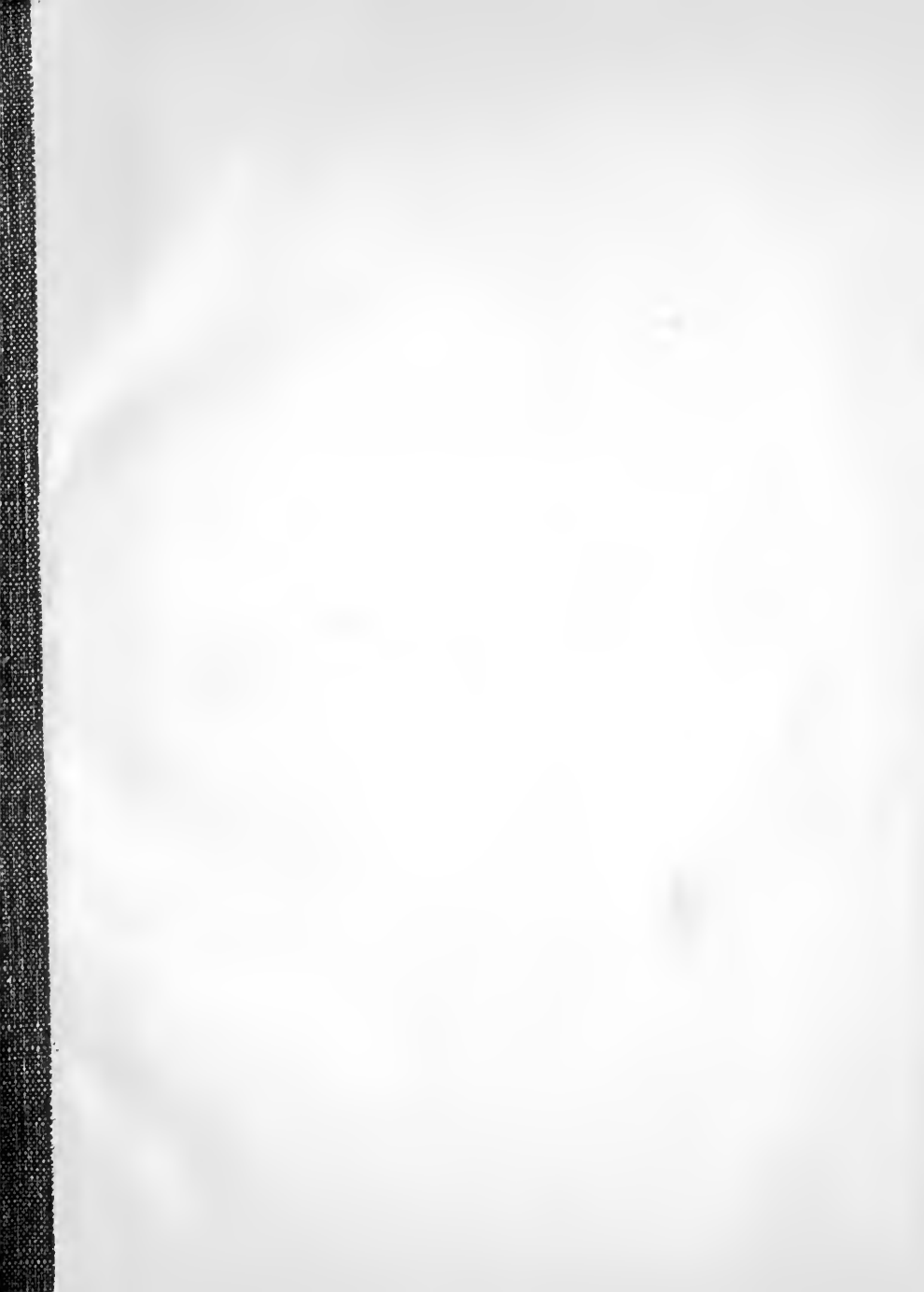
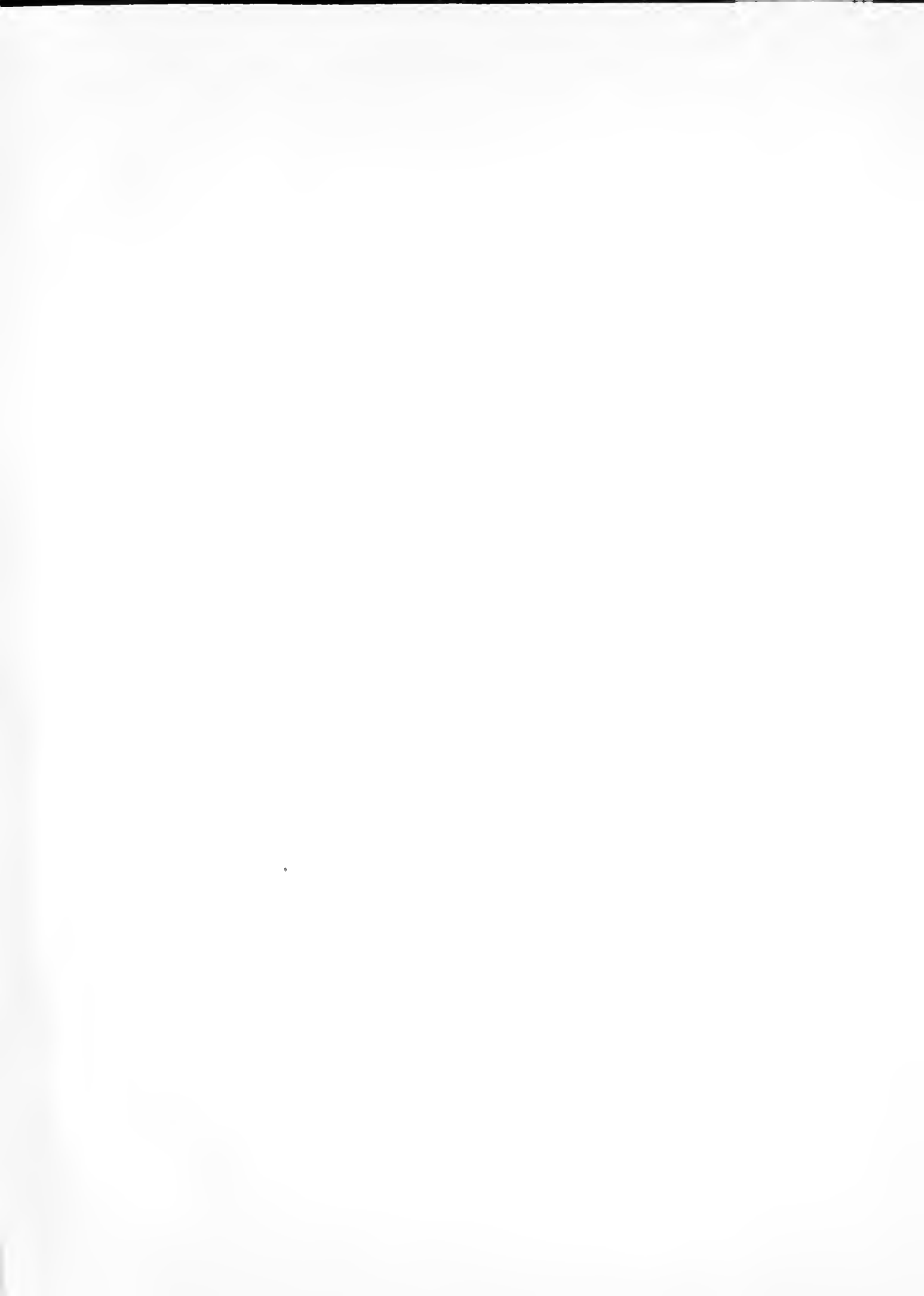


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ANTI BAAL-BERITH:

OR

The binding of the Covenant and all Covenanters to their good Behaviours.

BY

A Just Vindication of Dr. Gaudens Analysis (that is, his resolving of the Covenant to Law and Justice, to Duty and Conscience, to Reason and Religion. Or his dissolving it) against the Cacotomy of a nameless and shameless Libeller the worthy Hypocrites of Dr. Burges.

Also against the pittyful Cavils and Objections of Mr. Zach. Crafter, A rigid Presbyter.

With an Answer to that Monstrous Paradox, of No Sacrilege no Sin, to alienate Church Lands, without and against all Laws of God and Man.

Written by the Author of the Analysis.



Eccles. 7. 16. Be not righteous overmuch.
Phil. 4. 8. Whatsoever things are true, honest, just, pure, lovely, of good report, if any vertue and-praise think on these things.

*Votum non obligat nisi ed lecta ;
Nec astringitur conscientia, ubi violatur obedientia,*

LONDON, Printed by John Best, for Andrew Crook at the Green Dragon in St. Pauls Church-yard. 1661.

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THE
AUTHOR
TO THE
READER.



Having had the *honor and happiness*, after the example of the great *Athanasius*, the industrious *S. Austin*, and our own learned Archbishop *Whitguist*, and *Mr. R. Hooker*, in our former dark and dismal times, to encounter with some success the enemies of this Church, of the King and Kingdom, in those popular and presumptuous waies, wherein they most pleased themselves: And having lived to see that the joy of *Hypocrites*, the prosperity of the *Wicked*, and the triumph of *Violent men* is but short; I further applied my self, since the most happy restoration

To the Reader.

tion of our most welcome Sovereign, and in
him, of all things sacred and civil, to advance
the *publique peace* in those precedent just and
moderate ways, wherein I saw the *Remora's* of
our happy union did still most continue. Among
which, that of the *Covenant* seemed one of the
greatest and most popular: not as to those things in
it, which are consonant to its general expressions of
Loyalty, Religion, and Reformation, of limiting
all mens endeavours and actions to their place,
duty and calling agreeable to the Word of God,
to the *Laws of the Land*, and to the power of
godliness; To which all good men will readily a-
gree:

But the scruple and scandal lies in that one
captious particular of it, which concerns the
Government of the Church in the way of *Episco-
pacy*, as it stands established by our *Laws*, and
conform to the *Catholick custom* of this and all
primitive, ancient Churches, which cannot be
presumptuously and wilfully abolished by any one
Church, or any Faction and party in that
Church without the *sin of Schism*; nor can it just-
ly be oppressed, while that Government one-
ly is under the appointment and protection of
the *Laws*, and confirmed by the *Oath and Con-
science of the King*, as *Supreme Magistrate*:

Nor.

To the Reader.

Nor can it be done charitably, while the abolition of Episcopacie must be made the injury and utter undoing of so many learned, godly, and innocent Bishops, with other reverend Ministers: Nor can it be done prudently, while the extirpation of Episcopacy, and introducing of an Headless Presbyerie, was, and is evidently to the overthrowing of all due Authority, Order, Government, Polity, Unity and Peace in this Church and State: Lastly, nor could not be done honestly & decently, because so much to the reproach of this Church & Nation; of our religion as Christian and Reformed, which hereby are exposed by the factious humors, and violent novelties of some men, to the highest and most odious Deformities of Schism, Rebellion, Perjury, Sacrilege, Inordination and Confusion.

To avoid all which mischiefs so grassant and incumbent on this Church and Kingdom, and still fomented by some peevish men, none of the most learned, ingenious or influential; for the learned and sober Presbyters do now all in Church and State (unite in a just Episcopacy, under a just Monarchy:) but the others are still stickling against both, under pretext of their once covenanting, as they fancy, against the horns
and

To the Reader

and *hoofs, root and branch* of all *Bishops* and *Episcopal* Authoritie.

Hence I thought it my duty freely to state the obligation of *that Covenant*, which some men *so urge and idolize*; not as to any thing in it which is *holy, sacred, just, honest, or legally necessary* (to which all men are tied by moral obligations, much *ancienter* than this of the *Covenant*) but *meerly* as to the parts of *Episcopacy and Presbyterie*, as *distinct mores of Government* in the *Church*

Against *the first*, and for *the second*, some men *fancie themselves* (yea, and the whole *Nation*) so *strictly engaged by this Covenant*, that they may not in any *kind* conform to *Episcopal* Presidencie and Authoritie, though commended to them by *Scriptural precedents*, by *Apostolical* *prudence*, by *Catholick* *customs*, by *universal consent* and *approbation* of all the *learned and godly men*, *ancient and modern* in this and all *Churches*, beside the long possession it hath had in our *Laws of England*; as having in it *nothing evil*, either against the *Word of God*, or the *rules of right Reason*, or *Precepts of good Order and Politic*, but most consonant to them all, and so no way to be covenanted against as *evil and unlawful*.

For

To the Reader.

For the second (of headless *Presbyterie*) they are tooth and nail most *pertinacious*, and pretendedly conscientious, though not commanded of *God any where*, never used in the ancient *Churches* or this, a meer *novelty* as to the *Church of England*, against our *Laws*, and the very *genius* of the *Nation*, commonly begun by violence, and at best *excusable* onely by necessity: Commonly attended with many *seditions injuries, indignities and rapines in Church and State*; and so no way apt to be *absolutely covenanted* for, as having nothing in it *piously, morally or politically good and necessary*.

Yea further, *Presbyterie*, as an enemy to *Episcopacy*, is as much *covenanted* against under the name of *Schism and Superstition*, as any thing can be, and as *justly*; since there is nothing more evident then this, That *Presbyterie* apostatizing from, and destructive to *Episcopacy*, is, as to the *custom of the Catholick Church of Christ*, and as to this *Church of England*, a most *notorious Novelty*, and *riotous Schism* in an *Ecclesiastical* sense: And as to our *Laws, or National Constitutions* (from *Magna Charta* to this day, which are all for *Episcopacy*) it is a *Civil Schism*, & *illegal Faction*, as full of *superstition as sedition*; as *unrighteous as unruly*: begotten by *faction*, maintain-

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To the Reader.

ed by force, nourished by blood and rapine, at last self-shaming and destroying, no less then confounding all things civil and sacred.

Which is no false or odious reflection, but a true and just representation of what our late miseries have printed on our faces, beads, backs, sides, hands and feet, as remarkably as the thorns, and whips, and nails, and spear did their wounds and marks on the sacred Body of our blessed Redeemer, when he was crucified with a scornful and wanton cruelty.

So that nothing in the World can appear more full of pride, partiality, presumption and pertinacie, then for men once befooled with the popular, yet illegal and impracticable novelty of Presbyteric, to fancy themselves to be bound by any sacred Covenant, either to pursue such a dangerous, unlawful and destructive a toy, or to oppose so Apostolick, ancient, prudent, venerable and experienced a good as is in Episcopal order and Authority, rightly constituted, and wisely managed, according to our good Laws, and the examples of excellent Bishops in all ages of the Church.

Hence I concluded, that no Covenant, Vow or Oath could in truth, judgement or righteousness be taken, either absolutely against the first, as

it is good ; or for the *second*, as it is evil. So that if the Covenant (as to that clause against Pre-^{ty}lacy) were urged against *Episcopacy*, which is good by the law of God and man ; or for *Presbyterie*, which hath no Law for it, nor any necessary good in it, it must needs be so far null and void, unless it be (as it ought in reason, justice and conscience) regulated by such a *sense and interpretation* as is consonant to *Scripture, Antiquity, Law, Loyalty and Equity* : Whereby not only *Episcopacie* in its ancient, legal, paternal and presidential honor, rights and authority ; but *Presbyterie* in its subordinate *junction* and *fraternal assistance*, might be *suited and maintained*.

No man is further, then I desire to be, from any *profaning* the sacred name of God, by breaking any *lawful Oath, Vow, or Covenant*, or bringing sin and shame upon any mens souls, much less on the Nation. Yea, I vehementlie assert what is for the *matter* of it, *morally and religiously professed* in the Covenant ; from which obligations no man can be *free or absolved*, whether he took the Covenant or not : But I *abhor* the childish *imposturage* of those, who under fair prefaces and pretences, in their *covenanting* way, seek to *wrap up and carry on* their *unjust and sacrilegi-*
a ous

To the Reader.

our designs; & while they professed at first to the World at home and abroad, that they only aimed in the Covenant at humble, lawful, loyal and honest endeavours, to reform what seemed, or really was amiss in the constitution or administration of Church Government in England: From hence (as Power and Success tempted them) to make a surprize upon King and Parliament, Church and State; and by the screwings, and insinuations of Faction's projects and practices, at last utterly to exclude all ancient, venerable and lawful Episcopacy, and to obtrude upon this so famous and flourishing Church and Kingdom (without any counsel and consent of a National Synod, or any Civil Sanction of King, Lords and Commons) the illegal and undigested novelty of Presbyterie, which sets up a petty Pope or Spiritual Prince in every Parish, and puts the grand Polity or Publique Government of the Church, into the power of those young, raw, rash and heady striplings, who are fitter by far to be governed, then to govern in chief any thing beyond their Passions and Lusts, their families and parishes, which in a due subordination to their Fathers, Elders and Superiors, the Bishops, they may commendably manage, as honest Constables under Iustices. But in a

Parity

To the Reader.

Parity or Superiority, they would be as desperate drivers as *Phaeton* or *Iebu*; their *pride, petulance, juvenility, faction, and fury* would soon set Church and State on fire, as the mutinous Soldiers do an *Army*, when they are all impatient to be *commanded*, and as ambitious to command others, as unable to command themselves or others.

While I was thus soberly promoting this just & Christian design, to which I presumed all men of uninterested minds would cheerfully concur, to curb the peremptoriness of *Presbytery*, and to relieve the oppressed state of *Episcopacy*, out comes first a notorious *Libeller*, the work of an impotent and incontinent *Scribler*, animated or inspired (as it seems) by *Dr. Burgess* (the quondam lay-Bishop and Dean of *Wells*): where the Author being afraid to shew his face, or own his name, merits as little regard as his vile *Anatomy*, which is a confused *Rhapsody of Fallacy and Malice*, enraged from the jealousy and dread of losing the great adventure which that wretched person and *D. B.* seems to have in some sacrilegious and unlawful purchase of *Bishops and Church lands*.

After this comes another, as weak and wilful as the former, though not so rude or raving: But as amicable and civil as can be expected

from a rigid *Presbyterian*, who resolves not to be quiet, till he and his party rule Church and State, *Kings and Bishops*, against all former customs, and present Laws of this Church and Kingdom. So great a Dictator there is in little Mr. Grafton, a person whom I know not, yet I have so much love and value for him, as I finde him a pretender to something *Loyal, Logical* and *Religious*, though no lover of *Rhetorick* or *Bishops*.

With what success he hath encountered the *justice* and *loyalty*, *reason* and *religion* to which I sought to reduce the *Covenant*, and to which it must either bend or break, while I opposed the *factions*, *irrational*, *injurious*, *sacrilegious*, *irreligious* and *barbarous* sense which he and others with the *Libeller* seek to affix to it, possessed by a *Presbyterian* untamed spirit, I leave to the *Readers* judgement and conscience.

Who, if an honest hearted *Covenanter*, hath libertie to keep what of it is *lawful* and *just*, and is onely obliged not to practice what he could not desire or promise, cover or covenant without sin; that is, to do injurie to any honest man, much less to so many worthy men as the *Bishops* of *England*, and other dignified Clergiemen were and are, and tleast of all to the
Kings

To the Reader.

Kings of England, yea to the whole Church and Kingdom, to the *Laws*, and to God *himself*: to the prejudice of any of these, no Covenant may be taken or kept.

I deferred my Apologie awhile, first, because I had not time sooner to attend it: Secondly, because I expected that others of the like bran and leaven would appear in the cause, and so I might take them *altogether*: though I finde no men of learning and ingenuitie, but are ashamed to *appear* in such a cause, which so foul and notorious a Libeller had so *polluted*, as a meet *Borborites*: who favours so ranck of a *sacrilegious Apostate*, that nothing is considerable that he can *say or do like himself*.

He seems to have some *irons in the fire*, with which his dear friend Dr. Burges is like to burn his fingers: These he would fain hammer on the *anvil of the Covenant*, that is, *sacriledge*, on what he calls *sacred*: But the hot sparks fly too fast abroad to do much good on it: He will finde *sober Presbyterians*, who are no Purchasers of Church Lands, & so no way concerned in his sad adventures, who do verie *Loyally, Piously, Prudently* own, yea and profess to the Kings Majesty a *quiescency* under *Episcopal Government*, as no way inconsistent with the Covenant, in such a *Legal,*

To the Reader

gal, Just, Pious and prudent sense, as onely can make it materially lawful and obliging.

The truth is, the Libeller is such a Christian Beast, and so greedie of filthy Lucre, that 'tis pity Mr. Grafton should be coupled with him: Therefore I have in most parts of my Reply, severed them as far as their Arguments or Sophistries differ. For this latter seems a corrigible Errant; the other an incorrigible Vagrant, whom the better world is onely oblig'd to thus far, that he did scare them with the addition of his dreadful Name: Nor need he any greater Tempter or Tormentor then his own evil manners, and ulcerated conscience, which I pray God to cure and amend. For God forbid, whoever he be, that he should be out of my charity, while he is capable of Gods mercy.

To conclude, if I weary thee O Reader, know I have first wearied my self: and have no other excuse but the petulant importunity of these two Antagonists, or Baul-beriths. The one of which is ambitious to have his will; the other covetous to preserve his and Dr. Burgeses unhappy purchase, which are both now lost games; unless all England lose again their Laws and Wits, and honour and Consciences, and Kings, and Religion, and all that is Civil or Sacred, just or honest, which God defend.

Nor

To the Reader.

Nor shall I be wanting by *Gods help*, as I have leisure, to repress the *flames of such Incendiaries*, while a few drops of ink will cool their courage, and confute their fallacy, and make their folly so manifest to all godly wise men, that they shall proceed no further.

This is certain, I have none to fear but God and the King, who abhor to be flattered: and if any factious or sacrilegious spirits fancy that they are now so considerable as to be either feared or flattered by my speech or silence, in respect of their Cavils and Objections, they will much mistake their mark, as well as their party and interest; which in good earnest, as far as it is Antiepiscopeal, never depended upon any strength of Reason, nor sincere Religion, nor honesty and ingenuity, but meerlie on Tumults and Armies, on popular arts, and factious fallacies, which are now God be thanked vanished, like the midnight shadows or morning dews when the Sun is risen.

All wise and worthy men now see the base and bottom of Presbyterie, and the want & worth of Episcopacy: and after many sad essays of factions, are resolved into the verity of faith, the sanctity of morals, the solemnity of Devotion, the authority of Ministry, the eminency of Episcopacy, and the unity of this Church National,

To the Reader.

onal, which must be vindicated against all error, heresie, schism, prophaneness, immorality, irreverence, disorder, faction, rigid Presbyterie, Pragmaticks, Independencie, and all confusion. The Scene is now happily changed by Gods miraculous mercy: nor will any thing now take, unless the Factors for Novelty can finde new Actors, and new Visors, and new Armies for their designs. All the old palliastings and paintings are vanished: nor hath Presbyterie any thing by which to recommend it self to the English Nation, but penitent, humble and loyal submission to the Laws, to the King, and to the Bishops, which are no more to be extirpated by Presbyters, then Presbyters may be extirpated by Bishops: United, they are invincible; divided, they will not be very considerable. A Paternal prehemineny of the one, and a Fraternal subordination of the other, is the center and circumference of this Churches peace, and the great Confirmation of our Religion as Christian and Reformed,

Farewell.

Anti



ANTI BAAL BERITH:

The binding of the Covenant and all
Covenanters to their good behaviour.

OR

A just Vindication of *Dr. Gauden's*
Analysis, against the Anatomist and the
Analeptist, the Libeller, and *Mr. Crafton*.



When I first set forth my *Analysis* or
Resolution of the *Covenant* (so
far as it might any way seem
reconcilable, and ought to have
been consistent, as with Law and
Justice, so with the *Apostolick*
and *Catholick Government*, of this
and all *ancient Churches*, in the way of Episcopal
order and authority (That is least *Mr. Crafton*
should again mistake my meaning, the presidency
of one chief Presbyter or Bishop among many, and
above all lesser Bishops or subordinate Presbyters in
his Diocess, according to the ancient custom, and
Laws Ecclesiastical and civil) my aim was onely to
absolve those soberer or simpler minded *Covenanters*
from those superstitious and injurious *snares*, by which

Dr. Gauden's
design in his
Analysis.

The binding of all Covenants and Covenanters

the artifice of some men (mostwhat interess'd in purchases of Crown and Church Lands) sought under the specious name of the *Covenant*, to captivate consciences to themselves, and oblige well-meaning men to everlasting antipathies against that most primitive, prudent, and only legal goverment of *Episcopacy*, meerly through popular mistakes, and sinister prejudices against it; (of which no Oath, Covenant or Vow taken in Judgement, Truth, and Righteousness can be guilty.) It was far from my thoughts by such sober and true, though to some men smart expressions, as I then used in a matter of so great concern, to add any spark or fewel to those *sad combustions* in Church and State, which had so long exhausted the best *blood and spirits* of this Nation; And which were not thereby quenched until the *soft dews of heaven*, and the liberal, but gentle showres of the Divine goodness, distilled upon this scorched Church and State, in *miraculous mercies*; no less *unexpected* then *undeserved*, by a foolish people, and sinful nation; in which too many people being guilty of *Rebellions and Regicides*, of sacrilegious and scandalous *Apostacies*, must needs behold our blessed change, with as much envy, terror and regret at our happiness, as they have little remorse or shame for their former impietie, or present impenitency.

§. Mean while all religious hearts were greatly refreshed, filled and overflowing with joy and thanks for those gracious and wonderful dispensations of God, not onely to the King and his Kingdoms, but to the distressed, despised, and almost destroyed Church of *England*; when they saw on the sudden the

person and majesty of the King, so long banished and contemned by men of *blood* and *sons of Belial*, but passionately desired, honored and loved by all honest Subjects and good Christians, restored to his Kingdoms in peace; when they beheld the princely branches of that royal stock and family replanted in their native soyl, the honor, fulness and freedom of Parliaments in Lords and Commons restored; the captive, and almost desolate Church of *England*; which Foxes and Bores had wasted in a way to be redeemed; the oppressed Bishops and other learned Churchmen, revived and in some sort repaired; the just rigor of the long-battled Laws recovered; the black and bloody scandals of our Christian and reformed Religion, begun to be removed; all things civil and sacred to put on a new face, and (as after squaller of the flood) to begin to flourish to the exceeding joy of all true English spirits, that had any regard to their reformed Church, and true religion so long flourishing in it.

5. After this blessed change of *beauty for ashes*, of the *wine of joy for the water of affliction*, of order for confusion; of *Monarchy* and *Episcopacy*, for *Democracy* and *Anarchy*, for *Presbytery* and *Independency*. Dr. *Gauden* thought it not amiss to endeavour, as occasion was given, *with all meekness of wisdom* in truth and charity, fairly to remove any thing which he saw either in the nature of the things, or in peoples misconceits, might any way hinder the happy progress, and *constant growth* of our *common peace* and prosperity, both in Church and State; which as no presumptuous sins or insolent usurpations of any men ought any longer to pervert; so nor

The binding of all Covenants and Covenanters

ought any private passions, or personal prejudices, or illegal engagements, or groundless superstitions, or partial Vows and Covenants any way hinder or diminish; especially upon any such account as hath no precise command, or particular institution in the Word of God, nor yet any foundation or injunction in the Laws and customs of this Church and Kingdom; to neither of which the Covenant could pretend, in any plea of publick duty, right and necessity; either as to its matter, method, manner or authority; Nor doth either the *Malipart Anatomist*, or the *modester Analeptist* prove any of them; by which to give the *Covenant* any precedent validity of Religion or Law, as enjoyned by God or the King, apart from which its subsequent pressure or bond upon the souls of the *takers*, cannot be further considerable, then its general matter was morally lawful, pious, just and chearful; unless they think that must be made a maxime in morality and piety, *Fieri non debuit factum valet*; which holds only good in some State policies, or cases of civil exigency and necessity, where the change or remedy of things may be more dangerous, then the error and inconvenience which is happened.

The Covenant
not enjoyned
by Law of God
or man.

Difference
between the
Analeptist and
Anatomist.

§. Neither the *Anatomist* nor the *Analeptist* (whom *Dr. Gaudex* dorh not joyn now, or at any time together, as to any exact parallel of their minds and manners (which may differ as much as white and black, *sobriety* and *scurrility*, *sanctity* and *sacriledge*, *simplicity* and *Hypocrisie*; but only as to those common notions and fancies of the *Covenant*, in which they seem to concur. I know there is as much difference between an *open and ingenuous Writer*, and a *malicious sculking Libeller*, as between the Letters

of Z.G. and C.B. or the name of Zachary Craſton, and Cornelius Burges) neither of them I ſay can be ignorant, that thoſe *Covenants, Leagues, Oathes, Vows,* and *Ingagements*, which ſometime prevailed upon the Nation, in broken and bleeding times (as *ſimeon and Levi* did againſt the *Sichemites*, when they were circumciſed and ſore) did ariſe rather from the *violent pumpings* of humane power and policy (according to the jealousies, fears, animoſities, and intereſts of divided and prevailing parties) then from the *clear fountains of Gods word*, and Chriſts bleſſed Goſpel, which are *pure and peaceable*; nor yet did they flow from the ſprings of *National Juſtice*, our *Laws civil or eccleſiaſtical*.

The riſe of the
new Cove-
nants, and
League and
Vows in Eng-
land.

ſ. No, they were all foreign and exotick plants, which neither grew *among the Scriptural Lillies*, nor the *English Roſes*; but were ſlips or inoculations, inlays or off-ſets taken from the *Scotiſh thistle*, or from the *Guiſan Garden*, or from the laſt *Bohemian bitter root*, which by way of *covenant* too engaged that Kingdom and all *Germany* in ſo long and dreadful a war, or from the *Gueneſes* in the *Neatherlands*, who ſped not much better with their firſt *covenanting*: and how holy ſoever ſome men may yet eſteem any of thoſe *covenanting patterns*, yet we are ſure never any of them hath made any acceſs of holineſs, or honor, or peace and happineſs, either to the Religion or *Laws*, the *Doctrine* or *manners* of any other muchleſs of this Church and *Nation of England*, which were and are in themſelves the beſt conſtituted, and moſt deſervedly to be admired of any Church or Kingdom in all the world.

ſ. When firſt I had a curſory view of that *infamous Libel*

Dr. Gaudens
just despising
of the Libel
for some time

Libel (the *Anatomy* or rather *Cacotomy* as I must call it, which sought to give it self some credit by Dr. *Gaudens* name; I thought it too great a loss of time to consider it, or the quiver out of which that venomous, but harmless arrow came; I saw the Libeller under pretended zeal for the *Covenant*, was highly concerned in three things; first, To calumniate and reproach, if he could, Dr. *Gaudens*; next to conceal his wretched self: Lastly, To contend for the forlorn Dr. *Burges*, and revenge his quarrel; a client worthy of such a patron; the proverb *κακὸν κόραξ ἔκκετον ὄρνιθι*; And *Turdus sibi malum cacat*, but its beyond conjecture, what *black bird* laid so spotted an egg; but since he was justly ashamed of his self, I thought it needless to scare the world by bringing to light this *cacus*, this hidden work of darkness: Nor is it worthy of Dr. *Gaudens* to mind all those scurrilous and putid effusions, which the Libeller makes of his own froth, filth and folly; It being below any man of honest employment, to scuffle with *umbra's*, to fight with *ghosts*, or to pursue such *Cretian beasts*, as are easily like rats, discoverable by their excrements.

§. Indeed, I justly for some time disdain'd to take any exact view of the *Libel*, or make any reply to such a pittiful Pamphleter, who hiding his head, or having indeed neither face or forehead (as a meer *Acephalist*) shewed onely the marks of his fowl hands and feet, sordid with *sacrilege*, besmeared with blood, and filthy with all that turpitude which *frustick* or petulant malice is wont to suggest, to people of impotent passions, unbridled lusts, of ulcerous consciences, and of infamous names,

I judged it best not to touch such an *Incubus*, such a *Borborites*, and *μορμολιχίον*; who frustrates the most resolute encounters, and vanissheth with a stink or evil favour unseene, as *unclean spirits* are said to do.

Yea rather I thought it my part, being fortified with Gods grace and my own integrity to summon and muster up all those holy charms, those sober graces, and serious considerations, which best became me as a man, a Christian, and a Minister of Jesus Christ; lest I should seem too sensible of the *Libellers petulancy*, or provoked to answer such a *Fanto* or *Incognito* according to his folly; since first his own minde and manners will most severely punish him. Next there was nothing that this Scribler could with any truth or probability reflect upon Dr. *Gauden* that deserves to infect him with any discomposure, or the least discountenance; no more then the foam and rage of *waves* can foil or shake that rock, against which they dash themselves. Nor did Dr. *Gauden* fear any evil or sinister impressions to be made upon any judicious or *ingenuous Reader*, who either knew his *conversation* or *reputation*, which (blessed be God) never yet used or needed any compurgators for his credit, nor any pleas for his Sacriledge, nor any Apologies for his covetousness and contentiousness, unbecoming a man of common honesty: Nor could he be blemished, much less battered by the scurrilous stroaks of so *trivial a pen*, or the *choleric barkings* of so rabid a *Libeller*; whom to rebuke, or seek to reduce to any thing modest, sober, just, and ingenuous, is to wash a *Blackmore*, to change the *spots of a Leopard*, and fix the variations of a *Puteus* or a *Polypus*, or a *Camelion*: I found the Libeller had

The best revenge upon such Libellers

had more malice, and the other as little reason.

§. In this just neglect of them both, I enjoyed myself for some weeks, after I had seen both those Replies against my Analysis, while my attendance on better *persons and employments* gave me little leisure to mind, what either this vild Libeller, or the other *modester Writer* replied upon my *Analysis*, which is fixed upon these undoubted and eternal *Principles of Justice and true Religion*. (1.) That as no man can lawfully *covenant, swear-vow and engage himself*, contrary to that duty which he owes to God, the King, the Church, the Laws of the Land and the good of his Country; or contrary to that particular justice and charity which he owes to himself or other men. So (2.) if any man be surpris'd and hamper'd by any such *covenanting words, and vowing forms*, as may seem to involve him in such, not only absurdities, and irregularities, but injustices and immoralities, either he must finde out, and keep to, such a *commodious and honest sense* of the words, in the fulfilling and executing of his Vow, Oath and Covenant, as may consist with *Justice and true Religion*, with known Laws, and former Oaths, binding indispensably to the morality of duties. Or (3.) If this cannot fairly be done, he must speedily retract his *Vow and Covenant*, so far as he sees it unlawful either in the susception or execution of it; yea he must repent of his rashness, rectifie his inconsiderateness, and take an holy revenge of himself, by being, as more cautious of such covenanting, so more zealous to do his duty quite contrary to those snares and surprises which he now discovers in *his Covenant*, then ever he was to take it; so far unadvisedly, as it proves unlawful for him to perform it:

Dr. Gaudens
moral and im-
mutable
grounds.

it; so far unadvisedly as it proves unlawful for him to perform it; and onely lawful for him in these respects to break it, however in other things just and honest he may keep it, by vertue of another and higher obligation, morally lying upon his conscience.

§. But at length having a little leisure, and considering that the popular emptiness of the *Analeptist*, and the levity or contemptibleness of the *Libeller*, were made up by the seeming weight of some objections, and the impudence of some calumnies, that as *St. Jerom* says in case of *Heresie*, so in that of perjury and blasphemy: *No man ought to have such a silence or patience, as may seem stupid or neglective of his and religions honor*: I thought it a right due to my self and to all honest men, *tanti blateronis ineptias acrius coercere*; First, To let such a vile *Libeller* see his ugly form in a true glass (if he dares to steal a sight of himself in those secret corners and disguises) where this *deaf Adder* lurks; and whence it may be, I shall by some potent enchantments drive him to a more publique view, to own himself and his name.

§. After this to let *Mr. Crofton* understand, how little there is of pious perswasion in his credulous facility, and popular presumption.

§. To which purpose I see it is necessary for me to abase my ordinary style and language, which it seems the paper-spoilers cannot indure any more than *Spiders* or *Toads* can *sage* or *fasting spittle*, because it favours of something which the one calls *Oratory*, the other condemns for *Rhetorick* and *luxuriancy of language*; yet both sometimes vapor in words like *Romulus*; as when pag. 6. the *Libeller* speaks of *S. L. B.* as

The *Libellers* impute a charge of non-sense and blasphemy.

Both the *Repliers* quarrel at *D. G's* oratory.

The binding of all Covenants and Covenanters

one already arrived at such *herds of good words*, and *flocks of figures*, rare and florid strains of bumbast stuff, as fullsom as false; being indeed both of them as far from the true *strength* and *politure* of *acute* or *elegant writing*, as the musick of a Jew's-trump is from the melody of a Lute: But despairing like the Satyr in the fable to sing or play well, they seek to break all *musical Instruments* in pieces which they can lay their paws upon.

§. Therefore to suit this *Libellers grosser genius*, and the *vulgar capacity* of the *Analeptist*, I will endeavor to entertain them both, with as flat and downright expressions, as I can descend to: For I see they are better at *plain cudgel-play*, than at any way of finer fencing. For the first, you shall see him in his native colours and cloaths (like country fellows with their flails and leather doublets) when he appears triumphing and strutting in his *Rhodomontado* titles of defiance, in his prodigious raylings, in his sarcastical Ironies; in his fallacious Sophisms, in his dull argumentations, in his specious pretentions of zeal, and clamors for Reformation, which he loves as much as the Devil doth holy water; with these *glorizings* doth he fawn upon any faction, that is probable to renew our troubles, and releive his and his dear *D. B.* despairs: With these incongruous agitations doth he sometimes strike at the person of *Dr. Gauden*, his well known and true assertions, and at his useful variations as to places and employments for some time, at his silence to *D. B.* his paradox of *Sacredledge*; otherwhile he flies to the refuge of his *sacred Covenant*, of which he is more zealous than *Micah* was of his *gods* being taken from him, least it be
either

either reconciled to Episcopacy, or made Nehustan; for then farewell to all sacrilegious purchases.

Thus the frantick humor of the man sometimes beats the air, anotherwhile himself, while he lays at Dr. Gauden withal his might and malice, as the blind and enraged Cyclops did at Ulysses, shewing by his various freaks and inordinate digressions, as void of wit, oratory and method, as of truth and conscience, how touchy and galled he is, by the fore wounds which his former presumptuous sins, and now the laws of the Land do give him.

§. The first fanatick fit of this Libeller is to affix to his *Pasquil* a most truculent title (the *Anatomy* of Dr. Gaudens *Idolized nonserise and blasphemy*.) An Inscription fit for Goliath, or *Rabsakeb*, or *Polyphemus*, or *Polypurgonices*, or *Dametas*, or such *Thrasonick vapors* and *Hectors*, who fancy that a bold *desie* and challenge is half the combate and conquest; knowing that most spectators of Books look not much beyond the *Title*, loth to examine how it is made good in the *Treatise*, but presently they go away, as fully informed of the *whole story*, as they think they know by the *Inscription* what is in the *Apothecaries pots* or *boxes*.

The title of the Libel big with blasphemy.

§. Though nothing is more usual then these popular acts of Impudent *calumniators*, and desperate *undertakers* of a lost cause; *Shimei* doubts not to brand *David* with the name of a *man of blood*, cursing as he went the *Lords Anointed*; the *Athenians* call *St. Paul* a *babler*, others call him a *pestilent fellow* and *seditions*: Nay the Jewish malice and *blaphemy* first seek to crucifie the good name and credit of

Impudent aspersions of old upon innocency.

The binding of all Covenants and Cov'nanters

Christ; sometimes counting him a *Winebibber* and a *glutton*, a *friend of publicans and sinners*; yea they cry out of him as a *blasphemer*; and when dead, repute him a *Deceiver*; Naboth is accused for *blasphemy* that he may be stoned, and his *vineyard possessed*: what will not sacrilegious avarice brand with *blasphemy*, if they seek to question or shake the unjust titles of such purchasers: Poor *Episcopacy*, is nothing, and the sacred *Covenant* is nothing, and real *blasphemy* is not much to this Libeller; but *Bishops, and Deans, and Chapters lands are all in all*; The *Covenant and Engagement* too shall be sacred, if they will help to keep out *Kings and Bishops* from recovering their rights: This is a better plea and title then any *D. B.* can bring in *Westminster-hall* for his houses and lands at *Wells*, for which this Libeller is so passionate and warm an *Advocate*; *operculum pavilla dignissimum*; 'Tis pittie the pot and its cover should be parted.

The folly of
such Titles.

§. But all this titular *pomp and paradoe* signifies nothing with sober and wise men, yea tis justly suspected, there is little manly truth there, where the pillow and idol is so full-stuffed with Goats-hair; this is the wonted way for *Quacks* and *Cheats* to gull *country lobs*: Nothing is more easie then to prefix such Labels to the vilest *Libels*, as those pamphleters of the same barrel with this calumniator were in the last years wont to do; when on every Book-sellers stale were laid out, *The Antichristianism of all Bishops, and Episcopal Ordination*; *The downfal of Baals Priests*; *The vanity of Baby-baptism*; *So The necessity of Reformation*; *The Divine right of Presbytery*; *Christ on his Throne*; *A voyce out of the Temple*, and the like. Some mens desperate malice is so impudent.

udent as to brand with black stigma's, and crown with thorns, the most innocent hands and foreheads; also to adorn with Angelick vizards, the most Hellish Devils; as those cruel Saints did the late *murdered* and martyred King, when they thought to justify the outrage of their own Villany, by calling him a *Traitor*, a *Tyrant*, and a *Murderer*; titles that this Libeller will not now dare to own in publique, nor yet D. B. his great Confident, unless they could get again into Buff-coats, ride at the head of a *Troop of Horse*, and make good that new charge which D. B. lays upon that *King of glorious memory*, as if he were *felo de se*, upon the point *guilty of his own death* and ruine, by his obstinate forsaking the Parliament, (when he could not safely stay at *Whitehal*;) and by his *following*, as he prates, *the counsel* of some Bishops and Clergy-men, nay indeed, the dictates of his own conscience, according to the Word of God, the Laws of the Land, and his Oath taken at his Coronation, to preterve the Clergy as well as the Laity, *in their rights and immunities*.

§. Among many other *riddles* of scurrility & silliness, I could least tel what the *Libeller* meant by the epithite *Idolized Non-sense*, unless he feared and found by some experience, that the solid weight and divine truth of that free and rational *Analysis* (void of obscurity, popularity, partiality, Sopistry, or flattery) was likely to prevail so far to the satisfaction of all ingenious and honest minded *Covenanters*, as to redeem them from those *Antepiscopal* animosities and antipathies, in which they were cunningly engaged, and still were sought to be deceived by such *deceitful*

Q. What the Libeller means by Idolized non-sense.

The binding of all Covenants and Covenanters

ful Workers, who hope to make use of the *Covenant*, onely to keep out *Bishops*, and other *Church-men* from their Estates; and to keep these *crafty Merchants* in the possession of their *Purchases*; else why should this *Libeller* and his *Bembo D. B.* be thus touchy in the point of reducing the *Covenant* to such a sense as is not less consistent with *Episcopacy*, then with right reason, and true Religion, with Law, and Justice, with good Order and Polity, with Verity and Charity, with beams of *divine goodnes* and glory, this *Libeller* is afraid honest men should too soon discover, too much venerate and submit unto for his profit and interest: For if the *Covenant* will not protect them from honest restitution, and scare the Law from a just *resumption* of *Church lands*, illegally sold, and sacrilegiously *purchased* (especially by Ministers of this Church;) yea, and very great Conformists too in times of yore, *altum est, periisti Sacrilege*: All is lost: What shall *D. B.* do for his money lent and doubled upon publique faith!

§. The term *Idolized*, is very improperly affixed by the *Libeller* to *Non-sense* and *blasphemy*: For who in these days is so blinde a Bigot, as to venerate those Monsters to Reason and Religion? Is it not rather the *Idolized Mammon* of this Anatomist, and his *Compeer D. B.* which puts him upon such *outcry*s, as *Athaliah*, crying *Treason, Treason*, when she was the greatest Traytor? Is it not his *covetousness*, which is *Idolatry*, that makes him fear least his *Dagon* of *Sacrilege*, set up in the *Temple of his heart*, and prostituted to the view of the World by new *cases*, and strange *paradoxes, vies & revies*, printed and reprinted, to
the

the *nauseum* and *loathing* of all honest men, lest this should fall *before the Ark of God*? That justice, honesty, and truth, which ought to prevail, as in every Christians soul, so in every Christian Church and State; against which no vain *pomp* of pretended, illegal, *incomplete* Authorities, and so *invalid*, may any longer take place, or keep possession, against the rightful owners.

¶ It is not *Idolatry*, but *pure Religion*, and unde-
filed (which good Christians will highly value, exactly follow, though to their detriment) which undeceives honest-meaning men of *superstitious snares*, and popular surprizes, of vulgar mistakes, and pernicious errors; which brings them out of darkness and doubting to clear light; out of *Egypt*, to *Goshen*; out of partial *bands*, and *politick scrupulosities*, to pious, honest, and prudent liberties, confined to, and consistent with the Laws of God and the Land; beyond which no *Comet*, no *Ignis Fatuus*, lawfully may or can lead *Good Christians*, and Loyal Subjects.

It is true Religion which redeems men from errors.

¶ This was the design and work of the *Analysis*, not Idolized, but justly esteemed by consciencious and judicious men, for its sober sense, and solid piety, by which it will prevail in spite of all pitiful Libels and Pamphlets; for *Magna est veritas & prevalebit*. 'Tis as gross and a sinne fancy to charge the world with *Idolizing non-sense* and *blasphemy*; under the title of Dr. *Gaudens* name, as it was a false and scurrilous reproach cast by the Heathen on the *Jews* and *Christians*, that they worshipped an *Asses head*; or the

the *pu'denda* of their Priests: The sorry Libeller may sooner hope to have his *Cacotomy* Idolized, and himself, when he dare own his name, or shew his face as Father to this goodly brat, to be venerated by all his *sacrilegious* *Señors*, that by the impotency of his wit, and impudence of his *Pasquil* *Oratory*, he can long keep them in possession of the illegal *Purchases*, and either by force keep out the Lawful owners of those Lands and Houses, or else, (as in a desperate siege) rather fire and blow up all (as *D.B.* threatens) then fairly quit the usurpation: This may get the Libeller and his *Crony* *D.B.* the report which *Hierostratus* had; or the veneration which *Cain* and *Judas* enjoyed, who wanted not those that almost *Idolized* their names and memories, for the atrocity and infamy of their facts; *qui ipso sceleris molimine & immanitate credebantur pii*; as many of latter years were cryed up for Saints, upon no other account, but the insolency, prosperity, and impenitency of their evil actions.

The vanity of that impudent title, *imputing non-ense to the Analysis.*

§. For the dash of Non-sense (which this Scribe and Pharisee imputes to the Analysis as falsely, as he writes sense) he is indeed highly concerned that the world should think it so, that they might forbear to read it, because he feels in his *fortunes*, as well as his covetous conscience, so quick a sense of its *pregnant* weight and power, as is sufficient to make even credulous men cautious, and rash men circumspect, upon the serious and just review of those things that pretend to Religion, and yet appear in sober sense inconsistent with our good Laws, with Loyalty and common equity: But can this *Stentor* hope to scare any

any honest men from reading Dr. *Gaudens* Analysis, by decrying it for *non-sense*, and yet own it as *Idolized*, that is, highly esteemed: who will not rather feel the quick motions of humane curiosity to read such a piece, as shall bear Dr. *Gaudens* name, and yet be traduced by a nameless Libeller for *non-sense*, yea, and *Idolized non-sense*? The world expects as little *non-sense* from Dr. *Gauden*, as it doth modesty or truth and honesty from any such Libellers, or their Conspirators and Favourites, such as D. B. who are ashamed to own what they say or do; onely they are discovered, by doing and writing, so as becomes no men but *Monsters of base avarice and impudence*, received by no vertue or sense of honour from those impudencies, which render them at once impudent, and yet ashamed to be known as Authors of such *rare and brave-ments*, as these *Libellers* are; by which the vain *calumniator* hopes to blinde the English world, yea, and the *knowing City of London*, with these visards and disguises put upon Dr. *Gaudens* Analysis of the Covenant, as if it were not worth reading, being arrant *Non sense*; nor safe to read, being Blasphe-my.

§. Doubtless in this the *Libeller* mistakes his mysterie of iniquity; for as all *England*, so chiefly the *City of London*, hath now learned wisdom by their afflictions: Their eyes are opened by those sharp eye salves which God hath applied to them, and by which he hath made all the scales of specious and popular pretences, with the filmes of faction and violent Reformation; to fall off. They now discern those to be but *Teraphims* and *Idols* of the vulgar; the machinations and artifices of crafty Politicians,

The eyes of the English now opened.

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which heretofore were cryed up for *Gods* and *Images* *faln from Heaven*. All honest Citizens and others, not blinded with self-interest, as their purchases of Crown and Church lands, or their debenturs, do now discern clearly between precious liberties, and *hypocritical* tyranny; between religious engagements, and traitorous *confederacies*; between such sacred Leagues, and lawful Oathes allowed by God, and imposed by due Authority of men.

§. It must be very gross *non-sense* indeed, that any man must now write of the former policies, projects, and proceedings of some men, and not therein discover how enterfeiring they were with, and *contradictive* to the Laws and Oathes of God and man; so against their own declared Protestations, Promises, and Proposals, that even the ordinary Reader will easily discern the *palpable cheats* and frauds no less then force put upon *the Nation*; and carried on with an high hand against *King* and *Clergy*, against *Lords* and *Commons*, against our estates, liberties, and lives; against the order, honour, peace, Religion, just Reformation and Conscience of the Church and State: And all this to gratifie the ambition, covetousness, revenge and envy of such men, as cared not what havock they made of things Sacred or Civil, provided they could get pay, and make a good purchase of *Crown*, or *Church*, or *Delinquents lands*.

§. This Libeller justly fears the potent impressions of that pious sense, which *Dr. Gauden* is wont to *preach* and *write* (beyond any such Scriblers reply) when he remonstrates and appeals (as he hath sometimes done both by *preaching* and *printing*) to the
 City

The poyrency
 of *Dr. Gaudens*
non-sense.

City and Countrey, to the grand body of this Kingdom, to all degrees of good men in Church and State, what sense they have of our past *times* and *Tragedies*, what advantages the *Laws* or *Liberties*, the *Peace* and *Plenty*, the Honour and Happiness of the Nation hath gained; yea, what *Reformation* and *Improvement* hath been made, as to the Religion, and the mindes or manners of English people, yea, of *English Preachers* too, by all those sacred and solemn, but now illegal leagues, vows, and covenants, strange oaths and new engagements; yea, by the horrid execrations and abjurations taken, proposed and imposed by some.

If all Estates of this Nation had lost their sense of their *sins*, *seductions*, and *sufferings*, what made them by *Dr. Gaudens* and other mens instigations, expresse so general and great resentments of their, and their posterities sad condition, that they were impatient to be any longer *basted*; when from the City and all parts of the Kingdom, the confluence of mens just passions, was so great, and so strong, that like a mighty torrent or *inundation*, they bare all before them that opposed their just desires of returning to their pristine happy condition both in Church and State.

§. These were the motions of men not easily taken with *non-sense*, or with *blasphemy*; with what is void of Reason, and Religion, I believe this *Libeller* and *C.B.* too found, and to this day (as they intimate) feel it to their *extream grief*, how that great Assembly of the City of *London*, were affected with *Dr. Gaudens* pious *non-sense*, and honest *Blasphemy*, when preaching at *S. Pauls*, before the *Lord Mayor*,

and *General Monck*, he did so Anatomize those cruel *Medicasters* and crafty *Empericks* of the times, the slight Healers who made their profit and pleasure out of the diseases, pains, and miseries of their Countrey? How did then the *Rumpers* at once tremble and rage at the truth and courage of Dr. *Gaudens* non-sense? How were the *Regicides* astonished at the sword of his mouth, that Word of God? How were the *sacrilegious Merchants* of Church Lands appalled before that blasphemy, vvhich being like thunder and lightning, delivered by Dr. *Gaudens* tongue and pen, quite blasted all the glory of their purchases: of vvhich so seasonable and influential Sermons and Writings, specially that of the Tears of the Church of *England*, this Libeller cannot but express a deep sense in that sad marginal note, p. 1. of his vvretched Pamphlet, finding in it to this day no great use of consolation, either to himself or his darling Dr. *Burges*.

The effects of
Dr. *Gaudens*
non sense and
blasphemy.

§. For from that time, the bloody *Babel* fell and could rise no more, from that day many vvicked men began to look vvhat *rocks* and *mountains* might cover them: After that all honest and just men dared to express their sense freely, and to discern the real non-sense and impudence of Dr. *Burges* his clamorous case, and important plea for sacrilege, vvith vvhich (as the *Widdow*) he hoped to vveary out, and tire the just and *unjust Judges*, to confirm his sacrilegious bargains. Then did the *Golden Calves*, vvhich the purchasers of *Crown* and *Church* lands had set up to themselves, become *Nehustan*, and fell to povvder; about vvhich this *Anatomist*, and his dear *Benjamin C. B.* had so devoutly danced a long time: Such *Gods*

in our Israel would these *regicides* and *sacrilegious* spirits ever have to go before them, which should neither know nor punish their enormous sins, blasphemies, and hypocrites, being *Gods in deed of non-sense, having eyes, and see not; ears, and hear not;* and such are all those that sometime cryed them up, and trusted in them, as this wretched *Libeller*, and his second *D.B.* who by this time may have some *quicker* sense of *Dr. Gaudens non-sense*, notwithstanding they have *thick Skins, braxny Hearts, and cauterized Consciences.*

But if this *Libeller* and his *cofes-mate* (whose name is easier known by his *ominous Acrosticks, C. B.* or *D.E.* that's the name and number of the *Beast*) have found so compleat *non-sense* in *Dr. Gaudens Analysis*, what pity it is, that this doubtly *Champion*, and his *Squire* (like *Sancho Panca* to *Don Quixot*) should prodigally lose so much precious time and valour, in combating with *Non-sense*, as he did with a *Windmil.*

No such danger of writing non-sense as the Libeller fears.

