Now I say, what doctrine or discipline is there amongst Atheists? I think you would be looked upon as admirably inspired men; men that have deep revelations; if you would set out the Atheists religion in doctrine and discipline: In these times wherein there are so many new ones that are sprung up; I never

yet heard of this till now from you.

Next, you say, you have been Papisticall and Prelaticall; this is not so much to be admired, because there have been some Papists and Prelates that have had their doctrine and discipline in *England*; but I never knew (before your confession here) that *Thomas Chatterbuck*, *Giles Hancox*, *Thomas Sheapheard*, *Calch Self*, and those of you whom I know, (for truly I cannot say that I know you all, or that I have ever (to my knowledge) seen some of your faces) I say, I never till now knew that you had been Papists in doctrine and discipline: and I am sorry to hear it now: and for these your abominations, I cannot blame you (nay, I shall help you what in me lyes) to be ashamed, and confounded in your selves for them.

Paper. But lastly you say, you desire to be ashamed, and confounded for all your abominations, as you have been Presbyteriall in doctrine and discipline contrary to the institution of Christ Jesus.

Ans. To this I answer, (and here I shall give you that occasion which I but now promised you) first what your abominations have been, whilest you profest and lived under Presbyteriall doctrine and discipline. I know not: 'tis like, very many; be ashamed and confounded, and repent quickly for them. — But for the Doctrine and discipline Presbyteriall in it self, that which the Orthodox Presbyterian Ministers of this Kingdom, do now professe, and desire to practise: I do here undertake to make it good to you, and to him that shall undertake it for you; That it is according to the Institution of Jesus Christ and his Apostles; this I shall do when I hear what you have to say against it: and if you have any shame left in you (which you professe to have) I hope the Lord will then help you to be ashamed of, and confounded for all the abominable slanders you have cast upon it, and to be ashamed and confounded in your selves for that you have so causelessly and sinfully separated from it, and have fallen from the Ordinances and Institutions of Christ, to the practise of those new ones that never had ground or being, other then in the vain and foolish speculations of some newly inspired men.

As for your tenth branch, which is nothing but sinfull raylings, and revilings; I shall not look upon that as worth times and words to answer. You call us, men of blinde zeal; you say we are desperate and damnable in opinions and practises; That most of our own cloth and calling are Malignants, Prelaticall; drunkards, swearers, lyars, hypocrites, that we are most against those that are most conscientious; and

greatest friends to prophaneness, and prophane ones, &c. a roll of *Shemei's* and *Rabshakeb's* language: the Lord help you to see your wickedness in it, and to repent, that your iniquity may be pardoned, and forgiven by the Lord, for my part I forgive you freely.

Ans. I shall onely ask you, how you would take it to have your Argument turned upon you? Thus: Some new Lights, Separatists, and Independents are raylers, revilers, slanderers, swearers, drunkards, lyars, follow all abominations; if one should say, such are some of you, therefore you are all such, and to be condemned for such; how would you like the conclusion? Now remember Christs rule; *Whatsoever you would that men should do unto you, even so do you unto them: for this is the Law and the Prophets.*

Onely I shall speak one word to that, which you call to witness some of us to be lyars openly in Pulpits; because that will turn the lye upon your selves. That is *Dry Baptisme*: that was once publickly mentioned in a Pulpit, to be amongst you. Now pray tell me (if you may not give it that name) what name do you give to this ordinance practised amongst you? instead of baptizing an Infant, to pray over it onely; and to give it a name without the use of any water, either by dipping or sprinkling, tell me (I say) I shall be glad to be informed by you, what do you call this ordinance? where is your ground for it? your primitive institution which you professe to stick to? Is this orderly or disorderly walking, I dare be so bold to say, that this hath no ground in Scripture either from rule or practice, precept or president, from Christ or his Apostles; nor in any of the Churches of Christ, till these late times, which every day (like *Africa*) bring forth some new Monster: yet that this hath been lately practised amongst you, will be made good to your faces, by those who were eye and ear witnesses: and therefore you need not to take so much snuff at this.

Paper. In your 11th. place you say, you cannot but dislike our disowning of the Saints meeting to communicate to each other of the things of God, being as clear a command of Christs under the Gospel, as any other: but (you say) we discountenance the practice, that we may keep men in ignorance, &c.

Ans. Here's another grosse slander: when will this mouth of lyes be stopped? did you ever hear any of us dislike or disown the meeting of Saints, to communicate to each other the things of God? when or where did we ever discountenance such a practice? who* are you that you dare judge other men thus? as to say it is our endeavour and practice,

to keep men in ignorance and blindness, can you answer this to God? The Lord will one day judge you for this judging, and you will have the same measure meted to you: are you the men that call your meetings the meetings of Saints? look upon every branch of your rayling Paper, and deal truly with your own souls, judge your selves, that ye may not be condemned; doth any part of it favour of a Saints spirit, or of the things of God? if this be Saintship, the Devil is a Saint, he is a lyar, a rayler, a false accuser, the accuser of the brethren; and whether there be not much of these things in your invective, I leave it to God, and to the world to judge; ye make it appear to the world in it, what spirit ye are of, and what Saints ye are.

Again, for the meeting of Saints, for those ends you speak of, I here tell you again, that we do own it, countenance it, exhort to it, commend it, practise it; but what we dislike, and must disown, and discourage our people from, that I likewise tell you, *viz*: The following after those, who (*having a form of godlinesse*) creep into houses; and lead captive silly women, laden with sins, and led away with divers lusts. 2 Tim. 3. 5, 6. Again, we call to them to mark those which cause divisions and offences, contrary to the Doctrine which they have learned, and to avoid them. For they that are such, serve not the Lord Jesus, but their own bellies, and by good words, and fair speeches, deceive the hearts of the simple. Rom. 16. 17, 18. Again, we call to them to remember Christs words, and to take his counsell, *If any man shall come unto you, and say, Lo here is Christ, or there: beleeve it not. For there shall arise false Christs, and false Prophets, and shall shew great signes, and wonders, in so much that if it were possible, they shall deceive the very elect. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chambers, beleeve it not.* Matth. 24. 23, 24. 26. We call to our people to remember the Apottle Peters words, who tels us, that as there were false Prophets amongst the Jews, there shall be false teachers amongst us, which shall bring in damnable heresies, that many shall follow their pernicious wayes; by reason of whom the way of truth shall be evil spoken of: And through covetousnesse shall they with feigned words make merchandise of you; These he describes to be such as despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. 2 Pet. 2. 1, 2, 3, and 10. verses. Again, we desire them to remember the counsell and direction of St. Jude, who exhorts the Saints to contend earnestly for the faith; that was once delivered to the Saints. For (he saith) there are certain men crept in unawares, who were before of old ordained to this condemnation. He likewise does describe them to be men that despise dominion, and speak evil of dignities; that

they are *wandering starres*, that they are *mockers*: and *these are they* (saith he) *that separate themselves; sensuall, having not the Spirit*. If you call this a disowning of the Saints meetings, to communicate to each other the things of God, a discouraging of others from them, and discountenancing of Saints practise, we leave it to God, Angels and men, to judge betwixt you and us. And truly seeing these are those last times, in which there are many Antichrists abroad, as *St. John*, 1 Ep: 2. Ch: 18. I know not any counsell that can be more seasonable to you your selves then this, if the Lord would give you hearts to receive and embrace it.

Your 12th. branch is very large, a great deal of Riffraff raked up together to make one dunghill: much of the same stuffe that hath been spoken to before; the fruits of that spirit that reigns in the Saints of these times: I shall passe by, and turn over (as I promised you) all your raylings and revilings, and shall endeavour to answer all that deserves an Answer.

Paper. In the beginning, you cannot but wonder, you say, at our contradictions, in that we would make the world beleve, that we are like to suffer the losse of all, and to be brought to prisons, nay stakes, for our consciences, by the Sectaries; and yet condemne them at the same time, for endeavouring a prodigious tolleration of all Religions: what a strange contradiction is here (say you.)

Ans. Have ye not read the story in 1 *King*. 12. 13. how *Jeroboam* suffered all the people of Israel to go a whoring after the Calves which he erected at *Dan* and *Bethel*; and that when the man of God came out of *Judah* to cry against his Altar upon which he offered to his Calves, *Jeroboam* stretched out his hand against him, and cryed out, *Lay hold on him*.

We need not use many arguments to make the world beleve, that we are like to suffer the losse of all, to be brought to Prisons, and Stakes, and that for our consciences: The world sees it sufficiently; that some of us have already been brought to prisons, and some are now in prison; (and this not without losse) and all have been threatned, (if not with stakes) yet with as cruell deaths, and all this onely for our consciences.

Again on the other side, that there is a Tolleration of all Religions endeavoured, Heaven and Earth do see; and surely this is prodigious, and we may here cry out, as the Lord by the mouth of the Prophet *Jerem*. 2. 12. *Be astonished, O ye heavens, at this, and be ye horribly afraid, be ye very desolate, saith the Lord*. Now if you will wonder; wonder not that we

speak

ſpeak of ſuch contradictions, when ye ſee ſuch contradictions a ſound; wonder at theſe things.

Paper. But you undertake in the next place to juſtifie theſe proceedings, where you poſitively ſay, that we are (indeed) of no religion, and ſo not to be tolerated by them.

Anſ. Doth this ſound like the charity of Saints? you are of no Religion; let me a little look upon your names that have ſubſcribed this: *Thomas Clutterbuck, William Burge, Giles Handcox, Thomas Sheapheard, Caleb Self, &c.* — one while you ſay we are Antichriſtian, here we are of no Religion: neither we nor our people, nor our Churches can in this eſtate be judged to be ſo much as Chriſtians. What can any Devill in Hell ſay worſe againſt us then this? if we denyed the true God, and whom he hath ſent Jeſus Chriſt, if we denyed every Article of the Chriſtian Faith; if we were the moſt damned Hereticks under Heaven, what could you ſay more of us then this, that we are indeed of no Religion? you *Thomas*, or *William*, or *Giles*, will you make this good to any one of us, that we are of no Religion? Certainly this uncharitableneſſe is above all example monſtrous: Calumnies invented by Pagans againſt Chriſtians have not been ſo horrible: It could hardly have been imagined, that the Devil himſelf, had been able to have led any reaſonable creatures, into ſuch an exceſſe of impudency and ſlander, unto ſuch unchriſtian-like reproaches; yet theſe men would fain be accounted, *The Saints*. Well, take heed leſt while you run on in theſe wayes, you hear old *Jacobs* words; *Cursed be their wrath, for it was ſeirce; and their rage, for it was cruell.*

Paper. Again, you are of no Religion (which indeed is true.)

Anſ. Friends; have ye not heard of, nor read the ſtories of *John of Leyden*, *Kimperdullin*, and *David George*? Thoſe famous (or rather infamous) Anabaptiſts, and of the pranks they play'd in *Germany*: and whether the Lord ſuffered Satan to lead thoſe proud hypocrites; who in their own eyes were ſuch holy Saints, as they could not but (in the tenderneſſe of their conſciences) ſeparate from the beſt reformed Churches of Chriſt (as being of no Religion) how they apoſtatized from that religion, and ſervice, which the Scripture preſcribed, how they did put away baptiſme, the Lords Supper, and the preaching of the Word; and perſwaded many poore ignorant people, to follow their pernicious wayes, to their deſtruction, drawing them along after the directions of theſe new Prophets? have ye not heard of theſe things? whether or no the ſame ſpirit which was the author of that Anabaptiſme (and under that

that of all other their prodigious and horrible impieties in *Germany*) doth not now make his appearance in *England*, and walk amongst us, I leave to all to judge, who have but half an eye open, and are any whit acquainted with those stories: — out of pitie and compassion, and meer love to your souls, the Lord knows) I beg and pray for you, that you be not taken captive in those snares.

Paper. Again you are of no Religion (which indeed is true.)

Ans. Of no Religion? we acknowledge the onely true God, Father, Son, and holy Ghost, for our God, and he hath acknowledged us to be his people, he hath taken us into Covenant with him; we beleeve that he hath given his Son Jesus Christ to dye for our sins, and that he is risen again for our justification; we enjoy union and communion with him in grace here, being spiritually, and mystically (yet really and inseparably) joyned to Christ as our Head and Husband; we partake of the virtue of his mediation, in our justification, adoption, sanctification, we live in expectation of everlasting communion, with our head Christ Jesus, in that glory of heaven, the first fruits of which glory with Christ, is communicated to us in this life, as we are members of him, our head, and so in him are interestted in that glory which he is fully posselt of; And as an earnest thereof, we enjoy the sence of Gods love, peace of conscience, joy in the holy Ghost, and hope of glory: and whilest we continue here in this life, in the communion of Saints, the Lord hath given us the presence, the help, and support of his own Spirit, to teach, guide, direct and enable us to, and to support us in his worship, fear and service, which we desire and endeavour to perform, according to that rule which he hath given us for our faith and obedience in his holy Word.

All this, and yet of no Religion? if you have apostatized from this, I would fain know, what new religion you have found out; what God ye acknowledge, and after what way, and in what manner ye do worship: you tell me something in the following part of this branch of your Paper, that after that way which we call heresie, you so worship the God of your fathers; you have been lately taught to say this in a Sermon of your new Pastors; I see you can remember the text. But I tell you (and will make it good to you) that if you worship the God of your fathers after that way which we call heresie, your worship is incense in the devils nostrils, and an abomination to the Lord. And this I doubt not but you will be convinc'd of anon, when I come to shew you what way 'tis that we call heresie.

Pray be so charitable for the time to come, as to think, that we are of some religion; though (it may be) not of yours.

Paper. You say in the next place, that we are a hodge-podge made up of all like the *Turks Alcoran*, of Heathenisme in permitting meer Atheists and prophane ones to be members of our Church, and partakers of our Seals in worship, of Jewish Tithes and oblations, of Popish ordination and ceremonies, of Episcopall pomp, pride, and avarice, &c.

