The First and Second Part

OF

GANGRAENA:

OR

A Catalogue and Discovery of many of the
Errors, Heresies, Blasphemies and pernicious Prac-
tices of the Sectaries of this time, vented and acted
in England in these four last years.

Also a particular Narration of divers Stories, Remark-
able Passages, Letters: an Extract of many Letters, all con-
cerning the present Sects; together with some Observations
upon, and Corollaries from all the fore-named Premises.

By THOMAS EDWARDS Minister of the Gospel.

The third EDITION, corrected and much Enlarged.

2 Tim. 3. 8, 9. Now as Jannes and Jambres withstood Moses, so do these also resist the
truth: men of corrupt minds, reprobate concerning the Faith.
But they shall proceed no further, for their folly shall be manifest to all men, as theirs alfo was.
2 Pet. 2. 1, 2. But there were false Prophets also among the people, even as there shall be
false Teachers among you, who privily shall bring in damnable Heresies, even, denying the
Lord that bought them, and bring upon themselves swift destruction.
And many shall follow their pernicious ways, by reason of whom the way of truth shall be
evill spoken of.
Jude vers. 19. These be they who separate themselves, sensual, having not the Spirit.

Lutheri Epift. ad Galat. Milediætā fit charitas, quæ servatur cum jactura doctrine fideli, cui omnia
cedere debent. Chritas, Aboïthos, Angelus e caelo.
Lutheri Epift. ad Salmationes. Non hic tempus timendi, sed timendi, ubi Dominus nostrer Jesus Christus
damnatur, exurit & blasphematur : mioper grandibus est periculum quam credebant multis. Inveniar
fines superbus, avarus, adulter, homicidia, antipata, & omnium vitiorum reus, modo impii silentii non
argentur, dum Dominus patitur.

L O N D O N, Printed by T. R. and E. M. for Ralph Smith, at the sign of the Bible
in Cornhill near the Royall Exchange. M. D. C. XLVI.
Reader,

That thou mayest discern the mischief of Ecclesiastical Anarchy, the monstrousnesse of the much affected Toleration, and be warned to be wise to sobriety, and fear and suspect the pretended New Lights, I approve that this Treatise, discovering the Gangrene of so many strange Opinions, should be imprinted.

James Cranfor.
TO THE
RIGHT HONOURABLE
THE
LORDS and COMMONS
Assembled in PARLIAMENT.

Right Honourable and Noble Senators,

Here present you with a Catalogue or Black Bill of the Errours, Heresies, Blasphemies, and Practices of the Sectaries of this time, broached and acted within these four last years in England, and that in your Quarters, and in places under your Government and Power, for which I tremble to thinke left the whole Kingdom should be in Gods Black Bill: I much fear left the subject matter of this Catalogue may prove unto England (unless some speedy and effectual course be taken to prevent it) like the Bill of Divorce given to Israel; Jer. 3. 8. like the Roll of the Book commanded from God to be written by Jeremiah against Israel and Judah; Jer. 36. 2. like the Roll of a Book sent by a hand to Ezekiel, Ezek. 2. 9. 10. wherein was written, lamentations, mourning and woe, or like the hand writing upon the wall against Bellhaz. Dan. 5. 5. & the flying Roll in Zech. c. 5. v. 1, 2. a curse going over the face of the whole land. And unto whom, Right Honourable, should I present and make known these things, but unto You, who are the supreme Judicatory of this Kingdom, having that sufficiency of Power, which only is able to remedy and redresse them, who are our great Physicians, and have been wont to cure the worst maladies and diseases of our Church and State, who are by God himselfe stiled Gods, and therefore should above others lay to heart and be sensible of the injuries and dishonours done to God and his name. And I humbly pray your Honours to beare with me in my addresses this way, as having no other means but this, of acquainting You with the sad state of things in our Church: And yet 'tis necessary You should hear of these things, for as 'tis said in the Prophet Jeremiah, concerning the making of that Roll, It may be the house of Judah will hear all the evill which I purpose to do to them, that they may turne every one from his evill way, it may be they will present
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present their supplications before the Lord, that he may forgive their iniquity and their sin; so it may be some good may come of this Book, to cause an humiliation for, and a suppression of heresies and schisms, as being a more free and full discovery of our times then ever yet was made, and therefore I send it abroad in this way, whereby it may be read by all Judah: and I doubt not but some faithfull Baruchs, who are not shut up, but do preach before You on Fast days, will cause You to hear the words of this Book in the Lords house, by applying them to your consciences, and making them a Catalogue of sins for matter of humiliation to you on those days, showing how far they may become yours in suffering without punishment and censure too many of them. And now, Noble and worthy Senators, be graciously pleased to pardon the boldness of I shall take in dealing plainly with you in this present Epistle, and not to impute it to any malignity and dislike to your service, or to peremptory ansiness, and disrespect of You; (for besides that some worthy Members of Parliament to whom I am known can testify the contrary, all my Actions from the beginning of Your setting, my Sermons, Prayers, Prayers, Discourses, Afftings for You speak otherwise: I am one who out of choice and judgement have embarked my sel with Wife, Children, Estate, and all that's dear to me in the same ship with You, to sink and peris, or to come safe to land with You, and that in the most doubtful and difficult times, not only early in the first beginning of the war and troubles, in a malignant place among Courtiers, and those who were servants and had relations to the King, Queen and their Children, pleading Your Cause, justifying Your wars, satisfying many that scrupled, but when Your affairs were at lowe, and the chance of war against You, and some of the Grandees and favourites of these times were packing up, and ready to be gone, I was then highest and most zealous for You, preaching, praying, stirring up the people to stand for you by going out in person, lending of money, in the later going before them by example; And as I have been your Honours most devoted servant so am I still yours, and you cannot easily lose me; and I do humbly lay my self and Book at the feet of your wisedom and piety submitting both to your pleasure; but to the matter and contents of this Book, and to the present state of things. I am bound and stirred in spirit, to see the people so given to error and schisme, and the zeal of Gods house and glory constrains me, and I can no longer forbear speaking my whole heart to you. The evils of this kinde are grown to such a height as there is no more time for silence, or for being afraid, but of crying out and speaking plainly. And I am confident when your Honours have read over my Book, (which I humbly desire you in the fear of God, and for the glory of Christ to do), as Luther bespeaks the reading of an Epistle of his) that will be a just Apologie with you for my freeness and boldness. O the evil of these times would put zeal into the heart of any man, who hath any love to the glory of God, his truth, and the souls of people, and make the stammering tongue to speak freely.
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freely; yea the dumb to speak and cry out. Creslius son who was born dumb, when he saw one going to kill his Father, spake and cried out, O kill not Creslius. And now when our Father, our Saviour and blessed Spirit are wounded by damnable heresies and blasphemies, and many precious souls destroyed, can we be silent! O cursed be the silence and slatttery that is in such a time as this: For now things are grown to a strange passe, (though nothing is now strange,) and every day they grow worse and worse, and you can hardly conceive and imagine them so bad as they are; no kinde of blasphemy, herefie, disorder, confusion, but either is found among us, or coming in upon us; for we instead of a Reformation, are grown from one extreme to another, fallen from Scylla to Charibdis, from Poppish Innovations, Superstitions, and Prelaticall Tyranny, to damnable Herefies, horrid Blasphemies, Libertinisme, and fearfull Anarchy; our evils are not removed and cured, but only changed; one disease and Diuell hath left us, and another as bad is come in the room; yea, this last extremity in which we are fallen, is far more high, violent and dangerous in many respects; all which in an Epistle cannot be contained, but are laid down in the following Book in many places, specially in the eleventh Corollary. Luther in an Epistle to Spalatinus, calls Want of freedom in a Minister, irremmifible peccatum, an unpardonable sin; and silence in the neglecting of truth, a wicked silence; and in an Epistle to Staupitius, faith, Let me be found any thing, a proud man, an adulterer, murderer, and guilty of all wickednesse, so as I be not convicted of wicked silence whilst the Lord suffers. The consideration of which, makes me well contented to run the venture of being accounted proud, fancy, peremptory, and of incurring the bizard of your displeasure by speaking freely (though I hope better things) then to let the glory and honour of Christ and his truth suffer any longer by my silence; for I call the most High GOD to witnesse, that (so far as I know my own heart) what freedom I have use in laying open the state of things before you, is not out of any sinister respeet, or any pleasure I take in this liberty (for I have had many carnall reasonings and conflicts in my spirit against it) but only out of the great necessity of the times, moved thereunto out of love and zeal to the glory of God and his truth, my faithfulnesse to your Honours, compassion to the souls of those for whom Christ dyed, and the delivering of my own soul in the discharge of my conscience. Great Persons, as Princes, Nobles and Counsellours, through their high places, multitude of affairs, flattering, are subject to great failings and infirmities, as both Scriptures, and all Histories shew: but this hath been the praise and honour of some of them, that upon being minded by faithful Ministers of their faults, they have laid it to heart. Theodolus that Noble Emperor had many
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infirmities, as that cruel fact of his against the inhabitants of Thessalonica, as his being angry out of measure against the people of Antioch, as his lenity towards Arians, whom he permitted to keep Conventions in chief Cities; but in all his faults this is observed and admired by the Ecclesiastical Historians who write of him, that he ever gave place to wholesome admonitions, and amended upon being dealt with, as by Flavianus Bishop of Antioch, Amphilochius Bishop of Iconium, Ambrose Bishop of Millain; and he took Ambrose liberty of speaking to him so well, that he did not only give him thanks, but said of him to his praise, I have at length found a master of truth, for I have known Ambrose only a Bishop worthy of that name. It was one of the sins of the Prelates and Court Chaplains (for which among others God hath cast them out) to flatter, and the sin of the Court, that the Ministers that preached there, must sing placentia, speak smooth things. Now far be it from such a High Court of Parliament as you, (who above other Parliaments are in solemn Covenant with God for Reformation, National, Domesticall, Personal, and have professed to engage your hearts for God and his Work,) and from the Ministers who stand up for you, and adhere to you, to be faulty in the same kind: Be pleased therefore in the midst of your many great affairs which even swallow you up, and by reason of which you have not time to hear and know all things concerning the State of Religion, to suffer one of your daily Remembrancers to God, to be God's Remembrancer to you. You have, most Noble Senators, done worthily against Papists, Prelates and scandalous Ministers, in casting down Images, Altars, Crucifixes, throwing out Ceremonies, &c. but what have you done against other kinds of growing evils, Heresie, Schisme, Disorder, against Seekers, Anabaptists, Antinomians, Brownists, Libertines and other Sects? You have destroyed Baal and his Priests; but have you been zealous against golden Calves, and the Priests of the lowest of the people? Are not these grown up, and daily increase under you? Are any effectual means used against them? You have made a Reformation, and blessed be God who put it into your hearts to do such things; but with the Reformation have we not a Deformation, and worse things come in upon us then ever we had before? were any of those monsters heard of heretofore, which are now common among us? as denying the Scriptures, pleading * Book intit. Toleration justified, page for a Toleration of all Religions and worships, 78. printed in this last January.

You have put down the Book of Common Prayer: and there are many among us have put down the Scriptures, slighting, yea blaspheming them. You have broken down Images of the Trinity, Christ, Virgin Mary, Apostles: and we have those who overthrow the Doctrine of the Trinity, oppose the Divinity of Christ, speak evil of the Virgin Mary, slight the Apostles. You have cast out the Bishops and their Officers: and we have many that cast down to the ground all Ministers in all the Reformed
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Reformed Churches. You have cast out Ceremonies in the Sacraments, as the Crofe, kneeling at the Lords Supper: and we have many cast out the Sacraments, Baptifme and the Lords Supper. You have put down Saints days: and we have many make nothing at all of the Lords days, and Fasting days. You have taken away the superfluous excessive maintenance of the Bifhops, Deanes: and we have many take away and cry down the necessary maintenance of the Ministers. In the Bifhops days we had singing of Psalms taken away in some places, conceived prayer, preaching, and in their room, Anthems, stinted forms and reading brought in; and now we have singing of Psalms spoken against and cast out of some Churches, yea all publick prayer questioned, and all ministerial preaching denied. In the Bifhops times Popifh Innovations were introduced, as bowing at Altars, &c. and now we have anointing the sick with Oyle; then we had Bihopping of children, now we have Bifhopping of men and women, by strange laying on of hands, as is related in this following Book. In the Bifhops days we had many unlearned Ministers, and have we not now a company of Jeroboams Priests? In the Bifhops days we had the fourth Commandement taken away, but now we have all ten Commandements at once by the Antinomians; yea all faith and the Gospel denied, as by the Seekers. The Worst of the Prelates, in the midst of many Popifh, Arminian tenets, and Popifh Innovations, held many sound doctrines, and had many commendable practices; yea the very * Papifts hold and * Calvinii Instruifio Adiectus keep to many Articles of faith and truths of God, have Libertinos, cap. 4. pag. 104.

Some order among them, encourage learning, have certain fixed principles of truth, with practices of devotion and good works; but many of the Sects and Sectaries in our days, deny all principles of Religion, are enemies to all holy Duties, Order, Learning, overthrowing all, being vertiginof spiritus, Whirligig spiritus: and the great opinion of an universal Toleration, tends to the laying of all waste, and dissolution of all Religion and good manners. Now are not these Errors, Heresies and Schifmes, spots and blots in our Reformation? do they not blemish and cast a dark shadow upon all the light part? are they not the dead flies in the Apothecaries ointment, sending forth a stinking savour? are they not the reproach and rejoicings of the common enemy? the scandal of the Weak, the blazing star of the times? and are not Sectaries strangely suffered, convinced at, keeping open meetings in the heart of the City? yea printing with * License their erroneous opinions, and daring to give into some of your hands such Books as 'tis a shame to speak of? being let so alone, that they are grown up to many thousands both in City and Country. Christ in Revel. 2. 19. highly commends the Angel of the Church of Thyatira for his Works, service, faith, patience, &c. but yet reproves and threatens him for suffering without punishment false

* M. Saltmarsh Smock in the Temple, in which are some desperate errors. Book about Baptiffe, and calling maintenance by these Jewish and Popifh undeniably.
false doctrines to be taught; and disorders to be practisfed in the Church: But I
have a few things against thee, because thou sufíereft that woman Jezebel, which
calleth her self a Prophetess, to teach and to seduce my servants: And be plea-
sed to observe what truth that Scripture holds out, namely, that a connivance and
suffering without punishment false Doctrines and Disorders, Persons to preach
whom God hath not called, and to preach Errours, Heresies, blemishes and dafhes
the most glorious works, and provokes God to send judgements; a Toleration doth
eclipse and darken the glory of the most excellent Reformation. God accounts
all those errours, heresies, Schismes, &c. committed in a land, but let alone, and
suffered without punishment by those who have authority and power, to be the sins
of those who have power, and he will proceed against them as if they were the au-
thors of them. A man comes to be partaker of other men's sins, by countenancing,
consenting and suffering without punishment, as well as by formally committing
them. * Solomon in 1. King. 11. from ver. 1. to 15. is counted by God to be guilty of all the
Idolatry committed by his Wives and their followers, and accordingly God is angry with
him and threatens him, because being a
King he had power in his hands to hinder it,
not that Solomon did bring into the house
of God Idols, or ever commanded the people
to forsake the Worship of God and to worship
Idols, or that he did in his own person worship Idols; This only is certain, that he
suffered them to build Altars, and sacrifice to strange gods. Ephes. 5. 12. * is the
command of God to have no fellowship with the unfruitful works of darkness,
that is, not by consenting, helping, imitating & suffering them without reproof; Now
a Magistrates reproving, is by using coercive power to punish and suppreffe evills,
as is evident in the example of old Eli to his sons, who though he did reprove by
words, yet because he punished them not, he was partaker of their sins, and was se-
verely punished by God for it, 1. Sam. 2. 23, 242. 5. chap. 3. 13. 14. Now, Right
Honourable, though You hold none of these Opinions, practife not these wayes, nei-	her command any of these things, but have put out Declarations; wherein there are
some passages against Anabaptists, Brownifts and other Sects, and made Orders
and Ordinances for the preventing and remedying of many of these evills; as that
Order of Febr. 16. 1643. That Ministers suffer none to preach in the places where
they have charge, but such as they will be answerable for; as the Ordinance ag-
ainst the preaching of Persons not ordained in this or some other Reformed Church;
as the Ordinance of not printing Without License; yea upon complaint have ques-
tioned and troubled some Settaries for their Errours and pernicious Practifes; yet
not-
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notwithstanding there is a strange unheard of suffering and bearing with them, and such a one, as I believe all things considered, never was there the like under any Orthodox Christian Magistrate and State. How do sects and schisms increase and grow daily, Sectaries doing even what they will, committing insolencies and outrages, not only against the truth of God and the peace of the Church, but the Civil State also, going up and down Countries, causing riots, yeat tumults and disturbances in the publick Assemblies! how do persons cast out of other Countries for their Errors, not only live here, but gather Churches, preach publicly their Opinions! what swarmes are there of all sorts of illiterate mechanicke Preachers, yea of Women and Boy Preachers! what a wvide circle of the Lord Mayor, Aldermen, and Commoners of number of meetings of Sectaries in this the City of London presented to the House of Peers. Jan. 16. City, eleven at least in one Parish! what liberty of preaching, printing of all Errors, or for a Toleration of all, and against the Directory, Covenant, monethly First, Presbyteriall Government, and all Ordinances of Parliament in reference to Religion, and most of these persons either never questioned at all, or if questioned, abusing those in a high manner who question them, coming off one way or other, and afterwards going on in spreading their errors more then before, or if committed by some below, whereby they arehindred from preaching and dipping, then brought off and released by some above (of which they brag and boast) yet many Sectaries countenanced, employed and press'd to speciall places both of profit, honour, and trust, and that which is saddest of all (and yet too true) Orthodox worthy persons, who being in places of Power, for preventing mischiefs and evils questioning some Sectaries for their unlawful meetings and false Doctrines, have been lookt upon ever after with an evil eye, and opportunities watcht to molest and displace them. In a Word there hath not been to this day any exemplary restraint of the Sectaries (as ever I heard) by virtue of any of your Ordinances, but they are fleighted and scorned, and as it was formerly with the Kings Proclamations against the Jesuits, Priests, Papists, and forbidding to go to Mass, there were the more Priests in the Kingdom, and more went to Mass; (the Proclamations being never looked after, and when any zealous Protestants in place did go to execute them, they had little thanks for their pains, and those they questioned were so hard for them getting off,) so preaching of lay-men was never more in request then since your Ordinance against it; Presbyteriall Government never more preached, printed against, then since your Votes, Orders and Ordinances for it; never more dangerous unlicensed Books printed, then since the Ordinance against unlicensed printing; and when men have been complained of for the breach of Ordinances, as that of lay preaching &c. how are they dismissed, and preach still, infect still? look what Waeys were taken heretofore by the Popish party and Prelates who pretended to be Protestants, in favour of the Papists, Arminians, and discountenancing zealous Protestants; the same
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will be found to be now in use in behalfe of the Sectaries against Presbyterians; and if you be but pleased to review your own Remonstrances, either in former, or in this present Parliament, or remember the maximes and grounds you proceeded upon in questioning many, and by what rules you judged of intentions to overthrow the Protestant Religion, and to advance Popery, Armanism, and then look upon the Proceedings of some, you will finde the same steps trod in now, and the same course taken in favour of the sects: (But an Epistle is too narrow a compasse to particularize all things of this kinde, and a Word is enough to the Wise) And yet I do not say Your Honours have done these things; for there are matters of this nature you hear not of, and upon complaints of things that have come immediatly to Your Houses, there hath been some redresse; yet such things are done by Committees, or Persons under Your Power and Government, and no effectuall wayes taken to prevent, discover or remedy these things. Now I humbly submit to Your deep judgment, whether God account not men guilty of that which is committed by others under them, they having power to hinder it; as also, whether it will not be interpreted by men, that there is certainly great countenance and favour above, or else persons below dare not as they do. And be pleased to suffer me, as a Minister of Christ, to bring to your remembrance (which I do in all humility,) these following Scriptures. Levit. 26. 25, 1 Sam. 2. 29, 30, 31, 32. cap. 3. 12, 13, 14. 1 King. 12. cap. 31. 13. cap. 33. 34. 2 King. 10. from 19. to 33. Jerem. 5, 30, 31. Dan. 5. 12, 23, 24, 25, 26, 27, 28. Amos 2. 9, 13, 14. Hag. 1. 2, 4, 5. Gal. 6. 7. Revel. 13, 14, 15, 16, 18, 19, 20. Which texts of Scripture, with the examples laid down in them, I name not as if I would compare your Honours with Jeroboam, Belshazzar, &c. or charge on you their faults in kinde, or that I wish such evills should come to You; no, let the interpretation of these Scriptures be to your enemies, and the fulfilling of them to them that hate You; but because whatsoever things were Written aforesime were Written for our learning, and all the things which were threatned and hapned to Eli, Jeroboam, Jehu, Belshazzar, &c. were for examples, and written for our admonition upon whom the ends of the world are come; therefore I minde You of these Scriptures, that you may fear to fall into any such kinde of sins, or to suffer such to be done when’tis in Your power to hinder.

The sects have been growing upon us ever since the first year of Your sitting, and have every year increased more and more; things have been had a great while, but this last year they are grown intolerable; and if Schisme, Heresie, &c. be let alone and rise proportionably for one year longer, we shall need no Cavaliers nor enemies from without to destroy us. Certainly God looks for other manner of fruit from you; the great Deliverances, Victories, Successes, the solemn Covenant, Protestsations, Remonstrances, Declarations made to God, this Kingdom, the Kingdom of Scotland, and all the Reformed Churches, call and speak for other kinde of things
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things. The Reformed Churches abroad wonder at these things, and say, Why may not the King as lawfully tolerate Papists, one false Religion, as the Parliament suffer all sects to grow? Besides their love, zeal and prayers for you begins to languish and grow faint. Our dear Brethren of Scotland stand amazed and astonished, and had they not seen these things, could not have believed them. The Orthodox, godly considerable party, both Ministers and people in City and Country, by whose means under God, you are now so strong and lifted up above your enemies, are grieved, offended, and much discouraged; the common enemy scorns, blasphemes, and reproaches the Reformation, looking upon us as given up to a spirit of giddiness and error. The Malignants every where turne Sectaries and Independents, siding with them and pleading their cause; and they do wisely, there being no such way as that to save their purses, live quietly, and to undermine you and effect the enemies work. And what can think you will be issue of these things? It is high time therefore for your Honours to awake and be doing, to suffer no longer these Sects and Schisms, these disorders and confusions that are in the midst of us, but to fall upon some effectuall ways, as you in your great wises will finde out, and to do something worthy a Parliament in this kind also. Do this and God is on your right hand to helpe you, and you shall not be removed for ever, the Kingdom of Scotland, the Reformed Churches, this great City with the Ministers to stand by you and to honour you: Do it not, but let things still run on thus, and all kinds of errors, confusions, &c. increase, and know God is a righteous God, and will require it at your hands, visit and be avenged for these things. And let no man flatter you with your great prosperity and success, that your mountain is now so strong that you shall never be moved; but remember that God is a God changing the times and seasons, that removes Kings and sets up Kings, Dan. 2.21. that can quickly bring down that part of the wheel below which was highest, that made a sudden change to Belshazzar in an hour, Dan. 5.3,4,5,6. That God who is said to scatter kings, can scatter you: Psal. 68.14. Look upon the Court party, the great Counsellours of state, and Prelates, whose height was like the height of the Cedars, and were strong as the Oaks, yet the Lord destroyed their fruit from above, and their root from beneath; and cannot he do so to you? I beseech you fear, considering the great dishonour of God and his name, and the sad estate of things under your Government, lest God bring some great afterclap upon you, and have an after reckoning, either giving you up at last to the hands of those that are now in armes against you, or sending an evill spirit of division among your selves and the two Nations, or making use of the Sects (that party when grown stronger, who have been so much suffered to grow under you,) to become thorns in your sides, and pricks in your eyes, to cast You out, and to teach you new Law and new Divinity, as they have done already in many of their Books (as Englands Birthright, A Letter from
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from an Utter Barrester, A Letter call'd Englands lamentable slavery, Lilburns Letters to Mr Prynn, to a Friend, Innocency and truth justified, cum multis aliis, or by sending some other judgement, as the Pestilence, &c. (all which I earnestly pray God to prevent.) And truly when I think of things by my self, and behold to what a height Errours, Hereies, &c. are come, and withall reflect upon the great things God hath done for you, the many powerfull Sermons you have had preached before you about the National Covenant, and against the Sects, the many Petitions representing the evil and danger of these things, and yet how little is done, our evils of this kinde rising higher and higher, in the increase of false doctrines, and a greater multiplication of schismes every day then other; I tremble for fear, lest for the want of zeal in suffering so many dishonours of God, and his House to lie so long waste, the word be gone out of his mouth already which he spake against Eli; I said indeed that thy house, and the house of thy Father should walke before me for ever: but now the Lord faith; Be it far from me, for them that honour me I will honour, and they that despise me shall be lightly esteemed. But to draw towards a conclusion, there is no other way to prevent all this wrath, but to be zealous and repent, to do something speedily and effectually against the Errours, Hereies, Schismes, Blasphemies and confusions of these times.

Ob. But if any shall object, It cannot be done now, it will discontent and disengage the Sectaries who are a considerable party, and so may prove dangerous to the Parliament in this juncture of time, by causing many to fall off their Service.

Ans. Are we afraid of discontenting, disingaging and losing a few men, and not of discontenting and losing God! Shall God be displeased to please men! Shall we fear the want of mans helpe whose breath is in his nostrils, and not fear God! O that We would once cease from man, for Wherein is he to be accounted of?

Secondly, I Answer, This objection is taking counsell, but not of God; a covering, but not of Gods spirit; 11.30.1. this carnall policie of suffering corruptions in Religion for fear of losing a party, and strengthening Kingdoms, hath proved the ruin of families and Kingdoms; be pleased to remember Jeroboam, Jehu, &c. who out of policie for fear of losing a party and strengthening the other side, set up and suffered the golden Calves and Priest of the lowest of people, and this very thing became a snare, and the losse of the Kingdom to them; and I might shew out of Ecclesiasticall Histories many examples of sad things befalling Princes, who out of policies or any carnall respectts, have suffered allsorts of Sects and Hereies; but I will only instance in one out of *Baronius* of Valentinianus senior, who suffered in the West the Christians to embrace what faith every one of them would, and to follow what

* Ex quo etiam fome manavit, ut idem Valentinianus senior fineret in Occidente inter Christianos quam quis vellet. Fidei amplificavit aequum pro arbitrio heresies confecrati. At quam confulto ex animo declaravit, aequum enim factione ac prodi-
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what Heresies they pleased, but how well and safely the end of it declared; for both his sons were slain by the faction and treachery of the Gentiles, Gratian by Maximus, Valentinian junior was strangled in a halter: And yet afterwards the same Emperor by edict commanded the houses and places where the Maniches met to be confiscate, tis storied of Amaziah, that he had hired a hundred thousand mighty men of valour for a hundred talents of silver, but a man of God came to him to disperse his Army, namely that part of it the children of Ephraim, and told him in answer to his carnall objections, that God had power to help and to cast down; and for his hundred talents, the Lord was able to give him much more then this: 2 Chron.25.7,8,9. So say I, whoever or what numbers soever shall desert the Parliaments Army and Service for the suppressing the Sects, and putting in execution their own Ordinances, God hath power to help, and cast down, and is able to cause many more then these, to adhere to them; and no question, besides Gods help and blessing which uses to accompany setting true Religion, and destroying false; the hands of the Kingdom of Scotland would be the more strengthened, the City of London, the Ministers, and all who love truth, peace and order, would adhere more firmly, and the Parliament would be both stronger, and make themselves famous both at home and abroad to all generations. Thirdly, supposing the Sectaries to be as potent as is falsely surmised by themselves, yet I humbly conceive it stands not with the Honour, Power, Wisdom nor Piety of a Parliament, for fear of losing a party, to be afraid of maintaining their own Ordinances, and punishing those things that they know are bad; In such a case flat justification, erect coelum. Fourthly, the sons of Zeruiah are not now too hard for you, God hath made you stronger then ever, by giving you many victories, but tell upon battell, and one strong hold after another; so that if any will fall off from you for doing your duties, you need not care; and who knows but that all these victories are sent to take away all excuse, to answer this objection, and to encourage you to this work? God inforses upon turning the dayes of fasting into feasts, therefore to love the truth and peace; and from deliverances to pay our vows, and make good our Covenants, as in Zech.8.19. Nahum.1.15.16. Psal. 16.14,17,18,19. And thus having in some poor measure discharged my conscience towards God, your Honours and this Kingdom, in the Discovery made in this Book of many Sects and Sectaries, I leave the issue and success to God, humbly taking my leave, as Dr Holland that learned man and Doctor of the Chair in Oxford was wont to do of his Colledge upon going journeys, saying, I commend you to the love of God and hatred of Popery; so do I commend both Houses of Parliament...
The Epistle Dedicatory.

Lament to the love of God and his truth, and the hating of all Sects and Schisms, earnestly praying to God, that none of the things which You and we have cause to fear may come upon You and the Kingdom, but that God would mercifully pardon that too great suffering, countenancing, spreading and prevailing of Errors, Heresies and Schisms which hath been in this Kingdom these four last years, and would fill you with such a love and zeal to his truth and house, that you might thoroughly purge out all things that offend, and cause the false Prophets and the unclean spirits to passe out of the land, speedily and effectually lay the top-stone upon the building, the foundation whereof you have laid long ago, fully settle this Church and the Government of it, whereby we may be brought into one, and become terrible as an Army with banners, and like a Strong and fenced City, both against Schisms that may arise from within, and the assaults of enemies without.

Your Honours humble

and most devoted servant.

THOMAS EDWARDS.
The Preface.