§. *Non-sense* fights against it self, and must needs fall with its own weight, as sand without *lime*: The *Writer of non-sense* is never likely to infect the world with *herese*, or any *dangerous* doctrines: This strain of *non-sense* made the *Valentinians* and *Manichees* of old so ridiculous, and the *Familists* of later years, and the *Quakers* last of all, whose *futility* time best *confutes*, and the experience which sober men have of their *dotage* or *delirancy*

§. But sure the *Libelling Anatomist* found more of sense in *Dr. Gaudens Analysis*, then *Ixion* did of a *Goddeß* in the cloud he so strictly embraced: Nor

The Libellers too great sense of D.G's non-sense.

would

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would he have so eagerly pursued it, and its innocent Author, even to the accusation of *Blasphemy*, (as *Po' yphemus* did after *Ulysses*, with his blinde and bloody forehead) if he had not felt the *piequant* darts of *its sense* and *reason*, Religion and Conscience, its Law and Justice, deeply fixed in his breast and other mens too.

Else *Ad quid perditio hæc* ? What needed this passion and consumption of the *little wit*, and less *reason* whereof this *Libeller* is guilty. Men of small stocks must not be *prodigal*: Dr. *Gaudens* Sophistry at least (which is a *semblance* of *sense*, and Reason, and Religion) had been worth his examining: But what pity is it that so great an *Artist*, though unknown, and so skilful an *Anatomist*, though *Anonymus*, should sharpen his *lippient* eyes, and whet his *butcherly* knife, and stretch out his *bloody hands*, onely to cut the throat of this *Analysis* and chop it in more *pieces* then *Medea* did her children, and yet exercise all *this skill* or *cruelty* upon a simple *piece* of *non-sense*, which could hardly at once be guilty of *non-sense* and *blasphemy* too, any more then natural *Ideots*, *Fools* and *Madmen* can; who being, as the vulgar speak, bereaved of their senses, that is of *right reason*, are not capable of sense, of malice, much less of *Blasphemy*: Nor was ever any man so void of sense or honour, as to challenge and combat with those poor creatures, whose defects are their protection, both from Gods and mans justice.

The impudence and policy of such calumniators, when concerned.

§. But it is the *interest* and *policy* of some audacious spirits, to charge the severest and most searching *Truths* with *Non-sense*; when themselves are by many *hypocrisies*, *presumptions*, *relapses* and *apostacies* grown

grown past feeling, and given over to a reprobate sense: Men are loth to own the sense, that is the reason and religion of that Discourse which they see tends to destroy their lusts, yea to weaken much their ill gotten estates, if they should make restitution with *Zachens*, without which no saving repentance; thus the *Athenians* pride, counts *St. Pauls* reasoning babbling; and carnal men call the wisdom of God the foolishness of preaching: *Festus* being moved to a trembling, *Act. 24. 25.* by *St. Pauls* preaching of righteousness, temperance, and Judgement to come, was willing to avoid the edge and dint of those potent expressions, by crying out, *Paul thou art beside thy self, much learning hath made thee mad*; from the same sad omen and presage that *Dr. Gaudens* Analysis may bring all good Christians and loyal Subjects to a right sense of their duty to God, the King and the Church, beyond or against which no covenant of humane invention and illegal imposition ought or lawfully can lead or drive them, this Libelling *Kabsbekah*, this *Anatomising Shimci* calls it nonsense and blasphemy; But as the jeastings of wise men are better then the most serious musings or ploddings of weak and foolish heads; so will *Dr. Gaudens* nonsense prove more potent in the end with all godly and honest men, then the most specious shews of sense and sacredness, which others pretend: and with great impatience cry up as the *Ephesine* rabble did their *Diana*; with an eye to their gain; fearing that if their *Antiepiscopal* sense of the Covenant be bafsed, their sacrilegious and illegal purchases must be null and vacated: For if *Dr. Burges* argument be good, the Office of Bishops, Deans and Prebends are abolished without any law, by a temporary

Dr. Burges his sacrilegious and gross sacrilege.

temporary Ordinance of *Lords and Commons*, ergo, their lands may justly be sold, which fallacy might as well be urged against the King's and Crown lands: It will follow, that when Bishops, Deans and Chapters are by lawful power restored, according to Law, to their *Offices* and *Places* in the Church, their Lands and houses also must be according to Law restored to them.

The Libeller
dissembleth
his purpose
and truck
sense.

The justice and wisdom of the just God, and of all just men, possibly the *Libeller* may think to be *foolishness* and *injustice* (considering how much money he and his partner *Dr. Burges*, hath laid out upon so no legal or just *Title*, Bishops and Cathedral lands;) yet the event will declare how little *sense* or *conscience*, *prudence* or *piety* these purchasers had; when out of regret of their supine folly in making such *non-sensy purchases*, as to buy what was by Law another mans, and by no lawful power alienated from them, they will be ready to *blaspheme God and the King*, yea to curse themselves, and all those who were the means to lead them into such palpable *suars of Sacrilege, folly, and injustice*, against God and the King, against Church and State, to their very great loss and detriment.

The Libeller
D: self-con-
demned and
tormented.

What sense and secret feeling this Libeller hath of *Dr. Gaudens non-sense*, in stating the lawful, moral, and onely *obliging sense* that can be made of *the Covenant*, he is willing to *dissemble*; and strives, though in vain, to put on a shew of *confidence*; but one may easily see, that *the Analysis*, like *Ehuds dagger in Eglons belly*, hath struck deep; and is so lodged in his bowels, that the *dirt and filth comes forth*, in these imputations of *Idolized nonsense and blasphemy*;
both

both which the *Libelling Anatomist*, and *Dr. Burges* his dear Pupil, will then be in better temper, and have more leisure to prove, without passion, when they have both restored *Bishops*, and other *Church Lands*, to the *rightful owners*, according to the Law of God and man, and the rules of all justice, which bindes us to give to every one their own, and to do to others, as we would be done unto: *Dr. Burges* would have his illegal bargain against the *encroachments* of the *Corporation* or *City of Wells*; and the *Bishop of Bath and Wells*, with the *Dean and Prebends*, would have their estates from *Dr. Burges*: Which once done humbly and ingenuously (without force, or firing him out of his *fine house*, as he threatens the learned *Dean of Wells Dr. Criton*) this blessed and penitent pair will be much more able, with clearer eyes to discern, and juster zeal to detest the *Idolized nonsense* and *blasphemy* of *Dr. Gaudens Analysis*; then will they be best Judges of the honest and onely lawful sense of *the Covenant*, when they shall hope to get nothing by it; yea, and so far conform to it, as to maintain the just *right of King and Subject*, of *Church and State*; which will undoubtedly cast out *Dr. Burges*, and bring in the *Bishop* and *Dean of Wells* to their properties and liberties of enjoying their own according to Law.

§. When I finde *Dr. Burges*, and his Patron *this Libeller*, thus cloathed with righteousness, and in *their right mindes*, no less then their rightful houses and estates; when I shall see them more cautious of making good that proverb, *A fool and his money are soon parted*; when they have eyes to see, what is written in great Letters upon all *Church Lands and*

The expectation
of the *Li-
bellers* and
D. B's repen-
tance.

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Estates, Caveat Emptor, as *Mene Tekel Perez*, was on *Belshazzars wall*; when they are as much trembling at that *band writing*, which curseth every man, yea, every Nation that dares rob God, and his Priests, or by the same Analogy, *Christ* and his *Ministers*, which blasteth all *sacrilegious* and presumptuous purchasers, with the *Apostolical Anathema* or *Thunderbolt* which struck *Ananias* and *Saphyra* dead, and astonished *Simon Magus*, with, *Thy money perish with thee*; when I see them got out of that *band of iniquity*, and gall of *bitterness*, sacrilegious covetousness and which dares with open forehead comply v
countenance, yea truck and trade, with those *Hucksters*, who labour to deprive all excellent *Bishops*, and other learned *Churchmen* in *England*, of their lawful, *merited*, and well used *Estates* and *Dignities*; yea, to deprive this so ancient, *Christian*, and reformed *Church of England*, of that *primitive*, *Catholick* and *Apostolick Government* of *Episcopacy*, and all those prudent helps of *Church Government*, which were by way of *counsel* and *assistance* applied to *Bishops*, in the *Dean* and *Chapters*, as a constant *Presbytery*.

When I see *Dr. Burges* his resolution, his *rescantation*; his retreat from the *traverses*, with which this *Dromedary* hath wearied himself: When his *prodromus* or *Jackal*, this *Libeller* shall make a new *Essay* of his *wit*, and *sense*, and *zeal* in discovering *Dr. Burges* his *restitution* and real *repentance*; when I find them both, or one of them, which is as good as both, like *Ecebolius*, prostrate at the *Church porch*, on the ground, and crying out, *Calcate me salem insipidum*; then it will be time to examine, *what non-sense* and *blasphemy* they really find in *Dr. Gaudens Analysis*; which

which will not be (*ichneon*.) like *Jonahs Gourd*, of a nights growth, and a days withering; but it will be like *Sempervive* or *Ever-live*, flourishing like *Aarons Rod*, bearing fair leaves of right reason, and ripe fruits of true Religion, Justice, and Reason, both before God and man; nor shall the scratching of any such *Bramble* be able to destroy its fruit or floridness; to which all ingenuous *Covenanters* will chearfully conform; whose freedom is this, not to be bound by any cords of men, contrary to those obligations, which the laws of the Land have upon them. If any thing as a snare, or surprize, or mistake be put upon them by others, or taken up by themselves, contrary to these moral and mutable ties of Piety, Equity, and Charity, they are no more bound to keep and perform any *Vow*, or *Covenant*, or *Oath* in any such rash and unlavvful sense, then those *Jevvs* were to make good their *Corban*, of devoting all their goods to God and his Temple, rather then relieve their necessitous Parents; or then *David* was bound to keep his, when he resolved (vvith, *God do so to me and mine also*) to destroy *Nabal*, and all his house; which military and cruel purpose, yea solemn protestation in Gods name, he piously, chearfully and thankfully broke, yea, recanted it, at the wise intercession of *Nabals* wife.

But the bold charge of *Blasphemy*, added to *non-sense* and *both Idolized*, is of so hainous a nature, and so reproachful, not onely to *Dr. Gauden*, but to the whole age he lives in, and to all sorts of worthy persons (who doubtless never took *Dr. Gauden* for to be so bold a sinner, as at once to rob God of his glory, and his

By charging *Dr. Gauden* with blasphemy, the Libeller reproacheth the whole age of stupidity or partiality

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Church of its honour ; or to *blaspheme* either God or the King) that *the prodigious* Libeller, though he is justly ashamed and afraid to own himself or his name, yet ought not too much to flatter himself in Dr. *Gaudens* silence for a time, in his own concealment, as if these would keep him *secret* and *safe* from the revenge which hangs over him ; Alas the Author of it, is not onely *shrewdly suspected*, but evidently known to all the better world at *London*, and in the *Countrey*, to be such an one as might probably have served *Ahabs covetousness*, and *Jezebels cruelty*, in charging *Naboth* with *Blasphemy* ; yea, he is prone to think and write of all *Bishops, Deans, and Prebends*, as *Blasphemers* ; men not *fit to live*, and enjoy their *own*, but to be either *stoned*, or *starved to death* ; that he may (as a spiteful-wasp, who hath more of the sting then honey) still enjoy the *sweet hives* of those *Drones*, those *Idle-bellies*, as that *Cretian Borborites*, calls persons every way so much his betters, that it is to their disparagement to compare them with such a *Mushroom* ; who is (besides common fame) upon record in *Chancery*, by a sentence given *May 1. 1657.* blessed with this *Encomium* in *Hippeslys* case ; that he appears to be an *Author* and *Abettor* of so great *injustice and oppressions*, as are not only utterly *inbecoming a man of common honesty*, much more a *Minister* of the *Gospel*, whose life and *conversation* should be *exemplary in all vertue*, &c.

Quis cælum terræ non misceat & mare cælo ;

————— *Si fur displiceat Veri.*

It would have made an horse break his bridle, and startle to an extasie all the sober world, to hear *Verres* inveigh against *Theivery*, or *Cataline* against *conspiracy*, or *Cesar Borgia* against *luxury*, or *C. B.* against *Sacrilege*, or this *Libeller* against *blasphemy*, and yet conceal his name as ashamed of his *zelo*, and clamor aloud for the sacred Covenant (forsooth) and cry out against all as blasphemy and blasphemers that shall so abate the rigid, factious and unjust sense, by some imputed to it, and prosecution against *Bishops and Episcopacy*, as may make a fair and honest way to their just restitution, to those rights of estate, honor and authority, which by law are due to them, and only by the will and power of a few men was taken, or rather beaten or extorted from them.

How ridiculous would this Act and Scene of this *Libeller* have appeared to all Spectators who should have seen him (if he durst have been visible) at this loud out-cry of *blasphemy*, rending his garments, and tearing the hair off his head and beard (if the last be not lately cut off to disguise him, and the other as short as his eye-brows) in a most pitteous and hideous manner; as the high Priest did when he cryed out against *Christ* We have heard his blasphemy, &c. themselves then most guilty of blaspheming the Son of God, and Saviour of the world, when they kindled most like touchwood or tinder at the imaginary sparks of blasphemy, as this *Libeller* doth, who if he should rake his own evil heart, or the Devils skul, can find no shew of this fowl leprosie of blasphemy upon *Dr. Gaudens Analysis*; save only that *Dr. Gauden*, in that as in all his ways, neither doth nor ever did bow down and worship either that *Covenant*, or any other Engagements, civil or sacred,

sacred, which any party of men set up in England, in such words, or under such a sense and design, as were inconsistent with, and contrary to those precedent Oathes, upon his and the Nations souls; which obliged to all things just and honest toward God, the King, and all men; Nor could in Dr. Gaudens judgement after Engagements and Covenants either violently imposed or spontaneously undertaken, any way absolve from the former lawful bonds, nor bind men to act in the least degree contrary to them.

The partiality
of this Libel-
ler in his ac-
cusations.

This, this is the blasphemy, the non-sense, so offensive to the Libeller, to C. B. and all those who first protesting and after covenanting to keep to the reformed Religion, established in England, to the Laws and Liberties of the Nation, to their duty to King and Parliaments, the Church and their Country, were yet (at last) so hurried down the torrents of factions, furies and rebellions, as they not only took away from godly and learned Bishops, and many other worthy Churchmen their lawful estates; but they tore up even their adored Parliaments and Representatives by the roots, and pulled out those covenanting Lords and Commons by the ears; they turned all first to Presbytery, next to Independency, and at last to Anarchy.

Yet did not this gentle Libeller or D. B. all that time accuse any of those sons of Belial with the least spot of blasphemy, although they were no great Bigots or observers of the Covenant, in any sense loyal, religious, or lawful, but as swine trampled all under their feet, onely they still corresponded with this Libeller, and the Chicken under his wings, D. c. Burges, so far as to make good the bad purchase of Bishops and other
Church

Church lands, which he had made. All this while the most prodigious Violaters, bidders, and scorers of his Sacred Covenant, were so far from blasphemers, that they were Saints, and in D. B's white book he owned them for Parliaments, Representatives, and Supreme Powers, when he was to acquaint them and the world with his lamentable case, as to his purchase, which still stuck in the bryars, and pulled some wool from the back of the black sheep.

§. Who is not content with Dr. Gaudens Caution and Indulgence, formerly interpreting, and soberly resolving the Covenant into such a sense, as onely can be just and lawful in it self; also most according to the peace of the Nation, and composure of all honest mensminds, who are engaged by all moral and indispenfible ties, long before this Covenant was hatched, to keep their oathes and vows to God and the King, agreeable to Gods Word and the Laws of the Land; which are the rules of Justice, and gives to every man his due.

A sober & just sense of the Covenant will not serve D. B's turn.

§. But this sober sense of the Covenant will not keep D. Burges in his Bishops lands, or Deans house, this will not keep Episcopacy out of the Church, or Bishops out of their estates; the want, use, and worth of which Government, many years miserable experience hath sufficiently taught all English men, but onely Papists, and Purchasers of Church lands: For this is the Palladium of their Troy, this their design, who either out of Romish and Jesuitical principles, or out of Presbyterian envy, spite and pride, or out of covetous and sacrilegious projects, to make unjust and filthy gain, do so wring the Nose of the Covenant, that they would make the blood to come again; and

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so rack its joynts, by a Presbyterian, or a Politick Strappado, that they dissolve the truest strength, and moral ligaments of it; which it may well have, if it be kept within the due bounds of an honest, just, and legal sense; and not stretched to the proportions which every *Procrustes* would have it, to fit his bed, and serve the turn of his lusts, either covetousness or ambition, disloyalty or sacrilege, Anarchy or confusion.

Of the Libellers imputing Blasphemy to Dr. Gaudens Analysis.

The Libellers calumny then, as to *Idolized Nonsense*, was onely worthy of Dr. Gaudens smiles, and scorns; but the charge of Blasphemy must be looked upon with a more rugged and severe brow.

If it were not a mouth and pen wonted to foul *Enormities*, I might cry out with him in *Homer*;

Παῖδ' ἔπος εὐχρῆσ' ἔπειθ' ἄδοντα.

If it were a tongue or pen that kept within the circle of modesty, ingenuity, humanity, or common civility, I would undertake to charm it, and exorcise that evil spirit which occasionally, and for a fit of passion, might possess them, by telling him, that next being guilty of blasphemy ones self, good men should be most cautious of accusing another falsely of blasphemy: Nor may here every hot fit of passion and revenge, which easily surprizeth choleric tempers, and adust constitutions, serve for an excuse. Dr. Gaudens charging D. Burges, a Presbyter of the Church of England, for his *scandalous* and *sacrilegious* purchasing of Church lands, contrary to the Law of God and man, was so easie, so apparent, so by himself confessed in the fact, and owned by, and all that knew him, for a crying and conclamated case, that

it

Whence this odious charge of Blasphemy arose.

it did not deserve such a black and odious retortion from his Factor this Libeller, as to charge *Dr. Gauden* with no less then blasphemy, of which no sober man ever suspected him to be guilty; nor would *Dr. Gauden* ever own or avow it in any degree, which *Dr. Burges* doth, as to his sacrilegious purchase, who hath brass enough to bring it into dispute, and vent his *unhappy Paradox*, That what, he confesseth, all the godly and learned World ever esteemed Sacrilege, yet is to him as a new and great Rabbi, or Corbanist, no sin: He can, like the *Psylla*, and other *Negroes* in *Afryca*, feed upon, and thrive with such *Vipers* and *Serpents* flesh: Neither the *irreligion*, nor *oppression*, nor the *injustice*, troubles his *Ostrich* stomach, either as taking those Estates from *God* and the *Church*, or from particular *worthy Bishops*, and other *Church-men*, without any Law; yea, against *all Law*: For a temporary Order of the two Houses of Parliament (even in their full and *free constitution*) cannot lawfully deprive any man of his *free-hold* lands or goods, and this without *any legal* Tryal. For this is the case, as *Dr. Burges* to his great grief and terror well knows, though he vapours much; and so doth his *Brave*, this *Libeller*, who is as valiant as an hungry *Greek*, and will venture at any thing, that he may but still feed, though upon the *Priests Portion*, the *Churches* Patrimony; robbing *Father* and *Mother*, and wiping his mouth as the Harlot, with, *What evil have I done?* If I have not done what is just, yet I did what was profitable, and I am now in prudence to do what is *necessary*, *scelera sceleribus tueri*, to maintain *sin* with *sin*, and to turn *godliness* into *gain*, though I lose my
 soul into the bargain

Dr. Gaudens
 Defensative a-
 gainst his
 false ev. slip ri
 which accused
 him of blas-
 phemy.

But to return more strictly to my Accuser of *Blasphemy*, my great *Diabolus* and Sycophant, this *ranting Libeller*, and the *Demon* that possesseth him: O *evil and unclean Spirit*, who ever thou art, where ever thou art, whence soever thou comest, whither soever thou goest, to City and Countrey, to *London* or *Wells*, seeking what *Church*, or *Church Lands*, or *Church men* thou mayest *devour*; whether thou feedest upon *Crown*, or *Church Lands*, upon the flesh of *Kings* or *Bishops*: Whether thou devourest the houses and honors of *widdows*, *maids*, or *Wives*: Whether thou beest *Belzebub* or *Beelphegor*, a *Spirit* of luxury or covetousness, for wantonness or wealth: Whether thou favourest of a *Renegado Presbyterian*, or a *rambling Independent*, or a *sorry Quaker*, or a *grand Apostate* from *Episcopacy*, or an utter *Antagonist* to *all Bishops*: Whether thou art nothing, or all things, as the *tide serves*, and *wind turns*, know, to the increase of thy terror and torment, That there is so *Potent a Defensative and Firmament* against thee in an *upright heart*, and an *unspotted life*, in a *just and generous soul*, that owns and adores with all humble reverence, the *glorious Majestic*, and *infinite perfections* of the *blessed God, Father, Son, and Holy Spirit*, as they are *manifested* in the *holy Word* (besides the *power, wisdom, and harmony* of their *works*) that no violent and malicious imputation of *blasphemy* can be fastned upon Dr *Gaudens* actions, words, or writings; none of which have hitherto (beyond common infirmities) been any infamy to his person, or reproach to his Profession, as a *Christian* or a *Minister*: For which he may boldly appeal to all that know him, if it were needful so far to *counterpoise* the calumny

calumny of a vile and obscure Libeller, with the testimony of persons of honour and honesty.

But possibly the impudence of this Accuser dares not as *Lucifer*, ascend *so high*, as to charge *Dr. Gauden* with *blasphemy* in the rank and *highest* sense, which is a presumptuous reproach, or wilful diminution of the glorious attributes of Gods Name, at the proof of which he no where offers. It may be he takes *blasphemy* in a lower sense, as a *reproaching those* that are *Supreme* in power, though not in due *Authority*: And this because, forsooth, *Dr. Gauden*, doth not, did not flatter every prevalent faction, or comply with every patch or party, or sag end, or tail, or rump of tumultuated, baffled and *over-awed Parliaments*: Nor yet suffer his sheaf to bow down to novel, *partial* and *byassed Assemblies*; as if they were the grand and sole *Dictators*, yea, *Reformers* of our *Church* and *Religion*, beyond all former Synods and Convocations; or as if we had no Sovereign but the armed *Arbitrators* of our lives, liberties and estates, who sought to make the glory of the Nation and Church of *England*, which was ever Regal and Episcopal since it was Christian, truckle under a *Scotch Canopy*, and to make Bishops to crib in a Presbyterian trundle-bed; as much as Kingly Majestie, to be confounded with Democracy.

Whether the Libeller means blasphemy in a lower sense against Superiors.

¶ 'Tis true, the freedom of *Dr. Gaudens* tongue and pen hath been such, that saving his civility as a man, and his charity as a Christian, which he owns and studies to pay to all mens persons; *friends* and *enemies* (even to this miserable Libeller; if he knows him;) He *hates* and *dares* reprove open sins of Re-

bellion, Perjury, Sacrilege, and gross Injustice, in the great, and many, in the most powerful, popular and prosperous, as well as the poor, mean and miserable.

The Libeller
impatient of
Dr. Gaudens
freedom a-
gainst Sin.

D. Gaudens stile, wounds and slays the *fattest*, as well as the *leanest*; he spared not *the Army*, the *Judges* and *Destroyers* of the King; he hath fought with *Beasts at Ephesus*, and encountred the *fat Bulls of Basan*, such as Dr. *Burges*, and other Sacrilegious purchasers of Church Lands, contrary to Gods and mans Laws; yea, and contrary to the Kings both conscience and commands; highly to the injury of the dead, as well as the oppression and impoverishing of the living, many reverend Bishops and other excellent Clergy-men in all the Church of *England*: Dr. *Gaudens* he fears not to *attaque* the most specious *Hypocrites*, and *formal Pretenders* to Religion, Reformation, Sanctity and Inspiration, when their cruel and unjust actions, confute their *pretensions*: As they do with a witness, when they are *sacrilegious* against God and his *Church*, trayterous and rebellious against the King; when they are by their covetousness, ambition, contentiousness, envy and malice, the noon-day scandals to the Christian name, and reformed *profession*, as men, or Ministers of any degree and order.

§. Dr. *Gaudens* high esteem of *Parliaments* and *Convocations*, in their legal and honorable constitution, is so sufficiently discovered to the World in his Writings, late and long since; particularly in that Sermon of his preached at *S. Pauls*, called *Medicatri*, or slight Healers, which so offended *C.B.* and those (σαρκινάματα) Corrosives or canker of Church and

and State, that none can question it, but such a *paltry Libeller* as this, to whose palate all Dr. *Gaudens* Writings seem to be like *Ratsbane*; he no sooner tastes them, but he surfits and swells, and is ready to break in sunder with *despite* and *malice*.

If to blame those that are blameworthy, whose unrighteous decrees, vile and abhorred actions, full of cruelty and confusion, expose them to the *detestation of God* and man; whose shame no names of *Parliaments*, or *Assemblies*, or *Saints*, or Supreme Power, can hide and *palliate*: If to resist such to their face, as *S. Paul* did *S. Peter*, as occasion offers, and either duty to God, or charity to the Church and his Countrey do binde and command; if this be *blasphemy*, Dr. *Gauden* is willingly; yea *ambitiously* guilty of it, not as one that delights to speak evil of Dignities, lawfully and truly such; but while others flatter the most indign Usurpations, Dr. *Gauden* discovers their *Indignities*; making their Authors and Abettors the objects of Gods and all good mens just indignation; while they make tumults and lies their refuge, neither fearing God, nor reverencing man; insolencing the honour and freedom of Parliaments, deluding and oppressing the people, destroying the King, and deforming the Church, abolishing our ancient Laws, and excellent Constitutions in Church and State, to set up their novel factions.

§. If to assert the clear, moral, just and immutable rules of conscience; the lawful and onely bonds of mens thoughts, desires, vvords, oathes, vvovvs, covenants, and actions, namely the Word of God, the rules of right Reason or common honesty, and the Lavvs of the Land, vvhich are the measures of Civil Justice

Justice, if this be *blasphemy*: If to perstringe and sharply rebuke with *all Ministerial authority* (yet humbly and discreetly) the base Policies, and injurious practises of an Adulterous generation, of a sacrilegious crue, and God-robbing faction; who make way for the interests of their factions, and for their private honors or estates; by threatning, imprisoning, and at last murdering *their King*; by extirpating all his Royal Posterity, by spoiling learned and holy Bishops, with many other excellent Church-men; by *forcing Parliaments*, like *Plants* set in hot beds, to do what they list; by overthrowing all things Civil and Sacred: If to speak evil of these evil deeds and doers, whose folly is manifest to all true men: If this be blasphemy, Dr. *Gauden* doth not deprecate that imputation, but glories in it, as *S. Paul* did in serving God *that way which some called Heresie*.

§. If to state the *Covenant* in so candid and Christian a sort, as to allow all that is in any *moral* and *honest sense* lawful, just and good in it; as being within the power of men, as Christians and Subjects, freely to profess or oblige themselves to in Gods name, as consistent with the Laws of God, and the Land: If to *pare* off all that is dangerously interpreted or affixed by some mens superstition; and to give a *benign* sense of what is *dubious*: If to *absolve men* from what shall appear to be factiously, sacrilegiously, or injuriously intended, imposed, practised or urged by some mens *partial* and *peculiar* Spirits: If seeking to draw fairly all English Protestants to true *Piety*, *constant Loyalty*, *Ecclesiastical Unity*, *Holy Order*, *mutual Charity*, and *civil Peace*, be any
blaspheming

blaspheming of God, or *the King*, or *true Religion*; or (indeed) of the *Covenant* it self (so much *over-cry'd up* by some either more *subtil* or *silly men*; as if like *the Sun* at noon day, its lights *eclipsed*, yea, extinguished all other lawful and precedent Oathes of *Allegiance* and *Supremacy*, of Civil and Ecclesiastical obedience; and absolved men from that duty, justice and charity which they owe to all men:) If this be *Blasphemy* in the Libellers sense, truly it is such as cannot justly be blamed by any good *Christians*, prudent *Ministers*, or loyal *Subjects*: But oæly by such bold *Cavillers*, and *calumniators*, as have some *further fish to fry*; and some faction still to *foment*, under some *affected*, rigid, *unjust*, and *invalid* sense, which they must affix to the *Covenant*, in order to promote the private and partial interests of some men; whose fear, guilt and shame for past actions, make them fly to this Asylum of the *Covenant*, as if it were the onely Sanctuary for malefactors.

§. If not to *purchase* Bishops and other *Church lands* (where no man had commission or permission from God, the King, the Law, or the Possessors) to sell them; nor indeed any just cause to *alienate* them: If to maintain (*πλεον ἀπορροῦ*): an irreconcilable war against all *sacrilegious practices*, whiles yet he prays for the persons: If to pity the folly, and contemn the knavery of such *Purchasers*, who were so greedy of great pennyworths, as not to regard the *bad*, the no *little* they had for their security: If this be *blasphemy*, it is more commendable and useful for the public good, than ever this Libellers frensie, or D. B's zeal for such a *Reformation* as may hedge in his
Church

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Church Lands to *his private fortunes*; or at least help him to some *good Composition*; that so he may not too much *burn his fingers*, and *singe his feathers*, or fire and consume his nest, by his *sacrilegious adventures*.

Verity, Piety, and Equity are by some men traduced for blasphemy.

§. If these ways of Dr. *Gandens* expressing himself by word and deed; by preaching and writing, be *his Idolized Non-sense* and *Blasphemy*, no doubt, (like the *foolishness of S Pauls preaching*, and the *weakness of his presence*) it will tend more to *Gods glory*, the *Kings Honour*, the *Churches Peace*, and all good *Christians* satisfaction, then all the *Facious Conspiracies*, and *Libellers Rhapsodies* of this *Anatomist*; who dare not appear or shew his face to the World, lest he should discredit and confute his *Libellous Pamphlets* by the *scandal of his looks*, and *infamy of his person*; which addes as little to the repute of any cause he undertakes, as *Satan doth to the honour of the Scripture*, when he cites it; or the name of *Pontius Pilate* doth to the authority of the Creed.

Nor is it in the power of any such *sacrilegious Apostates*, and rebellious *children*, as this *Libeller* appears to be by his *scorning the Church of England*, and *disdaining to own her as a Mother*, or to pity her in her late trials and Afflictions upon earth; because *Hierusalem from above*, whence the Truth, Light and Saviour of the Church descended, is the Mother of us all; It is not, I say, within the reach of his tongue or pen to fasten any such, as ridiculous as false, imputation of *nonsense* and *blasphemy* upon a person whose *conversation and doctrine* have by the grace of God been

been as free from the spot or suspicion of such great offences, as are *Idolatry*, *Sacrilege*, *Blasphemy*, *Simon*, *Rebellion*, *putid flattery*, and *Ecclesian inconstancy*, as some men have been guilty of all these, and void of all modesty, ingenuity, sense of honor, loyalty, real sanctity, generous constancy, and common honesty; lurking as serpents or evil beasts in secret places; and though unseen, yet assaulting with the sting and poyson of *blasphemy*; whereof nothing is proved either against the blessed God, Creator, Saviour and Sanctifier; or against the holy Scriptures, or against the Church of God, or against any part of his Worship, or any holy duty, grace and vertue; no net against any counsels, actions or authority of *lawful Superiors*; or against any honest man, who keeps within the bounds of *Gods law*, and the *Laws of this Church and Kingdom*.

§. Where then *O wretched Libellist* is Dr. Gaudens *blasphemy*? Is not this venomous beast, which out of the flames of malice, burning in a *sacrilegious breast* seeks to fasten upon his hand, as easily shaken off *without any hurt* into the fire whence it come, as that viper which was seized on *S. Pauls*; and by his miraculous *indemnity* manifested his *innocency*, to the amazement of his *ensorious spectators*; Alas these *impotent endeavours* of *enraged wickedness*, and *sacrilegious despair*, are like the (*ultimi conatus morientium ferarum*) last bitings of those beasts, whose revenge consists onely in making their teeth meet, though they fasten upon steel and break their jaws; when the Dragon saw his time was short, he sought to make it up in the *vehemency* of his rage against the Church; upon earth no doubt, described as a

woman too, and so may (as Eve) very properly be called the *Mother of all the living* in a *spiritual new life*, which are born of the *Word of God and his Spirit*, and brought up in that holy family, and nourished by the breast of this *Sponse of Christ*: At which holy allusion this impudent Libeller makes himself as much *prophane sport*, as *Ishmael* did when he *mocked Isaac*, being justly ashamed to own that Church *as a Mother*, which as an ungracious and ungrateful wretch, he hath not only forsaken and scorned, but wasted and robbed as much as in him lay of her *support, ornaments, of her honor, government and authority*: Perhaps this learned Etymologist fancying, that *Hierusalem*, which he owns as a mother only above, hath its name from his *ἱεραουλία*, which signifies *Sacrilege*.

§. But finding by the gracious *revolutions of Divine mercy* the Church of *England* to be in a fair way to be recovered out of the hands of *Sacrilegious Robbers*; the poor Libellist and his friends are now concerned to cry out again of *blasphemy against Dr. Gauden*, as a constant son, and dutiful assertor of the Church of *England*, and a no less severe and smart, then just and *implacable tormentor of impudent Sacrilegists and Apostates*.

§. Who are not content to *sin and sneak*, but they must boast and vapour, and strut and challenge all the better world, as if they could justify their *sin and folly*, against the suffrages of all *mankind, Heathens and Christians, Reformists and Romanists*, as the illustrious *Dr. Burges* hath done to his *eternal infamy*, fancying that he hath drawn *streighter lines*, and fairer figures with his *black coal*, in order to take
away

away the *Hellish deformity*, or to put on some *tinture* and *flux* of beauty, on the ugly face of *sacrilege*, then all the great Masters of Learning, Eloquence, and Religion have in all ages been able to do, by way of describing how *unjust*, how *odious*, how *ingrate*, how *impudent*, how *abominable* to God, how *detestable* to good men; how *unworthy* of any man, much more of any Christian and Reformed, that facinorous crime of wilful and presumptuous sacrilege is; which openly *mocks* God, and *affronts* Religion; which against all Law, robs the true Church, injures the *chief Bishops* and *Pastors* of it, and discourageth all true Professors, prostituting all that is sacred to *Atheism* and *Prophaneness*; which no man can scruple, who hath learned this *Paradox*, that to *alienate* by force, without any Law or consent of the *Patron*, and *Proprietors*, or *Possessors*, either the *King* or the *Clergy*, those lands, houses and goods which have been lawfully dedicated, long confirmed, and well used to the glory of God, and the good of his Church; (that God may be duly *worshipped* and *served*; and his Church, both *Pastors* and people, duly *maintained* in good order and government :) That this is *no sin*, though against Law and Justice; and no sacrilege, though manifestly against the peculiar rights of God and the Church, and that double honour which is due to the Teachers and Governors of it; and lastly, against the credit of both *Christian* and Reformed Religion.

§. For none of all which great interests, those *Gallio's* are concerned, who with this Libeller and his dear *D. Burges*, having imbarqued in a sacrilegi-

The binding of all Covenants and Covnants

gious bottom; and having had for some years fair gales to flatter them, had rather make an eternal ship-rack, like *Hymeneus* and *Alexander*, of faith and good conscience, yea, of Church and State, of King and Clergy, then make just restitution to God, the King, and the Church.

§. The rendition and loss of which ill-gotten Estates, will teach those *Merchants* more wit and honesty hereafter, though they have less money to venture upon, not crazy or crackt titles, but apparently null and void, as against all Laws of God and the Land; whose Equity, Sanctity and Antiquity are not to be baffled or abolished by any temporary Ordinance of Parliament, in any broken Constitution: much less when either leavened with faction and novelty; or ruffled by tumults, or over-awed or abetted by forreign Armies, or sifted and scattered by any factious artifices and parties; who had no lawful power or authority in them, either from God or man, to deprive any one honest man, much less so many learned, reverend and unblameable Churchmen, yea, the whole Order, Polity and Fraternity of the Clergy, of their Lands and Estates, no way evicted or forfeited by any Law.

The venerable
D. B. and his
Libeller may
know that the
numbers of
men lessen
not their sin.

§. The numbers of men doth not lessen their sin nor their punishment: What may befall one man, either as to sin or sorrow, may reach Societies, Synods, Houses of Parliament, and whole Churches; which are subject to Apostasies in Religion, to Depravedness in Opinion, and to Partiality in Practice; by which if they be at any time as men, surprized and seized, the onely way of happiness, is to repent and amend; to make personal and publique restituti-

on, to return to their *first love*, and to strengthen the *things that remain*; which hath been the pious care and endeavour of this *last happy Parliament*, rendering to *Cæsar* the *things that are Cæsars*, and to *God*, the *things that are Gods*: That this Church and Nation hitherto kept, as to its *Parliamentary honour and sanctity*, from the great offences, may be ever free from *Regicide, sacrilege and Apostacy*, (for neither any full and free Parliament, consisting of *King, Lords and Commons*; nor yet any *National Convocation* or *Synod*, have ever counselled, contrived, accomplished, or approved any of those *horrid abominations*, which have so long, like the *Deluge*, overflowed and prevailed over the *highest mountains*;) But now (blessed be *God*) they are not only asswaged, but the dry Land appears; yea, our *Noah* and his *Family*, the *Father and Conservator* of our *British* world, and of these *Reformed Churches*, is come out of the *Ark*, and hath taken just possession of his *Kingdoms and Dominions*; for whom even this *Libeller* dares (*page 13.*) faintly and *hypocritically* to pray; mentioning His Majesty with a *superficial* *by-blow of devotion*; when (*God* knows) the *Kings* restoration was as unwelcome to such *sacrilegious spirits*, as *Christs* coming was to the *Legion Devils* in the *Gospel*; of whom they had a just jealousy, that he came to torment them before their time.

§. Which fear His Majesties native, and almost excessive clemency hath hitherto abated and confuted; yea, is prone *always* so to do, if he can but see any such signs of *penitence* in his and the Churches *Enemies*, as may bring forth fruits of justice and righteousness, of *restitution* and *amendment*; which fruits are as hardly

Gods and his Majesty's clemency should lead to repentance.

hardly to be expected from *presumptuous Sacrilegists*, such as this Libeller and his *D. Fuges* seem to be, as *figs* are from *thorns*, or *grapes* from *thistles*; since they by a far fetcht-fancy and fallacy, seem to expect a *like improvement* of the *Covenant*, by an *unlawful* and *unjust sense*; in which it seems they took it first, and still hold it, for the *extirpation of Bishops*, and *keeping them* and other *Clergy-men from their estates*, as far better minded men have at last made of it, in part of their *Loyalty* for promoting the *Kings happy Restauration*: Which sense of that *branch of the Covenant*, is as just, honest and conform to our *English Oathes*, and *Laws of God and the Land*; as the other of *sacrilegious extirpating Bishops and Episcopacy*, as to their *pristine, primitive and due authority*, in order to keep away their *Lands and Estates* from them and the *Clergy*, is most unjust, uncatholick, unchristian; contrary to *piety and common equity*, against the *Laws and Oathes of God and man*, specially of the *English Clergy*; a plea and project fit onely to be sollicitied by a *Chaplain of Julians the Apostate*, and a person publicly branded as void of *common honesty*; who forgetting that modest finning is some diminution of guilt, and some *presage of repentance*, *Absalom-like*, on the house top, must spread his *tent*; and under the covert of the *Covenant* (which is too narrow to hide or protect the sin and shame of either *sacrilege*, or *schism*, or *rebellion*) to discover his *Fathers*, the *Bishops nakedness*, as much as in him lies, and to prostitute his *Mother*, the *Church of England*, to his own and other mens *sacrilegious and unsatiabable lusts*.

s. But I am weary of the kennel and filth of the Title, wherein this *Borborites* afterwards takes so much delight to wallow, and puls along with him into the same *obscenity* D. *Burges*, a person whom many hands have oft in vain washed, yea, and brayed in morters, if it were possible to part him from the folly of his versatile, volatile, and violent temper, being, as he so propoeth, a learned Scholar, a great Divine, an eloquent Orator, and an acute Disputant (as appeared at *Oxford*, when keeping his Act to make C. B. D. B. Dr. *Prideaux* gave him this Elogie, *Troscō mi fili tu prædicare potes disputare non potes*;) besides these, he thinks himself a potent Writer, till he meet with the gentle *lamb*; and is beyond all his other virtues, a rich and bold purchaser of Bishops and other Church Lands. Which prodigious practice of a *Presbyter*, who stood by *Law* and *Oath* engaged to *Bishops*, he seeks with a like affront to maintain; and fancying himself to be the *Brontes* or *Boanerges* of his age, he lets fly his brutish thunderbolts and flashes of lightning, against the faces of any that like not his many *succed way of living*. In his minority (which he holds now for his years of *indiscretion*) he was highly and sharply engaged against *Non-conformists*, wrote smartly and truly for *Bishops*, yea, and for ceremonies, was *Hierarchical*, *Antisectical*, a stout *Pluralist*; yea, and I have heard of one of that name, who offered by a *symoniack* proposal to the *Earl of Cleveland*, a 1000 *li.* for a *Living*, then actually void, and in his *Lordships* gift; as his *Lordship* hath twice assured me: For which scandal his *Honor* refused to admit him to be his *Confessor* or *Comforter*; when being Prisoner to the *Earl of Essex*, and very sick, this

The Libeller
and D. B. buckle
and thong.

The valour
and vertue
D. S.

penny.

penny-Father was brought and commended to him as his Father-Confessor, to his *Lordships* laughter, and just reproach of his *confidence*, to obtrude himself to that office, when he had offered to swallow *Simony* and the Oath to boot: Nor was one of like letters and manners wanting to tamper and importune with another (the Earl of *Barkefbire*) for the grant of some preferment from the King then at *Oxford*; when this militant *Presbyter*, though ambitious to be a *Dean* or *Bishop*, preached and trained men stoutly against the King. The Earl amazed at the *Effronteries* of the motion, demanded upon what score, he that so destinatedly opposed the Kings interest, should have confidence to desire any favour of preferment from His Majesty? The wily Doctor replied, my Lord, I can and will do the King more service by continuing in the Parliaments Quarters, and seeming to be against Him, then if I were with him: Which servile hypocrisie the Earl easily believed to be in the man, and accordingly valued D. B. and his influence.

D. B. temptation to Sacrilege, and his impudent vindication of it.

§. After all these noble Essays (the Libellers darling) finding the Kings and Churches affairs to be very low, and as he thought irrecoverable; he thought to make up his defeat of undeserved preferment in some advantageous purchase of Bishops Lands, and Cathedral houses; which finding to be sold at *Robinhoods penny-worths* (many times, both sellers and buyers being conscious to the flaws in the titles, and illegality of such alienations) he doubles his great loan-money, and fills up the measure of his sins by such a sacrilege, though with a wry and reluctant conscience, as he intimates in his case, which he was not ashamed

ashamed to tell the world, yea and appeal to some of those *spurious Parliaments*, which he hoped would easily be invited to adopt his Cause as their own; but here he lost his *time and oyl*, for they had other fish to fry.

Yet by an indefatigable *improbability of diligence*, working wickedness with both hands greedily, this *snail* drawing in his horns a little for fear, and concealing his name, adventured to put out only *C. B. D. D.* for the authorising of his pamphlet, called, *No Sacrilege, no sin*, because he perceived the *critical distempers* of the times, then beginning to work toward *purgation and health* were likely to abhor any thing the more to which his name was prefixed; all honest men being weary and ashamed of the horrid diseases, and worse remedies of our Church & State, of which this Montebanck and circulator had been a great and unhappy part: Other Readers as well as Dr. *Gauden* might have much mistaken those ill-ominating letters of *C. B. D. D.* and taken them to stand for *Creticus Borborites*, or some *Cæsar Borgia*, with the additionals of *Doeg* and *Demetrius*: If the worthy *Cornelius Burges* Doctor of Divinity had not with a railing letter sent that book to Dr. *Gauden*, as the Libeller (one of his *privadoes* it seems) truly affirms, pag. 9.

§. That filthy Letter (with *Judas* the Traytor and theif) went to its proper place: But Dr. *Gauden* presently prepared an answer to that wretched Pamphlet, which he found as full of magisterial impudencies, fallacies, and impertinencies, as *beggars are of vermine*, such trash and trumpery indeed, as is only fit to wrap up that desperate and damnable

paradox, of *sacrilege no sin*. But Dr. *Gauden* finding *C. B.* to bear himself meerly upon event and power, as if all had been lawful in the alienating of *Bishops, Deans and Chapters lands*, because their offices were *pro tempore* during the violent storm of War, and *desolating delusions*, of times exautorated or *abolished*; and hoping that ere long that *paltry and scurrilous Pamphlet* would be confuted from Heaven and upon earth, by the Justice and mercy of God and good men, he thought it lost labour to print any answer to it, when it had indeed no seeming, muchless real grounds of *Gods Word* and *right Reason*, being wholly against the consent of all Nations, as well as against the principles of all true Religion, and practises of all just and holy men, particularly against the Laws of this Land, and consent or custom of this or any Christian Church; as also against the suffrages of all learned *Lawyers*, as well as *godly Divines* of whatever persuasion and differences in other things: Nor did Dr. *Gauden* think himself bound to consider what such a poor mushroom as *C. B.* pretends against such cedars.

God by a blessing
 & event hath
 best convinced
C. B. & others
 sacrilege.

§. Nor hath Dr. *Gaudens* hopes (blessed be God) deceived him; those mercies of the most high God which indure for ever have much visited this robbed and *afflicted Church and Kingdom*; and though we have not as we ought repented of our sins, yet *God hath repented him of the evils he hath inflicted, returning in loving kindnessto the King, the Church, the Kingdom, the Nobility, the Clergy, the Gentry, and all loyal people*; who are all disposed now to confute such *pestilent Pamphlets*, not in words but in deeds, leaving the *Law to its power, the Church to recover its patrimony*

patrimony, and the Clergy to enjoy their properties; which 1. the devout wills, the just and pious intentions of the Donors now dead, 2. The clear word of God commanding, approving and accepting, 3. The consent of all Christian *Kings and Parliaments*, 4. The *fundamental Laws of the Land*, do make good to them, beyond what any such skulking Scribler can disprove, by ought to be pleaded from the pittiful and oft repeated crambe of his Ordinances of the two Houses, or their abolishing of the Offices of Bishops, Deans, &c. which C. B. presumes of; all which reasons, if valid by meer force against justice and *conscience*, against the *laws of God and man*, would also hold good against the *King and House of Lords*, for both were by some of D. B.'s Masters abolished, as useles, dangerous, and pernicious; yea, and the like desolating violence might have taken as much place against the *Glebes, and Tythes, and Employment* of all Presbyters, as against the *Lands and Offices of the Bishops, Deans and Prebends*, if the *Barbonistick Conventicles*, and other abjuring *Juncto's* of desperate men, had, under the names of *Acts and Ordinances of Parliament*, abolished (as they intended, all *Ministry and Ministers of the Church of England* of all degrees.

5. A Jesuitical project cruel and cunning, carried on by *Fanatick* hands and furies; and as near to have taken effect (which C. B. D. D. well knows) as the *Gunpowder Treason once was*: For there wanted not barrels of powder, nor *Fauxes* with their dark lanthorns and matches, nor trayterous plotters and conjuring, yea, and covenanting, to perfect (as *Feak* and others have told us,) this last *work* of thorough Reformation:

mation: Which taking away the *use and office* of any ordained *Parochial Ministers*, as well as Bishops and Cathedral Ministers, who are much ancients than the other, might justly in *D. Burges judgement and argument*, have taken away, *alienated*, sold and confiscated all the *Chubes, Tythes, and Church Livings in England*; of which possibly *C. B.* might have had other good *burgains*, without being put to a new plea; for what would serve for one, would also justify the other, so long as the *club* and the *sword* was above the *Law*, and Justice, or Common Honesty.

The despairs of *C. B.* as to his case of sacrilege.

But at last *C. B. D. D.* is beaten out of the pit. And however he have good mettall, yea, and hopes for another *bustling Bout*; yet as *Cocks* of the game are *dispirited* by the sent of garlick eaten by their rivals; so he cannot bear the name of *King and Parliament* happily united. This sadly presages *Bishops and Episcopacy*, this betokens a Church with order and government, defended by law and justice, that every one may have their own: This *threatens* not to make *sacrilege* a *sin*, but to *own* it as a sin of the *first magnitude*; at once breaking both *Tables of Gods Law*, and violating both Gods and mans right, yea, robbing the best, most useful, and most deserving of mankind; for so godly Bishops and other Ministers have been, and ought to be.

C. B. now flies with the *Libeller* to the *Covenant*.

And now *C. B. D. D.* flies (as guilty *Joab* to the horns of the *Altar*) to the *Asylum of the Covenant*: And putting this *Anonymus Libeller* in the *front*, he following in the *rear*, makes a foul, dishonourable, and shameful *battery* (yet *unseen*) upon *Dr. Gaudens Analysis*,

Analysis, his good name, his person, his writings, and whatever he thinks exposed to the *strokes of impotent malice*, that he may be avenged on Dr. *Gauden*, for his just rebuke of D. B's Sacriledge.

§. They cry aloud, O the *Covenant*, O the sacred *Covenant*, that did such wonders of old, that began the spoiling of goodly *Churches*, the sad ruines of our *famous Cathedrals*, that like the *smell of brimstone*, made all the *Bishops, Deans, Prebends and Cathedralmen* to forsake their *hives*: This stripped those *idle chones*, as D. B. calls them, of their *Estates and Honours*; such as were the *Primate of Armagh, Bishop Morton, Bishop Hall, Bishop Westfield, Bishop Browning, Bishop Prideaux, Bishop Winniffs*, and many others either dead, or still *living*, and (by a wonderful mercy) *surviving* both their own miseries, and their adversaries malice.

§. But D. B. (as he saith of himself) *hath laboured more abundantly then them all*; that is, to purchase and preserve to himself these *Bishops lands*: For doubtless, if he had had money enough, he would have dealt for all by *wholesale*, and not by *retail*, they were such *opulent and sweet penyworths*.

§. Now, if the *Covenant* help not the poor *Libeller* and his dear *Amico D. B.* they are half undone: If this be *soberly* interpreted, and *justly stated*, as in *law and conscience it ought to be*, both in taking and keeping it, *Actum est, perimus*; farewel *sat sacrilegists*, you will become *Pharaohs lean kine* again: If Dr. *Gauden* reconcile the *Covenant to Episcopacy*, that is, to that *Order, and Authority, and Government* in the *Church of England*, which *Catholick antiquity*

antiquity used, the best Churches and Christians ever approved, which the *Laws* of this Church and State ever owned and settled in their *rights and immunities*; which the Christian Kings of *England* ever swore to maintain; which was so much valued by the last King of *Martyrlic Honour*, and *blessed Memory*, whose example is most admirable, for his love and constancy to the Church; for his patience in infinite afflictions; for his charity to his *cruel Enemies*, who *condemned him*, and *cut him* in pieces, in order to possess themselves of the *Crown* and *Church Revenues*.

§. If *Dr. Gauden* as a bold *Adventurer*, makes this good, as all Justice, Honour and Religion must do, That the Covenant doth as much oppose all *Injustice*, *Schism*, *Sacrilege* and *factious Superstition* (which calls and counts good evil, and evil good) as it seemed to do *Prelacy and Popery* so far as they may be exorbitant from Christian bounds: If *Episcopacy* joyned with *Presbytery*, that is, *Bishops* attended, advised and assisted by some choice, grave *Presbyters*, duly subordinate and inferiour to them, as to that precedence of *Order*, and eminency of *Authority*, which are as necessary for the Churches *Polity* and Ecclesiastical *Government*, as they are in *Cities* and *Armies*, or any civil *Jurisdictions*: If these be buoyed up again, and their estates, as the other part of *double honour* due to them, restored to *Bishops* and their chief *Counsellors*, in the *Affessors*, and *Cathedrals*, this *Libeller* and *D. B.* with all their projects, purchases, clamors and *Libels*, must sink, as if a millstone were about *their necks*, and they cast into the sea.

§. To prevent this *Abusses* of poverty, contempt and confusion, all the arts and engines of *unkoly* Oratory, and *hypocritical* Zealotry, are to be set on work by the Libeller and D. B. They know that Dr. Gaudens pen, tongue, and spirit are not easily damped or resisted in a *good cause* (and other he will not undertake:) His free and unaffected stile must be scurrilously despised, shough they cannot imitate it: his Writings not confutable by such Sophisters, must be blasted with their stinking breath, with *impntation* of *Idolized non-sense*, and *tedious extravagancies*, and *bitter railings*, and lying *impertinencies*, yea, of *blasphemy*; yet will not all this dirt infect a jewel, though it *foul the hands* that cast it: Nor can the Libeller or D. B. hope hereby either to weaken Dr. Gaudens honor, or to raise the credit of the Covenant by his sense, and to his vile designs.

§. For the *Covenant* will not swim, but sink under such a burthen as they charge it with; if it be *fraught* with high injustice, with presumptuous sacrilege, abetting of schism; if it be crammed with superstition, and charged with a sense every way as illegal and irreligious, as it is injurious to honest men, and to the Church and Kingdom, yea, to our God and Saviour: Which sense nothing but either fraud or force can hope to put upon the *Covenant*; which must cease to be *sacred* and *holy*, if it be *unjust*: So far as it will not admit of any just *meaning*, or honest *interpretation*, or righteous execution, it must be *null*. In Gods name, and with the Covenants good favour, let *right* be done to God, to the Church, and to the whole Nation; the King, the Bishops, the Clergy, the Cathedrals, the people, and the poor of the Land, all cry:
for.

Why I .B. a n
Libeller so
mad against
Dr. Gaudens
and his Ana-
lysis.

for justice to be done in so grand and publike a case : For they are all highly *concerned in conscience, honor, peace, plenty and prosperity*, that this Church have its ancient Government by godly Bishops, and other Clergy-men ; that these may have the estates, lands, and houses which former piety and gratitude endowed them with, beyond all alienation without their Kings and the Proprietors consent ; for the support of their Ministry, *Authority and Honor*, for the exercise of hospitality and Charity, and for the encouragement of Learning and Religion in this Nation ; that the Church of *England* may not want such Fathers and chief Shepherds of Christs flock, who are worthy to rule ; nor the Nation of *England* such examples of Ministers, no less imitable for their *holy lives* and good works, then for their being Preachers of *sound Doctrine*, and *learned Champions* of the Divine truth ; in which no Church heretofore exceeded *England*, nor any Divines went beyond our excellent Bishops, and others of the Episcopal communion.