Ans. What can you leave off so soon? is this all? have ye no more? 'tis wonder, but let's see what all this out-cry is for.

First, we are a meer hodge-podge; I would that you who pretend so to excell in Saint-ship and the Spirit, would but once discover, and manifest thus much, that ye had learn'd common civility, and how to give some civill language.

In what are we an hodge-podge? you say we admit of heathens, and prophane ones, to be members of our Church, and partakers of the Seals of our worship. — Truly no other Heathens, nor prophane ones, then such as you your selves are: I know of no Atheists, nor Heathens, that have been admitted members (as Atheists and Heathens) to any of our Churches, or any Church in Christendome: it may be that some of you that charge us with this have been travellers, and so may lye by authoritie, (according to the Proverb) pray tell me, let's be informed by you a little, where, or in what particular Church of ours have any Atheists or Heathens been admitted members, or to either of the Seals? are any admitted to the first or second Seal, but such as are born within the line of the Church, of Christian parents, professing faith in Christ Jesus? are any but such admitted (by us) to the first Seal? or any but such to the second? Now will you make those, that are born within the line of the visible Church, and that do professe faith in Christ Jesus to be Heathens and Atheists? what Brownistlicall, Anabaptistlicall tenets are these? wil not all the world that hears of this, hisse at your madnes, your simplicities, and non-sence, and your witleffe, groundlesse uncharitable charging and censuring of us?

Again, where can you shew any meerly prophane ones, who continuing openly such; without profession of godly sorrow, and desires of coming to the Lord Jesus for forgivenesse, and for increase of grace, that they might be inabled to lead a more holy life for the time to come, that have been admitted by us to the Lords Supper? This is as very a slander as all the rest: and if they do desire to come in this way, I would fain know of you, where is your warrant, and authoritie from

Scripture to deny them? To satisfie you further in this; I long to see, where your rule, or your command is from Christ, to require satisfaction, by convincing Arguments, of the true grace of every Church-member: I am confident of it, that if that were strictly stood upon by your new Pastor, he would have but a thin Church, I am afraid (were an honest and sufficient, impartial understanding Christian to be Judge of this) the greatest part of the Ten Subscribers would be found tardy in this, and so not fit to be members, (what ever you lay claim to) — What ever your new guide pretends to, he must stretch his tender conscience, in dispensing with, and in taking many upon charitable suppositions in this point, or else his quarters would quickly grow as cold, and as thin at *Cirencester*, as they have been at other places, and so he must again turn Traveller, and an Itinerary.

Again, I see you do not know (poore men) and therefore I would have you to go to your spirituall and gifted man to teach you, what is the nature of a visible Church; and (lest he should be ignorant of it) I will give you a hint or two of it: The visible Church, it is such a body whose members are never all gracious (if you will beleve the Scripture) it is not like the Church invisible, the Church of the Ele&: but it is an Heterogeneous body (do you understand that word?) Ple help you, the parts of it are very dissimular; some chaff, some corn, some wheat, some tares, a net of fishes good and bad, an house wherein are vessels of honour and dishonour; a fold of sheep and goats; a tree of green and withered branches, a table of guests some with, some without a wedding garment: In a word, every visible Church is a society, wherein many are called, and few are chosen. Except therefore you will alter the nature of all true visible Churches whereof the Scripture speaks, we must grant, and so must you, that in every visible Church, there are some members which have not true grace. If you have any thing to say to this, let me hear your Arguments, and I shall answer you.

Paper. Your next grounds upon which you say we are of no religion, are, because we receive Jewish Tithes and Oblations; because of Popish ordination and ceremonies, Episcopall pomp, pride and avarice.

Ans. For matter of Tithes you give me large occasion by and by after, and therefore I will refer that till I come to it there: Though your Paper be full of Tautologies, to stuffe up your invective, I shall stovell up as much of your filch as I can together, into order in my Answer.

For Popish ordination; if therefore Popish because by Bishops, I have

likewise formerly said enough already to satisfy reasonable men, (though perhaps not you) and therefore I shall say no more of that here neither.

For Popish Ceremonies, we renounce them, and are as far as the precise Anabaptist of you all, from tolerating them, either in our selves or others, where we may in a lawful way hinder and remove them — For our Episcopall pomp, pride and avarice, which you say is in us; I tell you again you will be judging till you are judged, if you leave not the sooner: The Lord forgive you.

Paper. To passe by much of your rubbish; the next thing you give me occasion to take notice of is — your zeal against evill in opinion, and practise, against all humane inventions in the worship of God, and for the truth once delivered to the Saints; And here you (very well) put in a parenthesis (so far as the Lord shall discover it to you.)

Ans. Here I cannot but commend your zealous profession; but withall cannot but tell you plainly, that yet the Lord hath not discovered that truth to you which was once delivered to the Saints, or else you have shut your eyes, that you will not see it. For were your eyes open, and were you but clear sighted, you must needs fall first upon your selves if you look discerningly into your wayes, and into your judgements, here declared in this your Paper; if you will bring these to the Text; viz: the written Word, you will finde abundance of evill both of opinion and practise, which tends rather to the subverting, then the defending and maintaining of the truth once delivered to the Saints. The Lord discover it to you, for men are very blear-ey'd and dim-sighted when they look upon their own wayes: *Solomon* tells us that every way of man is right in his own eyes: *Prov. 21.2.* Said we not well, thou art a Samaritan, and hast a devill, said the Jews to Christ: but I say let you and I lay by our selves, and let us bring our wayes and worship, our opinions and practises to that text in *Isa. 8. 20.* To the Law, and to the testimonies: and if they speak not according to this word, there is no light in them.

Paper. In the next place you tell me, you are resolved (the same power assisting you) that if I or any other (as we have done) do or shall vent any opinion, or hold any practise contrary to what is held forth in the Word of God, in the simplicitie of its own sense and spirituall meaning, that we shall hear of it, &c.

Ans. I answer. First I must here reprove you again for a falsehood, and a base slander, in that you say I have vented, and do hold any opinion or practise contrary to what is held forth in the Word: if we vent any

thing (say you) as you have done: I challenge you and all the world to make that good; or if you do not, or at least cannot, then be ashamed and repent, acknowledge your fault, else you will be seen and known to the world to be such as you are.

Secondly, if when I do vent or hold any such opinion or practice, you will be as good as your word and promise; *viz.* to let me hear of it: I professe seriously to you, I will thank you for it; but let it be done then in a more civill Christian-like way then this is; leave off rayling and slandering, and I shall say as *David, Psal. 141. 5. Let the righteous smite me, and it shall be a kindness: and let him reprove me, and it shall be an excellent oil, which shall not break my head.*

In the third place, if any thing be vented contrary to what is held forth in the Word of God, in the simplicitie of its own sence and spirituall meaning, then I shall hear of it. —

I say again I desire it; But pray tell me, who shall be judge of the same sence and spirituall meaning of the Word in its simplicitie? will you be Judges? Alas you are not fit, you can go no farther then the letter, and where the place requires more then a literall exposition to set forth its meaning, you must be at a stand: And I am much mistaken, if your new Pastor can help you; as spirituall a man as you take him to be, I am sure where you stumble upon some places, and do venture to give the meaning of them (your Paper shews) you sometimes mistake foully, and do make good that place of the Apostle, 2 Pet. 3. 16. where he saith, that *in the Epistles of Paul there be some things hard to be understood, which they that are unlearned and unstable, do wrest, (as they do also, the other Scriptures) unto their destruction.* And if you fly to the old shift of the new lights of these times, and tell us that the Spirit will help you: I answer, first, 'tis the Spirit of God alone that must help you (if any spirit) to understand it's own spirituall meaning; And I must plainly tell you, that there be but few of the foot-steps of the Spirit of God to be seen (in this your Paper) if those who are best acquainted with them, were to search for them here.

Again, the Spirit doth not now help by miraculous wayes, (as it hath done) by immediate revelations and infusions, and by giving men the gifts of tongues, to understand all languages, (as in the Apostles times) and they that pretend to such things in these times, are led along, and seduced by a lying spirit:

Paper. In the next place: you say, you trust God will give you courage and boldnesse to maintain the truth, by sound doctrine; and to

convince all gainsayers (though never so sophisticall) that ye shall not need to use (as some do) indire&t means, as stirring up the Magistrate against them, there being no footsteps, for such practice in the Gospel to maintain the truth, but is the way of Antichrist to set up his kingdom: *Rev. 13. 7. 15, 16.* but the Saints overcome the devill and his Instruments *by the blood of the Lamb, and by the word of their testimony. Revel. 12. 11.*

Ans. I answer. First, I know not what courage and boldnesse God may give you to maintain the truth; but I am sure Satan hath supplied you with abundance of courage and boldnesse (even to Impudencie) in speaking evill of the way of truth, and in endeavouring to hold up errors: And what worthy Patrons such as you are, are like to prove your selves to Truth, 'tis much to be suspected if one view you well in that shape you appear in, in this your Investive.

2ly, Whereas you say the Magistrate is an indire&t means, that there are no footsteps of it in the Gospel, that 'tis the way of Antichrist, &c.

I answer. It may be you have a means that's more direct in your conceit then by the sword of the Magistrate; though it hath fewer footsteps in the Gospel, and that is by the Sword of the Souldier.

But I know you expect I should say something here (because you give the occasion) concerning the power of the Magistrate under the Gospel; The power of the Magistrate (in maintaining truth) (you say) hath no footsteps in the Gospel, 'tis an Antichristian way: — Did I not tell you in the beginning how exceedingly a carnall heart loves libertie, and freedome? Oh, 'tis a sweet morsell, how passionately do men pursue it? every coercive and vindictive power that would restrain it, and punish it's wickednesse; oh this is an Antichristian way. And to prove this, you urge, *Rev. 13. 7. 15, 16.*

Ans. To this I answer. Now you speak like your selves: Heres the pure pute language of all the Anabaptists that I ever yet heard or read of, or have spoken with. — I doubt not but to make it appear to you, that these are onely the fancies and devices of Phanaticall Enthusiasts (and not to be deduced from Scriptures) who because they be dissolute would have no bonds of Laws; because they are Schismaticks, would have no discipline in the Church; and because they walk inordinately, they would have no coercive power of the Magistrate to restrain them. This is onely the spirit of those Schismaticall Teachers, who under a pretence of spirituall freedome, will lead you into all carnall libertie, prophanenesse, sacrilege, and faction. — And have they (nor you)

nothing else to prove Magistracie to be Antichristian, and to have no footsteps in the Gospel, but *Rev. 13. 7. 15. 16.* Poore men, did not I tell you but now, what miserable Expositors, and applyers, and wresters of Scripture you were, to your own destruction? will you see how ridiculous you are in this place, and how simply and sinfully you abuse Scripture. The text alledged plainly shews, that power was given to Antichrist to wage warre with the Saints, and by his Armies to overcome them; and this you bring to prove, that the Sword of Justice in the hand of the Civill Magistrate under the Gospel is Antichristian; oh miserable ignorance and impudence; he that thus teacheth you to understand and apply Scriptures, is a blinde leader of the blinde, and (if the Lord open not your eyes the sooner) you will both fall into the ditch.

Again, you urge, *Revel. 12. 11.* where the text saith, that the Saints overcame Satan *by the blood of the Lambe, and the word of their testimony*; and this you bring to prove, that the Power of the Magistrate under the Gospel in restraining and punishing errors, and maintaining truth, is an indirect and an Antichristian way: may not he that hath but half an eye see how grossly absurd you are in these things? The plain meaning of the place is no more then this, That by the death and sufferings of Jesus Christ (the Lambe of God slain) the devill and all his Angels, all the enemies of mans salvation, are overcome; and the Saints are said to overcome him by his blood, as they have their garments washed in the blood of the Lambe, as they are justified and sanctified by his blood, and by his Word; the victory of Christ over the devill and his Angels being obtained not in his own name, but for us; we (that beleeve in his blood, and the word of his testimony) are said (in him) to have overcome Satan, and his Angels, the enemies of our salvation.

Do you see now how simply you have quoted Scripture here, and how little to your purpose? Surely this is no small sin, thus to abuse and wrest the Word and the truth of God, to the maintaining of errors; therefore repent for it.

Again you say, the power of the Magistrate under the Gospel is an Antichristian way, — and you have fairly prov'd it; — Let me tell you, just thus did *John of Leyden* in *Munster*, all Power of the Magistrate amongst Christians, was by him and his followers cry'd down as Antichristian, and persecution of tender consciences; till he himself had gained power by his seduced ones, to murder and banish all the Magistrates in *Munster*; and *John* himself was got up into the Throne of Sovereignty, made, and proclaimed by them his followers to be King of the

the new Jerusalem in *Munster*, where he exercised a great deal of most barbarous and unheard of cruelty; and then Magistracie was no longer Antichristian, when the Saints there (as they call'd themselves) were once become Magistrates.

Lonely minde you of this story, because the Town and Countrey Note speaks it, that some of you that have here subscribed Magistracie to be Giles Antichristian, are designed and appointed, and are ready to undertake Hanco the office of being Magistrates among your neighbours; I hope when one of you your selves come to be Magistrates and Justices, then Magistracie Subscri will no longer be accounted Antichristian amongst you, when the bers ha Sword is once in the Saints hands. (since

But that I may not discourage you in your young undertakings, I Oath f will take a little pains to inform your ignorance; and to shew you what Justice foot-steps the Magistrates executing of Justice upon transgressors (both the Pe against the first and second Table) hath in the Gospel. I hope I shall and no make it appear plainly to you, that 'tis so farre from being Antichristian, execut that it is Gods own ordinance, and that under the Gospel; and that of you shall see 'tis onely ignorance, that makes you so impudent, as to in Cir say, that this hath no foot-steps in the Gospel. cester,

In the first place; let me tell you, that all the best reformed Churches in Christendome, do renounce and detest these Anabaptisticall dreams of yours; and most harmoniously and willingly confesse, and acknowledge it, to be Gods will that the world be governed by Laws (by the way remember that the Church is within the Common-wealth;) and God himself hath appointed the Civill Magistrate, and hath delivered to him, the Sword, to the protection and praise of good men; and for punishment on the evill. And by this bridle, mens vices and wickednesses should be restrained; whether committed against the first or against the second Table.