In the last week of June or the first of July, 1644, (in one of those two weeks I am certaine) came forth my Answer (entitled Antapologia) to the Apologeticall Narrative: Ever since which time I have forborne the Prefle out of an expectation of a Reply (which was with great confidence by many of the Independent party at several times given out I should have) with much patience passing by the many reproachfull scoiffull speeches and railings both in publique Sermons and printed Pamphlets, and many other waies call upon me and my Antapologie: I was not willing to be provoked or to trouble my self at the barking of every dogge (who according to kinde, did bark at the Moon (thats all) but not hnt it: could scoife and jer at the Antapologie, but knew not which way to go about to answer it) but rather resolved to reserve my time and strength, for some learned and solid Reply from the Apologists, or any other for them, to which I might have given a Rejoynder. But now eighteen Moneths being almost expired since the Antapologie came abroad into the world (time sufficient for five such eminent persons, or some other to have returned an Answer in, if ever they intended it) and now being without all hopes of any Reply from them (there being none in the Prefle as I can learn) but rather tis given out by the Apologists themselves, and their neerest friends, that for peace sake they forbear it (which let them believe that will, I do not) I shall waite no longer, but am resolved to appear again in publique against the errors of the time, and to let forth Tractates and Discourses upon such Subjects and Points, as I conceive may make most for the glory of God, the peace of this Church, and be most seasonable for the present necessity, be opus diem in die fum. I have all this while, out of choise and upon serious deliberation, declined the letting forth any Tractate of the Controversies of the time (although I have been by Learned men oft call'd upon, yea, earnestly solicited thereunto) lest the Apologists, or some other for them, should have taken occasion by answering that, to have some cloak and excuse for not replying...
THE PREFACE.

replying to my Antapologie: but having given all this time, and finding by experience all their great words and threats of an Answer (both in print by b Mr John Goodman, yea, the Apologists themselves in the Assembly, and many of their disciples (to be but mere florishes and great swelling words of vanity) on purpose to feed their deluded Proselytes for the present (who called upon them for an Answer) I shall now finde them more work, and addde many other Treatises to the former. And however upon the Reason before specified, I have been thus long silent, and discontinued the Preife; yet for hereafter, I do give it under my hand, that I will make amends, and redeem the time because the days are evil; promising (the grace of God enabling me, and sparing me life, health and liberty) that for this next year, or longer, as the troubles of the Church may continue, to be often setting forth one Treatate or other, I aime at, and shallendeavour to be like that tree spoken of in the Revelation, to yield fruit every moneth, and that the leaves of the tree may be for the healing of these Nations. Now to give some account to the Reader, of the nature of this following Discourse, and of my scope therein; This present Treatise is not so much against any one error and sect, as against all I have heard of, a Discovery of, and Directions against that many headed monstrous Hydra of sectarisme sprung up in these times in England: a worke and undertaking, which I well know and expect, will cause me all the hatred, envy and danger, which the cunning, malice, power or blind zeal of all the sectaries in England can procure. Paul speaks in his Epistles to the Corinthians (among other troubles) of his fighting with beasts at Ephesus after the manner of m'n, 1 Cor. 15. 32, and of a messenger of Satan sent to buffet him, 2 Cor. cap. 12 which were none of the least dangers and sufferings he met withall, as will appear both by looking into the texts themselves, and consulting some learned Divines upon those Scriptures. Now in this present work, and some other following Treatises, something like to these I have to conftict with, namely, wilde beasts, grievous wolves, as the Scripture calls hereticks and false Prophets, Mat. 7. 15. Acts 20. 29, and with messengers of Satan, false Apostles, transforming themselves into the Apostles of Christ, 2 Cor. 12. 13, and tis never the leffe hazardous nor difficult, that they are wolves in sheep's cloathing, and Satan transformed
formed into an Angell of light. Now for me, a poor weak sinfull man, who have no armes of flesh to back me, none of those relations to the great, Noble and mighty of the times, which many have, (in an age and time when truth is fallen, but heresie and error prevails in all places, cried up as new light, and as new truth, yeas, sectaries is set up in places of honour and profit, and sectaries are delivered,) to appear in open field against, and to contend with them, is a hard and dangerous service. But I know whom I serve, and he who is with me, is stronger then they who are against me: and in this cause of God, his truth, and all the reformed Churches, I fear not what man can do unto me. I well understand that I put my hand into a Hornets nest, and shall raise up against me all the spirit of separation, schisme and error thorow out the Kingdom, from the highest Seeker to the lowest Independent: but I value it not, (as Luther spake upon a like occasion,) I can comfort my selfe with that of David, Psa. 118. 12. They compassed me about like Bees, they are The fire of thorns is both kindled and quenched at the fire of thorns, but in the Name of the Son quenched. Ainsworth Inlocum. Lord I will cut them off. That God which delivered Paul from beasts at Ephesus, and from the messenger of Satan, that encouraged and enabled little David to fight with a Bear and a Lion, and to pull a Lambe out the Lions mouth, yeas to kill both the Lion and the Bear, hath, doth, and will preserve me till I have finished my testimony. Only my earnest desire is to the Orthodox and Pious Reader, that for the Lord Jesus Christs sake, and for the love of the Spirit, they would strive in prayer to God for me, that I might be delivered from unreasonable men, and from them that are disobedient; and that my service and labours in this kinde may be accepted of the Saints, and that I may be so strengthened with might by his Spirit, that in zeall and faithfulnesse, and yet in love, humility and wisdom, I may speake as I ought to speake in all my following Treatises. There are two things, amongst many, that I have oft thought upon, and observed both from the Scriptures and the works of holy men, both ancient and modern, which in this cause against the Sectaries, makes me not to be troubled at reproaches, evill reports, &c. First, that those Ministers, who out of zeal to the glory of God, love of his truth, compassion to poor soules, have appeared and acted vigorously, by preaching and writing against the errors of the times and places they lived in, have still met with a great deal of malignity, hatred, reproaches, and speaking all manner of evil against them falsely, as also many misconstructions, neglects and unkinde dealings from friends. Secondly, Notwithstanding all this, they have gone on in their work and way, with constancie and heroick resolution, triumphing and rejoicing in their sufferings, rather rising higher, and growing more bold, then being moved or discouraged: of both these I will give some instances: Christ the chief Shepherd and Bishop of our soules, for speaking
against the Sectaries of the time, namely the Pharisees, Sadduces and Herodians, was maligned, reproached, laid in wait for; as also his own Disciples, and John, were sometimes offended at him, as Job. 6.60.61, 66. Matthew 9.14, 15, 16, 17.

And yet Christ endured contradiction of sinners, and bare witness to the truth. Paul for opposing false teachers, and the errors which had crept into the Church of Corinth and Galatia, met with great reproaches, bad reports, not only from the false Apostles, but from many of the people, insomuch as they counted Paul an enemy, passed judgment on him, and spoke contemptibly of him, Gal. 4.16, 17, 2 Cor. 10.10, 11, 1 Cor. 4.3, 8, 9, 10, 13, 14. And yet Paul counted it a small thing to be judged, and could take pleasure in reproaches, in necessities, in persecutions, in distresses for Christ's sake, 2 Cor. 12.10, and none of these things moved him, so he might finish his course with joy, and the Ministry which he received,

d Naisianus, Orat. in laudem to testify the Gospel of the grace of God, Acts 20.24. "Athanasmus for opposing the Arians and detecting their ways, was composed against, accused and pursued with an unsupportable hatred; and yet he went on with great zeal and courage against the whole world, which at one time was made Arian, and that he was resembled by the Fathers to an Adamant, for his enduring all things. Augustine and Hierom, both of them, for preaching and writing against heretics and schismatists, especially Donatists, suffered many reproaches, and yet rejoiced, counting their sufferings a sign of their greater glory; as Hierome writing to Augustine, congratulates Augustine for delivering the hatred of all heretics, which he rejoiced was common to himself with him, and that which is an argument of the greater glory, all heretics do detest you, and persecute me also with the like hatred, that whom they cannot kill with swords, they do with wishes. Yea Augustine in opposing Pelagius errors, (Pelagius being a man of a strict life; and of great authority among all, having many famous men that adhered to him, as Celestine, Julianus Episcopus, Sulpicius Severus, and others,) was cenured by some of his friends, to be too sharp and bitter, and his writings had many misconstructions: There were Epistles by Prosper and Hilarius sent to Austin, wherein they express it, that many, who were most eminent in the honour of Priesthood, did reprehend Augustine, as if without a cause he had been too vehement, and had too sharply managed the controversy against Pelagius; yea, among the auditors of Augustin.
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Gustine, all did not truly and with a right hand receive it.

Luther, as his name was hateful to the Papists, so also to the Sectaries of that age: * Thomas Muncer, one of the first preachers and ring-g Melb. Adam. leaders of the Anabaptists (Luther having had some conflicts with him and others of that Sect) put forth some writings, wherein he did pour out his rage and fury against Luther, reproaching Luther, that hee wanted a spirit of Revelation, and favoured only carnall outward things; and after Luther had reproved Muncer for his opinion of liberty, and the ways he went in, he set himself against Luther, thundering out railing speeches, saying that Luther did equally offend as the Pope of Rome, yet that Luther was worse then the Pope himself, promulging only a carnall Gospel: but Luther all his dayes, both against the Papists and Sectaries, Swenckfeldians, Antinomians, Anabaptists, notwithstanding all reproaches, went on with courage and rejoicing. Luther esteemed evil speakings as meat fastening him; Luther was afraid of praises, but rejoiced in reproaches and blasphemies. * Tis enough to me, faith Luther, if I please Christ my Lord and his saints: I doe from my heart rejoice and give thanks to my God, that I am hatefull to the Divell and all his scales. I am certain (faith Luther) that the truth of God cannot be rightly handled and maintained without envie and danger; and this is the onely ligne that it hath been rightly handled, if it offend; I do daily more and more please my self, and am proud that I see a bad name increases to mee. Zuinglius that great leader of the Reformation in Helvetia, for disputing and writing against the Anabaptists, was by Balt拉萨er Hubmerus Pacimontanus (though Zuinglius had done him many offices of love) loaded with so great reproaches, that hee was necessitated to make an Apologie for himselfe to satisfie the brethren. Calvin that faithfull Pastour of Geneva, as his labours and zeal against Papish heresies are known to all, so did hee write and act against all other kind of errors that sprung up, against the Anabaptists, Libertines, Servetus, Valentius Gentilis, Stuarcuis, (as his works wittelle) and for his pains and zeal, being as a Christian Hercules overcoming so many monsters, he was called Heretick, Ambitious, affecting a new Papacie, one that studied to heap up riches, a Railer; so that Beza writ an Apologie for him; yea, some neighbour Pastours reproached him as if he made

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* Blasphemem sunt elbus & agamin mihi: major elmi mith & timoris laudibus, gaudium vero in medias & blasphemis. * Mih: facis elmi Christo Domino intro & utus & his placeris: Diabolos elmi squamis invitat in miel exercitu labor, & gratias ago Deo meo, Luther.}

Indes magis mihi placeo, & superbus fio quod ivi hoc nomem pedilium mihi crederere, Luther.
God the author of sin, because he excluded nothing from God's external providence: in a word, being so courageous a defender of sound doctrine, he was at home and abroad vehemently opposed; and yet for his work, like another Paul and Athanasius, with undaunted resolutions and pains: upon occasion he spake thus of his hard usage and ill requitall, Certainly, if I had served men, I had made a bad bargain; but 'tis well that I have served him who always pays his servants that which he once promised them: And 'tis enough that I live and die to Christ, who is gain to his in life and death.

*Calvin was so hateful, that some named their dogs Calvin; others changed Calvin into Cain; many out of hatred of him, did profess they kept away from the Lords Supper. Now for the first of these, namely reproaches, scorns, &c. I do certainly expect and prepare; for the disciple is not above his Master, nor the servant above his Lord: it is enough for the disciple that he be as his Master; Matth. 10. 24, 25. And what am I better then those learned Fathers, Augustine, Athanasius, and those first Reformers, Luther, Zwinglius, Calvin? 'Tis honour enough for me to be somewhat like to them in sufferings. I have had some experience of the Sectaries malice, hatred, rage upon my former Books and Sermons that I have preached, and therefore know that this and other Tractates will inflame them. I am in my conscience fully persuaded, that this Tractate is at this time both seasonable and useful in many respects, yea necessary, and that for all sorts of men, Magistrates, Ministers, people, both those that stand, and those that are fallen, yea the very Sectaries themselves, and in justice and all reason I might expect thanks and kind acceptance of my labour and pains. But I look that the Sectaries of all sorts will storm, and cast out of their mouths floods of calumnies, reproaches, both against my selfe and book, besides all other ways doe mee all the mischief they can and dare; yea, I fear, that too many Brethren, partly through their relations to many Sectaries, and through that lukewarm temper (in reference to errors of minde) that hath long posseffed them, who think every one too hot that appears against the Sects, will not so cordially approve this work. I can truly say, that in my former Books and Lectures, I have been too much deferted, and not received those encouragements which many have done from Brethren upon like occasions: but none of these things move mee; not the losse of good
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good name, not the unkind deserting of friends, neither count I my life dear
to my self so I may finish my course, and the ministry which I have received,
to testify the Gospel and, the truth of God against the errors of the time. And as I know persecutions and afflictions abide mee in this way; so it shall be my prayer and endeavour to follow the example of Christ, and those servants of his before named; and had I not long since set down, and counted my cost, giving up my name to God to take care of it, and my face to the smiters, I should not have thus appeared in writing and preaching: but I have, through the grace of Christ, learned to account it an honour to suffer for truth, and opposing errors, as well from Sectaries, as from Popish spirits: in this matter of opposing the present errors, I slight all the power, malice and policie of all the Sectaries in the Kingdome. And I am resolved, by the grace of Christ, which hath enabled mee hitherto, to go on in a constant, cheerfull opposing and writing against the errors. I have determined with my selfe to fear nothing in this cause, but to contemn all things; yea, the higher the errors arise, and the more mighty they grow, the more to rise up against them: I value not my name, nor my life, if compared to the truth of Christ; but shall take pleasure in reproaches, necessities, sufferings in such a time as this, when few are valiant for the truth; no gold shall bribe me, nor preferments take me off; no lack of supplies shall dishearten me. I shall maintain this warfare at mine owne charges, and this good cause cannot be starved for want of fees. And whatever can happen to mee in this cause, I shall rejoice, yea and will rejoice, as rememebing those speeches of Christ, Joh. 18. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Matth. 5. 12. Rejoyce and be exceeding glad, for great is your reward in heaven.
A Catalogue of many of the Erro\n
ours, Blasphemies and Practises of the Sectaries of the time, with some Observations upon them.

Ow for this Treatise, I refer it to three heads.

1. I shall premisse some particulars for the better understanding of the subject matter of this Book, and right apprehending of what follows.

2. I shall lay down a Catalogue of the Errours, Blasphemies, Practises of the Sectaries, together with a particular Narration of sundry remarkable passages, and some Letters concerning them.

3. Give some Observations upon, and draw some Corollaries from the whole matter.

In the first head I shall do two things;

First, Lay down eight particulars for better satisfaction and direction about the errors, &c. Secondly, Answer two Objections which may be as stones to stumble at in the entrance to the matter, and cause a prejudice against the work.

The first thing I premise, which I would have the Reader to take notice of, is, that this Catalogue of Errours, Blasphemies, Practises, Letters, is not of old Errours, Opinions, Practises, of a former age, dead and buried many yeers ago, and now revived by this Discourse; but a Catalogue of Errours now in being, alive in these present times, all of them vented and broached within these four yeers last past, yea most of them within these two last yeers, and lesse. It should have been long enough, before I would have raked up old Errours from the dead and hell; I had much rather send them back from whence they came; and that is my intent in their Discovery. I approve well of that rule of Amel. Med. The Discipline in the French Churches, that the Ministers should not in Sermons meddle with confuting of old Errours; and of that of Amelius to Ministers, That all Errours is not every where to be refuted. For old Heresies that are buried, are not to be dugged up that they may be refuted; but seeing these walk up and down in City and Country, I may give warning of them. Secondly,
condly, This following Discovery is not only of present Errors, which may be now in Poland, Transilvania, Holland, New England, Summer Islands, for then I would not have troubled the Reader neither, but in England, held and vented in this Kingdom, as will appear more fully in this Discourse. Thirdly, More specially in these places of England, as London and the Counties adjacent, in the Parliament's Quarters, in their Armies and Garrison Towns, not maintained by persons at Oxford, &c. for then it had not been so much to us; but as the Prophet Ezekiel speaks of Jerusalem, Ezek 22. 7. 9, 10, 11. In thee, in thee, in thee (oft repeated) are such and such things; So in thee London, in the Associated Counties, in the Armies, and that after a solemn Covenant to extirpate Heresies and Schisms, are found such and such Errors Blasphemous, Opinions, Strange Practices; so that the Reader must remember, that all the following Errors, Blasphemies, Practices, Letters, be of persons in this time, and in this Kingdom, yea of such who live and dwell among us.

Secondly, I do not undertake nor profess in this Catalogue and Discovery, to give a full Catalogue and perfect enumeration of all the erroneous Opinions, Blasphemies and Practices of the Sectaries within these four last yeers, so as no more can be added to them; I make no doubt, but many a Reader may say, this Catalogue wants such an opinion that he knows of; and such an opinion, but only speaks of many of them, and of some principal; and therefore in the Title of this Discourse, I call it a Catalogue of many Errors, (I do not say of all:) It cannot rationally be imagined, that one man residing constantly in one place, not travelling to the Armies, nor up and down from Country to Country, having his hands full of preaching, and writing Controversies, can come to the knowledge of all Errors broached in all places, or can have time to read over exactly all the Sectaries, to extract all their Opinions: It may rather be thus argued, what a world of strange Errors, &c. are there held in all parts of this Kingdom, when one man hears of so much! if all the ministers in the Kingdom would bring in what they know, or but a considerable number of Ministers, as a Committee from several parts of the Kingdom, would join together to read all the Books, to take notes of the Sermons in publick, to have some observe and watch meetings in private, and draw into one all the ways of the Sectaries, within these four last yeers, a great volume would not contain the Errors, prodigious Opinions, and strange practices of these times: Ther's no question but there are many monsters conceived by some in this Intermystical Season, which are not yet brought forth, and others that are brought forth, yet like to bastard or mishapen children, are concealed from the publick view, made known only to a very few, being the hidden works of darkness, the time not being yet come to publish them openly: waighting only for the Mid-wife and nursing mother of a Tolerate
many Errors of the Sectaries

... tion, to bring them fourth and nourish them: But though this be not a perfect Catalogue, yet I believe it will be found the fullest that hath yet been made of these times, and give a further Discovery then yet we have had. I have seen several Books written within these four last yeares and lefte, that give us a particular Relation of some Errors and blasphemous opinions, as learned a Master Gataways, but that's only of the Antinomian Errors; b Master Baily, one of the learned and Reverend Commissioners of the Church of Scotland, but that is only of the Independents, Brownists and Chiliasm. c Master Plagets, who relates more then any late Authors, but many of them are of the old Anabaptists, and old Sectaries of other Countries rather then of the new and of this Kingdom. d Mr. Wells, but his relation is chiefly of the Familists and Antinomians in New-England many yeares ago. But this work as it speaks only of the Errors and Opinions in present being and in England, so it discovers more then any one Book hath, of the Errors held and maintained among us; yet then all the Treatises extant have discovered, many great Errors being in this present Treatise laid down, which are not mentioned at all, neither by the forenamed Authors, nor any other, so that this present Discourse will be a further improvement of our knowledge of the Errors and ways of the Sectaries of our times.

Thirdly, My intent in this work, is not to make a formall confusion of these Errors and Opinions; I designed not that when I first resolved the thing (that would be a long and great work, and not make good my present ends,) I hope the naming of them will be a sufficient confusion, especially with the Animadversions, Observations, and Corallaries hereunto adjoynd: I have been a faithful gatherer together and storer up, Remembrancer and Treasurer of these Errors and Practices for the good of the publike, that I might in a fit season bring out of my treasure these things, and discover these monsters and rocks, that so they might be of some use to godly people, to make them afraid of fortaking the publike Assemblies, and joyning to separated Churches where these monsters daily breed.

Fourthly, I here give the Reader a Synopsis of Sectarism, and I have drawn as is were into one Table, and do present at one view, the Errors and strange opinions scattered up and down, and vented in many Books, Manuscripts, Sermons, conferences, &c. and have disposed them under certain heads, and put them into their proper places, in a methodical way for memories sake, that the Reader may the more easily find them. The Reader cannot imagine I found them thus methodized and laid together, but confused and divided, ly-
ing far asunder, one or two in one book, some in another; others in this manuscript, others in that; this error vented at such a private meeting, that error in such a Sermon, this opinion at such a conference: For many of these opinions, the very same opinions and errors are maintained and held over and over in several books and manuscripts, so that to have given them the Reader as I found them, would have been to have brought the Reader into a wilderness, and to have presented to public view a rude and undigested Chaos, with an heap of Tautologies, all which are carefully declined in this following discourse, by joying in one things divided and scattered; by relating but once one and the same error and practice, and by forbearing to lead the Reader through woods, and over the mountains; and in stead of that, carrying him directly and presently to the bird in the nest.

Fifthly, I lay down the opinions and errors in terminis, and in their own words and phrases syllabically, as near as possible can be, or I can remember them; and that as themselves have expressed them in books, manuscripts, sermons, conferences, which either are extant of their own setting forth, or set forth by other learned godly men in print, or as I have received them from credible sufficient witnesses. I do not in this Catalogue and Discovery alter the phrases and words of the Sectaries, giving you their sense in other expressions; nor set down a Relation of their opinions by consequences and deductions, imputing that to them which by consequences may be drawn (for I hold that an unjust way of dealing with men, though in errors); a yea, many men may hold opinions, who yet see not the consequences, nay abhorre those consequences which yet follow upon such premises; and therefore though in a way of argument they may be pressed upon them to draw them off their errors, yet they may not be charged upon them: and therefore though in the setting down of the errors and the things thereto annexed, as Letters, some phrases and words may not be so proper, nor so good English; yet the Reader must not be offended, because I would relate things in their own words to take away all cavill.

Sixthly, For the proof and manifestation of the truth and reality of the errors, blasphemies and practices contained in this present Tractate, that the Reader may not rest upon my bare assertion and relation of them, but may have other grounds of satisfaction for their belief, and so be more affected with them, I propose these following particulars as grounds of proof.

1. That for divers of the opinions, errors and practices related, there is such
many Errors of the Sectaries.

a notoriety of them, being so notoriously known to thousands, and maintained by thousands, every day and every place witnessing the truth of them; that to quote books written and sermons preached for them, or persons holding them, is to lose time; and when all is alleged that can be, 'tis far beneath the evidences that the mentioning of the things themselves give.

2. Many errors and blasphemies contained in this following Catalogue have been complained of, and particulars given in by sufficient persons to the Parliament, Committees of Parliament, Assembly of Divines, and others in authority, of which errors I have had either perfect copies given me from Ministers both of the Assembly and City, or relations from their mouths who have known particularly the story and truth of them, which copies I keep by me to produce if need be, and out of which (amongst many other papers and books) I made up this Catalogue.

3. Some of the errors, blasphemies and practices are proved and made manifest in the narration of the Stories and Letters following the Catalogue: wherein the naming of some persons, places, occasions of writing, the persons writ unto, their writing in a publick way, and not in a private manner, the willingnem to have them published, with many other concurrent circumstances, do declare they are not feigned nor counterfeited, but real and certain.

4. Of some of these errors and practices here related, 1 my self, and other persons of good note and quality, have at the same time together been ear-witneses and eye-witneses upon the places.

5. Other of these errors and opinions are in divers printed books, either of the Sectaries themselves, or of persons of note and worth for learning and piety, who either after conferences with them, or hearing them preach, upon certain knowledge have printed and attested them to the world; diverse of which printed books, especially those made by the Sectaries, I quote upon the margin by the errors.

6. For any of the errors, blasphemies put in this following Catalogue, which have come to my knowledge by none of the former five ways above specified (which yet are not many) I have had the relation of them from godly Ministers, and understanding conscientious Christians, with many circumstances of names, places, conditions, time, and confident attestations of the certainty of them, the relations coming to me by providence, and occasionally spoken of in the hearing of others as well as my selfe, and so delivered as there can be no reason in the world to think they should be false, but much every way to believe them true. And that the Reader may the more build upon the truth of all things delivered in this Book; besides that account I have given him already in these six particulars, I shall acquaint the Reader with the course and way
I have taken to come to the truth of things, and not to go upon hearsay. When any things of this nature have been related to me, though by persons of worth and confidence, I have used to enquire of them, whether they were ear-witnesses or no; if not ear-witnesses, who they had the reports from, and how they came to know them, and where, and by whom, and upon what occasion these points were delivered? if they said they were ear and eye witnesses, yet if there were but one single witness, I have used to question, who else was present? and to enquire after circumstances and occasions, and accordingly have gone to other persons named, from one to another, to find out the bottome and truth both of Opinions held, and practices used; where I could with witdome and probability go to finde out and know the truth, I have done it myself; and where my appearing might hinder the discovery, and cause persons to be slie and more revolved, I have set others to enquire, and directed them the way, and entreated them to ask such and such questions, and after particular enquiry, according to concurrence of circumstances and witnesses, I have entertained such things for truth, or else received them as false, or suspended them as doubtfull, not to be asserted; and that I might be the more faithfull Relator of the opinions and ways of the Sectaries of this time, and know when and where to put more or lesse weight or credit upon informations and relations, I have a long time used to write down daily the same day, yea the same hour (when I could get opportunity of privacie) the occurrences both of opinions and practices that concern our Sectaries, and that in such manner and way, that looking upon my papers a yeer after, I can judge of what authority the relations are: and accordingly I have forborne to put into this Catalogue of Errors, some strange Opinions I have heard of from good hands (though they may be true) because I have not had the opportunity to meet with, and further to enquire of some persons concerning their truth; and because some whom I have enquired of, could give me no further satisfaction. I have taken this way, to satisfy the Reader, rather then all along in the severall Errors, Blasphemies and Practices to lay down the particular proofs, which I think the better way upon these following reasons. 1. Because in many of the Errors, even contained under one and the same head, the proofs to be given of the truth of the thing doth arise many ways, from printed Books, from Manuscripts, from Sermons, from preaching in private houses, from Articles given in by witnesses, and from others relations; now to quote all these, with all particular circumstances of time, place, &c, whereby to make out a full proof, would be an endlesse work, and be so long and tedious, that it would crosse one of my ends in this work, which is to have this Discourse but short; a Manuall that might be for every ones reading. 2. Because some of these Errors and Opinions can be proved only
only from Manuscripts, and relations of honest persons, who were ear witnes-
ses, which Manuscripts are but in the hands of a few, unknown to most of the
Readers; and to make references to them, by quoting them in the margent, the
Reader were never the necer, and then every man is not willing to be named in
Print, neither may I lawfully do it without their knowledge and leave; besides,
that were the way for the future, to deprive my self of the knowledge of many
opinions and practices, if I should print the names of every one that hath impart-
ted intelligence to me. 3. In this Catalogue of Errors, under one and the
same Error (which for number I make but one, that I might not seem needlessly
to multiply Errors, and that I might connot things) yet under that one Error,
there are more branches, it may be two or three; now though one part or branch of such an Error as the former part is expressly set down in Books
that are in many hands, yet other branches are not, but only have been expres-
sed by word of mouth: Now in such a case to quote Books, speaking but to
one part and not to the whole, might question my faithfulness in all other par-
ticulars: unto these I could add more, but these may suffice.

7. Yet further to satisfy the Reader of the truth of things contained in this
present Treatise, and to stop the mouths of Sectaries, who will be ready to put
off all, by giving out, that this Book is full of lies and fables, I do here offer (up-
on condition that some exemplary punishment may pass upon some of the
prime Seducers and heads of these Sects, and some effectual course taken for
the future, to remedy and suppress these Errors) to make a legal proof by
witnesses, and other concurrent circumstances of the most notorious and gross-
matters (which may of all others seem most questionable) whether Errors,
Blasphemies or Practices set down in this following Catalogue.

Seventhly, I premise this for the Christian Reader to remember, and for pre-
venting mistakes in this work, that though I set down and joyn together all the
following opinions in one Catalogue, because they all agree in uno tertio in
that common notion of Error, yea all agree in Independency, and in forsaking
the communion of the Reformed Churches: yet I am far from thinking them all
alike. A Scholar that makes a Catalogue of Books, writes down Decimo sexto
as well as Folios in it, because they be all Books, and yet puts a great deal of dif-
ference between the one and the other; so do I notwithstanding I put them to-
gether. All the Errors reckoned up are not of the first magnitude, nor in the high-
eft form; some are fundamental Errors, overthrowing the foundation di-
rectly, many by consequence and deduction; others are superstructures, build-
ing upon the foundation hay, straw and stubble: I put a wide difference between
a simple pure Independent, yea a simple Anabaptist, who only holds that opin-
ion of denying Pædobaptism, and between an Arian, Antitrinitarian, Anti-
scripturist,
scripturith, Perfectly: Again, I put a difference between erroneous persons that erre out of ignorance, weakness, and are seduced, following those opinions in simplicity of heart: (as some people did Abolishm) and are peaceable keeping their opinions also to themselves, and such persons as are wilful seducers, the heads and leaders of Faction, who make it their work to disturb the peace of the Church, and to subvert souls. In all this discourse, I desire to think of Jude 22, 23. And of some have compassion, making a difference; and others save with fear, pulling them, &c.

Eighthly, I desire to forewarn the Christian Reader, and do earnestly beseech him for his own good, that he be not offended, nor hindered from believing the truth, and laying to heart the particulars laid down in this ensuing Treatise, no not by all the clamours, reproaches that may be cast upon my Book and persons: It cannot be expected, but that Satan and the Sectaries will make it their work, by all ways possible to blast this Book, to keep from reading and believing it, as they used all ways to reproach my last Book, and to keep Christians all they could from reading it: Blind and erroneous zeal is violent, and what it wants in arguments, it will make up in clamours, lyes, and speaking all manner of evil falsely of them that discover & lay it open, as a Luther speaks, the world cannot bear that the things of it should be condemned, therefore from every part hatreds, treacheries, calumnies, evil speaking are heaped to oppress that Doctrine, and those Teachers who oppose it: And therefore let them speak evil as long as they will, and give out 'tis a railing lying peace; yet let me speak to the Reader, as the Apostle doth, 1 Thes. 3, 3, 4. That no man should be moved by these afflictions, for we told you before, they should suffer tribulation, even as it come to pass, and ye know: so now I tell you before, that when you hear of all kind of reproaches, ye may not be offended, John 16, 1.

Now the second particular under this first general head, is to remove two stumbling blocks out of the way, to give an answer to two objections that may be made against this present work.

1. Object. It may be some will object and say; It is not seasonable nor convenient to discover our nakedness and weakness so far to the common enemy, it were better concealed, the enemy will make an advantage of it: Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. 2 Sam. 1, 20.

Ans. The prevailing of Heresies and Sects among us, is not now to be discovered and published to the world: It hath not been all this time kept within our own walls, and known only to our selves, but hath been a long time known abroad, and at home, and hath been declared by divers others, both in writing and
and preachers before now: so that I shall not divulge any secret to the common enemy: all that I do is but to draw them into one, that we may see them as it were at once: our Errors and Schisms are spoken of far and near by enemies and friends. How many Sermons have been preached before the Honourable Houses of Parliament, and in other public places speaking of the Errors of the time, which have been also printed long since by command of Authority, and exposed to the view of all? Many Learned men have given a Catalogue of several Errors, as Mr. G. Taker of many Antinomian Errors, Mr. Baily one of the Commissioners of Scotland of other Errors, and Dr. Festly, Mr. Parget, with some others: In Books upon all occasions, is confessed by men of several judgements, and denied by none, that we have many great Errors amongst us: many Errors have been complained of to the Houses of Parliament, Committees, Assembly, and examined spoken of in the presence of many; besides that some Errors are vented, even of the grossest sort in print, as in Pilgrimage of Saints, Bloody Tenet, Mortality of the soul, Man of sinne discovered, commenis aliis: Yea, some of the Sectaries have in their writings published and acknowledged, there are many sorts of Opinions among us, hence taking occasion to write for a Toleration of all, as Anabaptists, Antinomians, &c. and the great Historian and Chronicler of the Sectaries (the Moderate Intelligencer, Num. 36.) who writes their lives and deaths, and trumpets forth their victories and praises so immoderately as if they did all: and hath published to the world, some weeks ago, that there are twenty several opinions in the Army; and hath pleaded more than once for liberty of conscience for them all; so that I by writing in this kind of the Errors of the times, cannot be guilty of discovering our nakedness, the enemy having known so much before. But why stand I to prove that our Heresies and Schisms are openly known in England, when as their sound is gone into all lands, into Holland, Zeal, France, yea to New-England? The Walachian Classic, in their Letter to the London Synod complain much of Heresies, Schisms, Errors, confusions in Religion spreading in the City, which by such an expresse, holy and sacred oath is bound to God to call out all Errors, Heresies, Schisms out of the house of God.

Many Letters have been written over into England out of Holland, from Ministers and Professors of schools (men zealously affected to the cause of the Parliament) complaining of the Errors, Sects and Schisms amongst us, which have been communicated to some prime members of the Assembly and others. New-England speaks much of the Heresies, Errors, and all sorts of Sects amongst us, wondering
wondering that the Assembly sufers
them, and that they do not stirr
up the Parliament to suprize them.

Mr Shepards Letter written from thence, shews
their knowledge of the heresies, errors and sects amongst us, so that our er-
rors and schisms so publicly known to the world, cannot be concealed from
Oxford. Seeing then there are so many errors and monsters of opinions spoken
of in all places, I cannot be taxed for the discovery of that which was before
concealed, but in this work am only a gatherer together of those errors that
were scattered, which by Gods blessing may be a means to keep many from
falling into schisme seeing such monsters in that way, and to cause many to re-
turne, when they finde that they never dreamt of nor intended.

Secondly supposing our errors to be known, which is fully proved in my
first Answer, I then secondly say, 'tis so farre from being unreasonable and in-
convenient, that 'tis most necessary, that some Ministers, who are friends to the
Reformation, and zealots for the Parliament, should lay them open to the full,
by testifying against them and disclaiming them, that so our enemies may not say,
wee favour and countenance them; and one of my great ends in this TraSate,
is to take away occasion from the common enemy to blaspheme the Reformation,
and speak ill of the Parliament, by our not owning them, but speaking as
much against heresie, schisme and all errors as any of them can.