D. B. undone
if the Cove-
nant be just
and honest.

If this just, heroick, kingly, and Christian Reformation and Restitution, without the Covenants prohibition or unjust stop of it, be once fully brought to pass, as we hope it will, D. B. and his *Amanuensis*, the *pittiful Libeller*, may take eggs for their money, and retire from his Palace in *Wells* to *S. Magnus*, or *Watford* again, if he can get either one or both of them ; or possibly he may ingenuously repent, and fully restore, and so deserve to enjoy that estate as a Bishop, with a better title and conscience then ever his *Libelling Advocate*, or any of his own *sweaty pleas*, will help him to ; which offers were the probablest tempta-
tion

tion to bring the good man to a *recantation* of his errors, to a fixation of his judgement, to a purgation of his conscience, to some reparation of his credit, and fortunes too, and to some reconciliation with Dr. *Gauden*, with whose name the witty *Libeller* seeks to make the sad D. B. merry, as if there were *gaudium* as well as *gauray* in the name; when alas *inmet alia mente r. postum*, the anxious D. B. feels at his very heart those (*lethales arundines*) arrows and wounds which Dr. *Gauden* first gave him *between the joints of his armour*, when he strutted his strength, when he thought his sacrilegious purchase was safe, and no man durst lay laid at him, no more then at a Whale or Leviathan; while he thought himself guarded like *Cochin*, not only with the Covenant, but with Ordinances of *two Houses*; in the strength and confidence of which, this *dorty champion* for *alienating Church lands*, brings forth his plea for *Sacriledge* like the *Giant's spear*, which seemed a *Weaver's beam*, before all *Israe'*, that he might *desie all Bishops*, and all *Episcopal Divines*, yea and all *Episcopacy* that should pretend to challenge his lands and purchases, with any claim of right, or any suspicion of *Sacriledge*: but he may sooner slip out of his skin, as *Worms*, *Snakes* and other old *Serpents* are wont to do, than free himself from that foul blot and contagion, which without repentance and restitution will ever cleave to his person, pretending to be a *Schollar*, a *Minister* and a *Doctor*; yea and may be a *gangreen* to his other estate, as well as a *grief* to his innocent posterity; To prevent which Dr. *Gaudens* charity presented to D. B. his sin and presumption in point of *Sacriledge*; in revenge of which this

Make D. B. a
Bishop and
he will recant.

Libeller is to be his Armor-bearer, and with the shield of the Covenant D. B. hopes not only to cover his sin; but also to smother and oppress the honor of Dr. *Gauden*.

The dissimilarity of D. B. and his hidden Libeller.

§. But I have done with the filth of this *Libellers* Title, of *Idolized nonsense and blasphemy*, which he imputed to Dr. *Gauden and his Analysis*; how justly let the reader judge; yea I appeal to the *supream Judge* who sees this *Anatomist* in his *secret hidings*, and *malicious hardnings*, yea and *will reward him openly*. If he had been an *ingenuous Adversary*, that had written a book of just reproof against me or my opinion, to which he had the courage to put his name (as Mr. *Zach. Crafton*, though none of the most fragrant and renowned doth) I would have bound it as a *crown* to me; but for such a *sculking Anatomist*, to cut and slash with his butcherly knife, to tear and bite with his foul teeth, and yet to keep himself unseen, this deserves as different treatment as an *open enemy* and a *secret traitor*, or as those vile vermine, which prey in the night, but dare not (as more *ingenuous beasts*) be seen in the day. But this *hiding himself* doth manifest how *inseparable a shadow shame is from notorious sins*: That men who are most impious can hardly be so impudent as not sometime to seek to recruit their bankrupt credit, and relieve their soar consciences, by *concealing of their names*, (as the thief and Adulterer, *who wait for twilight and darknes*) and when they cannot forbear to do *villanous things*, yet they are loth to appear so vile as indeed they are, and must be esteemed of all honest men if once discovered.

Sin and shame inseparable.

§. The next work of Dr. Gauden is to examine the *glorious Epithete* which he ascribes to the *Covenant*, calling it by way of *emphasis* that *Sacred Covenant*, &c.

Of the Libellers styling the Covenant sacred with an emphasis.

My design is not rudely to depreciate or disgrace the *Covenant*, so far as it hath any thing in it (and many it hath) that may justly be counted or called sacred, by reason of their seeming moral and material conformity to the *will and word of God*, and to the *laws of the land*. God forbid I should call *good evil*, or *evil good*, (or reject all that is good out of a jealousy of evil;) Nor do I deny that the *Covenant* considered *materially*, hath *many things and words* in it which do *pretend to holiness*, and much profess the *power of godliness*, however some factious Sophisters may pervert them: As all the parts of *Scripture* are sacred in themselves, as to the scope and design, or historical truth, though they may be first spoken, and after alledged or applied *amiss by evil men and devils*, with a design rather *execrable than sacred*.

Perhaps this Libeller (who may justly bear the title of *Sacerrimus*) understands the word *sacred* here as it is used by the Poet, *Auri sacra fames*, the sacred love of money, because *covetous Idolaters* so highly adore it; and possibly in this sence the *Covenant* may be by him stiled sacred, as a utensil now very servient to his execrable design, which is to *keep out Bishops* from their just Offices, Dignities and Lands, that he and his dear *D. B.* may keep their *sacred purchases inviolable*; presuming that an *Ordinance* of the *Two Houses* in such distempers of times, ought to be a *sempiternal sanctuary*, more sacred and inviolable to such sacrilegious bargains, and their Purchasers

more sacred, then all the wills of the *Donors* now dead, or the former *Laws of the land*, or the word of *God*, can be to the ancient and rightful *Proprietors of those Church lands*. Can any thing deserve to be called *sacred or holy* further then it is *just and righteous*, by giving to God and man what is their due?

How far the first *contrivers of the Covenant*, or the *politick imposers* of it, or the *ease takers* had sacred *designs and intentions*, I leave to God to judge; but certainly the *violent, unjust and cruel methods* used by some men in executing of their *sacred Covenant*, to the *ruine not reformation* of so many learned, *godly and innocent persons*, *Bishops*, and other *Ministers*; yea to the utter *overthrowing and extirpating*, as much as in them lay of *sacred, ancient and venerable Episcopacy* it self, as it had been, and still was by all *laws Ecclesiastical and civil* established in the *Church of England*, and in all the *Christian world*; for the main, as the *only Catholick Government of the Church*: And all this in order to bring in, though by *head and shoulders* the novelty of an *headless Presbytery*, and the *many headed monster Independency*; doubtless these projects and practices promoted upon the account of the *Covenant*, do little add to its *sacredness*; and make it appear no way meriting the singular epithet of *sacred*, in so peculiar, emphatick and superlative a sense as this Libeller affixeth it, meerly to scare his *silly, or scrupulous, or superstitious* readers from any thoughts of such sense and keeping of the *Covenant*, as is and ought to be *reconcilable* with a regular *Episcopal Government*, also to that duty which they owe to God and the King, to the *Church and its ancient lawful Government*.

The restoring of which, according to the good laws of this Church and Kingdom, also according to the best pattern of Christs Church in all ages, agreeable to Gods Word, and the rules of all order, polity and justice, as it ought to be one end of the Covenant if holy and just; so this cunning Libeller foresees it will be much to the prejudice of himself, and his dear D.B. who tis probable have but one purse and one heart.

§. Hence it is (O ye Ephesians) that this Demetrian Artist crys so loud, O the Covenant! O the sacred Covenant, O that, that most sacred Covenant! O what a goddess? what a Diana is this new found Image, which of late fell from the Northern climate; and those colder parts of heaven, into the English world, in a black cloud full of storms and thunder.

§. That the world may see this Wolf uncased of such sheeps cloathing, as pretends to any thing sacred in his sense and design, which would seek to shelter its wickedness under the title of that sacred Covenant; It will not be a mis to shew the Reader, yea and the well-meaning covenanter, the true import of this sophistry, which as formally adds the title sacred to the Covenant, as some Bigots do that of Holiness to the Pope of Rome. Not but it must be confessed that many Bishops of Rome have been very holy men; but some flatterers have not feared or blushed to give that highest and divinest honor to such as have been most flagitious in the confession of many learned and sober Romanists.

§. In like sort, that many things in the Covenant may have the stamp and signature of sacred on them, and that many Covenanters might be sacred things

Of the Covenant as called sacred by the Libeller.

The binding of all Covenants and Covenanters

as to their intents, when they took it, is not in charity to be denied: nor will I envy the Covenant, this title of *Sacred*, *reductive* or *consequentially*, so far as every lawful promise, vow or oath may be *holy*, and ought to be so, especially when Gods holy name is solemnly invocated; and when such Promises are lawfully made, and by lawful means performed, according to that *lawful matter* contained in them, and *lawful meaning*, to which all things sacred are confined by the rules of *Justice* and *Godlineß*, the *law of God and man*.

§. But certainly the title of *sacred* in such a *magnificence* and latitude as this *Libeller* vapours (as if the *Covenant*, further then it may contain in it *words and things*, capable of *honest, just and religious sense*) were *eminently a sacred thing*, in respect of Gods special Institution and appointment of it; as if the most *holy God* had by his most *holy Spirit* inspired it, by his *wisdom* composed it, or by his *special authority* in his word expressly imposed it, so as he did of old the *Law*, the *two Sacraments*, and other *holy rites and duties* of his *worship and service*; in this religious sense (which the *Libeller* would *insinuate*) the covenant was not sacred; no nor in a civil sense, as things may be called *sacred* (*quia legibus sancita*) because by *Laws established*; As the Church *Catholick* is *holy*, which never was *without Episcopal Order and Authority*; so the *Majesty of the King* is *eminently sacred*, yea and that authority which is from him derived to *inferiour Magistrates and Ministers*; whom to despise or reproach, or injure is esteemed to *curse the Gods*; that is to esteem and use persons *sacred by laws of God and man*, as if they were execrable and abominable.

§. It is beyond all doubt that the *Covenant*, as to its method and compofure, as to its authority and impofure, had no fuch *facednefs* in it as we call properly and intrinfecally *divine and religious*, which confifts in thofe *beams of holinefs*, which any thing hath either *derivatively* from God, or *relatively* to him, by vertue of his own fpecial appointment and command.

§. If it were of fuch *precious facred institution* and neceffary ufe, it muft either be exprefly contained in *Gods word*, or by fome miraculous operations confirmed to be his *facred will*; neither of which can with any femblance of truth be affirmed of the *Covenant*. Alas many of its firft contrivers, *compofers* and *impofers*, with its moft zealous takers, by this time know themfelves to be but men, and fome of them not very facred: If it were *facred* by fuch an antecedent authority and institution from God; it would be a fin not to have taken it long ago; which I beleeeve no man ever feared to be *guilty of*, or made any confcience to repent of his *refufing to take it*; nor are any *comenanters* fo rigid as to fancy that any man finned againft God, becaufe he in confcience or allegiance fcrupled or denied to take it; no, the great fear lay in taking it, efppecially as fome men lift to interpret it; and the next fear of fin is *in keeping it*, in that fenfe which fome would now underftand it, which is moft *unjuft* and *uncharitable*, and fo cannot be facred, no nor civil.

§. Add to this, even in a *civil fenfe* of the word *facred*, the *Covenant* deferves not *that title*, becaufe it was never invented, impofed or confirmed by the *supream, legal, royal, and legislative Parliamen-*

tary power of this Nation, which doubtless is the only sacred and binding authority in a civil or politike sense.

§. How then the Covenant came to be so signally consecrated I know not, as to any *Divine* or *Humane* authority; I am sure it had no Bishops to contrive or consecrate it in the House of Lords, nor any national, sacred Synod: To say it is consequentially and *interpretativ* sacred, by way of its matter, end, and use conform to the *word of God*, and as the name of God is stamped upon it, amounts to little more, then that *sacredness*, which is in every honest mans word or oath, as he is tied by *moral obligations* to truth and justice, which are in chancienter bonds then the *Covenant*; and for the name of God graven upon it, it doth not make any vow, promise, oath or Covenant sacred, further then it is *materially* and *morally* good, both in its first taking, and after keeping. But it is a *prophaning of Gods holy name*, when it is added by way of *conjuring* or *conspiracy*, to any purpose or compacts, that are *unlawful*, either for matter or manner, having no command from God or man, nay contrary to the declared will of both.

§. 'Tis certain the Covenant hath some *passages* in it, which in some mens sense never came into the *minde of God*, nor are *in his Word*, either *expressly*, or by *just consequence*; as that *grand and principal* one, of extirpating Prelacy, that is *Archbishops, Bishops, &c.* If it be meant of the *degrees and orders* of such Governours, as have been so long used and useful in the Church of Christ, even from the primitive times, and from the Apostolike both pattern and succession, no wise and just man can allow it; because it is novel

vel and factious, prejudicial to truth and justice, to the order and honor of this, and all ancient Churches, who were governed by the eminent authority of *Bishops*: but if it be meant onely to take away the *Luxuriances* and *Abuses*; to prune off the excesses, and supply the defects incident to *Ecclesiastical Government*; or to be found in that *junction* and *constitution*, or the administration which was in *England*; no wise and good man will oppose the efficacy of the Covenant, in ways either sacred or civil, such as become good Christians, and good Subjects: yea, no men are more forward in this then good *Bishops*, and the best *Episcopal Divines*; who have not upon them any such *god* of the *Scotch Covenant*, as it is destructive to regular *Episcopacy*; but they have far more ancient, evident, and eminent motives to their duty from the *holy Laws of God and man*; which are able to keep men holy, without any *superligation* of this or other sacred Covenant; which some *sacrilegious Apostates* are prone to reproach by their magnifying it, in order to their private, covetous, and factious designs; which when more prevalent in *England*, did very little advance *Gods knows*, either the holiness or happiness of any honest man; no more then they did the piety, peace, or prosperity of either this Church or State.

§. And for such spotted *Libellers*, who cry out of the *sacred Covenant*, and count all blasphemy, that invalidates their *Titles to Church lands*, or invert and obstruct their designs, for *Anarchy and confusion in Church and State*; they are no more to be regarded, for the *specious* or *odious words* they list to use, then

Satan is when he turns himself into the form of an Angel of Light, and turns Preacher; or then the Elders of that City were, when they cryed out of Naboths blaspheming; or the Accusers of Christ, who laid Blasphemy even to his charge; or the murderers of the late King of glorious memory, for his constancy, patience and charity to this Church and Kingdom, who yet had that superlative impudence in their Treason and Murder, as to call themselves the Saints and holy ones.

§. If this prodigious Libeller and his Abettors, have no other sacredness, then what they have gained by being dipped in the dry-fats of some such modern Covenants, Vows, Oathes, Engagements, and Abjurations, as they thought most conduced to their unjust ends (all of them so far undoubtedly destitute of any civil or sacred Authority) sure they and their Engagements are far from such an holiness as will bring them to happiness: Nor is the design of these farther, then to keep by such palliations and pretences of sacredness, the sacrilegious bargains, on which they have both foolishly and wickedly adventured: for which they hope the Covenant cryed up as sacred, and so kept in its edge and keenness against all the right of Episcopal precedency and honour, will be a great Abettor, when all other projects fail, and as leaves after a frost, will fall to the ground.

Why the Libeller concealed himself in so sacred a vindicator.

§. If this high vindicator of the Covenant, for so sacred a business, be himself so holy a person, as is fit to assert any thing that is holy; it is strange he conceals the honor of his name, and the authority of his person, when he engageth so high as to cry out of

Dr.

Dr. Gaudens blasphemy : Sure he needed not to have hidden himself in so good and great a cause, wherein his zeal, though mixt with indiscretion, might have made him appear a *very holy man* : but it seems he had not impudence enough to *shew his evil face*, nor courage to own his scandalous name ; conscious to the unwelcome horror of it, which is capable to blast *any thing* that he crys up *as sacred* : Therefore he useth these cowardly *Rhodomontados of words*, to amaze the silly Readers of his silly *Anatomy* ; which is a work worthy of *C. B. Cæsar Borgia*, son to *Alexander* the sixth ; both of them as *Guicciardine* tels us, *Borboriga*, monsters of men, wallowing Swine in the mire of *sensuality, Simony, Sacrilege, Covetousness, Cruelty*, and all manner of evil *Concupiscence* ; even then when one gloried to be his *Holiness*, the onely sacred, *visible head of the Church* ; The other to be the *Nephew*, that is, *Son of so sacred a Father* ; neither of them capable to advance the repute of any thing they cryed up for *holy or sacred*, any more then this Libeller is able to promote that *sacred Covenant*, and his execrable, that is, his *sacrilegious* ends thereby.

¶ I shall not be sollicitous to finde out *his name*, who dares not *own himself* in the defence of a *sacred thing*, and against *blasphemy*. I presume he is *vir trium literarum*, or *nullius nominis*, as to any thing of true *honour and worth* ; and so his person is better buried in *eternal obscurity*, then discovered by an *unseasonable curiosity* ; which would utterly blast all *sacredness* in the *Covenant*, no less, then in his profession, especially if he be of the same *sacred gown* with his dear *C. B.* the Letters of whose name are so oft graven

upon this shield of the Covenant; which is onely dreadful for the Gorgons head of *Non-sense and Blasphemy*, prefixed to it; which swells with great terror and ostentation upon the Reader, vomiting out *Idolized Non sense and Blasphemy*, together with that sacred Covenant, as easily as some Jugglers do stones, and knives, and nails; yet no man can well discern how they come by them. Nay, like the Devil of *Mascon*, this Libeller makes foul stink, and hideous noise, yet is not to be seen, onely heard sometimes to cry out with a dismal clamour; other while to laugh with profuse and affected cackinnations, though no sorrow is sadder then the Devils and hypocrites mirth; at last he left a most putrid sent, and filled the room with sulphurous exhalations.

5. As doth this invisible Libeller, of whom Dr. Gauden had no less scruple in point of making any reply to, or having any conference with him, then some had of their speaking to those Ghosts and Spectors which appeared in their houses: with whom the reverend Bishop Hall (whose very name (of all Bishops) the spirit of *Asmodeus*, in this Libeller most abhors and dreads) adviseth not to have any parley; because he judgeth those Apparitions to be but the Devils illusions, and that there is no hope, either to do them good, or get good from them, by any discourse with them.

6. In like sort for some weeks (having much other and better employment) Dr. Gauden thought it his wisest way to follow the command of King *Hezekiah*, by which he defeated the real blasphemies and railings of *Rabshakeh*, by not answering him a word; it being

being sufficient reply to such *Diaboletto's*, in the *Archangels words*, *The Lord rebuke them*: Many sober persons judged it below the *conspicuity* and *lustre* of *Dr. Gaudens name*; to encounter with such an *Umbra*, such a *Goblin* and *Larva*; who lurking in most deserved obscurity, shoots out his *bitter arrows*, to the wounding (if it were in the power of *his impotent malice*) of not *onely* *Dr. Gaudens credit*, but of all the *Church of England*, of all the *learned, godly* and *reverend Bishops*; of the *King*, that was cruelly and scornfully put to death, to make way for purchasers of *Crown and Church lands*; yea, to the reproach *even* of *God himself*, and his *blessed Name*; as if it did by meer charm *consecrate* all these projects, confederacies, fashions and practices, yea, and purchases too, which list to wrap *themselves up* in the *covert of a sacred Covenant*: Which can never be *further sacred*, then as it keeps within bounds of *Gods and mans Laws*; which are just and holy, forbidding to do any evil, though good should come thereby.

§. To be sure, that injurious and sacrilegious sense which this *Libeller intends* to put upon the *Covenant*, will render it rather *execrable* then sacred; and so must every *Covenanter* be to *God* and all *good men*, who under colour of the *Covenant*, shall persevere in any way which is unjust; taking or detaining from any honest man, that which by *Gods and mans Laws* is his, notwithstanding the *Remaining Lords and Commons* in the two Houses, and the *Scotch Commissioners*, yea, and the *Assembly* (all sacred no doubt, though without the authority and consent of his Sacred Majesty) did take that *Covenant*, *Sept. 11. 1643.*

The Covenant cannot be holy, if unjust; or sacred, if sacrilegious.

§. Which

The binding of all Covenants and Covenanters

5. Which was consecrated by the swords and pistols of some Souldiers, who being first pregnant with some prodigious Reformation, fell into such monstrous longings afterward, as were not to be satisfied, without they devoured not onely the lands and houses of the Crown and the Church; but also the liberties, lives, and honors both of the Kings and Bishops of England, who were generally persons so eminent for all excellencies befitting Princes and Prelates, that few men in any age exceeded or equalled them; yet were they fought to be utterly ruined and extirpated, both their Estates, persons, Functions and Successions by some men, who had personally taken, and at first zealously promoted this sacred Covenant: These were the pious impoverishers of Bishops first, and then the Kings of England; these were gracious purchasers of Crown and Church lands, the holy extirpaters of Monarchy and Episcopacy out of this Kingdom and Church.

6. O thou execrable Libeller, who ever thou art! were not these fit Patrons for your cause, and desired Advocates for the Client D.B. had they not gained much sacred influence, by lying so directly under the Aspect of this sacred Covenant? Were they not blessed Reformers? Are they not still in a very just, charitable and holy temper, when they are impatient, and cry out of non-sense, yea Idolized, yea, and Blasphemy too, if any man seek, in order to publique peace, to reconcile the Covenant by so candid and benign a sense of it, as may in charity be believed, and ought in piety and equity to be contained in it, if it be valid and binding of any mans conscience: since no man can be bound by any contrived form of words, under the
name

name of *Vow*, or *Oath*, or *League*, or *Sacred Covenant*, contrary to his duty to God, the King, the Countrey, the Church, and the Laws under which he lives, or in prejudice, and to the injury of any one honest mans rights; much less against so many, as the *Bishops* and other *Church-men* were; yea, against the very *Fundition*, Office, Authority, Order, and Degree of *Bishops*, in such a sense and use as ever was observed in the Church of Christ.

4. Yet no sense of the *Covenant* will serve the *Libellers* turn and *D. B's.* but such, which to the reproach and prejudice of God and his Church, and of this Nation, to the scandal and contempt of our *Religion* and *Reformation*, may enable and encourage them themselves so to act and persist, as obliged by their sacred *Covenant*, to make a further *execrable havock* of this Church; and to keep those *sacrilegious purchases* they have made, contrary to all *right* and *reason*; all civil *Justice* and *Religion*, all *Laws* of *God* and *man*.

5. Who will hereafter call or account the *Covenant* *Sacred*, when he shall read it so stiled by such an *execrable Libeller* and *D. B.* who was first a very keen *adversary* against the *Scots*, when they first teemed this *Covenant*, and brought it forth as *Jupiter* did *Pallas*, compleatly armed: O how did his *Copes-mate* *D. B.* then bite and tear the poor *Scots*. After, when he found they had an *influence on the two Houses of Parliament* and *Assembly*; how did he lick them whole with his tongue? O the glory of the *Covenant*! how sacred, how venerable must it needs appear, when such a *Libeller* and *D. B.* assert it? when *D. B's* well
known:

known ambition, never scrupled to have been made a Bishop, though he had no worth or merit fit for it; till by an unhappy fate he plunged himself into a great purchase of Bishops lands, which to preserve, he is driven in his greatest agonies and despairs to fly, as Ulysses did to Ajax his shield, for protection to the Covenant; which (if it be indeed sacred) sufficiently tells all sacrilegious purchasers of Crown and Churchlands, against all law and justice; that protection is not in it for any such ungodly and unjust practices: That the Covenant as sacred, could not, did not and ought not to intend any thing to the prejudice and injury of Venerable Episcopacy; neither to the lands, liberties, honors, or lives of any Bishops, if legally good men, nor if morally bad, further then so convicted by Law, and lawful authority. A deformed or diseased vicious man, must not by a Physician be destroyed, under pretence to correct or cure him; nor may any Judge condemn him, as to his just and civil rights, because of his sinful infirmities, which the Law hath not yet condemned.

The moderate and just sense of the Covenant assented to by many Presbyterians.

This mitigated and just sense of the Covenant, some that were, and are great Masters in our Israel, and Assertors of the Covenant, are now content to own; abating that rigor which sometime possessed some Covenanters against Episcopacy in that sense, wherein this and most other Churches ever owned and used Episcopal Government and Authority among, and above Presbyters.

§. Yea, many of them begin to cast a favourable eye on Episcopal Dignity, no less then on Church lands, fearing nothing so much, as not to have a share of

of them ; much congratulating, as the Kings happy *restoration* ; so the hopes of *recovering* the pristine *honour* and *Government*, with the revenues and rights of the Church in point of *Episcopacy* ; not in the *fallacy* of a *Presbyterian parity*, but of a *presidential constant eminency* of Bishops, in authority above Presbytery, such as St. *Jerome* affirms to be *necessary*, to avoid schisms, factions and confusions in all Churches.

§. Which pious, prudent and just resolution, carried on by King, Lords and Commons *happily united*, will be best able to declare and state that *sense* of the *Covenant*, which onely can be lawful, just and honest: And therein to *reconcile* all good men, beyond any sense that the *partiality* and *novelty* of others seek to urge and impole, contrary to *our Laws* and *common Justice* ; which ought not to cancel, but confirm the *Catholick* customs of the Church ; also the pious donations of the dead, and the just fruitions of the living.

§. There is nothing which Dr. *Gauden* desires and endeavours more, then the peace of Church and State ; nor can he expect to see either of them sincerely settled, till justice be done to God, the King, and the Church ; nor are these likely to be effected to a *lasting security*, until these two things be done and declared in Parliament, by King, Lords and Commons :

Two things
worthy the
Kings and Par-
liaments de-
claration.

1. First, That all *alienating* of Church lands, without the consent of King, Lords, Commons, and the Clergy in possession, is sacrileg, that is, a sin of an high nature, and justly abominated by this Christian Church and Nation.

2. Secondly, That the *Covenant* was either not to be taken, as it is not to be kept in any *other sense*, then what is agreeable to the *Laws of God and men*, to *Justice and Charity*: That not *any National Authority*, which the *Covenant* never had, but onely the matter in it so far as is lawful, doth binde any man who took it, yea, and so all that *never did take it*: Thus the *Sceptical* and *superstitious* Disputers, and sacrilegious urgers of the *Covenant* may be silenced; and the just *limits* of it may be stated, even as to the point of *lawful Episcopacy*; wherein all sober mindes may agree, not for the *validity* or bond of the *Covenant*, but for the *higher obligations*, which Reason and Religion, Piety and Prudence, justice to man, and regard to the Church of Christ have upon their consciences: That the *Covenant* may not be made the grindstone or millstone to waste or sink venerable *Episcopacy*, and undo good Bishops; nor yet a footstool or ladder to help *Presbytery* or *Independency* again into the saddle of mis-government, first of the Church, then of the State; which hath evidently appeared to be the design of all Factious and Ambitious Novelties.

§. As for this Libeller and his Abbettors, (such as D. B. *qui iram atq; animos a crimine sumunt*) who conscious to the enormity of their actions, are pertinacious to screw up the *Covenant* to such rigors, as are destitute of any justice from Gods or mans Laws, onely to abet the *sacredge of their purchases*; or to foment their further factious projects of subduing this Church of *England*; that is, debasing and deforming it to other forreign patterns, which are far below its former

former beauty, and present constitution: these are best left to the enjoyment of such fruits as the Laws will allot to their Sacrilegious Sin, Folly, and Rashness.

§. If the Covenant be *sacred*, and must binde to that latitude of sense which any list to stretch the letter of it; I wonder how those that urge it so fiercely against *Prelacy* and *Bishops* as chief, can be free and absolved as to their *Presbytery* or *Independency*, which is *Presbytery* ravelled, or in rags; against both which they covenanted under the names of *Schism* and *superstition*; since both *Presbytery* and *Independency* (as a term) Episcopal Presidency and Authority, are as illegitimately to be branded with *these* characters, as that of their being *Schisms*: both in an Ecclesiastical sense, because factious varyings or rendings from conformity, with this and all ancient Churches: Also in a civil sense, as violent deviates from the settled laws and constitutions of this Church and State.

The Covenant: against Presbytery as Schism and Superstition.

§. Nor are they less guilty of *Superstition*: Affirmative, by imposing such things as necessary in Church Government, and Christian communion, which God hath not made or declared to be so; such as are lay-ruling Elders parity among Presbyters; a Church-Covenant, besides Christian owning of their Baptism and confession of their Faith in confirmation: And Negative, *Superstitious* they are, in denying those things to be *lawful* or *indifferent*, which God hath so left in his Word, under the liberty, *authority* and *wisdom* of his Church, to judge of, use and impose as such.

The contra-
diction of some
Covenanters
sense and their
practice.

6. If they are guilty of Idolized *Non-sense* and *blasphemy* against the *sacred Covenant*, who will not suffer themselves, yea, this whole Church and Kingdom to be hampered or snared by any word in it; or affixed to it, contrary to right reason, settled Laws, and sound religion, to which *Dr. Gauden* seeks to confine the Covenant, and reduce all *Covenanters* that are consciencious; what must be the sin and *supine folly* of those men, who seek to reconcile contradictions, to justify *immoralities* and impose *novelties*; to abet *schisms*, and to assert meer *Solacisms* in Church and State by the Covenant. Swearing allegiance to the King as supream; yet making Laws without him, and imposing Covenants upon him and his Subjects, against his and their *consciencences*? vowing to *extirpate Prelacy* as established by Law, yet owning *Episcopacy* as a primitive, *Apostolick and catholick Government* in the Church; engaging against all *Schisms* and *Superstition*, yet strongly abetting *Presbytery* and *Independency*, apart from all authoritative *Episcopacy*; being both of them highly guilty of those *rendings* of both Church and State into *factious parties*; also of those popular and novel impositions, upon the consciences of the Kings Subjects and good Christians, which no Word of God, nor practice of any primitive Churches, nor laws of this Church or State do require; arising from such arbitrary fancies, as in licentious times seemed most probable to advance the interests of mens covetous and ambitious projects, as they could strengthen their several parties and factions.

The first pro-
fession of some
Covenanters,

7. Thus some *covenanters* who at first professed they.

they aimed at nothing but an ingenuous and orderly reduction of *Episcopal government*, to its primitive, legal and just bounds, so far as it was by God and man permitted by them in their places and callings; protesting that they covenanted only against the *luxuriancies* and *deficiencies*, not the *pristine eminency*, *orderly presidency*, or *due authority* of *Episcopacy*, yet afterward, as success smiled upon their party, the *bias* of their *Covenant* was strongly and wholly set for *Presbytery*; by all means they were to set it up, and to malleate the Church of *England* (which was as well constituted and reformed as any in the world) in *Doctrine*, *Discipline* and *Government*, to the *Kirk* and *Presbyterian mode* in *Scotland*, as a most rare and *unique pattern*; when even there the *Covenant* was indeed but an untimely birth of yesterday, an abortive brought forth by force, contrary to the former excellent, legal constitutions of that Church, which were *Episcopal*.

§. Thus while the *tide of times* ran high for *Presbytery*, there was no hoe, but the *pristine order*, *honor*, and *liberty* of the Church of *England* must in all haste write after such new copies as were blotted with the blots of *civil bloodshed*, and other tumultuary spots, which are not the spots of *Gods Church and children*: the *two Houses*, the *Assembly*, the *Clergy*, the *King* and all must dance after that *foreign pipe*, which plaid to the new tune of *Bishopless*, or *Anti-episcopal Presbytery*, without abolishing of which, some men well knew *Church lands* could not be gotten, which they so greedily gaped for.

§. When the heat and petulancy of this popular *Presbyterian spirit* began to cool, and by overboyl-

Presbytery carried high on the back of the Covenant by some.

The abatement of the Covenant's heat as to *Presbytery*.

The binding of all *Covenants and Covenanters*

ing to quench it self, sober people of all ranks having enough of the *vapour and flourish*, and too much of the pragmatikness and impertinency of *petty Presbyters*, either in their single or Parochial usurpations, or in their more politic but illegal *associations*; then they began to chew over the *Covenant* again, to see if it were more digestible in a softer sense than *rigid and imperious Presbytery* had dictated; And because Episcopacy was still under great *prejudices*, not only by the ambitious envy of its rivals, the *ruling or usurping Presbyters*, but also by the injurious sellers and buyers of Bishops and other Church-mens lands; many *covenanters* rather *cunning* than *consciencious*, broached new fences of their *Covenant*, making it consistent with any degree of *Independency*, yea with utter Anarchy in Church and State, in order to set up, as they pretended, the *Kingdom of Jesus*, upon the ruines of Episcopacy and Presbytery too.

§. Yea there wanted not those whose Vane sophistry found out limits and solutions for their *sworn loyalty*, in the words of the *covenant*; as binding them no further to preserve the *Kings life and honor*, than in his *preservation of true Religion*, in their opinion; if he confirmed not to what they fancied the *true religion*, under any *sceptick, novel and seraphick form*, Adieu Allegiance, they are absolved by the *Covenant*; the King is contrary to the godly party, and the interest of Jesus Christ; he is a persecutor and a Tyrant; he may be imprisoned, deposed, destroyed, even by some such *covenanters*, whether of the Presbyterian or Independent leaven; who made the *Covenant*, not the Law of God or the Land, the limiter

ter of their Allegiance, and the circumferiber, the overthrower of the *Kings power*, both Ecclesiastical and civil, that by the ruine of the Kings and Bishops Palaces, they might build their cottages to a greater strength and conspicuity.

¶ Thus was this *sacred Covenant* made serviceable to the most *exorable actions* that ever the *sun beheld*, both for *King-killing*, and *Church robbing*; for *Regicide* and *Sacrilege*, together with all that deluge of hypocrisie and vilany which must needs flow in upon any Nation where such principles of *Anarchy* and practices of *Rebellion* shall seem consecrated even by a *sacred Covenant*; contrary (as I beleive in charity) to the intents of most of those that first *invented, imposed* it and took it, as a godly *farrago* full of good words and specious phrales, which admitted and expressed such limitations by the *word of God*, and the *Laws of the Land*, to mens duties in their places and *callings*, also to the measures of true Religion, and *bounds of good conscience*, that many in the *simplicity of their souls* no doubt took it, without any evil thought against the *King*, the *Church*, the *Laws*, the *liberties of this Nation*; nor yet against the just rights of Bishops or any honest man; contrary to which holy bounds and rules of Justice, to affirm, that no man could *with good conscience otherways covenant or act*, is that *Idolized nonsense and blasphemy*, with which the *infamous* and *Anonymus Libeller* dares to charge *Dr. Gauden*, as a depraver or defecrator of that *sacred Covenant*, with which that *Sacrilegious Scribler* is so highly taken, because he fanciës it may yet serve his and *D. B's.* turn *at a dead list*, and save that stake and venture they have in *Church lands*, which

The binding of all Covenants and Covenanters

which will signifie very little, if *Bishops* be restored to their just rights, against which no Covenant could be honestly taken, or may justly bind.

§. Dr. *Gauden* professeth, that as no honest man ought by an imposed or *spontaneous covenanting*, to engage himself or others to the *prejudice of God or man*, contrary to his duty to either, or to the diminution of what is lawful just and right, either in publick or private; which position is as full of good sense, and as far from *blaspheming*, as the *Libeller* and *D. B.* are from *modesty* and *common honesty*, who would make the Covenant a *snare* to sin, and a *bond* to iniquity, yet cry it up for *sacred*; So Dr. *Gaudens* Analysis, Solution or Resolution of the *Covenant*, to such a sense as is suitable to a *good conscience*, either in taking or keeping it, is far from *basting* or *blaspheming* any thing, that may be sacred in it, because consonant to *Gods word*, and those moral duties, religious and civil, of piety, Justice and charity, by which all men, and Christians above all are obliged, and from which no power on earth can, or in heaven will *absolve them*.

§. Asto the authority, composing, and imposing of the *Covenant*, Dr. *Gauden* affirms it was not legal and compleat; nor had it a civilly sacred or *legislative power*; consequently the *Covenant* hath not *vim legis*, nor may be esteemed as a *National Vow* or *Engagement*, not binding all men in their *proxies* or *persons*, much less in their posterities, no more then the publick Faith did which was oft and solemnly avowed by these Covenanters, but never performed nor will be till *Doomsday*.

§. The Church and Nation was happy and free before

being the
Covenant not
sacred.

before it, and without it; it being no *command of God* or *institution of Christ*, or *necessary ingredient in Religion*, or catholick custom of this or any other Church of Christ, nor any fundamental law or constitution either sacred or civil, but a meer novelty, and illegality, as to the polity and piety of this Church and State. Yea taking the Covenant in its *publick aspect*, and as to those factions and designs to which it served some men for a while, it was full of the *factions, forces, terrors* and *jealousies* of those most unhappy times, for which the invention and application of the Covenant, proved no *antidote* or *plaster* to remedy or allay the distempers in Church and State, but was rather a means to *fire, inflame,* and *exasperate* them even so far, till the very first Authors and Abettors of the Covenant, were more then once smitten, wounded, destroyed, defeated, and at last wholly subdued, even by their Covenanting brethren, whose Ambition, quickly made this so sacred Covenant, an Almanack out of date.

§. If any man have yet a *scruple* and *jealousie*, that what ever defects as to civil Authority were in the *Covenant*, yet being a Vow or Oath made to God, it is binding, though it were *private* and *spontaneous*; Tis true, it doth bind, so far as it is in our *power* and *freedom* to make and keep such a bond, God is not to be mocked; but mens Vows, where lawful, must be performed. *On the other side*, God is *not to be mocked*, either by making *rash* and *unlawful* Vows, or by keeping them when so made; For they bind the taker to nothing but the breaking of them, and repenting for them; so soon as they discern the *falsity, fraud, impiety, inequality* and *injustice* in them, they

Of religious
breaking, r
not keeping
the most
covenants.

they are absolved from them, as much as *David* was from that resolution he took, as the Lord lived, to destroy *Nabal* and his Family, by a military disdain and passion; yet upon *Abigails* prudent and humble intercession, he willingly recants, and doth not what he rashly Vowed, but blesteth God and her, for keeping him from being as bad as his word.

§. So *Jezebels* swearing to destroy *Eliab*, was better broke then kept; and the forty conspirators who bound themselves to kill *Paul* under a curse of voluntary Famine; if any men bind themselves by the Holy Sacrament to do or conceal things that are revengeful, Treasonable and unjust, as the Powder Traytors did, they ought not to keep those Covenants, but reveal and break them. Yea, this whole Church and Nation, with it's Parliament and Convocation, as in Queen *Marys* days, falling by a sad Apostacy from the Reformed Religion, and engaging themselves by solemn penance and absoluti-
on, to the Romish Superstition, and Papal subjection, yet did well, upon better information, in Queen *Elizabeths* reign, to break that yoke, and retract that recognition, by a pious levity, and holy Apostacy, which flies from Idolatrous superstition, to the primitive pure and reformed Religion.

Caution in
such covenant-
ing.

§. As all wise and just men ought well to consider what they do in such cases of Vowing, Swearing, and Covenanting, either private or publique; weighing all words, and publicly declaring their meaning, as to any words, that may have by their obscurity or ambiguity, any just grounds of jealousy in them, as servient to mens lusts and passions, contrary to law and Religion, (which some did even in this Covenant,

venant, declaring they neither could nor would own it farther then it might consist with their duty to God, the King, the Church and their Country;) So if well meaning men be drawn in by the artifices or terrors of others, under specious forms of *good words*, to such *verbal Engagements*, as afterward are made use of for real *snare*s to sin and *cord*s of *iniquity*, in pursuance of which, they must do, or desire, or consent to, or endeavour things *violent, unjust, disloyal, injurious and irreligious*; doubtless their second and better thoughts ought to retain, yea absolve them from such *Covenants* or *Engagements*, so far urged and interpreted against the rules of *good conscience*, and *holy conversation*, which must in all things be just and innocent; his first *inadvertency* or *inconsiderateness*, hath no validity or bond, much less the bare *charm of words* *fraudulently imposed* upon him; either they must be resolved and stated to a just, righteous sense and end, or they must be *dissolved* and *broken* like *Sampsons cords and withes*, when the *moral, legal, and religious* strength of the understanding recovers it self, and thereby redeems the *conscience* from such *captivities*, either to sin or superstition: which may in no case prejudice that *liberty* which a Christian soul hath by Christ, onely to do good, and to assert it self from all the *servitudes* in which its own lust, *simplicity and ignorance*, or the Devils *subtilties and devices*, or mans power and policies may have ensnared it.

§. Contrary to which solid Assertions of Dr. Gauden, neither this trivial Libeller, with his *childish bullrushes*, nor yet Mr. Crafton with his more *grave and solemn weapons*, will be able to make any such im-

Dr. Gaudens
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pressions, as shall either move *Dr. Gauden* from his grounds of *Truth and Justice*; or drive on the *Covenant* to any such designs as are so far irreligious and unlawful as they are violent and unjust, either against the *King* or the *Church*; against his Majesties *Supremacy*, or the Bishops *lawful authority* and Estates under him, neither of which can be managed, as becomes *Regal and Episcopal power*, if either the sacred authority and patrimony of the *Crown*, or of the *Church*, be alienated, and not restored (as in justice and religion, as well as prudence and honour they ought to be) upon pretended *obstructions* and *superstitious scruples*, which are insoluble and inseparable (forsooth) from some mens taking the *Covenant*, either simply, without due consideration and caution, or knavishly with design to ruine thereby the *King* and the *Church*, in order to make booty and prey of their *Power* and *Estates*.

§. Better such *Covenants* be broken and nulled, yea and all such *Covenanters* too, then the *malignant influence* of it, should as an evil *planet* or *comet* ever hang over this *Church and State*, *King* and *people*, who must not be for ever miserable, because some men list to colour over their *folly and knavery*, their *Sacrilege* and *Apostacy*, with the veil of that *sacred Covenant* taken by &c. as the *Libeller* relates. Which to reduce to just and honest bounds cannot be **IDOLIZED NONSENSE** and *blasphemy*, save only in the censure of a *vile Libeller*, and such as are worthy to march under his banner as a black guard of desperate and *seared consciences*, for the defence of *Regicide* and *Sacrilege*.

A View of the Cacotomy it self.

BUT I have been too long in examining the *beauties* of the *Frontispiece*, and *lineaments of modesty*, truth and ingenuity, which this *Libeller* discovers in his title: It is now time to make some inspection into his *Cacotomy*, and to see how *uniform* the *scribler* is to himself, in the whole *series of his ridiculous Libel*; which hath nothing so considerable in it, as the *frequent lustre* which D. B. and once the venerable name of Dr. Burges, mentioned at length and not in figures, do give to it, as *lucid stars amidst* the black and foul clouds of malice and impotent passion with which that *Pamphlet* is loaden; and which upon a just view of its *froth and filth*, can onely fall upon the *hairy scalp of its Author*: Whatever he is, he deserves, if he could be found, to have his face *washed* in the *puddle he hath pissed*; and to be brought to see *those fedities* which he hath vomited in his *own bosom*, to the offence of all modest spectators.

§. The first adventure of this *douty Defender*, or rather *Defamer of the Covenant*, is at a *fit of wit*, in spite of *Mercury* and *Atinerva* too; making himself and his Reader (like a *Buffoon* or *Jack-pudding*) a little *sport* or mirth, as he thinks, with the title of Dr. *Gaudens Analysis*, with a *supercritical severity*, quarrelling at the allusion to the *loosing of St. Peters bonds*, when he was cast *into Prison*, bound with chains, and kept as the *English Peopl*' have been many years by *quaternions of Souldiers* (for it was the *sword* of man, and

The Libellers first adventure to restrain of w. te.

The binding of all Covenants and Covenanters

and not the *Word of God*, that first sought to binde the Nation and Church of *England*, with the chain of this Covenant, and of other postern oathes, endeavouring to cast this great people into the *Prisons* or *Folds* of Democracy, Presbyterie and Independency, which had formerly lived in the ample Palaces of Regality and *Episcopacy*, from the first plantation of Christianity.

§. Here by a *Sardinian laughter*, this *Cretian Beast* feigns himself merry, and affects such frolics of wit, as he thinks may most divert the Reader from severe and just disdains of his impudent folly, which is ever attended with exquisite pains of inward fears and tortures, lest *Bishops lands* should return to their just owners, from such sacrilegious *Usurpers*. Nor can his many grimasses, mimical gestures and distortions, relieve this jocose Libeller from those torments of iniquity and infamy, which (as *Dives*) he must needs feel in such an hellish state as wants both repentance and reputation, peace with God and good men.

§. The *sarcastick Libeller* would fain make his Reader believe, that nothing is good sense, which is not as flat as a flounder; that allusions are collusions, that *Metaphors* ingenuously applied, must be reduced to a literal vigor by such a *pedantique Interpreter*, who cannot be ignorant, that nothing is more frequent, then to borrow such expressions from holy Scripture and other books; as a *Coal from the Altar*, *Gedeons Fleece*, &c. onely so far to serve the minde of the Writer, as the *Emphasis* of the phrase or words, may have a meet resemblance with the main design. The *Libellers impertinent trifling* in this first part of his *Anatomy*, is onely fit for the farce of a *French Comedy*,

not

not for a preface to a *case of conscience*, and so sacred a concern as he pretends to make of the *Covenant*. Here he shews with what a *Goose quill* he is fit to write. Some faces are never more deformed and ridiculous then when they *strive to laugh*; and certainly if this *Libeller* had dared to have shewed his face, when he thus pleased himself with his *scurrilous smiles*, no grinnings of the *most cacant visage* would have yielded the world a *more unwelcome aspect*: The *grim severity* and dreadful *blackness* even of his *D.B.* would certainly have resolved the supercilious horror of his looks into some *serenity*, though he affects to be the third *great Cato* and *Caesar* of his age; the prime undertaker to reform the *Doctrine, Liturgie, Discipline, Government* and *manners* of the *Church of England*: If by any of these diversions he may divert King and Parliament from *revoking Church lands*, and the making him understand the meaning of that old *Sicilian Oracle*, *R.A.S.P.P. Reddite alienis, S'vultis possidere propria.* Though the man affects to be *Democritus* for a fit, yet his true temper is that of *Heracitus* or *Asagor-missabib*, full of sadness and terour; when he sees how the day of *restitution*, like the day of *judgement*, is come upon him, and his *sacrilegious comrades*; who can never so dissemble his horrors, but the Reader may easily discern, that in the midst of his feigned laughter, his heart is as *heavy* as *Nabals* was, when he heard of *Dauids* coming to be avenged of his *ingratitude*. His *Mammon*, and not the *Covenant*, is the sacred thing, which this *Achan*, this *Libeller*, the troubler of *Israel* seeks to assert and keep.

The Libellers
reflecting on
Dr. Gauden's
person;

§. After the Libeller hath made some childish pursuits of the *bubbles* and *butterflies* of his own fancy; he strives to appear in his more *truculent* stile, like *Polyphemus*, when he stretched himself to *grope for Ulysses*, that he might devour him; every where *gnashing his fowl teeth*, as if he were eating up, and *not writing against* Dr. Gauden.

Against whose person he is pleased to make two very learned, but most *impertinent digressions*, wide enough from *his sacred Covenant*; which was to be the umbrella or *skreen* under which his *Sun-burnt malice*, and ardent revenge *against* Dr. Gauden was to *march*.

Here instead of *charging* Dr. Gauden with *Symonie*, *Sacrilege*, *covetousness*, *incontinency*, or any such *peccadillo's* (for which he shall need *great apologies*, and many *compurgators*) he vapouringly and fallily reflects upon Dr. Gauden, as if without any just ground, he had charged the Assembly with partiality in its *constitution*, because himself was *shuffled* out of it, who had as much right to sit there, as Dr. Burges, or any other of that Clerick-lay Synod, wherein many sat as *servient to Presbyterie*, whom Dr. Gauden knew to be *firm to Episcopacy*, and would now very *fain* be Bishops. The Libeller urgeth, that Dr. Gauden being beneficed at *Bocking* in *Essex*, could not be chosen for that county, where Mr. *Marshal*, and Mr. *Newcomin*, and Mr. *Sedgwick* were the Clerkselect, and served in that sacred Senate: Hence he concludes it to be a loud *untruth* (page 8.) and that he was neither *chosen* in *Essex*, nor elsewhere.

Thus

§. Thus this bold Bayard, whose blindness makes him so bold, and his malice makes him so blinde; and his revenge against Dr. Gauden so justly perstringing his dear D. Burges for his foolish and impudent sacrifice, makes him so full of malice, that he fancies Dr. Gauden disposed to make and publish such *untruths gratis*, as may easily be confuted by *publique Records*; that so Dr. Gauden may come under the same brand with Dr. Burges, who in a *Decree of Chancery*, is stigmatized for a person void of common honesty.

The error of the audacious Libeller is in this, Dr. Gauden had then a *Benefice in Cambridgeshire*, not in Essex: there Sir Dudley North Knight, and Thomas Barington did in person bespeak Dr. Gauden (together with Dr. Damp) that they might nominate him for one of the Clerks of that County; which they did, with approbation of the *House of Commons*: Yet afterward (as those Gentlemen, and Sir Thomas Barington, with others who pursued the business, till they found the loss and error, told Dr. Gauden) by some close Committee, who were the Scrutineers of the elect, Thomas Goodwin was put in for John Gauden; alledging this reason, That they perceived by Dr. Gaudens Sermon before the *House of Commons* at their first sitting, he was not for their design, the rooting up of *Episcopacy*, but onely for the regulating of it: They added, that if Dr. Gauden or any other made enquiry after the business, the mistake would easily be put upon the Scribe, by reason of the likeness of their names.

The Libellers
gross error was
to let Dr. Gaudens
being chosen
to the *Alms-
house* by

§. This was one of those Artifices by which the *mystery of Presbyterie* was carried on in those times; wherewithit seems this *Libeller* and his *D. Burges* were unacquainted, or at least would fain seem so, that they might with the more freedom reproach *Dr. Gauden*, as if he were prodigal to lye and feign in so poor a concern as this, the sitting in that Assembly for the extirpating of an excellent *Liturgie*, and *Episcopacy*, and the introducing of an odd *Directory*, with a *Presbyterian* Catechism, and new mis-Government; (which services a sober man would most ambitiously avoid, and no man more then *Dr. Gauden*) which made him so negligent to retrace the *fraud and fallacy* of those Artists who favoured him, in freeing him of that attendance, which was as tedious, as servile and odious, to English Divines of generous and learned freedom; who ought not in honour and conscience, if a National Synod or Convocation, to receive *dictates* from any men, much less be taught a new *Christ-cross-rom*, or A.B.C. of Religion, by the *Fescue* of a *Forreign Sword*. Against which *Dr. Burges* at first so stoutly opposed himself, till he discerned that *Offa*, or *sop* and *buccoone* of a good *Lecture* of 400 *l. per annum* in *Pauls*, and other advantageous purchases, likely to fall into his mouth by the ruine of *Bishops and Episcopacy*, which could not bear up against the *storms* of those times. *Notwithstanding* *D. Burges* himself (as yet not despairing to be a Bishop by *hook* or by *crook*) mightily interceded so far, as to be *suspended* from sitting in the *Assembly* by the House of Commons (as the *Libeller* tells his tale, page 10.) for protesting against the first draught of the *Covenant*, which was absolutely against *Episcopacy*.

6. O the blessed liberty of those times and that godly Assembly, and the then zealous House of Commons, which could not bear the parrhesie or free speaking of Dr. Burges his parasitick tongue; suspecting it seems that he was no more able to speak true English at *Westminster* than true Latin, at *Oxford*.

7. Having crushed this first mushroom of the Libellers malice and mistake against Dr. Gauden, as to his choyce and right to have fate in that Assembly, there appears in the belly of a parenthesis (as a toad swallowed by a snake) another great scandal, charged against Dr. Gauden, for his preaching at the Temple in *Term times* this last year; which how far the Gentlemen of those Societies or Dr. Gauden have cause to be ashamed of (as the Libeller prates) must be left to the better world. This is sure that neither the Libeller nor *D. B.* have any cause to envy the pleasure or profit (which is the main that troubles them) of that employment, which possibly they mistake as much as they do the value of *Bocking living*; for the Temple employment at twenty five pounds a Term never defraids the charges of Dr. Gaudens attendance, whose design was not to make a gain, of that service, or to cumulate, as some giants did, *mountains, Watford, and St. Magnus*; and *Pauls* Lecture on both, and the *Bishops lands*, with *Doan* and *Prebends* houses of *Wells* on all three; But Dr. Gaudens aim was, when he saw the waters troubled in that great sea of people which flows in *London* and *Westminster*, to strive to be a good Angel, and to help to the healing of this Church and Kingdom, which was wounded and sick at heart, by reason of *murtherers* and *Church robbers*, who speaking and doing lies in hypocrisie, drave on no-

The Libellers
envy at Dr.
Gaudens prea-
ching some-
at the Temple

thing but private gain, and *publique confusions, dishonest purchases, and cruel oppressions.*

To oppose these, Dr. *Gauden* (being desired by both Temples after Bishop *Brownrigs* decease) for a time *divided* his labors between City and Country, as seasonably, as effectually by Gods blessing; first *pleading Gods Cause* against *fallacious pretenders*; next he *detected at St. Pauls* in a great *Panegyris*, the *Medicasters of the times*, who like this Libeller and his *D.B.* hoped to make everlasting advantages by their *dilatory Medicines*, yea *poysonous applications*, where-with they deluded and tormented their miserable patient, this Church and State, yea these *three British Kingdoms*, which now by a general *Sympathy* grew *impatient* to endure any longer, those cruel, and cheating *Empericks*, fit *Mountebancks* for this slavish Libeller to serve, and excellent chapmen, to furnish *D.B.* with a good purchase of *crown and Church lands*; the better to enable him to exercise as much *charity and hospitality*, as Dr. *Gauden* is known to do; *vertues* which *D.B.* was never thought as little guilty of, as he was most *notorious for his covetousness and contentiousness*; of whom, I have more then once heard it reported, that when he was asked by a person of quality how he could in conscience (being such a *Zealot and Reformer*) keep his *two livings* of *St. Magnus* and *Watford*, he professed with great *gravity and hypocrisie*, That he could not these many years find a godly and fit man to whom he might *with comfort resign one of them.* O the tender conscience of *D.B!* O how choyce and curious is he of his comforts! who as the *dunghil cock*, was ever thought to finde more comfort in one *grain of gain*, then in all

all the *graces and vertues*. Nor is he or his *Bembo*, this *Libeller* to be blamed for quarrelling at *Dr. Gaudens* service at the *Temple* in *Term* time this *last fatal and wonderful year*; for in earnest they are in hazard to lose more by *Dr. Gaudens* and other mens endeavours to restore *King, Church, and Kingdom* to their rights, then ever *Dr. Gauden* hath got either by *Boocking living* or the *Temple*; both which have ever spent themselves and much more, without any of his *grudging or complaining*; who ever thought the poor had a *right and due* to some portion of *Church revenues*.