2ly, They confesse the Power and Authoritie of Magistrates to be the ordinances of God himself, appointed, as well to the manifestation of his own glory, as to the singular profit of mankind: That by reason of the will of God himself revealed in his Word; we must not onely suffer, and be content that they should rule, but also to love them, fear them, and withall reverence, and honour, and embrace them as the Embassadors and Ministers of the most high God (being in his stead, and prefer'd for the good of their Subjects) that we should poure out prayers for them, pay tributes to them; and in all busineses of the Common-wealth (which are not against the Word of God) to obey their Laws and Edicts.

3ly, They beleeve also, and do willingly acknowledge, that every lawfull Magistrate being by God himself constituted, the keeper and defender of both Tables of the Law, may and ought, first and chiefly, to take care of Gods glory, and (according to his place) to preserve Religion, when pure, and to restore it when decayed and corrupted; and to this end, to retrain and punish, as well Atheists, Blasphemers, Hereticks, and Schismaticks, as the violaters of Justice and Civill peace.

Now by what spirit you are led, to run out of, and to cry down the opinions and practises, of all the Churches of Christ in this point, as Antichristian, every man may judge: And the Lord help you timely to see whither you are running headlong; not onely beyond the Churches of Christ; but into absurdities and extremities, which even the Law of Nature teaches poore Pagans and Heathens to avoid, who have their Governors and government amongst them: nay even to be more brutish, and more void of understanding then the creature, the very beasts that perish, for even they too, are taught of nature to observe an order amongst themselves. — But to shew it unto you from Scripture grounds.

Paper. To stir up the Magistrate against those who oppose the truth, you say is an indirect way, that hath no foot-steps in the Gospel, but is Antichristian.

Ans. First, let me present you a glasse wherein you may see your own faces drawn to the life. In 2 Pet. 2. and St. Jude in his Epistle, these two (speaking of false prophets that were then in those dayes; and fore-shewing what ones should creep into the Church) do so describe them that all men may see them: *They walk (saith Peter) after the flesh, in the lusts of uncleannesse, and despise government and dominion. Presumptuous are they, self-willed: they are not afraid to speak evill of dignities; Whereon Angels, which are greater in power and might, bring not a rayning accusation against them before the Lord.* So St. Jude, 8. ver. *These filthy dreamers defile the flesh; despise dominion, and speak evill of dignities.* If you note it; these words of these Apostles do as directly fit the Anabaptists of these times, as if they had aymed at them. — This by the way.

In the next place: Ple shew you out of Scripture, that the office of the Civill Magistrate, is so far from being Antichristian, that it is an office appointed by God himself, for the administration of Justice, and preservation of Peace both in Church and Common-wealth. And that in this way of administring Justice, and preserving Peace in Church and

and State, their authoritie extends, to the punishing and restraining of Heretics, Blasphemers, Schismatics, as well as Murtherers and theeves: First see these places of Scripture, *Exod.* 18. 20, 21, 22. *2 Chron.* 19. 6. and 11. ver. *Prov.* 8. 15, 16. *Dan.* 2. 21. These places will shew you sufficiently, that Magistracie is Gods ordinance: If you would have a Gospel proof, see *Rom.* 13. 6 first verses, where they are call'd severall times, *The ordinance of God, and the ministers of God.*

2ly, You shall see it cleared to you (*de factis*) that these Magistrates have exercised their power, in suppressing errors, heresies and blasphemies, which have been contrary to sound doctrine and true Religion. See *1 King.* 15. 13. *2 King.* 10. 11, 24. *2 King.* 23. 20. *2 Chron.* 15. 13.

3ly, You shall see that they did exercise this power (*de jure* too) upon Gods warrant, and by virtue of his ordination: See *Deut.* 13. from the 5. to the 10. ver. and 17. Chap. 2, 3, 4, 5, ver. *Exod.* 22. 20. *Levit.* 24. 16.

All that you can say to this is, that these be old Testament texts, and God appointed Magistrates under the Law, and the Jews were kept in order by them; yet this doth not prove that Christians under the Gospel may exercise that power one over another, or that they need any Civill Magistrate.

I answer. I shall shew you the weaknesse and simplicitie of this reply, and that in this order. — First, there is the like necessity of the Civill Magistrates and Judges under the Gospel, as well as under the Law; for the sad experience of these times shews us, and the Scripture shews us, that the same disorders fall out amongst Christians, as did among the Jews; not onely *envyings, strifes, debates, going to law*; &c. and the like disorders in the State, but also *errors, heresies, and blasphemies, and divisions in the Church.* See *1 Cor.* 3. 3. and Chap. 6. 6. *Phil.* 3. 18. *2 Pet.* 2. 1. &c.

Now if there be the same disorders in Church and State (amongst Christians) as were among them; it must necessarily follow (and you cannot but in reason grant,) that here's need of the same power and authoritie for the restraining and punishing of these. — If we have need of the same power and authoritie, and that hath been a power appointed of God for the same end, if you will deny it to us under the Gospel, you must shew me, where ever that Command and ordinance was repealed, or that practice prohibited, under the new Testament. I must confesse to you that I could never yet finde it repeal'd or prohibited by Christ or his Apostles; and therefore rationally men must grant that it stands still in force under the Gospel.

And to satisfie you further, I will shew you severall grounds why,
and

and places from which you must conclude, that their Calling is warrantable by, and agreeable to the Gospel.

First, we having need of such, as well as the Jews under the Law, you must either grant us them, or else you must conclude, that the State of the Church of Christ (in respect of the Civill Magistrate) is worse under the new Testament then it was under the old, which no man will be so mad as to say.

Again, if the office of the Magistrate, were an office and ordinance under the Law, and not under the Gospel, then it must be because this ordinance was ceremoniall and typicall; but this cannot be: for I shall plainly shew you that the power of the Magistrate is morall and perpetuall.

First look upon the fift Commandment, *Honour thy father and thy mother, &c.* I hope you will not turn Antinomians too, and deny the morallitie of the ten Commandments: if you do, the Apostle *Pauls* words will shew, that if you condemne all the rest, yet this Command is morall and perpetuall; for he renews it in the Gospel; and it must stand as long as the Gospel stands. *Ephes 6. 1, 2.* Now I beleeve that your inspired and spirituall Pastor will not deny, but that in that Command (though the Apostle applyes it there onely to parents and children) yet both this relate and correlate, *viz:* the Magistrate and Subject, the power and authoritie of the one, and the obedience and submission of the other, are both warranted and commanded.

Again, the power of the Magistrate must needs be morall and perpetuall in the Church; because the reason, and ground, and end of that power is morall and perpetuall: one ground and reason why that power was establisht amongst the Jews, was because seducers and dreamers of dreams, would turn away the hearts of Gods people from the Lord; and the end of exercising and executing that power, was that all Israel might fear, and do no more so wickedly, *Deut. 13. 5. 11.* Now these grounds, reasons and ends of the ordaining the power at first, and the executing of it are perpetuall, and are at this time amongst us, therefore it cannot be denied (by reasonable men) but that the power must be still in force: you know that the grounds, and reasons, and ends of both the institution of it, and the execution of it are now with us, *viz:* seducers do still indeavour to draw away the hearts of Gods people from the Lord (if Justice were executed on these) the people would fear, and do no more so wickedly.

Again, you shall finde that the want of a Civill Magistrate to sway the

the Sword of Justice, was noted by the holy Ghost, as a great plague, and a fearfull judgement on the Jews: See *Judg.* 17. 6. and *Chap.* 18. 1. v. and 21. 25. So likewise on the contrary, 'twas fore-told and promised as a singular blessing to the Christian Church under the Gospel: *Isa.* 49. 23. And Kings under the Gospel are required and commanded to employ their power to the advancement of Christs kingdom: *Psal.* 2. 10, 11, 12. The Psalm is clearly expounded of Christ and his kingdom by the Apostle, *Act.* 4. 25. and *Act.* 13. 23. Now (saith the Psalmist) *Be wise, O ye kings; be instructed, O ye Judges: Serve the Lord with fear.* Now ye must know, that Kings and Judges, serve God two manner of wayes: First, as men by leading a godly life agreeable to the rules of the Gospel. 2ly, as Kings and Judges, they serve God by enacting and executing Laws with convenient severity; commanding just things, and prohibiting evill: So did *Hezekiah* and *Josiah*: And then properly do Kings and Judges serve God as Kings and Judges, when they do those things in and for the service of God, which none can do but they.

Farther yet, ye shall see, how in the Gospel, Christ himself and his Apostles, have approved of the Authoritie of the Civill Magistrate, and have commanded obedience to them. *Matth.* 22. 21. Christ commands all to pay unto *Cesar*, the things that are *Cesars*: And he himself payed tribute, and acknowledged even *Pilates* power over him to be from God: *Joh.* 19. 11. — Again, the Apostle commands all people to submit, and to obey the Magistrate, and to obey for the Lords sake, and for that they are the ordinance of God. And therefore surely the Authority of the Magistrate is establisht by the Gospel. See *Rom.* 13. 1, 4, 5. *Tit.* 3. 1. *1 Pet.* 2. 13, 14, 15. Again, the Apostle commands us to offer up prayers in speciall for them as Magistrates: *1 Tim.* 2. 1, 2, 3, 4. that we may leade a quiet and peaceable life, under them, in all godlinesse and honesty. Which we could not do, except the Lord blesse their government over us.

May not a man now say to you here, as Christ did to the Pharisees, *Ye erre, not knowing the Scriptures*: what a grosse error is this in you, to set your hands to such a falshood as this is? That the office of a Magistrate under the Gospel is Antichristian, and hath no foot-steps in the Gospel? Ye see it hath those foot-steps there which neither you, nor all the Anabaptists in *England*, nor all the Devils in Hell, shall be able ever to raze out. The Lord give you understanding, that you may see your error, be ashamed of it, and repent for it, and from it.

Let's see what you say next: — Truly in 20 lines together, or more, nothing but a throwing out your very gaul, in most unchristianlike slan-

ders and reproaches; in which too, the Diuel hath holpen you, to belch out as hellish lyes, as ever the father of lyes himself vented. Oh, what a Saint-lik spirit this favours of? to rayl, and brawl, and speak evill of Magistrates and Ministers, and all that come in your way. In your following page of your Paper, ye pretend much to the carriage of Christ and his Apostles; you say you are commanded to be gentle, and meek, and curteous; to be moderate, to walk as brethren, and to beseech men, and that you are condemned for following these; I leave it (even to your selves) and to all the world to judge, of the meeknesse, and lambe-like spirit, which you have in this Paper exprest to be in you. I leave it upon your own consciences (if they be not seared) if they be, the Lord soften them, and give you speedily a sence of your condition, (for my part) I shall beseech God to pardon you.

Paper. You call us vain, time-serving, self-seeking Teachers, turning with every winde, perfidious men, who will be any thing, nay nothing for a little pelf, though under pretences of piety, penny masters, hirelings, false prophets; that our means is the prop of our ministry. That we will not trust God, that we are at every word of command from men; facing about, and turning as we were; that we have sworn to maintain Episcopacy with & cetera.

Ans. We shall not revile again, but, as I said, commit our selves to God who judgeth righteously. We may say of you as *Paul* said of *Alexander* the Copper-smith; you *William*, and *Thomas*, and *John*, and *Caleb*, &c. you have done us much wrong, the Lord help other men to beware of you: — onely before I leave this, let me ask you one question or two: Pray let me know ('tis but a reasonable request from you who have charged us with it) in what have you found us vain Teachers? hath our teaching been in vain to you? we are sorie for you; and say as *Paul* 2 *Cor.* 4. 3. *If our Gospel be hid, 'tis hid to them that are lost: In whom the God of this world hath blinded the minds of them which beleve not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we have not preached our selves, but Christ Jesus our Lord, and our selves your servants for Jesus sake.*

Again, how many winds and times have you known us to turn withall? we have (the Lord knows) desired, and we hope we have hitherto held fast the profession of our faith without wavering; and we trust (through Christ that strengthens us) that we shall yet stand fast in the faith, and quit our selves like men, though we have strong shakings: we blesse God, we have not as yet said a confederacie, nor feared the fear of men.

Again, which of us, and which way can you make it appear, that we are self-seeking men? who amongst us have for Pelf or honour proved perfidious to our trust, and to our charges: we trust that the Lord hath seen, that we have not, we do not seek our own, but every man anothers wealth, and the things which are Christ Jesus. As *Paul* enjoyns, *1 Cor. 10. 2.* And for your parts (I think) you have as little cause or ground to charge us with this, as any, for in our labours to you wards, even to this day, we are able to say as *Paul, 2 Cor. 12. 14.* *We are ready to come again unto you, and we will not be burthensome to you, for we seek not yours but you.*

Again, which of us can you charge (justly) with prophesying or preaching false things to you; name the men (if you can) that are false prophets, and prove it against us: we tell you again, that we are not of those that handle the Word of God deceitfully; and we desire to renounce the hidden things of darknesse, and (we blesse God) we can say as *Paul, 1 Cor. 11. 23.* *We have received of the Lord, that which we also have delivered unto you.*

Again, when, or where, or which of us have you known to be Beagles to our Reverend Patrons (as you call them) the Bishops? where have we faced about, and turn'd again as we were? or whom amongst us can you prove to have taken the Bishops Oath with *& cetera*: we are able to make your falshood and slanders in this appear to the world; that in this County of *Gloucester* it was generally opposed, and refused: how base then are these accusations?