Thirdly, I answer, we should be so farre from being afraid to give the com-
mon enemy advantage, by speaking against heresies and errors, that on the con-
trary I may say, we have no such enemies, as those persons, that broach and
spread their heresies and damnable opinions: these are our enemies which wee
have cause to fear more then all the Cavaliers, these are the Achans, the accursed
persons, and things which are most likely to undo us; and if ever the Parlia-
ment and their party be ruined (which God prevent) it will not be so much by
the Cavaliers, they could not have done it, but the heresies, blasphemies and
schisms of some among our selves will cause it; and therefore the finding of
these out, and labouring to have these removed, is a work of great importance
to the saving of the Kingdom, and of great prejudice to the common enemy,
whose hopes and confidence are much more placed in our heresies, prodigious
opinions and schisms, then in their own strength.

2. Ob. As this book will give occasion to open the mouthes of enemies, so
it may cause distractions and divisions among our selves, weaken the hands of
many who are cordiall to the Parliament, apprehending themselves to be writ-
ten against; besides this may offend many good persones that are not sectaries,
especially that Independents should be put into this Catalogue, and ranked with
all sorts of hereticks and schismaticks.

1. I anf-
I. I answer to this, as Luther did in an Epistle of his to Spalatinus, upon a like occasion; Spalatinus would not have had Luther at such a time to have write against the Papists, for fear of disturbing the publike peace: to whom Luther thus replies, That's excellent indeed, that thou thinkest it not fit to have the publike peace disturbed; and yet judgest it fit to have the external peace of God disquieted; not so, O Spalatine. Shall the grievous wolves come freely to the flock, not sparing them; and if the dogs bark to give warning of them, shall they be laid to disturb the peace, and cause distractions? Brethren, things are come to a good passe, that hereticks and sectaries must do what they please, and if any course be taken by preaching, writing, petitioning, to remedy it, 'tis given out by Sectaries, 'tis a plot to make division, discourage the Army, disturb the peace. I say no more, if this be to preserve union and peace, and to be cordiall to the Parliament, to let hereticks and sectaries do what they list, preach, write, spread their errors, destroy many souls, and no man must say, what do they? curled be that union, peace and affection to the Parliament. *Tis a golden saying of Luther, and worthy to bee thought of in these times; Cursed be that charity which is kept with the losse of the doctrine of faith, to which all things ought to give place. Charity, an Apostle, an Angel from Heaven, yea, and I will add, Parliaments.

Ansiv. 2. If in such a time as this, and such a case, when by many persons all the things of God are laid waste and made null, Church, Minister, Sacraments, Scriptures, and what not? men will be offended for speaking, let them, 'tis better they should be offended, then the glory of Christ should suffer; 'tis an offence taken, and not given; Christ cared not in that case that the Pharisees were offended, Mat. 15. 12. 13. 14. I wonder they are not offended at the heresies and errors daily broached, and yet should be offended at the discovering and speaking against them. I have more cause to be offended at this objection of theirs, and their lukewarmness: we be unto them that broach these errors, and to those that countenance them, for every plant which my heavenly Father hath not planted, shall be rooted up.

Ansiv. 3. I name not these things to provoke and exasperate any, especially none of those who in simplicitie of heart, and under pretences of greater holiness and new light, are taken in these ways; (for as I have writ before, so I say again, I put a great difference between Independency strictly and properly so called, and many other sectaries, and between those who are turbulent sectaries, and meerey seduced) but I write this Tractate to preserve many tender consciences from falling, by giving warning to them beforehand, as Christ did in Matt. 24. 23. 24. 25. 26. that they may fear, and tremble, and look to
themselves, as also that I might brand errors and false doctrine too well thought of, and too kindly dealt with in these times.

Ans. 4. I may justify the ranking and joyning of Independents with other sectaries, not only because all the sectaries though never so wild, are Independents, agreeing in that opinion of Independency; as also all the sectaries, the worst of them (even those who deny the Scriptures, the Divinity of Christ, &c.) do separate from the Church of England, refusing communion with her in the Sacraments and other Ordinances as the Independents do, but because the Independents do joyn themselves with the other sectaries adhering to them, and to this day have never stood as a divided party from them, but upon all occasions have and do make one common body with them, to hold together against the Orthodox and Presbyterians: I am able to give many instances of many of the Independents, both Ministers and people, pleading for the Anabaptists, Antinomians and other sectaries, that they might be tolerated as well as themselves; and upon all occasions of complaints against several sects, siding with them to bring them off; yea, their joyning together in choice of Burgesse for Parliament, and in divers other matters against the Presbyterians; as also in closing together in Church-fellowship, Independent Churches admitting of and continuing Anabaptists, Antinomians to be members; besides not cenfuring wild sectaries (as Seekers) who have fallen from their Churches: so that I do the Independents no wrong to put them in the same Catalogue with other sectaries, themselves having in so many particulars gone hand in hand with them: but that which is the fullest demonstration of all other, is this, The sectaries being now hot upon the getting of a Toleration, there were some meetings lately in the City, wherein some persons of the several sects, some Seekers, some Anabaptists, some Antinomians, some Brownists, some Independents met; some Presbyterians also met with them, upon their desire the better to understand what they would have; the intent of which meeting was, to consider how all these might have the liberty of their way and practice in this Kingdom, and to persuade the Presbyterians to be willing to it, and to help to effect it for them: now the result of these meetings was, that all these several sects were agreed and held together for pretended liberty of conscience, the Independents as well as the others holding together with the rest of the sects, as buckle and thong; some professing at one of the meetings, it was the sin of this Kingdom that the Jews were not allowed the open profession and exercise of their religion amongst us; only the Presbyterians differed and opposed it. And much about the same time that this meeting was in London, in another place some of the best of the Independents, were not ashamed to move for a Toleration, not only for themselves, but all other of the sects that agreed in fundamentals against Popery.
The second part of this Tractate, and indeed the principal (to the better understanding whereof the first part tended, and upon which also the third and last is grounded) sets down the Catalogue itself, containing many Errors, Blasphemies and Practices of the sectaries of this time, together with a Narrative of some remarkable Passages and Stories; as also, some Letters, and an extract of Letters concerning the present Sects. Now the Errors, Heresies, Blasphemies in this Catalogue particularized, may be referred to sixteen heads or sorts of Sectaries, as namely, 1. Independents. 2. Brownists. 3. Chiliasm, or Millenarians. 4. Antinomians. 5. Anabaptists. 6. Manifestarians or Arminians. 7. Libertines. 8. Fanatics. 9. Enthusiasts. 10. Seekers and Waiters. 11. Perfectionists. 12. Socinians. 13. Arians. 14. Antitrinitarians. 15. Antiscripturists. 16. Scepticks and Questiounists, who question every thing in matters of Religion; namely, all the Articles of Faith, and first Principles of Christian Religion, holding nothing positively nor certainly, laying the doctrine of pretended liberty of conscience for all, and liberty of Prophecying. And in one or other of these sixteen formes, may all the Errors and Blasphemies reckoned up in the following Catalogue be well placed, and unto one of these heads easily reduced; yea, for many of these errors, the very same are held not only by one sort of the forenamed sects, but by divers of them. And I desire to commend to the Readers serious and sad consideration, three particulars concerning the errors and sects of this time, and the rather, because they were not so common to the sects in the ages before, at least not the two first. 1. That among all these sorts of sects and sectaries, there are hardly now to be found in England (for to this Kingdom, and to these four last years do I confine myself all along in this discourse) any sect that is simple and pure, and not mixed and compounded, that is, any sect among them all which holds only the opinions and principles of its own way, without entering and mingling with the errors of other sects; as for example, where 'can a man finde a Church of simple Anabaptists, or simple Antinomians, or simple pure Independents, each of them keeping to their own principles, as Anabaptists to Anabaptism, Independents to Independency, and holding no other? but rather do we not see by experience, that both the severall kinds of sects, and most persons of each kinde, are compounded of many, yea, some of all: One and the same society of persons in our times, being both Anabaptistical, Antinomian, Manifestarian, libertarian, Socinian, Millenary, Independent, Enthusiastical? yea, among the Independents (who are of all the rest accounted best) where 'can any man shew me an Independent Church strictly so called, or a man of them hardly, who symbolizes not with the other sects, holding beside Independency, neither the opinions of the Chiliasm, nor of the Libertines, nor other strange opinions? The Army that is so much spoken of upon all occasions in the Books, Pulpits, Conferences, to be Independent (though
A Catalogue and Discovery of

(though I conceive upon good information, that upon a true muster of the whole, Commanders and common soldiers, there would not be found above one in six of that way) yet of that Army, call'd by the sectaries, Independent, and of that part of it which truly is so, I do not think there are 50, pure Independents, but higher flown, more Seraphickal (as a Chaplain, who knows well the state of that Army, expressed it) made up and compounded of Anabaptisme, Antinomianisme, Enthusiaisme, Arminianisme, Fanaticisme, all these errors and more too sometimes meeting in the same persons, strange monsters, having their heads of Enthusiaisme, their bodies of Antinomianisme, their thighs of Fanaticisme, their legs and feet of Anabaptisme, their hands of Arminianisme, and Libertinisme as the great vein going thorow the whole; in one word, the great Religion of that sort of men in the Army, is liberty of conscience, and liberty of preaching. But heretofore, both in times more ancient and latter, and in other Countries, several sects kept themselves more to their own proper tenets, without that general confusion of each running into all, as the Arians, Novatians and others, in the first six hundred years, and the Antinomians in Luther's time. Secondly, That all these sorts of sects, how different soever, yea and contrary to one another in many principles and opinions, yet all agree in these times in separating from our Church, refusing communion in our publick Assemblies, and in disallowing the authority of power of Classes and Synods; all the sects, yea the worst of them, as the Antiscripturists, Arians, Antitrinitarians, Perfectiasts, being Independents and Separatists (though all Independents and Separatists be not Arians, Antinomians, &c.) which deserves the more to be thought on, because in the Primitive times, some hereticks and sectaries would have been glad of communion in warship with the Orthodox;

a Theodoret. Hæret. Fabul. 4. cap. de Ario. (a Arians desir'd to be received into the Church of Alexandria again, and made such friends to Constantine, that upon his pretending repentance, he commanded Alexander the Bishop of Alexandria, to give him the hand of fellowship and to admit him) as also they approved the power of Synods and Councils, coming unto them. The Arians, Donatists and other Sectaries held many Councils, as that of Tyrrus, Antiochia, the first Council of Carthage in Constantines dayes; of these and many more we read of in Ecclesiastical Histories. I never read of any Independent Minister in all the Primitive Churches (no not amongst the Sectaries) for the first six hundred years, save only in the dayes of Aurelius Bishop of Carthage, who living in the sixt Century, in an African Synod and Council held at Carthage declares;

b Codex. Canonum Eccles. Africani. 51. Can. a Christoph. Justello. Sunt enim plerici conspirostes cum plebis propriis, quas decipiant, ut didici eff, earum scapantes aures, blandi ad seducendum visuailes visio homines, vel corne indatt, & ab hoc con-

b There are many who conspire with their own proper people who they do deceive, scratching their itching ears, and with fair speeches seducing, men of a loose life, or rather pulled
up, separating themselves from this society, who think they must attend to their own proper people, and being often called to the Council, refuse to come along, lest their absurdities and novelties should be discovered and made manifest; against whom Aurelius moved, that they might be deprived of all authority over their proper people, as rebellions and disorderly, which was consented to and voted by the whole Synod, saying places, places. Thirdly, That for the errors and opinions laid down in this Catalogue, some are contrary and contradictory to others of them, so that many of these errors fight among themselves; this indeed is one great difference between truth and error, that truth though it be contrary to error, yet one truth is never contrary to another, truth is one and uniforme; but many errors are not only contrary to truth, but to errors also; yea some of these errors are most contrary to what ever could have been expected; many of the persons who hold these opinions being fallen into some of the errors of Popery. Arminianism, Libertinisme and those of the grossest sort, (as the Reader in the Errors hereafter named may more easily perceive) which they spoke so much against heretofore, and for fear of which coming in upon us, they first began to forsake this Church, so that they have wheeled & wheeled about so long on the right hand, that they are perfectly come round to the left.

The Catalogue of the Errors, Heresies, Blasphemies, is as follows.

1. That the Scriptures cannot be said to be the word of God; there is no Word but Christ, the Scriptures are a dead letter, and no more to be credited then the writings of men, not divine, but humane invention.

2. That the Scripture, whether a true manuscript or no, whether Hebrew, Greek or English, is but humane, and so not able to discover a divine God. Then where is your command to make that your Rule or Discipline, that cannot reveal you God, nor give you power to walke with God? So that Christ letting out himself as he is in himself, ought to be a Christians Rule in obedience to himself.

3. That the Scriptures are insufficient and uncertain, there is no certainty to build any Doctrine upon them, they are not an infallible foundation of faith.

4. As the condition of Adam, Noab, Abraham, Moses, &c. was, that they did walke with God by the teaching of God, so is ours: that is not to limit Christ to Adam, Noab, Abraham, Moses, David, John and the Disciples. As they were not to tye God to any things before them recorded, but each of them had
had a new record; so are not we to limit God in the generall records of those paths, but wait upon him in the enlargement of the Gospel what he will record you; and far be it from me to conclude either in Doctrine or practice, that half of his glory is revealed as yet: As that I should enclose Christ in such a Pilgrim, of small compass as we have recorded: though I rejoice to understand it Sainst, in the searching thereof, yet pressing toward the marke for the price of the high calling of God, waiting what he will record in my heart, and in that measure worship him in spirit and truth from the teaching of the Spirit.

5. That the holy writings and sayings of Moses and the Prophets, of Christ and his Apostles, and the proper Names, Persons and things contained therein are Allegories, and these Allegories are the mystery and spiritual meaning of them.

6. That the Penmen of Scripture, every one of them, writ as themselves conceived, they were the actions of their own spirit; and for what is said they were moved by the holy Ghost, that was no other Spirit then that which moved them to writ and speak other things, for in him we live and move and have our being.

7. That the Scriptures of the old Testament, do not concerne nor binde Christians now under the new Testament: so that when places of Scripture are brought out of the old Testament to prove Points, many Sectaries make flight of them, and say, Give us a text out of the new, we are ignorant of the old; and hereupon some of them do not binde the old Testament with the new, nor read it.

8. That right Reason is the rule of Faith, and that we are to beleev the Scriptures, and the Doctrine of the Trinity, Incarnation, Resurrection, so far as we see them agreeable to reason, and no farther.

9. That the new Testament, nor no place of Scripture in it, binds any further then the Spirit for present reveales to us that such a place is the Word of God.

10. To read Scripture in English to a mixt Congregation without present expounding it, is dangerous, and worse then to read it in Latine; for in Latine, as it doth no good, so it doth no harme.

Of GOD.


11. That God hath a hand in, and is the Author of the sinfulness of his people; that he is the Author not of those Actions alone, in and with which sin is, but of the very. Pravity, Ataxy, Anony, Irregularity and sinfulness itself which is in them.

12. That all Lyes come forth out of the mouth of God.
many Errors of the Sectaries. 17

and worship be granted to all men in all Nations and Countries: and they are only to be fought against with the sword of God's Spirit, the word of God; and for the Parliament to use any civil coercive means to compel men of different judgment, is one of the greatest sins that can be named, 'tis committing a greater rape, then if they had forced or ravished the bodies of all the women in the world. 

14. That no man was cast into hell for any sin, but only because God would have it so.

15. That a man had life before God breathed into him, and that which God breathed into him was part of the divine Essence, and shall return unto God again.

16. That we should think of our selves no better then was meat, for God loves the creatures that creep upon the ground as well as the best Saints; and there is no distance between the flesh of a Man and the flesh of a Toad.

17. That the Prince of the airs that rules in the children of disobedience is God; and that there is no other spirit but one, which Spirit is God.

18. That God hath not decreed all the actions of men, because men doing what God decreed, do not sin.

19. That God was never angry nor displeased with man; for if he were ever displeased and pleased again, then there is a changeableness in God.

20. That God loved not one man more then another before the world, neither is there an absolute particular election, but only general and conditionall upon perseverance; and the Scripture no where speaks of Reprobates or Reprobation.

21. That the soul dies with the body, and all things shall have an end, but God only shall remain for ever.

22. Every creature in the first creation was God, and every creature is God, every creature that hath life and breath being an efflux from God, and shall returne into God again, be swallowed up in him as a drop is in the ocean.

23. That to a saving knowledge of God, it sufficeth not to know him in the book of nature; nor secondly as revealed in the holy Scriptures; but that we must know him as abstrac from his mercies and all his attributes.

24. That in the Unity of the God-head there is not a Trinity of Persons, but the Doctrine of the Trinity beleived and professed in the Church of God, is a Popish tradition and a Doctrine of Rome.

25. There are not three distinct Persons in the Divine Essence, but only three Offices; the Father, Son and Holy Ghost are not three Persons, but Offices.

26. That
Son of God but as he was man.

28. That Christ's humane nature is defiled with original sin as well as ours, Christ had from the birth to his death the same original corruption as ours, he took our sin into his nature as well as our flesh upon him: Christ is not of a holier nature then we; but in this appears God's love to us, that he will take one of us in the same condition, to convince us of what he is to us, and hath made us to be in him: me thinks the beholding of Christ to be holy in the flesh is a dishonour to God, in that we should conceive holiness out of God, and again a discomfort to the Saints, that he should be of a more holy nature then they, as being no ground for them to come near with boldness to God:

29. That we did look for great matters from one crucified at Jerusalem 16 hundred years ago, but that does us no good, it must be a Christ formed in us, the deity united to our humanity, Christ came into the world to live thirty two years, and to do nothing else that he knew, and blessed God he never trusted in a crucified Christ.

30. Christ was true man when he created us: yea from eternity, and though he had not flesh, yet was he very man without flesh.

31. That Christ died for all men alike, for the reprobate as well as for the elect, and that not only sufficiently, but effectually, for Judas as well as Peter, for the damned in hell as well as the Saints in Heaven.

32. That by Christ's death, all the sins of all the men in the world, Turks, Pagans, as well as Christians committed against the moral Law and first Covenant, are actually pardoned and forgiven, and this is the everlasting Gospel.

33. That Christ did only satisfy for the sins against the first Covenant, but not for the sins against the second Covenant, as unbelief, he died not for the unbelief of any.

34. Christ died only for sins past, i.e. before the Gospel is revealed to the sinner, and the sins of men committed after conversion Christ died not for, but they are pardoned by his being a continual sacrifice.

35. Every man satisfies for himself for the sins against the second Covenant, namely unbelief: because he that believes not, the wrath of God abides upon him; so that for a year's unbelief a man bears a year's wrath, and this is all the satisfaction God requires. Vide first printed Letter for proof.

36. That no man shall perish or go to hell for any sin but unbelief only.
37. That the Heathen who never heard of Christ by the Word, have the Gospel; for every creature, as the Sun, Moon and Stars, preach the Gospel to men, and in them is revealed the knowledge of Christ crucified, and sin pardoned, if they had eyes to see it.

38. Those Heathen that perish, do perish only for not believing according to the Gospel they enjoy.

39. Christ did not by his death purchase life and salvation for all, nor for the elect: For it was not the end of God in the coming of Christ to purchase love and life; but Christ himself was purchased by love, that he might make out love and purchase us to love.

40. Christ Jesus came into the world to witness, and declare the love of God to us, not to procure it for us, or to satisfy God (as some say,) Christ was a most glorious publisher of the Gospel, he was sent to preach the Gospel, to heal the broken hearted, to preach deliverance to the captives: in all that Christ faith to be the end of his coming, is not a word mentioned of any thing done by him in way of satisfying God. Christ's coming was more like a conqueror to destroy the enemy in our nature, and so to convince us of the love of God to us, by destroying in our nature that which we thought stood between God and us.

41. That the union which the Saints are said to receive from the holy one, John 2.20, is one with the Christ-hood of Christ.

42. That Christ was a legall Preacher, for till after his Ascension the Gospel was not preached; Christ lived in a dark time, and so he preached the Law, but afterwards then the Gospel came to be preached.

43. That Christ shall come and live again upon the earth, and for a thousand years reign visibly as an earthly Monarch over all the world, in outward glory and pomp, putting down all Monarchy and Empires.

44. That when Christ in his own person hath subdued the disobedient Nations, then Church of the Jews and Gentiles shall live without any disturbance, from within or without it; all Christians shall live without sin, without the Word, Sacraments, or any Ordinance, they shall passe thosethousand years in worldly delights, begetting many children, eating and drinking, and enjoying all lawfull pleasures which all the creatures then redeemed from their ancient slavery can afford.

45. That
45. That men may be saved without Christ, and the very Heathens are saved, if they serve God according to the knowledge God hath given them, though they never heard of Christ.

46. That the least Truth is of more worth then Jesus Christ himself.

47. Christ by his death freed all men from a temporall death which Adams sin only deserved, by purchasing them a resurrection, and hath opened them a way to come to the Father if they will: thus far he died for all, no farther for any.

48. The Spirit of God dwells not, nor works in any: it is but our conceits and mistakes to think so, tis no spirit that works but our own.

49. That the same spirit which works in the children of disobedience, is that spirit which sanctifies the hearts of the elect.

50. That there is a perfect way in this life, not by Word, Sacraments, Prayer and other Ordinances, but by the experience of the spirit in a mans self.

51. That a man baptized with the holy Ghost, knows all things even as God knows all things, which point is a deep mystery and great ocean, where there is no casting anchor, nor founding the bottome.

52. That if a man by the spirit knew himself to be in the state of grace, though he did commit murder or drunkennesse, God did see no sin in him.

53. That sanctification is not an evidence of justification, and all notes and signes of a Christians estate are legall and unlawfull.

54. Beleevers have no inherent sanctification, nor spirituall habits of grace infuled into their hearts, but all their sanctification is that which is inherent in Christ, and they for this and no other cause, are said in Scripture phrase to be sanctified, but because of Chrisits sanctification and inherent holiness.

55. Though Adam had continued in his estate of innocencie, and not fallen, yet he had died a natural death, for death now is not a fruit of sin to beleevers.

56. Gods Image on man, is only our face and countenance; and every wicked man hath therefore Gods Image as well as good men.

57. That Adam, and so man-kind in him, lost not the Image of God by his fall, only incurred a temporall or corporall death, which was suspended for a time upon the promise of a Saviour.

58. There is no original sin in us, only Adams first sin was original sin.

59. That the guilt of Adams sin is imputed to no man, no man is punished for Adams sin.

60. That
60. That one man is no more spiritual then another, nor is there any such inward difference between man and man; but all the spiritualnesse and difference lies without us in the Word, which guides some men, and not others.

61. That all men who have the Gospel preached to them, and so manifested to their understandings, are immediately without any more adobe able of themselves to believe and receive Christ.

62. There is no free-will in man either to good or evil, either in his natural estate or glorified estate.

63. That there is a power in man to resist grace, and that the grace which would convert one man, would not convert another.

64. Natural men may do such things as whereunto God hath by way of promise annexed grace and acceptance, and that if men improve their natural abilities to the utmost in seeking grace, they shall finde it.

65. That regenerate men who have true grace, may fall totally and finally away from the state of grace.

66. That the morall law is of no use at all to believers, that 'tis no rule for believers to walk by, nor to examine of the Morall Law, Justification, Faith, Repentance, their lives by, and that Christians are freed from the mandatory power of the law.

67. Persons justified, are not justified by faith, but are justified from all eternity.

68. Neither faith, nor repentance, nor humiliation, nor self-deniall, nor use of Ordinances, nor doing as one would be done to, are duties required of Christians, or such things as they must exercise themselves in, or they can have no part in Christ.

69. True faith is without all doubts of salvation, and if any man have doubts of his salvation, his faith is to be noted with a black mark.

70. That To credere, faith in a proper tense is imputed to justification, and not Christ's righteousness imputed to justification.

71. That the doctrine of repentance is a soul-destroying doctrine.

72. In the old Covenant (that is before Christ came in the flesh) in the Prophets dayes, repentance is declared as a means to obtain remission, and neither remission nor the knowledge of remission to go before, but to follow contrition; but this is not the Gospel which is established upon better promises.

73. That 'tis as impossible for Christ himself to sin, as for a child of God to sin.

74. That there ought to be no fasting dayes under the Gospel, and that men
men ought not to affiit their souls, no not in a day of humiliation.

That God doth not chastize any of his children for sin; and let beleevers sin as fast as they can, there is a fountaine open for them to wash in, and that not for the sins of Gods people, but for swearers and drunkards the land is punished. Cathe. ibid.

That beleevers have nothing to do to take care, or to look to themselves to keep from sin, God must look to them, if he will.

God loves his children as well sinning, as praying, hearing and doing the holiest duties; he accounts of them never the better for their good works, nor never the worse for their ill works.

That Gods children are not at all to be humbled, or troubled, grieved for sin after conversion, and denying his Master, issued from the weaknese of his faith.

That Gods children are not to ask the pardon and forgiveneffe of their sins, they need not, they ought not, and 'tis no lesse than blasphemy, for a child of God to ask pardon of sins; 'tis infidelity to ask pardon of sins, and Davids asking forgiveneffe of sin was his weaknese.

That when Abraham denied his wife, and outward appearance seemed to lie in his distrust, lying, dissembling and equivocating that his wife was his sister, even then truly all his thoughts, words and deeds were perfectly holy and righteous from all spot of fin in the sight of God freely.

The called of God have sin in the flesh, they have sin in the conversation, but they have no sin, neither can they have any in the conscience; for the true faith of Gods elect, and sin in the conscience, can no more stand together then light and darkness; and this reconciles those two Scriptures, If we say we have no sin, we deceive our selves, and He that is born of God doth not commit sin, neither can he, because he is born of God.

The great Antichrift is that mysticall body of iniquity which opposeth Jesus Christ, and not the Pope of Rome, or any particular succession of men, only he is a part of Antichrift. Denn, makes the opposition of Antinomian errors to be the man of sin and the great Antichrift, as is to be seen in severall pages of his Man of sin discovered. And Sectaries make them who deny Christs dying for all, to be Antichrift; others make Antichristianisme to consist in the coercive power of the Magistrate in matters of Religion.

That the soul of man is mortall as the soul of a beast, and dies with the body.

That the soul of the faithfull after death, do sleep
fly to the day of judgement, and are not in a capacity of acting any thing
for God, but 'tis with them as 'tis with a man that is in some pleasing
dream.

85. That the bodies of the faithfull shall not rise again at the resurrection,
(namely the same that died) but their soules shall have other bodies made fit for
them, either by creation or faction from some preexisting matter, and though
the bodies be new, yet the men are the same, because the same souls remaine
still.

86. Infants rise not again, because they are not capable of knowing God,
and therefore not of enjoying him.

87. That the perfection and resurrection spoken of by Paul, 1.Cor. 15. 51:
52.53.54.55.56.57. the hope set before us, the eternall inheritance, a City hav-
ing foundations, whose builder and maker is God, are to be attained in the
fullness and perfection of them now in this present time, before the common
death of the body.

88. That none of the soules of the Saints go to Heaven where Christ is, but
Heaven is, empty of the Saints till the resurrection of the dead.

89. There is no resurrection at all of the bodies of men after this life, nor
no Heaven nor hell after this life, nor no devils.

90. There shall be in the last day a resurrection from the dead of all the
bruit creatures, all beasts and birds that ever lived upon the earth, every indi-
vidual of every kinde of them that died shall rise again, as well as of men, and
all these creatures shall live forever upon the earth.

91. There is no hell but in this life, and that's the legall terrours and fears
which men have in their consciences.

92. That there is no Church of Christ upon the earth, Of the Church, Gos-
pef, Ministry, and Sacraments.

93. No man is damned but for rejecting the Gospel, and none can reject the
Gospel, but those who have it tendred unto them, as they had in the Apostles
dayes being confirmed by miracles.

94. That the pure preaching of the Word, and right administration of the Sa-
ments, are no notes nor signes of a true visible Church.

95. 'Tis the will of God that miracles should attend the Ministry, the Ap-
ostles make a marriage of doctrine and miracles, so that they who preach the
Gospel, must be so gifted as to confirm it by signes and wonders.

96. That many Christians in these dayes have more knowledge then the A-
postles, and when the time is come that there shall be true Churches and Mi-

istry erected, they shall have greater gifts, and do greater miracles then the A-
postles
postles ever did, because this Christian Church wa"s but then in its infancy.

97. That there ought to be in these times no making or building of Churches, nor use of Church-ordinances, as ministring of the Word, Sacraments, but waiting for a Church, being in a readiness upon all occasions to take knowledge of any passenger, of any opinion or tenet whatsoever; the Saints, as pilgrims do wander as in a Temple of fmoak, not able to finde Religion, and therefore should not plant it by gathering or building a pretended supposed House, but should wait for the coming of the Spirit, as the Apostles did.

98. There is a salvation that shall be revealed in the last times, which was not known to the Apostles themselves.

99. That within a while God will raise up Apostles, men extraordinarily endowcd with visible and infallible gifts to preach the Gospel, and that shall precede the fallof Rome.

100. * That in points of Religion, even in the Articles of faith, and principles of Religion, there's nothing certainly to be beleaved and built on, only that all men ought to have liberty of conscience, and liberty of prophelying.

101. That the Scriptures no where speack of Sacraments, name or thing.

102. That the Covenant, whereof Circumcision was the seale, was onely of temporall promises, as Ex. G. of the land of Canaan; that the Covenant God made with Abraham had nothing spirituall in it; and that Circumcision was a seale of the righteousness of faith to no other but to Abraham alone quatenus a father, and not to his children.

103. That Baptism is not a seale nor signe of the Covenant of grace.

104. That Paedobaptisme is unlawfull and Antichristian, and that 'tis as lawfull to baptize a Cat, or a Dog, or a Chicken, as to baptize the Infants of beleevers.

105. 'Tis as lawfull to break any of the ten Commandements, as to baptize an Infant: yea, 'tis as lawfull to commit adultery and murther, as to baptize a childe.

106. That baptizing belongs not to Ministers onely, all gifted brethren and preaching Disciples (though no Ministers) may baptize.

107. Baptizednesse is not essentiall to the Baptizer, nor essentiall to preaching; so that persons not onely not in office, but not so much as baptized, may both baptize and preach.
108. Miracles are essential to the administration holden forth in the commission of Baptism, Matt. 28.19.

109. That none are to be admitted to the Lords Supper, though believers and Saints, nor their children to be baptized, but only they who are members in a Church-way.

110. There is no Scripture against a man being often baptized; neither is it more unlawful to be baptized often, then to receive the Lords Supper often.

111. That Christ's words in the Institution of his Supper, This is my body, and This is my blood, are to be understood literally.

112. That Christians in receiving the Lords Supper should receive with their hats on, with their heads covered; but the Ministers should administer it with their hats off, uncovered.

113. That 'tis as necessary to be joyned in Church-fellowship, as with Christ the Head; and there's such a necessity of entering into a Church-way, as there is no expectation of salvation without it.

114. That the Church of England and the Ministry thereof is Antichristian, yea of the Devil, and that 'tis absolutely sinful and unlawful to hear any of their Ministers preach in their Assemblies.

115. That the Church of Rome was once a true Church, but Io was the Church of England never, therefore 'tis likelier the Church of Rome should be in the right in the Doctrines of Free-will, univercall Redemption, Original Sin, &c. then the Church of England.

116. That the calling and making of Ministers of the Word Compani Samarit, and Sacraments are not jure Divino, but a Minister comes to be to, as a Merchant, Bookeller, Tailor, and such like.

117. That all settled certaine maintenance for Ministers of the Gospel, especially that which is called Tyths, is unlawful, Jewish and Antichristian.

118. That Ministers of the Gospel in these dayes ought to work with their hands, and to follow some calling, that they may not be chargeable to the Church.

119. That there ought to be no distinct order of Ministers, nor no such calling of some persons distinct and separated from the people; but that all men who have gifts are in their turns and courses, by the appointment of the rest of the company, to preach, pray, baptize, and they are for that turn in stead of Ministers, and as Ministers.