§. But I fear to afflict the Reader by retorting these *fools bolts* upon the *Libeller*, who is hidden in the *ambuscadoes* of his *obscurity, infamy and hypocrisie*; these are (*ἀπειροδαιμον, & extra Aras*) as impertinent to his *sacred Covenant*, as that other *pass*, which with a *scurrillity and contempt worthy* of such a Scribler he makes upon *Sir L. Brumfield*, a person of as great esteem, *known merit, and good use* in the *City of London*, as *D. B.* the favorite and minion of this *Libeller* is of very little, who are not ashamed by a spiteful correspondency, to despise a person of an *ingenuous calling, and honest industry*, blessed by *Gods bounty*, and favoured with the *Cities Embassie*, so far as to obtain from his Majesty the deserved *honor of Knighthood*; for which no doubt he is more capable and competent then *D. B.* was thought of the *degree of Doctor*, when the *University of Oxford* at his keeping the *Act*, entertained the *learned Respondent* with the applause of *hissing and laughter*, being much taken with the excellent *solecisms, and Anti-latinisms*

The Libellers
uncivil retort
on Sir Lawrence
Brumfield.

latinisms, which with great confidence that *dowty* Divine entertained those learned *Auditors*.

O how *lippient and bleared eyes* are impatient to behold those that have more *pleasing aspects*; if *S. L. E. swords* had been still sharpened against *Bishops*, and would have helped *D. B.* to defend his *purchase from resumption*; O then their edge and point had been for this *Libellers turn*; Then he had been among the favorites of *D. B.* he should not have needed so flashy a defender as the Libeller esteems *Dr. Gauden*; whose flashes, like lightning, may possibly melt the *money* which such *sacrilegious purchasers* have laid out in *Bishops* and *Church lands*, by asserting the ecclesiastical and legal rights of *Bishops* and *Episcopacy*, against all factions and forcible novelties, who seek to shelter themselves and their evil deeds, under the *cover of the Covenant*, as *Caligula* was wont to do his head under beds, covered with bay-leaves to avoid deserved *thunderbolts*; *Dr. Gauden* is a professed and implacable enemy, not against such *covenanters*, who either first took it, or now *interpret it* in such a sense, as piety, equity and charity will allow, but against all such *crafty merchants*, and their *Libelling parasites*, who make a prey of *others simplicity*, and seek to turn the Covenant into a *stone of offence*, and *apple of contention*, onely to gratifie their *covetous, sacrilegious, superstitious and seditious* designs; which are as far from any thing moral, just, legal or religious, as the Covenant is from deserving to be taken or kept by any man if it be capable of no other tune or interpretation.

The last *impertinency* used by this *Libeller* (wide enough from the point of his *sacred Covenant*) is a great glorying in his dear friend D. *Burges* his rare plea for *Sacrilege*, wherein by an unparallePd *impudence*, and most *transparent* *Opulstity*, he labours to put his *false spectacles* (fitted for a *venal soul*, and mercenary *conscience*, wilfully blinde, and studious not to see or own that to be a sin, in which their *hope of gain* doth lie:) These false *Lunettes* must be applied to the nose first of *Richards Parliament*, to which D. *Burges* his case and plea is preferred against the Corporation of *Wells*, which defrauded him, as he pretended, of part of his sacred purchase. When these disdained his impudent clamors and *pamphlet*, then he assaults the whole English world, with that piece (*No Sacrilege no sin, to sell Bishops lands,*) to which he was ashamed to set his name, further then the two fatal letters of *C. B.*

This frontless piece D. *Burges* sent to Dr. *Gauden* about two-years past, with a letter (worthy of *Senacherib*, or *Rabsakab*, or *Shimei*, challenging an answer to that accursed pamphlet, which is not ashamed to maintain a *Paradox*, 1. Contrary to the Word of God, which commands mans honoring of him with their substance, both *personal and predial*, unless D. B. thinks his lands to be no part of his substance.

2, Contrary to the *holy example and proportion of the divine bounty* in providing for his *Ministers*, the *Priests and Levites* by cities and lands, besides Tents and other Oblations.

3. Contrary to the *principles of common Equity*, and *native divinity*, which teacheth all Nations to abhor

The Libellers
vaour of D.
Burges his plea
for sacrilege
unanswered by
Dr. *Gauden*.

D. *Burges* his
wicked de-
fence fully
confuted.

hor the robbing of God and his Ministers, to which not only *Joseph and Pharoahs* ancient pattern of not buying the *Priests lands*, but the practice of *Jews, Pagans, Mahometans*, and all *Christians* (but confiscatory purchasers of such estates) do consent; agreeable to all laws *Mosaick, civil, Imperial, Canon*, and the common Laws of *England*, which allow no alienation of Church or Bishops lands, without the Kings or Clergies consent, the latter as the *legal possessors*, the former as the sworn *Patrons* and Protectors of the Church.

4. Contrary to the judgement of all *Fathers, Councils, Historians, Schoolmen*, Greek and Latin, Reformed and Romish Divines, who in no cases but those of necessity, higher *publique charity*, or *further improvement* of the *Churches patrimony*, do allow any *alienation* of Church Lands, and never in these unless the supream Authority gives leave, and the *respective Church-men* consent: But to take away Church revenues of pious and ancient donation, devoted to Gods glory, service and worship, to the support of the Clergies honor, the Churches Order and Government, also to the *hospitable* relieif of the poor, and maintenance of other good works, and to do this by force, against Laws unrepealed, against the declared dissent of King and Clergy concerned, to strip and impoverish the present *possessors, grave, aged, learned, orthodox*, most reverend and admirable Bishops and other Ecclesiasticks, turning them and their families out of house and home without allowing them any livelihood, out of those estates which they have merited, and by law enjoyed, and no way forfeited: yea to deprive for ever
all

all posterity, and the whole Church, of the blessing of such Bishops as Fathers of the Church, who had legal right to them, and knew how to make a *right use* of them; and all this, to save the *civil purse* of the Nation a few pounds, and to please a violent Antiepiscope party, and to make way for Presbytery, Independency and Anarchy in Church and State, by *extirpating legal, primitive and catholick Episcopacy*.

§. Certainly so high-banded, unreasonable, unjust and enormous Sacrilege, would not heretofore have gone down with D. *Burges* without keeking (though he had ever a good swallow for *gain*;) yea, as Mr. *Fuller* tells us in his *Britanick History* of our times, this *mutable Master*, and *great Rabby*, sometimes denied *Cathedral lands* to be *saleable* without Sacrilege: True, he after very graciously *recanted* that *desperate opinion*, when he found what hopes there were of good *peny-worths* to be had in Bishops and Cathedral lands.

§. Yet after all these grand *Remonstrances* on all hands against Sacrilege, which *innumerable Writers* long since and late have set forth, as clear as *the Sun at noon day*; the *desperate D. B.* and his Advocate this *Libeller* still *flagitate* with railing and reproaches a new answer from D. *Gauden* to his *flagitious Plea for sacrilege*.

§. If he be really yet scrupulous, and hath not wholly *seared* his soul past feeling; if in so deep a *Consumption* of Religion, which he hath been sick of *many years*, he have not spit out *his conscience*, as some do *their lungs*; if as a *Toad* poysoned by a *Spider*, he have a minde to *Plantane*, there cannot be better *Antidotes* or recoveries for him; then those which the

D. *Burges* his plea for sacrilege sufficiently condemned and answered.

Bishop of Rochester writ, and Dr. Baziere, against this very sin of Sacrilege, so stated, as hits exactly D. Burges his case of Bishops lands; and possibly he might get good by them, if he had patience to apply them: But the man is passionate to a raving, as appears, when Dr. Gauden did but touch him, to the quick on that sore of his sacrilege, O how did he spit, and bite, and kick, and sling, and tear: Nor hath he any more patience to this day, but though he is ashamed of his putrid ulcers, and afraid to be healed (for restitution will cost him dear) yet his bilious soul seeks some ease, by venting it self in Pamphlets and Libels, so rude, ranting and ridiculous, as would move no less laughter and pity, then the Asses eating thistles did. to Heraclitus.

6. In earnest, Dr. Gauden doth not know how to adde light to the Sun, or water to the Sea: If Moses and the Prophets, if the consent of all godly and learned men (which D. B. owns against himself) will not work upon this poor Dives and his brethren to convert him and them, Dr. Gauden hath no miracles to work; nor can he raise up any potenter truths from the dead, then others have done, against Sacrilege.

Lost labour to
wash a Sacri-
legit.

Which is such a spot in a Clergie-man, as no nitre can rinse out: If Dr. Gauden should take pains with Dr. Burges, it would be as the washing of a Black-moor, lost labour; since he hardens his heart against all the most clear fountains, and pregnant impressions of Scripture, Reason, Justice, common Honesty, the Law of the Land, all rules of conscience and charity, all sense of honour and humanity; most impatient that any

any should do to him, what he justifies done to others. Touch but D. Burges his copy or freehold of Bishops or other lands, he is ready to fly in any mans face, yea, and to curse them to their faces, that shall take any part and parcel away from him: Nor would he have any reverence to any two Houses or Ordinances, that should by will and power deprive him of his Patrimony descended justly to him from many generations, confirmed by many Acts of Parliaments, and no way forfeited by him: And such were the Bishops lands and estates.

5. To elude all justice and conscience by the froth of that fallacy and solution, That the Office and use of Bishops, &c. being abolished without law, the lands as rewards may be lawfully alienated and sold away: is of as much force in conscience, as to argue, *Noboth* is killed, therefore arise and possess his vineyard; or, Christ is condemned, ergo, Cast lots and divide his garments: Here it is true, *Nec fieri debuit, nec factum valet*; The Office of Bishops was not deservedly, nor by due Authority abolished; but partially; factiously, illegally and violently: Nor was D. Purges himself, when a member of his sacred Assembly, patient to take away Episcopacy absolutely; ergo, He could not approve the confiscation of Bishops estates absolutely, but onely respectivè, when he came to purchase a share of them; which argues a self-condemned conscience, and a *Sophister* confuted by his own expressions.

6. Of like form, to justify this Sacrilege of alienating Church lands, against our laws, against the Kings and Clergies consent, is that pitiful *Imposture* which

D. Burges his
sacriligious
Sophistry.

D. Burges seeks to put on the Reader, as if no Church lands, given to Bishops as such, are sacred, because there is no express *command of God to give any* such estates to them; consequently they are *superstitious, superfluous*, not accepted of God, not necessary for his honour, or the Churches well-being; therefore may be alienated without any sin or offence against God or man.

The Solution and answer is easie, where the *general command* of God, and the pristine proportion of his bounty to his *Ministers* is extant and in force; as to *honour God with our substance*; to own the Pastors of the Church, as worthy of *double honour*; to impart things *temporal, to those that impart to the Church things spiritual*: Such as are, the *Gospel preached, the Ministry constituted, Ministers ordained, Church Government rightly ordered*, and duly administred, for the peace of the Church. *These and the like are Gods warrant sufficient* to invest the Bishops and other Ministers with lands given them by Law, in order to support their *Office and Authority*; where the *donor had power* to give or retribute to God of his own; where *the will* of the dead is in things *lawful inviolable*, in any good *work of charity* or publique *endowment*: Though the *quantum* be left to the liberty of the donor, yet where there is a right to give and consecrate, ingratitude to God, as the giver of all; to the Church, as the family and house of God; to the Bishops and others, as the servants of God; and to the poor as *Christs poor*, The *donation* is accepted, and the *consecration* valid, by the *laws* of God and man; which give leave to every honest man to do *with his own* as he pleaseth, so as it be *disposed* agreeable to Gods
general

general will, for *his glory*, to no mans injury publique or private.

9. So that the *unjust alienation*, rapine and direption of these sacred Donations, must be every way *injust*, sinful, *sacrilegious* and *execrable*; where neither Gods, nor the Kings, nor the Churches, nor the Nations, nor the Donees, nor the Possessors consent is had; which is the case of Bishops and other Church lands in *England*: From all which Entanglings of *injustice*, Dr. *Burges* will as hardly *extricate* his conscience, as *Pilate* by *washing his hands* could free himself of that innocent blood, which he confessed not worthy of death, yet to gratifie *popular spite* and *importunity* he condemned to be crucified.

10. When Dr. *Burges* hath pulled these and other *forked arrows* and *habergeons*, which not onely Dr. *Gaudens* pen, but all just, honest and learned men have fixed in this *Whales thick skin*, and which pierce him to the heart: When he hath eased his overcharged stomach, and *disgorged* the *indigestible donations* he hath made of Church lands and houses, of lead, stones and timber which he hath so greedily *swallowed* at *Wells* and elsewhere; when he hath (*volens nolens*) made a just *restitution* and *compensation* for such ill *gotten goods* as he hath usurped; when he hath as for other *sins of high scandal*, levity and lubricity, done further *Penance* for this crying sin of *Sacriledge*, by exposing himself to publique contempt or pity; when he hath better learned those lessons of *Eternal Truth* and *Justice*, much elder then his *sacred Covenant*, not to do evil, that good *may come thereby*; not to rob God, and the Church, to enrich *the State*, or any private

How to cure
D. *Burges* of
sacriledge.

men

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The binding of all Covenants and Covenanters

men; not to do to others, what one would not have others do to our selves; That it is a snare to the man who devoureth that which is holy, Prov. 23.25. That he that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach, Prov. 19.26. That as the Partridge sitteth on eggs, and hatcheth them not, so he that getteth riches not by right, shall leave them in the midst of his days, and in the end shall be a fool, Jer. 17.11. And wo to him that coveteth an evil covetousness against his house, that he may set his nest on high, Hab. 2.9. And wo be to him that increaseth that which is not his, vers. 6. And wo be to them, that call evil good, and good evil, Isa. 5.20. and that, Hear ye this, O ye scornful men; because ye have said, We have made a Covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falshood have we hid our selves, Isa. 28. 14. 15. Your Covenant with death shall be annulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it, vers. 18.

§. When D. B. and his lewd Libeller, have felt the just, inevitable, and heavy impressions of these sacred thunderbolts, and the like, which witness from heaven against all ungodly and unjust men; when they have better considered that covetousness is the root of all evil, that sacrilege is the sin of Idolatry; That there is no getting to heaven without repentance, nor any repentance without restitution of ill gotten goods, so far as we are able: that Justice Divine and humane, is to give to every one what is by law

law and right their own, when these & such other holy indelible and indisposible oracles are well-weighed by that blessed pair, the Libeller, and his *D. Burges*, and either not baffled by some *sophistical* and *scurrilous* Libel, or not *maved* and eluded with pretence of the *sacred Covenant*, *Dr. Gauden* will then find so much leisure and charity, as to give a further answer, to that piteous repeated Pamphlet of *C. B. D. D.* which seeks to maintain that *Sacrilegious paradox* with such *Sophistry* and *scurrility* against truth and his betters, as are onely fit for such a *farrago* of *fraud* and *fallacy*, of *ignorance* and *impudence*. Nor doth *Dr. Gauden* doubt to make him at last *cry out*, *Miserere mei Deus*, and although his obdurate heart is as loth to let his wicked *purchase* of *Bishops* and other *Church Lands* go (as *Pharaoh* was the *Jews*) yet when the *Authority* of the law and justice have taught him to refund, and have made such necessary *evacuations* of his *full purse*, and *foul soul*, as are fitting, possibly he may be more easily brought to write after *Zachens* his *copy*, being terrified with the sight of those injuries and indignities he hath done to God and man, to this Church and State, to the King and Bishops, upon whose estates were graven with *Aqua fortis* these deep and great *Characters*, *Caveat emptor*, & *Deus Vindex*.

§. For there was nothing which the law of *Magna Charta*, and other Statutes in all Ages, had fortified with more *cautions* and *curses*, as flaming swords to keep of all *regicidious* and *sacrilegious* attempts; nor was *D. B.* such a *Dolt* or *Buzzard* as not to know well enough that these *Merchants* who pretended to sell *Bishops* and *Cathedral Lands*, were neither *Trustees*,
nor

nor Proprietors and possessors of them, nor Lords paramount, nor were they forfeited to them, nor had they any thing to do with them, further, then to preserve them in those hands and to those uses to whom by law and all justice they belonged, as much as their own *House and Lands* did to themselves.

§. *D. B.* is so much a Barreter and petty Fagger, as to know that estates so seried and entitled as *Church and Crown lands*, are by many acts of Parliament not to be cut off and alienated by any *Ordinances of two houses*, especially if they are scattered by tumults, or scared with their own *jealokses*, or leavened with faction, or animated by forraign *invasions*, or overawed with *Souldiers*, or transported with any sinister *designes* and innovations contrary to the laws established.

§. And certainly if *D. B.* his *Masters* who gratified his *licorish pallate* with such *sacrilegious morsels*, were now to hear his case, in which he complains not as *Judas*, of the injustice he hath done to others far his betters, but of the Justice he fears is to be done upon himself, by forcing him to make just restitution, and so to lose his money; They would answer, *as the Pharisees did, look thou to it*, what is that to us; nor will his *Libellers* reviving the spur of the *sacred Covenant*, put any mettall into them, who cannot be very sensible of that, when in so many other publique engagements (as solemn and as sacred to God and man) they were in the event forced to come short of their words, both to King, Peers and people, Never being able to make good their declarations, no more then that *publique faith*, which they

they so oft took upon them; so that now it is presumed they are not so very superstitious, as to fear the terrors of any such *Baal berith*, as *D. B.* or his *Libeller*, who shall urge any sacred Covenant in vindication of *sacriledge* and the most crying *injustice* which can be committed against God and the King, the whole Church and Nation, besides against those learned and holy men, Bishops and others, who by all laws of God and man have, and then had, the onely legal right to those Church Lands and estates, which are given and devoted to the honour of God, and the meer entertainment of the guides and Governours of his Church, the *Pastors and Teachers*, the Bishops and Presbyters of it, in that *double honour*, which becomes their holy calling and authority.

§. But it is high time to put a period to this digression from the Covenant about *D. Burges* his pitifull vindication of *sacriledge*, and his sad *expostulation*, yea *exprobration* for an answer to that *unlearned piece* of his, upon which *Dr. Gauden* made long ago *his str Armes*, and *adversions*, as that *petulant Rapsody of rascality and sophistry* deserves; but he never yet had time to transcribe them; nor did he think the world needed any *charm* against such a (*Ameridian Demon*) *noonday devil* as that *Paradox* is, or any *Antidote* against that *impudent and petulant poison*, which spits it self in the faces of so many, nay all *learned Divines*, who are diametrically and unanimously against his corrupt judgement, and impious position; Also in the faces of so many *reverend and most excellent Bishops*, with others of the *English Clergy*, whom this *Rabsakeb* reviles, and *rayles* at, all but *Dr. Juxon*, sometime Bishop of *London*, whose *Candor* and *charity* it seems once or

Dr. Burges his
petulant im-
portunity.

twice did D. B. good *turnes*; yea, he flies in the face of the late afflicted and *Murdered King*, as if the *pertinacy of his Episcopal Councillors*, and his own obstinate conscience, were the causers of his death and undoing, yea he flies in the face of God himself and his holy word, opposing, eluding, wresting, trifling and cavelling with the Scriptures, contrary to the *analogy of faith*, and clear rules of justice, ratitude, equity, hospitality, and charity, which he knows are all expressly *against him and his covetous cursed principles*; commanding, encouraging allowing and accepting, what is so *given to God* for his honor, in piety, Ministry, charity, hospitality, good literature, and *due government*; and no less forbidding by any fraud or force to *rob God, his Church, his Ministers, his poor, or any others, who in his name and for his sake have received any alms, or donation, or tythe, or oblations, or houses, or lands, or any other endowments, either so high as great Lordships, or so low as a cup of cold water.*

§. But if Dr. Gauden should see the popular *poison and gangreen* of D. B. scribbling in behalf of *Sacrilege* to spread (which hath of late by Gods wonderful providence found so great a confutation and check in the *Justice, Piety and Honor of the King, and the two loyal Houses of Parliament*) he will not fail to apply such a *corrosive and cautery* as is meet; yea possibly at the end of this *work* which aims to dissect the *Libellers Cacotomy*, and to discover the filth which is both on the forehead and in the *bowels* of this putid piece; if he have leisure, he may further add some of those reflections which he made long ago on those *infamous* lines written with the black inck, the gall and coprice of C. B. D. D.

§. Mean time having sifted this *impertinent bran*, and *chaff* out of the design of that *sacred Covenant*, which the Libeller hath *stuffed* with personal, forced and false *reflections* upon Dr. *Gauden*, and Sir *Laurence Bromfield*; also with great glozing in behalf of *D. B.* and his egregious peice of *Sacrilege*; yet as he clamours unanswered, and indeed never deserving any reply, being self-convinced, confuted, and condemned. It is now most proper to *examine* further, what this *Spermologist* brings in behalf of his *sacred Covenant*; not that he careth for the *Covenant*, as it hath *ought in it*, or is in *any sense Sacred*, no more then *Judas did for the poor*: but he hopes by urging this against *Episcopacy*, to keep *Bishops from ever recovering their lands* by a just *restitution*; which His Majesty with all honor and conscience hath *determined* to do, as the most acceptable service he can do to *God and his Church*, and the greatest honor to the blessed memory and genius of His *pious Father*; whom *Burges*, as *Shimei* so petulantly *perstringeth* in the midst of His *afflictions*, for His *constancy* to the Church, to *Bishops*, and *their just interests*.

§. When *U. r. Furger* is a little more humble, and empty of his big bellied *purchases* of Church lands and houses; when the *Bishop and Dean of Wells* have taken from this *ridiculous Crow*, the *sacrilegious feathers* with which he prides himself, looking and speaking so big as he hath done against *King and Bishops* for the *Covenant and Reformation*, then he may possibly have his *belly full* of an answer, if that will then do him any good, as thin broth after a *strong purge*, to settle his *stomack*, and rinse his *polluted entrails*.

6. At present it must not seem to the Reader lost time or labour, to look upon the four Propositions; by which, as by so many rotten and worm-eaten pillars, the Libeller (the dear friend and advocate of D. E.) seeks to bolster up the Sacred Covenant; so as it may suffice to bear that Babel of Sacrilege, that house of Dagon, and all the Philistines in it, who have made such scorn and unjust gain of the Bishops and Clergie, and Church of England, and who now feel their disloyal and sacrilegious structure to rotter, and ready to tumble about their ears: as all wickedness is at last too heavy for it self; and standing in a slippery precipice, must ruine by its own weight, and the vengeance both of Gods and mans justice.

¶ Prop^{os} of
the Libeller.

The first Proposition of the Libeller is such a gentle fallacy, and such a cunning captating of Dr. Gaudens concession, as makes him appear rather combating as the Frogs in Homer, with a flag or bulrush in his hand, then with a sword or spear, like a man of valour. He thus argues very learnedly, and with more then a Spanish pride, lifts up his eye-brows, and must-chato's.

§. Dr. Gauden agrees (in order to publique peace, and to avoid endless contests) that the Covenant, as to the words and matter of it, may in some benign and charitable sense, be so far lawful, as it may consist with justice to God and man, with Laws Divine and Humane, in which center all honest men will agree (not as it was, or is rigidly urged, and imperiously imposed by any party or faction in the Nation) but as it might be spontaneously taken by well-meaning men, in order to lawful reforming what was amiss

in Church and State, and confirming what was good in both, agreeable to their loyalty and duty, to God, the King, the Church, and their Country.

5. Ergo (concludes the learned Libeller) Dr. Gauden is self-condemned, yea, contradicts himself, no less than the sacred Covenant, with Idolized non-sense and blasphemy; because he denies the Covenant to be valid, or binding in any such sense, as either superstition, or sacrilege, or antiepiscopal folly, faction and fury list to put upon it, either in the first taking, or after keeping of it. Yea, and Dr. Gauden further denies the authority imposing the Covenant to be legal, national, compleat, or valid, or as to binde the Nation in present age or posterity, to the bondage of the Covenant, because some members of the two Houses, and the Assembly took it for themselves, but not in the name of the Church or Nation of which they were not plenary Representatives, or the Trustees of mens consciences.

6. Dr. Gauden did indeed by his Analysis, seek to give Hellebore to such weak heads, as were troubled with Covenant megrums and vertigoes, that they might at last fix their eyes and mindes on such a sober aspect of the Covenant, as might present nothing but what is Religious and Loyal, just and honest, agreeable to the sacred Pattern of the Catholick Church, and the Laws of this Nation. That they might not be everlastingly tossed to and fro between Piety and Policy, Faith and Faction, Antiquity and Novelty, according to the various fancies of their own, or others addle brains. Nor did Dr. Gauden expect to meet with many such (*capita insanabilia*) incurable coxcombs,

combs, as this *Libeller* and his *fanatick faction*, whom *three Antycira's* will not restore to either judgement or honesty: For they are so possessed with the point of *Reputation and Profit*, much depending upon the *Covenant*, as totally destructive of *Bishops*, and devorative of their *Lands*, that they have no regard to conscience, justice, laws, or *common honesty*; to which rules to reduce the *Covenant*, is represented by such *raving wretches*, as *non-sense*, *blasphemy*, and *contradiction*, or *self-conviction*.

Dr. Gaudens
concessious
safe and inge-
nuous.

§. Whereas there is nothing in the *Covenant* that sounds either *grace* or *virtue*, *equity* or *charity*, true *Religion* or *Loyalty*, duty to God, Church, King, COUNTRY, but Dr. *Gauden* willingly allows it, both as to the *end* and *means*: He judgeth every man in their places and callings obliged to those *rules* and *designs*; not onely because there is such a *Covenant* of humane compofure, to which some men have so far *declared* their consent, but from far higher *authority*, and more *ancient bonds* of morality.

§. But to have the *Covenant* made a *snare* to this Church and *state*, and to have all men hampered by the sophistry or superstition of some few *sacrilegious purchasers*, and *Presbyterian Projectors*, whose designs either ambitious or covetous, are by *extirpation of Episcopacy*, to make a prey of Church lands and authority: - This Dr. *Gauden* abhors as a *brand* of infamy, a *bond* of slavery, and a bone of everlasting contention; this he protests against as the servitude of the Church to a faction, and the *vassalage* of the *Nation* to novel and *foreign inventions*.

§. *England, and Scotland, and Ireland too, have already paid very dear for this Covenant, while the nose of it was so wrung by a Parliament, that the whole body of Church and State had almost bled to death. Nor do we read of any Covenant ever so imposed or taken by any Subjects, without or against the consent of their Sovereigns power, but it proved a bloody illue, hardly cured with a miracle, and this after the effusion of much civil blood; witness that of the Gueneses in Flanders, 1560. which began so dreadful a confusion, so sharp a persecution, and so long a war in all the Lou countreys: as Strada, Bentivoglio and Grotius tell us in their Histories.*

Partial Covenants very inauspicious.

Covenant of the Gueneses in Flanders.

§. Like fatal effects followed that *Guisian Covenant in France, which was called the Holy League, in Henry the thirds days, then which nothing could be more destructive to Prince and People of all sides; as Mr. D'avila and others shew us in the terrible and long Tragedies of France.*

The Holy League in France.

§. After the same rate did the receipt of such a Covenant of a hundred Articles, taken by a popular precipitancy in *Bohemia* work in the year, 1618. which in a few years, months and days purged out the Prince Elector Palatine and his Family out of that Kingdom, and all their ancient Dominions; destroyed some scores of Nobility, many thousands of Ministers, and a million of poor people, before ever the direful effect of that Covenant ceased.

The Bohemia Covenant.

§. Nor had this Covenant in its first Original in *Scotland*, in the minority of King James and his Mother the Queen Regent, any happier beginnings or influence on that Church and State. Covenants taken

The Scotch Covenant.

taken by *Subjects*, apart from their *Princes*, are like *Comets*, they may blaze with a great light and streamings of *Religion, Reformation, Loyalty and Liberty*, as if they did emulate the celestial flames, and borrowed their glory from the *Pattern of God* and his ancient *People*, to whom himself once prescribed an holy *Covenant*: But they commonly fill the *Church and State* where they appear, with dreadful events; and after much terrour, with misery upon poor mortals, they vanish: Nor is mankind ever more happy, then when they least appear with their formidable Lights, their new superfluous Streamings.

6. The *Sun, Moon and Stars*, the ancient and faithful witnesses in *Heaven*, are sufficient to rule both day and night, both matters of *Religion* and *civil Polity*, according to the *Word of God*, and the *laws of the Land*, in all duties *Moral and Christian*, both to *God, ourselves, and others*. To this *Law and Gospel* are all *Covenants* to be reduced; if they speak not to the sense of that *Moral and Baptismal Covenant* by which every man and *Christian* is obliged, it is because there is no light in them, or their shew of light is but darkness, a smothering of *Religion with faction and superstition*, like a smoaky flame, or a flaming smoky

6. *Dr. Gauden* justly affirms, That no man, never so much a zealot for the *Covenant*, hath any cause to glory in the flesh of it, the power and policy, the novelty and partiality, the illegality and violence, which first formed it, and obtruded it upon many in this *Church and Kingdom*, I am sure neither *King nor Parliament, Bishop nor Presbyters*; nor any honest man

in Church or State, ever got any great good by it, so far as it was carnal, either fomenting, or continuing, or increasing, or beginning our sad divisions, and lasting miseries.

§. If there be, as he hopes there may be, any thing in it of *Spirit* and *Truth*, or Diviner virtue in it, by reason of its conformity with the Word of God, the right constitution of the *Christian Church*, and the laws of this Kingdom (in which our peace, safety, honour, and comfort temporal and eternal are much bound up) in Gods name preserve and keep that matter and sense of it; let no thing be destroyed in which there is a blessing. But the *Roses of England* have no caule to borrow any beauty or sweetness from the thistles of *Scotland*: Nor may the stately *Cedar*, or the fruitful *Vine* and *Figtree* of *Episcopacy*, so ancient, so universal, so venerable, so useful, so necessary to the well-being of this, or any *National Church*, bow down to the brambles and shrubs of *Presbytery* or *Independency*, meerly oppressed by the weight and rigor of such a *Covenant* if formed as a *Talismantick* charm, or figure, by the strength of a *Presbyterian* fancy, to drive away the primitive *Bishops*, and all *pristine Episcopacy* out of the *Church of England*; as *Apoltonius Thyaneus* did *Gnats* and *Serpents* from some *Cities* in *Asia*.

§. Here, after the Libeller found himself forced to confess (as *Dr. Gaudens* echo) that the *Covenant* either must have such a sense and interpretation as is innocent, just and good, or it can have no bond on mens consciences: Consequently, that it must not be urged (with equal impiety and injury, against what is orderly, useful, honorable and lawful in *Episcopacy*;

The Libellers enforced confession.

The binding of all Covenants and Covenants

as ever owned in the Church of Christ, and by *Law* and *custom established* in *England* ever since it was Christian:) which concession of the *Libeller* is enough to make good the *Office, Function, Honour* and *Authority* of *Bishops*, and the additument or honorary of their *Estates*: And if so, 'tis (*impudenter*) that which was to be *demonstrated*, that for which *Dr. Gaudens Analysis* fairly contended: *Dr. Gauden* may cry *Io pœan* (*vicimus*) *victoribus*.

§. But *Dr. Burges* and his illiberal *Libeller* must cry (*eben perimus*) in a most lamentable tone, we are lost and undone: good *Bishops*, and good *Episcopacy* must live, and enjoy their goods and lands to good use: We can have no more good title against them for our *sacrilegious purchases*, then those foolish buyers, who hearing the father of the family was very sick and appressed, as they thought to the death, bargained for his lands with the prodigal heir, and parted with their moneys before the good old man was quite dead; whose recovery renews his right to his estate; but his sickness and infirmity, by reason of *inbred distempers*, or outward injuries inflicted upon him by his cruel *Physicians* or *unnatural children*, did no way disseise him of his Estate, nor give either greedy heir and expectant of his last breath, or those preposterous purchasers any right or title to his lands or goods; the Law will restore these to him, and teach preposterous purchasers more wit or honesty. If *D. Burges* and his *Libeller* can play upon the Covenant to this tune of *Restitution*, in Gods name let them go on, we shall all rejoyce to see primitive *Episcopacy*, primitive *Bishops*, and their *pristine* Revenues, with their double honor

honor restored: This will be a fit of mirth not more generous then just in D B. and his partners; but I doubt the *Libeller* fears this sense of the Covenant, as much as a *Malefactor* doth those two *Greek Letters* **T** or **II**, the *Gibbet* or the *Gallows*.

§. For no sooner hath the *Libeller* pretended a conformity to *Dr. Gaudens* sense; but as if he repented him of all good thoughts and motions to repentance, he falls into a raving impertinency against *D. Gaudens* *Tears of the Church of England*, upon which this scurrilous *Scribler*, studies to spit or piss by an unmanly and uncompassionate rudeness, onely worthy of such a *Borborite*, such a son of *Belial*, whose forehead and bowels of brass, only serve him to scoff at an afflicted mother, a distressed Church; which (page 28.) this wretched *Libeller* afterward, not only secretly jeers at, but loudly laughs her to scorn, and disdaines to own her under any such name and relation; so cruel both covetousness make any man, turning *Christians*, yea *Ministers*, yea *Doctors of Divinity*, into *Jens*; whose *conscience* must serve them to obstruct all charity or duty to *parents*: rather the *Church of England* must lye in dust and ashes, in tears and blood, wounded, wasted, trampled under the feet of the beasts of the people, unpitied and unreleived by any comforter, then some sacrilegious purchasers should not keep their flagitious estates; for this is still the onely designe, both of crying up the *Covenant*, and crying down the *Church of England*, and her sons, which some *Apostates* drive at.

O dreadful *Incognito*, O cruel *Crocadile*, O barbarous

The *Libellers*
and *Dr. Burges*
has spie a
gen *Dr. Gaudens*
case of
the *Church of*
England.

barous Libeller, was it not high time for some of the Sons of the Church of England to have pitty on her! That Book was a Bath capable to have washed the most polluted person, who had the failings and errors only of a man, and not the fesity of a swine, the payson of a serpent, and the malice of a Devil: It wrought great, and almost miraculous effects every where; it was a cordial to revive the fainting spirits of many excellent Bishops, and others of all sorts of Christians; yea the Church of England from that time it saw its Tears, considered, lifted up her head, and began to be comforted. Who was ever so unkind, so unnatural, so cruck, so vile, as to find fault with that design, that duty, that piety of Dr. Gauden, but only one Dr. Burges and this Libeller, because therein his copy and freehold was touched, his sacriledge perstringed, his versatile temper discovered, not with more justice then ingenuity, nor with more verity then verity; for Dr. Burges was never personally injurious to Dr. Gauden, nor Dr. Gauden particularly despited to Dr. Burges; nor would Dr. Gauden have fouled his fingers by touching that pitch, but that Dr. Burges his pittiful case and plea came cross Dr. Gaudens way, just as he was finishing his Tears. &c. *Et quis tamen ferreus, ut teneat se!* Who would be patient to see and hear such a stentor proclaim his folly to all England, to roar in the ears of his Parliaments, as he called them, as if he were undone if he had not his full bargain and penniworth of Church-lands? Who would endure to hear him barking against King, Bishops and Church and all; that was sacred or civil, only to make good his sacriledge, which betrayed his Apostacy? For who in former time pretended greater zeal for Bishops, and

and conformity both in his Deeds and Writings to the Church of England?

S. Hinc lacrymae, hinc ira, hinc odia; Hence those impudent effusions of the Libeller and his darling D. B. against Dr. Gaudens book for the Church of England, which will live as a monument of honor to all posterity, when such putid pamphlets, and infamous libels shall rot and perish with the carcases of their Authors, only remembered as Hierostratus, for his religious Apostates, destroyers, despisers and devourers of the Church of England; against whom it is much more Christian and commendable for Dr. Gauden to express a publique dislike and abhorrence of their impudent and injurious practices to God and man: then it was tolerable for Dr. Burges, or any of his party to come strutting out with his pack full of pamphlets, and vile pleas for his wiser sacrifice; to the defiance of all men of learning, honesty, and ingenuity, yea of this whole Church and Nation, as if all must fly before this uncircumcised Philistin: No Dr. Gauden, like David, hath successfully encountered this prodigie, and given him (*νεκρωτησαν*) so sensible a wound in his bold and brazen forehead, that ever since he is confounded and fain; he lies now grovelling and sprawling with the inordinate motions of his hands and heels, even gasping, despairing and dying, while he sees his projects perishing, and his purchase of Bishops lands, like his soul ready to depart from him; a most just and generous execution worthy of the courage and freedom of Dr. Gaudens pen and spirit, which neither his Libeller nor D. B. will ever claw off or avoid.

After this the Libeller pleaseth himself in alledging
as

The Libellers
cavil about Dr.
Gaudens sense
of fallings in-
cident to Bi-
shops and E-
piscopacy.

as becomes him (that is maliciously, falsely and odi-
ously) some expressions of Dr. *Gaudens* touching
those evils which through the vice of men and times
(he thinks) are incident to Bishops and Episcopacy,
as *accidental* to it, not inherent in it, or *emanant*
from it, muchless inseparable, as chronique and here-
ditary diseases; not proceeding from the nature of
Episcopal Government, which is full of wisdom, or-
der, honor and goodness in its constitution and due
administration, as well as it is of Primitive, catholick,
and apostolick use and authority in the Church; but
from those *frailties* and *infirmities* which are inci-
dent to those men, who as *Bishops* are intrusted with
the management of that Government.

The Libellers
Logick.

§. Here the Libeller seeking something to bark at
in his ranging springs, as he imagines, a piece of *con-*
tradictory nonsense, to make good his *ridiculous* title,
and to justify those asinine ears in which he first ap-
pears, Arguing, very *acutely* after *D. B's* new *Logique*,
that if *misdeameanours* be incident to Bishops, (not as
Bishops but as men, not as invested in *that office*, but as
tempted by or exposed to their own or others corrupt
passions) Ergo they arise from the employment of *Epis-*
copacy, as effects from their *proper* cause, and fruits
from their *genuine* root.

At this rate, what is there *good* in its nature, and
abused by some men, of which this *Libeller* may
not infer by his *Malignant sophistry*; Evils are *inci-*
dent to them, by reason of *rei men*; Ergo those
evils arise from the things themselves, or from the
office or *employment*.

Kings may rule *Tyrannically*; Ergo, *Tyranny* ariseth
from *Monarchy*, or *Kingly Government* as if a *Pol-*
larchy

Larchy or *Anarchy* is not fuller of *Tyranny*, (as at *Athens* under the 30. and late in *England* under 300. *Tyrants*) then any *Monarchy* ever was: So *Presbyters* may be factious, popular, seditious, ambitious, covetous, contentious, simoniack, pragmatique, and abjured apostates of *Episcopacy*; *Ergo*, these evils incident to *Presbyters*, ill ordered, do naturally and necessarily, arise from the nature of *Presbytery*.

At the same rate this *unlogical Libeller*, may argue many vicious distempers and sicknesses of body and mind are incident to men, therefore they arise from humanity, or humane nature; so water or wine contract impurity or mustiness, while they pass through, or are inclosed in such Vessels, or Channels, which are foul and tainted, *Ergo* these being incident to Wine and Water, do arise from them, as if there were every where a principle productive of evil, where there is a capacity passive and receptive of it.

Thus Religion is subject to superstition; *Ergo*, *superstition* flows from Religion, thus Heresie as *poysen*, and *Schisme* as an *Itch*, infects many Christians, and are incident to Christians *subjectivè*; *Ergo* they arise from Christianity, *formaliter & causaliter*; The *Holy Scriptures* themselves, are subject to be wrested, corrupted and blasphemed; *Ergo*, blasphemy and corruption arise from the Scriptures; so Sacraments and all holy things are subject to be prophaned; *Ergo*, prophaneness riseth from the nature of Sacraments.

6. Possibly this *Libeller* may have gone some years to School, and hath ventured to be a *Predicant*, but he

he seems not to favour much of the University; Nor can I advise him to learn of *D. B.* to be a disputant, because *Dr. Pridcaux* long ago passed that fatal sentence upon him at his unlucky act, in *Oxford*, *Profecto mi sili, in prædicare potes, disputare non potes.*

Dr. Gaudens freedom against the faults of Bishops, with reverence to their persons and Office.

§. But the envy which the Libeller seeks to load *Dr. Gaudens* with, is as if he were a bold and severe censor of Bishops, imputing some evils to some of them, and consequently to all of them, yea and to *Episcopacy* it self, (for which he professeth to be so great a Champion, as either to destroy the Covenant (as to the extirpating sense of it,) or else to subdue it to the obedience of legal and regular *Episcopacy*. Truly no man is less a flatterer of Bishops or Presbyters in any thing unworthy of their *holy calling*, then *Dr. Gaudens*; he is prone to be as severe against any Bishop, as against *Dr. Burges*, (who they say would fain have been a Bishop) if any Bishop had been as guilty of presumptuous sacrilege as *D. Burges*, who is but a petty Presbyter, though he hath good store of Bishops Lands, and so *per viam concomitantia*, by way of contagious descent, may contract all the evils incident to *Episcopacy*, by reason of some irregular Bishops.

§. Not that Sacrilege or Symony, or Heresie arise either from *Episcopacy* or *Presbytery*, though incident to them (*in concreto*) as they are lodged or fixed in subjects, at once capable to be Bishops and Presbyters, and yet to be as weak and unworthy men, as any others in any honest calling and imployment, Lawyers and Physicians, and Judges, and Courtiers, may all be blame worthy, yea Apostles may be ambitious,

tious, as the sons of *Zebedee*, denyers of Christ, and dissembles as *Peter*, forsakers, as all betrayers of their Master as *Judas*, yet must we not hence conclude that these distempers of the men, arise from the Apostolical order and dignity.

§. In like manner although Dr. *Gauden* well knows the mischiefs and inconveniences which from the corrupt principles and passions of some *Bishops*, may and sometimes have fallen upon the Church of Christ of which as he is no vindicator, so nor doth he desire to be (as this *Cham*) a detector and derider; yet he hath a very high and holy esteem of *Episcopacy*, in its eminency, antiquity, universality, use and authority Ecclesiastical, so as to prefer it above any *Church Government*; yea and to own no other, as *Primitive. Catholick* and compleat, nor yet so convenient or comfortable.

§. Nor is this *Libeller* (who as the *Satyr* out of the same mouth can *blow hot and cold*;) able to avoyd the conviction and confession of this truth, so far, that although he now almost despaires of ever making his *D.B.* a Bishop, yet he is constrained to allow of Bishops and *Episcopacy*, by the conformity of *D. B.* heretofore to *Episcopacy*; yea and his oft declaring for it and for Bishops, as they were by law settled in the Church of *England*; in which the primitive eminency, and ancient Authority of *Episcopacy*, was duly constituted, and worthily exercised by many learned, goodly and most venerable Bishops, inferior to none of that order, office and degree in any Age of the Church. So that however the *Libeller* who seems possessed with the same spirit as *D. B.* may in his fits rave against all Bishops, as drones and belly Gods, and

Idle, and unworthy of their honours or estates, yet in cooler moods he returns to something of right senses; and nothing more calmes or charmes him, (as all hot Presbyters) then the name of Dr. *Usher*, (for Lord Primate and Archbishop of *Armagh* must not be mentioned, as if there were no difference in honour and degree, between Dr. *Usher* and Dr. *Burges*, or *Hugh Peters*, who laughed at *Arma chanus*, whom all the honest and learned world admired,) they hug that model of his reduction of *Episcopacy*, which the *Libeller* and his *D. B.* fancy will serve to reduce Bishops to *primitive poverty*, so as we may yet have such an *Episcopacy*, as is consistent with Dr. *Burges*'s interest, and his purchases of Bishops Lands; whereas that humble learned and most pious Lord Primate, propounded that his reduction in those difficult, dangerous and distressed times, not so much in order to bind the hands, or limit the *pristine* and *legal*, and *just*, and due authority of good Bishops in *England* or *Scotland*, but only as a condescension and expedient at present by which to disarm and bind the hands of both Presbyters and people, then tumultuarily running to destroy without, and against all Laws of God and man, not onely the *Luxuriances* and *enormities*, which they thought were incident to *Monarchy* and *Episcopacy*, but even the very function, office and honour of both, to the ruine and extirpation of an excellent *King*, and three flourishing *Kingdomes*; as well as of many excellent *Bishops* and three flourishing reformed Churches.

The sundry,
fraud and treachery
of the *Libellers*
first proposition.

In this first proposition then of this *Libeller*, as there is no more wit, right reason, or ingenuity, then there is wool on the back of a black dog, so it hath as

many

many pittiful impertinencies, sly fallacies, and childish captations after shadows, as that creature usually hath fleas; with which computations and his dear *D. B.* I leave the Libeller and this first insignificant *proposition*, which hath no logical *opposition* to *Dr. Gaudens Analysis*, which is either to reconcile the Covenant to a just and lawful *Episcopacy*, such as the Church of *England* and all ancient Churches *maintained*, as venerable, excellent, and necessary for the Churches good *polity* and well being; or else to null and invalidate if so far, as in any branch of it it was either taken or is by any interpreted, and urged against *Episcopacy* and *Bishops* to the prejudice of the truth of God, of the honour of the *Apostles*, of the custome of all Churches, and to the overthrow of the *Laws* of this Church and *Kingdome*, by which our duties to God and man, to our *Princes*, our *Bishops* and all our superiors, under the Sovereign powers of God and the King are confined; without any power of dispensation either from this Covenant; or any other contrivance, destructive to our ancient and legal constitutions of *authority* and *duty*, order and subordination, of *Church* and *State*, of which God is the Author, the King the Supreme dispenser, the *Laws* the Limiters, and men the Executors, according as power and authority is legally derived to them.

6. To sum up then into a *Syllogism* the ratiocination of this *reverend Libeller*, in his first Proposition against *Dr. Gaudens Analysis*.

What Dr. *Gauden* doth admit in some sense to be lawful and good, may be so taken and kept ;
 But Dr. *Gauden* admits the Covenant in some sense to be lawful and good *materialiter*, not *authoritative*; viz. as reconcileable to, & consistent with the ancient and legal *Government of Episcopacy* :
Ergo, It might be so taken and kept.

Which conclusion is true, as to that *conformity* of the words and matter of the Covenant to law and duty, which Dr. *Gauden* requires in a private and spontaneous making of such a profession to God and man.

But what is this to *Dionysius* ? how doth this conclusion contradict what the Libeller had either to prove, namely, the *non-sense and blasphemy* of the *Analysis*, or to oppose and *overthrow* ? namely, That the Covenant either taken or interpreted, or kept in a *sense destructive* to the ancient and legal constitution of *Bishops and Episcopacy* in England, is and was unlawful, *null and invalid*, ought not so to be taken or kept, but recanted and repented of, as prejudicial to truth, justice and order, to the honour, peace and happiness of this Church, to the obedience we owe to the Laws, to the duty we owe to the King, and the equity we owe to *Bishops*, in having and enjoying their own ; also contrary to the reverence and conformity we owe to the Catholick Church and its first *Bishops the twelve Apostles*, with their immediate and constant successors in all times and ages, which were *Bishops* in Dr. *Gaudens* sense, persons Ecclesiastick, invested in an eminent power above any Presbyters.

6. This, thy Position, *O my gentle Libeller*, should have been lustily attacked, and the contrary proved: But I see the beast is sometime disposed to grin, when he cannot bite; if his and his Client *Dr. Burges* his traps have such holes in them, they will catch no mice; nor will he by such silly engines, long keep himself as a Rat in his *Parmisane Cheese*, his purchase and house at *Wells*. He must have a better Sophister to plead for his case, than this *luck-logick Libeller*, or else he will be no long liv'd possessor, nor avoid an *ejectio firme*; which he fears more than *Gally slaves* do the *bastinado* of a *Bulls pizile*. Let the Covenant be reconciled to such Episcopacy; let all Covenanters be subject to such Bishops, let such Bishops have that authority, honor and revenue which is theirs by Law; and let us see what this *Libeller* or his friend *D.B.* will get by their first Proposition, or by *Dr. Gaudens* concession, that the covenant may in such a lawful sense be kept by the takers of it; but not in any other, sacrilegious to Bishops, or extirpating of Episcopacy.

§. 2. I crave the *Readers* leave to make him a little more sport, by pursuing this pregnant Fox, to another of his borrowes, a second more argumentative proposition, which he hopes will help to save his skin, and surred coat in which *Dr. Burges* hath wrapped himself by his comfortable purchase of Bishops lands.

He thus therefore rouseth himself, and manageth (as *Balaam*) the enchantment of his second Proposition:

The Libellers second proposition to overthrow *Dr. Gaudens* Analysis.

The binding of all Covenants and Covenanters

All sober Christians who understand themselves concerning Episcopacy, do herein agree with Dr. *Gauden*:

Ergo, he concludes in a most *magisterially* consequence at the last, *It is sufficient* that the *Doctor* in the midst of all his *revilings* and *slanders*, hath acknowledged so many to concur in the true *sense* of the *Covenant*.

Marvellously well, *O learned Libellist*: This is indeed to dispute, to prove, to disprove, to convince, to convert, true, to confirm. Dr. *Gauden* and all honest men with him, agree in such sense of the *Covenant* as only can be just and good: but what shall we do with those superstitious *Scholars*, or those *Sycophants*, or those *sectaries*, or those *sacrilegists*, who do not or will not as honest men, either *understand* themselves, or *concur* with Dr. *Gauden* in this sense of the *Covenant*, as it is reduced to that *Episcopacy* which Dr. *Gauden* according to *Scripture*, *Law*, and all antiquity doth assert for the onely, ancient, regular and compleat *Government* of the *Church* not in a *parity* of *Presbyters*, but in that *exors potestas*, in that *ἑκκλησιαστικῆς, ἡγεμονίᾳ* and *ἀρχῆ* of *Episcopacy*, which *Ignatius*, *Ireneus*, *Tertullian*, *Cyprian*, *St. Jerome*, and all the *ancient Fathers* own'd of right, as well as custom, belonging to *Episcopacy*, and to *Bishops* eminently so called.

§. Those *Innovators* Dr. *Gauden* encounters; these he seeks to redeem from the *fallacy* and *slavery* of any such sense, as is by some affixed to the *Covenant*, wholly *inconsistent* with the *stability*, *restoration* and *succession*

succession of Episcopacy and Bishops in England. The Libellers interest and D.B.'s concern is, to assert these Antiepiscopal Pretenders, these rotten, these rigid Extirpators of use and abuse: Else the Libeller doth but beat the the ayr, and D. Burgeses fat will be in the fire; paternal, primitive, reformed Bishops (which the laws of Church and State ever settled and intended in England) will revive, and will endure to return to their houses, honours and lands too, and then *ad quid perditio hac?* How doth this Libeller leaving his dear Dr. Burges in the luds, *operam & oleum perdere*: He may be good at rhiming, but stark naught at right reasoning.

§. Sure the Sophister thus not fighting, but flying, yea, circulating about, and seemingly complying with Dr. Gaudens sense, doth but make advantages, and seek some Ambuscadoes; as appears by his many skulking digressions and divings up and down, far enough from the question in hand, or the Proposition affixed, or the conclusion, which should be deduced not for, but against Dr. Gaudens sense.

§. But here the poor Libeller is so good natured, as to yield that the razor of the Covenant, though in a Scotch hand, ought not to have cut off the nose, ears, lips, hands or head of Venerable Episcopacy (if as he impiously and impudently questions, page 7.) there be any such as is truly Apostolick and primitive, free from the evils of Tyrannie, Profaneness, &c. agreeable to sound doctrine, and the power of godliness; (which this jealous Libeller is as much in love with, as D.B. is with his purchase of Bishops lands:) He confesses it is (I am sure it ought to be) far from the sense and intention of the Covenant (and so of any honest

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honest *Covenanter*) to extirpate it ; that contrarily it binds by all lawful means to procure it, yea rather to restore and establish it, where faction and *Schisme*, had thought to shake and remove it , as in *England*.

§. He seems now so well natured , as to threaten by his pruning or incision knife (which the *Anatomist* owns as proper to a sober *Covenanter*) only to pare of the *Luxuriariances*, wens, warts and excrescencys , which corrupt times , customes or manners of men had procured upon the face or hands of *Episcopacy*, and such Bishops, as might *αὐτοκαταλείπειν* be subject to like passions with *Dr. Burges* for *covetousness*, *contentiousness*, and *cholericness*, and the like beautys of his *complexion* and constitution.

§. In earnest (O gentle *Libeller*) it is pittty you should further spin the thread of your *excellent discourse* and *polished stile*, to as little purpose , as Spiders do wast their bowels in making such cobwebs as will onely catch small flies ; Alas, *Dr. Gauden* is agreed with you, if you mean by these sinful defects or excesses of *Episcopacy*, the enormous arrogating of unlawful power and jurisdiction, or the cruel and uncharitable exercise of lawful power, beyond those bounds, which the equity and charity of laws *Ecclesiastical*, are pre-sumed to allow and expect from every pious and prudent Bishop.