Again, whom of us have you known to have layen at the Ale-house three dayes in a week? — blush for shame. — Did you know what you did, when you were led by the nose, to set your hands to such an heap of lyes together, which are all from the father of lyes; and any one of which we challenge you and all the world, to make good against us, if you can. Does it become the Saints, to do such things as these are? Me thinks, here be fit grounds for you, to be ashamed and confounded in your selves.

Paper. In the next place you tell us, that certainly, if you should see the downfall of our means; you should see the downfall of our Ministry, that being the grand prop thereof; And therefore rather then we will trust God for our maintenance, we will take, nay force the legall maintenance of Tiches from the people, &c.

Ans. I answer. First, we know that the downfall of our Ministry is that which you look, and long, and gape after; that so you may run

on without controul, in your villanies. But (me thinks) (if you were not wilfully ignorant) you might know, that Tithes are not the grand prop of our Ministry. 'Tis a promise of Christ, that is the prop of it; And that is such a prop, that the gates of hell shall never prevail against it: he hath promised to be with our Ministry (and us in our Ministry) to the end of the world; And therefore you are not like to see the downfall of it so soon as you think for: except you have a revelation (as one of your grand Prophets lately had) that the end of the world will be very soon; your hope in this (therefore) is but as the hope of the wicked which shall perish, and be as a spiders webb.

If the Lord strip us of that which you call legall maintenance, if he bring us to a morsell of bread, yea down to sackcloth and ashes, yet I doubt not, but you shall finde, that we shall trust God so farre for our maintenance, that while we live we shall preach the Gospel: And while we do preach the Gospel, we doubt not but we shall live by the Gospel: and if our maintenance be in that way which you call legall, we shall not desire to keep it, if we be not able to justifie it to honest men, yea better wits then yours; to belawfull, yea under the Gospel. And that in the next place I shall undertake to shew you, by removing all those silly and ridiculous objections which you (in your Paper) have layed in against it.

Paper. First, you say, 'twas a legall maintenance. 2ly, that 'twas onely given to the Priests under the Law for their service. 3ly, that 'twas given to them as one of the ten Tribes, which they took onely of their brethren, and that not by compulsion; but (you say) there is no equalitie that our Priests should have it. First, because they are not the hundredth part of the people: 2ly, because they have inheritance among their brethren. 3ly, (you say) the Priests of the Law had but the 10th. of the increase; ours of mens labours. 4ly, the Priests of the Law were not so covetous as ours be. 5ly, (you say) Christ having put an end to the Priesthood, hath also changed the Law which (you say) is Tithes: here you urge, *Hebr. 7. 12.* Hence you do farther inferre, that to take Tithes under the Gospel, is abominable heresie: and a denying of Christ come in the flesh. 6ly, (you say) you may see God blasting them in our posterity, for they generally come to nothing, but are miserable. Lastly, that in this we are Jewish, and may be call'd Jews.

Ans. For Answer. First, whereas you say 'tis legall maintenance; this is just as you call repentance, humilitie, obedience, and all duties legall graces and duties. We need not value such a brand set upon the office,

or Ministry, or maintenance of the ministry of the Gospel, when the very graces of the Gospel, suffer by you and your companions under the same reproach: — But to answer you. — 'Tis legall maintenance, (say you) how legall? (I beleve your meaning in this, is, that which you speak more plainly in the 2d) as it was paid onely to Priests under the Law, therefore legall: if this be your meaning (as it can be no other) here I shall presently shew you your grosse ignorance: Were Tithes paid onely to Priests under the Law? how false is this? you might have seen in *Hebr. 7.* quoted by you, that *Abraham* paid Tithes to *Melchisedech*, and *Levi* himself in *Abrahams* loins. Now the Apostle shews you that the priesthood of *Melchisedech* was not that of *Levi*; for this is taken away (saith he) but the order of *Melchisedechs* Priesthood abides for ever.

Here then you see, that Tithes were paid to some other Priests then onely to the Priests under the Law. Farther — when you read that *Abraham* and *Jacob* paid Tithes; I desire to know from you, by what law they paid Tithes: whether was it by the Law of Nature, or by the Leviticall Law, or by an Evangelicall Law? one of the three must be, 'tis plain as the Sun, that it could not be by a Leviticall Law, and by virtue of that; for that was not then enacted, and by that Law *Levi* was to receive, and not to pay Tithes; yet *Levi* himself in *Abraham* paid Tithes to *Melchisedech*. Again, if they paid by the Law of Nature, that Law binds all men still, as well now as then. And lastly, if they paid by an Evangelicall Law, that binds also all Christians to pay their Tithes towards the maintenance of *Melchisedechs* priesthood which endures for ever. Pray let me see your Answer to this.

Paper. In the next place you say, Tithes were given to the Priests under the Law, as they were one of the ten Tribes; which they took onely of their brethren, and that not by compulsion; but there's no equalitie that our Priests should have it: first, because they are not the hundredth part of the people: 2ly, they have inheritance among the brethren. Again, they had but the tenth of the increase: ours of mens labours.

Ans. In Answer to this, I must tell you here again your ignorance hath made you very bold and impudent, in speaking that which I shall shew to you, and to all the world to be very false — And it must be under these heads. You put me here upon the consideration of these two things: first the proportion of the persons of the Priests under the Law; and 2ly, the proportion of their maintenance; and to compare it with ours now.

If you will look upon these two things in Scripture; you shall finde how falsly and absurdly you do argue in your Paper. I will shew you, first for their persons, that it will not be hard to prove, that the Tribe of *Levi* under the Law, were not the fourtieth part of the people. 2ly, for their maintenance, they had three times as much as any one Tribe.—

Dr. First for their persons; look upon the numbring of them, and compare, *Numb.* 1. 46. with *Numb.* 3. 39. and you shall finde, that the other Tribes were numbred from 20 yeers old and upward, to all that were able to bear Arms, which was to the age of fifty yeers (as *Josephus* reports) (for at that age they were supposed to be unserviceable for war) and yet being thus numbred, but from 20 to 50 yeers, their number amounted to six hundred and three thousand, five hundred and fifty men able to go to war. On the other side, the Levites were numbred from one month old and upward, and yet the whole number amounted but to two and twenty thousand. Now conjecture the number of those in the other Tribes, who were under 20 yeers of age, and who were above fifty yeers to be but half as many as the rest, (as it cannot be supposed that they were lesse) yet the whole number of the Tribes reckoned from their infancie upward, will amount at least to nine hundred two thousand men, of which number, the number of the Levites, is just the one and fourtieth part. If you say that the Tribe of *Levi* increased to a mighty number afterwards, as may be found, *1 Chron.* 23. 3. I say that the whole people increased accordingly; for the Tribe of *Judah* which was before but seventy foure thousand, was then five hundred thousand, and in *Jehosaphats* time eleven hundred thousand: See *2 Sam.* 24. 9. and *2 Chron.* 17. latter end: — here then ye see, how ye are mistaken in the proportion of the persons of the Levites. They were so farre from being a tenth part, that they were not so much as the fourtieth part of the people. And in the next place look into the proportion of their maintenance, and you shall see your selves more mistaken there, one would think that the fourtieth part of the people, could require but the fourtieth part of the maintenance in proportion.

Paper. You say, they had no inheritance amongst their brethren, and that they had but the tenth of the increase onely.

Ans. How durst you thus belye the Scriptures? do you do it ignorantly, or wilfully? First you shall finde that they had the tenth of all the increase of seed, and fruit, and great and small cattell. See *Levit.* 27. 30. and 32. ver. 2ly, though they were not the fourtieth part of the people, they had 48 Cities with suburbs for cattell, and for gardens.

See *Numb.* 35. the 7 first verses ; which Cities were next to the best, and in many Tribes the best of all : in *Judah*, Hebron ; in *Benjamin*, Gibeon ; both royall Cities : so that those Cities with about a mile suburbe to every one of them, can come to little lesse then the wealth of one Tribe alone in that little Countrey, which from *Dan* to *Beersheba*, was but about 160 miles long.

3ly, They had all the first-fruits both of clean and unclean beasts ; see *Numb.* 18. 13. of the fruits of the earth, and of the fleece of the sheep : *Deut.* 18. 4. *Nebem.* 10. 35. of men to be redeemed, *Numb.* 18. 15, 16.

4ly, The meat-offerings, the sin-offerings, the trespass-offerings, the heave-offerings, and the wave-offerings were all theirs. *Numb.* 18. 9, 10, 11.

5ly, They had all vows and voluntary oblations, and consecrations, *Numb.* 18. 8, 9.

6ly, (excepting the Holocaust) they had either the shoulder, or the breast, or the skin, or something of every sacrifice which was offered : *Numb.* 18. 18. *Deut.* 18. 3. *Levit.* 7. 30, 31.

7ly, The males were to appear three times a yeer before the Lord, and they were not to come empty handed : *Exod.* 23. 15 : 17. — Lastly, unto them did belong many recompences of injuries, which was the restitution of the principall, and a fift part. *Num.* 5. 7. 8. Now put the Tithes, the Cities, and these other constant revenues together, and you shall finde that the Priests and the Levites, who were but about a quarter as many as one Tribe, had yet about three times revenues of any one Tribe.

And thus you may see how falsely, how blindly, and groundlessly you argue, from comparing the revenues and the numbers of the Priests under the Law, with the Ministers of the Gospel and their Tithes. And whereas you say, they took it not by compulsion, how simple and silly is this ? where did the people deny it ? or where did they refuse the payment of it ? was it not a command of God ? Doubtlesse had there been denyall, there had been compulsion, in this as in other Laws.

Paper. Your next objection against us, why we should not receive Tithes, is, because we are covetous ; we bring into our store-houses, but we do not give to the poore.

Ans. I onely ask you here again how ye dare ? how ye are not afraid to judge others thus : how came you to have that searching eye to look into mens hearts, and to see how covetous they are ? Certainly (though ye pretend to beleieve what's written, in the Law, and the Prophets)

your practise shews that you make little conscience of making that your rule to walk by; or else you have learnt the trick of many now a dayes, to slip the collar, and to lay by so much of the Word, as doth in any way tend to the bridling or restraining of you in any of your unruly lusts.

Paper. In the next place you charge us with abusing that place of Scripture, *Mala.* 3. 10. which (you say) was lawfull then, but not now; and you prove it thus: Christ having put an end to the Priesthood, hath also changed the Law: *Hebr.* 7. 12. which Law (you say) was Tithes. And hence you conclude, that to take Tithes under the Gospel (there being not the least syllable for it) is abominable heresie, and a denying of Christ come in the flesh, &c.

Ans. I answer. First, for your charging us with abuse of Scripture, I may say to you as Christ to the Pharisees judging others, *Matth.* 7. 3. *Why beholdest thou the mote in thy brothers eye, and considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thy own eye:—* what a beam there is in the eye of your judgement, plainly appears to the world, in the very next line to this, in which you charge us with abusing Scripture: And that is in your text cited, *Hebr.* 7. 12. where the Apostle, saying, that the priesthood of *Aaron* and *Levi* being changed, there is of necessitie a change of the Law; you very boldly and impudently say, that by the word *Law* there, the Apostle means Tithes; And hence you conclude, that the right of Tithes is changed; — abominable ignorance and abuse of Scripture: If this be not that wresting of the Scripture which *St. Peter* speaks of, let the understanding judge. Me thinks it would be incredible (if I had it not under your hands) that men who pretend so much to the spirit as you do, and are led by such spirituall men, as you are, should be thus blind.

Please take a little pains here too, to shew you the Apostles meaning, and your own grosse mistakes.

The scope of the Apostle in severall Chapters here, is onely to draw off the *Hebrews* from the sacrifices of the Law, and from seeking perfection in them; and to bring them to Christ crucified (and offered up now a sacrifice for the sins of those that beleeve in him) and to the seeking of perfection, justification, sanctification, and life in him: To this purpose, the Apostle sets forth to them the excellency of Christs priesthood and sacrifice, above the priesthood and sacrifices of *Aaron* and *Levi*. In this Chapter he sets forth the honour and excellency of Christs priesthood, above that of *Aaron* and *Levi* under the Law, by shewing, the excellency

cellency of *Melchisedechs* priesthood above that of *Aaron* and *Levi* (he having avouched and declared before, that Christ was constituted and made a Priest for ever after the order of *Melchisedech*) first here he shews that Christ is a Priest after the order of *Melchisedech* (as from a testimony of *David* in Chap. 5.) from that absolute agreement betwixt *Melchisedech* and Christ, the parts wherof are these. 1. As *Melchisedech* was King and Priest of the most high God, so Christ. 2ly, as *Melchisedech* was King of righteousness, and Prince of peace, so was Christ. 3ly, As *Melchisedech* his parents, kindred, beginning and ending of life are not recorded, so Christ as man without father, as God without mother, kindred, beginning, or ending of life, therefore Christ is truly a Priest after the order of *Melchisedech*. — Secondly (having shew'd that Christ is a Priest after the order of *Melchisedech*) he comes to shew that *Melchisedechs* priesthood is more excellent then that of *Levi* (and then 'twill follow, that he who is a Priest after his order (as Christ is) is greater then *Levi*.) This the Apostle proves, because he was greater then *Abraham*; in whose loins *Levi* was: he proves him to be greater then *Abraham*, in that *Abraham* payed Tithes to him, and in that *Melchisedech* blessed *Abraham*, and without all contradiction the lesse is blessed of the greater. (saith he) The Apostle having thus proved the person and priesthood of Christ to be before and above that of *Levi* and *Aaron*; in the 11. verse he shews, that the priesthood of *Levi* was but imperfect in respect of Christs priesthood, and therefore must justly now cease, and be abrogated, when the priesthood of Christ is come. According to that of the Apostle (in another case) 1 Cor. 13. 10. *When that which is perfect is come, that which is imperfect is done away*: Now to prove that the priesthood of *Levi* is imperfect, he shews it, because perfection, (*viz*: justification, sanctification, and life eternall) could not be obtained by the Leviticall Priesthood, *viz*: by their offering sacrifices of buls, and goats, and rams, and lambes, &c. for under their Priesthood the people received that Law.) And he goes on to shew that this perfection was not to be found in that service; for if it could have been found there, there had been no farther need that another Priest should have risen after the order of *Melchisedech*, which was a more excellent order then that of *Levi*. But seeing another priesthood more excellent then that of *Levi* or *Aaron*, (*viz*: that of Christ) is risen; in which there is perfection, *viz*: justification, sanctification, and eternall life to be found; (in the 12. verse) he shews them that the Priesthood is changed, and therefore that Law which they were tyed to under *Aaron* and *Levi* (*viz*: of offering sacrifices of buls

and goats, &c.) is of necessity changed, and therefore must cease to them: This Law (he saith) is changed, because the Priesthood is changed under which this Law was executed; and now another high Priest is risen, (*viz.*: Christ) who hath offered a sacrifice once for ever. — So that by the Law here, the Apostle plainly means those services which (pursuing the same argument) he calls (in the next Chapter) the old Covenant, and a temporall Covenant, which was established and ratified upon the legall priesthood. And in this 12. verse of this 7th Chapter, he shews the mutuall relation betwixt the Leviticall priesthood and the old Covenant, that the Priesthood ceasing, when the priesthood of Christ did rise, the Law also, that old Covenant, must of necessity cease, being established and ratified upon the Leviticall Priesthood.