120. That
120. That all dayes are a like to Christians under the new Testament, and they are bound no more to the observation of the Lords day, or first day of the week then to any other.

121. That the Jewish Sabbath or Saturday is still to be kept by Christians for their Sabbath.

122. That Christians are not bound to meet one day in seven constantly, according to the manner of the Nations, nor to pray and preach thus long, and in this manner two or three hours, according to the custome of the Nations.

123. No man hath more to do to preach the Gospel then another, but every man may preach the Gospel, as well as any.

124. That 'tis lawfull for women to preach, and why should they not, having gifts as well as men? and some of them do actually preach, having great retort to them.

125. 'Tis a part of Christian liberty of Christians, not to hear their own Ministers, but to go and hear where they will, and whom they think they may profit most by.

126. That 'tis unlawfull to worship God in places consecrated, and in places where Superstition and Idolatry have been practised, as in our Churches.

127. That men ought to preach and exercise their gifts without study and premeditation, and not to think of what they are to say till they speak, because it shall be given them in that hour, and the Spirit shall teach them.

128. That there is no need of humane learning, nor of reading Authors for Preachers, but all books and learning must go down, it comes from the want of the Spirit, that men write such great volumes, and make such ado of learning.

129. There are some women, ten or eleven in one Town or vicinity, who hold it unlawful to hear any man preach, either publiquely or privately, because they must not be like those women in Timothy, ever learning, and never comming to the knowledge of the truth, 2. Tim. 3. 6, 7.

130. That 'tis unlawful to preach at all, sent or not sent out (as in a Church-state) but only thus, a man may preach as a waiting Disciple, that is, Christians may not preach in a way of positive asseriting and declaring things, but all they may do, is to confer, reason together, and dispute out things.

131. That 'tis unlawful for the Saints to joyn in receiving the Lords Supper, where any wicked men are present, and that such mixt Communion doth pollute and defile them.

132. 'Tis unlawful for the Saints to joyn in prayer where wicked men are, or to pray with any of the wicked.

133. That
That 'tis unlawful for Christians to pray so much as privately with
those (though godly) that are not members of a true Church, but are members
of the Church of England, and the Assemblies thereof.

That however conference and discourse may be had with all, yet 'tis not
lawful to joyn in prayer or giving of thanks, no not before meat, with those
(though otherwise acknowledged Saints and godly, and are members of Church-
es in the Church-way) that are not of the same judgement and way.

That 'tis not lawful for Christians to pray at all with any others, (either
as being the mouth in prayer, or as joyning in prayer) though never so godly,
and of their own judgements, either in the publike Assemblies, or in their Families,
unless such persons who prayed had an infallible spirit, as the Apostles.

That Christians are not bound to pray constantly every day at set
times, as morning and evening, but only at such times as the Spirit moves them
to it, and if they finde not themselves so moved in many dayes and weeks to-
gether, they ought not to pray.

That wicked and unregenerate men ought not to pray unto God
at all.

That all singing of Psalms, as David's, or any other holy songs of
Scripture, is unlawful, and not to be joyned with.

That the singing which Christians should use, is that of Hymns and
spirituall songs, framed by themselves, composed by their own gifts, and that upon
speciall occasions, as deliverances, &c. sung in the Congregation by one of
the Assembly, all the rest being silent.

That love-feasts, or feast of love (with which the Lords Supper is to be administered also) is a
perpetuall ordinance of Christ, it which only Church-
members are to be present, and to partake.

There is no distinction concerning Government of Ecclesiastical and civil, for all that
Government which concerns the Church, ought to be civil, but the maintain-
ing of that distinction is for maintaining the interests of Church-men.

That a few private Christians, as six or seven gathering themselves into a Covenant and Church-fellowship, have an absolute entire power of the
Keyes, and all Government within themselves, and are not under any authorit-
tive power of any Clauses, Synods, or generall Councells, whatsoever they
do, or what ways soever they take.

That this opinion begins to spread much, as a godly
Minister told me of his own knowledge, knowing
the who vented it, may referring to joynie with
him in prayer, in a publike Assembly, where hee
came to preach, upon this ground, and requiring
Scripture of him to prove it. And some been already
in the publike Churches to leave off all prayer,
only speaking and discoursing to the people.

That this hath been lately practis'd in London among some of the
Sedaries.

Of Church Government.

Compall. Samarit. pag 21 22.
28

A Catalogue and Discovery of

143. That the Presbytery and Presbyterian Government, are the false Prophet, and the Beast spoken of in the Revelations: Presbytery is a third part of the City of Rome, yea that Beast, in Revel. 11. that ascends, and shall kill the two Witnesses, namely the Independents.

144. That there are Revelations and Visions in these times, yea to some they are more ordinary, and shall be to the people of God, generally within a while.

145. That the gift of miracles is not ceased in these times, but that some of the Sectaries have wrought miracles, and miracles have accompanied them in their Baptist, &c. and the people of God shall have power of miracles shortly.

146. That anointing the sick with oil by the Elders praying over them, while laying on of hands, is a Church-ordination for Church-members that are sick, for their recovery.

147. 'Tis ordinary for Christians now in these days, with Paul to be rapt up to the third Heaven, and to hear words unutterable, and they cannot well have assurance of being Christians, that have not found and had experience of this.

148. That Christian Magistrates have no power at all to meddle in matters of Religion, or things ecclesiastical, but in civil only concerning the bodies and goods of men.

149. That for a people to wait upon man for a form to worship God by, was Idolatry: Nay, for a people to wait upon Parliament or Assembly for a form to worship God by, was worse then corporall Idolatry.

150. Whatsoever errors or miscarriages in Religion, the Church should bear withall in men, continuing still in communion with them, as brethren, these the Magistrates should bear with in men, continuing them in the Kingdom or Common-
Common-wealth in the enjoyment of the liberty of Subjects.

151. *That the Parliament having their power from, and being entrusted by the people, the people may call them to an account for their actions, and set them right and straight: and seeing this present Parliament, doth in-groffe law-making, and all law-executing into their own hands, contrary both to reason, and the true meaning of the Law, the Free-men of England ought not only to chuse new members where they are wanting once every year, but also to renew and enquire once a year after the behaviour and carriage of those they have chozen. And if they finde they never did any good, or are groundedly suspected to be unserviceable, that then those that chuse and sent them may have liberty to chuse more faithfull, able, and better men in their places.

152. *If God command such a thing to be done in his Word, and the Magistrate now come and command the same to be done, though a Christian ought to have, and would have done it, because of Gods command, yet now he ought not to do it, because the Magistrate commands it.

153. *All the earth is the Saints, and there ought to be a community of goods, and the Saints should share in the Lands and Estates of Gentlemen, and rich men.

154. *That *tis lawfull for a man to put away his wife upon indisposition, unfitness, or contrariety of minde arising from a cause in nature unchangeable, and and for disproportion and deadness of spirit, or something distastfull and averse in the immutable bent of nature, and man in regard of the freedom and eminencie of his creation, is a law to himself in this matter, being head of the other sex, which was made for him, neither need he hear any Judge therein above himself.

155. *Tis lawfull for one man to have two wives at once.

156. *That children are not bound to obey their Parents at all, if they be ungodly.

157. *That Parents are not to catechise their little children, nor to set them to read the Scripture, or to teach them to pray, but must let them alone for God to teach them.

158. *Tis unlawful for Christians to defend Religion with the Sword, or to fight for it when men come with the Sword to take it away, Religion will defend itself.

159. *Tis unlawfull for Christians to fight, and take up arms for their lawes and civil liberties.

160. *Tis unlawfull to fight at all, or to kill any man, yea to kill any of the creatures for our use, as a chicken, or on any other occasion.
161. That using of set forms of prayer prescribed is Idolatry.

162. David's saying, I am a worm, and no man, must be understood literally: yea, he was both a man, and no man in the same literal sense.

163. That the Scripture speaks but of one kind of faith.

164. Some of the Sectaries in London do hold, That in Suffolk there is a Prophet raised up to come and preach the everlasting Gospel to them, and he states but for a vocal call from Heaven to send him, which is expected daily, and that this man is the Prophet of Scripture, of in the Scripture, 1 John 25. That Prophet in that Scripture, distinguished from Christ and Elias, is this man raised up in Suffolk.

165. That it could not stand with the goodness of God, to damn his owne creatures eternally.

166. That God the Father did reign under the Law, God the Sonne under the Gospel, and now God the Father and God the Sonne are making over the Kingdom to God the holy Ghost, and he shall reign and be poured out- upon all flesh.

167. That there shall be a generall restoration, wherein all men shall be reconciled to God and saved, only those who now believe and are Saints before this restoration shall be in a higher condition then those that do not believe.

168. That it is not lawfull for a Christian to be a Magistrate, but upon turning Christian he should lay down his Magistracie; neither do we read after Cornelius was baptized (though he were a Centurion before, and a man in command and authority) that ever he medled any more with his band called the Italian band.

169. Man lost no more by the fall, then all the rest of the whole Creation fell into with Adam, all the world being condemned to death and defolation, yea the heavens and the earth also: so that you may as safely conclude that all the whole Creation lost life and salvation to glorification by Adam's transgression, as to conclude that man lost salvation by Adam's transgression.

170. Man hath not by Christ brought unto him eternall life and salvation, but only such a life as all the whole Creation hath together with him, for the second Adam hath not purchased eternall life to glorification for man.

171. All the creatures shall assuredly partake of the Gospel of peace, and that our Lord the great Prophet spake something to this purpose, when he said, Go preach the Gospel to every creature, though
they cannot beare to life and glorification; and Christ is the great Prophet of his Father, to declare his Fathers counsel to the whole creation, and he is the great High-Priest, which offereth up himself a sacrifice of full satisfaction, not for all men only, but for all that by man was lost, even the whole creation of God.

172. That a Directory, or order to help in the way of worship, is a breach of the second Commandment, and there is no word of God to warrant the making of that Directory book, more than Jerobeam had for the making of Calves of gold, which he set upon two high places, one at Dan, the other at Bethel, to the confusion of himself and his posterity.

173. No man is yet in hell, neither shall any be there untill the judgement; for God doth not hang first, and judge after.

174. Men say that Faith is supernatural, but how can it be above nature to believe that which we see sufficient ground to believe? and to believe any thing of which we have no plain ground and reason, is so far from being above nature, that it is below it, and proper to fools and not to reasonable men.

175. The Law doth not pronounce eternall death in hell, fire on those that obey it not, nor were men to have perished in hell fire, in relation to the Law or Adams sin; but the Gospel pronounceth eternall death in hell fire on those that obey it not; and if we had been to suffer hell in relation to Adam or the Law, then Christ also should have suffered in hell for us, to have redeemed us from thence, which he did not.

176. It is not suitable to God, to pick and choose amongst men in shewing mercy; if the love of God be manifested to a man, he should have mercy to all: to ascribe it to his will or pleasure, is to blaspheme his excellent name and nature.

Now unto these many more might be added that I know of, and are commonly known to others, which have been preached and printed within these four last years in England, as the necessity of dipping and burying under water all persons to be baptized, as the necessity of a Church Covenant, as that Ministers may not lawfully baptize, or administer the Lords Supper out of their own particular Congregations, neither preach Ministerially, but as gifted brethren, out of their own Church, with many such errors of the Church-way) but because they are but light in comparison, I will not name them.

I could relate also to you other errors, that have been reported to me and others by honest understanding men, to have been vented (and 'tis likely enough they may be true) as that 'tis lawful for wives to give without their husbands consent.
A Catalogue and Discovery of

contents, something out of their husbands estates, for the maintenance of the Church and Ministers whose unto they belong: as that the Lords Prayer, called and cryed up by many to be so, it could: not be the Lords Prayer, in regard there was a petition for pardon of sins, which Christ would not have taught, or words to that purpose; as also that if a man were strongly moved by the spirit to kill, to commit adultery, &c. and upon praying against it again and again it continued, and yet was still strongly pressed, he should then do it; but because I have not these upon so good grounds, nor such a concurrence of circumstances, or further confirmation upon enquiry, I therefore forbear to put them down particularly in the Catalogue of Errours, or to assert them with that authority. I might here also annex to all these Errours many Expositions of Scripture given by the Sectaries in their Sermons and private meetings; but I will only give two; 1. That of Rom. 8.2. The law of the Spirit of life, hath freed me from the law of sin and death, that is, (as was expounded) from the morall Law. 2. That of Job. 5. 39. Search the Scriptures, for in them ye think ye have eternall life; you thinke to have, that was their thought and mistake, not that Christ approved it, that eternall life was to be had in the Scriptures.

A Catalogue of the Blasphemies of the Sectaries.

Now besides these Errours and Heresies laid down, many of them being Blasphemies (as the Reader cannot but have observed in perusing their Catalogue) there have been many blasphemies and blasphemous speeches vented by Sectaries several ways, both by writing, preaching, conference and discoursing, and som: so horrid and abominable, in such a spitefull, scoffing, fearfull way, that I tremble to think of them, and shall forbear to name them: And indeed within these four last years in England there have been blasphemies uttered of the Scriptures, the Trinity, each person of the Trinity, both of Father, Son and holy Ghost, of Gods eternall election, of the Virgin Mary, the Apostles and holy Penmen of Scripture, of Baptisme, Prayer, the ministration of the Word, and the Ministers of all the Reformed Churches, of the Government of the Church, and of the Christian Magistrates: In some books printed and dispersed up and down, there are fearfull blasphemies; as in the Arraignment of Persecution, The Sacred Synodical Decretall, Martins Echo &c. profaning and abusing the holy and dreadfull Name of God in a most fearfull manner, scoffing Arraignment of Persecution at the holy Ghost, sent in a Cloak-bagg from Scotland, making a most blasphemous Prayer, wherein the Passion, Death, Resurrection and Ascension of Christ are in a scoffing way alluded unto, with many others which I will not foul paper with transcribing. In some Manuscrip:s
of one Paul Best, there are most horrid blasphemies of the Trinity, of Christ, and of the holy Ghost, calling the Doctrine of the Trinity, a mystery of iniquity, the three headed Cerberus, a fiction, a Tradition of Rome, Monstrum biforme, triforme, with other horrid expressions borrowed from hell, not fit to be mentioned. There was a fearfull blasphemous scoffing speech of God the Father, Son, and holy Ghost, spoken by one Clarke (as I remember the name) given in to a Committee of Parliament, in way of complaint in writing, with a hand subscribed, and one witnessed it before the Committee, but I forbear to relate it. Mr Heresography or Deferre, Pages in his Heresography, Epistle Dedicatory, speaks of Heres. and Sectaries, of one committed for mocking at Christs Incarnation, the particulars whereof, though I have been told from Master Pages, yet I judge it best to conceal. There have been many blaspheming speeches, in a way of derision of the holy Ghost, calling it falsi numen, and asking what kind of bird it was? whether—but I dare not speak it. The holy Scriptures are by many in these times slighted and scoffed at (that grows and spreads much) called the golden Calfe, that there are many contradictions and lies in them, that they are no better then a Ballad, that they can make as good Scriptures; that place in Genesis, 6. 6. where 'tis said, God repented that he made man was untrue; to other places of Scripture. The Doctrine of Gods Eternall Election and Predestination hath been call’d a damnable Erour. The Virgin Mary hath been called a ——-the Apostles have been called——and they could write as good Scriptures as the Apostles; upon occasion of quoting that Scripture in Rom. 7. of Pauls complaining of sinne, it hath been answered, Paul was a novice, and that was his weakness, and that Paul understood not Christ in the promise; and that hee for his part understood the mystery of God in Christ better then Saint Paul. When that Scripture in Gal. 5. 12. was objected to one that pleaded for liberty of conscience, the answer was, he thought the Apostle was in a great passion. A Minister in Hartfordshire bringing a place of Scripture against an Anabaptist, to confute him in some opinion he held, the Anabaptist confessed he could not answer it, but said, it was the weakness of the Apostle, and there he wanted the spirit.

Another Sectary denying the Resurrection of the dead, and some of the Church coming to admonish him of that Erour, and bring-
ing Scripture to prove it, hee answered, This is Scripture to you, but not to me. Pseudo-baptism hath been blaspheomed by many reproachfull speeches: the Lords Prayer hath been slighted and scornfully spoken of: the whole Ministry of all the Reformed Churches, with their Ordination, worke of preaching, &c. scorned and abused in severall Pamphlets: The Presbyteriall and Synodicall Government, reproached in all vilde and scoffing language, calld devilish, Antichristian, and all to naught, resembled to the Beast in the Revelation: the Civil Government and Magistrates have been blaspheomed, with their Ordinances, Orders andupreme Court of Judicature, the Parliament calld Antichristian, and the Committee of Examinations jeered, by way of comparing it to the Court of Inquisition, and to the High Commission: the solemn, sacred and Nationall Covenant of the Kingdoms, derided, blaspheemed in many Pamphlets, that many pages would not contain them. But I will not trouble the Reader to name any more of them: Mr. Pryn in his fresh Discovery of New Lights, hath extracted many passages of this kinde out of the Pamphlets of the Sectaries, and in a libellous book entituled Englands Birthright, there's more stuffe of the same kind.

Now having presented the Reader with the Erroors and Blasphemies; before I come to the Practices of the Sectaries, I will relate some few Passages in the Prayers of the Sectaries, which were vented either in publike Assemblies and Churches, or in their private Churchmeetings, all within the compasse of a twelve-moneth, or thereabouts.

Some Passages in the Prayers of the Sectaries.

And though wee are dispointed by the Civil Magistrate (which is a great thing,) after they have had our estates, and our blood, yet Lord, &c. When the blinde man in a Church here in London, was thrust out of the Synagogue by the Pharisees, Jesus Christ met him; so though wee are thrust out of the Common Assemblies and mens. affections who formerly loved us, &c. Let the Spirit teach us, wee may look four, five yeers from an Assembly of men before they teach us, &c. Though they may with-hold the truth in Policie, yet thy Spirit can teach us if all the Ministers in the world hold their peace, &c. Thou hast triumphed gloriously by a despised Army, not only by our enemies, but our seeming friends, who indeed were our real enemies, vilifying those men whom thou hast been pleased to honour, &c.

Another
Another Independent Minister in his prayer prayed, that the Presbyterian might be removed, that Christ's Kingdom might be set up. Another Independent Minister, about the end of September last, gave God thanks for breaking the neck of that wretched petition of the Citizens. August last the tenth day, being presently upon Lilburne committing to Newgate, at Knowles Church in St. Helens on a Lord's day, Mr. Knowles prayed these words, or to this effect; Lord, bring thy servant Lilburn out of prison, and honour him Lord, for he hath honoured thee. This last moneth in December, one of the Independent Ministers in his prayers at a Lecture, two or three several Lectures, prayed to God that the Parliament might give libertie to tender consciences. One of the Independent Ministers at his Church-meeting in a house, gave thanks unto God for the libertie of conscience granted in America, and said, Why, Lord not in England as well as in America? or words to that purpose. Another Independent Minister in his prayer put up this petition, O Lord make the Parliament friends to the Saints. 

May 25. 1645. An Independent Minister praying for the Parliament, prayed that God would keep the Parliament from grieving the Saints, or doing any acts that might make them sad; that they for whom so many prayers and praises had been put up by the Saints, might not now grieve them. April 24 the same Independent Minister in his prayer after Sermon, prayed, That now God had delivered us both (namely, the Presbyterian and Independent) from such bondage and oppression, we might not be guilty of bringing our brethren into bondage, left the Lord carry us back again into Egypt for it. The same prayed on August 1, joyning Parliament and Assembly together, That they might do nothing but what the Saints should rejoice in, and be glad of. About the beginning of September last, a Reverend Minister of the Assembly who was an ear-witness related it, and said he would acquaint the Commissioners of Scotland with it; that an Independent Minister, either in his prayer or Sermon, used words to his effect of the Scots, That it was just with God to bring this overthrow upon Scotland, because of their beating their fellow-servants; and that they could not be content with suffering their brethren to enjoy their libertie, but must have a domination.

Having given the Reader an account of many errors and blasphemies of the Sectaries, with some passages in their prayers; I come now to relate many of their practices. But the Reader must not
conceive I can set down all, or that any one man (although of far greater abilities and leisure, having all fairer opportunities of conversing among them, with less suspicion observing their ways, than my selfe) is able to do it. They have many depths, wiles and methods which I know not, nor cannot find out; there are many windings and turnings of the Serpent, crooked goings in and out, off and on, here and there, which I cannot trace. The way of the Serpent upon a rock is too wonderful for me, and which I know not, Prov. 30:18, 19. They, Proteus-like, turn themselves into all shapes and forms, and according to several occasions and times, have different humours and tempers, sometimes complying to, that one would think all difference would quickly be at an end, and they were ours, sometimes so far off and back again, as causes wonder and amazement in the beholders. I have been told, from godly and wise men, who have had much to do with some of them, and have professed to set themselves to study, and to observe them (men who are moderate enough, and have a special love to some of them) that they know not what to make of them, they are strange men, nor cannot fathom their depths, and therefore 'tis not to be expected from me, a plain open-hearted man (who hate tricks, playing under-board, reserves and designs, whose motto is that of the Psalmist, Psal. 25:21. Let integritie and uprightness preserve me, for I wait on thee), and never studied Machiavel, nor am not versed in the Jesuits Politicks) that I should discover all their practices and ways: Neither was it my intention or scope in writing of this book, to speak all I know of their practices and ways, (for I took a resolution in the entrance of this work, not to be too large) that so the more might both buy and read it, and my purpose is hereafter (God sparing my life, health and liberty) for the benefit both of the present and succeeding generations, to write an Historick narration of all the Proceedings and ways of the English Sectaries, both in England and beyond the Seas, from the first year of the Parliaments sitting, till the time of the setting forth that History, and have already laid in many materials, and kept an exact account of the most remarkable passages tending that way; and my earnest desire is to all the godly Orthodox Readers, into whose hands this book shall come, who are enemies to sects and schisms, and lovers of truth, peace, and order, whether Gentlemen of Committees in the several Counties, or Soldiers in the Armies, or Ministers in the several parts of the Kingdom, or other godly Christians, that they would be pleased within this three or four months next following, to communicate to me all the certain intelligence they have, of the Opinions, ways and Proceedings of the Sectaries; and I promise faithfully, that whatever agreement or condition be made by any who imparts any matters to me (as namely for concealing of their names,
many Erroors of the Sectaries.

names, or forbearing the relation of such and such particulars, as place, &c. whatever they be) I will most sacredly observe, and they shall find mee both secret and true to them. (for I feare God, and dare not violate my promise) only for the present I shall give the world a tast and tryall of the Practices of the Sectaries, for upon some of the heads of their Practices and ways which I in this present Discourse name, I could write upon each of them a booke, in giving instances and examples for a proofe and confirmation of their truth.

Now I ought in the first place make a Parallel between the practices and waies of our Sectaries, and the Sectaries of old in the Primitive times (especially the Donatists) as also between them and the Jesuits, them and the Arminians, of the Netherlands, them and the Prelates, and their Court-people, them and the present Malignants; yes, them and some of the bad Emperours, as Julian, and could shew such an agreement in their practices and waies, treading so just in their paths and steps, as it may be of them were dead or put down in England, only nowaster among us under new names, and under other habits and forms, but still the foules and spirits of the Donatists, Jesuits, Arminians, Prelates, and Court-people were alive, and transformed into many of the Sectaries: And indeed to do this fully would deserve a Tractate by it selfe, which I shall leave to be done by some other more able hand; or else if no other take up such a fruitfull Argument, I may find some opportunity hereafter to treat upon it; only before I name the particular Practices of the Sectaries, as I have done their Erroors, I will hint some of the more special Parallels between the Sectaries, and the Donatists, Jesuits, &c.

First for the Donatists, and some other Sectaries of the Primitive times, 1. Our Sectaries and they agree in their complaints of Persecution of their schisme: the Donatists would always be complaining of that, as Augustine shewes it in many places of his learned works against them; and our Sectaries in their Sermons, Prayers, Pamphlets, Discourses, Petitions, al cry out of Persecution, and accusing the Orthodox Presbyterian of Persecution; yes, when for their sedicious, tumultuous, libellous scolding, wicked lying, scandalous reports, books and practices, they have been questioned, there's nothing in their mouths but persecution, and unheard of prosecution of the godly. I am of the minde if any of them should come to be imprisoned, and hanged, for stealing, killing a godly Presbyterian, plotting against the Parliament and City, in seizing upon their Forts, or some Parliament-men, one or other of them would cry out of persecution. 2. They agree in their furious outrages and violences against all that oppose their way: Learned men know what Circumcelliones were
were among the Donatists, and to what a height they
came as Augustine relates; and among the Sectaries, there are outrageous furious men, and such that in
the Churches have committed many insolencies, assault-
ted and abused some Ministers in their own houses, and in other places where
they have met them: but I must not enlarge. 3. They agree in their high
flatteries of themselves and their party, extolling them and crying them up
to the Heavens; the Donatists did solemn adoration impinguere capita, as Augustine speaks; and the
Sectaries of our times are incomparable flatterers and admirers of their owne
party, have written and spoken such praises and flatteries of their side, as
have come almost to blasphemy; these phrases are ordinary, as precious men
as any upon earth, men of a most precious anointing, none since the Apostles
times like them for gifts and abilities; yet, some have not flicked to say,
they were beyond the Apostles, and if Jesus Christ himselfe were on earth he
could hardly preach better, that they lead as holy lives as Saints and Angells
in Heaven. 4. In their great partiality, practising
that themselves which they condemn in others. * Au-
gustine shews this in many places of the Donatists:
I could give many instances, of our Sectaries in this kinde, crying out of
preaching and printing by the Orthodox against them, and yet preaching and
printing all kind of things against them; speaking against petitioning the Par-
liament, or interposing in any thing before them by way of Petition, or hav-
ing meetings for that end, (as you may find in some of the News bookes the
petitioners of the Sectaries,) and yet themselves in a disorderly tumultuous
way, being but private particular persons (neither bodies, nor societies represen-
tative, nor real) have had many strange meetings, and drawn up Petitions
with clauses and passages medling with the affairs of Parliament, in a
kinde charging them, and taking cognizance of things of a high nature done in
Parliament, before the time they ought, with many
such like: but I take off my hand. 5. In their ap-
ppealing from Ecclesiastical Judges to the temporall
So the Sectaries, from Clauses and Synods to the Par-
liament, or some temporall Judges appointed by them. 6. In their unwilling-
ness to have their actions or writings examined by anie judicious learned
men, but keeping things in the darke. Epiphanius resembles Sectaries to a
Moule, a feeble creature that doth much hurt by keeping under ground, but
it once above ground, then tis contemptible and easily taken: Some of the
Sectaries have been provoked enough to set down what they would have,
both by earnest intreaties from beyond seas, and at home, by commands in a kind, by upbraiding for not doing it, and yet to this day they cannot be brought to it; and I judge 'tis for these Reasons: 1. Because they cannot well agree among themselves of any system or body. 2. Because they know not how long they shall be of this mind, nor how much further yet they may go. 3. Because what they set downe may offend many of their owne party, and loose all the rest of the sects from them. 4. Because some Grandees, and Persons of note (who are gone further,) will not be well pleased at it. 5. Because when once given under their hands, and that after so long expectation, it will be judged by all rational men their utmost strength (which if it should have answer upon answer, as no doubt it will) and the weakness of it discovered and laid bare, they are lost among manie, and will suffer exceedingly in the esteem of all intelligent unprejudiced men, whereas now by being silent, they bare the world in hand, as if they had some great matter of strength; manie before they speak and utter themselves are thought to be wise, and to have much in them, who when they have once spoken, are easily seen through. 7. In their quoting Authors for them, who are acknowledged for the main to be professedly against them; and in their quoting pieces of Authors, and not the whole, leaving the latter part which would explain their meaning; thus the Donatists did * Cyprian, and yet he was much against them as he professes; and so Augustine complains of the Donatists, integras non allegarunt Scripturas; thus the Author of Sions Prerogative Royal, quotes many Presbyterians for severall things, who professedly were of another way; and one Mr. E. (as the Reader may observe in an Extract of one of the printed Letters) quotes the Churches of France, Scotland, &c. for the Independent way, who are knowne to be professedly against it; and so * the Author of The bounds of libertie of Consc. quotes the Leydense * Profess, for him, who professedly speak against it, and in one sentence he leaves out some three times words all of them belonging to one sentence, which would shew the sense of those learned men be against him (as notorious a falsification as I think is to be found in any Papist') and so Mr. John Goodwin in his point of Justification quotes Calvin, Bucer, and others, who are knowne ex profess, * to be of another judgement; and he quotes * my Antapologie with other Authors, to justify his opinion, when as I have professedly at large

* Vide Lib. de Bapt. contra Donat. lib. 2. de baptism.
* Lib. 1. de Bapt. contra Mag. 50. Sect. 59, 60.
* Vide Lib. 1. de Bapt. contra Mag. 50. Sect. 59, 60.
* Vide M. Rob. antv. to M. Good. Dechrist. cleare, pag. 75, p. 110.
* Vide M. Prynns Truth spoken
spoken against what he maintains; and among other places which he perverts, I shall name one, where he cites the former part of the sentence, leaving out the latter, which had he but named, would have been an evident confutation of him, reading just with me as the Devil did by Christ, Psal. 91 6. leaving out the last part, to keeplhe in all thy ways. 2 The Sectaries and the Jesuits agree in many things. 1 As the Jesuits are famous for sending out Emiaries into several Countries to corrupt, not contenting themselves to do mischief at home; so do our Sectaries send forth their members into all Countries and places of this Kingdom, they lay hands upon them, and send them as a Church act to preach such and such errors, to repri- tize, &c. 2 The Jesuits have their pie fraudes, holy decret for the propagating of their cause, fictions, made things to deceive the people; to have our Sectaries many for the spreading of their partie. 3 The Jesuits insinuating themselves, get into great Noblemen’s houses and acquaintance, into great Ladies and Gentlewomen, and into Princes Courts and Houses, and follow State matters, meet to contrive and consult, not preaching too much, nor following their studies too hard; so do many of our Sectaries get into acquaintance and favour with great Noblemen, Parliament-men, solicite, follow them, work by the great Ladies and Gentlewomen, consult and debate of matters Civill, &c. 4 The Jesuits are full of equivocations, mental reservations, say one thing, but mean another, speak things in a sense of their own, different from what it is in the common seption, so are our Sectaries. 5 The Jesuits have always one plot or other, never give out, are working active men, if crossed in one, then are trying in another, and have many ions in the fire at once, that if one do not take, another may, nothing discourages them, but on they go; so it is with the Sectaries of our time, active nimble men, restless spirits, never without plots and fine designs, with child of many at once, that if some miscarrie, yet others may bring forth. 6 The Jesuits will work and act where they are not thought to be, by others, and by instruments unsuspected, not appearing themselves, but bringing about their ends in such a manner, as a man would never dream of; so our Sectaries will not appear themselves in many things, when yet the hand of Joab is all along, but get their work done by others, who also draw others to them. 7 The Jesuits make
many Errors of the Sectaries.

make all things give place to their designs, to advance the Catholike cause, and so they may compass them, they are not mannerly to stand upon tears, but will take any person out of the way who stands to hinder them, use several indirect means to effect what they have plotted, run great ventures and hazards but they will go through; so the Sectaries of our times are daring men, will attempt things (as wise men would think) they should be afraid of, will try to break any man, or work him out that stands between them and home, and do things (though otherwise against their principles.)

The Sectaries and the Netherland Arminians agree; at first flattered the Magistrates, declining Synods, and Ecclesiastical Assemblies all they could, and still appealing to the Civil Magistrate, giving up the power of the Civil Magistrate to Ecclesiastical, attributing to the Magistrate the ultimate and highest Judication and power of giving judgement in matters purely Ecclesiastical, reasoning, that to the Magistrate alone immediately under Christ did belong the judgement, when controversies of faith did arise in the Church, and they espoused the Orthodox Ministers for not giving to much; of this the Reader may judge enough in Voet select. disput. monac. etc. Eccl. tect. etc.

1. The Arminians

Voet select. disput. monac. etc. Eccl. tect. etc.