§. But if you mean by the *superfluities* of *Episcopacy*, the honours, manors, lands, houses ; the *Ecclesiastical* jurisdiction, and just authority, either spiritual or civil, with which Bishops in *England* are by law endowed, according to the *Catholique* custome of all Churches, and the magnificent indulgence of this Church and State ; if this be your reformation, and

and *institution*, or your proving of *primitive Episcopacy*; I may say to thee, O Leveller, O Libeller, as Christ to Peter (even then a far honefter man) *Apaga, Get thee behinde me Satan*, thou savourest not the things which be of God, but of man, of the world, and of the flesh: Thy wily *wisdom* is earthly, sensual, devilish, injurious, sacrilegious; all this fair *apologue*, these gentle *concessions*, and cunning circumlocutions, are onely to preserve Dr. Burges his blessed *purchase*. Oh how his *narrow soul* cleaves to the *dust*? Come, be free and ingenuous; let Bishops and other Episcopal Divines have their *lands*, *houses*, and *honors*, which are due to them by the laws of God and man, after so long and many injuries done them, Dr. *Garden* willingly agrees to the conforming of their *persons*, *manners*, and *authority*, to the same *strict laws*; and being himself not unlikely to be a Bishop (though unworthy) by the providence of God, and the Kings favour, yea, and by the general desire of that City and *Diocess* of *Exeter*, without any his own or others ambitious procuring, solliciting or bespeaking in his behalf (*as God is witness*) he hopes through the grace of God, to be one of those good *exemplars of worthy* Bishops, who may answer the Libellers and D. B's best desires; though he despairs to exceed his two last incomparable *Predecessors*, *Bishop Hall*, and *Bishop Brownrig*, two, and almost *inimitable Prelates*, whom the age was not worthy to enjoy, nor D. B. to mention their names with his foul mouth; who with others, durst by a *super Covenanted* rigor, and *preposterous* reforming, so worry, gnaw, devour, and destroy, even sucking the blood, and eating the flesh to the bare bones of such, and many like excellent

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Bishops of England, whom they reduced to poverty, under pretence of their rigorous *covenanting*, and extirpating Reformation; not by a *power of godliness*, but of darkness, ungodliness, violence, cruelty, sacrilege, schism and Apostasie; all which are (without any calumny or scandal upon either of the two Houses and Assembly, or any blaspheming against the Covenant, if taken and kept in a just and pious sense) more clear and true, then ever Dr. Burges his title will be to his purchase of Bishops land, which now begins to be not a nettle onely to his hands, but a thorn to his feet, and a grievous cordolium to his soul, which makes him and his Copesmate this Libeller, so bite at every one that comes neer them, as if they meant to undo them, by perswading the English world to keep to their wits and consciences, their reason, and the laws; restoring to every one what is theirs, to God, to the King, to Bishops, and to the Church: None of all which some Atheists would have this Nation ever to own, rather then Bishops and other Churchmen should enjoy their *own again*: Whether this *Licentious Libeller* be so far gone, or his D. B. in the consumption of all piety and *common honesty*, I leave the Reader to judge.

The Libellers
vegaries in his
second Propo-
sition.

For I am, besides the prosecuting of his argument in this second Proposition, to pursue him in his many *Vagaries* and *impertinencies*, where he loseth the point he pretended to aim at; and onely pleaseth himself to vent his *malice*, *choler*, and *excrementitious stuff*, without covering it with any *paddle*. Here his *fools bolt* is shut, against S. L. B. against Dr. Gaudens, claiming right to the Assembly, against his spiteful and
pernicious

pernicious preaching in *London*, and at the *Temple*, in order to recover the rights of King and Kingdoms, of Lords and Commons, of Parliaments and People; yea, of the Bishops and Clergy of *England*; but all these *putid petulancies* are shovelled away beforehand, when Dr. *Gauden* did sweep them together, as the scattered impertinencies of an immodest and immethodical Rapsodist.

§. To all which this is also here added by him; a *dreadful impatience*, that D.B. having sent to Dr. *Gauden* (as indeed he did his defence of *Sacrilege*, accompanied with the *mala causa* of his *vile letter*, of which a former account was given;) yet Dr. *Gauden* would not vouchsafe to answer his challenge, or to entertain the world with his rank *Colewort*, ten times boiled, and most insipid; in all which there is not *mica salis*: The reason was, because that pamphlet was a piece worthy of the Author D.B. but of no honest Reader; suitable to his former Pamphlets, railing at King and Bishops, angry that he had not money enough to purchase all *Crown and Church lands*.

§. Truly Dr. *Gauden* knew all the Learned, Loyal and Religious world were so satisfied and fortified against D.B's *Sacrilege*, that they abhorred him the more, because he added that to his other sins; and they abhorred the sin the more, because defended by so spotted an Author, *Leopardick Presbyter*, and *Episcopal Apostate*. Nor had Dr. *Gauden* then either leisure or pleasure to follow D.B. in all the mire and puddles where he listed to wallow or wade: Dr. *Gauden* is

better employed then to wash the Devils face of *Idolatry or Sacrilege*, so oft as D. B. lists to paint him with the colours of *Piety and Justice*, *Necessity and Reformation*; or to put on him the vizard of *Hypocritie*, which yet cannot suffice to hide either his horns or hoofs.

The Libellers
were in the
Assembly.

§. The *Libellers* last impertinency and vapour is, to offer a sacrifice of praise to the *Urn and Ashes*, the *genii and remains* of that *Scotized Assembly*, which had no greater *blot or blame* in it, then the company and contagion of *D. B's*, who was like a *Stare or Jackdaw*, got in among some *Pigeons*: that there were learned and sober *Clergie*, as well as lay-men in that *Convention*, is not to be doubted; I wish they had been as *valiant*, just, wise, constant and resolute to the truth and right: They had then merited a *nobler Monument and Pillar*, then this *Libeller or D. B.* can erect of *their memory*, beside the *Directory and Catechism*, which they produced by an *Elephantine* and very costly birth, a charge far beyond what would have bought the best *Library* but *Bodlies* in *England*; in order to reject the *English Liturgie*, and the established *Prelacy*, making way for the body or belly of *Presbyterie*, without any order and head of ancient *Episcopacy*, which deformity was to be supplied with the train or long tail of *ruling lay-Elders*.

§. The breast or Nurse to which prodigious Novelty, the *Covenant* was by some designed to be, but it proved in short time a dry Nurse: These struggling babes and sucklings of *Presbytery*, *Independency*,

cy and other productions, soon drew blood instead of milk: For they being born with sharp teeth, as King *Eumenes*, they quickly gnawed and bit off that *breast*, which they should onely have gently drawn.

§. The truth is, there was little hope that that Assembly in which were many learned and godly men, should ever do much good; when in the midnight *dreams and horrid darknes* of those times, the good men in it were oppressed by more then one *Incubus*, of Tumults and Armies, besides those *Scotists* who were as Masters of the Assembly, to fasten the nail of Presbyterie into their heads, as dead as *Jael* did hers into *Sisera's*: To be sure now they are awake, the best of them do abhor all those *Ephialta's* or *Night-mares* of rigid and headless Presbytery, of rude *Independency*, and bloody *Anabaptism*, and utter Anarchy, which then and afterward cruelly depressed the spirits of those Divines, yea and long exhausted the spirits of this Church and State.

§. Yet that the *jejune Libeller*, may not seem to say nothing for the honour of that Scotized Assembly (besides that of *D. B.* his presence and his protestation for Episcopacy, of which he does you to wit) he puls the reader now oscitant, or sleepy, or laughing by the ear, and makes this *venerable mark*, That the late King (who by his pertinacy for Episcopacy, and obstinacy against *Sacriledge* destroyed himself (as *D. Burges* concludes in his Anatomical inspections of the cause of the Kings death) shewed a willingness, *Octob. 11. 1648.* to confirm the calling and

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and sitting of that Assembly, yea and of their hatching of *Presbytery* it self, to make a tryal or essay of it for three years, (when indeed three Moneths was too much for the great mischief and little good it occasioned in *England*.)

The late Kings temporary concessions to the votes of that Assembly.

¶ *§.* Alas poor Prince what would not flesh or blood do, or forge in a storme to save it self? what politique condescensions, even to less *reasonable demands*, are not venial, if short of *blasphemies* and *immoralities*, by which a King may save his life, Posterity, Kingdom, People, and beyond all, the Churches of Christ in them from perishing upon the Rocks and quicksands of *Schism* and *Rebellion*? yet even of these concessions at last did the King seriously repent, as he did those larger which he had granted in *Scotland*, affirming to some *sacrilegious* importuners of him at the *Ile of Wight*, that he had granted all he could to save his life, which might consist with the saving of his soul: when it was urged that his Majesty had abolished *Episcopacy* and *Bishops* in *Scotland*, he answered, *It is no plea to sin again, but rather to repent and do no more so, because he had once sinned in that kind, with more regard to outward and civil peace, then as consistent with inward.*

¶ *§.* Thus have I shewed thee (O ingenuous and just Reader) the addle eggs which this *Cuckoo* hath layd in the *Hedge Sparrows nest* of his *second proposition*, which seeming long I thought it had been strong as a *Gyant*; but thou seest, what a man of clouts this *Libeller* is, and how when he threatens to fight, he only lets three or four scapes, turning his back off the *proposition*, and running away to take in hand other *weapons*, which prove neither *Pikes*

nor Swords, nor Pistols, but meer bulrushes, flags, and potguns, fitter for to shoot boyes pellets, then to defend *D. B.* in his *sacrilegious* purchase of Bishops Lands, and the extirpating of Episcopacy.

6. Which sooty and greasie besmearing of the glory of *D. B.* and his Covetous injurious covenanters, no nitre of this Libeller will ever wash out.

6. As to all *Alexanders victories valour* and *bounty*, this is still a take off, and great blot; *At occidit Calisthenem*; but he killed the wife, the faithful, the valiant *Calisthenes*; So, when the triumphant memorial of *D. B.* shall be registred by this Libeller or the like *Historiographer*, or *Biographer*, in which the *καταδόματα & ἀπίστηαι* rare exploits, and achievements of *D. B.* shall be magniloquently *epitomized*, his deserved degree of *Dr.* which he so adorned with speaking good Latin, and accute disputing at *Oxford*, to the posing and *non plussing* of all his auditors, those *σπουατα*, or variegated writings, for and against conformity, ceremonies, Bishops, Scots and Presbytery, and Episcopacy, his two good livings, and way-bit of a Lecture at *Pauls* of 400. *per annum*, His preferment and his riches, yea and his honour to be Gossip to the Covenant, when it came to be re-baptised in a *Catholique font*, and sprinkled with a Christian sense, reconciled to Episcopacy; yet after all this gear, and at every encomiastick clause, this sad and shameful burthen of the song will be added, But he purchased Bishops Lands, when his suspension from sitting in the Assembly for his generous protesting against the Covenant, as indefinitely and absolutely for the extirpation of Prelacy, (by which it appears how free others were, and overawed not

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to speak their minds) when this shall be recounted; yet it will be added, but he did indefinitely and absolutely purchase Bishops Lands and Houses, without leaving them one foot, or allowing them one penny; yea and adding impudence to impiety and oppression, he proclaimed his purchase to some *Pseudo-Parliaments*, yea and openly defended his sin beyond *Absolom*, yea and complained he had not enough for his money, nor all his *sacrilegious bargain*; yea he did thus after long doubt and deliberation, much check and terror of conscience, to the robbing the Church his Mother, and all his Fathers, many of his brethren far his betters, without limitation of good or bad Bishops. Nay he at last reproached and even renounced them all, and sought to ruine them all, against all equity, modesty and conscience, though Christians, nay reformed, nay the most eminently such in all the World, as to be thought worthy to sit in the Assembly; yet he, he, so great a Divine, so gallant a Doctor, so acute a disputer, so glorious a Preacher, who modestly speaks of himself that he had laboured more abundantly then they all, (the Bishop, Dean and Prebend of *Wells*) his meaning is in rubbidg and dust and mortar, of pulling down and building; yet after all this to foyl all, to spill all, to curse all, to damn all, this great *D. B.* sacrilegiously and presumtuously, did purchase Bishops lands, and pulled down by a wanton wickedness, better Cathedral Houses, then ever he or his Fore-fathers either built or dwelt in.

But the Libeller will cry out next bout, that *Dr. Gauden* Rhetoricates, that he tempts the world again with his Idolized nonsense and blasphemy, against the

the Covenant, Assembly and the blessed D. B. blessed in the same sense which the Poet useth the word, when he tels of one whose rise of his bliss (that is of his riches) was, *Vetule vesica beata.*

Dr. Gauden must now hasten with the shield of innocency and truth, to receive, yea and retort, the long dart of the third Proposition, which this flying Parthian seems to cast at him; as King Saul did his Javelin at David, when the Morose and melancholy spirit was upon him, much of the same kind tis probable with that, which possesseth this Libeller and D. B. For as he in a cholerick and mad fit commanded Daeg to kill the Priests of the Lord; so would these if they might have their will, not kill with the sword, (which is some degree of mercy) but starve to death by a longer lingring poverty and disgrace the Bishops and other Episcopal Divines in England, far more in number then Sauls fury commanded to be slain, and all this in order to keep their Sacrilegious purchases, which he and his can no more do then they can keep fire in their bosoms, or melted gold and silver in their purses or mouths; The surest vway to thrive is to make restitution.

5. But D. B. is loath to hear on that ear, he had rather lend another brace of thousand, wear another buff-coat, and head another Troop of Horse, and have rather bout at a Civil War, which shall venture King, Parliament, People, all things sacred and civil upon a new alarm of the Covenant, and of reforming the Doctrine and Church of England; Which state flourishers are now like the thread-bare tunic, and dull ditties of old ballads, to which no man sober lists to dance, or

2. The third
Propos. of the
Antinomical
libel

D.B.'s and the
Libell is re-
newed cla-
mors for Re-
formation.

to lend his ear, especially when sung by such a pair of harsh hoarse voyces, as this *Libeller* and his *D. B.* (after such raving and loud clamors) must needs use, *Quo deterius nil ille sonat, quo mordetur gallina marita.* The *Holburn* Ballad-singers in a *Winters* raw evening, cold & hungry do not make more lamentable *harmo-ny*, then these two would do about keeping the *Covenant*, and *clipping Episcopacy*, or reforming the *Doctrine*, *Worship*, *Discipline* and *Government* of the *Church of England*.

For such titles of *popular pamphlets* daub every post and corner in *London*, vented by the same hand and heart, as this *Libellers Anatomy* of the *Authors impudence and folly*. Alas is not this great *work of Reformation* yet done, after so long *Wars and bloodshed*? after so many *Scotch and English Armies*, either *complying* or *clashing*; after so *reverend an Assembly* and *D.B.* among them sitting some years; What, nothing yet reformed? After *Liturgy* abolished, *Prelacy* extirpated, *Bishops* and *Cathedral lands* sold; after the *Directory* had indued *Ministers* with a *new spirit* and *better gifts*; after *Presbytery* advanced, and *Independency* preferred? Have not these *new brooms* swept clean? After *Deans*, *Bishops* and other excellent *Episcopal men* beggard, after their *lands sold*, and *houses demolished*; after *D. Burges* hath condescended to buy some of them, and hath got a good purchase; and not yet a *through Reformation*, according to the purport of the *sacred Covenant*?

No, the more is the pitty; alas *Dr. Gauden* and his faction of *Episcopal principles* will not suffer the *Covenant* to be stretched to its full *reforming sence*, or to that *Anti-episcopal tune* which must be made good against

against Bishops; or D. B. and other purchasers are undone. He, he undertakes, now after we are possessed of Bishops lands and houses, either to reduce the *Covenant to reason*, Religion, Loyalty, Law, Justice, and Charity, in regard of *Bishops* as well as other mens rights and estates; or else so far to repeal and null it, yea and to enjoyn a *pennance upon it* and its takers, so far as it is irreconcilable to, or inconsistent with *these eternal principles of Morality, Justice and duty to God and Man, to Church and State, to King and Bishops.*

s. But Dr. Gauden, thus venting his *nonsense and blasphemy* against the *Covenant*, is by a *notorious Libeller* undertaken to be severely rebuked; a meer *Ignaro & incognito* encounters him, a bundle of ignorance and infamy, of malice and confusion is cast upon him; inspired as it seems by D. B. a shotten herring of the same barrel, whose interest is to screw up the *Covenant* to such an *Anti-episcopal rigor*, that either we shall have no Bishops in England, or these no Lands, Honors or Revenues to support their *authority, charity and hospitality.*

s. The method of this *Libellers chastising Dr. Gauden* is by a *Scorpion of four cords*, one more then the *Jewish whips was made of*: His two first *Propositions* have like *squibs* spit fire, fluttered and made a crack or two but done no execution.

This work is reserved for the *third Proposition*, which is a long spun, dilate, dull, tedious, *sophistical tautological rapsody*, rather then any just reply to the weight and force of Dr. Gaudens just and honest reflections upon the *Covenant*, in order to reconcile it to the legal interest of *Episcopacy* and *Bishops*, also to

remove from it those superstitious, sacrilegious, illegal and injurious *interpretations*, which some mens ambition, factiousness, envy and covetousness seeks to fix upon it, contrary to the *ancient constitutions and laws of England*, and of all pristine Churches, or Christian Kingdoms.

Dr. Gaudens
allegeth it of
Numb. 30. viii.
de iure.

De votis licitis
omnia exponi
debent. Calvin
in loc.

A vow only
lawful in
things lawful,
and persons
free.

Such as are
subject to o-
thers are not
free to vow of
covenant.

Est de liberis
masculis nulla
fit mentio qui
tamen eadem est
conditio viden-
tur per Synec-
dochen debere
coniungi filia-
bus & uxoribus.
Calvin in loc.

5. The first fraud or mist that the *Libeller* seeks to cast before the eyes of his Reader is, to vacate the force of *Dr. Gaudens* argument, grounded on not the *letter only*, but the equity, and analogy, or parallel case and proportion of *Gods law*, set forth *Numb. 30.* Where the scope of the *discourse of vows* is, to shew that as no *vows* made by any do bind, save onely in *things lawful* (that is neither injurious to Gods glory nor any moral right) which is confessed by all *wise men*; so nor do those *Vows* bind which are made in *things lawful*, by such as are not *sui juris*, at their own dispose, but under anothers dominion and disposition; nor may any such thus related, subjected, and obliged to others, make Religion any pretext to their *liberty of vowing*, what and when they list to anothers prejudice, because they are not in their own dispose, *which reason* holds in all such *subjective relations*: Tis true the Text instanceth only in *Daughters unmarried, and Wives*, because their easiness might be most prone to *rash vowing*; but as *Mr. Calvin* and others upon the place observe, the reason extends to *Sons as well as daughters*, and much more to *servants and slaves*, of which there is no dispute in Reason or Religion, and so no mention here (being not *libera capita*) free persons they *cannot lawfully vow*, nor doth any such *vow* stand good (though in things material-ly pious and good) which is made by them without,

much

much more if against their Masters or Fathers consent and to their prejudice: Nor is there any doubt, but the same restraint and nullity, as to such vowing holds good (by the rules and proportions of divine Justice) in any Law or Covenant which Subjects and Vassals in any kind to their King, or any meaner Lord and Signior shall make to the injury of their lawful superiors.

Non Deo placet
quod nocet
nulla potest esse
auctoritas
contra Legem.

6. The cavelling Libeller finding the strength and edge of this place, to cut the very sinews of the Covenant, if either taken to the damage of the Superiour, or if countermanded or denied by him: First, he caps at the instances added of *Servants and Sons*, calling this a tale of a tub, and says there is no such thing; after he chargeth Dr. Gauden as a false man, for falsifying this Text of Scripture, how justly let the reader judge, when not only such vows of *obliged inferiors* are void, though (*in re licita*) in things materially lawful, if the Superior or Lord forbid them at the present; but further Dr. Gauden affirms such vows though unheard, and so not at present disallowed by the Superiour, yet are rash and invalid, if in any thing prejudicial to Gods glory or the Superiours rights, which vows their superiors may disannul as soon as they know of them; yea and the Superiour sins, if hearing them he assent to them, or by silence do not reprove or null them; not that his silence confirms them unless in things lawful. If a son, or daughter, or servant under the custody and dominion of Father or Mother (now a widow) or a Master, Mistress or Dame, shall vow any thing to their detriment, in honor, liberty, safety, estate or life, I suppose this very Libeller will grant their Vow unlawful and null, because (*in re non licita*) in things either materially, formally and relatively evil.

§. Thus if those *Relates* should vow to pray so many hours

hours, and in such a place, or at such a time of the day, or to read and hear Sermons every day, or to give daily so much of their *Masters* goods in secret charity to the poor, and the like; or if they vow to sleep at such a time, or do nothing, or to visit such a friend, or prisoners, or such persons. &c. things not evil, yea in their seasons very good.

Can this *Libeller* think (unless he be as void of *science* as *conscience*) that a servant, son or daughter may here plead their *godly vow* and *sacred Covenant*, to the disobedience and detriment of their *superiors*, and to the neglect of those *civil affairs*, which at those times they require to be done by them? whether the Master, or *Mistress*, or Father or Mother, hear or no the *vow is voyd*; yea in some cases though they hear and assent, or are silent through *imprudence* and *superstition*, yet the *vow is voyd*, both as to their inferior and superior; in case it cannot be kept but to the *impoverishing* and not *providing* for their *families* and children, which must want things *necessary* and *convenient*, while this *Bigot*, *Master*, or *Mistress* and *servant* (on whose honest labour all the *families support depends*) spend that time in *praying*, or *preaching*, or *hearing of Sermons*, or *reading the Scriptures*, &c. which they ought to bestow in work for the *families support*. Here vows are the *Urns of Infidels and Rebels*, and the keeping them, as well as making them is *denying of the faith*, and cannot bind (but only to break and repent them) either Master or *Mistress*, or son or servant.

§. But the *Libeller* with great *art* *urgeth* the silence of the letter (in this one place as to the instances of sons, servants and subjects) against the *Analogie* of the whole Scripture, & the duty of the fourth commandment: which must always be resolved into things morally

rally and obedientially *just and honest*. He says there is not the least hint of *any exception*, but all men that vow to God, are held to that vow, whether the *chief Governor consent or no*. Thus the Devil and Hereticks are wont to wrest and abuse Scripture; as Christ *said to the Saduces*, ye erre not in your citing the place, but in your not understanding the Scriptures; meaning, as if one should limit the duty of the fifth command onely to natural Parents, as father and mother, and exclude all other superiors in Church and State, because not there expressly named.

6. This Sophister should have added, as the latitude of the Analogy, so the *just and necessary* limitation ever *supposed* and intended, and by other *Scripture* supplied, which is, that such vows do bind *such persons* onely in things *lawful* and free for them to vow and perform, without any injury to God or man; but to imply an *absolute irrespèctive* bond even to vow and do *evil, unjust and injurious* things, is false and fraudulent; aiming to urge the *Covenant* literally and simply, which makes for the *Libeller* and his *D. B's* turn, and not to reduce it to that (*æquum & bonum, justum & sanctum*, duty of justice, charity, and equity, without which there can be no *sanctity*, either in *vows or faith, in word or deed, in making or keeping* any such *Covenants* as are made (*stulta aut impia facilitate*) by a childish and foolish facility, as *Calvin* speaks. His hope is the bare rigid letter of the *Covenant* will keep out all Bishops from the *Church*, and from *their* estates; and so he may keep that part of Bishopslands which he hath *sacrilegiously* purchased.

6. From the *justice, equity, pregnancy* of these cases, which are grounded by the rule of proportion and
right

right reason upon *that Scripture*, Dr. Gauden concludes,

1. That *inferiors* and *dependents* have no liberty civil or religious to binde their souls by vow, or to perform those vows in any thing that is *prejudicial* and detrimental to their *Superiors*, either as to the duty they owe them, or the *right* they justly *claim*.

2. Such Vows, though unheard by the Superior, yet binde not the takers, much less if he do hear of them at any time, and openly dissent, yea, peremptorily deny them; and the King did in this so far as it interfered with the just rights of his Majestie, or any of his Subjects; *Ergo*, since the subjects of *England* were by law and oath *inferior* to, and *dependents* on the King, obliged to duty and allegiance, they ought not, they could not make or take, much less keep any such *vow* or *covenant*, as is any way prejudicial to the rights of the King or any of his good subjects, and so either against his *Majesties* oath, and his *legal Supremacy* over things and persons Ecclesiastical, to preserve them *according to law*; consequently they could not covenant against the rights of *the Church* and *Clergy*, least of all against the estates and honors of Bishops, who ought to be in place and merit the most *eminent of the Clergy*.

3. Either then (O gentle Libeller) reduce and limit the sacred *covenant* (taken by *subjects and inferiors*, without the *will of the King and Superior*) to a *sense lawful, just and honest*, no way injurious to *God*, the *King*, the *Bishops*, or any mans rights (and then restore to them their estates, by no law *forfeited* or *alienated*, (hear this, O *D. Burges, &c.*) or else repent of the *covenant*, so far as it is irreconcilable either *materially* or *formally* to right reason, honest polity, or Church Government, which is inseparable from *Legal subjection* and that justice which binde all men to each other.

8. See now (O Reader) how partial, *sneaking* and *deceitful* such wretched *Libellers* are; who are ashamed to own their names, and afraid to own that *Truth* which makes against their *wicked interests*; therefore they *slyly shuffle*, and as (*dolosus versatur in generalibus*) Sophisters, urge liberally the *general case* or *thesis*, but endure not to apply to the *hypothesis*, particular or *instance*: That thing may seem just by some general maxims or customs of *common law*, which is very unjust, when brought to the rules of *Chancery*, as D. B. well knows in *Hippesleys* case.

9. Yea, Dr. *Gauden* further adds (*ex abundantia*) the more to affright and astonish this *Libeller*, That it is more *profaning* of Gods holy name, to *keep unlawful vows* at all, yea, or to extend or rack lawful vows to *unlawful* actions; then it is to break the first, much more to reduce the second to just bounds, whereto God bindes every man, not onely in relation to others, but to himself too, as Gods creature, and so subject to him.

6. If a father or mother *vow* not to give in *marriage* son or daughter, or not till such an inconvenient age; or not to give them any portion, or not such as is proportionable; if they *vow* them to a *single life*, or to poverty, or to banishment, or to base employments, or to give them *no decent support*; These vows are sinful, injurious, in superiors, they may not be kept, they ought not to be made.

8. So if masters *vow* to the injury of their servants; if Kings *vow* to the injury of their subjects lay or Clergy, as to *subject them to a foreign power*, to put them out of their *protection*, to take such taxes from them, or strip them of their *estates, callings or just liberties*, such vows must not be kept. Yea, a man hath not so far an *absolute dominion* over himself (as *Gomarrus* and others observe) as to *vow* to his *own prejudice* in things not permitted by God

to his free dispose in a religious way, and *rational and proportional*, for which he is still *accountable to God and others*, in the case of his *liberty, estate, health, honor & life*.

§. A man may not absolutely vow he will never *marry*, or that he will *spend or give away* all his estate, single or married; or that he will never *drink wine*, or *take physick*; and the like rash and *irrational resolutions*, which no way advance the glory of God, and may in many cases be necessary for him and his, for their *better service of God and man*, as well as of himself.

§. A King, though never so *supreme and free*, yet may not vow and covenant to the *diminution* of his own *just sovereignty*, and that *authority or power* which is his by *law*; and necessary for his high calling, to protect the Church and State, himself and his good subjects: He may not covenant to diminish or destroy any *honest subjects* in any of their *just rights*; much less to *extirpate or expel out of his Dominions* any rank, order and degree of men, that are useful, and in some sense necessary for the *being and well-being* of his people. As to *extirpate all Scholars or Justices* (as our late Illiterate Levellers and Fanaticks designed, after the old rate of *Cade and Tyler*;) nay, neither Prince or any party of the people may vow to *extirpate the meanest calling*, which serves the body Politick; any more then men may vow to cut off their feet or toes.

The high unlawfulness of Covenanting against the lawful rights of Bishops and Episcopacy.

§. How much less may any Christian Prince or people *vow and covenant to extirpate so primitive, venerable, apostolick, catholick, useful and excellent an order, authority and polity* in the Church, as that of *Episcopacy*; or to take away from *godly Bishops* their *lawful enjoyments*; of which they have as just a possession and right, as the King hath to his *Crown*, or any man to his *house and lands*.

§. Such.

Such vows and covenants, so much to the scandal of the Christian Religion, to the reproach of the Reformation, to the gratifying of dangerous factions, to the disgrace of this and all former Churches, to the dishonour of Jesus Christ, of his Apostles and their chief Successors, the Bishops in all ages and places, besides so injurious to many worthy men, yea, to the whole Church and Nation of England. Either ought not to be taken by Christian King or people; or if by force, fraud or fear, and facility, they are so taken, or rather imposed and mistaken, yet they must never be kept in any such sense; but either repented of and dissolved, or else the words of them must be resolved and reduced to such a sense and interpretation as is just and lawful, *Id quod erit demonstrandum.*

5. Which was the thing Dr. Gauden had to prove (as Christ did the Resurrection) not out of the letter only, but the analogie and equity of that Scripture; from the force of which Mr. Crahan doth not, cannot extricate himself, by his more sober endeavours, much less this paltry Libeller, who doth not wash himself that he may be clean, in the waters of the sanctuary, but, as the Poet says, (*Perditus aprum fontibus immisce iliquidis*) of the Swine, he studies to be mud and soil the Scriptures clarity, that his *fidelity and fallacy* may not appear; that by the cloud and mist of such superstition cast on the Covenant, he may conceal his sacrilege, and keep his evil purchase. For he hopes if the Covenant receive such *rigor and vigor* from Scripture, that notwithstanding the Kings declared dissent, as foreseeing the design of some by the Covenant to overthrow Episcopacy and undo the Bishops and Clergy of England, yet his subjects so covenanting, are bound *indispensably* by their once taking it, to extirpate all authoritative Bishops,

and lawful, as well as *landed Episcopacy*; then (*Salva res est*) the *Town* is his own, the *lands of the Bishop of Wells* and others, which he hath purchased (*per viam concomitantia & reductionis*) will be made good to him by the letter of the sacred Covenant; though against all law, justice, reason, Scripture and Religion: Such a *rose of wax* are Hereticks, Hypocrites, Apostates, Schismatics & Sacrilegists prone to make of *the holy scriptures*, for their own credit and advantage as they fancy; but indeed to *their* destruction and damnation: No lawful Covenant can be a cloak for such knavery, nor will the Scripture be any protection for what is contrary to law and justice

Mr. Graftons
answer to Dr.
Gauden, sig:
ed.

§. Here I must by way of Concomitancy, take in Mr. Graftons concurrent replies, who finds himself very much *streightned*, and is forced to bring not potent *solutions*, but pitiful evasions, which he calls his *Wool-sacks*. So far his wits are gone a *wool-gathering*, at the very first battery which Dr. Gauden makes against the Covenant, as to the invalidity of its *authority*; as so imposed, and as to the nullity of its matter, if not *reconciled* to what is lawful, just and honest in the great case of Episcopacy; or the rights of Bishops and other *dignified Clergymen*, according to law.

§. Here poor Mr. Z. Grafton, as a drowning man, catcheth at small twigs, yea, weeds, which sink him, being of no deep reach, nor any skill in swimming.

I. He very gently observes a *Legislative* power to be at least *co-ordinate in the two Houses*: What, and can they legally exercise *this power*, without, yea against the Kings consent, being out of his non age, and not out of his wits? or are they *Legislative* in fact, where there is *no law made*? (as none was for the Covenant:) Was their

their *Legislation* here (*in actū secundū*) in execution or act? If not, to what end is that mentioned which *hath no operation*? As to commend a Writer for a Book he never writ, or an Architect for an House was never built. At best the two Houses alone, no, nor the King alone, or with them, have any Legislative power to decree or execute what is unrighteous against God or man.

2 His *second nothing* observed as his *safety* is, that a *thing may bind in conscience, which doth not in law, or in the judicature of man*: True, but *nothing* can bind in *conscience* which is against the *laws of man*, in cases of equity, justice and common right, and so the *Covenant* cannot either *materially* or *formally*, as to its *authority* or *spontaneity* bind against Bishops and Episcopacy, as their just rights were settled, and still are by laws in force, against which no illegal *Oath* or *Covenant* can or ought to bind *Subjects* or *Princes*, who have no freedom to be unjust, sacrilegious, or to sin, much less to vow and *covenant* they will do so, and thereupon sin against all *Law, Reason, Justice and conscience*.

3. For Mr. *Graftons bold and odious*, no less then *fallacious* urging by a *Presbyterian pertness*, the present *Kings taking the Covenant in Scotland*, in such terms and forms as were then prescribed and imposed upon him, in his *maturity of years*, in the distress of his affairs, in the prevalency of that *covenanting* power and party: Truly it had better become Mr. *Graftons* modesty and good manners, to have been *silent in this sad instance*, I beleive he thinks his *Majesty* not much delighted to hear of it in some mens sense, as never much blessed after it, nor ever like to be in such a *Presbyterian way* as is destructive of Episcopacy, and the rights of Bishops, Church and Clergy of *England*, who have no cause to glory

Mr. Graftons
rude urging
the Kings ex-
ample.

glory of what was done in Scotland.

3. Besides the Kings taking it cannot make any thing in it lawful, that is by rules of Religion and civil Justice, unlawful, and what his Majesty did in Scotland, must not extend to Englands either King or People; against the immunities, and just Interests of which, the King as just and Christian could not bind himself in Scotland; nor the Seats impose any such obligation, by any Vow or Covenant upon his Majesty. Nor will Mr. Graftons sweet title of his most sacred Majesty, as oyl, either close or heal, or supple the rough usage offered by some to his Majesty, or the wounds which must be made by the Covenant upon his and any mans conscience, in case it be not consistent with justice and honesty; Reduce the Covenant to that sense which Dr. Gauden contends for as just and religious, neither King nor Bishops, neither the honest Scot nor the honest English, neither Dr. Gauden nor Mr. Grafton will have cause to scruple or complain of the Covenant; if otherwise, the Kings taking it cannot make it lawful, and so it is as imprudently as impertinently urged by Mr. Grafton.

4. His next defence against Dr. Gaudens battery, is not with a Wool sack, but with a brown-paper or cobweb, pleading (*feri non debuit, factum valet*) it ought not to be done, but once done is good; which may not be pleaded in moral cases, which being materially and formally too, unlawful or unjust, are to be repented of, and retracted, amends and restitution must be made, as well as repentance and retraction in such cases.

True, some things, in state policy and civil necessity, or legal formalities, as Bastards, though they should not have been begotten, yet they must not, if begotten and born, be murdered; because though the inordi-

nacy of their original was evil, as the act of a creature; yet their being, and so their preservation is good, because agreeable to the will and command of the holy Creator, forbidding to destroy any innocent reasonable creature; but this is not to be pleaded in events and effects, that draw more evil in their sequel or maintaining, then that which was in their beginning, cause or occasion. Here we must with all speed break off iniquity, and its cords of vanity, *Breve sit quod turpiter audes*; Not adde sin to sin, or pertinacy to that wickedness which calls for immediate repentance. Nor do I believe Mr. Grafton allows that Baptism which he instanceth in of women, to be valid, any more then their preaching in Churches or Ordination, if any Bishop or Presbyter should be so foolish as to ordain them.

5. The last and worst reparty of Mr. Grafton, which discovers his great weakness and exhausted spirits, is bringing in a tumultuary rabble that should pretend to be a Parliament, and impose a covenant or vow on us, against the laws and immunities of the Church and State, King and people, which we like gudgeons (*stulta facilitate*) swallow simply as their baits; Afterward we feel the hook of fraud, faction, injustice and rebellion; the poor man by a terrible (*Arcturionia*) super-superstition, is afraid of being exposed to a three years famine, in case he with other honest men should dare to resume their reason and liberty; or keep themselves to those rules and actions of justice, which the laws of God and man prescribe, and from which these pitiful Trepanners and Imposers sought to seduce them, yea and oblige them to the contrary unawares.

Mr. Graftons feeble supposal to give strength to his reply.

Here Mr. Graftons Oratory, Reason and civility seem again to fail his Zeal, while he makes such a reflection
on

on his *Honorable* covenanti^{ng} *Maisters*, by comparing them to *Colliers* when they acted as *Kings*. Grant them as *orderly* and *magnificent* an *honor* as can be in a *Parliament* or *Council*, yet not their *civil* glory and *authority*, but their *Reason* and *Religion* is to be weighed, as obliging themselves and others. Can the man be afraid *God* will be *angry* for our *not keeping unlawful* *views*? and not much more for *keeping them*, yea and for *taking them* too; yea and for *keeping lawful ways* *unlawfully*; that is *breaking* them by *reducing* them to a *superstitious* *stretch*, or in a *Presbyterian* *step*; whatever number of men they be that act in such *Engagements*.

¶ It was all that *Mr. Grafton* did or could shew of *wit* and *art* in this *defence*, to withdraw presently, to make only such *flourishes*, and *vanish*; for in earnest the service was too hot for him; and this next *Granda* flew so terribly about his ears, that he durst not stay within our *gunshot*, for fear his *brains* should be *beaten out*; though he be a little mark or *Iscolomini*; which the *bolder Libeller* feared not, who hath neither *Brains* nor *Bowels*, but only *guts*; if he, as *Dives*, may fare delieiously, he careth not perhaps if the *Bishops*, like *Lazarus* starve on his *dunghil*; he resolves to keep the *Lands* and *Houses* he purchased so sacrilegiously, though he be blind: *Dummodo vel cecus te neat, &c.*

¶ Only here I beg *Mr. Graftons* favour for coupling him with, or subjoyning him to the *wretched Libeller*; not as to parallel their *morals*, *civilities* or *intellectuals*; but finding them in the same *trap*, *decoy* or *snare*, I could not well part them till I had taken them out one be one.

ð. But Dr. Gaudens main design is to pursue the crafty Libeller, whose strong scent like a fox, taints all he treads on, and he is firmly earthed or burrowed in the Badgers nest, in a Bishops house and estate; But Badgers skins are used for the service of the Tabernacle, foxes never.

ç. When this crafty Animal comes at the second Gulph, which Dr. Gauden hath placed between the Covenant and its either sanctity or legality, (in case it be urged against Law and Justice, to the ruine of Bishops and Episcopacy, established by Law and Catholick custom) is the tumultuating terrors of those times; the armed Legions in the midst of which the Covenant was contrived, conceived, and brought forth and imposed.

Dr. Gaudens urging the tumultuary and armed terrors which attended the Covenants production.

ç. Here the Libeller cries out very cunningly, and oratoriously of notorious untruths, of impudence raised to a Meridian height, but answers nothing; pleads neither guilty nor not guilty, refuses to be tryed by King, City, Lords, or Commons, Bishops, Clergy, or any honest men; who were all witnesses, and complained of those rude, violent, seditious, intolerable tumults; onely the Libeller as a stranger in our Israel knows nothing of them; they made well for him, they drove away the Divines, the Bishops, they obtained Ordinances, they were Midwives to the Covenant, and after-courses, extirpating root and branch, they prepared for alienating the Church lands, and for D. Burges blessed purchase.

Of Tumults.

ð. In this mud the Libeller and Mr. Grafton too are afraid to stick; therefore they nimbly skip over it, because they know in truth, honour, and

Conscience, there lay the *Original sin of our times*; and the great *occasion of our misery*, out of this slough and mire of the *tumults* insuppressed. *Dun* cannot be drawn, though he were tyed to *the tayls* of whole *troops of horse*, which *Dr. Burges* once most valiantly *led on to kill frogs*, or to catch *Kings*. Hence those verses grew famous,

Principium belli commota plebe tumultus,

Finis commota plebe tumultus erit.

As tumults first begun our wars,

So tumults shall conclude our jars.

Hugh Peters, now *hanged, drawn and quartered*, (though he never *purchased Bishops lands*) was more *ingenuous* in the *point of tumults*, of which, when great complaint was made by *Lords* and others, at a noble *Earls Table*, in the year 41. when they were most *rude and outragious*, against *King and Bishops, Lords and Commons, Earl of Strafford* and others; *Hugh* boldly vindicated them in *Dr. Gaudens hearing*, for the *Parliaments best friends, Quorum pars magna fuit*, he was their great leader and exciter. He *protested* the chiefest of them, were godly *young-men, apprentices, and fore-men of shops, or freemen*, who every week *fasted and prayed* for a blessing on their *endeavours*, that the *earth might thus help the woman*.

¶. Thus he of their *swarmings and insolency* at *Westminster and Whitehall*: *Dr. Gauden* and thousands were *witnesses*; the *Covenant* he is sure, is not the more *commendable*, but more *cautiously* to be looked upon, for having been either *swadled up, or soyled* in such *foul clouts*; This makes it, by *Mr. Graftons* good leave, the more *suspicious*; for such
seconds

seconds seldom intend good to honest men; Not that what is just and honestly done or decreed, is therefore null, because tumults, as flies, light on it, to taint it; but those are evil means, and pretend no good ends; the Covenants authority, due meaning and matter, are indeed more considered than the tumults, and armes; which yet did (to be sure) Sun-burn its beauty, although they did not wholly blast and burn it.

q. Alas what sorry *shift* men make, rather than they will see, and confesse, and deplore a fault! yea and a great one too, destructive to the honour, freedom, and very being of Kings and Parliaments, for such those pristine tumults were, by which and for which God so justly afterward punished even the great abettors, and movers of them, as justly and severely as King Zedekiah, who covenanted in the Name of God, upon such considerations of safety, life, honour, and liberty, as the Conqueror had power to grant him; and he having power to accept upon swearing articles, his perjury was abominable to God and man, which is not the case of the Covenanters if unlawfully engaged, and by unlawful endeavours injurious to the King and the Church.

h. The valiant Libeller finding his coat of male to be no better than a purse-net, or a beggars patcht coat, very wisely voids the dint of Dr. Gaudens other forked arrows, not directly shot against the Covenant, as to any thing in it that is loyal, religious, just, and legal, but obliquely against the vapouring presumption of those who cry it up, beyond all civil Oaths, and Sacramental vows or Covenants;

yea beyond the Lords Prayer, Creed, and ten *Commandments*; for many Presbyterian Spirits cry aloud for the *Covenant*, who never use, or publicly own any of those *badges and bounds* of a Christian, moral, fiducial, or Evangelical *Covenant* to God, to Christ, to the Church, to the King, and to one another.

Of the novelty and partiality of the Covenant.

§. But honest Mr. Grafton in *more sober* zeal is more *valorous*, and answers against the objected *novelty* and *partiality* of this *Covenant*, that it is neither *new* nor *partial*, as to the point of *Episcopacy*: If he means as to the Law or the desire of the *Church of England*, and as an act of the *Nation*, by its *King and Parliaments*; the mistake is so *grosse*, that all times and *Histories* since the 10. of *R. Eliz.* reign confute his *Book*, and either *false* or *fallacious* assertion.

If he mean not *new*, as to some *meer factions* and *Schismatical* sense, *desires*, *endeavours*, *petitions*, *monitions*, *threats*, *clamors*, and *seditions*, tis confessed to be *vetustum malum*, an *inveterate ulcer*, (or old *fistula*) yet this answer is as *impertinent*, as if the *Anabaptists*, and *Brownists*, or *Familists*, should make the like plea, who *have had their factors* in *England* as long as *Presbytery*.

Mr. Graftons fancy of the Covenant as a Law.

§. So his adding, all too *pulpable* a *Sophistry*, that though the *Covenant* be *new*, yet by a *legislative authority* tis made *valid*, and *antiquates* all *precedent* *Laws*, which he must confesse did establish the *Hierarchy*; this is to play at *bo-peep*, not to *dispute*; for it is to beg and suppose that, which must never be *granted*, while his nose stands between his eyes, or his eyes are open; namely, That the 2. *Houses* in
such

such a temper as they were, when first *covenanting*, viz. (apart in this from the King neither in minority nor lunacy, but driven away by *tumults* as many of their own members) that these with the Assembly to boot) were the *supream legislative* power, and did by their *personal covenanting* engage all the Nation and posterity, as much as *Adam and all mankind* in original sin.

¶ I must here desire Mr. *Grafion* to bate me an ace, nor is the repeated *stroke at the Royal Assent*, by which he again lashes the King (as the *Monks of Canterbury* did K. *Henry 3.* after the death of *Becket*) this is not any *grain of allowance* added to the *English Covenanters*: for it was done in *Scotland*, post *pacem & fallam*, when the Covenant in *England* was antiquated; and how it was done in *Scotland*, God knows, and some upon the place, as well as his *Majesty* can best tell; To be sure, we in *England* are not bound by it, nor to take any notice of it, until King and *Parliament* put the case to Mr. *Grafion* and his Brethren of some new *Assembly* to resolve it.

§. What the *Libeller* after pretends, with intolerable impudence to take away this aspersion of *Novelty* from the Covenant, swelling big with *Scripture* patterns, with great shew of *Histories* old and new besides that of the holy league in *France* and the *Scotch* Covenant of old, those leagues in *Germany* (I suppose he means the *Fœdus Smalcaldicum*) and that of the *Geneses* in *Flanders*, with that of the *Bohemians* of later dayes, and so the *Cantons* and *Albigenses*, in their confederations: he might have added all *federations, leagues, and compacts* between

Angl pag. 27.
Of the Novelty charged on the Covenant.

between Princes and States, so as to bring in the Turk, or *Grand Signior* for a *Covenanter*; This is the *Libellers* last sweet bit, to keep the *Readers* mouth in raffe with the relish of this *new Covenant*, as if it were as old as the *Gibeonites* bottles, or *Methusalems* beard; when God and all the wise world knows, this gourd is of ancient, or commendable note in any place of the *Christian* world. And in *England* but of *yesternight*, and soon *blasted* and *withered*, never flourishing but while it was watered with *civil blood*, and driven on to assert the *interests* of the *Scotch*, or *English Presbyterians*; Here the wily *Antiquary* and *Historiographer* of the *Covenant* did well, instead of instances, parallel and pat to *his case*, to make a long &c. like the *Dragons* tayl, and so to have the gaping *Reader* in a *wood*, where he can see no such trees of life.

Mr. Graftons
defense of
the horrid
consequences
following
the Covenant

§. Mr. *Grafton* goes as boldly to look on the next *Gorgon*, or *Medusa's* head, which *Dr. Gauden* sets forth to shew the *horroure* of those times, which began, continued, and ended the *Covenant*, as *Presbyterian* and *Scotized* with infinite prejudice to *Church* and *State*, *King* and *People*; It was indeed so far like that from *Mount Sina*, with *fire & smoke*, earthquake and burning, and loud noise of *trumpets*, attended with infinite *mischief*, *fury*, *mifery*, *confusion* on *King* and *Parliament*, *Priest* and *People*; How far the *covenanting* Planet, or *Spirit*, had influence on these, I will not dispute; This is sure, we were very happy, to an envy and admiration, before it *rose* and appeared in the *English Horizon*: our *Religion* and *Laws* were sufficient to make us
happy

happy and holy; The Covenant never added one dram to either, or yet to relieve our lamps, but rather to exasperate our publick differences, and inflame our miseries; nor doth Dr. *Gauden* believe it ever will, in some mens Anti episcopal sence, since it can never have any vertue equal to, much lesse beyond, or more *benign* than our former *Laws* of God and man, our *Covenants* and *Oaths* both *civil* and *sacred*. I pray God we keep within these bounds, we shall need no charm or spell of such new found *Covenants*, or Engagements, or Abjurations, to keep out mischief and miser; I am sure, without a Spirit of *prophesie*, or *insalubility*, that the urging of this *Covenant* to new and *exotick senses*, contrary to our former *Laws*, and good constitution, in *Church* and *Kingdom*, against Bishops and regular *Episcopacy*, will ever keep our wounds (now well closed) open, raw, and festered; but I hope the goodnesse of God and the wisdom of the *King* and *Parliament*, will be better to us than many of the first *Covenanters* intended, who certainly aimed wholly to swallow up the *authority* and *revenues* of Bishops, and all *Cathedrals*; The first as the feathers, or the skin, was to be shared among the poor *preaching Presbyters*, the other as the *fat carcase* among the rich ruling Elders the better to set off their weary office, and Ecclesiastical Majesty, which must needs set up blew aprons to govern the Church, instead of Lawn-sleeves.

¶ In the next reflection of Dr. *Gaudens* upon the *Covenant*, Mr. *Grafton* wishes he had been at *the Doctors elbow*, when he mentioned the after *billings* of the *Covenant*, in the *Cromwellian* and *Independent*

Of the after
billings of
the Cove-
nant, excused
by M. Grafton.

Independent reign, or indeed in the Inter-regnum of all Law, Religion, and publick honesty or Justice: He allayes the odium, by saying Bradshaw did not object non-covenanting to the King; That the houses were graciously content to accept his Majesties concessions and submissions without his covenanting. Truly they were very mannerly, to give the King a little breath after so long baiting him; that Covenanters were pulled out of the house by the Ears; that the lusts of some Souldiers first committed the rape upon this modest Virgin, and unspotted Covenant.

§. Yet under Mr. Graftons favour, the vote of *non-Addressees* against the King, were passed by *Covenanters* as yet *unrouted* by any *military rudenesse*; This was pretty nigh the *prison, and block*, and far from preservation of the person and dignity of his Majesty. The *Covenant* was by Sir *Henry Vane* and others, interpreted both in *Print* and *Practise*, with large *dispensations of Loyalty*, in-case the King did not preserve what any *prevalent faction* called *true Religion*, though far wide or short of that which was *established in England*, whose fence at least the *Covenant* pulled up, as to *Church Government*, in some mens designs and sense, yes and *de facto* too; And truly as Mr. *Grafton* confesseth, the *Covenant* suffered, by force and policy; so Dr. *Gauden* sayes it began and *prevailed* by them; He *Queries* by what Argument of Reason and Religion it was *ever blasted*; Let him read the *Oxford Queries*, & others; I believe they will stick in his *teeth*, or break *them* before he chew and swallow them: for he hath but *weak jaws*, though he may have good *appetite*.
and

and *digestion*; Dr. *Gauden* *quires* also by what Arguments of right *reason* and Religion, by what Law of God or Man, by what *commendable precedent*, or to what good ends and uses was the Covenant *founded* or improved, what was King or Parliament, Church and State, or any honest man *benefited* by it?

∅. Tis true, some Presbyterian Covenanters having run themselves out of *breath*, and being now *hunted* to a bay by the insolent *Army*, by eager *Independents*, and *Fanatick factions*, fled for Sanctuary to the *Covenant*, and to the *King* for a *Treaty*, that they might not be taken in the traps and *pinfolds* of perjurious *engagements* and *abjurations*; So the *scots* more adventurously than *valiantly* or successfully, with Mr. *Love* and some other *puny projectors* in *England*, sought to buoy up the *baffled* and *sinking* Interests of the *Covenant* in a *Presbyterian* sense; especially when they fancied the *Kings* necessities would invite him to *embarque* in that bottom, or to sink for fear; imagining all the old *Ark of Episcopacy* was *shipwracked* past recovery.

∅. If his present Majesty do indeed owe so much of his restoration to the *Covenanters*, in the *Presbyterian* sense and strain; Tis well they have had a mind and an occasion to make some *reparation* for the former detriment they gave him; For this *combination* and *interest* against *Episcopacy*, without doubt, first *damnified* and *destroyed* the former *King*, of which I have greater grounds than it is fit to tell all the world: I pray God the sober *Covenanters* persevere in their now *Loyal* moderation, who pretend *readiness* to comply with *regular*

Episcopacy; But it will be the *Kings* and *Parliaments* wisdom, not to trust too much to any mens good natures; I doubt some will be prone to abate much of their *Loyalty*, if the King really set up ancient and legal *Episcopacy*, according to the best *constitution* of our *Lawes*, and the pattern of the best Churches of old, to which the Church of *England* was nearest *conformed* of any reformed.

§. Nor is Dr. *Gauden* so *Illogical*, or *Atheological*, as to infer a nulling of all things in the *Covenant* by the *Apostacy* or perversnesse of some men who took it, nor yet by the *rigour* of others, who now urge it, (*in temporibus mollioribus & melioribus*) to such a rude and unjust *Anti-Episcopal* sense, from which Dr. *Gauden* seeks to restrain it; yea *Reason*, *Law*, and all *Conscience* do *restrain* it from such a sense, or else they null and *vacate* it, so far as it is *novel*, *factious*, *unmalluable*, and *irreconcilable* to the just *interest* of Church and State, of *King* and *Bishop*, to the custome and constitution of this and all other ancient Churches, who never used nor dreamed of *Presbyters*, as any headlesse government of *Christs church*, apart from, and *insubordinate* to, much lesse opposed against the *Apostolick* *successional* *honour*, and ordinary *eminency* of *Episcopal* authority; To which if Mr. *Grafton* and other honest men will *cheerfully submit*, according to *Laws Ecclesiastical* and *civil*, the dispute about the *Covenant* is at an end; we shall not need to contend any more, but onely to exceed one another in *Piety*, *Love*, and *Loyalty*, in' *ayada* *al* *hys* *eri* *Comon*, which strife will better become us all as *Men*, and *Christians*, and *Ministers*.

After

After this bickering of the fallacious *Libeller* (in order to make good his *fourth Proposition*, That *Dr. Gaudens main design is wholly to vilifie, make odious, and destroy the Covenant*) He seeks to reconcile the *Covenant*, with the *former Oaths* taken by the *King*, or the *clergy*, or other of the *Kings Subjects*, with which he confesseth the *Covenant*, as a late invention and preter-legall imposition, ought not in Conscience to *entersere*, which many were very jealous of; especially when they heard it urged by some to an *extirpation* of the ancient honour, just authority, and legal right, due by our Law to *Bishops* and *Episcopacy*.

Libel page
12.
Grafton p. 17
Of reconciling the Co-
venant to
former legal
authority.

§. To which (beyond all peradventure) the late pious King was bound by his *solemn Oath* at his *coronation*; with which no *Papal*, *popular*, or *Presbyterian* power can *dispense*; especially since it was not a *temporary Oath*, as occasion and time did invite; but it was founded on *moral*, and those *eternal* principles of justice, which every King is by Law and Conscience bound to do, as to every Subject, so specially to the worthy Clergy, because in doing them justice, he doth it to his own soul, and to the souls of all his Subjects, yea to the whole Church; yea to Christ himself, and to God, who is concerned as in his anointed, so in his Prophets, that no harm or injury be done to them.