Tis as much as if *Paul* had said, Your Priesthood being imperfect, and abrogated by Christ, your law (by which you were bound by those Priests to offer sacrifices for sin) doth now cease too, Christ having once for all offered himself a sacrifice for the sins of his people.

Now whether the words of the Apostle here, can by any (but such as your selves) be wrested to have any reference at all to Tithes, I leave all the world to judge. And I tell you, in your bold expounding the word [*Law*] here to be understood of Tithes, you have arrogated to your selves, more new and strange light, then ever any man yet did, that undertook to expound this place of Scripture, since the Apostle did write it. — Oh glorious revelation.

Paper. In the next place, you say, there is not the least syllable for it in the Gospel, and the Apostles never owned it.

Ans. Pray shew me where is the least syllable against it in the Gospel: or where did ever Christ or his Apostles disown it? if your texts be no other against it then what you urge, *Hebr.* 7. 12. (though it may passe amongst your selves, and your silly women, who understand not Scripture) yet you will be laught and his't at, for your simplicitie, by those who have any knowledge. — Shew me, I say, where the Law for paying Tithes is abrogated in the new Testament: whether it be not rather confirmed (at least in the equity of it) for Christ speaking of tithing mint and cummin, saith, *These things ye ought to do, and not to leave the other undone. Luk.* 11. 42. You'll say, perhaps, that the priesthood of the Law being ended, Tithes also, which was their due are ended in them. This I know is your argument you trust to. — But for Answer, I have shewed you already, that the paying of Tithes did not belong onely to the Leviticall Priesthood; they were paid long before that Priesthood was constituted.

Again, in that *Melchisedech* received Tithes from *Abraham* (which the Apol le in *Hebr. 7.* takes speciall notice of soure or five times) ye may observe (*Melchisedech* being a type of Christ) that Christ is a receiver of homage and tribute from his people. And farther, there was never any type of Christ, as a Priest, but he received Tithes as those in the Law did : And these they received, not in the right of any thing in themselves; but meerly in the virtue of their typicall office; so that originally they did manifestly pertain to that principall Priest whom these represented, whose personall Priesthood is standing for ever, unalterable and eternal; and therefore the rights thereunto belonging are such too.

Obj. If it be objected by you, why then did not Christ in his life time receive Tithes.

I answer. First, because though he were the substance, yet the standing typicall Priesthood was not abolished, till after his ministry on earth was finisht; for his Priesthood was not consummate till his sitting at the right hand of God.

Secondly, he did not himself take Tithes, because he took upon himself a voluntary poverty, for speciall reasons, belonging to the state of his humiliation, and to the dispensation of mans redemption. See what *Paul* saith; *2 Cor. 8, 9.*

Ob. You may (perchance) object farther, and say, now Christs priest-hood is consummate, and he himself is in heaven, whither no Tithes can be sent; therefore none are due, because he hath no typicall Priests on earth to represent him.

Ans. I answer. Though Christ be in heaven in his body, yet he is on earth in his ministry; and in the dispensation of the virtue of his sacrifice, and the Ministers of the Gospel are in his stead: *2 Cor. 5. 20.* and ought to be received as Christ himself: *Galat. 4. 14.* So that men are not by this excused, from rendring Christs dues unto him; first, because, there is in respect of him (whose sacrifice we commemorate, and shew forth to the people) due, a testification of homage to him. 2ly, because in respect of us there is due a reward of our labour, — for the labourer is worthy of his hire.

Now to lay all these together in one view. — In as much as all the types of Christ (as Priests) have received Tithes as due; and in as much as that right was not grounded upon any thing in or from themselves, but upon their typicall office, and so did originally pertain to the principall Priest whom they typified; And in as much as his person and

office is eternall, and therefore such are all the Annexa and dues thereof; and in as much as he hath no where dispenced with, denyed, or refused, or revoked this right, which from him (as the principall) all his types ever enjoyed. And lastly, in as much as he hath left to the Ministers of his Word the dispensation of his sacrifice, and made them his Embassadors, and in his stead to the Church to set forth him crucified in his ordinances. For my part I desire to be resolved from you, (or by any other of your sect, if there be any wiser then other amongst you) why unto them (in the name and right of their Master) those rights should not be due which were manifestly in his types, and of which he himself hath no where in his Word declared any revocation.

Paper. In the next place you say, That receiving of Tithes is an abominable heresie, and a denying of Christ come in the flesh.

Ans. Oh abominable ignorance! I see you had need to be told what heresie is, (and I cannot yet but commend your desire of being informed) to this point what hath been already spoken may satisfie reasonable men: And because this is yet but (*dictum*) spoken by those, who have spoken but little truth in this Paper, I must defer the giving any farther answer to it, till I receive some more of your new light, whereby you will prove, that the receiving of Tithes, denyes Christ to be come in the flesh, when I see how you go about to prove it; I doubt not but I shall shew your folly in that as in the rest of your stufte; therefore no more at present.

Paper. Your next objection against Tithes is this: (you say) if we were not wilfully blinde, we might see God blasting them: for 'tis remarkable, that scarce any of our posterity come to any thing, but are generally miserable.

Ans. To this I answer. First, if you were acquainted with the Word of God, or any of his dealings with his people (as you pretend, and indeed it appears to be but a pretence) you might know that prosperitie in this life, and increase in riches, is not alwayes a token of the favour of God. Read *Psal.* 17. 14. and there ye shall see who they are, whose portions are in this life, *Whose bellies are fill'd, and who leave the rest of their substance to their babes.* For our parts, we are not envious at the foolish, when we see the prosperity of the wicked. *Psal.* 73. 3.

Again, 2ly, that our posterity are generally miserable, is no better then a bold lye.

3ly, If it were truth; yet the simplicitie of your argument appears to the world; I will make it appear to your selves: you argue thus, because

cause men that receive Tithes do not grow rich, nor thrive in their posteritie, therefore 'tis not lawfull to receive Tithes: You shall see the absurditie of your conclusion, in turning it upon your selves, thus. Some men have been Mercers, and have broke in their Trade; some have been * Stationers, Souldiers, Dairy-men, Schoolmasters, &c. and have been blasted in all these, have not thrived in all or any of these, but in all have proved miserable; therefore 'tis not lawfull for any man to be a Mercer, a Stationer, a Souldier, a Dairy-man, a Schoolmaster, &c. Do you see now what senselesse absurd arguing this is?

Paper. In the next place (you say) we call our selves the Tribe of *Levi*, that we may have Tithes. — *Ans.* This is another of your lyes.

Again, in this we are Jewish. — *Ans.* I have already manifested your simplicitie and ignorance in this; therefore 'tis worth no more words here: I passe it over.

Paper. Again you say, you plainly see upon what our Ministry stands; take away our honour and our means, and our gifts are taken away.

Ans. I have told you before whereupon our Ministry stands; and though you speak so plainly, yet you have not (as yet) made it appear that our Ministry stands upon our honour and our means; but I doubt not but I shall make it appear to you, that both honour and means belong to our Ministry. In the mean time, let me know of you, when, or where did you ever know any mans gifts taken away with his means? either make it appear, or else sit down, and acknowledge your selves to be men whose tongues are full of lying, slanders and reproaches. Doth this favour of the Spirit, ye pretend to be in you?

Paper. Next you tell us, that we cannot live by Tent-making and preaching the Gospel, by fishing and catching of men; how then should we have time to tumble over the Fathers? But *Paul* wanted for back and belly, yet was not wanting in preaching the Gospel.

Ans. I answer: (though we cannot) yet some in these late dayes have learn'd so to fish, and to catch men, that they can live by it, when (the world knows) they could never live, by continuing in that honest calling, unto which God had called them; they learn to forget that of *Paul*, 1 Cor. 7. 20. where he commands, *Let every man abide in the same calling wherein he was called.*

Again, for our tumbling over the Fathers; you that speak so scornfully of those worthy men, (whose pious labours and memoriet are precious with all godly and understanding men) you, I say, might

very well employ your time in going to school to them a while (if you were able to understand them) by whom you might be convinced of the wickednesse of those wayes you are now seduced to walk in ; and that ye might be taught how to understand the Word, which now you so shamefully abuse : and that you might be directed by them to walk in that truth which you are now so ignorant of.

Paper. The next nayl you drive at in a great deal of your stuffe together, is to tell us how we ought to preach the Gospel, and to labour with our own hands, as *Peter* by fishing, and *Paul* by Tent-making.

Ans. I answer. I doubt not, but that *Paul* whom you have instanced in for preaching the Gospel, and working with his own hands, will discover to you, your malice and your folly, and your syllinesse in objecting this to us : *Paul* himself will teach you (if you do not look upon this part of his doctrine as *Apocrypha*) first, that liberall maintenance is due to us from the people for our preaching the Gospel : and 2ly, that this is due not out of mercy (as if our maintenance ought to depend on the voluntary contributions of our Parishioners) but out of justice for our works sake, as we labour in the Word and doctrine. — And farther, that they who do labour in the Word and doctrine, have power to abstain from labouring with their own hands, it is not required of them that they should live by fishing or Tent-making, but 'tis allowed them that they should live by the Gospel. — For the proof of these things, see first, *Gal. 6. 6.* *Let him that is taught in the Word, communicate to him that teacheth, in all his goods.* (so the word is in the originall) *1 Tim. 5. 17, 18.* *The Elders that labour in the Word and doctrine are worthy of double honour. For the Scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn, for the labourer is worthy of his reward.* But if you will look into *1 Cor. 9. 3.* and so forward in the Chapter, ye shall there see *Paul* stating and debating the question at large, *Who goes to warfare at any time at his own charges? who plants a vineyard, and eats not of the fruit thereof? or who feeds a flock, and eats not of the milk of the flock? Say I these things as a man? that is, Am I partiall? do I speak meerly out of affection, and humane favour to my own cause or calling? or saith not the Law the same also? For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn : doth God take care for oxen? Or saith he it altogether for our sakes? that is, Doth God provide Laws for the rewarding and encouraging the labour of bruit beasts; and doth he leave the maintenance and honour of his own immediate officers to the arbitrary and pinching allowances of covetous and cruell men? For our sakes (no doubt) is this*

this written: that he that plougheth, should plough in hope: and he that thresteth in hope, should be partaker of his hope. That is, that the encouragement of the Ministers in their service might depend upon such a hope as is grounded upon Gods Law and provision; And that they might not be left to the will and allowances of those men against whose sins they were sent. And this the Apostle proves farther, by an argument drawn from a most unanswerable equitie. — *If we have sown unto you spirituall things, is it a great thing, if we shall reap your carnall things?* Again, *Do ye not know, that they which minister about holy things, live of the things of the Temple? and they which wait at the Altar, are partakers of the Altar?* (to shew that they receive their maintenance from the hand of God himself, whose onely the things of the Altar are) *Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* He saith not, that God permitteth or alloweth, but God ordaineth and commandeth it. And pray tell me, what is it to live? first, they must live as men; they must have enough for necessitie. 2ly, they must live as beleivers; *He that provideth not for his own, is worse then an Infidel: 1 Tim. 5.8.* They must therefore have of the Gospel, sufficient to lay up for those whom the law of common humanity (much more of faith) commands them to provide for. 3ly, they must live as Ministers, they must have wherewith to maintain the duties of their calling, a good example of pietie, charitie, and hospitalitie. *1 Tim 3.2. & 4 Ch: 12.v.* From this you may observe, that those who labour in the Word and Doctrine, and are Embassadors for Christ, and stand in his stead, to reveal his mysteries, and dispence the treasures of his blood in the Church, ought to have, (by way of homage to Christ, and by way of recompence and retribution to themselves) a liberall maintenance, and fitting the honour and dignity of that person whom they represent, and of that service wherein they minister. The Apostle saith, *they are worthy of double honour; honour of reverence, and honour of maintenance.*

Again, farther yet: to shew you that this maintenance ought not to depend upon the voluntary contribution of the people, as an act of Mercie, and not of Justice. The same *Paul* tels the same *Corinthians* in the same Chapter, that he and *Barnabas* did not work with their hands, because they had not power to demand and receive maintenance from them for their preaching the Gospel to them: *Am I not an Apostle?* (saith he) *what then? Have we not power to eat and to drink? Have we not power to leade about a wife, a sister, as well as the other Apostles, and as the brethren of the Lord, and Cephus? Or I only and Barnabas? Have not we power to forbear work-*

ing? The Apostle plainly intimates in these 4, 5, and 6 verses, that all the other Apostles did receive maintenance from the people for themselves and their wives, and that they had power so to do, as they were Apostles. And pray tell me, whom do you finde of the Apostles (besides *Paul* and *Barnabas*) who (after they did preach the Gospel) did ever work with their hands (for their living) in their former Trades and Callings? but had maintenance by the preaching of the Gospel, and had power to receive it. And *Paul* himself tells them there (as you have seen) that he and *Barnabas*, did not work for this, that they had no power to receive maintenance by the Gospel as well as the other Apostles, and power to leave working with their hands, but they did it for other ends.