2. The Arminians at first broached but small and few errors in comparison, but in some years time, came to vent all kind of errors almost, Socinian errors, and what of? So our Sectaries at first were more modest, but within these few years, especially these two last, how they have grown, and what they are fall into, the fore named Catalogue is sufficient proof.

3. The Arminians pretended reserves, became Scepticks, were against certainty of faith, they came to have (as our Divines have expressed,) a monthly faith, ray ant hour by; this they now held, but they know not what they might hold tomorrow or the next hour; this principle of uncertainty in matters of Religion the Remonstrants did hold forth, in those times of the troubles of the Churches in the Netherlands, that so they might overturn all forms and harmonies; that was one of the Sceptical rules of the Arminians, Dies ciem decent; so our Sectaries are all for new light and reserves, and multitudes of them do become mere Scepticks and Questionists, and will tell you, this they hold for the present, but know not yet what they may see, etc.

4. The Arminians
Arminians could not be brought to speak out a long while, nor to give what they would have, but hid themselves in doubt; full phrases, and were feared monstraliquid alio: when they stood for and desired a Toleration upon conferences and meetings they were put to it, to give in what they held, and all they held, they were dress'd at the conference helden at Delph favour and Toleration, if they would give assurance they desired only forbearance in the five Points, but they could not begot to it; so our Sectaries have forborne to this day, notwithstanding all means used, to set down this we hold, this we will stick to. 5. The Arminians in those times in the Low-Countries, in some Cities and Towns where they had power, persecuted the Orthodox, troubled them much; so do our Sectaries in Towns or places where they have power, persecute godly Orthodox men, especially if zealous against the Sects: O how have some Sectaries vexed, plagued and troubled many godly Ministers and people severall waies! of which more under their particular policies, & factionous practices. 6. The Arminians, had well nigh undone the Netherland, and brought all to confusion, &c had not the old Prince of Orange been Bout and wife, even doing something beyond the ordinarie way of his power; and upon the Synod of Dort determining the Magistrate added the civill sanction, and used coercive power, that Countrie had been left; so Sectaries have by their errors, divisions and factiones they have made among us, hazarded all, and if God do not wonderfully put in, and be mercifull to us, their waies and courses will undo us all. 7. The Netherland Arminians would be Remonstrants, did write against, complain of the Synod of Dort, that they could not have their liberty, were not well dealt with, could not have so faire a hearing; how many books were written, how many aspersions were cast upon the Synod? And have not, and do not our Sectaries write against the Assembly? complain by word of mouth? are not their mouths full of such speeches? They cannot be heard, They have not had liberty to bring in their Questions, &c. Is it not remarkable, that the Pamphlet, or rather Libell against the Assembly, put forth by Sleath, is entituled, A Remonstrance of the Dissenting Brethren? so that they are the English Remonstrants. 8. The Netherland Arminians when once the Magistrate did effectually set to back the Synod of Dort, and were against them, then they writ books in a far other stile, and that power which before they so liberally measured out to them, they did not a little limit and contract, denying the Magistrate had any power over private meetings; so our Sectaries, if once the Magistrates come to suppress the their errors and false Doctines, and their private meetings, we shall see how they will change their stile; nay, have wee

not too long experience, base out upon votes for Government, and but upon the preparative Orders for telling Church-Government, upon the overtures of in this Inst: fumer, when the Order came of calling this City into Clanes and a Province, and an Order for choosing Tryers of Elders, what passages had we in Sermons, Prayers of some of the Sectaries; as among many to give two only, on the day of Thanksgiving for taking Sherborne castle, a Sectary preached this, That the Parliament was making of Lawes against the Saints, and that he was not afraid to speake, because he was not afraid to suffer. And others preached of the great persecution that was coming; and how the Bishops tyrannie would be nothing to the Presbyterians, their finger would be heavier then the Bishops loynes, or words to that purpose. The Sectaries and the Bishops, with that Court party agree: 1. The Bishops and the Court party would bring off one way or other, by Letters written from great friends at Court, by appearing for them, by removing to some other place the business by finding out one device or another, deluding the parties who prosecuted and troubled them, all those of their party that were active and able; who by vertue of the Lawes, conscience, and courage, some men in place were questioned and indanger'd, for preaching some Doctrines of Poperie and Arminiansme, &c. or for some practices not legal, of which many examples were in the former time, fetching them out of the hands of Orthodox men who had power; sending Warrants for discharge of Priests, Jesuites, &c. and now all England over generally, the Sectaries for anie of their partie that are questioned, either for preaching false doctrines, or for speaking unjustifiable words, or for other misdemeanours, do use all waies to bring them off; they will use means to remove them from one Committee to another, where they are stronger, they will get Letters writ on their behalfe, they will work things so, as by delays one way or another the Sectaries shall escape, as much as ever the Jesuites, Priests, Arminians, Innovators did heretofore. 2. The Bishops and Court party would prefer none but their party, kept out all men from all places in Church and Common-wealth, though never so deserving, especially if zealous, or had anie great parts to stand for the truth, and they would prefer their own partie though never so unworthy, though little to commend them; and so the Sectaries, in all places where they have power, bring in Sectaries though other wise unfit, into offices and places, though dishonest and scandalous, and set themselves with all the industry and cunning that may be to keep out godly conscientious men that are against the Sects, though the publike
publike suffer never so much for the want of them. 3. The Bishops and Court-party did set themselves to worne out (that being the Archbishops phrase) all godly, zealous, able men out of places, and would by one means or device watching them, call them out quite, or so humper and vex them, that they were weary of their lives and places; so doe our Sectaries make it their study, to remove, worne by degrees out of places upon one pretence or other, when they cannot doe it otherwise active Presbyterian, of which we have too manie instances, and set themselves to vex them, by over-raging in Townes where they have place, by bringing them into Haberdashers Hall, by putting in Articles against them which they cannot prove, and so putting them to chargeable journeys and expences, with abundance of such. 4. The Bishops and the Court-party to bring about their ends, would bring matters to such a condition, and such a necessity, and then would make those necessities, that condition of affairs, as a ground of such and such following actions, pleading the necessities and the condition of the times as their warrant; so our Sectaries doe in many cases, they have by their policies and wayes hindered the setting of Church-Government all this while, and they plead the long delay of setting it, as a ground to justify their gathering Churches, saying, how manie yeares would you have us to lay? when as in the Assembly, Citie, in all places, by all meanes where they have anie interest, they retard the work; and so if meanes be used by Petitioning the Parliament to settle Church-Government, and to suppreffe the great errors, then some of the Sectaries say and give out, The Army will be offended, when as many of the Sectaries have used all meanes, and do still, to bring things to things to that passe, that we might have an Armie under the commands, and in the hands of the Sectaries, though (blessed be God) we have a Noble Generall free from sectarisme and not above one in six in the Armie that way tainted. 4. The Prelaticall faction and that Court-partie were great Innovatours, given to change, running from one opinion to another, being Arminians as well as Popish, ye some of them Socionians, and counterrancing such, and were every day inventing some new matter in worship, adding this ceremony and the other, putting downe some part of worships, and altering them by substituting other; as in putting down singing of Psalms in some Churches, and having Hymnes; in putting downe all conceived Prayer, and commanding bidding of Prayer, with a multitude of such like: so our Sectaries are great Innovatours as changeable as the Moon, bringing into their Churches new opinions daily, new practices, taking
taking away the old used in all Reformed Churches, and substituting new; taking away of singing of Psalms, and pleading for hymnes of their own making; bringing in anointing with oil, bringing in their laying on of hands to give the Holy Ghost, with several other strange wayes and practices, which the Reader shall find in this following discourse, among the narrations of passages and stories. 5 The Prelatical faction and that Court-Clergie were daring bold men, that durst venture almost upon any thing, upon counselling to prorogue and break up Parliaments in times of danger and distraction, upon putting men out of offices and places that were not for their turne, and to bring in others calculated for their Meridian, upon corrupting Religion and Laws at once, breaking in both upon the Truth and the libertie of the Subject at the same time, upon any thing or person that stood in their way: So our Sectaries, many of them are daring men, have attempted and been upon high busineses, about counselling and drawing up Petitions for adjourning (as they call it) the Assembly, in a time when the distractions of this Church are so infinite, and things so unsettled; as also have inserted strange passages into other Petitions, which yet have not been presented, others of the company opposing them; with several other particulars, which would be too large now to relate; in one word, there is almost nothing which they have not and dare not venture on, that stands in their light, and in the way of their designes; and I may say of many of the Sectaries (for I do not mean all, as I have said before, so I say again, there are some good souls merely seduced, who are not of the Faction) they have overpassed the deeds of the wicked, not only walked after their wayes, nor done after their abominations, but have corrupted themselves more than they; justified the Bishops and their Faction, by falling into those opinions, and doing those actions in an high, bold, and open way, which that Faction never durst do for feare of the people. Next, the present Malignants and the Sectaries agree in the general thus, that thorowout the Kingdome, it is now notorious, that the greatest Malignants and Sectaries hold together, and vote together against the Presbyteryans and the Reformation, in all places and upon all busineses, of which there are many examples in the choyce of Burgess for Parliament, in the Petition presented in London, at the choyce of the new Common Council, the grandest Malignants and the Independents joined together to oppose; and in some Committees, where men of both these sorts are, it is observed also: but to come to some particulars; The parallel between the present Malignants and our grand Sectaries, stands in these; 1 The Malignants have opposed the proceedings of Parliament, by preaching and writing books against them, reviling the Houses, especially the House of Commons, and many particular
particular worthy Members by name, speaking against their Ordinances, constitutions, as Covenant, Directorie, Ordination, against their Power and Priviledges; we know what Malignant hath done, and how many books both from Oxford and here at London hath been by the malignant partie printed and vented: so also have manie Sectaries, and here it would fill a great book, to bring into one all the speeches, with the passages in Petitions, Sermons, Prayers, printed books, that have been vented against the Parliament, and particular Worthy Members of both Houses, their Power and Power and Priviledges, with their Ordinances and Orders, in reference to matters of Religion, as the Nationall Covenant, Directorie, Ordinance against men preaching out of Office, the Monethly Fals, the Ordinance for Tithes, the Orders and Directions about Clases, and chusing Elders; in which Sermons, printed Books, Discourses, Petitions, and other carriages of the Sectaries, there have been more things vented destructive to the verie power and nature of Parliaments, undermining the verie root and foundation, and all their proceedings in reference to matters of Religion, yea of justice and civill matters, then ever have been by all the Malignants in England as ever I could hear of; witness Lisburne booke, with that lately come forth, call'd Innocency and Truth justified, all the printed Letters and Papers that were printed upon occasion of his imprisonment; Englands Birthright, the Ordinance of Tithes Dismounted, the Arraignment of Persecution, and all his fellows, as Martines Eccho, &c. Turners Heavenly conference for Sions Saints, refembling the Directorie to the golden Calves of Jeroboam, and affirming there are untruths, contradictions to the Canonical Scriptures, errors, &c. And here I dare be bold to say, that here have been greater insolencies and affronts offered to this Parliament by many of the Sectaries, then ever was to Parliament in England by any men who lived within their power: as for instance, when Lisburne was committed to prison, and such a Letter was come forth in his name against the Parliament, in such an open vile manner, and at such a time, being prisoner, many of the Sectaries of Southwark met together, and propounded to chuse Lisburne Burgess for Parliament; and that Lisburne after so great favour and mercy showne him by the House of Commons, after so high an abuse of the honourable Speaker, the honourable Committee of Examinations, and of the whole House, as discharging him of his imprisonment, without either acknowledging the justice, or petitioning for the mercy of the House of Commons (a favour that I never heard or read of granted to any man before), and that I thought had been a thing impossible, even against the fundamental Orders of the House, for a man committed by the House upon far
many Errors of the Sectaries.

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leue offences, without petitioning to be set free) should yet let forth a book to all the world, justifying himself in his former ways, and point blank charge the House with being unjustly dealt with in his late imprisonment, imprisoning him contrarive to the knowne and declared Lawes; yeafurther, in several places of his book, after a bold and audacious manner abusing and bringing in dangerous insinuations reflecting upon them.

O what unheard of Malignancies are these! And so Mr. John Goodwin in a Sermon hath uttered that against the Parliament & the power of it, as opens a gap to all sleighting of their authority and power; and I believe never was there any such speech from any before himselfe.

2 The Sectaries and Malignants agree in being bitter enemies of our brethren of Scotland, and of their Armies; the Malignants we know look upon them with an evil eye, as the first cause of all their miferie, and cannot give them a good word; and all the world sees how the Sectaries hate the Scots, raise and spread evil reports upon them, are as thorns in their sides, heavy enemies, obstructing them in all places where they have power, devising always to be rid of them, and studying what in them lies to make a breach; I could tell the Reader many speeches, stories of the Sectaries in this kinde in reference to our Brethren of Scotland, but it needs not, for they that run may read it.

3. They.

*Lilb. Insencency and Truth justified, pág. 37. I conceive I may justly say, without breach of their Privileges, That I have unjustly dealt with in my late imprisonment, to be imprisoned, contrary to the known and declared Lawes, I have been without either cause knowne, or a legal Trial. Vide pag. 71, p. 175. But you will say, the House of Commons is not at largest, by reason of the publick: I answer, less than an hours time will serve my turne in this particular, and it is very strange, in five years space, so much time cannot be found from the publick to transmit my business; sure I am they can spare time enough to settle great and two places upon some of them selves, and to enjoy them, notwithstanding their own Ordinance to the contrary. Why, if I know some of them at this day, by plurality of places, and say the thing I desire of them, is more justly my due then any of their great places are theirs, and that I hope they have not had cause to be angry with me for craving justice at their hands, being it was the end wherefore they were convened and trufled, and that which they are sworn to do. Vide pag. 71, speaking of some passages in a Parliament, Declarat, not easily to be forgotten by those that made them, if there be any marks of honesty in their hearts, Pag. 21, which Warrant and Commitment (though made by a Committee of the House of Commons) is as illegal as all the rest, and in my apprehension against the very tenure and the true intent and meaning of the Petition of Right, and expeditiously against the words of the Statute of the 43 of Edw. Again pag. 37. But I have several times been imprisoned both by the Committees and by the voice of the House of Commons itself, contrary to a knowne Law made this present Parliament by themselves, against which these are presented to Ordinance published and declared by them, and the Peers for the cognizance of: Ergo, I say they are tied in justice, according to the tenure of this Law, to give me reparation against these persons that were chief instruments, either in Committees, or in the House of Commons itself, to vote and take away my liberty from me, contrary to this Law: and for my own part I doe expect my reparation for my late causeless molestations and imprisonments. Pag. 69. I shall freely declare the maine reason which makes me in being true to my liberty and freedom, that in point of honesty I cannot submit to that Oath, in that I conceive all Lawes and Ordinances in such cases as this, ought to be universally binded all, and not so restrictive as the additional Ordinance of Accounts is, which exempts Peers, Members of the House of Commons; for my part judge my selfe as a freeman (though otherwise my selfe not to make comparisons) as any of them, and I conceive I ought not to be in bondage to any Law or Ordinance that they themselves will not stand to.
3. They agree in this, rather to have Episcopal Government and a Toleration, then a strict Presbyterian and thorough Reformation; we all know this would please Astilus and his fellowes, and I thinke I can prove from good hands (and if I should name them, the Sectaries would say so to) that some of the prime Ministers in the way of the Sect have said, That Episcopal Government and a Toleration of their way would give them content. The Malignants and Sectaries agree in Independency, the Malignants now turn Independents, and protest they are for Independency, and for this I could quote several speeches, and name some malignant Ministers, and others of note who are for Independency against Presbytery; but this is now so commonly known, that Britanius a man who hath done them many good offices, and cried up several of them, confesses in one of his Pamphlets about a fortnight since, that the Malignants are turned Independents; hardly a Malignant Priest about town, but is for Independency against Presbytery. Lastly, The Sectaries agree with Julian the Apositate and some other enemies of Christians in these four things,

1. Julian was a great Scoffer at the Scriptures, Christ and Christian Religion, as Ecclesiastical stories mention; and manie of the Sectaries of our time, are tearfull scoffers and mockers at all things that are good, Scriptures, Trinitie, Christ, Ministery, Ordinances, what not? there was never a greater generation of scoffers at Religion then many of the Sectaries of our times, witnesse manie printed books, as Arraignment of Persecution, and his fellowes, the Ordinance of Tithes Dismounted, besides manie scoffing booke against the Presbyterian Government, as the two Brethrens MS, with others of that kinde.

2. Julian was a great enemy to the learning of Christians, used all means to overthrow learning; so do manie Sectaries in our time.

3. He attempted to get the Militia out of the hands of the Orthodox Christians, as Theodoret in his Eccles. Historie relates; and the Sectaries have and do use all means within their power to get the Militia out of the hands of the Orthodox into their hands solely, of which I could tell tales.

4. Julian was the great patron of Toleration for all Sects, Donatists, Arians, Eunomians, he was the great man for libertas perditionis.
many Errors of the Sectaries. 49

ditionis (as Augustine calls it) the Donatists fled to him, he gave them public-like liberty of Churches, he called backe from banishment &c. St Justin, the great leader of the Eunomian heresie, and whether all the sects are not agreed with him in that, as also with Tullian another wicked Emperor, who was for Toleracion of all but the Orthodox, I leave to their own confi-
cences to determine.

And as I have made a Parallel between the Sectaries of our time, and the Donatists, Jesuits, &c. I might now at large shew in all the fore-named particulars an Antithesis and Dissimilitude betwixt the godly Orthodox Presbyterians, and the Donatists, Jesuits, Arminians, Prelates, &c. but I dare not enter into it for feare my book be too voluminous, having already exceeded that proportion which I at first intended when I began it; all I shall do ther in point of parallel, is but to hint a few things (which I desire the Reader well to observe) of the difference in the carriage and behaviour these four yeares last past all along of the Presbyterianians both to the Honourable Houses, and the Sectaries; and of the Sectaries to the Parliament and the Presbyterianians; and for the truth of what I say, I dare appeal to all the world, and to the confi-
cences of many sectaries themselves. Though the Presbyterian party from the beginning of the differences between the King and Parliament, among those who profess to stand for Reformation and for the Parliament hath been, and still is (without all compare) the greater part of both Kingdoms, the body of both Assemblies and Ministers, the body of the people in Cities and Countries (especially of persons eminent in place and quality) yes, and the Parliaments too, (of the Parliament of Scotland there is no question;) the Parliament of England also, after advice had with the Assembly, hath declared for Presbytery, having voted and formed into Orders, Directions, and Ordinances, severall parts and pieces of Presbyterian Government; yet for all this have not the Presbyterianians taken upon them to set up the Government in that manner and way as they conceive and judge to be most agreeable to the Word, drawing in the people with them, but have waited upon the Parliament all this while for the settling of the Church, addressing themselves in most humble manner, by way of petitioning, and that both Assembly, Court of Common Councill, Ministers, people; and when sometimes their hopes have been deferred beyond all expectation, and have
have met with some disappointments and discouragements in their Petitions, about settling the Church, as by a vote passed against one Petition before it was presented, as small thanks given for another, and little respect shewed to a third; besides the Secretaries meddling over them and their Petitions, branding them in Pulpits, in the weekly News-books, and in their daily discourses, notwithstanding whatever they might conceive of neglects and hard usage on the one hand, and of great abuse of them by the Secretaries on the other hand, yet they have taken all patiently, waiting still, petitioning still in all humble and thankful manner, forbearing to print what was presented (though there was no order or command against it) out of their tender respect of giving any offence, or displeasing the Parliament (though in the mean time they suffered much by mis-reports of their proceedings, both for matter and manner:)
The Presbyterian party (though the Assembly of Divines, the representative body of the City, the Court of Common-Council, the Ministerie of the Kingdom, thousands and ten thousands of godly well affected persons, the Kingdom of Scotland, yea all the Reformed Churches own that way,) hath not upon the forenamed things and others (as the not giving leave upon a Petition to print an Answer to the Remonstrance of the Independents, in which the Assembly is extremely wronged) broke out either against the Parliament, saying they will fight no longer, 

Speaking their pleasure of them, drawing up all their grievances to a head, and setting them forth in print; or against particular Members, falling upon them by name, making them to be known to the world, whom they conceive and have been informed of, to be the great hinderers of their desires, and ticklers against them; but even as becomes Christians have taken all patiently, waiting upon God and the Parliament. And as the carriage of the Presbyterian hath been thus in all humble duty and high respect to the Houses of Parliament, and every Member in their places (for I have not yet heard of any Presbyterian that hath singled out any one Member by name, to abuse him in print, as some Secretaries have done, both particular Members, and the whole House of Commons) so hath it been with all love, brotherly kindness, tenderness, respect and forbearance to the Secretaries; and considering that the Presbyterians were, as I have shewed before, both of the Ministers and people standing for Reformation, the body of both Kingdoms, having the command and power of the pulpits, so great an interest in the people, &c. their love and forbearance to the Secretaries hath been admirable; when the Independents were but few, and other Secretaries a small number, in the first and second year of this Parliament, some half a score or dozen Ministers, three or four hundred people, the Presbyterians gave them the right hand of fellowship, admitted them to their meetings,
many Errors of the Sectaries.

...tions, opened their pulpit doores, unto them, shewed all brotherly respect of love and kindnesse to them, even more then to most of their own way con-
descending to such a motion, as to forbear preaching and printing against
their opinions and way, making them (who were so small and inconsiderable a party) as it were an equal partie, putting them into the balance
with themselves; they appeared not to hinder their being chosen to bee
generall Lecturers, for this City in severall great Churches: and as at
first, so all along they have been tender and respectfull of them in Assembly,
City, and in all cases, suffering them to grow up to thousands; and not with-
standing breach of agreements, drawing away their people, preaching against
them in their own Pulpits, many high and strange errours, yet still using
all faienesse and love, hoping by brotherly kindnesse, forbearance and a
thorough Reformation in the Church, (wherein they have been willing upon
all occasions to gratifie and have respect to their consciences) at last to
have gained them. &c. O the faithfulness, dutifulnesse, patience, long-
suffering, forbearance of the Presbyterians; their dutifulnesse, and patience in
waiting upon the Parliament; their faithfulness in not abating in their
zeale and respects to them; O their love, kindnesse and tenderness to the In-
dependents, yea to other Sectaries also who have had something of Christ and
grace in them and have not fallen into errors and blaspheemis, razing the
foundation. But now on the other hand the Sectaries (though a contempt-
ible number, and not to be named at the same time with the Presbyterians)
have not waited upon the Parliament and Assembly for the Reformation,
but preached against it, and stirred up the people to imbody themselves, and
to joyn in Church fellowship, gathering Churches, setting up Independent
Government, rebaptizing and dipping many hundreds; and upon
any thing that hath been voted by the Assembly, Parliament, that hath
crossed them (though alas, few Orders or Ordinances which have refer-
ence to the Sectaries, or are against their minds, have little life in them, or
are put into execution; witnesse that Ordinance against mens preaching
who are not ordained Ministers, witnesse that Ordinance about Printing,
cum multis aliis. Lay-men never preaching so much, nor so openly as since the
Ordinance, and all kind of erroneous wicked books printed, dispersed as much
as before, they have put forth books against the Parliament, Assembly, preach-
ed against them, and their proceedings, the Directorie, Ordinance against prea-
ching of persons not Ordained, &c. talked their pleasure, that they would lay
down Arms, that the King would give them a Toleration, that these proce-
dings would discourage the Army, and such like; they have not forborn prin-
ting of Answers to books, Petitions, passages in Letters, or other things which
might make for their cause, because the Parliament did not like them, or had forbid them, there's nothing that may make for the furthering of their way, but they do it, Parliament, Assembly, Cittie, Kingdome say what they will to the contrary. And as their carriage hath been thus to the Parliament, so they have and do all kind of ways within their power, wrong and abuse the godly Orthodox Ministers and people, vilifying, fleighting, and scorning them, raising up all kinds of evil reports, and calling reproaches on them, requiring them for all their love and kindnesse, with preaching against them in their owne pulpits, stealing away their people from them, labouring by all means, in places where they have any power or interest, to keep good Ministers out of such Churches, and Presbyterians out of all offices and employments; yea, in many places where they have power, they study and watch to throw out by one wil or other, godly Ministers who are against their way, detaining their dues, vexing of them, and making their lives bitter unto them, domineering and abusing the godly Orthodox partie, yea, using all policie and industrie to get them, selves into all chiefe places of power and command, that so they may trample upon and crush them. O had the Sectaries been in the place of the Presbyterians, and the Presbyterians in theirs, and they so dealt with by the Presbyterians, as the Presbyterians have been by them, I know what they must have expected from them: I dare appeal to everie ordinarie common understanding, yea, to the conscience of the Sectaries themselves, whether if they had had the Parliaments of both Kingdomes, the Assemblies and Ministers, the Churches and Pulpits, the representative body of this Cittie; and the people and wee had been as few as they were in the three first yeares of the Parliament, would they have suffered us to preach in their owne Churches against them and their way, to have from time to time confuted their Doctrine, to have preached up another Government and way, against what the Parliament had voted and was a setting, to have enjoyed special Lectures in principal places, to promote a way contrarie to theirs, to have drawne away their people and maintaine from them, to have fallen upon the practice of setting up Presbyteriall Churches and Government, Classicall, Synodical, in Cittie, Countrey, to have printed freely against their way, and used all meanes to have rendred them odious among the people, would they have sate still, and gone without places and offices of honour, power, profit, and suffered the Presbyterians a small partie, to get into Court, Armies, Committees, &c. to increase to such a number, such a strength and head, as to possesse most places of command in the field, and in the strongest Garrisons and Forts? as also Civill offices both of power and profit, yea, to have a pluralie of places and offices? Would the Sectaries
many Errors of the Sectaries.

lies, if they had been two * powerful Armies, consisting of Commanders and Souldiers for their way, under Generals after their owne heart, have born those things at the hands of Presbyterians, which Presbyterians have done from them? O no, they would never have endured the hundredth part of those wrongs, discouragements, injuries; had the Assembly consisted of Independents, excepting a matter of eight or nine Presbyterians, would they have endured that, and put up that from the Presbyterian partie, as the Assembly hath done from the Independent? suffered them to spin out time so long, to speak those things in the Assembly some of them have; and in stead of bringing in (according to Order) the whole frame of their judgements concerning Church-government in a body, with their grounds and reasons, to bring in a Remonstrance, casting dirt upon them and their proceedings? Would they in New-England endure one or more Presbyterians to live among them, and to go up and downe their Countrey, and in chiefe Towns and places to preach against, cry downe their Churches and Church-government, and to extoll and cry up a contrarie way, as Mr. Peters and others do here? For mine owne part I am confidently perswaded, and so I beleve are all wise men that have observed the waies of the Sectaries, that if they had been in the place of the Presbyterians, having had their power, number, authoritie, and the Presbyterians had been a small number as they were, and should have offered to have done but the twentieth part of that in preaching, writing, &c. against them, which the Sectaries have done against the Presbyterians, they would have trod them downe as mire in the street, casting them out with scorn before this time of day, not have suffered a Presbyterian to preach among us, or to have been in any place or office, military or civill, but all would have been shut up in prisons, banished, or else hiding themselves in holes and corners: many godly persons in some places having much ado now to hold up their heads, to live by them, to preach quietly, to go safely in the streets, and to be quiet in their houses. And for conclusion of the difference in the carriage and behaviour of the Presbyterians and the Sectaries, the righteous Lord judge between them, and recom pense to the Presbyterians according to their kindnesse, love, peaceablenesse, forbearance and righteousnesse; and the Lord forgive the Sectaries, and turn their hearts, and cause their folly, insolencies, unrighteousnesse, and unjust dealings with their brethren, to be so manifest to themselves and all men, as they may proceed no further.

The Sectaries, though they make but a fifib or fiftth part of the Army, and the noble Generall who commands all, free from any touch of Sectaries, yet we see how insolent some of them have been of late, bearing themselves upon the army, talking of that upon all occasions of setting Church-government, what would they do if they had an army wholly of their own way, and a Commander in chiefe according to their owne hearts?
Now for the particular practices of the Sectaries: they are many, and it
would require a Tractate by itself to set them downe; indeed I hardly know
any strange practice that hath reference to their wayes, but some or other of
them are guilty in one kind or another. Most of their practices and wayes
may be referred to these ten heads; 1 To loosenesse and libertie in life and con-
versation. 2 To covetousnesse, ambition, and self-seaking. 3 To policies and
subtiltie. 4 To act vengefull, sedulitie and nimbleresse in the prosecution of their
way. 5 To tumultuousnesse, disorder and confusion. 6 To the disturbance
and overthrow of economicall, ecclesiastical, and politicall relations and go-
vernment. 7 To insolencies, pride, and arrogancie. 8 To acts of immodesty
and incivilitie. 9 To power and will, carrying all before them, and throwing
downe all that stands in their way. 10 To hypocritie under pretences of pie-
tie and holiness.

Now for the particular practices of the Sectaries, I had drawn up many;
to the number of seventie, and provided for every practice instances for
proofe, and upon some of them I could write a large discourse, even a book
upon several of them; as of their behaviour and carriage towards the Par-
liament, the Kingdome of Scotland, the Assembly of Divines, the Citie of
London, the Ministerie of England, ye a of all the Reformed Churches, as of
their seeking and getting into all sorts of offices and places they are any way
capable of (being Sequestratours, Collectours, Receivers, Surveyours, Ex-
citers, Customers, Secretaries, Clerks, &c. getting places in Court, great
Towunes, dwelling in sequestred houses freely, procuring Arreares, &c. not
a man almost of late coming into any place or office, but an Independent, or
Independentish, there being no kind or sort of preferment, employment,
place, but some or other of that way enjoy, as of their plotting and labouring
from the first yeare of the wars, to get into their hands the sword and power
of Armes, by having a considerable Army, which they might look upon
more particularly, as theirs, and of their way, by attempting to remove
and heave at many gallant Commanders, to get the command of the strongest
Garrifsons and places, ye a to make Towunes of consequence that were no Gar-
rifsons to have been Garrifsons, as Taremouth; but I am necessitated for divers
reasons, to passe by wholly for the present many of their practices, and others
to name only, desiring the Reader as he goes along, to supply the defect
by calling to mind all particulars he knowes and hath heard of upon the seve-
rall heads.

1. Practise. They use to ascribe and attribute all the success of things, all
that is done in field, at Leagueres, all victuries, brave actions, to their partie,
crying them up in Pulpits, News-books, conferences, calling them the favours
of
of the Kingdomes; and for this purpose they have certaine men that are Criers and Trumpetters between the Armie, Citie, and Countrey, who trumpet forth their praises, giving them the titles of Terrible, &c. a large book would not containe the relation of all the victories, glorious actions, exploits having been given to the Armie called Independent.

2. Practice. They give out and boast their parte to be more and greater than they are; some of them will speak in all places, as if all were theirs, all for them; they have given out, as if Parliament, Armies, Citie of London, Countrey, all the godly, wise, judicious understanding men, were theirs, and will be theirs: yet, that the Assembly, the French Churches, the Commissioners of the Church of Scotland thought well of their way; and so of particular persons that are prime men, they have given out, as if they were, or are coming over to them. Some of them have brag'd that Sir Thomas Fairfax, that valiant victorious Commander in chief of the Parliament Forces began to have some glimmering of new light; and I can prove Letters have been written over to some of their parte in Holland, that Mr. Marshall was turned Independent; they use to boast of their friends in the House of Commons, and they will acquaint their friends in the House of Commons; and they brag of a Toleration, giving out their friends in the House of Commons, have said they shall have a Toleration; and they boast thus to awe persons, and to make men afraid to speak against them, or to oppose them; but rather to adhere to them who are to powerfull, and have so many on their side.

3. Practice. They appropriate to themselves the name of the godly and well-affected parte, the title of Saints, calling themselves the Saints, that they only preach Jesus Christ, and though they be Anabaptists, Seekers, &c. yet they are the Saints: this is common in printed Books, Petitions, Sermons, Discourses; what, speak against the Saints? be against a Toleration for the Saints? meaning themselves only.