§. Nor is his *present Majesty* (as Mr. Grafton seems to reply) any way absolved from these ties of *conscience*, to the loyal Clergy, the reverend Bishops, and others in *England*, by any forced or passive taking of the *Covenant* in *Scotland*, For as no *after Oath* can vacate the just bond of a *former*, yet in

force; So nor can any *Oath, Vow, or Covenant*, be lawfully taken or kept, that shall either pretend to absolve a *Prince*, or any man from the moral obligations of justice and duty to *God or Man*; or which shall oblige him to do any thing contrary to what is *morally good*, or *legally just* and due: If the *Covenant* be thus interpreted, and executed in an *injurious* and *sacrilegious* sense, (as some would have it) to strip and spoil any one *Bishop*, or other honest man of his estate, liberty, or honour, no way forfeited by him, it will become a *band of iniquity*, a snare to sin, and a *burden* for oppression; And must needs be so far unlawful, by *God and mans Laws*, utterly null and void as to any obligation upon the soul of any *King or Subject*.

Of the union between loyalty to the King, and subordination to Episcopal authority established by his Majesties Laws.

§. But the Libeller very briskly demands, supposing the *Covenant* to be against all *Episcopacy*, what is that to *our Oathes of Allegiance and Supremacy*? Can no man be true to *Kings*, but he that is for *Bishops*? and those that most eagerly destroyed *Bishops*, made no bones to kill the *King*, and expel his *Posterity*; Tis true indeed, those that durst buy *Bishops Lands*, did never stick at *Kings*; and yet we see many *Covenanters* were at last zealous for the *King*! &c. So *Mr. Grafton*, in a calmer way, sayes, *non constat*; it appears not how there should be any *contradiction* found between the *Covenant* (as against *Episcopal Interests*) and the *Oaths of Allegiance and Supremacy*.

Answ. To both these *Dr. Gauden* replies, That if the *Covenant* be urged by a *Presbyterian* rigor, against the *lawful Authority*, just rights and primitive honor of *Bishops* and *Episcopacy* (against which in-

injurious and perfidious sense Doctor *Gauden* contends) it is not onely to be suspected, but so far flatly condemned, as *unlawful*; and diametrally *thwarting* former *lawful Oaths* of King and Subjects; besides the rules of *moral justice & common honesty*.

I. The Oath of *Allegiance* binds us to *pay to the King* all that duty, which by the *Law we owe to him*, both in *active* and *passive* obedience; which no *Covenanter* can duly perform, if by that Covenant he fancy himself bound against that part of the rule of his obedience; *namely*, the *Laws* which concern those *Governours*, and that *government of the Church*, which is, and ought in all Conscience and honour (for the main) to be established in the way of *Episcopacy*; The rigid *Anti-episcopal* *Covenanter* seemed readier to destroy all Bishops and Episcopacy, yea and all Kings with Monarchy, rather than obey Bishops, and in them the King, according to Law; §. Which is evidently proved by the *rigorous* and riotous *practices* of those *hot-headed Covenanters*, who made it their work to *plunder and imprison Bishops*. to *rent and destroy them* all, to *exautorate* them from all office *in the Church* as Bishops, to cut off all succession, to tear from them their estates, houses and lands, belonging to their persons and dignity; In fine, to use, or rather abuse *grave, learned, godly, aged* and most worthy men, so as was not fit in a land of Righteousnesse to have used the *meanest* cobbler; and all this commanded or done by such as had taken the *Oath of Allegiance* to the King, to serve him faithfully and his Ministers in Church and State, according to Law; He accordingly commands them to let *Bishops* and the *Laws* for them
continue

continue as of right they ought; They labour might and main to overthrow both, in compliance to the *Covenant*, but in real *contradiction* to their *Oath of Allegiance*, bringing in, setting up, and obeying an Ecclesiastical and civil power, *above you and against the King*, and his *Laws yet in force*.

§. And for the *Oath of Supremacy*, which binds the Subject to the agnition of, and subjection to that chief *authority*, which the King by Law hath in *Ecclesiastical*, as well as *civil affairs*, so far as concerns that *externum dominium*, policy, power, or Empire, which *requires, enables, and protects* every one in doing *their place and duty*, in things *Spiritual or Ecclesiastical*, as well as *secular and civil*; How can the *Covenant* conform to *this Oath*, if it be urged in such a sense against *Episcopacy*, and *Bishops doing their duty, according to Law*, that they shall not have any office, power, or estate left them as *Bishops*; no nor the King either liberty or power to *protect* them, and their either *rights or authority* in the Church; Such sense and practices doubtless are diametrically opposite to the *Oath of Supremacy*, and set up a *superiour power* above the King's, in things *Ecclesiastical*, not that of one in the Pope's of *Rome*, but that of the many Popele's men, of popular (*Presbyterian or Independent*) principles, who resolved either to rule or ruine both King and People, Bishops and Presbyters, Church and Kingdom; I shall not need further to instance in the *Oath of canonical obedience*, by which Ministers were bound *in licitis & honestis* to obey their Bishops actively, and in other things to suffer without sedition or faction against their office and authority.

Either

§. Either (then) reduce the Covenant to such a sense as is subordinate to these Oaths and duties in them enjoyned, to Bishops, to the rule, and to God, which will end the controversie; or else confesse these *superfetations* of any novel leagues, vows, and covenants, repugnant to former lawful oaths, must so far as such. be necessarily null and void in law and conscience, without any charge of manifest blasphemie, which the ridiculous Libeller vaunts, but proves not at all.

§ Declare then (O you moderate Presbyterians) and you sober Covenanters, your loyal quiescency under Episcopacy, in its just authority, of which the Laws are the most impartial Judges; let the Bishops and other Church-men have their rights of estate and honour restored, as is by Laws of God and man due; Dr. Gauden will no more molest you, or your Covenant; He shall be glad to see that fulfilled which the lewd Libeller is forced, page 7. to confesse, That the Covenant is so far from any sense or intention to extirpate any Episcopacy that is truly Apostolick and Primitivè, agreeable to sound doctrine, and the power of godlinesse, that it plainly includes, rather a binding of all Covenanters to endeavour by all lawful wayes to procure it, which seems also the sense of Mr. Grafton in his sober mode.)

§. O aurea & brasseata sententia, O well spoken, but most unworthy the mouth or pen of such a putid Libeller, such an unauthoritative Anonymus! It is as a jewel in a Swines snout; Mr. Grafton; I believe, may mean honestly, but the Libeller is a droll, and will equivocate, by his if there be any such Episcopacy &c. He will never esteem any Episcopacy primitive,

which

They are forced to bring the Covenant to Episcopacy.

which is not pure, and persecuted; For the *Anatomist* is such a sworn friend, servant and slave to the *sacrilegious* Dr. *Burges*, that he will never consent, that there shall ever be such an *Episcopacy* procured by *his covenanting* help, which will deprive Dr. *Burges* of his pleasant Bishops Land and Houses.

The English
Episcopacy
the same
with the
Ancient

§ Nor dare this false and impudent *Libeller*, shew his face, and deny, but we had in the *Church of England* (saving the bonds and distresses of primitive Bishops, which of late years have also befallen ours) such *Bishops* as every way equaled those of the first 300. years, and those of the next 300. most flourishing time of the Church; yea, and the *Episcopacy* settled in the Church of England, was for the *main* of the ends, offices, uses, *power* and authority, such as all *antiquity* describes to us: This *Anatomist* like a *parlet*, is concerned to defame all our *Bishops*, and all our loyal *Episcopal* Government, because they might possibly have some decent *Customs*, civil *Priviledges*, and outward *Ornaments* different from those *Primitive* Bishops; but they had the same *substance*: Their nature, gifts, grace, authority, office, use and ends the same, though in some outward circumstances they might vary.

§ Which truth, if this scurrilous *Libeller* can be ignorant of, as he pretends by his *if*, let him ask his Dr. *Burges*, an *Episcopal* Divine of *old*, *ordained*, possibly *confirmed* by *Bishops* more than once (I suppose) sworn to *Bishops* as *owning* and *submitting* to their lawful *power*; which so grave and learned a Doctor would not have done
sure

sure, meerly to gain a *brace of good livings*, if hee had not in his conscience, as well as in his writings heretofore justified that ancient *Episcopacy* which was *Established* by laws in *England*; Sure the man though a *Sacrilegist*, is not (yet) such a *through-pac'd Apostate* as to have renounced his *Episcopal Ordination*, and in *stead* of *Bishops Palms* to have fallen under *Presbyterian* fitts; nor could this *Dr. Burges* (an oracle sure to this *Libeller*) be so blind a *buzzard* as to see in all *England* no other quiet sober and prudent *Bishop* but *Dr. Juxon* of *London*; Annrt Page 12. did none preach, write, live, do the duty of a *Bishop* but *only He*? 'Tis well if that *blessed Prelate*, (whom the *Libeller* dare own with respect) continue still in his and *Dr. Burges* favour, now he is *Arch-Bishop* of *Canterbury*; But possibly his *Lordship* may do *Dr. Burges* as good turns (in some other way equivalent to compurgation) as he did when he was *Bishop* of *London*; The truth is, that *venerable Prelate* was ever thought of a mild gentle temper, and possibly had not a *whip smart* enough for the back of some *petulant and wanton Asses* who are prone now unseasonably to *faen* upon him, rather to his reproach than his honour.

♠. Besides all this, which is justly reflected upon the *Covenant*, as (in some mens' sence inconsistent with the Oath, of *Allegiance* and *Supremacy*, by which *Subjects* are bound to obey as well, as own the *Kings* lawfull *Authority* in *Church* and *State*) there wanted not, as I *formerly* touched, even those who found out limitations, yea and pleaded *dispensations* by the antiquity of the *Covenant*, for their sworn *Allegiance* to preserve the *King*; for they pinched up their duty to *this point*, not in their own, but

The practice of many Conventurers cause of the oaths of Allegiance and Supremacy.

in his *Majesties preservation of true Religion*, of which if they and their faction judged the King to fayle, in what sence so ever they took true Religion, *Adum est de fidelitate*, they had power to give by the *Covenant* a bill of divorce to their *Allegiance*; yea that the King persisted to preserve *Bishops* and their *both Office* and estates in *England*, they would exclaim, he did not *preserve true Religion*, which was only to be kept in the new cask of *Presbytery* and *Independency*; The old vessel of *Episcopacy* they pretended was so weak and decayed, that there was no mending it; indeed they had a mind to fill their *Terces* and *Runlets*, out of that *Tun*, and to draw out all the *Sweet of authority, riches* and *honour*, which they knew had for many ages (as the wine in the tun of *Heidelberg*) been *preserved*, without being ever quite exhausted; But the misery was, not onely these *new vessels brake*, as unable to hold the *Spirits of the old wine*, but the good *wine* it self of *Church Government* was at length so *spilt* and *wasted*, as to its *pristine virtue* and *spirit*, that it came to nothing, nor can ever recover its *vigor*, till *refunded* into its *pristine consistence* of *Episcopal authority* and *eminency*, assisted by the *presence* and *counsel* of *grave* and *select Presbyters*.

Of the oath
of Canonical
obedience,

¶ For the *Oath of canonical obedience*, it was not the invention or injunction of *Bishops*, as is pretended, but of the *supreme authority in this Nation*, and binding no further then things lawfull by *Gods* and *mans Law*. Its force must needs continue upon the takers as *obligatory* to such obedience and submission to *Bishops*; nor can ye after *Covenant* either dissolve that oath or absolve the
sworn

sworn Clergy from the duties of it, to be performed in due time and place as required of them; The Libeller indeed gapes as wide, and strains as sore to cast up this Oath and clear himself wholly of it, as the Whale did when he eased its man of Jonah; but in vaine; for instead of reasoning against the oath (which could not but be Lawfull, since limited to *licita et honesta*, and by lawfull authority imposed, he falls a rayling like an insolent fellow, not only against our Bishops, the worst of which was much his better, but of all our late episcopacy which he labours most passionately to be rid of, because indeed to that legal and Evangelical Episcopacy belonged of right the Lands and Houses which his Dr. Burgess hath so good a share in.

§. Thus having only spit at, but not disputed any thing against that oath, with which its probable he was more then once sworn; He very politickly, as a drunkard doth his snuffs, casts away that oath, with a farewell such an oath; This is the complement of a soul not much concerned in any oath, which he hath once lawfully taken, as that all were to be slighted but this Covenant; But oaths once lawfully taken, are not so easily shaken of; They stick faster upon conscience, than the shackles on prisoners leggs, or deserved brands on the hands and foreheads of perjurious Apostates and fellonious sacrilegists.

¶. To the last Sceptical question which in this paraeraph the Libeller makes (with hopes to encourage the legislative power, to change Government by Bishops) which will be much to the advantage of his Friend Dr. Burgess who hath sought

Of Power in
Parliaments
of England,
to abolish
Episcopacy.

to change the property of Bishops estates; Dr. Gaudens answer is, first he should have done plainly and honestly to have stayd his *Sacrilegious purchase* till the *Legislative Power* had indeed *changed* the *Government* by *Episcopacy*, which is not yet done; and so what is done without it, is *not lawfull*.

2. What the *power of Parliaments*, the *King*, *Lords*, & *Commons*, is, Dr. Gauden will not dispute; But this he *peremptorily determines*, that they have no *prudent morall religious* and *lawfull* power to change an *Ancient universal* and *excellent Government* by Bishops, to any that is as new and Schismatical, so far worse and unsuitable to *England* every way. *Christian Kings* and their *Parliaments* are obliged to the *Laws of God*, and *Rules of Christian piety* and *polity* too; of which the whole Church in its *Primitive example* and constant *custome* is the best *interpreter*; as no *legislative power* is empowred by *Gods Laws* to bring in *Heresie* and *errour*, & *superstition*; so nor *Schism*, *faction* or *confusion* by *causelessly nuding*, or taking from the *essentials of sound doctrine* and *Christian communion*, ever *owned* and *maintained in the Church of Christ*; Nor is this *censure* any *condemning* of the *Churches of Christ*, which have layd as he *pretends*, *Episcopacy aside*; For they are few, if any of good *esteem*, that have done so, by *choise*, but only *pleading* the *excuse* of *necessity*, where either *popular prejudices*, or *Princes covetousness* and *aversnesse* will not permit the *Churches* under them to have such *Biskops* and *Episcopacy* as they do *approve*, *desire* and *prefer* before any other *Government*, if they could obtain it.

‡ Which

¶ Which judgement and vote of the best reformed Churches wanting Bishops, frees them from the guilt of Schism, or factions and voluntary separation from the *Catholick custome*, or Episcopal Communion, which they venerate and preserve toward those *Reformed Churches*, which as *England* and many others, preserve the pristine government of *Episcopacy*, which the power of *Parliaments in England* may reform; but (I humbly conceive) they cannot *de jure*, of right, with *honour, prudence, and conscience, ruine, or extirpate*, since no Religion or Reason can ever make it either necessary or convenient so to do; Nor can the *Covenant* (which hath no legislative authority on it) pretend a power so to do; nor ought its meaning and intent to be so urged, contrary to the duty of *Subjects to their Kings*, and of *Presbyters to their Bishops*, and of *people to both*; which was that *Dr. Gauden* had proved at first, in order to reconcile the *Covenant with Episcopacy*.

§. And this may suffice for a reply to both these *Inquisitions*, as to the *weak and Plebeian re-party*, they make against *Dr. Gaudens seventh jealousy*, that if the *Covenant* sounds wholly *Anti-episcopal*, it will favour strongly as *Schismatical*, that is, needlesse separation from *Catholick custome and Communion*.

§. The *jealousies of Romes* challenging the name of *Catholick*, are popular and impertinent; For that Church may have, and truly hath, some things so *Catholick and Christian* in it, as will make those both *unchristian and Antichristian*, who upon no other ground reject them; It is no *Magistry* but
sober

Of Episcopacy as primitive and Catholick.

sober Truth becomes a Minister of Christ, to assert the *universal Tradition*, both of judgement and practice, ever eminent in the Church of Christ, as to the use and *authority of Episcopal government*, as well as of *Infant-Baptism*, the *Lords day*, and the *Scripture canon*; Nor is the *Notion of Episcopal authority* obscure, what it means, as *Mr. Grafton* pretends; All *Histories of the Church* clear it, nor was either *Dr. Reynolds*, *Bishop Usher*, *Mr. Calvin*, *Bishop Jewel*, *Zanchy*, *Diodate* or *Blundel* against it, as to *ordination*, *confirmation*, and *jurisdiction*, as managed principally by *Bishops*, even from the *Apostles daies*, without any instance of any settled Church without them; not as *Masters and Lords*, but as *Pastors*, *Brethren*, and *Fathers*, over the several degrees of *Presbyters* and *People*; till the *loubelling Libeller* doth prove to the contrary, he must be esteemed by *Dr. Gauden*, *magnus Apollyon*, a *meer Abaddon*, a *cruel Schismatick*, seeking to destroy an excellent part of the *Churches policy*, honour, order, and government, which *Episcopacy* and *Bishops* ever were, not in an *equivocal and levelling sense*, to confound *Bishops* and *Presbyters* by a silly *Logomachy*. or cavil of names, but by a real, and rational difference of *place*, *honour*, *office*, *authority*, and *use* in the *Church of Christ*, which no learned man can doubt of, nor ingenuous man deny.

Of restraining the Covenant to a sense moral and lawful.

ð. The eighth difficulty which *Dr. Gauden* urged as to some mens dangerous restriction of the *Covenant*, seems to presse heavy on both the *Anatomist* and the *Analeptist*; neither of them can deny what is affirmed by *Dr. Gauden*, that nothing can bind in such *Covenants*, but that which is *materially law-*

ful

ful in them; this binds by the private personal and spontaneous *susception*, although there be not any publick *lawful authority* imposing, which the *Covenant* wants, and so it hath no publick and *national* or *successional obligation*, which just discerning of what is *meral* and *judicial*, *in foro externo* and *interno*, valid and obligatory, if the *Libeller* had had the wit to distinguish guilt, and the honesty to own, he would not have cryed out of *jugling*, an Art in which he is well skilled; If any man have a mind to take the *Covenant* even now, he may do it upon his private *satisfaction*, as to the matter and sense of it; but sure there is no *Magistrate in England*, who by any Law can require it of him, as a publick *imposition*; If the *Libeller* be yet blind, sure his *nose* hangs in his light.

§. Little Mr. *Grafton* here after some shuffling and confusion (as is his custome in arguing) *definitively* resolves (as if he had been in the bosom of those that first *compose* the *Covenant*) that it expressly binds against the *very form* and *Fabrick* of the late *Hierarchy*, by Laws established in *England*, and not against its *abuses*, *excesses*, or *defects* onely; as if the integral *constitution* of the Church, as *Episcopal*, were to be quite pulled down, and a new *form* established, of his and other good mens modelling; This is to speak out, true-blew high *Presbyterian* language, without any *hisp* or *Sibboleth*.

§. But good Mr. *Grafton*, if *abuses*, *excesses*, and *defects* of our *Episcopal* former constitution or execution be *reformed*, what can remain but the *good*, which you say, is fit to be *used*? Can any man with judgement and *Conscience* *covenant* against the *good*,

Mr. Graftons
rigor against
the whole
Hierarchy of
the Church
of England,

good, and carry on his *endeavours* against it, which he *must do*, who will go beyond the *abuses* and *luxuriences* (as some more moderate *confin*e their sense of the Covenant, in their answer to the Kings late *Declaration*) but who shall judge of what is good and fit to be *retained* and used? sure Mr. *Grafton* and his fraternity intend to be the censors. What if the *Supream* power do judge the *Fabrick* of *Episcopacy* for the main to be very good, (and sure they did so, when they so long retained and established it by many laws) How dare any conscientious *Covenanter* go about to extirpate it (in case they dislike the whole frame) further than to *pray* and *petition*, if he be unsatisfied? which petitioning *Covenanter* would never have *hurt Bishops*, nor got away *their estates*. If Mr. *Grafton* be cured of his diseases, is it not enough to justify his *Physician*? Must his whole body be taken in pieces, *cooled* and *par-boyled*, as *Medea* did *Jasons*, or he will not *believe himself healed*? This is so wild and violent a fancy as I am sorry to find in a person pretending to discretion; for this is to engage the *begot Covenanters*, never to be quiet in the point of *Episcopal government*; if any name or thing *remains*, they will still cry This is none of the good materials, this is part of the old *Fabrick*, which we covenanted to destroy; §. Sure if the *Covenant* and *Covenanters* be capable of no *softer sense*, they will hardly be reconciled to that *Episcopacy*, which the wise and good *Laws of England* had established, agreeable to *Primitive* and *Catholick* patterns; Hence they will be ever either *pragmatical*, to bring in their own new *forms*, or *repugnant* and *restive* against that which now is,
and

and for the main ever will I hope be as best, *established* in the Church by the *Kings* and *Parliaments* and *Convocations* of *England*, who may as soon hope to fit the Moon with a coat, as to suit *Church government* to such mens proud and pragmatick fancies, who dare not onely to *dispute*, but to *dictate* to their *superiors* and *bettors* both in *Church* and *State*, what they would have abolished, and what preserved; This is not the modesty of the *sober Presbyterians*, who I am sure are much disposed to, and desirous of *Episcopal government*, with its due regulations, and legal administrations; but it is rather the impatient *ambition* of *levelling*, seditious and *unquiet* spirits, who never think any thing *well* done, till they have quite undone all; as the *Taylor* that snipt the *Wells-mans* suit at last into a *button*; §. Nor would Mr. *Grafton* have adventured with as little reason as modesty and moderation, thus far to have expressed the design of his *rigid party*, if he and they had not *presumed* more of the *Kings indulgence*, than of his *judgement*, which surely prefers *Episcopacy* before any other way of *Church government*, as his actions proclaim, in making and translating and confirming *Bishops*; For which action worthy of a *Christian King*, and a *nursing Father* of the Church, his Majesty hath the great *examples* and good *consciences* no lesse than policy of his *excellent Father*, his *learned Grandfather*, the *renowned Q. Elizabeth*, the *religious* and first *reforming King Edward*, yea all our first *Martyrly reformers*, all following *Parliaments*; yea all the practices of all *Christian Kings* and *Emperours* of elder and later ages, yea of all the *Fathers of the Church*,

Mr *Graftons* *dictatorian* *presumption* in *Church government* against his *Majesties judgement* and *practice*.

The justification of the *Kings judgement* and *practice* in point of *Episcopacy*.

and of all Christian Churches from the beginning, in all ages and places (as in England) to this day; yea and doubtles he hath the institution of Christ, in the 12. and 70. Also the practice of the great Apostles, who were chief œcumenical Bishops, and of their successors, still principal Bishops, above and besides Presbyters, and this in the very times of some of the *Apostles*, and by their appointment, as Bishop *Usher* and others prove out of the testimonies of the ancients; yea and his Majesty hath the pattern and proportion of *divine policy*, in the old Testament and Church of the *Jews*, agreeable to the tenour of the word of the God, who is a God of wisdom, order, and good government, as well as of truth, besides the considerations of the present want of that Government, the inconsistency of any other, with *Englands* laws and tempers.

§. After all which great and innumerable advantages, the late rudenesse and ruines, the tragedies and confusions which have followed its absence, all which are sufficient to establish the Kings Conscience, and hasten his prone care to restore *Episcopacy* and its rights) it were further a strange and pittiful degrading of his Royal Majesty, if instead of *maintaining learned, grave, and worthy Bishops* according to Law, to be honourable fathers and Governours of the Church under him, and if instead of his own *Supream and Sacred Honour*, to be (as his pious predecessors were) a *nursing Father* of these *Fathers*, and their obedient *sons* his Clergy, to make himself a *ward* and *minor* to some *petty Presbyters*, and their *juncto's* or *classes*, who neither in preaching nor praying, many of them do own the

the *Kings Supremacy*, because themselves it seems affect such a *supream Church government* and discipline of *Jesus Christ*, as must by them be managed above, yea without and against the King, if need be; which old leaven, and ambitious principle of unruly Spirits long ago discovered, and of late violently managed even to blood, his Majesty shall do well then to *nourish*, when he hath a mind to be a *Subject* to his *Subjects*, yea and the very *bran* of *them*; men most-what of the *coursest* *plebeian*, and *rudest* *Spirits*, who are not to be won by *good words*, or convinced by *fair disputes*, but they must be ruled with a *rod of iron*, that *just severity* of power, which God and the Law have put into *his Majesties* hands; For if he still ask some mens *crowing brains*, how he shall rule Church and State, they will never resolve him, till after many odd *and new essays*, they have dissolved all into *Anarchy* and *confusion* again, as his late *Majesty* and all our miserable experiences have taught all honest and wise men to their cost.

§. If Mr. *Grafton* and his rigid covenanting Presbyters be of these severe Principles, and castigating resolutions, if these be his rods for Kings and Bishops, they should do well to find out *another England*, for out of *oll England* they have not yet, nor are like in hast to drive out *Episcopacy* and *Bishops*, as they sometimes hoped, either by the *Scotch sword*, which at last wounded *themselves*, or by the *rankness* and rigor of the *Covenant*, whose sense it seems they have a mind to raise to an haugoust, beyond what others of more *moderate* spirits and palates, *desire* or *design*.

The vain and proud severity of Mr. *Grafton*:

9. This just rebuke I thought fit in *charity* to use, not only to repress the *pertnes* and *petulancy* of this *Presbyterian* distemper, which dares yet to threaten, whether the King and Parliament will or no, a *demolition* and *destruction* to the whole *frame* of our pristine *Episcopacy* (which for the main *was excellent* (as appears in the *reformatio legum Ecclesiasticarum in Anglia*; prepared in *Edward* the 6. dayes. Also in *Dr. Cosins* his learned *Tables* dedicated to King *James*, besides our long happy experience of Gods blessings to Church and State by it and under it;) But also in *vindication* of his *Majesties Supremacy*, and the whole Nations liberty, which must not now after so long a *storme* be by *obscure* and petty Presbyters exposed a new to such *dangers* and *distructions*, as some *Fanaticke Innovators* threatens to Church and State, under pretence (forsooth) of a *Covenant*, which hath no legal *stamp* of humane authority on it, nor yet of any *moral* or *divine* precept, unless its sense be *honestly*, *humbly*, & *obedientially* reduced to that which agrees to the Law of God and of this Kingdome, concluding obedience to the King and all *Lawfull superiors* under him and so to Bishops in all things, not morally contrary to the *Word* of God; For *Political Ceremonial* and *Circumstantial variations*, do break no squares, nor make things *inconsistent*, either with Gods *Word*; or a good Conscience; where God hath left *Liberty* and *Authority* to his Church and the *chief governours* of it, Kings or Bishops to order things as they shall judge most *decent* and *convenient*, for the publick good and peace of Church and State.

9. Both

§. Both which (beyond all peradventure) as to your Order, Dignity, Honour and Happinesse, are not to be *contrived* or *maintained* in England by any way of *Church government*, save that of regular *Episcopacy*, which will effectually do the good work desired by all honest *men*, and all loyal *Covenanters*; If the Church be but furnished with such *Bishops*, and they with such *honour and authority*, as well as *prudence*, *industry* and *moderation*, as are necessary for the great ends of Church government, also for the distempers of the times, and the *expulsion* of all *good men*, who are as weary of *schismes*, as of *civil warrs*: And are no more concerned in the Scotch Presbytery, than the *scots Covenanters* are in the English *Episcopacy*.

§. Having thus a little *strapped* the sweetnesse of Mr. *Granton*, and *muzzled* the *mouthe* of the barking, and as he thinks, *biting* Libeller. Dr. *Canden* comes to the ninth reflection; which affirms, that the *Scripture Authority*, recommends to us but one grand *religious moral Covenant*; and this never *taken* by people, but either by Gods *immediate command*, or renewed and infused after the *Publick lotties* and *Apostasies* of times, either by the command of the *supreme power*, as by some *Trophet* immediately sent from God, and *working Miracles*: None of which either, as to *divine* mission, or the *Kings* commission, can be alleged for the *Covenant*, so as to make it of *Publique Religious Authority*.

Dr. *Canden's* 9th reflection vindicated as to the *Scriptural* strength of the *Covenant*.

§. Here the *rabbid Libeller* unhappily opens with the *foul* words of *Harlot*, and *Whore*, with whose

manners probably he may be *long acquainted*, their names are so near his tongue and pen, as if he had compurgated more then once; There he calls Dr. *Gauden* a *deceiver* and proves it, because, *Jos. 9. 15.* There was a civil or politick covenant made betwixt the Princes of *Israel* and the *Gibeonites* without *Joshuas* *privy at first.* §. For answer, I must ask where is the forehead of this *sophister*? So there might be many hundred secular and *humane* covenants or civil Leagues between Nations, *Kings* and *Kingdoms*, as in *Davids* and *Solomons* times, which yet were no sacred, *new* or or renewed *Religious National Covenants*, which the body politick, or some parts of it, took without the head or chief Governour; The thing that the *Libeller* must prove, or else he is the *deceiver*.

§. Another *Essay* he hath to prove, there were *several* other *Religious Covenants*, besides that one in which *God* engaged his people to himself, & himself to them, is from *Jer. 50. 5.* Where his concordance shewing him the word *Covenant*, he presently fancies a *new one* of *different kind*, when that was but an *humble* and penitential *renewing* of that first and onely *holy Covenant* wherewith the people of *Israel* were engaged to *God*, and *God* to them, upon their keeping his *Covenant*; Nor is the word *Covenant* in all the *old Testament* used in the plurall number, there being but one ever *given* or *owned* by the one, and only true *God*.

§. After this the *Libeller* talks of his omitting sundry *other covenants*, which he can no where find, but in his fictitious fancy; And hath the cavilling

cavilling impudence to deny that *Moses* under God was *King* in *Jesurun*, that is supreme in civil Power and Administration under God; At last he turns *Cat in pan*, and confesseth there was but one legal Covenant which included all the moral, political and ceremonial appointments of God; as circumcision, Passover, sacrifices, Temple, festivals. &c. Yet he brings in these particulars as distinct and oft renewed Covenants, which is not to argue against any thing, but his own folly and impudence, for all these belong to that one legal Covenant, as much as his fingers and ears belong to his body or head; But the *Libeller* was only to vapour and sophisticate, nor hath he any better ware in his budget.

Libel. Page
15.

§. Mr. *Graf*. here runs in a calmer, but not clearer stream, than the *Libeller*; And desires a demonstration to prove that, that one compleat and grand Covenant once given by God to the *Jews*, was the onely rule and dictate of what matter they should Covenant; He may as well ask a Demonstration to prove, there is but one God, and one true Religion for the substance and main, and this one God the Author of this one Religion; All which are confessed by all, but *Athists* and *Polytheists*, if he means as to the limeness of the words formably used in their renewing this Covenant, either by repetitions of their Apostacy. or repeated celebrations of it, it needs no answer, the question is so frivolous; for all they did or said as to variety of expressions or circumstances, did not, nor could not alter that our divinely given Covenant, but were confined to it, and morally measured by it; For it included all moral duties to God and man.

Grafton
Page 20.

§. There

§. Their *private* Covenants and *spontaneous vows* also had their Rules and limits, as well as force & vigour, from this being void if repugnant to it, or firm if consonant with it; So that Mr. Grafton may as well seek for more Sons than *one*, as more Covenants moral and religious appointed by God, whose name is one.

§ Nor had there needed such *variety of compositions*, such heaps and cumulations of 666. words in this new Scotch Covenant, if all men had intended simply Gods one truly Covenant, there needed no more than to *have obliged* our selves to live according to the word of God, and the Laws of the Land; But these generals would not serve some mens designes who must down with *Bishops*, and others with *Kings*, to get their estates and power; Against neither of which any *word of God* commands us no *Covenant*, but to submit to and *obey them*, so that neither the particular matter of the *Covenant* nor the phrase and *form* or words, are either expressed or warranted by the word of God, (as Mr. Grafton affirms) if it be not reduced to such a moral and just sense, as becomes honest men, good Christians and *loyal subjects*; The first may not by Gods word do injury to any man, and so not to *Bishops*, who have been and were in *England* the best of men. The second cannot *Schismatise* from the *Catholick* use and custom of all the Churches of Christ (and his own particular) in things conform to Christs word. The third cannot rudely *resolve* and *Covenant* to alter the *Laws of the Land*, good or bad, without and against the *will of the King*; Unless the *Covenant* be turned
to

to these three *harmonies* Dr. Gauden cannot look upon it in its *matter, forme or authority*, as other than the petty composition of a few pragmatical *politicians* compared to the *grandure* of this Church and ampleness of this *Kingdome*; Tis certain, neither *King, nor Bishop*, neither full and free *Parliament*, nor *national Synod or Convention*, ever either *invented or composed* or imposed this *Covenant*. §. Nor can there be any thing in it considerable as to conscience, further than some mens, & all these but subject, private, *personal*, and spontaneous, declaring before God the *sense of their duty* to God and man, which they professed as in Gods presence they would endeavour to perform, as became them, with in the bounds of *Gods and mans Laws*; How this could bind or enable any men to do what some have done, and still desire to do violently, *injuriously, sacrilegiously*, against the excellent Bishops and the whole Ecclesiastical state of this Church of England, I cannot see, nor Mr. Grafton neither, though he put on his *Presbyterian Spectacles*, made a *Widmbranch*; As for the Libeller and Dr. Burges, they have so many great *Beams and stones* of Bishops and Deans houses in their eyes, so much of their *Farth and Lands in their hearts*, that there is no expecting any right reason or Religion from them, till their *fat hearts be made leaner*, and their *heavy purses something lighter*.

9. The next cavil made against Dr. Gaudens just reflection upon the Covenant, as a thing no way necessary to be set up with so much Religious pomp and solemnity, as that it were a *National re- turn* (after Apostacy) either to the true God, or to the true Religion as Christian and reformed,

Of the A-
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supp led by
the Libeller
and some
Covenanters

or to the true worship of him, which affection is most evident false, and none but such ignorant heads, or impudent faces, or factious spirits, or fanatick fancies, as this Libeller, can charge the Church of *England* to have in any such way Apostatized either in its Kings, or its Parliaments, or its Synods, or its Bishops, or its Clergy, or its people, by any either explicite decree, and verbal, declaration of such a *defection*, or by any tacite and general practice owned by them, and so meriting either the censure of a *National Apostacy*, or the antidote of such an *unnational and Illegal Covenant*; nor can any but an ingratefull fire-brand call it as the *blessing of an Idol*, Dr. *Gaudens* blessing of the *true God*, for his great mercy in keeping this Church and Kingdoms from any *Publique Apostacy*, against which the last Convocation most eminently declared against *Idolatry, Superstition or Popery*. &c. The truth is, it was not the healing of any suspected or feared *Apostacy*, from the true *Reformed Religion* of the Church of *England*, whose *Doctrine, devotion and Church Discipline* is the same it was at first *Reformation*, which kindled and blew up our fires, but rather an *Impatient* desire of some men to bring in (as *Cacus* did *Hercules* to his Oxen) their long desired, and long by Law obstructed novelties in Church and State; This was the (*divinus de iuri regi concessum*) *formative and executive Power*, prevailing in many mens minds, to bring in and set up that *Covenant*, after they had by *correspondence* with some of the *Scots* of the *Presbyterian* party, invited them into the same ends.

65 Vid addition A.A.
 Add. A. A. Dr. *Gauden* denies not, but some Clergy-men in *Place and Power* were seemingly very

very studious (and it may be less discreetly) to advance the outward decency, reverence and solemnity of (as they thought) Gods house, worship and service, beyond what was either by Law enjoined or generally observed in former times; what their hearts and intents were, he leaves to God; Nor did himself heretofore want his vulgar jealousy, while at a greater distance from their declared judgements; But for their doctrine and their outward Publique Actions or *Injunctions*, as to any things of *ceremonious* use and *observance*, either they had the Articles, *Laws*, *Canons* and constant *customs* of this *Church* and Nation to defend what they did hold or preach, *renew* and *require*, or else they were easily to be checked and repressed. yea and punished too, according to Law, for any thing Hetrodox inverting or variating from the rule; And this might have been done without any such *shaking 3. Kingdoms*, and putting all into the convulsions, Agonies and pains of a *travelling Woman*, only to bring forth Presbytery to the fecundine of this abortive of *Covenant*, which if it have all the due features and parts, matter & form of a sacred and solemn National Covenant, in judgement truth and righteousness, yet sure it had neither its full time nor *due Authority*, nor can it well tell who was its first Father: sure enough they were no very great Grandees though it invited some such to be its godfathers, but indeed the King should have been at the Christning. Nor was there any need or hast of such an *Engine*, either to demolish wholly (as Mr. *Graston* tells us the Plot was) the frame of this *Church Government*, which

was and is *Episcopal*, or to bring in *in post-haste* with fire and sword, the rarity of *rank Presbytrick*, and its consequents or *train*, either a popular purity in Church and State, or a many-headed *popery*; After these *red and pale horses*, followed the *black horse* of poverty and meanness in the *Clergy*, *sacrilege* and *robbery* in the people, of *Anarchy*, *confusion* and *prophaneness* in all. This contempt of the *reformed Bishops, Clergy and Religion in England* was indeed the *high way to Popery*.

6. But the *Libeller*, to seem learned and *zealous*, rather than *stilly* and *malicious*, charges, at a venture *sundry Bishops*, for falling off to too much *Popery* (as if he could tolerate some in them) both in *doctrinals* and *devotionals*; It sufficeth him to *calumniate* many, to instance in no one person, or point; only he calls to witnesses very gravely their *Arminian* tenets, against which some *Papists* he s' yes, by hear say, do write, and so do some others, as *Franciscans* and *Jesuites* write for them, yea and some, nay most learned *Lutherans*; But what is *Arminius* to *Popery*, Or to the *Covenant*? he lived, disputed, and died at a great distance from *Rome*, in a way of *Presbyterian* discipline, and in communion with those *Covenanters* who were first called by themselves the *Guenjes*; All which relations may possibly move this *Libeller* to be of *Arminius* his party, whose opinions as to the true state of the controversies (the difficulties *pro & con*, the danger of engaging too far for or against, either proudly to lessen the necessity and efficacy of *Gods* grace, or *fatally* to confine the liberty of industry of mans will, where the understanding is by the outward

Ad dir. A. A.
The Libellers
malicious and
false charge upon
English
Bishops.

outward means rationally, yea religiously enlightened and morally moved. These and other intricacies which have an holy depth, and high sublimity in them, capable to humble the most learned and acute disputers, while they see themselves assaulted by so many pregnant Scriptures on either side) I am confident, neither this Libeller nor his Dr. Furger (as great a Sophister and as little a Scholar as he appears) do well understand; nor can such buck-sters of holy things, such purchasers of Bishops Lands and destroyers of their houses, Such circulators and crafty Merchants in the Church have leisure to study or sound the profundity of those controversies, wherein few of the ancient Fathers were resolute, and St. Austin himself hardly reconcileth himself; §. Dr. Gauden here thinks it modesty and wisdom to be magisterially of no side, till he can clear the incubrances, or justify the hard consequences of either; And for this brace of sworn Brethren, the Libeller and Dr. Buzges, you may trust them, they will never much advance or depress any side, either by their reputation or their disputation; Arminius is out of the reach of their darts, though they may shoot at him with their fools bolts.

§. But the Libeller boggles terribly at Altars, Tapers, Candles, with &c. that is, one knows not what, as if our reformed Religion were to be sacrificed on those Altars, or Tables of the Lord, which antiquity, as in Tertullians time long before Popery, so called by either name, and greatly revered, not for their own sakes, but for relation to that sacred mystic of Christs body and blood in the Eucharist,

for

for which solemnity they served: He stares at those *Tapers* and *Candles*, as if they would presently set all Religion on fire, which were never lighted that I saw in the Church of England, but in the want of the Sun's light, and were anciently set unlighted on the (*εὐνοστήριον*) *Lords Table*, in memory of those (*Antelucani catus*) early morning, or midnight communions, which poor Christians had in time of persecution, when they were forced to use *Lamps* or *Candles*, and were as falsely accused for a *Dogs pulling down the Taper*, and so putting it out, when he skipped at a *crust*, in order to make a more modest way in the dark to *Christians promiscuous lusts*, as this Libeller charges by a cavine impudence sundry Bishops, for falling off to too much *Popery*, because they retained these things, as they found them of ancient ornamental custome in the *Cathedrals* of England, and in the *Kings Chappel Royal*: The man should do well at next *barking bout*, to tell how much *Popery* he allows as enough, and what he blames as *too much*, or whether he thinks all *Popery* that is held or done by the *Papists*.

§. But to allay (not gratifie) the popularity and petulancy of this Libeller, Dr. Gauden denies not, &c. vide A.A.

§. Nor can the rigid *Covenanters*, who rant so against *Prelacy*, and that *Episcopacy* in England by vertue of their *Covenant*, any way extricate themselves from that snare, which unawares they run in, as to *Schism* and *superstition*, against which they no lesse covenanted than against *Povety* and *Prelacy*; since no *intre* can wash *Presbytery* as a separation from and *usurpation* against, or extirpation of *Episcopacy*,
from

The Covenant is as much against Presbytery as Prelacy.

from the *stain of Schism*, both in an *Ecclesiastical* sense, as it tends from the *unity and uniformity* of the *Catholicks Churches*, judgements, customs and practice in the government of *Episcopacy*; also in a *civil sense* as *receding* against *Law*, from what was in *England* settled by *Law*, and setting it self up in the *room* of *Episcopal power* by *meer force*.

6. Nor will *Protestants* wipe off in its *riot and ambitious* way the sin of *superstition*, *licit meatterie*, as denying that good which is so in the nature, order and use of *right Episcopacy*; and secondly *affirmative* in introducing, yea imposing that *purity* as *necessary* in *religious* concerns, and *Ecclesiastical* government, which is not *commanded* by *God*, nor ever so esteemed or used by the *Church of Christ*; So that *Presbytery* was in as high a way of running to *Romes superstitions, Schism, Tyranny and usurpation* as *Prelacy*; yea much more, for this was bounded by *Law*, and fortified against *Popery* by an excellent *Liturgy*, which was a daily whole some form of both doctrine and direction in *English*, diametrically contrary to *Popish* superstitions and errors, which could not prevail against the *Church of England* while *Liturgy* continued, and *Episcopacy* was managed, as it was by very godly, and learned, yea modest and *humble wise bishops* for the most part; If any were otherwise, their *personal* defects, not their *calling*, were to be *blamed*; But *Presbytery* was generally most cryed up, and imposed by *weak and passionate* men; for the *soberest, ablest, and wisest Presbyterians* do willingly allow, yea and now prefer *Episcopacy* before any *Church government*, in its *lawful use and exercise*, which may easily be obtained,

tained, and the inconveniences remedied, by that *Sovereign* power which Mr. Grafton mentioneth, but is not willing to be ruled by; for while it was able to preserve it self, it hath preserved the sober and good *Reformation* of England from *Retrogradation* to *Popery*, and from the *precipitancy* or *incroachments* of *Presbytery*, and all other *factious* novelties, which have no *bottom* or *bounds* but the *abyffe* of *popular envies, clamors, ambitions, schisms, and superstitions*.

§. If Mr. Grafton and his party did *bona fide* covenant to restore and reform the *Church of England* to its pristine good Lawes and practices, in Gods name let them *keep their Covenant*; if they intended *faction, innovation, ruine and confusion*, by obtruding novel and illegal wayes, let them *repent*, and pray *the thoughts of their hearts, and the words of their mouths, and the injurious works of their hands* may be forgiven them; for they were not wise, nor just, nor humble, nor charitable, nor religious, nor loyal, as they ought to have been, and so not fortified in any such sense, either by *Reason* or *Religion*, by *Scripture* or *Lawes* of the Land, as Mr. Grafton *gratis* affirms.

The Libellers
discord with
Church mu-
sick.

§. For the poor Libellers unharmonious soul, who quarrels most lamentably against *musick* in Churches, it is pittie the Authors or Abettors of so great *discords* in this *Church* and *Kingdom* as he and his Dr. *Burges* have been, and still are, should ever be troubled with good *musick*, but for ever condemned to hear the worst *Balleters* when they sing most out of tune; indeed *weeping* and *wailing* and *gnashing of teeth* are fitter for them; I do not mean that

that in utter darknesse, I pray God forbid, but that of bitter lamentation, unfeigned sorrow, and true repentance, that they may get out of the gall of bitterness, and power of Satan, in which they seem by their malice, uncharitableness, hypocrisie, apostacy, and sacriledge to be fallen.

§. If this Libeller captate to know by this foolish digression (which imports as if he had covenanted also against all good musick, and so against skilful and melodious singing, which is the best musick) if he aims to know Dr. Gaudens judgement of Church musick, that so he may accuse him to be either an Arminian or Popishly inclined, (for this calumniating censor and malicious critick judgeth of mens opinion by strong Symptomes) let him make what he can of it; Dr. Gauden doth own his approbation and desire of excellent musick and melody in the publique Solemne praising of God, which is a part of his worship, vea a most angelical and heavenly part of it; to this divinest service he doth judge both Nature and Art, in their best improvements, by vocal and organical harmony, may lawfully yea commendably be applyed, not only by vocal singing after a plain and simple manner to Clement Macots, Stern-hills or Wisdoms tunes, but by the use also of such Instruments and skill in the melody, as may most raise up the spirits of Christians to the high praises of God, such as David and other holy men used in the private and publick exaltation of their hearts and affections to God; nor is there any reason or Religion to be justly urged to exclude this great help of humane infirmity, and sweet refreshing, besides elevation of Spirit in the Church of God, since

musick in its skill and use is a good gift of God, for which and by which he may be praised, in such a way, as becomes the *sanctity, solemnity, gravity* and *Majesty* of Christian assemblies and *heavenly duties*; For as *musick* hath an aptitude like an Echo, to answer and humour every *passion* and motion of the *seule*, by a secret *symphony* with the Saints; so the excellent and *godly Masters* of it will easily so compose their *holy Anthems*, and Church *melo-dies*, as shall aptly correspond not onely with the holy Ditty or matter, but also with the chearfull *devotion* and affections of mens souls.

ð. Nor did any thing more proclaim the after *prodigies* of our times, than the zeal, which some in the *rude* and *riotous* beginning of their *reformation* had, to destroy all *Organs* and Church *musick*, as much as *Saul* had to destroy the *Gibeonites*, or the *Witches*; so *blind* are *Ligots* in Religion, too bold and too *boisterous*, dressing the Church as *Swine* would dresse a garden, and while they fear the horns of *superstition*, they cut off the head of all decency in *Christian duties*; not but that I judge there might be some *discreet regulation* in our *Church musick*, as not to sing accurately those *Scriptures* which most *edifie*, when best understood by distinct reading, or plain singing, that the *meanest hearer* may understand; and least of all to sing any of the *Creeeds*, which are the ground of *Catechism*, and the *Primmer* of *Christian beginners*; but rather to confine *musick* to those *Psalms* and *Hymns*, those *spiritual songs* and *Anthems*, which either out of *Scripture*, or agreeable to its *Psalmody*, may best be fitted to *Gods glory* and the Churches *devotion*.

§. But

§. But alas, why do I bring (*lyram ad Asinum*) a stroke of Musick to such deaf ears, no Orpheus is sufficient to move such brutish souls to any thing harmonious, whose hope is in discords of King and People, Bishops and Presbyters, knowing no favour or light, or sound so sweet, as that of gain and money (*quocunque modo rem*) though by sacrilege and regicidae, they are far enough from delighting in Church musick, who are greedy to buy Church lands, but very loath to restore them; and had rather all the houses of God in the Land should be pulled down and put in their purses, than any Organs set up in Cathedrals, for those will presage the restitution of Bishops to their estates; which will make some men hang down their heads, and hang up their harps on the willows of lamentation, to the great joy of all honest men.

§. After the Libellers stroke at musick (who wants it more than King Saul ever did, or those that are struck with the Tarantula) his last flagellation is against the Papists; these he pretends by a Pannick terrour, were presently breaking in upon the Church of England like a Sea, if the antemurale or bank of the sacred Covenant had not been set up.

§. In good time, as if the Laws of England which happily defended for 80. years our Religion as reformed against the Romane contention and invasion had not been sufficient, or as if there had not been more Jesuites and Seminary Priests in England, acting, fighting, preaching, praying, ranting, canting, and quaking since the Covenant, than ever were before, and with more severity as well as efficacy;

Libel, p 162
The Libellers
jealousie
of Popery
prevailing.

or as if the Church of *England* and its *Clergy* had rather be eaten up by *Presbyterians* and *Independants*, than by *Papists*; or as if these onely had *Teeth* and the other nothing but *Tongues*; No, the *crafty Libeller* is still on the wind side, and is to talk for his *Dr. Burges* advantage; He foresees if *Papists* should prevail in *England*, they would require the *restoring of Church* and *Bishops Lands*, they are so far good *Catholicks*, as they conform in the main of *Episcopal government* to the true *Catholick Church*; Nor can the *Libeller* hope for the like *gracious remission*, or *dispensation* of those lands, which his learned *Dr. Burges* quotes, as granted for *peace sake* to *R. Mary* in the case of non-restitution of *Abbey and Monastery lands*, in hope to make it a precedent and plea for alienating *Bishops Lands* and *Cathedrals*.

¶ The *Pope* well knew, that *Monastick votaries*, *Nuns* and *Friars*, were the after-growth of *Christians* devotion and charity, much younger than *Bishops* who were from the *beginning*, rooted in *Christ*, and branched in the twelve *Apostles*, and spread in all the *Christian world*, and endowed with *honorary supports*, as necessary for the orderly and compleat, & regular *well-being* of any *Church*, the others not so.

§. To rob the *Monks* which sprung up in *after ages*, was to rob the *robbers*, the *drones* for the most part of *Christendom*; but to rob the *Bishops*, and with them the *Cathedralls*, and in them all the *Clergy* of their *estates* and *houses* and *honour* and *dignities*, was to rob not only *learning*, *religion* and the *Ministry* *Evangelical* of its just rewards, *comforts*

sorts and encouragements, in a land of plenty and peace, but to rob the Church of her principle pillars and *Fathers*, of their great ornaments and defences, of that *honour, order, and authority*, which is never to be had or enjoyed so wisely, worthily, and usefully, as from the hands of excellent Bishops.

§. Although Dr. *Gaulen* cannot commend this *Libeller* for his *honesty*, no more than Christ did the *unjust Steward*, yet he is *commendable* for his great *policy*; *Presbytery* he, hopes, & the *Covenant* will let Dr. *Furges* enjoy his *Bishops Lands*; Therefore he joyned *Papery* to *Prelacy*, by an *odious* and unjust *Conjunction*, it is *policy*, though no *verity* or *charity* so to do; for no *Presbyters* (I mean as of that *faction Arians* and *Acephalists*, were ever so great vindicators of the reformed Religion against the *Papists*, as many of our *English Bishops* have been ever since the reformation, witness Bishop *Jewel*, Bishop *Usher*, Bishop *White*, Bishop *Andrews*, Bishop *Davenant*, Bishop *Hall*, Bishop *Bedel*, Bishop *Frideaux*, and many others; These *disputed*, and *wrote*, and *fought* and *conquered* the *Papists*, seconded by many other *Episcopal Divines*, when the petty *Presbyters* did (for the most part) but *prate* and *rayle* and *contemne*, and *vapour*, and *triumph* with *their tongues* by a popular oratory amidst their *credulous auditories*; These *Presbyters* were the *warme preachers*, but they were the *Bishops* and *Episcopal Clergy* who were the *weighty Souldiers*, these were the *Light armed*, these the *Veterani* and *Triani*, who bore the heat and *burthen* of the day of dispute, whose studious industry, some *Presbyterian*
factionists

factionists and *Innovators* at last envying for their learning, labours, honours and estates, they sought to withdraw from them, to undermine to betray, do undo and utterly destroy them, that is, the strongest *Bulwarks*, and ablest defences of the Christian and reformed Religion of the *Church of England*; Nay the last *Arch-Bishop of Canterbury*, did in this service against the *Papists* so valiantly learnedly and honestly acquit himself in his book against *Fisher*, as he deserves to be reckoned among the *worthies*, and of the first three, as to weighty solid accurate sinnewy disputing for the *Doctrine* of the *Church of England*; And what ever saylings or faults he might have in other things of imprudence, passion, or policy, Certainly in this he did more and deserved better, than ever the *Libeller*, his *Dr. Burges*, and all that pack of purchasers of *Church Lands* are ever likely, or indeed able, if willing to do: I had rather have *Bishops Lauds* learning, than *Dr. Burges* his *Lands*.

§. But there is no end of following this error, this *ignis fatuus*, whose *Libelling Profody* would make an excellent *Index or Directory* for the next *Presbyterian Synod and Assembly* when it applies to a just reformation of these deformities which have broken in since the *Covenant* stood in the gap, against *Liturgy, Popery, and Prelacy*, yea and against profanes, *Schisme* and *Superstition*, that is sacrilege, *Presbytery* and *Independency*, whose vanity, pride and ambition was, and still is to lye in the high bed, and make both *Monarchy* and *Eiscopacy* truckle under them, which deformed sight I hope *England* shall never see again; In Gods Name let the com-
mon

mon Presbyters keep their *ancient station*, and there serve God and his Church in humility, peace and order, and giving leave to their *Elders* and *Fathers*, their *spiritual Colonels* and *Commanders* in their *Ecclesiastical Militia*, not only to go before them, but so far to *command* them according to Religion and Law, as may be for the good order, *honour*, *safety*, and peace of the whole Church; in which *Schisme*, *strife*, and *mutiny* will bring nothing but *disorder*, and this confusion, and then *veniunt Romani*, their fears may come upon them, *Rome* will have a throw for all; For the *Romish* interest doth not press or hope to come in at the *great* and *strong Gate* of *Episcopacy* and *Liturgy*, but at the *postern* and *wicket* of *Presbytery* and *Directory*, both *base* and *unregarded posts*; It is more for the *Popes* advantage to have no *Bishops* & *Liturgy* in *England*, than ever it will be for the poor *Presbyters* or *Ministers*; These have been all almost lost in a *dark Wilderness* of sin, and *bitten* with fiery Serpents of *contempt* and *poverty* since they deserted or were *deprived* of their *Bishops*; The other hath had such an harvest in *20. years*, as was beyond all his *gleanings* for *four score* before, which learned *Mr. Hooker* and others long ago *foresaw* and *foretold* of that *disciplinarian* faction if *prevalent* in *England*, whose prophesie have been too *truly* and *sadly fulfilled* in our daies; I pray God we may learn wisdom by afflictions, and righteousness by his judgements.