Hence now (as you say, if you be not quite blinde) ye may see, that liberall maintenance is due to the Ministers of the Gospel, as Ministers for their works sake; That they have power to take this from the people, and power to leave working with their own hands for their maintenance. — Let me hear what you have to say to these things.

Again, see *1 Tim. 4. 15. Meditate on these things, give thy self wholly to them; that thy profiting may be known to all.* Answer me; what doth *Paul* mean, by bidding *Timothy* to give himself wholly to these things? had it not sounded like a contradiction if it had run thus; Labour with thy own hands at some trade for thy living, and give thy self wholly to reading, exhortation, doctrine, meditation? do you see your simplicity and ignorance now in this malicious objection against us?

Farther yet. I hope by this reasonable men may be convinc'd, that it is a divine right that Ministers should have a maintenance, and that for their preaching the Gospel: And for the proportion, distribution, the manner of the peoples paying, and their receiving that maintenance, their use and enjoyment of it, if you look upon it, and we acknowledge it to be of a civill right; Then if by the Laws of the Kingdom, the proportion of Tithes be allowed us, and we by the same Laws hold and possess them (there being nothing in the whole written Word to forbid such a way, and such a proportion) it appears to rationally men, that we have as lawfull a Freehold in our Tithes, as any man, hath to his Lands, and can enjoy and possess them, without being guilty of abominable heresie; and without a denying of Christ to be come in the flesh.

Again, as for our receiving, so for your paying Tithes; know this, that it being the Apostles doctrine, that Ministers of the Gospel should

live by the Gospel; And the Ministers of this Kingdom being allowed and authorized, by the just Laws and lawfull Magistrates of this Kingdom to receive Tithes of their people; and every man being compell'd under the penalty of the Law of this Kingdom, to the payment of them (there being nothing, no not a word) in the Word of God to forbid such a law, I say, Tithes becoming this way due to us by the Law of the Land, and the Apostle commanding all Chriktians (*Rom. 13 7.*) to render to all their dues; whosoever shall go about to defraud, or to deny their Minister this his due, he is in this most impious, and sacrilegious.

Will you be ashamed now of your ignorance? and be a little more wary for the time to come, how you give liberty to your unbridled tongues, and diltempered passions to censure, misreport, or slander, or scandalize the persons, parts, callings, maintenance of such men against whom *Timothy* was not to receive an accusation without two or three witnesses: *1 Tim. 5. 19.* — and to take notice of the ill consequences of the same; you do not onely contract the guilt of sin to your selves; but you expose your selves in your madnesse, ignorance, malice and folly, to be the object of sorrow and grief to those that know you, and pitie your poore souls; and the object of laughter to all others, that have any knowledge of the truth.

In your next passage you expresse more of that bitterness that is in your spirits: (poore men) There be some *Symons* crept in amongst you, which (as he did in *Act. 8.*) do bewitch you, who seems to you to be some great one; and (as the people beleved of him) so do many now give heed to many that be abroad, as if they were the great power of God; whereas (indeed) in the end they will prove to be but forcerers. And as for all your wicked and false accusations, I shall onely say to you (as *Peter* did to *Simon*) *Repent of this your wickednesse, and pray God, if perhaps the thoughts of your hearts may be forgiven you.* For 'tis easie for a Christian to perceive, that these are the expressions of those who are in the very gaul of bitterness, and bond of iniquity. Look upon some of them, and you your selves shall be Judges.

Paper. You say peremptorily that we strike at the very foundation of Truth, as he that is spirituall may easily discern, &c.

Ans. I answer. First, I will not undertake to judge your spirits; but this I must tell you, that (how spirituall soever you pretend to be) that spirit that charges us with striking at the very foundation of Truth, is a spirit of envie, hatred, malice, reviling, evill speaking, lying and slandering; and what spirit this is, I leave it to your selves to judge.

2ly, Me thinks you should not so cruelly have condemned us for this, but you should have told us what truth we did ever strike at ; you have quickly forgotten your own rule, but now given to us, concerning heresie and hereticks : you told us that the Gospel way, was first to prove men such, and then to reprove; but it seems you walk not in the same Gospel way. Remember here that of *Paul, Rom. 2. 1, 3. Thou art inexorable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self, for thou that judgest doest the same things. And thinkest thou this, that judgest another, and doest the same things, that thou shalt escape the judgement of God?* you should first prove us such, and then condemne us. 'Tis your own counsell, and therefore (I hope) will not be rejected by you. I desire that this may be proved against us, else surely 'twill condemne you.

3ly. I doubt not, but in the end, and upon the tryall it shall be made appeare that in those very things (wherein you rashly condemne us, for striking at the foundation of truth) the Lord himselfe (whose eyes are upon the truth) and all that are acquainted with any of the truths of God, will acquit and justifie us, as contending only for the truth that was once delivered to the Saints, and striving for the faith of the Gospel, which is now invaded and miserably wounded by those spirits that are already, whom (as the Apostle fore-told) the way of truth is evill spoken of.

Paper. In the next place, you charge us with deceiving the hearts of the simple, and endeavouring to deceive the very elect, that we make truth looke every way (like *Janns* faces) that you have need of the wisdom of God to discover us, and the depths of Satans deceipts and wiles, that the Lord, who hath begun to uncover, unvail, unmask, unshloath, &c. will do it fully, and will tread Satan under foot.

Ans. I answer, in that wee are charged as deceivers. I tell you here againe we can (we blesse God) speake it before God, that we are not as many, that deal deceitfully with the word of God, but as of sincerity, as of God, in the sight of God speake we in Christ, and as *Paul* said, *2 Cor. 6. We shall endeavour (under all your reproaches) to approve our selves as the Ministers of God in much patience, by honour, and dishonour, by evill report and good report, as deceivers and yet true.*

2ly. We cannot but smile at your comparision: Can you *Tho. Clutterbuck*, or you *Tho. Sheppard*, or the Ironmonger, or Shoemaker, or Boddice-maker, or any of you tell what *Janns* faces meane? — Poore men (though you seeme to scorne the pretious fountaines as you call them)

yet it seems you do sometimes so farre forget your selves, as to make use of heathen histories.

3ly, The Lord give you his wisdome, (if it be his will) that you may be once able to discern the depths of Satans deceipts and wiles: And let the Lord go on (in much mercy to your soules) to pluck off Satans maske and vizard, to uncloath, unvaile and uncover to you, the hidden things of darknesse, which are at present so imbraced by you as new light: 'Tis the desire of our soules (the Lord knowes) to have Satan discovered and trodden under foot.

Paper. In the next place you say, though you have been as *Balaams Ass* to carry the false Prophets and to call them Divines, yet God having now opened your eyes, you dare not goe forward in that practise.

Ans. I answer, if ever in your lives, you carried the burthen of *Balaams Ass*, you doe now: we have given you some descriptions already out of these two Apostles *Peter* and *Jude*, wherein as in a glasse (I told you) you might see the faces of those whom yee follow. And both those Apostles doe likewise add this of them: they have forsaken the right way, and are gone astray following the way of *Balaam* the sonne of *Bosor* who loved the wayes of unrighteousnesse, *2 Pet. 2.15.* Againe, *Woe unto them, for they have gone in the way of Cain, and runne greedily after the error of Balaam for reward,* Epistle of *Jude* ver. 11. And if your eyes were were but so farre open'd, (if you were not more blind then *Balaams Ass* was) yee might see the Angel with his drawne Sword in his hand ready to destroy you for your running on thus to curse the people of God.

Paper. Next, you say, that we run you through with the Sword of reproach, and had wee the Sword of the Magistrate in our hands we would have slaine you, because you would not obey us rather then God.

Ans. All that I say to this, is, as formerly I have spoken to some of the like stuffe, the Lord rebuke thee, thou false tongue, the righteous God judge betwixt you and us in these things, which of us, or in what have any of us, at any time desired you to obey any of us rather then God? Let us know, or else recant and repent: however this is our comfort, that the Lord will cleare this one day.

Paper. In your next part you cry out of the monstrous desperate hereticks of these times, that condemne your gentle, meeke, curteous carriage, your civility, and your moderate brotherly walking for symptoms of heresie.

Ans. I beleeeve this comes, from a marke of a false Prophet, which was lately given you amongst other notes, by which you were directed to know them, this was given to you as one, *viz.* a counterfeit humility, and this is no other market then what Saint *Paul* himselfe gives of false Prophets, *Colos.* 2. 18, 23. therefore sure this is no such abominable monstrous and desperate heresie, as you call it. And for your parts whether your meeknesse, gentlenesse, courteousnesse, civility, moderation, walking as brethren (which you pretend so much to) be in you in truth, or whether it be counterfeit, I leave it to God (who sees the inside) to judge, and to the world, to whose eyes this Paper of yours may come; ye have here indeed given us a Taste of your meeknesse, of your civility, gentlenesse, moderation, and of the Saint-like, Lamb-like spirit that is in you.

Paper. In your next place, you tell us, that we owne in words Christ to be our Lord and Master, and call our selves his Ministers, if you are so, then (say you) we hope you are able to produce his commission for what you doe. And if Christ be your only Lord and Law-giver how comes it to passe, that you winde and turne at every command of men?

Ans. I answer, wee doe owne Christ to be our Lord and Master, and Christ hath, and we doubt not but he ever will owne us to be his Ministers; so long as wee are able to produce his commission for what we do. That we have his commission for our office and ministry, that I have shewed you before.

Paper. But (say you) if Christ be your onely Lord and Law-giver, how comes it to passe that you turne and wind at every command of men?

Ans. I answer, we acknowledge Christ to be our only Lord and Law-giver. But we desire (for the information of your ignorance) to let you know, that Christ gives Laws either immediately, or mediately. The immediate laws of Christ are those which are set downe in his written Word. But 2ly, he gives laws mediately, by those lawfull Magistrates, who are Gods ordinance amongst men. Now when the commands of lawfull Magistrates (whom you call men, and God calls Gods) are such as are no way contrary to, or disagreeing from, but agreeable to the written word of Christ, (in a word) when their commands are onely in things lawfull, honest, just, and good; our obeying them (vvhich you call vinding and turning) is no lesse then an obeying of Christ our Lord and Law-giver, vvho by his Apostles hath commanded us, to be

subject to the higher powvers, for the powvers that be, are ordained of God, and hath told us likewise that vvhosoever resisteth, resisteth the ordinance of God, and they shall receive to themselves damnation, for he is the Minister of God to thee for thy good. Wherefore vve must needs be subject not only for vvrath but for conscience sake, *Rom. 13. 1, 2, 3, 4. &c.*—And againe, *submit your selves to every ordinance of man for the Lords sake, whether it be unto the King as supreme, or unto Governours, as unto those that are sent by him, 1 Pet. 2. 13, 14.*—Now on the other side, I desire you to make it good to me (if you can) vvhether any of us have turned and winded at any other commands of men, then such as have been the lawfull commands of lawfull Magistrates, whom (I say) we are commanded to obey, for the Lords sake, and for conscience sake.

Paper. In the next place. If Christ be your Lord (say you) where is his command that you should go seven yeers or more to the University to fit your selves; and then, and not before to preach: and that unlesse you do, you must not preach.

Ans. Oh ridiculous simplicitie and syllinesse! may I not as well ask you *Thomas* the Clothier, *Giles* the Mercer, *Roger* the Shoomaker, *Samuel* the Boddice-maker, and *William* the Ironmonger, you professe that Christ is your Lord and Master; where's his command that you should serve seven yeers under a Master at your Trade, and that then you should set up your trade for your selves, and not before? I will answer your *quere* in such a comparison. Thus, — you know that it is God's will that every man have some or other lawfull Calling to abide in, and to labour. See *1 Cor. 7. 20. 22. 24.* Now the Common-wealth in which you live, hath in Christian policy, thought it good to Enact such a Law, that none shall have leave, to set up any Trade in the Common-wealth, till they have served such a time in the Trade; And this is grounded upon severall reasons. As first to avoid confusion in the Common-wealth: 2ly, that men might be thereby enabled and fitted for their callings; lest entring upon them without knowledge, they (first) abuse and undo their selves for want of skill: and 2ly, that the Common-wealth be not abused, by their venting and selling Wares not vendible, and usefull, and the like. To clear this to you in an instance, if every man, that had a will to it, should freely set up the Trade of a Mercer, Shoo maker, Boddice-maker, Ironmonger, Clothier, &c. who had not served at the Trade, and had no knowledge in the Trade, you would presently judge, that here were like to be a fair Trade, the Common-wealth was like to be well served, and we should have strange commo-

commodities from them, poore Cloth, Shooes, Boddice, &c. — This by way of comparison.

— And from this to shew you in like manner, that the office of preaching the Gospel of Christ, and administering of Sacraments, is a distinct office in the Church: It is the will and command of Christ that such as undertake, and enter into this office, should be qualified with abilities, parts, and gifts, fitting for so great a work, he must not be a novice, 1 Tim. 3. 6. he must be able to teach others: 2 Tim. 2. 2. he must be a workman, so able to divide the Word of God aright, as that he need not to be ashamed: 2 Tim. 2. 15. Where this ability is wanting, the Church of Christ is like to be as ill served, as the Common-wealth by simple and unskillfull Tradesmen. — Now the Apostle tells us, that the Scriptures are sufficient to make the man of God perfect, and to furnish him thoroughly to all good works: (that is) to all the services of his profession, to those works of his calling he mentioned before, viz: doctrine, reproof, correction, and instruction: for these things the Scriptures are sufficient to furnish a man: But now for the sufficient understanding, and not perverting, and wresting of the Scriptures, learning is requisite and necessary. 2 Pet. 3. latter end.