4. Practice. They pretend one thing, when they intend quite another; and it is usual for them to pretend the publike good, the benefit of the State, when it is evident they intend their owne interest, and strengthen of their parte; they pretend peace, love, forbearing of all names of difference, to make the Presbyterians secure, negligent, and to forbeare all means of setting things, and yet at the same time go quite contrarie, using all means and waiés for promoting their own parte, as they did after the losse of Leicester.

5. Practice. What themselves are most faultie in, that they will charge uppon others, the Presbyterian Ministers and people, as making divisions, &c wanting
ting love, as breaking the peace, and causing mis-rules, tumults as be guilty of persecution, when as tis evident to all the world, they are most faulty in these particulars, and in many more, and for the proof of it I would demonstrate it in a hundred instances.

6. Practice. They do on purpose (having got Churches void) keep many Churches without Ministers, seek out for none, stop (all they can) Orthodox Ministers from coming in, which they do for two reasons, 1. That so they may pay no Tithes: 2. That so they may have the liberty of the Pulpits for all kindes of Sectaries, and mechanick preachers, who come from London, the Armies, and other places to preach in and corrupt the people, and that the people being as sheep without a shepherd, may be more easily now drawn away to error and schisme; and of this practice there are many sad examples in Hartfordshire, Bucking, Essex, and that in some great market-townes, as Che炀re, where thousands of souls are.

7. Practice. They have laboured and do by all waies to have no Church-Government at all setled in this Kingdome, but to keep it out. Or secondly, if there must be any, yet to have a defective, imperfect loose Government and Reformation, that may not be able to do the worke, that so others may fall off to their way the more; and for proof of this, they have refused to joyn for a pure full Reformation in points according to their own principles, that so one good might not hinder a greater good (as was expressed) and have opposed to the utmost a thorow Presbyterian Reformation. 3. They have laboured to get a Toleration granted before the Government be setled, to get an exception before the rule was made, and if once they had gotten that, let the Presbyterianers get the Government then when they could, and this they stirred in, and sought to effect last winter. 4. Seeing they could not do this, but this policy was espied, they labour for a Toleration together with a Reformation, that the Church-Government and a Toleration might be borne and brought forth together as twins in one day, and so go hand in hand, and this they are labouring for now, the monter of Toleration conceiv'd in the wombe of the Sectaries long ago, they having growne big with it ever since, are now in travell to bring it forth, and till they could be ready and get things fitted for a Toleration, they be stirr'd themselves so against the London Petitions, that of September, those of November, left Government should be setled before a Toleration, and therefore one of them said to some Citizens, why should you bee so hasty for Government, cannot you stay a while? how long said they? To spring, said this Sectarie, hoping their toleration businesse would be readie by that.

8. Practice. In some Parish-Churches where the Sectaries are put in, they
they have put downe all singing of Psalms, as at Elly in Cambr. Albercie in Harfordshire, and will not suffer the Parishes to enjoy any singing of Psalms; and in other places, they begin to put down all Prayer in the publick Assemblies, and to say there must be onely discoursing and preaching; and in places where they cannot prevale to shut out singing of Psalms, they in a contemptuous manner clap on their hats, in the time of singing of Psalms, and having been pull'd off, put them on again; yea in prayer also many of them keep on hats.

9. Practice. They send forth into severall Countires of this Kingdome, from their Churches in London, as Church-aets, severall Emmissaries members of their Churches, to preach and spread their errors, to dip, to gather and settle Churches; they are not content with their owne meetings on Lords-dies, week-dies, keeping constant Lectures in set places, for all to come to that will, thereby poisoning many in the City, but they endeavoure the leavening of all the Countires, as I might give instances of Lam, Kiffin, with many others sent abroad, yea, of some sent into the North as farre as York.

10. They have appointed and kept Disputations from towne to towne in the Countrey, giving out the time, places and questions they will dispute of, as of Pseudobaptisme, the Miniftery of the Church of England, &c. and agree among themselves that some of them shall seem to be for Pseudobaptisme, and in the disputation 'tis maintained at first eagerly by some of their party against others of them who oppose it; but then after long and great disputation at last they confess they are by the evidence of truth convinced, and before all the people, give glory to God that now they see the truth; whereby the people seeing them who pleaded for Pseudobaptisme confessing their error and yielding, (they knowing nothing of this precontract and deceit) they also stumble, question and fall; yea, and to spread their errors the more in some great towne where some of the Sectaries being soldiers have been quartered, they have desired the use of severall houses of persons well affected, that in the afternoon some Christians might meet to confer together of some points, not contenting themselves to reason in the house where quatered, or in any one house that might be larger to hold many, but to get a new house every day, the more to infect and possesse the people with their wales and Tenets.

11. All things that have fallen out and do in the Kingdomes, of Victories, Losses, Ordinances, Petitions, Actions, Death of particular persons, of all matter in Church, State, Parliament, Assembly, City, they make use of it one way or other to further their designe, and turne it for the furth-
ring of their way, and against the Presbyterian Government, as the business of Dennington Castle, as the loss of Leicester, upon that framing a Petition to adjourn the Assembly, with other particulars which I cannot now mention.

12. Some of the Sectaries plead miracles, revelations, visions, for their way, and to confirm their doctrine, as some Anabaptists at York for their rebaptization, that being baptized in the winter in the river Osie the water was as hot as if it had beene in the midst of summer; as healing the sick with the anointing of oyle; as giving out, Christ appeared to an Anabaptist, and forbade her to baptize her child, of which the Reader may read more in the second Letter.

13. They are wont upon the coming forth of books against their way, which they see take with wise men, and for which both their opinions and themselves suffer, to give out they shall be answered, and are answering of them, to keep the people in heart till they be forgotten, and the speech of the booke over, of which I could give many instances; and so upon the new Modell (when in stead of bringing that in to the Assembly, they brought in pretended reasons why not) they suffered much in the esteem of all unprejudiced men, speaking they durst bring in none because of the weakness of their way; then severall Sectaries gave it out in many places and to many (as I can prove it, and name persons too) that the Modell was a printing, it was certainly in the prelire, and all the world should see it.

14. They have done and practised many strange things in reference to baptism of children, dressing up a Cat like a child for to be baptized, inviting many people both men and women as to baptizing of a child, and then when neighbours were come, having one to preach against baptizing of children; they have baptized many weakly ancient women naked in rivers in winter, whereupon some have sickned and died; they have baptized young maids, Citizens daughters, about one and two a clock in the morning, tempting them out of their fathers houses at midnight to be baptized, the parents being asleep and knowing nothing.

15. They use to give great and glorious names, swelling Titles, to their books they set forth, as, Innocency and Truth Triumphing together, as, Truth gloriously appearing, &c. as also to their erroneous Doctrines laid down in their books, calling upon Truths of God odious names, as The Forming of Antichrist, Discovery of the man of sin, &c. their books being just like the Egyptian Temples, whose outsides were beautifull and glorious, having the inscription of a Deity upon them, but within nothing but a Crocodile, an Ape, an Onion, or some such vile mean creature.

16. They
They are extremely full of partiality in all their ways, not allowing that to others (though far more considerable for quality, dignity) which themselves ordinarily do, speaking against that in others which they daily practise, of which I will give a few instances; they have cried out in Pulpits, Pamphlets, discourses, of the Citizens, Common Council, Ministers, for petitioning to settle Government, or humbly representing their desires: O'tis an interfering, meddling, anticipating, and I know not what! when as a few Sectaries, Lilburne and his fellows, can appoint meetings, and give notice to manie to come to them at such times and places, and draw up Petitions, and that strange ones too, meddling with manie things before the Houses, and in debate not determined, and against the known Priviledges of the Houses, of which I might give manie instances; as after the loss of Leicester, in the meetings of the Sectaries, this was one of the clauses of their Petitions, to name such and such members of the House of Commons to be a Committee for the raising of the Counties, and appointing Commanders, but opposed by some godly Orthodox Citizens (who saw their drift, and observed well whom they named) as being against the Priviledges of Parliament, for them a few private persons to nominate a Committee of the members of Parliament, as also that the Assembly might be adjourned; thus one of the Pamphlets tells us among his News, that inferior Representatives (which no man of understanding can interpret of anie but the Common-Council of London) must be wary of medling or interfering by Petitions, or gathering together, but leave all to the Parliament; but now the Sectaries four or five hundred of them they may meet together, interpose, represent, may speak their pleasures, and arraign the Parliament, Committee of Examinations, M. Speaker, and other Members of the House, as they did after Lilburne committing, and the Intelligence will not discipline them. Again, they may print, preach, speak against Assembly, Ministerie, for Independency, against Presbytery, and what not? and yet if any of them be questioned, or book stopped at press, 'tis persecution, and they cannot be heard, nor have liberty to speak for their way; whereas the same men use all means and waies against Presbyterians, preaching, printing, yea labouring to hinder their putting forth of Answers and calling in Answers made; yea endeavouring to trouble those who License books against their waies: as for instance, the Assembly being falsely and scandalously dealt with in a Pamphlet intit. A Copy of a Remonstrance lately delivered in to the Assembly; the Sectaries have used all their friends to hinder the printing of the Assemblies Answer: so manie of the Sectaries at their meetings drew up a Petition to the House of Commons, to have Mr. Prynns and Dr. Buswicks bookes called in, and that House to declare their sense against them, and that no such bookes
books might be writ against the godly well affected party; under the name of Anabaptists, Brownists, Independents, and a large schedule was annexed to the Petition, of offensive passages that were in M. Prynne and D. B. estwicks book (I think ere long they will dare to petition, that no man shall preach against an Anabaptist, or name a Sectarie, or speak a word for Presbyterie, but themselves may preach, print, and say what they list:) And so in the case of the Letter of the City Ministers to the Assembly against Toleration, and in other books; yet, and in Sermons that have been against the sects, they have threatened and endeavoured to trouble and question the Licensers and Preachers.

17. They are full of plots and projects for their way, and increasing their party, they have always designes on foot, they do nothing, nor propound nothing but there is some designe or other in it, they are big with many at once, that if one take not another may, if one miss: they presently start another, of which I could give manifold instances, and shew how the hand of loab hath been and is where 'tis little thought; they use other men upon other interests and ends to do their worke, they have waiyes collaterally and indirectly to effect their worke, when it would be marred if they went in recta linea: they can and ordinarily do go about to destroy busineses they seeme to plead for, by propounding and putting upon ways to effect it which they know are not feasible.

18. They have and do when put upon present exigents, yield to and forbear things for the present, and sometimes in appearance will seeme to go far with you, and are content to lose the fore-game, that they may play the aftergame better and recover all; they will sometimes appeare to be yours fully till they have served their turne, giving place for a time, but still waiting opportunities, and working in the mean time all they may, and when they have counterworkt, they will fetch all about again another way, and make void all they seem'd to grant you; and of this there are too many examples among the Sectaries, many of them taking the Nationall Covenant for that instant necessity, that they might work so as in time to destroy the end and intent of it, and yeeding some arguments and debates for the present, to effect their owne ends afterwards.

19. They have been and are Polupragmaticall, indefatigably active, stirring, restless night and day, in City, Countrey, in all places having their agents to doe their worke and promote their cause: their eyes are intent upon every thing that may make for them or against them, and they have a hand in every thing; they are men of a hundred eyes and hands, out-acting, and out-working all the Presbyterians, they deal with this man to take him off, and worke with another to qualify him; they have got most of the weekly writers of Newes to plead their cause, commend their persons, cry up their actions; they have sent Emisaries
many Erroors of the Sectaries.

Sectaries to several Countreyes, to preach, carry Letters, deale with persons for chusing of Burgesses in Parliament for their way, as M. Peters and others; they observe all mens tempers, humours, and accordingly deale with them all, some with offices and places, some by holding out principles turing their lusts.

20. They desperately cenfure and judge all men, both their estates and actions, who are not for them, they presently unfaith them, and men fall from grace ipso facto by preaching or writing booke against their erroors, as M. Prynne, making him worse than the late Archbishop of Canterbury, and so one M. E. for writing against them; they use this phrase (sometimes accounted a godly man) and of M. Aisb, they have not only in England laboured to blast him by their censures and reports, but writ over into Holland, that since he appeared against them, God had evidently blasted him, and taken away his gifts; and lately upon reports (raised by them no doubt) that I was dead (though there was not the least colour for it, not being sick at all,) they gave it out, it was Gods just judgement upon me to cut me off, for preaching and writing against the Independents; and at the same time they gave out, that M. Calamy had broken his arm, and D. Twiffe a dying; O faith one of their Doctors of Divinity, you may see the just hand of God against the Presbyterians, M. Edwards dead, M. Calamies arm broke, and D. Twiffe a dying, so that if these things had been thus, we may see how they would have judged it; and if such things had fallen to some of us, which have to many of the sectaries (which I name not to upbraid them with, but to shew them their own folly,) as that by the plague of pestillence our children two at a time had been taken away, as M. Goodwins was upon the making his house a meeting for the Sectaries, and some of our eyes put out by a Pike in the street, as one of Lilburns was, immediately upon his Letter coming forth against M. Prynne and the Assembly; and our wives stark mad, as M. Peters wife, wee might have expected as bad books written of us, as were written by the Papists of Luther and Calvin.

21. They take upon them more places then they can or do discharge, and bear the names of some places which they seldom officiate, and have laboured to add more places to those they have already, and that both in City and Countrey, so that some of them besides their places in the Assembly, which they seldom attend (especially this last yeare) and their private gathered Churches, have divers Lectures and places, besides their hanging upon great men, to preach before them to ingratiate themselves, and getting to preach at White-hall, S. James, Westminster, and other eminent places, where the great ones, Earles, Lords, and the Grandees of the time refort; they do not, as wee Ministers fit still expecting a call to places, but they are forward men, bestirring themselves to attain this place and that, getting such great mens Letters in their behalfe, using such Ministers of note, and other persons of quality and power in Parishes to make way for them.
to come in, pretending to preach for nothing, &c. and still in all these Lectures and preachings, they have an eye to Churches in places most convenient for their ends, as so situated, so spacious, and to times when few or no Lectures else are, as on the Lords day in the morning between six and seven a clocke, all those Lectures at that time of the day from Stepney to Westminster, they either have possession of, or have strongly laboured for them; yes, and to have set up others on the Lords dayes in the morning, at Ludgate, Alder/gate, &c. if by themselves or all the friends they made, they could have effected it; and so the Lords day in the evening, when other Sermons are done, they have gotten that Lecture at the Three Cranes; and so the Lecture on Monday night, when there no Lecture else, besides the Exposition Lectures on week dayes in the severall parts and quarters of this City, and new Lectures in other eminent places of the City, which they have endeavoured to set up, if they could have obtained the Ministers consents; and in their places they have an eye to good pay, a hundred pound a yeare for preaching once a week in one place, and seventy pound per annum, for preaching once a fortnight at another, and a piece for a Sermon as soone as they have done, and a good supper for another, and yet they will have a care to take no more paines then needs must, as M. B. having a hundred pound per annum for preaching at Cripple gate on the Lords day in the afternoone, could never be got to give the Parish a Sermon now and then on a Fast day, or a day of Thanksgiving, as a great friend of his in that Parish, who knows, told me; besides I could name others, who will do nothing on the Fast dayes. They take upon them the names of such Lectures and Churches, as being chosen and nominated to them, but others of their own partie supply them, somtimes one, and somtimes another, they have one Sprig or another, one Emiffary or other from the Army, one House-bird or other to serve the places: It would make a book by it selfe to relate all particulars in this kind. One man of their way, besides being a member of the Assembly and his a private Church, hath places in Norwich, Yarmouth, Fishstreet-hill in London. A second, besides the Assembly, hath places at Aiton four Lectures at Westminster, besides his interest and share in some Lectures in London. A third hath a place at Stepney, Cripple gate, Cornhill, besides part of another Lecture, and all reserves for this Parliament man and the other to ingratiate himself with them. A fourth, besides the Assembly, which he seldom comes to, and his particular private Church, hath Lectures in London, which all the last summer he seldom preached at, not preaching at one of them in the space of three quarters of a year together. And they do not only neglect their Lectures in our Churches, but they take to themselves more members in their owne Churches then they can preach or look too, for they admit members who live constantly many miles from them, here one ten miles off, there another five miles, another sixteen miles off, some
some at Norwich, some at York, another forty miles off; every one of their particular Churches is not a Parish Church, but a Bishop's Diocese; many of them are Archbishopricks and Provinces, far larger than the Presbyterian Provinces, reaching from London to Dover, as D. Holms, who hath several members there, going twice or thrice a year thereto to visit; and in one of his visitation Sermons, preaching to his members, prayed God to bless, and remember them who had but a bit once in a quarter or half a year. And as this is the practice of the Clergie, so the Laity among the Sectaries have plurality of offices and places, some have both militarie and civil offices, others two or three civil offices, and I could name one, who hath some five or six, besides his being a Committee-man: In a word, our Sectaries are become Pluralists, Non-residents, and some of them Voi-
quittaries, and are well paid for it, as M. Peters.

22. They generally walk loosely and at large, over what they did before they turned Sectaries, and in comparison of the godly Presbyterians; they do many things under pretence of Christian liberty, which professors heretofore were not wont to do, nor do not, neither durst they have done, of which I could give many instances both in persons & things; I do not know, nor fear of a Sectary in England, that is so strict and exact in his life, as he was before, and as thousands of Presbyterians are; and this is not my observation alone, but a general observation: many of them play at Cards and Tables, are very loose on the Sabbath days, go to Bowls and other sports on days of publike Thanksgiving, as M. John Goodwine, and several of his Church, they wear strange long hair, go in such fine fashionable apparel beyond their places as 'tis a shame; they will feast, ride journeyes, do servile businesse on the Fast days, and give their Parish Churches no Sermons, no Prayers at all on those days; they make little conscience of family duties, they will sit and tippell, be joviall and merry together. I could tell true and certain stories of many Sectaries who were exceeding precise and strict before they fell into those ways, but are abominable loose now; and let but a man turne Sectarie now adays, and within one half year he is so metamorphosed in apparel, hair, &c. as a man hardly knows him.

23. In all matters and businesse which succeed not according to their mind, but crosse their waies and designs as if a choice of persons they like not be made to places, or if such a thing pleaze and be done that pleaseth them not, they will try all waies possible, and cast about to finde some flaws or other, pretend this thing and the other to quittance the election and make it null, or to obstruct it; they will put in Articles against men chosen, though they cannot prove them; they will pretend something or other, was omitted, and such a passage was illegall, and all to bring to a new election, and then they will work all kind of waies to effect their designs.

24. They
24. They have spoken strange and high speeches against the settling of Presbyterian Government and the Presbyterians, as one Anabaptist of late, That he hoped to see Heaven and Earth on fire before Presbyterie should be settled: another Sectarie, That it was one of the Articles of his beleefe, that within seven yeares there would not so much as the name of Presbyterie be heard in England; a third, That hee hoped to see the Presbyterie as much trod under foot as the Bishops were; a fourth, That if the Saints were thus persecuted, and could not have the libertie of their conscience, it would come to --- A Gentleman told me, he had heard many Soldiours of a Regiment of Horse (which I forbear naming) say, That when the Army of Cavaliers was overcome, there would be another Army to overcome, intimating the Presbyterians; and I could relate strange speeches told me by faithful ear-witnesses, no slight persons, spoken against our brethren of Scotland by some Sectaries.

25. After they have set their hands to papers, as upon agreements in such and such points of difference; as upon the receipts of money, as upon giving in what they desire, when they think such things may make against some of them, have used means to get those papers back again into their hands, and have come to those that kept them some dayes after, pretending they desired to see them, and look upon them for some reasons, and then have desired to borrow them for a few dayes, to compare those papers with theirs, or for some other use, and being lent them by Presbyterians (who are plain honest men, and not acquainted with policies) they keep them, and cannot be entreated to returne them againe, but being asked for them, pretend some excuse or other; of which I could give instances, naming the persons and things at large, but I spare them.

26. They practise and endeavour to get Sectaries, and those that way affected, to attend on and be about cordiall Presbyterians that are of quallitie, place and power, both to observe and watch them, and to qualifie them, and do some good offices for the Sectaries; of which I could give notable instances, but I must only hint it, and leave Presbyterians to their owne observation.

27. About the time of moulting the new Army, some of the Sectaries gave out where ever they came, and went from one to another, both to Ministers, people, that such and such (call them what you will) are the men that will fight cordially for you, overcome the Cavaliers, and when they have done, they will either submit to the Government established, or else leave the Land, you need not feare them; and this they laboured to make all men with, that so without muttering or speaking against, there might the more Sectaries get places in the Army; and yet we see now by experience, that upon all motions and petitions for settling the Government, or against Toleration, the Army is spoken of: And will you discourage those that fight so bravely, and that God hath made so instrumenitall
many Errors of the Sectaries

ftemcaill to you? and that if the uia, now have libertie of conscience, and libertie to preach, the Army will be discouraged, and if they may nor preach they will not fight; and after victories we have been minded by Letters from the Army of libertie of conscience, and expecting no compulsion in matters of the mind.

28. They upbraid in printed books and speeches many Presbyterians, particularly of the Assembly, with their former conformity; yes they brand and asperse them, that they have been great time-servers, Innovators; and this they do to make the people believe, that what they do now is not out of conscience, but to serve the times, and that such men are not likely to have the truth revealed to them, nor fit to have a hand in the Reformation, who have so polluted themselves with corruptions in worship, and the inventions of men; and among many, good Mr. Calamy hath been abominably belied in this kind, especially in that late railing Pamphlet of Mr. Burton, called Truth till Truth, though from out of doores, whereas many of the great Sectaries themselves, and principal Ring-leaders in each Sect, as Anabaptists, Antinomian, Independents, &c. were not only Conformists in the way of old conformity, but great Innovators and forward Episcopal men, the innovations of Altars, bowing at the name of Jesus, reading the book of Sports, causing the people to come and kneel at the Rail, threatening and bringing their tender conscience people into the spiritual Courts, yet into the High-Commission being practised by some of them: and I challenge the Sectaries to name so many of the Presbyterian partie, who appear for that Government by writing, or other ways, to be to faultie for Innovations, and serving the Bishops, as I can name amongst them. The full Relation of the time-serving and Innovations of Denn, Cox, Ellis of Colchester, Dr. Holms, Saltmarsh, Cummins, Wale of Norfolk, Cum multis aliis, would make a new book; and the best of the Independents will be found upon search, yes them of the Assembly, not only for many years to have been Conformists, but to have gone further in conformity to the Bishops than some of us. As for example, Mr. Burroughs in the times of the Bishops preffing Innovations, was wont to ride up and downe the Countrey in a Canonicall Coat, and I ask him Mr. Bridge and Mr. Greenhill, whether they besides Subscription, took not the oath of Canonical obedience, and gave not some monies to the repair of Pauls Church in London? whereas I, as great a Conformist (as some of the Sectaries would make me to have been) never had a Canonicall Coat, never gave a penny to the building of Pauls, took not the Canonicall Oath, declined Subscription for many years before the Parliament (though I practised the old Conformitie) would not give nemo numquam quidem to the contributions against the Scots, but dissuaded other Ministers; much leffe did I yeeld to bow to the Altar, and at the name of Jesus, or administer the Lords Supper at a Table turned Altar-wife, or bring the people:
people up to Rails, or read the book of Sports, or highly flatter the Arch-Bishop in an Epistle dedicato-
rie to him, or put Articles into the High Commission
Court against any, but was my false put into the High
Commission Court, and Purveyors with Letters
mislive, and an Attachment sent out to apprehend me,
for preaching a Sermon at Mercers Chappell, on a Fast
day in July, 1640. against the Bishops and their Fa-
tion, such a free Sermon as I believe never a Sectarie
in England durst have preached in such a place, and at
such a time.

To conclude for this time the practices of the Se-
taries, it is apparent they make the propagation and
advancement of their way and partie, in opposition to
the Presbyterial Government their supreme Law;
for the effecting of which they have and do use all
means, though dishonest and unlawfull; they say and
ufay, affirm and deny, make promisses and break
them, go backward and forward, and in one word,
have dispensed with their most sacred principles of
Church-fellowship, so as such things may make for
the increase and advancement of their partie, of which
I could give a world of instances. Oh! But it may be it
will be said, What are the practices of some men, and
matters of fact, to a way, it is arguments must con-
vince men, not practices? Answer. Much everie way in this, because both in
printed books, Pulpits and Discourses, the practices of the Sectaries are brought
to perfwade people to forsake our Churches, and to come to them; as the great
holinesse, sanctity, selwe-deniall, humilitie, innocencie of that partie, with their
painfull preaching without great livings, or expecting Tithes; and on the other
hand, the Presbyterians are branded as men of no great pietie, holinesse, charitie,
and if it were not for livings of two or three hundred pounds a year, they would
turn Independents: and many people are drawn more by these things, than by
all their Arguments. Now therefore the discovering to the people nakedly and
truly their practices, may undeceive them, and be as good a means to bring them
back to the Communion of the Reformed Church, as ever the false representa-
tion of them was to mislead them.

Here follows a Copie of some Letters, With a Narration of Stories and
remarkable passages concerning the Sectaries.
Mr. Henry Denn, in a conference with me Novemb. 20. delivered:

1. That Christ did only satisfy for the sins committed against the first Covenant, quoting for it Hebr. 9. 15. and being asked, If there were no sins against the second Covenant? He answered, only unbelief. And being further asked, Who then satisfied for this unbelief? He answered, Every man did satisfy for himself, because he that believes not, the wrath of God abides upon him; so that for a years unbelief, a man bears a years wrath, and for a month's unbelief, a moneth's wrath; and professed, This was all the satisfaction God did require.

2. Being then urged with the Heathen, That they must then all be saved, because their sins against the first Covenant were pardoned, and they had never sinned against the second, which was never revealed to them. He answered, The Heathen had Christ and the Gospel preached to them in the creatures, the Sun, Moon, and Stars, which he proved from that place, Col. 1:23. and in them was revealed the knowledge of Christ crucified and pardon of sin by him, if they had eyes to see it.

These were new to me, which I never before heard maintained by any; But with these he professed all the Arminian Doctrines, that Christ dyed for all, and for Judas in particular; and that he was confident, that He dyed for all, as well as for any one; and, A power in a man to resist grace; and, That the grace that would convert one man, would not convert another, with many such other damnable Doctrines, destroying the foundation: I fear, while we contend about Discipline, the purity of our Doctrine will be corrupted; and that if our Discipline were settled to day, we should have greater contentions about Doctrine to morrow.

Sir, the words in the Letter are these: Written by a Minister in the Army.

There are two new Opinions risen about Bath and Bristol, among the Anabaptists, and followed with much heat, as a glorious discovery of a new Light (for so they call it) it hath been disputed pro and con, in several conventions, and increaseth much, &c.

1. That Christ's humane nature is defiled with Original sin, as well as ours.
2. That there is but one person in the Divine nature.

He adds, the Lord pity poor England, and subscribe,

From Withicomb, Octob. 27.

R. B.

Sir, I am your Servant W. S.

This Letter was sent me from a Worthy and godly Minister, with this Super-scripition, For Mr. Thomas Edwards, Preacher of Gods Word.
Dear Father, since my coming into these Western parts, God hath done great things for the Publique round about us, in which I desire to rejoice: Those I need not to acquaint you withal. The City sooner knows what is done within thirty miles of us, then we our selves: Wherefore I shall not meddle any further in things of that nature, then to let you know, That Sir Tho. Fairfax is conceived ere this time to be beyond Taunton, Goring retreated, Cromwel marched from Winchester, some lay to Lamford, some to the Army: But the mercies which he hath vouchsafed more peculiarly to me, I cannot, dare not conceal: Which, seeing they are extended to me in the way of my Ministry (and your hands concurred to separate me to that work) I know you will be well pleased to be acquainted with. Till God was pleased to call me out of Pool (my Garrison) upon an occasion, you shall anon be better informed of, I was in an exceeding successful way of winning some home to Christ, winning off others from a mistaken Christ, and a very fair way was made, by Gods blessing, for the passage of Gospel truths, which before had been much infected with Antinomian Errours. I found a people there, for the generality, so greedy of knowing, as I scarce ever saw till then; which desire (like a vehement thirst) which catcheth at any thing that is moist (though poyslon to quench it) made the subtil seducers bold to convey, and themselves facile to receive any venemous Tenents under the pleasing notions of Christ and new lights, (for the smoking tayles of those London Fire-brands, which retard the work, have fumed the West too; the Divel that kindles them, is so very busie in his work of compassing the Land) and weak Christians (who had not indeed been tenderly enough dealt withal formerly) wanted very much a tender hand to set them in joynt almost in every point of Religion: Upon consultation with my fellow-labourer Mr. B. a precious sweet man, it was resolved we should win these silly souls from Error, by those very wyes they had been wooed unto it: which were Preaching Grace and justification, (which onely they called Preaching Christ) and affording them private conferences, (mean while avoiding all sharpnesse in publique reproofs, but yet undermining their Errours, by grounding them in the opposite truths) in which some question or other in debate between us (proposed commonly some dayes before) was (every one speaking to it in order (pro or con) as they conceived it) moderately disscussed. Then one Minister or other present, with our approbation, closed with prayer. Sir, the issue of the first and second meeting was very comfortable, and we did all of us (in appearance at least) punctually agree. In the second meeting especially, we had a very happy successe, (except on some few, whom when we could not it seems satisfie, (though they told us not so there) God was pleased to speak
any Errors of the Sectaries.

so for us, by a signal providence, which I shall acquaint you with) for they all (except those few) went home blessing God, for so great a blessing as they conceived themselves possessed of in us. But those few (that I may not detain you long from that providence which to us appeared very notable, and I am confident will to you) it seems being a little Anabaptized into an expectation of I know not what Revelation by one Final (as I heard) a Chaplain to Col. P. (who a little before had charged St. Paul (he might as well have said the Holy Ghost) with weakness and infirmity, in complaining of the body of death: So high flown is the position of the Saints not confessing sin, in his brain) not satisfied with our stating the question, then debated of (viz. whether sanctification were an evidence of justification, and how far?) Because we did not allow enough to those bare Revelations, had prepared an Argument (as they conceived) beyond all exception, to convince my Brother and me of the reality and use of them, and therefore invited us after the meeting, to a woman (their Oracle a Supernumerary Sybel at least) lately delivered of a childe, whose extasies they much confided in. When we came, we found the woman (who it is probable had but lately received some extraordinary comfort, but the Divel had had his Oar too in the Boat) dreamt into Anabaptism; but with such Revelations, in which she told us Christ did appear to her gloriously, and perfumed her, (and she would ask those about her, whether they smelt not those perfumes) and told her, her childe must never be baptized. We were loth to trouble her to confute her, then being weakly, but left her with a promise to return when she had gained more strength. Mean while, on the next Sabbath, I had occasion to handle the common place of Revelations, from Gods appearing to Abram: In which Exposition, I told them how easily Satan might deceive under the habit of an Angel in them, with much more to that purpose. After that mornings exercise, these persons sufficiently baited my harmless expressions in private, as I heard: But God the next day made the truth of them publique; for the next news which I heard, was that this woman before spoken of, was grown perfectly distracted, which I my self since finde fully verified, for I have talked with her, and now she cries out of seeing and smelling the Divel in every thing almost. It seems his design being wrought, he thought it fit to resume his proper likeness, This the obstinate of that party laboured by intreaties and pretences to conceal (they will not see, but they shall see, God faith I/ai.26.) But I assure you, it is an absolute truth, and will be attested by many witnesses. However, this accident pulled divers of them out of the snare. Since, we had another meeting where we debated the Question, Whether a man gifted, without an outward call, might preach; and if so, in what cases? Where one Maddock of this place appeared our onely Adversary.
When all his Arguments had been debated (to determine it) we were fain to go Parliament way to divide the house, upon which (of Two hundred and fifty well nigh) I think Two hundred voted our side the Negative, and the rest (some of them (as staggering) hovering between both) divers of them, about thirty women, and three or four men only appeared for Mr. Maddock: So that by that division, we saw how God had wrought for us since a few weeks. For whereas before, above One hundred people were his Profelytes, we had abated them to the number beforenamed, and had, I am confident, further effected the design of unity, had not God visited the place with a sad scourge, that of the Pestilence; which, seeing my Regiment was providentially out of Town when it brake forth, I thought my self called to avoid, by going forth to my peculiar charge at Wimborn, where I ordinarily have been these three weeks. Sir, I take it for a special mercy to that poor place, that both the Regiment were absent, and I called forth to them at this time, for by that means I am in a capacity of begging and collecting supplies for them, and they of conveying them thither. Sir, I am now at Hampton to that intent, and I shall God willing see the Isle of Wight, and Portsmouth too. To that purpose I beseech you, (as you desire to help a people, among whom I am confident God hath as plentiful an Harvest to gather, as in any part of the West, and a Garrison of infinite consequence, which is like to be speedily ruined by the multitude of poor people in it, (Two thousand at least, (whose lively hood, Knitting formerly maintained them) who must now live on a common stock) and likely to ruin all the country, by those poor people breaking out for Provision, which we have so much infection round about us in the West, that we cannot get it in the countrey sufficiently) that you will imploy your utmost endeavours both by your self, Mr. B. Mr. C. and the rest of the reverend Brethren to collect us a liberal supply, which upon the first notice that it is ready, I will put you into a way how to convey to me. I beseech you Sir (once more) labour to save such a people, such a Garrison from ruin if you love them, or

Southampton, Octob.
14. Thursday.