§. *Dr. Gauden* having thus *disempestered* himself of these cavils and calumnies with which either the *simplicity* of the *Analeptist* or the malice
of

of ~~the~~ Anatomist pleased themselves in their replying upon his *Analysis* and his precious reflections upon the *Covenant*, as it is made by some to look with favour and smiling only upon *Presbytery*; but with frowns (as cruel and turbulent as the *Duke of Alvis*) upon our English *Episcopacy*, he is yet to follow them *one step* more in this rugged way (than which nothing is more contrary to his genius and designe) which was to reconcile *Episcopacy* and *Presbytery* in such an amicable Christian and charitable way, as they either enjoyed many years in the Church of *England*, or at this day do in other reformed Churches, or for 1600. years they did, in the best times and state of the Church of Christ.

Whether the Covenant have any foundation or force from the new Testament.

§. This Paragraph of both his *Antagonists*, is so various, or tedious, and so to no purpose, but to make some shew and noyse, (as those in *London* streets cry loudest, who have the worst ware to sell) That *Dr. Gauden* might well have spared his own and his *Readers* pains; But since they will needs be such *impertinent Scepticks* as to seek knots in *bulrushes*, and to question whether snow be white or no; Whether there be any precept or pattern of such a *Covenant, formatter, form, author and end* in the *new Testament*, either against *Episcopacy* in a gubernative and *authoritative* sense, or for *Presbytery* in a *Supremacy* without any *subordination* and subjection to *Bishops*; The Reader must blame these stickling *gladiators* and *Antagonists*, not *Dr. Gauden*, who only held out this shield of *innocent truth*, that there was neither precedent nor precept for such a *Covenant* in the

New

New Testament, or moral antiquity of the Church; That the *Baptismal Covenant* is the only and *justicent* Religious bond of *Christians* in the Gospel; that this when *violated* on our part by wilful sins, it is to be *renewed* by repentance, and confirmed by worthy receiving the *Lords Supper*.

§. That this one great *sacred* and *solemn Covenant* (in which the blood and *body* of Christ slain for us, are given to us, and taken by us, as tokens of our troth and fidelity, no less than of Gods) doth bind us, as men and *Christians* to all duties we ow to God and man, selves and others, private and publique in *Ecclesiastical* or civil societies and policies; By this we stand obliged to fight against the *World*, the *flesh* and the *Devil*, to deny all ungodliness and worldly lusts, to live *righteously*, *jobberly*, and *godlily* in this present *World*, that is, conformably to Gods *Laws* and *Christ* commands; Also to those good *Laws* and *constitutions* of *justice*, *order*, *Government* and *peace*, which are established in any *Kingdome* or *State*, though not *Christian*; How much more, if *Christian* and in a *National Church-communion*; This is affirmed and confirmed by *Dr. Gauden*.

† Of our
Covenant in
Baptisme
once for all.

§. Also that to renew this *Baptismal vow* and *Evangelical Covenant* by daily repentance and frequent *Celebration* of the *Lords Supper*, was very *commendable* as to private and publique piety.

§. But to add to this any *publique Solemn Covenanting*, under a new form of words in a *national Notion*, where was no *national Apostacy* from true *Christianity*, nor yet any *Anabaptistical renouncing* of our *Baptisme*, and to do this without *due autha-*

rity, making a part of the body to Covenant for the whole, and this without the head, and in opposition to Laws yet in force, and rules of civil justice, as to many mens Lawfull Estates, deserved honours, and due authority; This kind of Covenanting Dr. Gauden judgeth either *superfluous* (where no publique need presseth) or *factious*, where not by publique consent and *sovereign appointment*, or partial Schismatical and *superstitious*, where it evidently seeks to advance a party and novelty against what hath had constant Legality and universal antiquity, carrying on such order, authority, prudence, policy & peace in Church and State, as are agreeable to the word of God, and the custom of the *Catholick Church*.

§. Dr. Gauden judgeth, that such humane *contrivances*, under what ever Names they are put, cannot bind selves or others to any thing more, than God had before bound us, and we our selves by *Baptismal Christian Covenant*; much less may they engage us against any thing that was and is our duty in *Religion* and *civil justice*, or to that which is rebellious to Law or *injurious* to any man; Least of all against *Kings* or any in lawful authority and just enjoyments of *Estates* and *honours* under them, such as *Bishops* in *England* were, with other dignified *Clergy-men*, whom unjustly that is without any Law of God or man, to spoyle, rob and deprive (as some *Covenanters* did do, and still desire) of what was honestly, and lawfully theirs, as to *Estates*, *honours* and *authority*, was either contrary to the letter and *intent* of the *Covenant*, and then we are agreed, expecting restitution, or else the *Covenant*

is so far carried on, contrary to that *Baptismal Covenant* which binds against all works of the *flesh, World, and Devil*, such as *Covetousness, Oppression, Sedition, Schisme, Sacriledg,* and all disorderly *walking* must needs be, if *Scripture and Law* be our *judg.*

§. This was the demonstration of our *Baptismal Covenant*, which is just and holy, which *Dr. Gauden* used; To which *the Libeller* after his *vulpine and vaftricious* way, answers; First by *confession*, Secondly by *collusion*, pleading (though there be no *pattern* or *precept* for any such *Covenant* in the *New Testament*) yet tis *sufficient* if there be any such in the *old*; Which he doth not instance in, because he *cannot*, only heaps up *Scriptures* like a *Quaker* to no purpose; Nor will he yeild to what he urgeth as to *validity* of *old Testament* patterns, if not *Levitical* or *Typical*; For then the *Presidency* and *Authority* of some *Priests* above others (besides the *High-Priest* a special *type* of *Christ*) and both *Priests* and *Levites* having *Lands* and *Cities* annexed to their *Tribe* and *Office*, will plead (and it is one of *Saint Jeromes* and the *Ancient Fathers* arguments) strongly by way of *proportion* for *Bishops* and *subordinate Presbyters*; Yea and for their *Lands* and *Houses* no less than their *authority*; and then what becomes of *Dr. Burges's purchase*, which no doubt he made in pursuance of his *Covenant*, for he would not be so execrable as to act against his sacred *Covenant*.

§. Then he roves like a *wanton Spaniel* or *set-ting dog*, barking against our *Episcopacy* in the *Church of England*, and *wagging his tayle*, as if he

The Libellers Sophistry as to the true Christian Covenant.

The Libellers impudent denial that any such Episcopacy as is in the Church of England is to be found in the New Testament.

had found a *Covoy of Presbytery* sitting as the *sole Elders and Supreme Rulers* of the Church in the *New Testament* and in *Primitive times*; He hath the *impudence and falsity* against the letter and practise of the *New Testament*, against the judgement of all antiquity, of which possibly he is ignorant, yea against the judgement of all later learned reformed *Divines* in this and *other Churches*, to aver no such *Episcopacy* as we had in *England* can be found in, or is warranted by the *New Testament*.

If he mean *such* in all things *circumstantial, additional and civil*, He is but a *frippone and droll*, no man affirms it, nor is it more true than to aver that in the *New Testament*, no *Presbyters* can be found in *Parochial bounds*, living by *Tythes and Gleaves*, for which *Dr. Burges* is so *pertinacious*, hoping to get a good *Living or benefice* though he *dispair of a Bishoprick*.

§. If he mean *ingeniously* of *Episcopal presidency* and authority, as to *spiritual jurisdiction*, in *ordination, confirmation, censures, rebukeing, silencing, excommunication, absolution*, and the other *exercises of Ecclesiastical power*, (besides *Preaching, Baptizing, and Celebrating*) above, yea even against *Presbyters and People*; He need not go far to find the *Precepts, Canons, Commission, power and Authority* given by *Christ* to the *12. Apostles*, above the *seventy*, and all other both *Christians and Ministers* during *their life*; The like to *St. Paul*, and by him *derived* to *Timothy*, and *Titus* in their *places or Diocesses*, also to *others* in other *limits*; As to the *Angels* of the *7. Asian Churches*, which all *antiquity owns*, as *Bishops in Saint Iohn daies*, over those *Churches*;

Against

Against all this and much more the *Satyr* answers (*ne gry quidem*) not a word, of which he could not be ignorant, since no doubt he hath read the *learned* *fire* of the *Sanduary*, written long agoe by Dr. C. *Burges*, in which he owns *Bishops* with great reverence, and *perstringeth* the *Antisepical non conformists* to some tune.

§. Then the *Libeller* fills his *oule papers* with some long-winded *sentences* of the *Covenant* (which this *asterter* will never honour; (& *male dum recitat incipit esse suum*) *wresting* them, if not *genuinely* applying them to his ends (but not to any honest *force* or *designe*;) only is to destroy and rob *Bishops* and the *Church*, that he may have their *Lands*. ¶. Let him, if he will needs be *medling*, clear his *headlesse* and *obtruded Presbytery* of the *guilt*, at least *suspicion* of *Schisme* and *Superstition*, of *Sedition*, and *Injustice*, of an *Incendiary*, *dividing King and People*, *Laws and Religion*, *Bishops* and *sober Presbyters*; are not these practices against the power of *godliness*, and so against the *Covenant*? Are not common honesty, *justice*, *restitution*, *good order* and *Lawful Government* agreeable to found *Doctrines*? Must not the *contrary* be extirpated? such as *fraud*, *faction* *injuriousness*, *sedition*, *oppression*, *sacrilege*, &c. Now (Oh *Libeller*) look to your *self*, if this bone be too hard for you, give it to Dr. *Burges*, he hath a *bad tongue*, but good *teeth*; He will resolve it upon the *question*: whether the late and present *Hierarchy* (truly so called) or holy *Government* of this *Church* by godly and learned *Bishops*, according to the *Laws of God and man*, was according to the power of *godliness*

Of the power of godliness to which the Covenant must be limited.

godlineffe to be extirpated by vertue of the Covenant, when Episcopacy and the Bishops had *Long* and *Lawful* possession; or whether rather *Presbytery* is to be denied as a novel *faction*, and late *intruding* usurpation; If so, beware good *Libeller* of your dear *Dr. Burges* his *purchase*, as well as credit and *Conscience*, which are far enough from the power of godlineffe.

The Libellers
losse, what
Episcopacy
Dr Gauden
means.

§. He complains (*en passant*) that *Dr. Gauden* never particularly *describeth*, nor setteth forth what that *Episcopacy* is, which he would have to be *introduced*; As to this, *Dr. Gauden* did not think he should have met with such a *hard-head* and *dullard*, as could be *ignorant* what the *Episcopacy* in *England* was, in its *essentials* and *ornamentals*; its *spiritual* authority and powers, and *Ecclesiastical*, which are common to all true *Bishops*, *primitive* and *apostolical*, and its *civil* or *secular* enjoyments, or *jurisdiction*, which it oweth the *bounty* and *munificence* of the *Kings* and *Parliaments* of *England*; This *Episcopacy* *Dr. Gauden* would have not *retroduced*, (as if once *legally expelled*, which is false) not more than the *King* and *Monarchy* were) but *restored* to its *just power*, *dignity*, and *authority*, such as it had, and hath by *Law*, yea and to its *Lands*, *Houses*, and *Revenues*; This pincheth the *hanches* of *Dr. Burges*, and pursues *him* so closely, that the *Libeller* is loth to see the *Episcopacy* which *Dr. Gauden* owns; but he *hollows*, as if he were in a *wood*, and at a *losse*; but he may soon *hear* of, and *see*, and *feel* what *Episcopacy* *Dr. Gauden* means, not one of his own *invention*, or of any *private mans* reduction, and of some *Presbyters* new *modelling*; But that which the *Law*

OWNS

owns and asserts, and intrusts by the Kings appointment to learned, wise and godly Bishops, with that ecclesiastical power, which is as necessary for the Church (as it is due to Bishops) by all right, civil and ecclesiastical, scriptural and divine.

§. If any thing be excessive, or defective, or inconvenient in this Episcopacy of the Church of *England*, that is, in the *Laws* and *constitution*, or in the *execution* and *administration*; The *King* and the *Parliament* by their *divine counsel*, or the advice of a *National Synod*, know in their *wisdom* and *piety* what they have to do, without any such *Dictators* as this *Libeller*, or his *Dr. Burger*, of whom no man can tell what to make, nor where to find them fixed.

§. And now the *Libeller* in a fit of *popular piety*, (that is hypocritic) makes his *appeal*, whether this *Covenant* so *formal* and *solemn*, so full of words and so against *Bishops*, so much for *his turn* and *Dr. Burger's* interest, (if *Bishops* be not restored to their *Lands* and just authority) whether it be a *piece* of policy more than *piety*.

§. Truly some sober, that is *simple-hearted* Christians, possibly did not believe it to be so at first, when they heard or read the pomp of good words in it; but others that knew the party first moving, the *Artists* and *Politicians* contriving, the partial power imposing it, the after practices executing it, with such rigour, injustice, and cruelty against all *Bishops*, one and another, to their personal undoing, and to the exposing of their authority, so long sacred and venerable in this and all Churches, to contempt and scorn, (as others did the *Kings*, and afterward

Whether the
Covenant
was not made
up of policy
no less than
piety.

those

those very houses of Parliament, which brewed, or broached, drunk themselves and urged others so much to drink of the covenanting cup) these did long ago, and do still, and ever shall suspect the Covenant in some mens sense, designs, and actions, to have had more of policy than piety; Nor will this suspicion be removed, till the Covenant be reduced to such a use sense and purpose, as is conform to justice and law as well as Religion, then it will appear to differ as little from the baptismal Covenant, as a large glosse or paraphrase on a short Text, when the will of the Covenant works effectually to purge the Libeller, Dr. Burges and others of sacrilege, schism and injustice, conducted against the Bishops and Laws of England, yea against the King and the whole Church and Nation; Till this is done, he will appear not a Seraphical Doctor, but a sophisticated caviller, and cozener of his own and other mens consciences; no other Covenant is required by God, nor is it either madness or desperatenesse to throw off such a Covenant as is unjust to God and man, or to confute such a sense, but rather to take and keep it, in such a sense as is injurious to God and man, scandalous to the Christian and Reformed Religion, besides destructive to many godly and honest men, Bishops and others, against all Law and justice.

§. Then the Libeller by a (πρωτὸν ἔσται) fallacious and captious way of frequent and impertinent questions still begs the question, as if he had proved it; He sayes it is altogether an Evangelical Covenant, but shews nec volam nec vestigium, no footstep of its disputed passages in the Gospel sense; He sadly heaps up Scriptures, and loads his Margin with
holy

holy figures, and toucheth on a *Jewish* private personal and ceremonial vow upon *St. Paul*, which was far enough from a *moral, evangelical* and *national Covenant*; But this *goats hair* serves to stuffe his pillow, which is much fuller of *subtily* than *sanctity*, *policy* than *piety*, and so will the *Covenant* appear to all *honest men*, if it be put upon his rack, who is fitter to torment than interpret *Scripture*, the byas of his and *Dr. Burges* purchase, spoils, warps, wrests all.

§. His next *Divinity* shreds, and common places of *Baptismal* and *Eucharistical Covenant*, his denying by way of question, that *actual repentance*, takes off the guilt and horreur of wilfull and *presumptuous sins*, as if he had a fit of *Novatianism*, onely his vile *wresting* that place, *Heb. 10. 26, 27.* against the *comfort of true repentance*, after *actual wilfull sins*, such as *David's murther* and *adultery* were; as if the *mercy* under the *Gospel* were lesse than under the *Law*, when the place is meant of *Apostacy* from *Christ*, and adhering to another way of *salvation*, after *Baptism* and profession of the *Gospel*; This and other such *dilute stuffe*, *Dr. Gauden* cares not to tire himself or others with, onely he doubts the *Libeller* and *Dr. Burges* are in a *desperate state*, if no *repentance* be available after wilfull and *presumptuous acts of sin*, such as *apparent injustice*, *oppression* and *sacriledge*.

§. The *Libeller* very authoritatively goes on, which I have insisted on this *the longer, &c.* A preaching phrase, but who *this J. is* must not be known. we hear and read his voyce, but see *no shape*, or *name*, or *man*, or *christian*; sure we need not fear

the Reader will make an *Idiot* of him, or take his *Libel* for an *Oracle*; It were worth a while to ask him if he have not *forgotten* the first question of the *Church Catechism*, *What is your name?* The same which *Christ* put to the *Devil*, who answered *Legion*, with the same first letter as this *Libeller* is called; How ridiculous is it to put the *Pronoun*, when the *Person* is afraid, or *ashamed to be known*? nor if he were known would it adde any *authority* to his words.

The Libellers
strong scent
of Popery
and Armini-
anism.

§. The reason of his being so *tedious* and *impertinent*, at his *state stuffe*, and vulgar *cavils*, riseth from his nose, guilty of a strong smell of *Arminianism* & *Popery* as he pretends, popular words without any *rime* or *reason*; The *Fox* is the *finder* of this *ill savour*; Alas, 'tis not for a man of *putrid lungs*, *foul breath*, rotten principles and corrupt practises, to complain of *ill scents*, if *Popery* favour as bad as *Idolatry* in his nostrils, yet sure *Arminianism* is not so bad as *grosse sacrilege*; Nor doth this *Cretian Liar* so much as suppose indeed *Dr. Gauden* to be inclined to either, onely all *Episcopal*, that is, *Catholick* and regular *Divines* must be reproached with something of *calumny*, the better to set off *Presbytery*, and the perverse sense of the *Covenant*, in order to extirpate *Episcopacy*, and to take away or keep *Bishops lands* in sacrilegious hands.

¶. But one blessed word at last drops from the *Libeller*, namely, the *promise of amends*, by brevity in the rest of his *profane libel*; The two great virtues and most desirable in so great a *sinner*, and so idle a *blabber*, who counts true and smart *expressions* which dare search beyond the *plausible pretensions* of

of mens words and formalities, to the reality of their *actions*, which best interpret their intentions, these he calls *railing* and *blasphemy*, because they strike on the right vein; the great *Presbyterian* design, to batter down the *whole frame* of *Episcopacy*, (which Mr. *Grafton* confesses) violently to seize Bishops and other Church-mens *estates*, against all Law and Conscience, thereby to enrich some *sacrilegious purchasers*, to the great joy of the *Romanists*, and to the infinite *scandal* of the reformed profession.

§. Dr. *Gauden* owns all this as a true *glasse*, in which too many such *Covenanters* as the Libeller and his friend may see *their faces*, if the *Covenant* suffers in honest mens just *jealousies*, by these mens evil, and unjust sacrilegious and cruel *dealings*, it may thank them; that such things have been done is *undeniable*, and by zealous *Covenanters* too; if it were not the meaning of their *covenanting*, as to *that clause* against *Episcopacy*, yea if it were not the main design of their *covenanting*, let them at last act to another sense, let them restore the *Church lands* and *estates* which they have without Law and against all justice taken from the *Bishops*, and the *Clergy of the Church of England*; Let them do justice, love mercy, and *walk humbly* with God and man, to their Kings and Superiours in Church and State; These we know the Lord requires, and no new *Covenants* in any thing contrary to these can be *sacred*, or accepted; whatever *solemnity* or *sacredness* of *Terms* be put to it, which the Libeller repeats, pag. 17. They are but *taking Gods holy and great Name in vain*, like putting gilded frames to

Some Covenanters evil manners have brought so great jealousies and reproaches on the Covenant.

Libel. 17.

ill wrought pictures, will you deal factiously, seditiously, rebelliously, perjuriously, treacherously, unjustly, cruelly against God and man, against Religion, and law, and reason, and humanity, and common honesty? will you to oppresse Men, Christians, Ministers, yea Fathers, and all the excellent Bishops of such a Church, yea and the King himself as nursing Father of those Fathers, tearing asunder all bonds of Law and Government civil and ecclesiastical, and yet pretend the taking of a sacred Covenant, and come into the house of God, and cry, the Temple of the Lord, The Temple of the Lord are these, and we are delivered to do all these abominations? Hear O Heavens, and be astonished O Earth; Ask any Christian Church, ask any Heathen Senate, if the true God of the first, or the imaginary Gods of the second, will accept of such bonds, federations, compacts, or Covenants, taken in such a sense, to such a design, and executed to such uses, that sacrilege may be consecrated, that robbery of God, of his Son Christ Jesus, of his chief Ministers and Servants, may be set up on an high place, and all Israel go up to worship it; that Dr. Burges his image may have as many venerators as the name of Cain and Judas sometimes had, while such a Libeller as this sounds his lownbell instead of a Trumpet, and cries, Come buy Bishops Lands, bow down and worship this golden Image of refined Sacrilege: . . . Is this that

(Jus fasq; animi, sanctiq; recessus,

Mentis & incoctum generoso pectus honesto,)

generous justice, & just generosity which the Heathen Poet calls for, as the most welcom Sacrifices to the Gods? We read in Scripture & elsewhere of some

super-

superstition so cruel, that it persuaded Fathers to Sacrifice their Children to the *Idols* or *Devils*; But we never read any *Idol* so barbarous that required Children to sacrifice their Fathers; Dr. *Gauden* doth aver this *prodigie* to be the product of this age; For Protestant Professors and Presbyters of the same profession to persecute, impoverish, oppress and destroy Protestant, yea and excellent Bishops, yea and their sacred authority, and their whole succession, That the patrimony or inheritance of the Church might fall to some destroyers share, either by way of gift or dog peniworths and reward for their good service, or by getting such as proclaim neither buyers nor sellers to have any frickt conscience.

§. But here the *Libeller* very gravely asks leave to say a few good and true words, as much as can be Libe: pag 20. against himself, and so nothing to his design; For the next breath he is at it; that in this age no Orthodox and reformed Christian, Presbyters or people did persecute any godly Bishops; *Habemus consitentem reum*, very true; for though they were many Orthodox and godly Bishops, yea one and all of them who were persecuted (if *plundering* and *stripping* them of renews, honours, houses, authority and office, be persecuting) yet Dr. *Gauden* believes, as much as the *Libeller*, that this was done *destinately* by none but Christians of Heterodox judgement, and most deformed manners.

§. But the Bishops must be blackned, therefore the *Libeller* *criminate*s some of them as charged with *Treason* (but never persecuted, it seemes) nor proved against them, nor punished on them as Traitors; The Libellers good will to Bishops and their Lands;

tors; Hence he concludes (as if the *spirit of Korah, Dathan and Abiram were in him*) that all the other *Bishops in England were ungodly men*, who *sped*, he *saves*, the worse by the *others* means, and he dares to *vye* for the *whetstone*, by saying *he knew not how godly any Bishops were*; Yet afterward by a mendacious and treacherous memory, confesseth, No doubt some of these Bishops, whom *Dr. Gauden* commendeth, were learned and pious; (yet all persecuted) resolve your own contradictive riddle wretched and obscure Libellers. In verity or charity he could not but know what he denies to know, if he knew no *good they had done*, yet if he know no evils they *had done*, he might have given candid *Testimony* of them; for sure the *Libeller* (whoever he is) can be no stranger to the *Bishops of England*, besides *Bishop Juxon*; doth he know they were *Hereticks*, or *Schismaticks*, or *Simoniacks*, or, *Sacrilegious*, or *Oppressors* of innocent men, or *licentious livers*? have they needed *any compurgators*? have they commuted at any time? have they sold or bought Church Lands? Have they sought to overthrow Church and State, Kings and Bishops Laws Ecclesiastical and Civil, all *magna charta*? have they raised tumults or stoned any Presbyters from the assembly members from the Parliaments? yea have they not been many of them, most of them, all of them, either unblameable or very commendable, or indeed admirable men, for *preaching, writing, ruling, living, suffering, and dying*. such as are now at rest in the Lord, and above the *slanders of such a felleous tongue and pen* (to borrow and retort one of his words upon him.

§. Weary and tired at last as a mad dog, he yet pants and jogs on, he *fomes and snaps* as he passes, at *Laud, Bishop Pierce, Dr. Wren. Dr. Goodman and Williams*, with some other *Capricious Pragmaticks*, as he calls them, for crying out (it may be leis discretely than became *their gravity and constancy*) to *King and Parliament*, where they were every day ready to be stoned, or pulled in peices by tumultuary rabbles; When none but supream power could preserve their safeties, honours and lives; I believe if this *Libeller* or his dear *Dr. Burges* had been in *their case*, he would have roared louder then *Mars* did when he was wounded by *Diomedes*; No other *Bishops* (he saith) but were honored, if learned and godly indeed (of which qualities this *Libeller* is a sad judg; nor do the words become his tounge or pen, if the world mistake not the man and his communication) They were honored, even they, such as *Bishop Hall, Bishop Winnifs, Bishop Prideaux, Bishop Westfield, Bishop Browning, yea and Bishop Usber* too (for he had *Carlile* in *Cumberland* for his support) these were honored, that is, all their Church revenues, houses, lands, profits, honour, Office and authority as *Bishops*, were taken away; I have known some *Bishops* (as good as the best I have named) desire and accept of ten pounds to relieve their distressed Estates, yet they had neither wife nor Child; If this *Libeller* and his *Dr. Burges* were come to be thus honored, sure the *English World* and *London* and *Wells* would rejoyce to find great merits so justly and amply rewarded; Not so much for their supposed *Treason* and *Tyranny* and ruffling and ceremoniousness, which the *Libeller* falsely imputes to
the

the *English* Bishops as for *their* sacrilegious cruelties and impudent *calumnies* against *worthy* Bishops, and in them against the whole Church of *England* and *Clergy*, against the *King* who preferred them, yea and against that *God* who bestowed *excellent* gifts and graces on many of them, whose *Names* shall be as a pretious *perfume* to all *ages*, when this *Libellers* (if it were *worth knowing*, or he durst own his evil and abhorred self) will be as his *Carcase*, best when *buried and hidden*, being so putrid that no *Egyptian* *confectioner* can make it into *mummy*.

Dr. Gaudens
special re-
plys to Mr.
Grafton.

∅. Having thus freed my self of *this* *Libeller*, and left him either to *snarle* or lick *his* *wounds* as he pleaseth; I am not to slight *Mr. Grafton*, by leaving him without such an *answer*, as he may in justice and *civility* expect from me, though he hath some hony as a *Bee*, yet he hath his *sting* as a *Presbyterian* *wasp*; But he is to be treated different from the *hornet* of the *Libeller*, whose aime is to drive and keep all *Bishops*, *Deans* and *Prebends* out of their *Lands and Houses*, as those little, but fell *Insects* did (armed with *Divine vengeance*) the *Cananites* out of the *Land*.

∅. *Mr. Grafton* instead of proving the *Covenant* (as to the *Presbyterian* sence and *design* against *Bishops*, &c.) to be ratified by any precept in the *New Testament*, or examples of any *Christians* in succeeding ages, lives to justify it by *dictates* of *Nature*, by paralels, discoveries of the *Old Testament*, by *politick Arts*, besitting any people or *Church National*. ∅. Truly on the same grounds that so much by his or others decryed with (&c. in it) which excluded *Popery* and confirmed the
already

already legal and settled Episcopacy of the Church of England had been as lawful and sacred as this Covenant, and in some respects much more allowable, because that it disseized no honest man of his free-hold or Estate; But the Covenant did many in its consequences at last, that was against Innovation and Presbyterian usurpation, contrary the common Law, and all Ecclesiastical Canons; This in some mens aim and sence and endeavours sought to bring in both.

§. After this light shuffling, Mr. Grafton makes ^{Mr. Graftons} queries, which answer themselves, but prove nothing against Dr. Gaudens assertion, (which is, that no erigents of Religion ever did put any Church or Christian subjects upon such a way of publique Covenanting, without and against their Sovereigns assent, yea and to alter Laws Etablissement, and ancient excellent customs in Church and State;) Prove this good Mr. Grafton, in any time of the Churches prosperity or persecution; what Synod or Counsels, what Senate, what Parliament, what Christian People: & subjects to any King, or Emperour, Christian or Heathen, ever thought of covenanting against the Laws established against the Emperours expresse command, or against the Bishops and government of the Church, who wore of the same faith and profession; I know the Novatians, Donatists, Arians and others, oft conspired against the Orthodox Bishops and Presbyters, but still even these Schismatics, and Hereticks, had their Bishops and Episcopacy as the Christian and Apostolick method of Church government, no lesse universal than constant, and necessary in the Church, as much as Ma-

pitiful
evasions.

gistrates are for Cities, or Masters for Colledges, or Cheifstains for Armies, or Pilots for Ships) as St. Jerom speaks.

Mr. Grafton
paterns from
the holy
league or
Guisian facti-
on in France.

§. Next he poorly, not like an Eagle but a *midner* bird, stoops to feed upon that *long a goe dead and noysome carkass* of the, so called, *holy league in France*, as a very *exemplary* paralel for his holy Covenant, & a kind of *directory* in Christian Policy; Sure he might have found other, more *specious* paterns, but all of this *last century*, as that in *Spain*, when *John Padilla* who was a godly *Master of mis-rule*, engaged the faithfull people to rebel with him, so that that of the *Guenses*, as they called *themselves*, in *Flanders*; So that of the *Bohemians*, and possible some others of the like sort, much after the tune of *Massanello* and the reformers of *Naples*.

§. All these, as they had much of *lower leaven* and popular faction in them, so they were very *fatally ruinous* to their *authors* and *abettors*, no way advancing either good of *Church* or *State*; Having no better effects than as yet we in *England* have found and felt to our cost by the *Covenant*, either taken or kept in a *Presbyterian* sense.

Mr. Graftons
sad paralel
berwixt the
Scotch Laws
and the
Baptismal
Christian
Covenant.

§. After this Mr. Grafton stranges at Dr. Gaudens not finding the like *lineaments in the Covenant* (if *distorted* to a *Presbyterian* sense) as are in the *Baptismal Covenant*; The *inconsistency* is plain, and fully explained in Dr. Gaudens answer to the *Libeller*, if as *Eaptisme* binds us to *imitate* the *humility*, *justice*, *meekness*, *patience*, *submission*, *cross* and *charity* of *Christ*, so this shall oblige us to *injustice*, *oppression*, *faction*, *sedition*, *sacriledge*, *schisme* and *Iliades* of miserable *Innovations*, con-
trary

trary to well established and tyed Laws, for Government in Church and State; At this rate the Covenant will appear with a witness, as Dr. Gauden truly suspects to be a piece of policy rather than piety in some men, and to have more of the Jesuite than of Jesus; of *Matchiavil* then the Gospel; of *Barbarity* than *Baptisme*.

¶ Do not say if so found you will renounce the Covenant in any such sense or intent or practise; Possibly Mr. *Grafton* is as confident and as innocent in his intentions as *Josephs Brethren* were of stealing his divining cup; But open some of his Covenanting Brethrens sacks, and you will find there very much contrary to the *Baptismal vow*, against *flesh, World and Devil*; The Estates of *innocent men, Bishops and others* by no Law forfeited, yet taken from them; Which Church Lands, yea all well nigh sold, this famous reformed and flourishing Church grievously deformed & shamefully robbed; This whole Nation injured, and abused, the late glorious King hereby tortured on the racks of Schisme, Sacrilege, between convenency & conscience, between honour and safety, living and dying, between setting up Presbytery against his soul, and destroying Episcopacy, against all justice.

§. Good Sir, were we Christians of *England* baptised into these puddles? Or were we not rather washed from these filthy abominations as Christians and subjects, did you Covenant against these? Also against all Schisme, profaneness, superstition, & whatever is against the power of godliness, why did, and do you or any men act then or now to bring in Presbytery, which is a potent and pregnant Schisme in the Church

Church and State of *England* to be sure; Why do you *Covenant* confusedly at once, *against evil and good*, *against use and abuse*, *against what may be unlawful in fact*, and the very good *Laws themselves* in force? Whence hath all the *vastation* of *Church* and *state*, the profaning of *churches* and *Church-men* and all things *sacred* risen of late years? By what *stices* opening have all these innovations *flowed in* upon us, and so long prevailed, till of late, by a *miraculous revolution* of *divine mercy* to the King and Kingdome and Church, we have seen some period to the malignant influence of modern comets.

§. If the *Covenant* be against all these *inordinate lusts and violent actions*, in which so much of *flesh, world and Devil* are to be seen; Speak O you godly *Covenanters*, let us see your good meanings by your good works, else, *quid verba audiam quum facta videam*; First cast out *Beelzebub* and his *Angels* out of his & your *usurpations*, out of your *illegal & sacrilegious possessions*, restore by the same loyalty as you have done the King, the Bishops and others to their rights, restore the Church of *England* to its pristine Order, Authority, Honour, and Government; Submit to these *licitis & honestis*, that have the rule over you in Church and state under God and the King; Let us have no more if and ands, nor Presbyterian policies, and Independent projects, which are *endless* and every day given to *change*, as the *populer* wind blowes) cease to *do evil*, and learn to *do good*; Let us see the good tree by its good fruits, this do & let the *Covenant* live, in a *subordination* to Gods word and the Laws of the Land,

yea

yea, and the Catholick judgement and custome of the Church, in point of venerable *Episcopacy*, assist- ed by a full ordinate *Presbytery*; By this you cove- nanting *Presbyters* shall be *known* to be ingenuous and *honest* men, and if *credit* more than *conscience* do yet check you from chearfull submitting to your *lawful* Governours the *Bishops*, in active and filial *obedience*; At least let them have your *plent* and *passive submission*; Truly they are more afraid of you, whose *Presbyterian* chastisings have been very cruel, than you need be of them; Let the Laws be the measure of *your subjection* (though they were not of your *Empire* and *Covenant*, as they must be of *Bishops* authority and rule; Thus you will soon agree, but do not think good *Mr. Grafton* that you or your party as good *Presbyters* must correct *Magnificat*, or rule Church and State, know your own *lust* and *proportions*, it may be you see your selves in a false & flattering *magnifying glass*, as if you and your party and interest were more considerable than indeed you are; There is a way to please the most and best of all sorts of godly Ministers and sober people with re- stored and regulated *Episcopacy*: with doing *Bishops* right, and neither *Presbyters* nor peo- ple any wrong; which way I believe the Kings wisdom will take, and all *good Bishops* will follow; Do not think by stickling for *the Covenant* in the rigid sense of *some men*, against *justice*, *reason*, *law*, and *religion* and all antiquity, to engage all in a *new war*, or *eternal broyle*, onely to gratifie a faction; This hook will catch no *more fish*, the *bait* is gone, and the *bare hook* appears, the *Scotch* have had their

their belly full of the Covenant.

Mr. Grafton's
popular and
express m.

§. This (Mr. Grafton) is no *sophistical* opinion, as you list to write) but an *honest, plain* and *serious* persuasion to you, and all *your party*; We must not, we will not, and by Gods help we shall not be *miserable* a second time upon a *Presbyterial* adventure, and the novelty of any such Covenant; either bring your *Covenant* to good old *Christian* Principles and legal practise of *England*, or it must and shall be *null'd* so far as it *differs* from them; nor have you dust or smoak enough now from *armies* or *tumults* to blind the peoples eyes; Nor will it suffice with a *popular oratory*, to pretend that the *late Episcopacy* in *England* was a vain pomp or glory of the world, &c. §. You may say so of all *worldly glory*, compared to higher excellencies, or if *vainly* used; But if well and worthily enjoy'd to know that you never *covenant'd* in *Baptism* any more against the lawful estates, honours, authority, and ornaments of *Bishops*, than you did against your own *Bever hat*, or *Silk stockings*, or your *silk Cassock*, and *fine Gloves*, or your *good cheer*, and *City feasts*, or their *spruce* and *decent cloathing*, or your *power* in your family, as a *Father*, *Husband* and *Master*, or your authority as a *Minister* in your *living*; abuse *these*, and you sin against your *Baptism*, but use them all well, yea and a great estate, yea and honour to boot if you can get them; I believe you will not see any *Munkish scruple* in your *Conscience* against them, nor any *godly cause* to take a new *Covenant* against the very use of them, because they have been and may be abused by some men.

§. It is then a great mistake in Mr. *Griffins*, to say that Dr. *Canden* declared *Episcopacy* in its wonted eminency, to be a *tradition* and universal *observation*; It was so indeed in all ages and places till of late, but not onely so, it hath further stamps and impressions of *divine order* and *willom*, of Scripture precept and Apostolick pattern, of all right reason, order, prudence, policy, and due proportions of *government*; but the first of universal *custome* and *consent* is not to be despised by any sober *Christian*, for it gives a great *glorie* and lustre to the *canon* of the Scripture, to the *Lords day*, and to *Infant-Baptism* as well as to *Episcopal* eminency.

Griffin p 24
Episcopacy
is not onely a
Catholick
custome and
tradition, but
a primitive
Christian
intention.

§. All which, and not onely this of *Episcopacy*, are owned with all due respect to the *veracity*, *fidelity*, *custome* and *constancy* of the Church of *Christ*, by all *Episcopal Divines* as much as *Presbyterians*, not excepting the *Lords day*; if Mr. *Calvin* and his followers be counted *Presbyterians* in your sense, who are you know not very strait laced, as to the *divine right of the Lords day*, by way of any *divine Precept* confining it to the *first day of the week*.

§. Mr. *Grastons* manv light touches about *Bishops* and *Episcopacy*, as to the name, office, degree, order and authority in Scripture, is to begin a new and large *dispute*, in which no man can well receive *satisfaction*, that *denies credit* to all the testimony of *Antiquity*, all *Fathers*, *Councils* and *Historians* of the Church and *others*; They best interpret any *ambiguity* and *confusion* of names in *Scripture*, they best shew the *distinct offices* in the Church, the *successions* of the officers, the difference between the community

Page 24.
The many
judgments
for Episco-
pacy and
prejudices ar-
gainst Pres-
bytery.

community of *Christian duties* as Professors, or believers of the common *verity*, and the *specialty* of office as *preachers*, or Ministers in common, and the singular *eminency* of Bishops, as Rulers or Governors, in the Churches order and policy, who have ever been the *chief conduits*, conservators and derivators of all holy orders, discipline, and government; Nor can Mr. *Grafton* instance one age without them.

§. His agnition, if it will hold, is ingenuous, and that which Dr. *Gauden* waits for; namely, that the Covenant is not levelled against any real excellency (of *abilities, gifts, graces, authority, estate or honour*) in the Bishops, but against an *unwarrantable* greatnesse, power, and authority, either assumed by them, or attributed to them, without and against the Law of God and man; very good, we agree, let the word of God and its patterns, let the Law and custom of the Church universal be the measure of this Episcopal *dignity, power, and authority*, see what it was in *Ignatius, Irenius, Tertullian, and Cyprians* times, and the first 600. years, but let not every private Presbytery, or petty fraternity summon Bishops to their tribunal; if Bishops do arrogate or act beyond the Law, the Law hath its coercion for their extravagancy, as well as for Presbyters; what the Law gives Bishops, and they have enjoyed these many hundred years, it is very *envious* and *insolent* in Presbyters to call it an *unfitting* honour; And it is no lesse injury, that's high *injustice* and *sacriledge* to exclude them from their right, or to rob them of them by *violence* and *faction*; which I see (for all his good nature by fits)

Mr.

Mr. *Grafton* will be ready to do, if he have a party once again strong enough to *vail* (as he vilely expreffeth it) that *pompous* worldly state and wicked superiority which *Church governors* had obtained, one instance of which pomp he gives (more like a *rustick pedant*, or *mechanick Plebeian*, than a civil Gentleman, or a well bred *scholar*) in the *Lawn sleeves*, I suppose he means the *rocket* and *chymers* too, which *Bishops* in *England* do use.

2 Gr p. 25.
Mr. *Grafton's*
great scandal
against *Epi-*
scopacy from
lawn sleeves
and other
Bishops or-
naments.

§. *Et pueriliter nimis, & scurriliter satis*, is this your gravity and oratory good Mr. *Grafton*? Is this a sin, or fault, or shame, or an unlawful pomp to be found fault with in *Bishops*? Have you no greater instances of your scandals from their cloaths and ornaments? It is a very hungry fly of *malice* and *envy* that lights on these neither *costly* or *flanting ornaments*; I confesse I never saw any such glory in them, but rather have *wondred* how our ancient and reformed *Bishops* in *England* did not chuse to themselves some other mens grand, masculine, rich, august, and venerable garments and attire, nearer their *Doctors* gowns, or the *Parliament* robes, or the *Judges* vestments; Truly to me these white habits ever seemed rather Arguments of *modesty*, *humility*, and *simplicity* in *Bishops*, than of pride or pomp, for to expresse (as some fancied) by the white linnen *breſt-plute* and sleeves, *candorem pectoris*, *caſtitaſtem corporis*, & *charitatem operis*; The candour of their mind, the chastity of their bodies, and the charity of their works. §. Alas, is your pique at these poor things, that are so near a kind to rags and tindar? Truly this petulant passage argues a more vulgar, trivial, and *Plebeian* spirit,

than I wish in Mr. *Grafton*, or any man that means well: The Libeller is not such an Idiot as to think God pleased with black, and offended with white; Nor hath Mr. *Grafton* cause to suspect so by the Angels appearing, or the Emblems of Christs glory and presence in his transfiguration; Are there not some that will quarrel too at your *girdle*, and *cassock*, and *gown*, if you dare use them? Is not the custome of any Countrey made the Law of its *fashion*, and therefore thought comely because customary, the fancy being reconciled to all things by the *lenocinium oculorum* eyes intercession, and wontedness to behold them?

¶ Truly it is high time for you to give over *pumping up* your malice against Bishops and Episcopacy, for you *now draw* the very dregs of infantile effusions; Did your Covenant blanch at these toys, no lesse than at other *innocent Ceremonies*, more than at bloody colours (in comparison) I pray God you may never find greater faults in Bishops, or spots in the *English* Episcopacy, than the *perspicuity* as you call it (it may be you mean *conspicuity* of their lawn sleeves) I doubt not, but they may last with honour in this *Church*, after you and I are in our winding sheets; Nor shall you want proof either of the *antiquity* of these *vestes candidæ in sacris*, the use of white vestures in the Christians sacred solemnities, or of the constant and un-interrupted succession of *Bishops*, as chief Governours of the Church, above *Presbyters* in all ages, though with their confesse assistance and brotherly counsel of the gravest of them as occasion required, which Dr. *Gauden* is so far from
refusing

refusing, that he is ambitious of it, after St. Cyprians modesty and humility, who yet was a quick vindicator of his Episcopal eminency and due authority, against any factious Presbyters, or Deacons, who were not so soon to be found in their Parochial livings by many hundred years, as Bishops were in their Cities and Diocesses, from which they sent their Presbyters into the Countries, as occasion required, which Bishop Usher and many others have proved so clearly to them, if you list to read, that I need not here adde my Candle to their Tapers.

§. Mr. Graftons close or farewell to these oblique reflections upon the Covenant, consists onely in repeating some of Dr. Gaudens words, and begging not proving the question; so concluding mysterially against Dr. Gauden, who affirms and demonstrates beyond all rational and consciencious reply, that if this Covenants sense and import be not reconciled to the established government of the Church of England according to Law, to the legal and just rights of Bishops, to the Kings Supremacy in things Ecclesiastical, and to every Subjects duty or allegiance, as to his obedience according to Laws of God and man; It will follow, that in good earnest, there can be neither Law of God or man requiring, imposing, or comprobating any such Covenant to be so taken or kept; So understood as Mr. Grafton and the Libeller seem still to urge it, against the just rights of Episcopacy in England.

Mr. Grafton begs and concludes what he never proves.

§. This notwithstanding, he as boldly as blindly concludes, by a very weak and womanish flash, that the Boanergesses of the Presbyterian party will find cause to cry out against Covenant-breaking, nor are they

they more willing than *Pharaoh* and the *Egyptians* were to go to the *Israelites*, to release the credulous *consciences* of the vulgar from those *superstitious, injurious* and *disloyal* bonds, by which they have captivated them to the *interests* of *Presbytery*, in order to rob, and spoil, and destroy Bishops, that were most worthy men, and to extirpate that *Episcopal* government and *authoritie*, which is in *England*, conform (as to the main) to the custome of all *ancient, primitive, and purest Churches*; and to change our *Laws civil and ecclesiastical*, which are so long woven together by a succession of 500. nay a 1000. years; And lastly to impose by *will and force*, by vulgar *importunity* and popular *insolency*, such *Laws, Rites, and Government Ecclesiastical*, upon King and Parliament, Clergy and Laity, Nobility, Gentry, and Commonalty, as shall seem most convenient to salve the credit of some *sticklers* for the Covenant in their rigid and unlawfull *Presbyterian sense*; And all this *ne videantur errasse*, that these Masters (forsooth) may be *honoured* before a few people, our *Laws* must be all unhinged, our *Church government* subverted, the *King* endlessly molested, *Heaven and Earth Church and State* must be embroiled, and a *Covenant*, which hath neither *Gods* nor the *Kings* authoritative *stamp* upon it, must *tanquam e postliminio* be revived and urged again to such a strain of innovation and alteration in *Church and State*, as is neither consistent with *equity or charity, reason nor religion, true piety or Christian policy*, no nor with *common honesty and humanity*; And all this to *make good* the retreat of some *presumptuous or superstitious Presbyters*

Presbyters, whom it would become much better to see with *shame*, and own with *sorrow* their *ametries* and *transports*, to recant and renounce their popular and factious both opinions and practises, to deprecate the rigor of the *Law*, and the *Kings* just severity; Not to ineroach upon, or abuse his *great clemency*, But to acquiesce humbly and thankfully in these gracious *remissions*, *indulgences* and *reformatiions* which his Majesty was and is willing to grant, And had declared so much long ago, to the great *satisfaction* of all *honest and sober men*, if the inmodeft and unsatiabie importunitie of some siddling men, had not by the *Kings concessions* hightened their *factious demands*.

§. Nor shall Mr. *Grafton*, or any man of conscience need to go further for a just and ingenious resolution of the *Covenant*, than it self, whose *sense*, *operation*, *influence* and *obligation*, is so limited by its own general words, that no man is permitted, as he cannot justly be obliged, to act any thing in prosecution of this *Covenant*, further than is agreeable to the *Word of God*, and the *duties of his place* and calling, of which the *Law of the Land* is the bound and limit; if men cannot actively conform to the *Laws* of man, the *Law of God* commands them quietly to submit, with *patience and peace*, without *murmuring*, *Sedition*, *Faction* or *Rebellion*; To begin or foment, which I suppose no honest man can *Covenant*, and I am in *charity* prone to think this *Covenant* intended no such thing in many mens sense, I am sure it cannot bind any man to such desires, endeavours or practises, if it do by any letter of it, capable of no better sense or interpretation,

The *Covenant* is by its own words bound to its good behaviour.

tion, to be sure it is so far voyd and null, nor can it be called a *breaking* of that *Covenant*, which did and could never bind men; For nothing binds the soul or conscience of any man, but *Gods moral ties and commands*; Or such *spontaneous* and particular *vows of our own*, as are *conform*, not any way *contrary*, to those *general obligations* of Gods will in his word, and in right reason or *principles* of common justice declared in the *Laws of the Land*; All beyond, besides or against these, is either *impious, injurious* or *superstitious*, and so can be of no validity to the judicious Christian.

The Libellers obstinate hardness and impenitency in his fourth proposition.

It is now time for me to return to my Libeller, and to see how ingenious a confession he makes, having been put, by Dr. Gauden, upon the *rack* of *right reason*, the *Laws of the Land*, the *Catholick custome of the Church of Christ*, and the *rules of true Religion*, which suffer no man to bind his own or anothers soul, beyond that *mortality, piety, loyalty, justice and charity* which they enjoyne.

§. But he sturdy and obstinate to the death, and resolved to make good his own, and the *intrest* of Dr. Burges, as to *his purchase* or hopes of *Church Lands*, and is so far from *confessing* any thing *just, honest, penitent* or *ingenious*, that although his *skin* be almost *stead off*, and it only *sticks* now (as a rabbits) at his *head and ears*, yet he kicks and flings and bounds very desperately; yea he very pertinaciously bellows out his fourth *proposition*, as some *Popes did their Bulls and brutish thunderbouts* of *undeserved excommunication*, threatening all with *destruction* here (for it seems he hopes to raise an Army

Army and increase Dr. Burges his quondam troop, to a legion.) Nay and damnation hereafter, as if he had the keys not only of *compurgation*, but of *Hell it self*; And all this terror must come upon the *English World, King and people*, Bishops and Presbyters, if they do not *constantly* and conscientiously observe the *Covenant*, even as to the point of extirpating *Episcopal Government* as by *Law established in England*, although there be nothing in this *Hierarchy or Church-Government* proved contrary to the word of God, as the power of godliness, or the *custome of Primitive Churches*, or to the rule of *right reason*, or the *measure of true policy*; Nothing against faith or good manners, if any little things be amiss, *excessive or defective* in the *constitution* or customary execution of that *Government*, they are easily supplied or reformed by *godly and wise Bishops, or good Laws*.

§. Yet upon point of *damnation* this *Covenant* must be observed, even to that *Presbyterian rigor* of sense and effect, which is evidently contrary to the duty of *Christians* and good subjects, as to your *obedience* due to the *Laws* established, to the *King* as *supreme*, to the *universal good customs and order* of this and all *Churches heretofore*; Contrary also to that *brotherly charity and equity* which is due from all men to *one another*, not to deprive any of what *Esteem*, and *honour*, and *authority* they are lawfully possessed of, and which they have no way forfeited.

§. And all this must be driven on after long troubles by vertue of a *Covenant*; which neither *God* nor the *King*, nor our *Laws* ever enjoyed; nor the example

example of any famous Church commended, nor any prosperous or pious events and successes have endeared to the Nation, nor one half of the Nation ever took; And few that did, ever took it or intend and desire to keep it in any such an Episcopal sense; The generality of all people, Nobility, Gentry, Ministers and others, (no less than the Kings declared practise, testifying, that they desire to be governed in Ecclesiastical affairs) and by good Bishops, according to the good Laws and customs of this and all ancient Churches.

§. But this head-strong and bold bayard (the Libeller) is yet so hard-hearted or hard-mouthed, as not to check at this sharp bit and bridle, put into his mouth, and the whole Nations, by his denouncing (as from the Troops) destruction and damnation to all England that keep not this Covenant to his sense, that is, so as may save the stake or adventure of Dr. Burges and his associates in their purchase of Bishops Lands, &c.

¶. Yet here he stops, and rebounds a little at his own insolency, which crying out *durus sermo*, this is a hard saying, and so indeed it is worthy of so hard an heart, and forehead, and hand, as this stiff-necked and impudent Libeller bears about him.

§. The learned and most Scholastical disputant Dr. Burges, hath an answer in his *paradox of Sacriledg* which very handsomely eludes, as he thinks, all those many condemnations and curses, those sacred, solemn abjurations of old used and affixed by many Founders and Doners of Lands and revenues to religious and charitable uses, by which to deter all

covetous

covetous spirits from adventuring injuriously to alienate from, or deprive the donors of those gifts; He there very briskly avoids those Thunder-bolts; what that saying, The curse causeless shall not come with more *sophistry* and *fallacy* than conscience or justice in many of these cases, which he aims at, especially as to Bishops and Church-lands, in which he was deeply engaged.

§. And may not Dr. Gauden with the good leave of such a purchaser, make use of his expression, in a case much more clearly, honest, just and conscientious? Neither destruction here, nor damnation hereafter shall (as to the merit of this case) befall those who do not (as they ought not by the Laws of God or man) observe or keep that Covenant taken, Sep. 11. 1643. in such a sense as is destructive to that Primitive, Catholick, Christian, and legal Government by Bishops in the way of Episcopacy which was then by Law settled in England, and ever was, as to the main of its order, authority, and policy in this, and all Churches since they were Christian.

¶ His 1. Argument, (which must be the anvil and hammer by which this Cyclops or Boanerges must forge and enforce his Thunderbolts) is; God will require performance, and severely punish the breach of a Covenant, if made between man and man, ergo, of this &c. The Libeller was never taken for a good disputant, no more than Dr. Burges, else he would have limited the major to only Lawful Covenants between man and man; Such as are of things in our moral power, neither to Gods nor mans injury; Else that proposition is a rankly false,

No damnation to those that keep not the Covenant in a Presbyterian sense.

Lib: pag. 21: The Libellers vain terrours and curses.

and fallacious, as its *proposers aimes* are.

2. He must prove the *minor proposition*, that this *Covenant* which he so urgeth to be observed, in a sense *destructive* to the *Episcopacy of England*, established by Law, is in that sense, notion and design, lawful; Or *reconcilable* with the duty we ow by Gods and mans Laws. 1. To the King as *Supreme*. 2. To the *Church* and our *Countries* honour and peace. 3. To the *glory of God*, in the well Government of this Church. 4. To the reputation of *reformed Religion*. 5. To the conscience and care of avoyding *sacriedg, schisme, and faction*. 6. To the justice we ow to all godly, honest, and *deserving men*, specially *Ministers*, yea and chief Governours, or Fathers of the Church, as *Bishops*, whom no man can lawfully *Covenant* to degrade of their dignity, or deprive of their estates, and destroy, as to *their authority*, any more than their persons or life, contrary to Law, No more than he may thus *wickedly, cruelly and unjustly act* against them; which injuries by some desperate men have been *meditated and promoted*, of which the *Libeller* loves not to hear, nor dare he *patronize* them, for fear of poor Peters his fate.

§. But to palliate the looseness, fraud, and fallacy of his 4. *damning propositions*, he *hastens* as if all were *Gospel*; he *writs* to prove his *hard*, but *true saying* (as he calls it) of vengeance against *Covenant-breakers*, by induction of some particular instances out of the Scripture.

δ. God confirmed, he saith, the rash fraudulent and *inconsiderate oath* made to the *Gibeonites*, and punished *Sauls perjurious zeale* against them; ergo a
Covenant

Covenant taken, obtruded, urged & in a sence injurious to God and good men, must be so kept, as this Libeller and others design.

§. The fraud of this *Sophister* lyes in confounding all *Covenants*, as if they were all of a size, *parallel and equal*, whether *just or unjust, lawfull or unlawful*, with due *authority or without it*, against things, good, or evil, or indifferent.