To clear this farther to you, you must know, that there be two great works which belong to this high calling: first Instruction of the scholar: 2ly, conviction of the adversaries. Now every understanding man can judge how many different parts of learning are requisite to the perfection of these two services. First, there must be knowledge in the tongues, for the better understanding of the holy Scriptures, by their originall Idiom and emphasis; for in Translations there may be, and are some errors; for though the Scriptures be the infallible Word of God, yet the Translators are men, which are subject to errour, and may mistake. 2ly, There is required the knowledge of the Arts to observe the connexion, the argumentation, and method of them. 3ly, there is required knowledge of ancient customes, History, and Antiquitie, of the Babylonians, Persians, Greeks, and Romans: without in-sight whereinto, the full meaning of many passages of holy Scripture cannot be clearly understood and apprehended. 4ly, there is required School-learning, for the discovering and repelling of the subtilty of the adversaries. (and because Julian the Apostate saw that the Christians in his time made excellent use of this, in repelling and beating down his errors, he therefore interdicted them, the use of Schools of Learning; whose examples many Apostates from our Church follow in these dayes, who cry out against all humane Learning as the weapons of Gentiles, and not fit for Christians to use.)

Lastly, there is required a knowledge of the Histories and Antiquities of the Church, that we may observe the succession of the Professors and doctrines thereof, the originals sprouting of Heresie therein, and the better to answer the reproaches of our insolent adversaries, who lay innovation to our charge.

In a word, men cannot understand the Scripture in their original languages without the tongues, they cannot expound without Grammar, nor persuade without Rhetoricke, nor divide without Logick, nor sound the depth of any controversie, without Philosophy and school divinity. Now seeing all this learning is requisite, for the understanding, expounding, dividing the word aright, and for instructing, exhorting and persuading thereby, and for the convincing the gainsayers thereof. You must know, that there are but two waies (that ever we heard of) for the gaining of these requilites. The first is extraordinary, the immediate inspiration of the Holy Ghost, and the miraculous gifts of Tongues and Propheey. And 2ly, The ordinary acquiring of these by the means which God hath vouchsafed *viz.* Schools of learning, and our applying our selves to, and our endeavours in them. — The first of these waies, *viz.* the gaining of these abilities, by immediate inspiration and revelation, hath ceased in the Church of Christ these many hundred yeares, even ever since the time of the Apostles of Christ, who (being in themselves some of them (before their calling to their Apostleship) unlearned men) did receive their gifts and abilities this way: *Acts 2.* And many other Primitive Christians with them in those daies: but those Irradiations, Revelations and Inspirations of the Spirit together with the fiery Tongues have ceased for many hundred yeares, and have not been seen in any Christian Church of late. Therefore there remains onely that other ordinary way of gaining these abilities which I have mentioned, *viz.* in the lawfull and diligent use of the means; by going to the University (as you call it) or to some Schooles where learning is to be had, to fit our selves. —

Now then — seeing the office of the Ministry is a distinct office, seeing those that enter into it must be furnisht with abilities, gifts, and partes enabling them to teach, and by the word to instruct, to correct, to exhort and to convince, seeing these parts and abilities, are not inspired miraculously, but acquired in and by the use of means, seeing these means are the Schools of Learning; seeing through the use of these means (by Gods blessing on our endeavours) we attain to these abilities and partes; And seeing the Spirit of God directs and enables us

by these abilities and parts, to divide the word aright, to instruct, exhort, correct, and convince &c. I hope that the simplicity of your *Quere*, and the sufficiency of our commission in this, doth visibly appear to rational men.

And before I leave this point, let me tell you, that we can never sufficiently admire nor detest, the sauciness of those bold Intruders in these dayes, who venture to become teachers of the ignorant before themselves have been Disciples of the Learned; who being rude and unlearned (I had almost said illiterate) mechanicks without calling, and without knowledge, do so boldly and presumptuously leap from their manuell Trades into this sacred and dreadfull office, of which *Paul* himself could cry out, who is sufficient? And though some of them pretend to a calling to it, and to gifts and abilities; for their calling I would feigne know who is the author of it: if they avouch God; I would require that they should prove that their calling from God by some evident signe: for whensoever it pleaseth God to change the ordinary course, and to call any man to any office extraordinary, he declares that his good will and pleasure by some evident signe. Now if the calling of our *Anabaptist* new teachers, be ordinary, let them demonstrate it by the Scripture; if extraordinary, let them prove it by signe and by miracles. And as for their gifts and abilities (in which they say they are spirituall men, and have all the gifts from the spirit: I shall tell you that (whatsoever their pretences be to the Spirit and Revelations and Infusions) yet seeing they cannot do as those Primitive Christians did; seeing they come as far short of those Christians in extraordinary gifts, as they do behind them in time; seeing they are so far from speaking with strange Tongues, that they cannot speake correctly and coherently in their own mother-Tongue; seeing they are many times so wide from the sence of some Scriptures they venture to expound and apply, that their Expositions and Applications are oft without sence; seeing they utter old broken Notes taken from other mens Sermons, for new Revelations; seeing they furbish up ancient heresies that have layen long in the dark, for Christian Armour of light; seeing in their Interpretations they not onely contradict Scripture, but themselves; seeing their prophecyings are but vain janglings; (though some of them have got a glib tongue, and thereby slide into the approbation of the vulgar sort) seeing in their contemplations they oft soar too high, as that they loose themselves; and vent blasphemies and grosse errors, for visions and revelations of the Spirit. Seeing (I say) that (not-

with-

withstanding all their specious pretences) these be their fruits, as the very sad experience of these times, do too well manifest to the world; They shall give us leave to esteeme them no Prophets, but Enthusiasts; no inspired men, but distracted; no Seers, but dreamers; no Expositors, but Impostors; no workmen, but botchers; no fixed stars, but wanderers; no lights, but exhalations incensed in the night, which leade fools out of their way, sometimes into thickets, sometimes into ditches and quagmyres, and many into Rivers over head and ears.

Paper. Your next *Quare* is, where is our command that we should admit any to either seals, before they can make it visibly to appear that they are in Christ?

Ans. Here you begin to speak a little plainly, and to tell us now what Religion you are of, *viz.* pure *Anabaptists*. I know your meaning is, where is our commission to baptize Infants? for these cannot make it visibly appear that they are in Christ: I answer, where is your command from Christ, to require all those that would be admitted to the seals, first to make it visibly appear, that they have interest in Christ? I here undertake to make it good to you from the Word of God; first that it is an unwarrantable practice, in you or any other, and an unjust scrupulosity to require satisfaction of the true grace, and reall holines of every one that is admitted a member of the visible Church: what do you think of the Apostles baptizing *Simon Magus*, *Act. 8. 13.* 'tis true, the text saith, that *he beleevved also, and was baptized*: but all the world knows, and acknowledges that that beleevving, was but an externall profession of faith (being convinced by miracles of Gods power) did he, or could he make it (visibly) appear, that he had interest in Christ? The Apostles tell him afterward in that Chapter, that he was *in the gall of bitterness, and the bond of iniquities*; yet having before made but an outward profession of faith in Christ, he was admitted to baptisme. And where there is such an outward profession made, you cannot answer the denying the seal of Baptisme to such a one; And we have no warrant to require a farther satisfaction of their reall interest in Christ.

And therefore 2ly, I likewise undertake to make it good to, & against you, and your *Goliath* (who ever he be) that children of beleevving, and Christian parents ought to be admitted to the first seal of the Covenant, *viz.* Baptisme: and if you require a syllabicall command for this practice; I desire to know of you on the contrary, where Christ or his Apostles have in plain tearms forbidden, or denied them this ordinance, or where we are commanded not to admit them? because the

Church wherein we live, hath been for many hundred yeers, and is still to this day, in possession and practice of this ordinance; I (being already satisfied in my own conscience) must hear from you, what you have to say against this practice, before I spend more labour in the defence of it: if you have any thing, to say against it, let me hear what it is; and I doubt not, but I shall easily make it appear to you, that your denying the Sacrament of Baptisme to Infants of Parents professing faith, is an hereticall opinion and practice; and so convince you of your error herein; And I shall likewise in that shew you our commission from Christ for this practice.

Paper. In the next place, you ask us, where is our command to admit prophane drunkards, swearers, lyars, or raylers, to the Lords table?

Ans. First, whosoever charges us with admitting prophane drunkards, swearers, lyars, or raylers (as such) to the Lords Supper, they are lyars, and raylers. 2ly, I demand of you whether if a man hath once been a drunkard, liar, swearer, &c. he may never be admitted, because he hath been formerly such a one? or whether those that have been such, may not be admitted when they give visible testimonies and professions of their repentance, of their desires to wait upon God in that ordinance, for their receiving a seal of the pardon of their former sins upon their repentance and faith in Christ; and for increasing, confirming and strengthening that grace they have already received in their conversion? If because some men have been such, they therefore may never be admitted, upon any tearms, if that be your opinion, the Lord deliver me from it: if you would deal truly with your own souls, and look in upon your selves, may it not be said to you, as *Paul* said to his *Corinthians*: 1 Cor. 6. 11. *Such were some of you*: And I heartily wish that you did not give such occasion (as many of you do) to the world still to say, such are some of you: I do not know what your Communion is, or what your ordinances be which you follow, and communicate in since you renounced our Church; but (for all your out-cries against our prophane mixtures and communions; I beleve if God would give you hearts to search, and see among your selves, you would quickly finde, that you are not all of you such Saints, as you would fain passe for. The shamefull corruptions which might be found amongst your selves, would stop your mouthes from crying out against confused and mixt communion with the prophane.

Paper. Your next *Quere* is, where hath Christ commanded, that Gospel Ministers should take Tythes?

Ans. I ask you, pray tell me, where hath Christ forbidden either them to take, or the people to pay Tithes ?

Again (me thinks) (men that can take that liberty that you can) should not be so hard driven for accusations against us, as to be fain to repeat the same thing twice or thrice over; which you had so largely urged before: I have said enough already to satisfie this silly question; and therefore shall meddle no more with these Coleworts twice or thrice sod.

Paper. Lastly, you ask me, where's our command that after persons are admitted Church-members, (by which they have a right to all the priviledges thereof) that we must examine them, whether they be fit or no; or to deny any, if they refuse to be examined by us?

Ans. How do you contradict your selves in these your *Queries*, which are within half a score lines: before you askt us, what command we had, to admit prophane ones, who were unfit? here you ask us what authority we have to examine them, concerning their fitnessse, or unfitnesse before we admit them? you tell us 'tis unwarrantable practice to keep any away who are members; and the ground upon which you conclude this to be unwarrantable practice, is, because they are members, and so have right to all the priviledges of the Church. Here let me ask you, whether or no those who are admitted members of the visible Church, if after their admission they fall into prophanesse, into gross and scandalous sins (as their being Church-members doth not put them into an impossibilitie of committing some such sins) if (I say) after they are members, they fall into such practises; must they be admitted to all priviledges, and communion in all ordinances meely upon this ground because they are already members? and must no lawfull means be used to bring them to a sight thereof, and to repentance, and to fit them farther for ordinances, because they are already members? what simple wilde fellow is't that leads you into these strange conceits? what think you of the incestuous person, in the Church of *Corinth*, *1 Cor. 5.* was he not a member? did he not commit a grievous sin? might not he (upon your argument have pleaded a right to all priviledges, as he was a member? yet for all this the *Corinthians* had a command to cast him out. Now for our casting out (you say) if any of our members be unfit (as questionlesse there may be an unfitnesse in some members, in any Church) why is he not cast out? (say you) what will no lesse punishment serve turn? nothing but cast him out presently? we would fain know of you, where is your, or any Churches authority, to cast out a member,

for every sin that may make him unfit at present for communicating, in the Lords Supper? or is the casting him out of the Church the onely way to make him fit? whether or no is it not (even in your weak judgement) a more likely way, in a milde and brotherly manner, first in private to admonish, to reprove, to convince, to exhort, to instruct, to the end such a one may be fit, and if no other means will serve, then to cast out.

But for our casting out, I have told you already, that the power of our Church in the execution of such things, is taken away by those, who will have Liberty to be, and to doe any thing, and yet not be cast out. Surely therefore your charging us with these things and censuring us for confusion, is an uncharitable and an unwarrantable practice.

Paper. In your next particular you tell us, that whereas we say that hereticks spread errors and heresies without opposition; surely we must meane our selves.

Ans. Truly, 'tis very wittily concluded; we desire you to prove this, that we are hereticks, that we acknowledge our selves to be such; that our doctrine is pernicious and false (for this you charge us with) prove this (I say) against us, or else you will be potted for the most impudent malicious lyars, revilers and slanderers, that this generation hath brought forth. — For any thing else that is in this particular of your Paper, 'tis answered before, and therefore not worthy of any more time here.

Paper. In the next particular there are two things to be spoken to. First you tell me that whereas I say I love true grace, piety and holynesse, and shall be willing to embrace it though it come from the breast of the greatest enemy (here's a mystery wants unfolding, and (in the close of this particular) you tell me wherein the mystery lyes) you say, my expression hints to you, that true grace, piety, and holynesse, and I are enemies: for can it be, that if you have true grace (say you) that another that hath true grace, and you should be enemies, yea the greatest enemies, when true grace makes of the greatest enemies, the nearest and strongest friends: sure (say you) you did not consider what you writ, or if you did, you should have done well to have explained your meaning.

Ans. I answer. First, I did very well consider what I writ, when I said that I loved true grace, piety and holynesse, and should be willing to embrace it, though it come from the bosome of the greatest enemy:

And he that is but one ace, or one inch above a novice, is able to tell you that this is no mystery, and needs no unfolding; but it being my misfortune to deale with those whose foggy ignorance makes them thinke, every plaine truth to be a mystery, I must and will explaine my meaning to you in a few words: You say that my expression hints that true grace, piety, and holinesse, and I are enemies. I answer, 'tis not my expression but the Devils, the Father of lyes that hinted (that) to you from that expression.