This Letter was written to a Reverend Minister in the City of London, one of the Members of the Assembly of Divines.

V, Worthy Sir, The consideration of those many obligations that lay upon me, and that unwearied pains you take to cure (if possible) the malady of a distracted Church, by discovering and confuting the Errors of the Rent-makers and Separatists that are crept in among us; made me upon some
some serious thoughts to draw up and send you in these infusing lines, some new prodigious Opinions and Practises of some of late agitated and fomented. Not long since, I had some conference with one Mr. Web, a man that pretends a New light, who said to me (upon some conference we had of the Divinity of Christ) That he blessed God he never trusted in a crucified Christ, nor did he believe him to be the Son of God, nor the Scriptures Divine, but Humane invention, and not fit for a Rule of life and conversation for any to walk by; and in confirmation of this he said, The Scriptures were that golden Calf and brazen Serpent that set at variance King and Parliament, and Kingdom against Kingdom, and things would never be well, until the golden Calf and brazen Serpent were beaten to pieces; To which end he had a Book to come out shortly. I asked him yet further, of his Opinion concerning the Resurrection of the dead; which he affirmed, there was no more Resurrection of a Man then of a Beast, nor had he any more Soul then the Body; yet he granted a Spirit in both wicked and godly, which he says goes again to him, that gave it: No difference doth he acknowledge betwixt either, for local torment more then is upon earth; he denies any local Hell, or Devils, more then men are Devils in themselves: He yet further holds it unlawful, for the use of man, to kill any of the creatures. And this is the substance of what he told me of his new Gospel-light. For the matter of his conversation towards men, I cannot tax him; for his judgement heretofore, he was a great Ring-leader of the seduced Sect of Anabaptists, and is now become (as many more in that way) an Atheist; many follow him in City and Country; he is a rigid Independent, and hopes all of that judgement, though now dissenting, yet will suddenly be of his judgement, they wanting but one step (as he calls it) of his New truth. He loves not the Scottish Nation, but terms them the Babylonish Beast, and the Presbyterian Government the Priests Monopoly. Suddenly upon my departure, I met with a friend a Gentleman of quality, who in a very sad condition did express his sensibleness of our growing misery by this scab of Error increasing daily; illiterate persons presuming to Preach, one of which drew away a man's five Daughters; and in a short time Re-baptized them all, making choice of which he best liked, and Married her without her Parents consent. Another woman having a desire to be Re-baptized, and having pulled off all her cloaths to the naked skin, ready to go into the Water, but forbearing during the time the Dipper prayed, she covered her secret parts with both her hands, the which the Dipper espying, told the woman that it was an unseemly sight to see her hold her hands downward, it being an Ordinance of Jesus Christ, her hands with her heart should be lifted upward towards heaven (as he shew'd her how he did) but she refusing for modesties sake could not be Re-baptiz'd. Another
Another of these fellows, who counts himself inferior to none of the rest (of his seduced Brethren) one whose name is Will. Kiffin, sometimes servant to a Brewer (whose name is John Lilburn, who was lately put into Newgate, upon occasion of scandalizing the Speaker of the Honourable house of Commons in Parliament) this mans man is now become a pretended Preacher, and to that end hath by his inciting words, seduced and gathered a Schismatical rabble of deluded children, servants and people without either Parents or Masters consent (this truth is not unknown by some of a near relation to me whose giddy-headed children and servants, are his poor slavish Proselytes.) For a further manifestation of him in a Pamphlet called, The Confession of Faith of the seven Anabaptistical Churches, there he is underwritten first, as Metropolitan of that Paternity. I could relate, if time would permit, of somewhat I have had to do with him, in which he appeared to me, to be a Mountebank: This man and some others have had Disputes with Doctor Featly, Mr. Seaman, and Mr. Boulton, Mr. Calamy, and Mr. Portor, and divers others, that have put them to silence, as not able to speak to the point they took in hand to maintain; yet they gave out to their Members they had the better, and likewise reporting Mr. Calamy durst not Dispute with them; which report was most false, like the rest of their Doctrine. For it is well known my Lord Mayor gave order, that Mr. Calamy should hold no Disputation with them, according to the time appointed, for fear of tumults, which he might very well fear; and great Prudence it was in him to prevent it, knowing what great preparations there was of most Sects, especially Anabaptists, Kiffin himself being left out from the Disputation, and put to do the drudgery, to fetch up members scattered too and fro, in the Countreys near the City, and others of them did the like good service (as Hopson the Taylor) in their places. One thing more (and is most of all considerable) of Kiffins new found light, so called, which I had from some eye and ear witnesse of his members, who were present at Kiffins and Patience visitation of one of their members, whose name is Palmer living in Smithfield, and laying hands upon her, did also Anoint her with Oyle; the woman recovering came into their Conventicle house, and there before many people said, That Physitians left her as they found her, but Brother Kiffin and Patience Anointing her, she suddenly recovered; for which in that place, she desired thanks might be put up; which Kiffin did also relate, and did according to the womans desire (return thanks;) Many such Heathenish and Atheistical passages with bafenesse I could relate of this man, and some of his Members, and some others; but it would too much intrench upon modesty and your patience. I will therefore contain my self within that compass as near as I can: And lastly, relate unto you the opinion of one of our dissenting, Brethren
Brethren, an Independent Minister, whose name if you desire, you shall hereafter know; it was some eight days since I met with him at a friends house where he seemed to be very inquisitive of me, to know the reason the Presbyterial Government is not settled: My Answer did not satisfy him, but he did yet further quere, by what warrant the Parliament could establish a Presbyterial Government? I told him, from the lawful call they had; which call, says he, is from the people, and the people have power to call them to an account for any illegal act, which he seemed to question many of theirs, desiring it were new moulded; many such Sophistical expressions he used, as if his intention had been to beget a belief in me, that the people have power to call the Parliament to an account: But I bless God, none of these brain-sick conceits do draw me any whit away from my steadfastness and due obedience, to do or suffer, for or by that ever to be Honoured High Court of Parliament, whom God hath not only in a miraculous manner preserved, but also by them hitherto preserved the whole Kingdom; My Prayers therefore shall be, that as God hath done such great and glorious things for and by them, that they would do something for God and his people in settling Government, without which, many that groan after Reformation, will suddenly depart the Kingdom, and those not Christians of the lowest rank: But to prevent this, I shall desire your Prayers to Almighty God, that he would keep it forever in the hearts of those truly Noble and Right Honourable ones, to remember their Covenant they made with God in the day of distress. So at present and always I leave you to the Protection of the Almighty, beseeching him to grant you the glory of his grace in this life, and the grace of his glory in the life to come. I rest

The 10. of Decem.
1645.

Yours to be command, I.R.

This Letter was written to me by a Person Religious, and cordially affected to the Parliament.

Dearly beloved in the Lord Jesus, My dearest respects and unexpressable love remembered to you, longing to see your face in the flesh, that we might be comforted together in the discovery of what the Lord hath made known to us of that great mystery, God manifest in the flesh: In which is discovered His everlasting love to the Sons of men, which he hath been always discovering in all Ages, since the beginning of the World to this day, but darkly, vailedly, hiddenly as it were; so that all those several ways of Gods dealing with the Sons of men, have been still so many pledges of his love, so that God hath not been discovering divers things to the Sons of men but
but one thing at several times in divers manners. Therefore I behold but one thing in all the Scriptures, under divers Administrations: So I understand the two Covenants to be but two Administrations of one thing; and that which makes the Scriptures Law or Gospel, is our understanding of them in either of those two considerations: So that Christ Jesus came to witness and declare this love of God to us, not to procure it for us: For if God had at any time any displeasure to us, he had been changeable, seeing before the world began, he saw us lovely in his Son. Now I conceive Christ's coming, was more like a Conqueror to destroy the enmity in our nature, and for to convince us of the Love of God to us, by destroying in our nature, that we thought stood between God and us, according to that of the Apostle, Heb. 2. For as much as the Children were partakers of flesh and blood, he likewise took part. To what end? To destroy him who had the power of death: the Devil: Why so? To deliver them who through fear of life time subject to bondage: So that we being in bondage, deliver us, not to procure the Love of God to us, or satisfy was as I may so say, a most glorious publisher of the Faith, He was sent to Preach the Gospel; to heal the breach deliverance to the Captives, to set at liberty them that 18, 19. All that which Christ here faith to be the end word mentioned of any thing done by him in way of, Joh. 18. 37. Jesus faith to Pilate, To this end was I life came I into the world, namely, to bear witness to the ignorant to this day is the world of the end of Christ's them so dark in the understanding what Christ is: to be God, as not at all to be man: whereas I am of every man of the same nature with us: for otherwise it gement to us, to go to the Father upon the same ground, if he was of a more holier nature then us; but in this us, that he would take one of us in the same condition, but he is to us, and hath made us to be in him: That now and behold the glory of God come forth, and brought ring of our Lord Jesus Christ, who hath abolished death, and brought life and immortality to light: Therefore he faith, I will declare thy name to my brethren. O then let us behold Christ Jesus in all that he is to be the representation of God to us, in which same glory, God hath and ever will behold us; which the more we behold, we shall see our selves changed into the same Image from glory to glory. Me thinks the beholding of Christ to be holy in the flesh, is a dishonour to God, in that we should conceive holiness out of God, which is to make another God. Again it would
would be a dishonour to Christ, in that he would be but fleshly: And again, a discomfort to the Saints, in that he should be of a more holier nature then they, as being no ground for them to come near with boldness to God: Again, it is to make the body of Christ a Monster, the head of one nature, the body of another. Now to conceive all fulness of holiness in God, and that Christ is and ever was, and the Saints in him, beheld holy, righteous, and unblameable, as they are and ever were, beheld in the Spirit in union with God, having their being in him: and so its said, the fulness of God dwelt in Christ, and ye are compleat in him, one God and Father of all, who is above all, through all, and in you all.

This Letter was given me by a Reverend Minister of the City, who told me it was a Letter sent out of the West from about Bath, by a great Sectary in those parts.

Now to give the Reader some Animadversions upon this Letter, there being in it rank poiyson mingled with honey, damnable heresies under the expression and pretences of making known Gods everlasting Love to the sons of men: My council therefore to the Reader is, that of Christ's, Beware of false Prophets, which come to you in sheep's cloathing, but inwardly they are ravening Wolves, Mat. 7. 15. Now setting aside the falsification and entrance into the Letter, which is full of plausible insinuations, and is indeed the sheeps cloathing; the body of the Letter, and the main substance of it is heretical and very erroneous; for besides many expressions that are unsound, dangerous and deceitful, there are two main Errors vented; 1. That Christ's coming in the flesh, was only to witnesse and declare the love of God to us, to be a most glorious publisher of the Gospel, but not to satisfie God for us, nor to take away his displeasure, or procure his love to us. 2. That Christ in his humane nature was not holier then other men, and the beholding of Christ holy in the flesh was a dishonour to God; which Error, though thus expressed, I conceive to be all one with that Error spoken of in the first Letter, held by some about Bath, namely (he who wrote this Letter living there) That Christ's humane nature is defiled with Original sin as well as ours. But for an Antidote against these two damnable heresies, take these following Scriptures, Rom. 3. 24. 25. 26. Heb. 9. 12. 14. 15. Rom. 5. 9. 10. 2 Cor. 5. 18. 19. 20. 21. So Eph. 5. 2. 1 Joh. 2. 2. and 5. 10. Luk. 1. 25. Heb. 7. 26. 27. and 4. 15. 1 Pet. 1. 22. And because I finde in some printed Books and several Manuscripts, that the first of these two is often spoken of, namely, that Christ's coming was to declare the love of God to us, but not to satisfie for us, nor to take away his displeasure, or to procure his love and life for us: I shall therefore say little upon that point, to undeceive some, who happily out of ignorance,
A Catalogue and Discovery of

ignorance, and for want of being able to distinguish things are puzzled. There is a twofold Love, Amor benevolentiae, the love of Gods good will, the love of Election: and there is Amor complacientiae, the love of Gods being well pleased and delighting; which distinction is founded in Scripture in many places, as Eph. 1 4 5 6 7. and Rom. 11 6 7 28, where we finde persons beloved in Gods election, and yet enemies to God, and come to be made accepted in, and by Christ, and in him to have redemption. Now for the former love, that of Gods eternal election, Christ is not the cause, but this free love is the cause of sending Christ, as in 3 Joh. 16. v. and Ephes. 1 4. the Scripture faith. According as he hath chosen us in him, not for him: and to Christs coming, is the great declaration and manifestation of Gods love of good will to us: but for this second love, namely of complacency, delight and acceptance, Christs coming is the cause and ground of that, taking away the enmity, wrath, and making us accepted, as Ephes. 1 6. Made us accepted in the beloved, Eph. 5 2. Christ gave himself for us an offering, and a sacrifice to God, for a sweet smelling savour. So Col. 1 21 22. again, we may distinguish and conceive a difference between the Person, the state and condition; and actions done by a person in such a state and condition: now a person may be beloved as concerning Election, and yet the state and condition of that person hateful, and he a child of wrath, an enemy, as in many Scriptures, Ephes. 2 3. tis said of them who were the Eleat of God, yet they were by nature the children of wrath, as well as others, till quickned by converting grace; and so Col. 1 21. Rom. 5 9 10. Enemies, so called both in an Active and Passive signification, that is, they hated God as an enemy, and were hateful unto God as his Enemies. Again, a person, and the state and condition of that person in which he is, may be beloved, (namely that of regeneration) and yet the actions done by such a person in such a state may be hateful, as now the sins of the regenerate God hates, and is displeased with them, 2 Sam. 11 27. But the thing that David had done displeased the Lord. So that in a word, though according to Election a person may be beloved, yet their state and condition wherein they are, may not be believed; and, God hath revealed his will to us in these following Scriptures, (as in some before named.) Joh. 3 36. Tit. 3. 3. that the state and condition of persons out of Christ, is to be under the wrath of God, yea, it speaks of the persons themselves, as considered in such a state and condition, that they are children of wrath, enemies, hateful, that is to God, as divers interpreters expound it; and Rom. 1 30.
Harriers of God; the word in the Greek is εχθροι, which doth signify sometimes Passively haters to God, as well as Actively haters of God. Euripides in Troad. Ἐλένης ἔχθροι, Helena Deo invisa, so that the meaning is, backbiters are truly hateful to God. And whereas 'tis objected, men thought God was angry with them, and enemies to them, they suppose so; hence such Scripture phrases: But the truth is, 'tis man who is an Enemy to God, and so Christ came to reconcile man to God, and not God to man, who was never angry. 

Many Scripture phrases brought upon this occasion, are not spoken because of mens apprehensions, they supposing them so; neither can they be understood of man to God, but of Gods displeasure to man: That time the Apostle speaks of the elect Ephesians, wherein they were children of wrath, as well as others, they knew it not, nor did not suppose so, as being heathen, and in their pure naturals, and could not understand so much, Eph. 4. 18. and yet the Scripture terms them children of wrath, Enemies, &c. as being really and truly so; and Wrath in Eph. 2. and 10. 3. and in other Scriptures, cannot be understood of mans wrath and displeasure against God, but of Gods wrath and displeasure against man, in so much as the Scripture calls it expressly The wrath of God, and saved from wrath; which cannot be mans own wrath, but Gods wrath. And that name given to Christ, 1 Tim. 2. 5. One Mediator between God and men, fully shews it, not a Mediator only with men, to reconcile men to God, to bring men to be friends with God, but between God and men to bring God to be reconciled; and indeed this is the chief to save men from Gods wrath, and to procure Gods love and favour to men; for what could mans enmity and wrath against God do? But Gods wrath and enmity against man was that made him miserable. 2. And whereas 'tis said in this Letter, He was a most glorious publifier of the Gospel, he was sent to preach the Gospel, and Christ faith, I will declare thy name to my Brethren. So that in all that which Christ faith to be the end of his coming, not a word mentioned of any thing done in way in of satisfying God. 

Suppose nothing to be said in those places of Christs doing by way of satisfying: (which yet I deny, and in both those Scriptures there's enough implied of that, as I might shew at large in those phrases, Preaching the acceptable year of the Lord, deliverance to the captives, &c.) But granting it to be so, yet many other Scriptures fully set forth Christs dying for us; some Scriptures speak most of Christs Prophethical office, others of his Priestly, and others of his Kingly: Now the Prophethical office of Christ, of declaring and publishing, was but one part of his mediatorship; Christ was a Priest also to satisfy and make atonement; he is called a surety, Heb. 7. 22. which agrees to him as a satisfier and undertaker, not as a declarer or publisher properly: yet, the declaration...
The publication of what Christ does as a Priest, and a King, as a Royal Priest for his Church, is the great subject matter of Christ’s Prophetic office; and therefore the Scripture in such places where it speaks of Christ as a Prophet, and declaring the will of God, doth not in the least sort deny what he hath done as a Priest. Christ as a King and Priest hath effectually and wrought out powerfully, that reconciliation, Salvation, and Eternal life, the way, manner, and particulars whereof he reveals as a Prophet.

An Extract of certain Letters written to me and some other Ministers, from some Reverend and godly Ministers, within the space of this 18 Moneths last past.

Worthy Sir, I received yours the last week, I should then have writ you word, how we have the Papers for the Congregational Eldership sent to us, but not regarded by the people, so much as an ordinary Pamphlet: We are like to have it well settled, that when there was a meeting of the Countrey at Ch. to chuse the trying Elders, Mr. E. took this Text, They chose new Gods, and there was War in their gates: In such a manner as all the people conceived it of thefe new Elders. But if to all this a Toleration be granted, this will be a mad Government indeed. Our Independents need have none granted, since they have taken it before hand.

SIR, I think it fit to give you an account of things: The last Saturday the Jewish Sabbath was kept again, with windows shut: I am informed this day, that they have begun it in other parts of the Town; some of the Magistrates do side one way, others the other way; they threaten the Mayor to his face, told him they would keep the Jewish Sabbath, and hoped before long to see it here as at Amsterdam. But we are gone beyond Amsterdam, and are in our high way to Munster. The people are impatient to see things as they are, God grant they do nothing that is inconvenient. I heard Mr. E. the last Sabbath-day, who undertook to confute you: I have scarce patience to tell you how weakly, how contradicitorily, even in the judgement of the vulgar. He still compared us with the Moabites, Ammonites, Samaritans, sometimes denied Separation, sometimes justified a Separation, by ours from Rome, by the Lutherans and Calvinists, and said these words or to this effect: That the Church of Scotland separated from the Church of England under Episcopacy, not receiving the Sacraments, except it be of late: And that the Scotch Commissioners when they came to England, had a Congregation
gation of their own, although the Parish Church was hard by. He told the people they had the judgement of the Church upon their way, (a) French, (b) Scottise, (c) Holland, New England, and they had the judgement of the Assembly, that is, they saw which way they would go, and had never declared against their way of Independency and gathering of Churches. He said, though others were so hot, yet those of the Assembly who had heard their Reasons, were moderate, and named Mr. W. Mr. H. Mr. C. and said Mr. S. gave them an Honourable testimony: I have the notes by me, and Mr. M, a Minister of London heard him. Remember me to Mr. L. Mr. P. acquaint our Friends of our sad condition: My heart is heavy, my body weak, my employment great, the Magistrates divided, my Brethren tender and delicate, loth to engage, mischief growing on space: what shall I do but beg your Counsels and Prayers?

Your fellow labourer
in the Gospel of Jesus Christ.

July 29, 1645.

Worthy Sir, I beseech you that I may have some word of direction from you: we have a few Independents in our Town, but we are more troubled with them, then some are with many, they are so turbulent and violent. The Lord hath placed three of us Writers in D. we all agree, and are all of us by them so debated, reproached, undervalued, and vilified, as if we were not fit to have the word place of Elies Sons in the Sanctuary: But they also reproach the Government that they think will be established, calling the Presbyterian, Devilish, Antichristian, Tyrannical, and many other railing terms. Mr. P. must bear the name of Knave, and his Book is Devilish as they say. When a chief one amongst them heard of Leicesters taking, he wished that the Parliament might prosper no better, so long as they took such courses. They then took against the Independents: His name that spake these words, was Mr. M. a man employed in perfecting the customs by the State, but he spends his time and study so much for the way of Congregational Churches, that he doth not attend his place of trust as he ought to do. But the main occasion of these things, is H. his frequent repairing Luther, and
and private Preaching; whose Preaching hath not tended to Purity or Peace, that ever I heard of.

Septemb. 1. 1645.

Good Mr. Edwards, I am informed since my return home, that our Sectaries are much stirred with the Vote passed in Parliament, against Laymen medling with the office of Preaching, in so much as they pray for the prosperity of the King, from whom they expect Toleration in their new Church-way. Some of them are so bold openly to say, that the Presbyterian Preachers will prove themselves crafty Knaves. Certainly they have great encouragement from some, else they durst not be so bold. We have cause to mourn as much for Schism, as for the Sword. The God of mercy look mercifully upon his poor Church.

Decemb. 4. 1644.

(a) Letters written out of England and Holland, concerning the differences in the Independent Church at Rotterdam in the case of Master Ward.

Good Mr. Edwards, Those (a) Letters which came to my hands, I left at your house when I was going out of Town. I am confident you will have no publike use of them, for they will not dare to give a punctual Answer to your Antapology. Our Independents in the country are bold and pragmatical; I do in this corner make what opposition I can, and am resolved to continue, what hard measure soever I meet withal. Our country Independents begin to brag of their strength in City, County, and Parliament: I do hope without cause. I have tryed L. M. lately, and finde him cordial in the way of Presbyterian Government: I am confident its Christ's way, and therefore will finde strong opposition from the Jesuitical policies and plots of such as from among our selves are risen, speaking perverse things to draw Disciples after them. But whatsoever Mr. John of Colemanstreet fayes, they will be found the Fighters against God, and therefore I hope will not long prosper.

Your loving Brother
in the Lords work.

Oktob. 29. 1644.

Everend Sir, Though my acquaintance with you should go before my expecting any favour from you; yet since I am well acquainted with your
many Errors of the Sectaries.

Antapology, in which I see your conscience, and am confident that there will never be made any rational Reply: I therefore presume you will be pleased to pity me who have suffered much by H. of London. All that I would beseech from you, is, That I may understand whether there be any course to be taken against turbulent men, who are violent against the Presbytery; if there be none, I fear that in a short time Religion will suffer extremely; if you know any, I beseech you to advise me therein; we are so miserably vexed with unadvised Independents, that unless we have some helps against them, or some hopes to be eas'd in time of them, our discontents will make our lives bitter to us: I know that your share of wrongs from them hath been more then ours, and I think more then any mans in England; therefore I entreat your advice.

Septemb. 18. 1644.

Worthy Sir, For the business you writ of, I have sent it you in this inclosed: We are glad that the Mountains have brought forth a Mouse, that the mighty (a) Model is proved a Magnificent nothing, as I am informed. I thank you and others for our Vindication; for their threatnings I care not much, my conscience clears me in all things. God hath been wonderfully good to us in this last business, for if the other had prevailed, we had been utterly undone. My respects to all our Friends, to Mr. L. and all our Brethren and Companions in the patience of these times. I rest.

Your most hearty Friend, and
Brother in Jesus Christ.

Reverend Sir, I received your Letter: The last Sabbath Mr. E. confuted you again, where I have these things he then delivered under the hands of many witnesses. 1. He said they held Appeals; witness Mr. Wards case, which he wondred you forgot; and said there was not the like instance of any Church in the world. 2. He said that Popery would come in under Presbytery, as well as Independency, without the Magistrates: And said, when Episcopacy was at the highest, Popery was at the lowest, because they had the countenance of the Civil Magistrate. 3. He denied the Magistrate had declared against their way; and where there was no Law, there was no Transgression; and that no man was to be blamed for doing his duty. 4. He brought in the Covenant of Abraham and Asa, 2 Chron. 15. Ezek. 16.
prove his Church-Covenant, and no Scriptures else. 5. That if they were used so uncivilly, we should see they would sharpen both their tongues and their pens; what ever you expect from a coercive power to suppress us. The truth is, the whole Sermon was so full of such stuff, as I was weary of both writing and hearing such things from any Scholler. He hath now ended his confutation. He wondered that you that read so many Books, should say they had not Declared what they would have, since they had put out many Books, The Answer to the Thirty two Questions; Mr. Cottons several Books, and their Model was coming out. Since the Preaching of Mr. F. Sermon, (defuit like) they desire a peace, would have us propound two Ministers, and they would propound two; but the Friends that came to see you, gave Mr. E. the enclosed Queries, and said they knew I would treat with them, if they would Answer these Queries under their hands, but they refused to do it.

Queries put to some Independents of C. upon an occasion of a Sermon Preached by Mr. F. an Independent Apothecary Physitian, sometimes Servant to Dr. Cl. of London.

1. Whether those that had erected a new Form of Church-Government before ever the Synod was Assembled, or the Controversie debated, have broken the peace.

2. Whether those that have set up their new Churches against the Will and minde of the Parliament, in their first and famous Remonstrance, Page 30. that will not suffer every Congregation to erect what Form of Government they please, have broken the peace.

3. Whether the Reverend Members of the Synod, Presbyterians, and Independents, that Declared against gathering of Churches till the Kingdom be better settled, do not imply that those who have gathered Churches, have broken the peace.

4. Whether those that by gathering of Members out of divers Congregations to erect up one Church, have set the Magistrates, the Ministers and people, and themselves at bitter variance, have not broken the peace.

5. Whether the Reverend Assembly, where there are so many holy and moderate men as hath been said, so many of your own judgement also, be not the fittest to judge who have broken the peace.

R Everend Sir, Since my last, I went on Wednesday to hear Mr. E. to make good his challenge; but when I came, he Preached not; but one out of New England, one Mr. F. a stranger in this Town came to confute
you in point of Story. He left to us to judge whether Presbytery was not an unjust Domination; but for your saying they admitted not of Appeal, he utterly denied it before the people, and told us many Stories of their Synods by way of counsel. He cited Mr. N. for a Sermon he Preached, how near the Independents and Presbyterians were come: He cited him again, that he should say, and Mr. W. that the Assembly had granted to every Congregation an entire power within itself. They carry things before the people, as if they had no Adversaries, but some few rash men. But in the conclusion, he exhorted to peace, and said, they desire peace, they must have peace, and they will have peace; yet Prophecying of a second Civil War, and that there was death in our pot. I desire you to communicate to these Divines, how we and they are abused; these things are unsufferable. Dura mihi opus est patientia in tantâ rerum dissoluzione. Dear Sir, The Almighty God uphold our Spirits in these broken times.

August 1. 1645.

Dear Friend, I writ you in my last of a new Lecture, it is to be kept by Mr. E. an Apothecary Physician of New England, who is not in Orders, nor ever Preached, as he confesseth, but on Shipboard as he came over. Yesternight Mr. E. and Mr. F. desired to speak with me, and Mr. E. broke the business to me, how necessary it was they should Preach controversies no more; that they desired nothing but peace, and the glory of God in this. To which I answered, That Mr. W. and himself had behaved themselves most politickly, craftily, with fair pretences, until they got possession of our Churches, and then played their pranks; and told them how and in what they and all their party had deluded us with fair words. We will not be fooled any longer: I see we are meerly bought and sold with Equivocations and Dissimulations of this party: You know their Spirits: God give me patience.

August 14. 1645.

A Relation of some Stories and sundry remarkable Passages concerning the Sects and Seldaries.

I have received from the hands of two godly Ministers in the City of London, well acquainted with Mr. Warren a Minister in Buckinghamshire, (spoke of in this following Relation) and from some other later intelligence, these particulars concerning one John Hick.

Cc
John Hich of Haunridge in the County of Buckingham, who lived in the Parish-house lately, holds many strange and desperate Opinions, (which I forbear to reckon up here, having named them before among the other Errors.) This Hich was heretofore a Souldier, but setting at Haunridge, finding the people thereabouts for his turn, became a preacher to many: with his dangerous Tenents and uncivil carriage he hath infected the said Haunridge and places adjacent, and labours at Markets, Fairs, and private meetings (which he hath almost every Lords-day) to poison and infect the whole Country, and hath disturbed the peace also. Upon the Lords day the 13 of this instants (a) July, the said Hich with divers more of his Faction, at morning Exercise came to Haunridge Church, and after John Warren Minister at Haunridge had ended his morning Sermon only, and was entering upon his latter Prayer, the said Hich with a loud voyce in the Congregation said, That the said John Warren had preached contradictions, and such things as he could not prove; and when the said John Warren desired him to be silent, he would not hold his peace, but said he had as much to do there as Mr. Warren, he was as public a person as himself, as good a Minister as himself, and made such a stir in the Congregation, that there was a great noise and tumult, in so much that Mr. Warren was inforced to depart; and as he went from Hich in the Church-yard he pulled him by the coat. The said Hich with his adherents stayed in the Church-yard and near there unto well night two hours after this, so that Mr. Warren durst not come to Evening Exercise, but went to Chesham a Market town and preached there.

The last Lords day the 20 of July, the adherents of Hich came into the said Church yard, and made a noyse (amongst whom there was Nicholas How, one of the Disciples of the said Hich) while Mr. Warren was Exounding a Chapter, in so much that he was inforced to desist and speak; and when one of the Towns men went for to quiet them, he was beaten; and the said Hich is of such a jeering infulting disposition, that he is not to be tolerated.

This part of the Relation was given me in October last.

Upon a complaint, and Articles of his Tenets given in against him to the Honourable Committee for Examinations, this man was sent for up by a Messenger, who took him in his Conventicle,

Exercising and Preaching (as I am informed) and when he should have been heard before that Committee (which was in the latter end of Sept. last) he got away out of the hands of the Messenger, even that day when witnesses and proofs were all here and ready. And since that time of his escaping, he is gone into Buckinghamshire again, and there vents and maintains the said Opinions.
Opinions and more too, in Towns, places and Churches about that Country. I am certainly informed, from Ear and Eye-witnesses of persons both godly and understanding, that in December last, about a fortnight or three weeks ago, he maintained in a publike conference, many strange and blasphemous Opinions, the particulars whereof, with the Names of persons and places (though I have them all in writing, attested unto by Subscription) I shall for present conceal. Yea, I am at this present more fully informed from a godly Minister in those parts, that this High keeps a weekly Disputation in the Churches of Chesfam and Americas, where he vent and pleads for his wicked and blasphemous opinions, and is a great means of poysoning many in that Country.

There is one Laurence Clarkson who lived about Suffolk and Norfolk, that Preached and Dipped in those parts; this man according to his own Relation in print on the 6 of November 1644. Was buried under the water, and from that day to the 24 of January, did labour in season, and out of season, revealing it to be a duty for Believers, and none but them; in which time he did Dip Eleven persons, being both men and women: But there were Warrants out for him both in Suffolk and Norfolk, and he was at length apprehended, and Imprisoned by a Committee of Suffolk sitting at Berry: Now lying in Prison there some months, and seeing he could not get out by all the Friends he could there make (that Committee being resolved of their way) he tried his Friends and party above, and they wrought for him here (I know not how they represented things) that from a Committee, or the Chair-man of a Committee, some Order or Letter, or something, was sent down for his release; but the Committee refused to release him, and wrote up word they could not, nor might not upon that discharge him, and Clarkson lie by it still; who, when he saw his Friends above could do him no good, but he must lie in Prison, he then Petitioned the Committee of Berry, and made a Recantation; a true Copy of both which I here give the Reader.