1. The *League or Covenant* made by *Joshua* and the *Princes of Israel* was only *civil and secular*, not *Religious*. 2. It was made by the chief *counsel and authority* of the *Nation*. 3. It was in things within their *power as civil and secular*. 4. It was to the *injury* of no honest men. 5. Though it was rash and *unadvised* in point of *prudence*, and those rules of *policy*, as to war with those *Nations*, which God had given to the *Israelites*, yet God *confirmed* it. 1. To punish their rashness and *unadvisedness*. 2. To preserve the *Law* and leagues of man-kind, when possibly begun by an honest *fraud & surprize*, yet afterward *deliberately confirmed* as this was. 3. God had mercy for the *poor Gibeonites*, as less sinners, or now more disposed to fear and repent than others of the *Nations*; Therefore though God punisheth their *fraud* by servitude, yet he will have the oath and *Covenant* made good; Since it was not to the *injury* of any, but *themselves*, who might justly, and without *sin*, bear any diminution put upon themselves in *secular and civil* concernments.

Of the league betwixt the *Israelites* and *Gibeonites* urged by the *Libeller* and *Mr. Grafton*.

§. Tell me now (O *Egregious Libeller*) is your case and sense and intended execution of the *Covenant* like this? Begun without, yea against the will of the *Supream Magistrate* by a part of the

Nation, first taking it upon *themselves*, and then seeking to *impose* it on others by terrour who were free-men, and over whom they had no such power by *Gods or mans* Laws; In which sense, if it should still be *executed*, as the *Libeller* clamors, it must but *confirm* and continue those unjust and violent proceedings, which some men did begin and carry on against *all Law, equity* and conscience, against *Bishops* and other honest men, against *King, Church, State, Religion, Reformation*; Compare at your *leisure* (O *Libeller*) these *cases, Saul* and the *Israelites* deserved *Gods wrath* for breaking their *vow and oath* to the *Gibeonites*; And such *Covenanters* as you, would have the *English world* to deserve the like *wrath* of God, if they either should take or keep this *Covenant* in your *Unjust, Cruel, Faction, Disloyal, Schismatical, and Sacrilegious* sense; No, all *Dr. Burges* purchase of *Bishops Lands* and all he gapes for, is not *worth such a sin*, and shame, put by such *Sophisters* on the Nation.

What oaths
and Cove-
nants are
Gods and
binding.

¶ His *second Sophisme* is, any sworn *Covenant* between man and man is the *oath of God* and this *Covenant*; ergo *Sacred, Inviolable, and Damnable, if broken and unrepented*; This the flatterer means, I suppose, and it is granted as true, if it be restrained to oaths, *vows* and *Covenants* that are *lawful, just, honest*, and in our power; The God of truth who keeps his holy *Covenant*, exacts from man also the keeping of all *Covenants* taken by us in justice, truth and holiness; But he is far from allowing those *Idolaters of Baal-berith*, who under pretence of a *Covenant*, follow lying vanities, *Sacrilegious cruelties*, and *injurious usurpations*; To
which

which no Covenant of God can bind, nor of men ought to oblige.

§. Here the man *heaps up Scriptures* to no purpose, he knows that God as much forbids *taking and keeping, false, unjust, and sacrilegious Oaths, vows and Covenants*, as he exacts the *observance* of such as are just: *Zedekjabs* case is of all other most improper to the *Libellers* purpose, for then the late Kings oath to preserve the rights of the Church and *Clergy* holds good against the *Covenant*, if it was to *destroy and strip them*, so the *previous oaths of Allegiance and supremacy* bind all Subjects to the laws in force, and accordingly to their obedience to the King, and all others set by him over Church or State.

Zedekiah as a conquered King had taken *law and life, and liberty, and kingdom* from the *Conquerour Nebuchadrezar*, for these benefits he is *bound to the peace and homage* required of him; He had power by the Law of God and nature, to accept of these *conditions*, and to *ratifie things* by his oath, which *binds* him, not onely in *policy*, and by the *Law of Nations*, but in *piety* to God; because *in rebus licitis & honestis*, though the bargain was something hard, yet it was in things honest, & *in nullius injuriam*, and in his own power.

§. Let your *Covenant* be brought to this sense of *justice, honesty, and indemnity*, to all good *Laws and good men*, you shall not need to fear men with *Anathemas*, or *Presbyterian excommunications*; onely this I must tell you, *Bishops and Episcopacy* will then *stand*, and your *Dr. Burges* will loose his *sacrilegious purchase*, which none by *Gods or mans Laws* had
power

power to sell or buy, as your Dr. Burges knew well, *ergo, majus crimen habet*, his guilt with Judas is greater than his gain can be.

His heaping
and wresting
of Scriptures

§. So that this *Libellers* cunning *cumulation* of *Scriptures*, and his *Emphatick* urging them, (with I pray mark, and again thus) These are but as the *fine words* that some *Juglers* and *Hocus Pocus's* use to their *gaping Spectators*, to *amize them*, till they do *their tricks*, or cut *their purses*; All these, nor a whole *cart load* of *Scriptures*, will not enable Dr. Burges to take an unlawful *Oath* and *Covenant*, nor to keep it, or any lawful one unlawfully; that is, with *injustice*, *oppression*, and *sacredge*.

§. This *crafts-master* and *enchanter* hopes to *darken mens eyes*, and *eclipse the Sun* of Reason and Religion, by crying *it is as clear as the Sun*, that God will never put up the *wilfull breach* of any lawful *Covenant*, but dreadfully punish it, even on *Kings themselves*; very true, but that is not the case, nor the sense (*O noble Libeller*) And is it not as *clear* that God will punish those that *Covenant* with *sin* and *death*, that *bind themselves* and others with *unrighteous decrees*; that swear with *Herod* most rashly, and then for *shame* and sense of *honour* must keep their oath by a kind of *Heroick* cruelty; and least he should be *forsworn*, he must *murther John Baptist*, whereas *Herod* might have kept his oath in waies just and generous enough, by restraining it (as this *Covenant* ought to be) to a sense, just, lawfull, honest, and within *his moral power*.

§. So this *sacrilegious Libeller*, and his rigid *Presbyterian* party, they covetously covenanted, in hope they should *extirpate* Bishops, possess their estates, share

share their authoritie, abrogate all ancient Lawes of Church and State.

§. But this *sense violent* and unjust, was not the sense and design of *sober Covenanters*, they declared *contrary*, and were alwaies really under the *salvo's* and *restraints, tacite or explicit*, of duty to God, the King, and their Neighbours, according to *justice*, former *oaths*, and *Laws* in force; Yet still this *Harpy* and his seconds dream of *devouring Bishops and their Land*; No man denies them the *severest* and *rigidest* keeping of their Covenant in all *honest* and *just* way, but to *sacrifice* the honour, conscience, justice, peace, prudence, and religion of this Nation and Church, onely to gratifie a few greedy cormorants, under colour of the *Covenin'*, upon I know not what tenors of destruction and damnation, that an impudent *Libeller* (obscure, and ashamed to own his name) shall dare to threaten *King and his people* will all this, were to be afraid of (*umbram asini*) an asses ears, as if they were horns; or to expect he will make a *learned speech*, when he *onely braves* most *lamentably*, he is not to be regarded, though he be the *aureus Asinus* of *Apuleius*, and hath been able to purchase a good *parcel* of Bishops and Church lands.

§. O how pleasant a sight will it be to all honest men, (as in the case of *Crown-lands*) to see these *crafty Merchants* bite their fingers instead of licking them, when they are by Law taught to spell their Covenant to a sense, that is onely *just*, *legal*, and *honest*, or else to read it *backward*, to *repent* and *recant* it, so far as it is *inconsistent* with truth, *right*, and *peace*; there is no such charm or bond in any
passages

passages of it, but they may be easily undone by a juster and higher power than that which imposed it, or spontaneously took it in an unjust sense, and to ends unwarrantable.

His imper-
tinent urging
Scripture
against Per-
jury.

§. This scare-crow or *axe of clouts* (the wretched *Libeller*) still goes on, to set up this *wind-mil* of his fancy, as to *Scripture severity*, against perjury, (like those which are used in gardens to drive away birds from Fruit, by their rattling at every puff of wind) So this man (if he be a man, for he hath the *petulancy and malice* of the worst of women) fills his mouth with *Scripture breath*, which the Devil may do, & will do for his *designes*, only to scare away the Bishops, Deans, and Chapters from resuming their *Estates, Lands, and Houses*; Secure him but, as to this danger, you shall ride him with what curb or snaffle you please; He is not tender mouthed, as to any oaths, if he be, let him look to keep strictly those he formerly took, according to Law, and which to be sure bind him to the *Laws* of God and men.

§. It is as true and trite and not disputed by Heathens, that the *divine* veracity and constancy abhors, forbids, and will punish severely, both perjury and *sacriledg*, being both sins defying or denying God.

But as *Sacriledge* is confined to the unjust violation, Alienation or Dehonestation of things truly sacred, by their *Relation, Dedication, or consecration* to God and his service; So *Covenant-breaking* and *vow-violating* or perjury are measured only by the *Lawfulness* or *unlawfulness* of what is sworn, vowed or *Covenanted*, else unlawful oaths,

Oaths, vows, and Covenants bind not, but only to breaking of them: The mills of *divine vengeance* are as heavy, and grind as much to powder, rash presumptuous, false and unjust swearers, who bind themselves to do wickedly, by taking Gods Name, falsely into their *mouthes*, by seeking to make God the patrone of *unjust* actions, as they are against those who violate their faith or *promise* made to God or man in things *just and lawful*. Nor is there less perjury (*a parte ante, & pone, than retro & a parte post*) forward than backward; He falls bad enough into the mire of sin, who falls on his face, by taking unlawfull oaths and Covenants to sin, as well as he that falls backwards, by not keeping such as he hath Lawfully taken; But both the Libeller and Mr. *Grafton* are shy of this retrospection, how, by whom, to what, in what sense they are bound by their Covenant, least upon due examination they find their error, and be forced to recant, to the great disgrace of their Antiepiscolal party and faction, which having neither law of God nor man, for their design begun with the sword, and carried on with a pretended Covenant, or interest of Presbyters, against Episcopacy.

§. There is yet one thing more that lies in the Libellers way, at which he stumbles, & crusheth (like *Balaam* on his *Ass*) his leg against the wall, where the way is narrow and presseth upon him, between the unlawfulness of the matter in his injurious and Sacrilegious sense, and the want of due *and supreme* Authority to set off his Sacred Covenant, to make it legal, and so *National*; The King (he

Mr. *Grafton* and the Libellers shift make the Covenant *National*.

confesses) as Father of the Family did forbid it) not we presume as to what may materially be in it, *Honest, Religious, Just, Loyal and Moral*; No, the King was too good a Christian to deny these bonds, which he knew God, the Laws, and his Majesty had on mens consciences) But all know, that, his Majesty first had just jealousies of the Covenant, least under the face of an Angel of Light, of fair & godly words, Satan an enemy to King & Bishop, might be hid; And least while men pretended reformation, they might intend extirpation, deformation and destruction. 2. His Majesty justly denied, because it was contrived, offered and obtruded, without his Counsel taken. 3. He saw which way some Presbyterians at first did both interpret and intend it, their words and actions Proclaimed their sense of it, against Root & Branch, good & bad, chaff & wheat; Episcopacy no less then Prelacy (for so those Criticks distinguish where is no difference) The envy, revenge, ambition, covetousness of some men, was to be satisfied only by worrying to death the godly Bishops and venerable Episcopacy it self, with the whole Church of England, no Catholick custom, no Laws of the Church and Kingdome, no prescription of a Thousand years, no learning, merit, age, or usefulness may be pleaded, to keep but possession of their own, during their lives, no not one foot, or penny or Cottage which belonged to them; as Bishops, or other dignified and Clergy-men belonging to their Counsel and assistance in Cathedrals, must be allowed them; Therefore the late wise King finding some men thus maliciously to take and execute the Covenant, and knowing the petitions and

The late Kings just, jealousies & refusing of the Covenant.

and expectations of so many worthy Bishops and others for their preservation and his too, and the Churches too; He did resolutely deny it, yea and died rather than allow it, in that injurious and sacrilegious sense, least under the belly or over the back of the Covenant, as a stalking-horse, the Enemies of this Church and State, Papal or Presbyterians should with their sacrilegious murdering piece, at once destroy the Order, Honour, Glory, Renown, Reverence, Authority and Government of this so Famous, Ancient, Flourishing, and reformed Christian Church, which hath been ever blessed with Excellent Bishops, and by them, and under them; Nor was any thing ever amiss, but it was either imputable to the indiscretion of some Bishops, and not to the Governments Constitution, or might easily be remedied by their wisdom, piety and charity.

¶ So then the Libeller and Mr. Grafton doth but vapour and flourish, and beat the Ayre with their Flag-staffs without any swords; For it is as false, that God exacts the performing of any morally or civilly unlawful Covenant, or oath, or that he allows any to keep or stretch a Lawful oath unlawfully (as if a man should swear to pare ones nayles, or trim his beard, and cut off his fingers ends or ears) as it is true, that private and personal oaths, morally lawful do bind, though there be no publique, civil or supream Authority enjoying them; But no such private oaths may lawfully be taken or kept in contradiction to, or violation of former publique oaths and Laws, yet binding to our duty, which is the case of the Covenant, if urged to a Presbyterian Anarchical sense, unlawfull and sacrilegious,

Libel page
25.
Of bungling
Reformers.

against Bishops and Episcopacy.
 ¶ After this the *Libellers* belly gripes him, at one *Pill of Dr. Gaudens*, which calls some men *bungling Reformers*; this he says is either *Blasphemy* against his God, or *rayling nonsense*; So it is to call *a spade, a spade*, to speak the most pregnant & pungent truths, which many years *miseries* have told us; The *crafty Merchant* will not indure this freedom if it touch his copy-hold, or look squint at *Dr. Burges purchase*; No sober man may doubt of, or deny a *blessed reformation of Religion*, these last 20. years, in which some have risen from the *dung-hil* to sit above Princes; The monster will not *endure Job* to complain on the *dung-hil*, and to scrape his sores with a *pot-herb*, whose *miseries* and *Tragedies* all ingenious spectators behold with *tears of astonishment*; if he, and his *Dr. Burges*, can lick themselves *whole*, by hedging in their *desperate* adventure of money lent on the *publique faith*, and so getting a good *penniworth* of Bishops Lands, all is well, though he payed not half the value, as he did not, for the first money lent *was lost* as well as other mens; His *Gods* that imposed on others a *Covenant* of salt, why did they not keep their *publique faith*? Or why should *Dr. Burges* and some few *purchasers* of Bishops and Church-Lands speed better by their sacrilege, than many honest men, who durst not buy Bishops Lands, nor willingly lend any money, but only payd a *Ransome* from popular *Plunder* & Ordinances of sequestration, as they did many years *taxes*; The just Prize which our *worthy healers*, the *Libellers* *Gods*, or *Æsculapiusses*, had deserved, for the great cure of
 this

this Church and Kingdom; The first not to be healed by them, till they covenanted and performed the destruction of Bishops, and all legal Episcopacy; The second not to be cured till the Kings head was cut off; Are not these your worthies, your Gods, and worthy to be your Reformers, O devout Libeller?

§. After all this swaggering, yet the Libeller, as the *Demoniack* in the Gospel, after crying and tearing and foaming, comes to his senses, and confesseth oaths, if their matter be sinfull, do not bind, but to break them, or rather *not to keep them*; Pray Sir keep in this pound, and keep your Dr. *Turges* with you; This will keep him from going with any joy to *Wells* again, for the Covenant may neither be kept nor taken in any unjust sense, nor can it keep him, or any man in his unjust possession of Bishops and Church-lands; If any men, or the two Houses, or the Assembly, or all *Scotland* should covenant to take away all mens estates that have red hair, black beards, blood-shot eyes, and short legs, and these marks should fall on Dr. *Turges* or the Libeller, would they not cry *amain*, such a Covenant is unjust against honest men, upon no valid reason, against law, property, liberty of the Subject, and all good consciences; yet are the allegations against Bishops and Episcopacy lesse capable to justify their being destroyed by the Covenant, than those unlucky characters are of any *Zoilus*, with *Laconick* legs and *Draconick* eyes.

§. The *Oxford Reasons* reprinted, this Libeller blows away with an *easte breath*, as leaf gold, or dry leaves, being an antidote as he thinks, against taking
the

Libel. p. 26.
The confli-
on o the
Libeller a-
gainst his
cōfiga.

the Nation anew, and to pervert that onely *honest* and *just* sense, which either is in, or ought to be made of the *Covenant*; How *gandy* the *field* is of *Dr. Gaudens Analysis*, your *clincking* and *childish folly* is no competent judge; But to *eccho* to your wit, it will be no very *gandy day* to you, or your *Dr. Burges*, when the *Bishop of Wells* comes to his lands, and the *Dean* to his house, out of which the *Covenant*, if honest and just, could not drive them, being legal and uncondemned men; nor either can or will it keep you in your usurpations of their rights, nor them from their just possessions; And where then is all your *labouring* in the *fire* and *furnace*, your blowing with the *bellows of faction*, to heat the *Covenant* seven times hotter than any honest man either *designed*, or took it in, or can with conscience and justice *keep* it? Namely to the utter destruction of all lawful *Bishops* and ancient *Episcopacy* in the Church of *England*; but to your comfort (or terrour rather) there is a *young man* now appearing in the fiery furnace, with the *conflicting Church of England*, and its afflicted *C'ergy*, *Bishops*, and *others*; He appears as an *Angel of God*, miraculously come hither to relieve both Church and State; He is, and will be *their Patron* and *D fender*, he onely is worthy to be their *restorer* and *reformer*, who is their *King*, and worthy to be the *Son of such a Father*.

§. And now, O *Nebucadonosor*, and *Holofernes*, (for so this cruel and curst *Libeller* may justly be called) you may have leisure ere long to *laugh* and *scorn* more heartily at the *Church of England*, as a *mother*, and at the *Bishops* as *Fathers*, when you shall see

The Libellers scorn to own the Church of England as a mother.

see them come out of that furnace, which you hoped had quite consumed them, unless you can make good by some means your horrid menace of damnation hereafter, and of destruction here both to the King and all his kingdoms; In which all honest men abhor now such putid Sophistry, and frontlesse Sophisters, who ashamed to own themselves in so evil a cause, do creep out like vermine in the dark, and appear onely in the vizard of Libels, which shew them to be as honest men as those carnati carnifices were, who durst not but be in disguises, when they did that horrid act, the execrable murder of the King, even of that King who made such conscience of sacrilege, and dyed a Martyr for the Church and Kingdom; certainly if the Covenants words and sense be ambiguous or obscure, no oracle (next Gods word) can better tell us what ought to be the sense of it than our Laws, and the Kings great example, whose wisdom we now find, after many miseries, was as the Prophecies or Oracles of God, so much they have been fulfilled in our miseries, and now in our hoped felicity, by the happy restoring of his Son our Sovereign Lord and King.

§. Having thus discharged the Libeller with more than one *jeu* in his ear, and with great flames in his Conscience, (unless he have such a crack in his brain as may make his excuse from sin, and sacrilege, by his frenzy) The last work is to pay Mr. Grafton his due also, after the different account and rate which he may deserve either of charity or civility.

*Grafton p. 25.
Mr. Graftons
popular and
vain fears.*

§. His fear (good men) is, least Dr. Gaudens down-right blows may quite break in sunder what-

ever may be of *sacred bond in the Covenant*, and instead of leaving an ulcer of putrid faction, he cut in sunder veins, and sinews, and bones that are sound and good; But this dread of his is in vain, for Dr. *Gauden* still aims to bring it to the rule of justice by Gods and mens Laws, without which it cannot be *sacred*; Those are like utterly to break it, who bend it to factious, partial, sinister, unjust, violent, unlawful designs, which make every thing execrable that is so abused, though they be the blessed *sacraments* of the Lords Supper it self, which some (as in the powder plot) have taken, as a bond and *seal of secrecy* to their treasons and villanies; I still hope better things of the Covenant, and it shall be the rigid *Presbyterian* covenanters fault, if they make it to be wholly broken and baffled by their rigid, sacrilegious, disloyal, unjust urging and keeping it, in any *presumptuous*, superstitious, injurious, seditious, or *Schismatical* sense, against all which the *Covenant* doth by many words engage them, more than it can in justice, or reason, or law, against regular *Episcopacy*, or the rights of Bishops, or the Churches honour, or the kingdoms peace.

Of the many
or few Co-
venanters.

§. Mr. *Graftons* note, that the *paucity* of *Covenanters* doth not discharge its *obligation*, is true, if it bind to *just things*; and 'tis as true, that the *multitude* of *takers* doth not confirm it, if it bind to things *unlawful*, no more than *Queen Mary's* both houses of *Parliament*, making a *Covenant* with the *Pope* and *Papacy*, did bind the *Nation* for ever to the *errors* and *superstitions* of that *profession*: Dr. *Gaudens* argument from the *paucity*, was to shew how

far

far it is from such a *National drag-net* as took in all, yet are none *disobliged from their duties*, but bound by *ancient, diviner, and more legal bonds*, from which the *Covenant* can absolve *no man*, nor enable him to act contrary to them.

§. He is again scratching or clawing the *Kings most sacred Majesty*, who is never the *more sacred* for his passive taking or suffering the cross of the *Covenant*, unless the *Covenant* were taken, and to be kept only in a *sacred sense*, which must be just to God and man, to his own *rights* as King, and his *Subjects* in Church and State, against which the King alone cannot take any *Covenant* which shall be *injurious* to God *himself* and *others*, because the King is a *publique person*, and all estates have right in his *protection*, as he hath the right of *dominion* above all, and for all his good *Subjects* benefit.

§. For Dr. *Gaudens* making one of the number of his *Covenanters*, as Mr. *Grafton* reckons without his host, so it adds nothing to the matter; for 'tis sure, neither he nor any man can be bound to any thing before, or after such a *Covenant*, but what is *just* and *honest*; but to satisfy both Mr. *Graftons* and the *Libellers curiosity*, who go by *hear-say*, Dr. *Gauden* assures the world, that he never took any oaths, but those *appointed by Law*, no *protestation*, no *engagement*, no league, vow, or *negative oath*, And for this *Covenant* he offered freely to some principal authors of it, his many just scruples and objections against it, both as to its matter and authority; He had some of their answers under their hands agreeable to that sense, in which his

charity was and is willing to interpret the meaning of the Covenant, to reform, not ruine *Episcopacy*; then he *declared* publicly his judgement, for *Bishops* and *Episcopacy*, to be such as now it is; That he neither could, nor ever would assent to the Covenant in any sense, but such as was in his freedome to refuse, and *consistent* with his *former oaths*, the *Lawes of the Land*, and the preservation of *Episcopal government* in its just rights & enjoyments, in piety, loyalty, and those duties of equity and charity which he owed to God or man.

§. Further than this *Dr. Gauden* never approved or owned the Covenant, nor ever shall any part of it, how good soever it may seem in some things and expressions, yet an evil sense must not be covered under good words, nor may godly expressions be afterward wrested to abet ungodly actions: the whole mass of the *Covenant* seemed to be sweetned by those *general salvo's* and restrictions put into it, of having regard in all things *to the word of God*, and to *the duties* of mens places and callings, and to the power of godlinesse; Let *Mr. Crafston* keep to these, and so keep his *Covenant*, for surely these can bind no man to any thing injurious to any honest man, or honest office in Church or State.

§. Of *Dr. Gaudens* free and publique *declaration* of his judgement, as to the *Covenant* in general and particular, hundreds (besides God and his own Conscience) are witnesses; and if such a *declaration* of his sense, what ought to be the meaning of it in conscience and honesty, will adde any strength to *Mr. Crafstons* sense of it, or to the *Libellers* design of making it sacred, not sacrilegious, much
good

good do them, I believe they will sooner be drawn to Dr. *Gaudens* sober Episcopacy, than to their Presbyterian exorbitancy, which he ever openly *abhorred*, and never secretly *complied with*; if he had, it had been as much against his *conscience*, as against reason, Law, justice, charity, and Religion, and he must have had no peace till he had *publicly repented* and *recanted* such dissimulation, which he abhors as Hell; But none that ever conversed with Dr. *Gaudens*, or his writings, do so much as *suspect* him to be either *Antiepiscopal*, or *Presbyterian* in such a sense, as either the *Libeller* must intend by his *Covenanting*, if he be faithful to his friend Dr. *Burges* and his purchase, or Mr. *Crafton*; now openly and most inopportunately, he freely tells the world, that the *Episcopal Government* as by law established in *England*, will never be reconciled to his *Covenanting conscience*, because he affects either to be *over righteous*, beyond the sober, just, and honest meaning, applicable to the *Covenant*, or else *over wicked*, by being more rigid than the soberest *masters* of the *Covenant* intended.

§. His being apt to think the *Covenant* in his *Presbyterian*, injurious, illegal and *Antiepiscopal* sense, looks very like a *National obligation*, signifies as little, as any other mens thoughts to the contrary, considering the state of the *times*, and of the *2. Houses*, when this was first set up in *England*; at that distance from the *King*, and in designs so diverse from our *Laws*, and so palpably for a *novelty*, and a party set up, first by forrain force and brotherly invasion; The two *Houses* were not half in each, either of *Lords*, or of the first chosen

COMMONS,

Crafton page 27.
Mr. *Crafton's* analogy of the *Covenant* as a *National* bond.

Common, how they came so thin God knows, tis sure there was *foul play* on some side, however collective they had been, they had not power to make, or take, or impose any oath contrary to the *Laws* of England, which they were trusted to observe, not to break, nor yet to abrogate, or change without the *Kings consent*; Nay Dr. Gauden hath oft heard that the *House of Commons* have not power to require oath of any, except perhaps of their own members So that the protestation was precarious and personal, not National, or Mandatory; And to be free, he knew so well the *intrigoes* of those times, (not as one of any faction, but as having many in his observation, that were the *Jehu's* of the times and drove furiously) that however many, possibly most of the 2. Houses meant, at first better than things after proved, yet he is confident he does those men no injury, who were the cheif Engines and Charioters, to say they did all things more out of policy than piety, and by this Covenant they intended the advance of a party or faction, not of the publique interest, as it was comprehended and fixed in our excellent *Laws* and *constitutions* of Church and State; (*Ad quas evertendas nemo sobrius accessit*, as *Cato* said of *Julius Caesar*) to the subversion of which by popular combinations and Covenantings without the *Princes* or *supream* powers consent no man comes, but drunk with pride and passion, or ambition, or covetousness, or superstition.

§. For his Sacred *Majesties* sense of it, he can best tell what it was and is, but Dr. Gauden believes in Mr. *Graftons* sense, it will seme rather
sow

sovereign *Craps* to set his teeth on edge, than *sweet* ones to refresh his Soul. After all this said and done, tis sure neither the King nor any subject can be bound by, or to any *sense* of it, but what is just; of which, not his will much lelle others violence, but the *Laws* are the measure; Nor shall Mr. *Craſton* be more wary of plunging the *King* and *Kingdoms* into *perjury*, than Dr. *Gauden* is to keep *them* and *himself* too, from both *perjury* (which is to take a false and unjust oath, as well as to break a true and just oath) as also from *Schism*, *Superstition*, *Sacriledge*, and rigid *Presbytery*.

¶. What force and terror was used by some *Covenanters*, Mr. *Craſton* was not then such a babe & suckling, as not to know, if he were, let him read the policies and *Histories* of these *tragique times*; Dr. *Gauden* judgeth that an oath extorted by force and fear, only to a mans *Private damage*, in things of which he hath moral power, doth bind; But not otherwise, nor to anothers injury; For in these cases of sin and injury the fear may betray a mans constancy, yet he must repent speedily and not keep it presumptuously; For as, *Nemo obligetur ad impossibilia*, so nor *ad impia & injusta*, nor can he (*requirere* or *conferre jus in aliena*) get or give any right hereby over anothers Goods, Estate, Liberty, Life, or conscience; So that all those *sbreds* and ends signifies nothing to affix or patch up the *Presbyterian* sense of the Covenant, against the rights of *Bishops* and usefulness of *Episcopacy in England*.

§. He carps at Dr. *Gaudens*, owning the bonds of God, which are moral, to have in them sufficient and indispensable Obligations of the soul, to all duty.

Of oaths extorted by terror.

duty, as if a man were not bound, or not fast enough in Mr. *Graftons* judgment, by the precepts of God, Law, and terror of his curse, even to *wrath Hell and eternal death*, until Mr. *Grafton* hears him *swear, or vow, or take some Covenant*; all which are but *soderings* of those *moral chains*, or as it were *hardnings* of them, as *steel or Iron* to a greater toughness; As to a mans *sense, and caution and conscience*, which sometime need such *quicknings*, and as to others *jealousies* who may need such further *assurances*, however it is a most *adamantine truth*, that a thousand other *vows and Covenants* cannot bind the taker absolutely against any thing naturally guilty, Ecclesiastically or politically good, such as *Episcopacy* is without doubt, good orders, just distinguishing, prudent governing, and meet authority; And so may be useful, yea necessary and so morally good in the way of duty to God, or good to others, or to a mans self; Nor can they oblige us to any thing which is morally unlawful and unjust or injurious to any man, King or subject, which the *Covenant* must do in Mr. *Graftons Presbyterian* sense, and superstition, unless he thinks new *Covenants* without, yea against Law can absolve from, or *abrogate* old *Laws* and all *lawful* oaths; This I hope Mr. *Grafton* will grant, and this will save *Bishops* Lands, lives, honor, office and authority, for all the *Covenant*, which he may keep in Gods Name, so far as it stands with a good conscience, & trencheth not on *an others* just interest in thought, word or deed, and if he cannot, by reason of the rigor of his supposed *Antiepisopal* sense in the *Covenant*, help up
venerable

venerable *Episcopacy*, yet I am sure he cannot be bound to pull or hold it *down*, since this cannot be done but to the great damage of many honest men, to the violation of our *Laws* and *Allegiance*, to the scandal of our *Religion*, as *Christian* and reformed, also to the *Canonization* of *Schisme*, consecration of *Sacrilege* and encouragement of all *Seditious Faction*, and disorderly confusion in *Church* and *State*; To prevent which, that *Mr. Grafton* hath yet skill, courage, or conscience, let him cease to be *pragmatick*, and give leave to wiser men to manage affairs.

§. For *Jepthahs* vow, I do not believe *Mr. Grafton* thinks *Jepthah* did literally fulfill it, but in a qualified sense of *devoted virginity*; and few *Authors* think other wayes, only *Lodovicus Capella*, in a Tract added to his *Myrothecion*, labours to prove it literally fulfilled by the *Fathers* killing *his daughter*, and offering her a *burnt Sacrifice* to *God*; a very horrid fact indeed, and seemes so different from the goodness of *God*, that however that *learned man* urge the text in *Levit.* and the face of אֲנִיָּהּ or *Anathema*, yet I judge no *Saint of God*, or true *Church of God* was ever guilty of such a fact; But *God* accepted a *dedication* amounting, as near as could be, of *his daughter*, short of life.

¶ *Gods oaths* are for our assurance, to confirm our faith, and help our *unbelief*, as *Tertullian* expresses it, *Beatus quoque quorum gratia Deus jurat, misericors. Deo juranti credimus.* *Gods oaths* cannot but be true and just, and faithfull, ours ought to be so, in truth, rightness, and judgment, without *falsity*, *injury*, or *illness*; Let the *Covenant* be so, we are agreed; Let no honest men have cause to

O o

complain

complain that it treads not only on their toes too hard, but on their very heads, honors, offices livelihood and life, then I am sure *Bishops and Episcopacy* will be safe.

A deceived
imagination
binds not to
moral evil.

§. The second suggestion of Mr. *Gauden* is as true, that *Imagination* or mere presumption cannot bind in any Covenant, contrary to what in reason, justice, law, and religion you owe to another; It may bind you, as the sense, reason and measure of your erroneous or *imprudent conscience*, to your own injury & damage, in things of which you have *dominion or moral power*, but not otherwise; Which truth hath as *considerable a strength* as you confess the next hath, tis well you own any thing so strong, just, ingenious or religious, the *Libeller* (as a *Dragon*) devours all, denys all, as if he had the *Devils Chymistry* to turn all he toucheth, even *Scripture it self*, into *Sophistry* and *falsity*; pray keep to this *strength*, it will keep you safe, and your Covenant *unblameable*, let it be in *nullius injuriam*, to no honest mans injury; (Though you may injure dishonest men too, by exacting more *penalty* of them, than the *Law inflicts*) much less to the *Kings* injury, or the *Bishops*, or the *Church*, or the *Nations*; keep your Covenant in these cautions, and *fortifications Salva res est; vicimus*; I will not give a farthing for the *Libeller*, nor for *Dr. Burges* his *tenure* and *Sacrilegious Purchase*.

Mr. Graftons
dictatorian
spirit against
Episcopacy.

§. Yet again Mr. *Grafton* repents and repeals to some his honest concession; And fearing to confirm *Bishops & Episcopacy* in their rights, he quarrels at what are *Bishops-rights & the Church-rights*, can he tell his own *horse and saddle*, or his *Wife*, or his

his house, or lands, or his maid-servant, or his ox, or his ass, or any thing that is his? and how can he tell these are his? What if a Sceptick denys them, he will bring forth first actual possession and quiet, and for a long time, and many witnesses, and fair deeds and records, will this serve? All these are undeniable for Bishops, and their interest, and can a Covenant rob you or them of all?

¶. But he and his must have the stating of the object, the regulating, rectifying, reforming, modelling, mending of Bishops and Episcopacy, even till they marr all; Good Sir, give leave to the Laws and our Parliaments and Kings and Clergy in all former ages, and to the Church Catholick to be wiser then you and your faction; you are but of yesterday, there were with them, and there are still amongst the Bishops and Episcopal Clergy of England, men much elder and wiser, without vanity, then you or your Fathers, or your Presbyterian brethren, besides the Episcopal Clergy, and others of their, and the Laws Perswasion have almost as much right and wit as your selves, to judge what is best for them and the Church; Nor are you more zealous in words, to have Government and Governours of the Church, such as they should be, than they are indeed (I engage for one if God and the King call me to that work and office.)

§. True, if you can model a Parliament to your own genius, much may be done for Presbytery; But the English World is not taken with it, you should have given a better cast of your office and skill in Church-work, when you turned up Presbytery trump, whether the King and the Clergy and the 2. Houses would or no, for had they continued full and

free, no *Presbytery* had peeped in *England*.

§. The regulating of *Episcopacy*'s easy, if it come not into *Presbyterian* hands; Trust the *King*, he is wise and just, and you have found him very benign and gracious, you shall do well not to *wre-draw* his *Gentleness*, till it break; rather walk worthy of that indulgence his *Majesty* intends you and others, who pleaded *weak judgements*, and strong *passions* or *prejudices*, but take heed of *strong presumptions*; the fall of *Presbytery* (and so it may be you will say of *Episcopacy*) had not been so great, if it had not, like young *Icarus* flown too high, and melted *its wings* before it was half over the Sea.

§. The concessions which the late excellent King was ready to have granted, as to the *temperature* of Church Government by Bishops, are now lost and *forstited* by that party, because they then disdained them, they would have all or none, tis not just or fit now they should have very much; however not too much, Government in *any latitude* is a liquor too strong for most *vessels*, especially *green, raw, and unseasoned*.

Grafton page
30.
Of Ecclesi-
astical jurif-
diction in
Bishops.

§. The next Paragraph of Mr. *Graftons* is a most *factions queri*; and not worth any sober mans reply; truly 'tis pittie Mr. *Grafton* is not monitor or remembrancer to *King, Lords, and Commons*, or interpreter of our *Statutes*; 'tis sure that very act or *Statute* for taking away the high *Commiffion*, is by very many *learned Lawyers* (and one I could name, a man without suspicion for any *partiality to Episcopacy* or *Bishops*) who yet upon some *Presbyterians* desires, of *London*, (probably Mr. *Grafton* was one of the *fraternity*) to know his judgement, upon that Act touching *Episcopal jurisdiction*, how far yet in force, he

he did very *liberally* shew me his *judicious* and learned pains in the point, and concluded for *Episcopal jurisdiction*, still good and valid by Law, and onely abrogated as to the high *Commission-Court*, I am prone to think Mr. *Grafton* knows this story to be true, but it was not for him to tell it.

§. After this Mr. *Grafton* hath a *jealousie* least the sin of *Covenant-breaking* may fall upon the *Nation*, but sure there is no fear of *National perjury* by doing right to Bishops, and justice to *Episcopacy*, injury, oppression, and extortion, and injustice, and cruelty, sacrilege and schism, are sins also of the *first form*, and to be avoyded as well as his covenant breach, or national perjury, which is but a popular and fallacious expression, never to be used, till it be proved that the *Covenant* was a national and legal act; here the words are begged by Mr. *Grafton*, and applied onely *ad faciendum populum*, not *ad confirmandam veritatem, da populo phileras*; these are pretty baits for the vulgar, they do neither tempt nor scare wise & sober men, of whose souls safety, and consciences serenity, the *Episcopal Clergy* have as tender a regard as Mr. *Grafton* can pretend to; or profess; There is as much fear of a rash *Covenant* illegally made, violently imposed, and unjustly executed by some men, as there can be of breaking, nulling, or dissolving its injurious ligatures.

¶. But as if Mr. *Grafton* were weary of words *savouring of sobriety*, he now again falls into *rude Rhetorick*, the vulgar and *trivial stuffe* of old *Martinists* and the like, which lost the credit of the nonconformists for *many years*, yea he is not ashamed to aver by a most *palpable falsity*, that *Episcopacy* hath

Mr. Graftons
fear of a Na-
tional Cove-
nant-break-
ing.

Page 21.
Mr. Graftons
unjust and
unbecoming
partiality &
calumny.

hath brought *the Reformation* to a palpable *retrogradation*, he means (by the *marks* he gives *some Bishops*, who *observed* or urged some ecclesiastical *ceremonies* more than some men could bear, or possibly more than were *convenient* or *commanded*; Hence till 1640. it seems the *Bishops* and *Episcopal government* had run *Reformation* much backward; well, but when they were forced out of the box, pray how did the *Presbyterian* fury drive? Did they not highly advance the *doctrine, religion, worship, ministry*, all *holy duties*, yea our very *material Churches* very much; they and those who got up by their means into the stirrup, (and being in the *crupper* at last shoved the others *over the horse head*) these set forward *Mr. Graftons* blessed reformation, by bringing *Horses into Churches*, when *Bishops* could scarce be permitted to dwell in cottages; They advanced reformation by pulling down *Crosses* and setting up weather-cocks on steeples; They ordained one another *Ministers* after new forms and fashions, which the Law of *England* knew not, nor allowed without the formal authoritative and essential words which confer holy orders; The *Presbyterians* first got into good sequestred livings, and carried on the *reformation of their estates* very well, they exautorated the *Lords Prayer*, ten *Commandments*, the three *Creeds*, the *Church catechism*, and all ancient *Liturgical forms* of this and other *Churches*; they set up *Episcopello's* or *Bishoppetto's* in every *Parish*, they unlawfully *associated*, till they were *ashamed, scattered, and confounded*; They cajoled and hugged *Independency*, till that *creeping ivy* starved the yet tender and weak plant of *Presbytery*; This hot spur once in the saddle, O what

tumults,

tumults, storms, armies, angers, animosities, blood-shed, corrupt doctrines, petulant manners, what irreverence, profaneness, schism, sacrilege, atheism, enthusiasms and endlesse Egyptian taxes perfected our reformation: §. Who can sufficiently set forth the praises of the Presbyterian short reign, or aspiring rather? It must be left to Mr. Graftons more florid and affectionate pen, onely Dr. Gauden is bold to think it came as short in proof as in time of the reign of R. Eliz. King James, and King Charles the first, in whose last daies the stripling of Presbytery, instead of a Primmer and a fescue, got a beard and a sword, yea and a ferraige vizard, and a dagger; It had indeed long affected a royal scepter and a Crown, and pleaded a right at least to Christs Scepter, but the former Princes and Laws severely rapped off its jawcy fingers; but the last excellent King lost his head in this Presbyterian fray and quarrel, which Tragedy some honest and better natured Presbyters did so deplore, that though they had no great hope of his being theirs, yet they wished rather to have had Bishops continued, yea and themselves to have been made Bishops, upon condition the Kings life had not been lost, and Presbytery thereby for ever stained with the aspersions of Royal blood; for though it were not the Executioner, yet it stood too near the block, and was the first that taught the King of England what it was to be a prisoner, as Salmatius observes, who was himself a kind of mongrel, or ambiguous Presbyterian.

§. Mr. Grafton again wipes his nose on the Bishops lawn sleeves, which I before told him was for want of good manners, but I will forgive him this rudeness if he do not pick their pockets, by and by he is jealous

lous least Dr. Gauden look despiciently on inferior Ministers; God forbid he should have any undervaluing of any honest ability, or subordinate Presbyters, of whom he is one, and one of the least of them in many respects; Dr. Gauden heartily loves, and tenderly esteems them, if worthy men; only if he find a rigid Presbyterian, he thinks he may be better a Capon without spurs and comb, than a Cock, so crowing, as some of them are prone to do in former years over poor Bishops, and they still fancy England, and London at least, to be their own Dunghill.

Mr. Grafton
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Of vowing
against what
is good in its
use and kind

Dr. Gaudens affirming, that an oath cannot bind from what is in its nature good, was meant so far onely as the use of that good may be morally necessary for himself, or his; as if a man absolutely vow, neither he nor his, will ever take Physick, or be let blood, or wear a cap, or drink wine; These are rash and vain vows, and oblige no further than a man can dispense with the use of them, without drink and eminent danger of his health and life, which are not his own to squander away, or rashly engage, but to be discreetly preserved for Gods glory, and others good related to us; else no doubt a man may in order to promote a spiritual good, vow against the temporary use of some things good, lawful and indifferent; But this must not be rashly nor so, as to oblige beyond what he morally owns to self preservation, much lesse may a man make a vow in an others behalf, and force them to keep it, as some Presbyterians would have all the Nation and Bishops too, to keep their Covenant, even against Episcopacy and their own rights; Truly let Presbyters, who begot it, keep it, in that rigid sense, if they can, to be sure they were once better able than most Bishops, who had

had much a do to keep themselves being stripped of all by some Sacrilegious Covenanters.

¶ For the case which Mr. Grafton puts rather facetiously then conscienciously in reference to separating the good not materially but morally from the evil of Episcopacy; My answer is, I know no greater evil in Episcopacy, than to have it too much leavened, sowred, and paled with Presbytery; The advise and Counsel of grave and learned Presbyters is good, where required and useful, but to have the authority so melted and minced, that the Bishops shall have no more of it, than lately the Presbyters left him of his Estate, is to render the Bishop a cypher, and to make every Presbyter a kind of suffragan Bishop, or a Ruling Elder, and Master of misrule.

Mr Graftons plot of resigning Episcopacy.

But if Mr. Grafton have not so good a sieve or sining-pot for Episcopacy, as is fit, let him not fear there are some other as wise and honest men in England, who in this work may save him the labour, and serve the King and Church and Kingdom, with such just proportions, that Episcopacy like the shew-bread of the Temple, shall be neither too fine nor too coarse; by either keeping in all the bran, or bolting out all the flower of Presbytery.

§. Mr. Graftons wonderment may cease, as to a man binding himself from, and after applying to what appears good and useful to him, when he considers the meaning of Dr. Gauden is not, as to a sensible or advantageous temporary good, in point of private profit or pleasure; To which bounds, the oath though inconsiderate and to his detriment and inconvenience, doth bind; But it is as to a moral good, or evil from which he is thereby excluded,

Mr. Grafton page 33. Of vows under tacit conditions.

and to the contrary evil of which he is *betrayed*, by Superstitiously extending his oath to the *prejudice* of Gods *right* and others just interest in his *life, health and liberty* and estate, hereby being over righteous, a man may destroy himself before his time.

§. As if a man vowed he would never go out of *his Chamber*, either to *serve* God or man, no nor in a *fire* to save *himself*; Here his vow, as it could not be extended, so it must not be executed beyond what it could morally be intended or taken, (*salvo dei continente*) with reserve and safety of Gods *interest*, which is a tacite caution and dispensation; For as we cannot swear to the *prejudice* of our *neighbours*, so less to Gods, and no further *to our own*, than in things under our Dominion and command, so as to make a good use of them; If a man vow in the time of his plenty, and gain to give a Crown or an Angel a day to the poor, without limitation expressed, and after grow poor, and cannot spare it from his support & his family, he is absolved and ought not to keep his vow.

Of the prudential necessity of Episcopacy

§. In his conclusion Mr. *Grafton* peremptorily resolves, that though *Episcopacy* were never so *good*, yet unless it appear *necessary*, it must not *break through the bond of the Covenant*; *Episcopacy* is not only under the Notion of a *good* Notional and *entitative* or *National* and political, but moral and Ecclesiastical, having with it, and in it, something more Christian and *Apostolical* perfect and Divine, than any other Government besides the *equum & justum*, right and justice, by Law *annexed* to it, and not without injustice and oppression to be taken from it; He that vows to take *away my horse*, must

not

not say he will not *change his vow*, till it appear that *my horse* is not only good, but *necessary* for me; I believe both the Law and the Gate-house will teach him, that all mens goods in nature, art and use, are under the *protection* of the Law, as things of *right* and *property*, and so by a *moral* preceptive and *divine necessity* (forbidding others to rob, or rapine, yea or to covet them unjustly) they are *the owners*; Nor will it serve the *thiefs* turn, to say he is a better *horse-man*, and can both *keep* and *ride* him better, than the *right owner*.

§. For the Sacred *prophane*nes which Mr. *Grafton* talks of in the *Doctors* props to bear up *Episcopacy*, if they will not serve *Episcopacy*, possibly they may *Presbytery*, which fears not to *cover* and *cluck* it self under the *wings* of the *Covenant*, as a strange chicken; When the same *Covenant* binds against *Schisme* and *Superstition*, of which *scurse* or *Leprosy* let Mr. *Grafton* (as the Priest of old) take view and examine if *Presbytery* be curable, either to the civil *Schisme* which we call *faction*, contrary to the *Laws*, or that *Ecclesiastical*, which is contrary to the *Catholick Custome* and all the *Canons* of the *Catholick Church*, as well as this of *England*.

§. At last he speaks very *softly* of *mourning* for the *failers* of *not keeping* the *vow* and *Covenant*; Pray see if there were no faults in taking it, I am sure there will be in keeping it to some mens unjust sense, as much as in *Abfalom*, who had his ambitious vows to be paid in *Hebron*, when he began his unnatural rebellion; Still he deplores and perstringeth *Episcopacy*, as if *Presbytery* were the only *spotlesse* bird. Good Mr. *Grafton*, have you

no tears for her, or have you no eyes to see her faults, her wantonness, her insolencies, her excesses, how like *Hagar* when she thought she had conceived, not by *Abraham* the Father of the faithful, but by a mixture with strangers, she perted against *Sarah*, and lifted her self up against her superiours King and Laws, as well as *Bishops*, hath *Presbytery* given all her bitter doses to King, *Bishops*, *Church* and *State* by exact weight and measure; Pray look well on the file of our times story, examine the *simples* and the *composition*, you will find, as you might by their violent and destructive operation, they were not well balanced or proportioned in the Scales of right reason, loyalty, justice, charity, Law or Religion, else we could not have been so over-grown with *Anarchy* and *confusion* in *Church* and *State*, with *civil warrs* and *sacrilege*, with *self-seeking* and *uncompassionateness*, whom did *Presbytery* ever pity, that was depressed by her? Or whom did it ever relieve but it self?

Dr. Gaudens
Counsel to
Presbyters.

§. There is no better Counsel to be given to our Presbyters *Presbytery* than that which the *Angel* gave to *Hagar* now wandring in the *Wilderness*, and ready to *perish*; return and submit to thy superiour in age, honour and Authority, to venerable *Episcopacy* and Reverend *Bishops*, in whose family and under whose inspection *Presbyters* are much safer and happier, than they can be in their *Schismatick* desertions and factious divisions; No men wish and designe better for all *Presbyters*, that are absolute honest and ingenious than good *Bishops* do, who will treat them, not as their Lords over them, but as Fathers to them, not as *Subjects* but brethren, Nor is he fit to be a *Bishop*, who is not as much concerned

Duty of excellent
Bishops.

concerned for the inferiour *Clergies* good order, support, honour, and happiness, as his own; for such is the symbolizing fate of good Bishops, and all other reformed Ministers in England, that divided they will be destroyed, united they will be invincible; Nor can those men be either very wise, or faithfull to the Church and Kingdom of England, who study to separate what God and the King, & the Laws of this kingdom, & the constant custome of this Church, as of all others from the beginning of Christianity, have united together, in one family and holy œconomy, by which good Bishops may be adorned with the presence, assisted with the counsel, and honoured with the love and respect of learned Presbyters; On the other side, such worthy Presbyters may be protected and encouraged by the presidential and paternal care of godly Bishops, whose true honour is not to be preferred above their Brethren, but to be as Joseph was, profitable to them, and to imitate the great examples of the Primitive Bishops, of the blessed Apostles, and of Jesus Christ himself, the great Shepherd, and chief Bishop of our soules, who laid down his life for his Church and flock, to whom we must all give account of all our times, talents, and advantages, in any kind, by which we are enabled and called to serve his great interests, which consists in such an holy ordering of his Church, as may at once save our selves and others, least while we preach to, or preside over others, our selves be cast awaves.

§. In this humble and holy ambition Dr. Gauden desires to live and dye, nor should he ever have pleasure in either seeing Bishops restored, or Episcopacy re-established in the Church of England, if he did

did not hope to see by this means the glory of God and the honour of the *reformed Religion*, with the peace of this *Church and Kingdom* happily recovered and firmly settled, upon foundations of verity and charity, truth and peace, order and uniformity, sanctity and solemnity, which are the great ornaments and monuments of any Church or Nation.

Conclusion.

§. And thus hath Dr. *Gauden* much against his temper and leisure, even tired himself and his Reader too, with his tedious and intangled *animadversions* upon those two Pamphlets, Of the Anatomist *D. B.* and the Analeptist *Z. C.* which sought to weaken the *Strength, Religion, Law, Justice, and Honour* of his *Analysis*, which sought in the most *inoffensive way* so to state and resolve the sense of that unhappy *Covenant*, as might make it some way consistent with Scripture, with our Laws, with the *Catholick judgement*, order and use of the *Church of Christ*, with that *loyalty* which we owe to the *King*, with that *justice, charity, and humanity* which is due to all *honest men*, and especially to *Clergy men*, who should be the best of all; Lastly, with that peace, order, stability, and good government, which is necessary for the *happinesse* of this *Church and Kingdom*; That Gods *mercy* and his *Majesties clemency* may not be still turned into wantonnesse, by the unreasonable and perverse *disputes* of popular, peevish, factious, and turbulent Spirits, who are so far from adorning the *reformed Religion*, or the glorious *Gospel of Jesus Christ*, or the *name of the blessed God*, by urging their *Covenant* on the *King*, and on this *Church and Kingdom*, in their *unjust, illegal, novel, factious, and confused sense*, against the ancient *English Episcopacy*, that they cause the
name

name of God, and of Christ, and of the reformed Religion to be *evil spoken of*, by following those injurious, schismatical, and sacrilegious things, that are not *true*, nor *honest*, nor *just*, nor *pure*, nor *lovely*, nor of *good report*, without *any vertue*, or *praise-worthinesse*, contrary to those things which they have *learned* and *received*, *seen* and *heard*, in this and all *ancient Churches of Christ*, in the *first Apostles* and their most eminent successors, whose uniform, piety, order and charity it is *far safer* to *imitate* without any such *Covenant*, than to *deviate* from them under pretence of it, if it cannot be *reconciled* to *pious antiquity*, and to the *Laws of God and man*, which are the sufficient and onely safe *rules* and *bounds* of our duties, nor do they stand in need of any such novel *Covenant* to *eke them out*, nor will they bear any such *new patch* or *addition* to their *old* and *fair* garment, if it be of *another colour* different and deformed from *those ornaments* of *justice*, *loyalty*, *honesty*, and *holy antiquity*, which are the glory of *true Religion*, and the *defence* of a good Conscience, in which Dr. *Gauden* hopes and prays to live and dye, without doing, saying, or writing any thing which may justly grieve either Gods Spirit, or the good Spirit of any man truly godly, that is just and holy, righteous to man and religious to God, contrary to which, no man either may make, or take, or keep any vow or *Covenant*.

F I N I S.

Reader, through this discourse, for *Grafton* read *Crescon*.

Books written by *John* Lord Bishop of *Excester*,
and sold by *Andrew Crook*, at the green
Dragon in *St. Pauls* Church-yard.

1. **H**ieraspistes, A Defence for the *Ministry* and *Ministers* of the Church of *England*.
2. Three Sermons preached on publick occasions
3. *Funerals* made *Cordials*, in a Sermon preached at the Interment of the Corps of *Robert Rich*, Heir apparent to the Earldom of *Warwick*.
4. A sermon preached at the Funeral of *Dr. Ra'ph Brounrig* Bishop of *Excester* (*Decemb. 17. 1659.*) with an account of his *Life and Death*.
5. A *Petitionary Remonstrance* in the behalf of many thousand Ministers and Scholars.
6. *Καυρησις*, *sive Medicastri*, Slight healers of publique hurts, set forth in a Sermon Preached in *St. Pauls Church, London*, before the Lord Mayor, Lord General, Aldermen, Common Council, and Companies of the honourable City of *London*.
7. *Μεγαλας Θεῦ*, Gods great Demonstrations and Demands of Justice, Mercy and Humility, set forth in a Sermon preached before the honorable House of Commons, at their Solemn Fast, before their first sitting, *April 30. 1660.*
8. *ΑΝΑΛΥΣΙΣ*, The loosing of *St. Peters Bands*; setting forth the true sense and solution of the Covenant in point of Conscience, so far as it relates to the Government of the Church by Episcopacy.
9. *Anti-sacrilegus*, or a defenfatave against *Dr. Cor. Burges*.