I love true grace, piety and holinesse, though it come from the greatest enemy: How doth this expression hint to you that true grace, piety and holynesse and I are enemies? how ridiculous is your malice and ignorance? can it be (say you) that if you have true grace, another that hath true grace and you should be enemies, whereas true grace makes of the greatest enemies strongest friends? can it be? Poore men! what an amazing mystery and wonder is here? can it not be? that two men, both having true grace, may yet be divided and at enmity? what do you think of *Paul*, and *Barnabas*? do not you beleve they had both true grace? doe you not read of the sharpe contention between them, and that but upon a light occasion. See *Acts* 15. 35. But how can it be? (say you.) I answer, do you not yet know, that every man that hath true grace in him, hath yet withall some corruption in every facultie as well as grace? do you beleve this from *Paul*? or are you turn'd Chatharists? if you do beleve it, as you must, (or else deny the Scripture) then 'tis easie to unfold this mystery you speak of, thus: Though true grace cannot be an enemy to grace, yet two men that have both true grace may for some time be at variance, and enemies to each other, through the corruption that is in them.—how do you think now? may not a man that hath true grace, be said to embrace true grace, pietie, and holinesse, though it come from the bosome of an enemy, and yet not be an enemy to grace? do you think that if men of understanding should come to see your simplicitie, they would not hisse at it. For my part, I heartily pitie you.

Paper. In the next place you ask me what I mean by true grace; And how shall you know it but by the signes thereof, in obedience to the revealed will of God in his Word? And if so, you beseech me to convince you, wherein those amongst you I point at do walk contrary in word or action, and you are perswaded of them, that they will be thankfull to me, and blesse God: if not, I must needs be convinc'd that I walk contrary to my profession, and so you cannot but expect acknowledgement

ment and satisfaction from me, if there be any truth or ingenuity in me.

Ans. I answer: 'tis truth. True grace in the soul, is best seen and known by the effects thereof, seen in a mans obedience to the revealed will of God in his Word. The tree is known by its fruits, and a fountain by the water it sends forth: so grace is best seen, to be in the heart (by us who can judge onely according to the outward appearance) by the fruits of it in a gracious life. Now would you be convinc'd wherein any amongst you do walk contrary to the revealed wil of God in his Word? 'tis the easiest thing of a thousand to do that; and you cannot but be convinc'd of it, (if you be not like *Solemons* fool, which though he be brayd in a morter, yet he will retain his folly) I will instance in a few particulars. 'Tis the revealed will of God, that there be no divisions amongst you: *1 Cor. 1. 10.* that you should mark those that cause divisions, and avoid them; as men that feed their own bellies, and serve not the Lord Jesus Christ: *Rom. 16. 18.* You walk contrary to this; for you do not avoid, but receive, uphold, follow, and countenance such fellows, of whom 'twill be made good, that in what place soever they have come, they have made, and caused, such unhappy breaches, and divisions, as have been made, and are now amongst you. Let the hand be layed upon the heart, and see if conscience doth not bear witness to you of this thing: have there not been formerly an happy union, a sweet concord, a sweet conspiring together in the love of the same truth, in the communion of the ordinances of Christ, and in private duties? which truth and ordinances (though now condemned by you as abominable) yet I here again proffer to make good to you, to be no other then the truths and ordinances of Jesus Christ, (and your own consciences will make good to you, that your own souls have received comfort by them) and you know that God hath enabled some of you to suffer for them. Now as *Paul* said, *Gal. 3. 2, 3, 4* *Who hath bewitcht you? have ye suffered so many things in vain? (if it be yet in vain.) Are there not now envying, strife, divisions, and contentions amongst you: 1 Cor. 3. beg:* Do you not now speak evill of that way of truth you have formerly walked in, and found comfort in? is it not so? Now who hath caused this separation, envying, strife, division, contention, &c. is he marked by you, and do you endeavour to avoid him? If you do not, you must needs be convinc'd in this, that you walk contrary to the revealed will of God. Again, I need go no farther then your Paper to convince you of your walking contrary to the revealed will of God in his Word: you have sent it to me under your hands, and therefore I must look upon it as
your

your words, your act and deed. Let me instance in a particular or two. Is it not the revealed will of God that you should know them which labour among you, and are over you in the Lord, and to admonish you, and to esteeme them very highly in love for their works sake, and to be at peace among your selves: *1 Thess. 5. 12, 13. Is it not Gods will that they that labour among you should be counted by you worthy of double honour, 1 Tim 5. 17. Heb. 13. 7, 8.* Now let me aske you? hath not God in mercy, set those over your selves that labour in word and doctrine? hath not God given a seale and a testimony to their ministry by begetting some of you againe by the word preached by them? and nourishing others amongst you by the word of their ministry? and have they not been highly esteemed amongst you for their works sake? have they not been sought to by you to come among you again? have you not received them as a blessing? now let Conscience answer: Doe you not now walke contrary to these commands of God in his Word? and contrary to your former practice? Are they not looked upon as enemies because they tell you the truth? instead of esteeming them very highly in love, are not both their persons and doctrine, nay their very calling and ministry (which I say againe, I challenge you to prove, if you can to be any other then the Ministry of Jesus Christ) are not these I say despised, scorned, reproacht by you? and branded even with the highest brand of being Antichristian. Let me aske you (my brethren) are not these things so? The Lord knowes (that's our comfort) and you shall know too one day, if you doe not now. — Now is not this a walking contrary to the revealed will of God? are these the fruits of grace thinke you? — Againe 'tis the revealed will of God in his word, that putting away lying, every man should speak truth with his neighbour, *Ephes. 4. 25.* Now I thinke I have made it appeare, (and shall make it appeare farther) that this Paper which you have set your hands to, hath not one page of it, but what is stufte with lyes and falsehood: I leave to the Lord, and to the world to judge (betwixt us) of them. And therefore here againe you have walked contrary to the revealed will of God.

Again. 'Tis the revealed will of God that you should not backbite with your tongue, nor doe evill to your neighbour, nor take up a reproach, against your neighbour, *Psal. 153.* Againe that all bitterness, anger, wrath, clamour and evill speaking be put away, with all malice, *Ephes. 4. 31.* Now looke upon your Paper. There you call us Praters, Time-servers, Weathercocks, blinde Pharisees, Ministers of Antichrist, Popish

Popish persecutors of the Saints, haters of godlineffe, lovers of prophaneffe, false Apostles, selfe seekers, penny Masters, Drunkards, Swearers, Lyars, men that endeavour to keep others in ignorance, Seducers, men of no religion, proud, covetous, blood-thirsty men, for-swearers, vain teachers, men of perfidious opinions, that we preach destructive and damnable doctrines, destroyers of truth, and true religion, perfidious men, that will destroy soules for gain, Ale-house hunters, Hereticks, Jews, Monsters, men that condemne the practice and precepts of Christ for heresie, enemies to true grace, Ministers of Antichrist, nay Devils. This is the language you afford us in your Paper; and you have set your hands to it that we are such as these. Now whether this be a walking according to the Word, or contrary to the revealed will of God in his word, let your own consciences be Judges; or else let the Lord (the righteous Judge) judge betwixt you and us.

I thinke I need goe no farther in this particular, I hope this may be sufficient to convince you (if the Lord will set it on upon your consciences) and if so, then be thankfull and blesse God for it, if there be any truth or ingenuity in you.

Paper. In the next particular you tell me, you are grieved in spirit, to see and heare my light and frothy carriage, in the mentioning of Scripture, as to say that's a nimble Place. You say a carnall and wicked heart will abuse the best thing, even grace, mercy, and love: you say a Stage Player could doe no more, nor the Divell himselfe to abuse and mock at Scripture, and you close thus;—for shame come not in publick to act such Diabollie parts.

Ans. I answer. — This whole accusation is from the Divell the Father of lyes too: you are grieved (you say) to see and heare, pray how many of you ten, dare say you saw and heard me in that carriage or that expression which you have here set your hands to? if I am not much mistaken, not neare the one halfe of you, and yet you have set your hands to it, I hope you will not turn Knights of the post, — these be some steps towards it. Me thinks you should not call men Devils, meerly upon heare say; if you had any Charitie in you, you could not; he or they, that informed the rest of you of this, may be ashamed to looke an honest man in the face; (as we say) to come to Publicke ordinances, under a pretence of worshipping, and to bely the truth of God in this manner; the Lord will finde out such one day. — But (as you say) a carnall and wicked heart will abuse the best things: I am able to bring you twenty for one of your informers of this, who will vasse

passè (I beleave) both in the presence of God and account of men, for as honest conscientious Christians as your informer, whosoever he be of you, that will be witnesses, that there was no such word spoken, and I call God (that heard and recorded every word) to witnesse of it.— You tell me that a Stage Player a Devill could have done no more.—

I answer. — For what I did, and speak then, and therein publicke, the Lord knows, that (as *David* said to *Michal*) it was before the Lord, and for the Lord; and if this be, to be vile, and a carnall wicked man, a Stage Player, a Divell, I shall desire that I may be more vile yet.

Paper, You bid me not come in publick for thame to act such Diabolicall parts.

Ans. When the Lord shall again call me, I shall not be ashamed to come again in publick, and to act that part, which the Lord hath put me upon : — as for your expression *Diabolicall*, — the Lord forgive you; I do; and I value it not. The Lord Jesus hath taught me, that *the disciple is not above his Master, nor the servant above his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed, and hid, that shall not be known.* Matth. 10. 24, 25, 26.

In the next place you come to make your requests to me —

Paper. First, that I would define what heresie is.

Ans. I define heresie thus:— Heresie is a voluntary chusing of an opinion, against some Article of Faith without ground of Scripture, and an obstinate maintaining of it against all lawfull determinations of the true Church, for some sinister and particular respects. — Or if you will have it more briefly, thus : — Heresie is an error in the foundation of Christian Religion taught and defended with obstinacy : Thus *Paul* saith, *Tit.* 3. 11. that an Heretick is perverted, that is, put besides the foundation, and condemned of himself in his sin, that is, he erres obstinately.

This heresie is differenced from a simple error, by its obstinate maintaining; from a schisme, for that schisme is in discipline, heresie in doctrine, from Heathenish superstition, Jewish perversnesse, stup'd Mahometisme, and the like, because heresie is a revolt from the taich, contrary to the Word of God; which such never had, nor profest.— The father of it is the devill; the mother, pride; the nurse, singularitie; the attendant, hypocrisie; the promoters of it, inticing perswasions, and peremptory will-worship; Apostacie is an eminency in it, it being a falling away from the truth profest, self-condemning the top of it. The out-

rages of it, will be blasphemy against God, virulent persecution of his Church and children: The end finally impenitencie and despair; the dismall fore-runners of eternall damnation.

Having thus shewed you what Heresie is, you may easily resolve your selves the 2d. *Quere* what an Heretick is. And can likewise best satisfie your selves in the 3d. *viz:* whether there be any such among you. The Lord help you to search narrowly, and to deal truly with your selves, that if there be any amongst you, you may see them, and beware of them.

For your 4th desire, to satisfie you in that, I give you all this under my hand. And for the 5th. I leave it to the world to judge, whether I have answered it or no.

And whereas in your close, you again desire a meeting in a sober and in a Christian way, I have told you my mind before, and here tell you again that the most safe and sure way, to cleare up the truth, to satisfie doubts, to discover errors, to establish Saints that are wavering, will be to deal by setting down under yours and my hand, what we would speak face to face at such a meeting; one thing we shall more probably avoid this way, (which would frustrate our endeavours in the other) that is, clamour, passion, and tumults. Again from written words we shall not so soone start and fly, as from words spoken (which in such a way with such people have seldome proved any better then wind.)

For my part, I professe it in the presence of God, that it is, and by Gods grace shall be my endeavour, that love may be increased, that jealousies, heart burning and evill surmisings may be removed: And that we may live in love and peace as becomes Christians. I trust the Lord Jesus who is the great Prophet of his Church, and the teacher of Israel, will alwayes direct me, not onely to speak of, but to endeavour after the peace of the Church, by convincing and stopping the mouthes of gainayers, who are crept in to disturbe our Peace, by perverting the truths of God once delivered to the Saints. And my prayers in speciall are, that that God, whom I serve in my spirit, who knoweth the heart and prayers of his servant, would onely so be with me in these endeavours of mine, as it is the truth which I endeavour to maintain. —

Amen.

You subscribe your selves, My loving friends, so farre as I love the Lord Jesus. —

For your love and friendship to me, I know not how I have of late forfeited it. There are but few signes of it at present to be seen. But for

love to the Lord Jesus, I here set my heart, tongue, pen, to that of
as the conclusion of his Epistle, 1 Cor. 16. 22. *If any man love not the
Jesus Christ, let him be Anathema Maranatha.*

March — 1648.
— Kemble.

*Tours to serve you in the work of
the Gospel of the Lord Jesus:*

THO: THACHE.

Postscript.

FRIENDS; If hereupon you finde grace to see, and heal your Errors,
we shall with all brotherly meeknesse, love, and humilitie, be wil-
ling to receive you, and shall blesse God on your behalf: But if the sway
of your mis-informed and mis-resolved Conscience be heady and un-
resistable, and your return hopelesse; — Even these poore endeavours
of mine, shall one day be a fearfull and materiall evidence against you,
before that awfull Judge who hath already said, *That judgements are pre-
pared for scorners, and stripes for the back of fools.*

FINIS.

Postscript.

Friends: In heretofore you have been to see, and to
we shall with all brotherly meekness love, and
lie to receive you, and shall bless God on your behalf:
of your un-intended and un-intended Conscience be
readable, and your own words: — Even these words
of mine shall one day be a fearful and material evidence
before that awful Judge who shall say, "I judge
I wish for heaven, and hope for a book of life."

FINIS.



dep 64, 65-