The humble Petition of Laurence Clarkson humbly sheweth; That whereas your Petitioner hath been above six Months in Bonds for Dipping: in which time he hath taken great pains, both by Dispute and searching the Scriptures, in which he doth finde, and is convinced, That he ought not to Dip any more: neither after the day of his Convinement, being the 10 of July, will your Petitioner either Dip, or teach for the same; but only wait upon God for a further manifestation of his truth: So expelling your Worships Answer, shall daily pray Laurence Clarkson.
His Speech at the Committee, as it is entered in the Committee-Book, July 15, 1645.

This day Laurence Clarkson, formerly committed for an Anabaptist, and for Dipping, doth now before this Committee disclaim his Errors: And whereas formerly he said he durst not leave his Dipping if he might gain all the Committees Estates by it; now he saith, That he by the holy Scriptures is convinced that his said opinions were Erroneous; and that he will not, nor dare not practise it again, if he might gain all the Committees Estates by doing it; and that he maketh his Recantation, not for fear, or to gain his liberty, but merely out of a sense of his Errors, wherein he will endeavour to Reform others. And thereupon he is discharged of his Imprisonment.

Laurence Clarkson.

This Laurence Clarkson being thus discharged of his Imprisonment, turned from Anabaptist and Dipper, to be a Seeker, and to deny the Scriptures to be the rule of a Christian, or that in Doctrine or Practise, half of God's glory was revealed as yet; and hath put out a Pamphlet about six weeks ago, called The Pilgrimage of Saints, by Church cast out, in Christ found, seeking Truth: where he endeavours to free himself from those reports divulged in the Anabaptists Assembly, concerning his laying down the Ordinance of Dipping, and teaching for Baptizing of Infants: shewing he layed it down for a Truth, and not an Errour, onely Erroneously Practised: And in exchange thereof, have not, nor cannot practise the Sprinkling or Dipping of Infants of what Parents soever.

Now let but the Reader look upon his Recantation, and see what is there expressed; how he doth disclaim his Errors, and that he is convinced by the holy Scripture, that his former opinions (which were namely of not Baptizing Infants, but grown-men, and for which onely committed) were Erroneous, and that he made his Recantation merely out of a sense of his Errors, wherein he will endeavour to Reform others; and it will be found plainly he laid down Dipping for an Errour, (not onely Erroneously practised) and did not acknowledge it a truth; and whatever reservations he might have to himself in his Petition and Recantation of denying Dipping, because there was no true Church, nor Ministry to use it in; yet his words and the whole frame of his Recantation are expressed against it absolutely; and the best that can be made of it, is, that it was a Jesuitical Equivocation, and deep Diffimulation.
There is one Thomas Web in and about London, a young man between twenty and twenty-one years of age, mentioned in the third Letter, who about Septemb. 27, 1644, in a house in Queen Street in Covent-Garden, exercising upon that Scripture, I am Alpha and Omega, the Beginning and the End; the First and the Last, delivered many wicked and blasphemous opinions and speeches, the most of which are put in among the rest of the Errors before named, and so I will not trouble the Reader with them in this place. This Web was complained of to the Assembly, the Assembly sent up the Articles to the House of Lords; he was by that Honourable House committed, and stood at some time: But upon a Recantation of all those Errors, both by word of mouth, and with his hand subscribing to a form of Recantation drawn up, he was freed from Imprisonment: But since the time of his release, he hath both in city and country vented many of his strange opinions, and hath preached in London publickly in a Church somewhere near Black-friers; and last Summer was about in Suffolk, Essex, and of late in Kent. In July last he was at Colchester; and July 16. I was informed that he lay at one Sparrow's house, and Exercised the Lords-day before in that house, Preaching several Antinomian Doctrines; and said, I should here speak to you of other Points, but that Wolves creep in among the Fold: As also he preached there on a week day, wherein he expressed himself against all Baptism by Water; as also, for him to say he was equal to Christ was no robbery, (as a great Sectary an Ear-witness related it) who said he liked it not; but being spoken to that he ought to complain of it; he Answered, That to trouble any man for his conscience, was to do worse than he who spake so. This Web also speaking with a judicious godly Christian of Colchester, said, We might not use these expressions, God the Father, God the Son, God the Holy Ghost, for that was to make three Gods; to which was Replied, Do you speak this as your judgement, or only for Arguments sake? to which Web gave no Answer. This Web was also in Suffolk, and there Exercised, and would have Preached in a publick Church, had not the Minister of the place hindered him. He had also been in Kent, and among other places at the Town of Milton: he came thither to teach School, but Preaching there for the Minister, in the second or third Sermon he vented strange Doctrines, so that a hundred and fifty of the Parish would hear him no more, but went to some other Church. He was called before some of the Committee, or Deputy Lieutenants, who upon hearing the complaints would not suffer him to stay there, so that he is come to London again. This Web before many witnesses maintained, That it was more lawful to sit drinking in an Ale house, than to force men away out of the Ale-house, to go to Church.
against their confidences. In Sept. last, web came to a Minister of the Assembly, namely one of them before whom he had renounced his Errors, and thanked him for being a means to draw him off those Errors, and blessed God for his mercies to him, for he was in the ready way to Atheism, and many of his companions in those opinions were turned Atheists, and yet this man after his Recantation, hath in Suffolk, Essex and Kent, carried himself so as is now related.

And further, a Citizen told me at the end of Nov. last, this web laid to him, That the Scriptures, the golden Calf was going down apace; that all Independents would suddenly turn Anabaptists, and then afterwards would come to his way. And he spake of the Scriptures, That they were a humane Tradition, and the Priests Monopoly, and they kept them up that they might live upon them; with other words to that effect.

In September last I was told from some honest men who had been lately in Kent, that on the Monthly Fast day in July last, there were some men and some women to the number of nine Dipped in a River near Abford; one of this company was Dipped three times, because being afraid of the water, all the body was not under the water, but he was almost drowned and strangled by the water. And the last Summer an old man being Dipped about Abford, as soon as he came above the water, swore, Gods-foot you had almost strangled me; of both these there were many Ear and Eye-witnesses.

There is one Mr. Henry Denne a great Sectary, who lives at Elstly in Cambridgeshire; in the Bishops times he was a great Time-server, an High-Altar man, and practised the Innovations; but now of late years an Anabaptist: This man is a great Antinomian, a desperate Arminian, besides several other opinions that he holds. He was Re-baptised by a Mechanick, and made a Member of Lams Church which meets in Bell-Alley in Colemanstreere. He hath spoken of great gifts and abilities given him upon his Baptism, and of great Revelations he hath found since, and all to draw others into his way. This Mr. Denne was sent forth by Lams Church into Bedfordshire, Cambridgeshire, and those parts, to Preach universal Grace, and to Re-baptise; and according to his Commission he did much mischief in those parts, for which he was committed by the Committee of Cambridge; but by the means of one Mr. Disborough a Sequestrator, making Friends to a great man, the business was put over to a Committee of Parliament; and being by them committed to Peter-house, after a while he was dismissed, and went down to Elstly, where he Preacheth openly in the Parish Church, having the power of that Church, and the means belonging to it. This Denne Preacheth much
amongst Riches, whereby he draws the people after him: He hath put down all singing of Psalms in his Church. He Preaches and Prays, and after he hath done, he calls to know if any be not satisfied; and then they stand up that will, and object, and then he Answers. Others of the Brethren that will, meer Mechanicks, one, two, or more sometimes, do Exercise after him. About the time the Ordinance came forth against the Preaching of Laymen, there was one Exercised in the Church of Ely (he was supposed to be a Souledier of the Army); against the Ordinance forbidding the Preaching of persons not ordained; showing how unlawful it was to restrain men, and ought not to be obeyed. There is also one Tandy or Dandy who comes sometimes to Ely and Preaches there, and about that country, who tells them of Revelations, and Miracles, and faith Revelations are ordinary with him. This Mr. Denne hath some kind of strains in his Preaching, which affect and take the people much; as for instance, he will say thus, O. Lord Christ, it shou'd went now upon earth, and didn't reveal the Gospel to men, they would call thee Ambaunt, Antinomian, Independent, who now calls us so. He would have Preached about Spring last on a Lord day at St. Ives, but the Committee gave order against it; and being not suffered, he went to a Church-yard not for off that place, and under an Ewe-tree he Preached, many following him, and shook off the dust of his feet against St. Ives, pronouncing many fearful woes against them for not receiving the Gospel. Mr. Disherough faith of him, he is the ablest man in England for Prayer, Expounding and Preaching. Til. Denne comes sometimes to London, where in Lamb Church in Bell-Alley he Exercises; he was there lately, and the usual Theme that he is upon, is Christ's dying for all, for INDUS as well as Peter. He often Preaches this Doctrine (as those who have heard him do report) This is the everlasting Gospel, to believe that Iesus Christ hath died for all men, Turks, Pagans; and that all the sins of men committed against the Moral law, were actually forgiven and pardoned when Iesus Christ shed his blood; and none of them that ever men had committed, or should, were imputed to them; but men were only damned for not believing in Christ, and for nothing else. One Mr. S. a Minister in the city had conference with him of late, in November 20, as is set down in the first Letter, and to him he boasted he had been committed once or twice to Prison, as at Cambridge once, another time at London, and yet released. This Denne delivered his Opinions (which you may find in the first Letter) in such a manner, as if he had been an Apostle sent from Heaven.
There is one Mr. Erbure that lived in Wales, who in the beginning of the Parliament was an Independent, but by degrees is fallen to many grosse Errors, holding universal Redemption, &c. and now a Seeker, and I know not what. This man was a Chaplain in the Earl of Essex's Army a great while, and did broach there many Antinomian Doctrines, and other dangerous Errors; but having left the Army a good while since, he was about London, and did vent his opinions here; but about Spring last he hath betaken himself to the Isle of Ely for his ordinary residence, from whence he takes his progresse into one county or another in private houses, venting his opinions amongst well-affectt people under the habit of holiness. In July last he was at Berry, where he Exercis'd in private, some forty persons being present, he declared himself for general Redemption; that no man was punished for Adams sins; that Christ died for all; that the guilt of Adams sin should be imputed to no man. He said also, that within a while God would raise up Apostolical men, who should be extraordinary to Preach the Gospel, and after that shall be the fall of Rome: He spake against gathering Churches, the Anabaptists Re-baptizing, and said men ought to wait for the coming of the Spirit, as the Apostles did; look as in the Wilderness they had Honey and Manna, but not circumcision and the Passover till they came into Canaan; so now we may have many sweet things, Conference and Prayer, but not a Ministry and Sacraments: And then, after the fall of Rome, there shall be new heavens, and new earth; there shall be new Jerusalem, and then the Church shall be one, one Street in that city and no more. Not long after he had been at Berry, he went into Northamptonshire, and came to Northampton, where in a private meeting the main scope of his Exercis'e was, to speake against the certainty and sufficiency of the Scriptures, alledgeing there was no certainty to build upon them, because there were so many several copies; he was also at Oundle, Newport-Pagnel, and appointed shortly to return again to Berry.

There is one Nichols who lives about Moor-fields, that comes into Stepney Parish sometimes to draw away people, and hath drawn some away: He did to Mr. Greenhils face justify and maintain many wicked opinions; as that God was the Author of all sin, that all lies came out of the mouth of God, and quoted a place in the Book of Kings for it; That no man was sent to Hell for any sins, but cast thither only because God would have it so, with other such opinions; upon which occasion there was a meeting concluded of, and Mr. Greenhil and Mr. Burroughs, with many others, were at it (this meeting
meeting was a little before Mr. Burroughs fell upon the preaching of the power of the Magistrate in matters of Religion, and the point of Toleration, in which meeting Mr. Greenhill declared how this Nichols (for so his name was reported to me) came into their Parish of Stepney, corrupting people, and venting his opinions, and in this meeting some of them said this was not to be endured, and they said amongst themselves, what a sad thing it would be to have our children and wives drawn away; and it was propounded, whether in such a case a man ought not to keep his wife and children from such a one; and it was answered, a man was a King in his own family to rule and govern: And it was reasoned thus by some in the company, If one man may keep out such a one, whether some families living near together, may not join to keep away such a one, and so whether a whole town might not join to keep out such a one, and it was answer'd, yes: And then it was Replied, If a whole town might, why not a whole Country, and so a whole kingdom: but upon those words there was a little pausing and suspending. In this meeting Mr. Burroughs asserted in regard of these things, matters being so, there was a necessity both of the Government of the Church, and of the power of the Magistrate in reference to the liberty of men's consciences in point of fundamental doctrines, and that concern the power of godliness, and the keeping the peace: And Mr. Greenhill and Mr. Burroughs, either one or both of them concluded, It was a sad thing that a man's wife and children should be thus taken away by false teachers, and there should be no means left against such a one but prayers. At another time an Anabaptist and a great sectary came to Mr. Greenhill and said, He might as lawfully baptize a dog as a believer's child. Katherine Childs about August last came to Stepney (where she had drawn away some persons to Brownism) and was with Mr. Greenhill, where she with a great deal of violence and bitterness spake against all ministers and people that meet in our churches, and in places where any idolatrous services have been performed: Mr. Greenhill answered her by scripture, and laboured to reduce to a short head all she had spake, asking her if this were not the sum, namely, That it was unlawful to worship God in a place which had been used or set apart to idolatry, under the names of saints and angels: in which would not hold to the reason of the question, but running out, Mr. Greenhill to convince her, told her that all England in this way and manner had been set apart to St. George, and Scotland to St. Andrew, and so other kingdoms to other saints: so that by her grounds it was unlawful to worship God in these, and so by consequence any where in the world: but instead of being satisfied or giving any answer, she was so talkative and clamorous, wearying him with her words, that he was glad to go away, and so left her.
There is one Marshal a Bricklayer, a yong man, living at Hackney (a great follower of Mr. Randal) who infects many with his Error: This man in the presence of some godly understanding Citizens maintained, That Paul when he complained in the 7 c. of the Rom. of the body of death, &c. was a Novice, and understood not Christ in the promise; and that he for his part understood the mystery of God in Christ better than St. Paul; and he said of the Scriptures, they were as other Writings of men, every one had writ as they conceived: and at the same time one of Marshals company spake thus to the Citizens, The Scripture is your golden Calf, and you dance about it: This Marshal further maintained there was no Hell, but all men should be saved, wicked as well as good, and all other creatures who shall return unto God: Again, all the hell that is, is in this life, which is nothing else but the legal terrors and fears men had in their consciences: that the Scriptures are full of contradictions, and all faith more from God then from men, because in him they live, move, and have their being: that it is unlawful to kill any creature that hath life, because it came from God: and though this man had gone forth for a Souldier, yet he held it unlawful to fight with, or kill any man.

On the Fast day February 27. 1644. three men, two whereof were housekeepers, and the other a yong man, an Apprentice, dwelling all in Woolchurch Parish or thereabouts, in the Afternoon out of curiosity and Novelty, went to one of the private Churches in Bell-Alley, where when they were come, the house was very full; and attending to him that spake to the company, they heard him say, and one or two more took his part, That Christ was no more God then he or any of them there; and that they were as much God as Christ was: And though Christ was a Prophet and did Miracles, yet he was not God. One of these three Mr. M. trembled at the hearing of it, and called to the other two to come away for fear the house should fall upon them; and so left them: The sum of this was given in to a Committee of Parliament, under the hands of these three persons, being Earwitnesses. And upon occasion of this Discourse, I relating it to some Divines of the Assembly, they told me that Mr. Nye had spoken it in their hearing, that to his knowledge the Denying of the Divinity of Christ was a growing opinion; and that there was a company of them met about Coleman-Streeth a Welshman being their chief who held this opinion. And in June last a Citizen of London, both godly and of good understanding told me, that about a moneth before on a Lords day in the Afternoon, he was at a private meeting, where for the space of two hours, two yong men (one of them not above 20 years of Age) defended stoutly, and brought many Scriptures to prove that Jesus Christ
Christ was not God Essentia}ly, but God Nominally; and that Christ was a creature before he took flesh.

There is one Clement Wrighter in London, but anciently belonging to Worcester, sometimes a Professior of Religion, and judged to have been godly, who is now an arch-heretique and fearful Apostle, an old Wolf, and a subtle man, who goes about corrupting and venting his Errors, he is often in Westminster Hall, and on the Exchange; he comes into publique meetings of the Sectaries upon occasions of meeting to draw up Petitions for the Parliament or other busineses. This man about 7 or 8 years ago, fell off from the Communion of our Churches, to Independency and Brownism, and was much taken with Mr. Robinsons Books, as that of the Justification of Separation; from that he fell to Anabaptism and Arminianism, and to Mortalism, holding the Soul Mortal (he is judged to be the Author, or at least to have had a great hand in the Book of the Mortality of the Soul.) After that he fell to be a Seeker, and is now an Anti scripturist, a Questionist and Sceptick, and I fear an Atheist. This Wrighter is one of the chief heads of those that deny the Scriptures to be the Word of God; and that questions all points of Christian Religion: He hath vented himself to some in City and Courtrey, as to Mr. Cole, Mr. Farthing, Mr. P. a Minister, also to an honest man of Winchester, who lived in London because of the Cavaliers. He spreads Papers and Questions about the City, giving them to such whom he thinks he may corrupt, and that will be faithful to him. A true copy of several of his Questions, are by a providence come to my hands, and I can prove it to be his, and name the person if any good might come of it, to suppress and punish this grand Impolltor and Seducer. This Clement Wrighter about Spring last did alien to Mr. Farthing, (from whom I have it in writing, written by his own hand) That man hath no immortal Soul, but when he dieth, all of man sleepeth till the Resurrection; and that the Scriptures are not the Word of God, neither in the Translation, nor yet in the Original tongues, so as to be an infallible foundation of Faith; that the Scriptures are writings only probably to be believed as the Story of Henry the Eighth: He further said, That there is no Gospel, no Ministry, nor no Faith, nor can be, unless any can shew as immediate a call to the Ministry as the Apostles had, and can do the same Miracles they did: He also maintained, That no man was damned but for rejecting the Gospel; and that none could reject the Gospel, but those that had it tendered to them as they had in the Apostles days, being confirmed by Miracles. On April the g. 1645. being that day commonly called Easter Wednesday, Mr. Cole Book-seller in Cornhill, in his
own Shop (I going to him to help me to an unlicensed Book) amongst other discourse told me, That divers persons whom about four years ago he thought as godly as any, were now fallen to deny all things in matters of Religion, and held nothing, but laboured to Plunder men of their Faith: and that many of these were vicious in their lives, as well as Heretical in their judgements: and some of them would come into his Shop, and had spoken fearful blasphemies not fit to be named: as that the Virgin Mary was—(I forbear to mention what followed.) And as he was thus speaking to me, there was coming on the other side of the way, and crossing over towards the Exchange Clement Wrighter, and I spake to Mr. Cole of him: whereupon Mr. Cole said, I, there's one that makes it his business to Plunder men of their Faith: and if he can do that upon any, it fattenst him, that's meat to him. About two Moneths ago in November, came to my hands a Paper of Questions given abroad by Clement Wrighter, about the Ministry, Church, and two several Baptisms appertaining to the true Ministry of the Gospel: very dangerous and subtile Questions which I forbear to Print, till I can have time or some other to put them forth with an Answer. On the first of December this last moneth, was a meeting in Dr.iffe-lane, of some of several Sects, Seekers, Antinomians, Anabaptists, &c. to consult about Liberty of Conscience: how all these might have the Liberty of Practising their own way, and that with peace of the Kingdom: At which meeting were also some Presbyterians: where, upon occasion of debating things in reference to pretended Liberty of Conscience, one of the Presbyterians moved this Question, Whether they met here as Christians, or as men only: To which Question one of the Sectaries (whose name is Mr. W.) desired to know why such a Question was asked, or such a doubt made, that they should not meet as Christian men: unto whom the Presbyterian Replied, because he had heard that some of that company denied the Scriptures to be Word of God: and being bid to name them if he knew any such, he named Mr. Wrighter, saying, it hath been so related to me from others, and I desire to be satisfied from himself, Whether he do deny the Scriptures to be the Word of God: and put the Question to Wrighter, saying, I desire to know whether you do hold the Scriptures to be the word of God; but Wrighter would give no Answer, neither I nor no; but in stead of any satisfaction given, one of that company, and a great friend of Wrighters, one Mr. Wallin fell upon the Presbyterian, asked him how he would prove the Scriptures to be the Word of God: and said, I will argue it with you, and maintain it that you shall not prove the Scriptures to be the Word of God: and after these two had done reasoning (Wrighter being all this while silent) the Presbyterian said to Wrighter, I am now confirmed in it that you deny the Scriptures to be the Word of
of God, because being charged with it and so publiquely, you do not deny it.

Among all the confusion and disorder in Church matters both of opinions and practices, and particularly of all sorts of Mechanicks taking upon them to preach and baptize, as Smiths, Taylors, Shoemakers, Pedlars, Weavers, &c. there are also some women Preachers in our times, who keep constant Lectures, preaching weekly to many men and women. In Lincolnshire, in Holland and those parts, there is a woman Preacher who preaches, (its certain) and is reported also the baptized, but that's not so certain. In the Isle of Ely, that island of Errors and Sectaries is a woman Preacher also: In Hartfordshire also there are some women preachers who take upon them at meetings to expound the Scriptures in Houses, and preach upon Texts, as on Rom. 8. 2. But in London there are women who for some time together, have preached weekly on every Thursday about four of the clock, unto whose preachings many have resorted. I shall particularly give the Reader an account of the preaching of two women, (one a Lace woman that sells Lace in Cheapside, and dwells in Bell-Alley in Coleman-street, and the other a Majors wife living in the Old Bailey) who about a Moneth ago, the second Tuesday in December (as I take it) did preach in Bell-Alley in Coleman-street, the manner whereof is as follows (as I had it from a godly Minister of this City, who was there present an eye and ear-witnesse of it.) Three women came forth out of an inward room or chamber, into the room where they used to Exercise, and where some company waited for to hear them; These women came with Bibles in their hands, and went to a Table; the Lace-woman took her place at the upper end; the Gentlewoman the Majors wife sat on one side by her; the third woman stood on the other side of the Table; the Lace-woman at the upper end of the Table, turned her self first to this Gentlewoman, (who was in her hoods, necklace of Pearl, watch by her side, and other apparel suitable) and intreated her to begin, extolling her for her gifts and great abilities; this Gentlewoman refused to begin, pleading her weaknede; and extolling this Lace-woman who spake to her; then the Lace-woman replied again to the Gentlewoman, this was nothing but her humility and modesty, for her gifts were well known; but the Gentlewoman refused it again, falling into a commendation of the gifts of the Lace-woman; whereupon this Lace-woman turned her self to the company, and spake to some of them to exercise, excusing herself that she was somewhat indisposed in body, and unfit for this work, and said if any one there had a word of exhortation let them speak; but all the company keeping silent, none speaking: Then the Lace-woman began with making a speach to this purpose, That now those days were come, and that was fulfilled which
was spoken of in the Scriptures, That God would pour out of his Spirit upon the handmaidens, and they should prophecy, and after this speech she made a prayer for almost half an hour, and after her prayer took that Text, *If ye love me, keep my Commandments;* when she had read the Text, she laboured to Analyze the Chapter as well as she could, and then spake upon the Text, drawing her Doctrines, opening them, and making two ules, for the space of some three quarters of an hour, when she had done she spake to the company, and said, if any had any thing to object against any of the matter delivered, they might speak, for that was their custome to give liberty in that kinde (but though there was a great company both of men and women) yet no man objected, but all held their peace: Then the Gentlewoman that sat at the side of the Table, began to speak, making some Apology that she was not so fit at this time in regard of some bodily indispositions, and she told the company she would speak upon that matter her Sister had handled, and would proceed to a Use of Examination, whether we love Christ or no: and in the handling of it, she propounded to open what love was, and what were the grounds of our love, and how we should know it: and as she was preaching, one in the company cryed, *speak out:* whereupon she lifted up her voice, but some spake the second time, *speak out,* so that upon this the Gentlewoman was disturbed and confounded in her discourse, and want off from that of love to speak upon 1 *John 4.* Of *trying the spirits,* but she could make nothing of it, speaking non-tence all along: whereupon some of the company spake again, and the Gentlewoman went on speaking, jumbling together some things against those who despised the Ordinances of God, and the Ministry of the Word, and upon that some present spake yet once more, so that she was so amazed and confounded, that she knew not what she said; and was forced to give over and sit down: The Lady-woman who preached first, seeing all this, lookt upon those who had interrupted her Sister with an angry bold countenance, setting her face against them, and she fell upon concluding all with prayer, and in her prayer she prayed to God about them who despised his Ambassadors, and Ministers that he had sent into the world to reconcile the world: whereupon some fell a speaking in her prayer, Ambassadors, Ministers, you Ambassadors! with words so that purpose: and upon those words she prayed expressly that God would send some visible judgement from heaven upon them: and upon those words some of the company spake aloud, praying God to stop her mouth, and so she was forced to give over: In brief, there was such laughing, confusion, and disorder at the meeting, that the Minister professed he never saw the like: he told me the confusions, horror, and disorder which he saw and heard there, was unexpressible, and so he left them, fearing lest the candles might have gone out and
and they have fallen to kill or mischiefe one another. The next Tuesday after there came a world of people, to the number of 2 Thousand first and last to Bell-Alley, to hear these women Preach (as an Inhabitant of that Alley related it to me) but these women because of the multitude did not preach there, but preach in the Old-Bally the same day, and since have Preached in a house near the French Church; where, on Tuesday being the 30 of December, another Minister heard them, and related that he saw a great deal of lightness and vanity among some that were at that Exercise. And on Thursday the 8 of January near the French Church at one Mr. Hills, one Mrs. Attoway (one of the women by all the description of her spoken of before that Preached in Bell-Alley) at three of the clock in the afternoon Preached, where about fifty persons men and women were present. In her Exercise she delivered many dangerous and false Doctrines: As, 1. That it could not stand with the goodness of God to damn his own creatures Eternally. 2. That God the Father did reign under the Law; God the Son under the Gospel; and now God the Father and God the Son are making over the Kingdom to God the Holy Ghost, and he shall be poured out upon all flesh. 3. That there shall be a general restauration, wherein all men shall be reconciled and saved. 4. That Christ died for all; with several other Errors and conceits. She told them for her part she was in the Wilderness, waiting for the pouring out of the Spirit. When her Sermon was done, (which was above an hour) she said, If any one had any exception against what she had delivered, she was ready to give forth her light; and if they could demonstrate she had Preached any Error, to hear them; she said she was desirous that all the glory should be given to God, and was willing to impart or give out that dram of light the Spirit had given her; that she desired to lay down her Crown at the feet of Christ, and wished that shame and confusion might cover her face for ever if she had any confidence in herself. After she had done speaking, a Sister stood up first and objected what warrant she had to Preach in this manner; the Preaching woman interrupted her and said she knew what she meant, that she ought only to Preach to those that were under Baptism: and further, she said she disclaimed that she took upon her to Preach, but only to Exercise her gifts; for, she could not be evinced that any in the world this day living, had any Commission to Preach. Then her Sister asked her what warrant she had to Exercise thus; she Answered, her grounds were 1 Pet. 4. 10, 11. As every man hath received the gifts, &c. and that in the 10. of the Hebrews, Exhort one another, and in the 3. of Malachi the 16. and in Titus, That the elder women ought to teach the younger: Further she professed, That when she and her Sister began that Exercise, it was to some of their own Sex; but when she considered the glory of God was mani-
festled in Babes and Sucklings, and that she was desired by some to admit
of all that pleased to come, she could not deny to impart those things the
Spirit had communicated to her: but still her Sister insisted upon the for-
mer objection, and said she ought not to Preach to the world; and said she
would speak more freely, but that there was a multitude there. Then
another Sister spake to this second Siter, that truth fought no corners, why
should she say so? Then a man stood up and asked the Preaching-woman
what she meant by those who were under Baptism: she Answered, under
a Gospel order: He Replied, what was that? she said, all that were
baptised being not believers. Then a second was objected, Who baptised
Simon Magus, Ananias and Saphira? Mrs. Anfwered, she doubted
whether they did according to their Commission in baptising them. In
her prayer this she-preacher prayed God that all those who were present,
and did not acknowledge his weak ones that spake for the Spirit of God, that
he would discover the iniquity of their hearts. She also in her prayer
gave thanks for the occasion of their meeting, that they had been quiet
without distraction, which they were not the former day: and to the men
present that brought an Argument for Infants Baptism, she gave an Answer
to it. He asked her what Baptism was? she Answered, she was not very fit
to Argue those Questions, and went from the Table to the fire side: and
then another Siter said, You have heard what was delivered, and may reft
satisfied. I was informed also for certain this week by a Minister who came
out of Kent, that at Brasted where Mr. Saltmarsh is Preacher, there is a
woman Preacher, (one at leat if not more) in which company besides
Preaching, 'tis reported (as this Minister faith, very commonly) that they
break Bread also, and every one in their order.

IN September laft, Die 25, being at a Merchants house in London, there
came in one Mr. Y. who related that in his Family there were but four per-
sons, himself, his wife, a man, and a maid-
servant, and faith he, we are of ferveral Churches
and wayes; I am of the Church of England, my wife was of one Mr. Iacies Church; but she is fallen off from that Church (as many others have) and is now of none, doubting whether there be any Church or no upon the Earth; my maid-servant is of Paul Hobfons; my man belongs to a company of which there are some twenty or more
young men, who meet together to Exercise, but sing no Psalms, abo-
minate the hearing of our Minifters, keep none of our dayes of Fasting nor
Thanksgiving.
many Errors of the Sectaries.

In July last, about the 16 day, I was informed from good hands of persons living in Colchester, that there were some Sectaries of that Town, who held the day of judgement was suddenly to come, and an Earth quake would be shortly in that moneth. They made a Question, Whether they should lay in any provisions against winter; but all their speech was of preparing to go to Jerusalem, from whence they should be taken up: They moved one Mrs. A., who is a Seeker, to go with them; but she answered, she was not provided for such a journey: Some of them went up to London to speak with a few (as they reported) who acquainted them with these matters, and gave them directions about their journey.

There is one Paul Hobson a Taylor, who comes out of Buckinghamshire, and is now a Captain, having been in the Armies, who hath been a preacher a great while: This man when he was in the Army, where ever he came, he would preach publishly in the Churches, where he could get pulpits, and privately to the Souldiers; the subject matter of his Sermons was much against Duties, and of Revelations, what God had revealed to him; he was a means to corrupt some precious hopeful young men who went out of London; and preaching one time against Holy Duties, (as an understanding man who heard him, related to me and other company) he spake thus: I was once as legal as any of you can be. I durst never a morning but pray, nor never a night before I went to Bed but pray: I durst not eat a bit of Bread, but I gave thanks: I daily prayed and wept for my sins, & that I had almost wept out my eyes With sorrow for sin: But I am persuaded when I used all these duties, I had not one jot of God in me. This Paul Hobson is one of those whose hand is subscribed to the Profession of Faith of the Anabaptists, set forth last Winter. This Paul Hobson preached in Newport-Pagnel, and thereabouts, in contempt of the Ordinance of Parliament made the last April: After he was once taken and questioned for it, and let go, he comes back again and does it the second time; in contempt of the Governor of Newport-Pagnel that then was, and misbehaved himself; also when apprehended, uttering many bold and seditious speeches; that they would acquaint their friends in the House of Commons of their bad usage, that they were resolved to make this business the leading case of the Kingdom for all the godly party; adding, that if the godly and well affected party were thus persecuted, they should be forced to make a worse breach then that was yet, when they had done with the Kings party; and saying, when they had made an end of the war with the Cavaliers, they should be forced to raise a new Army to fight with them: The matter
of Hobson and his confederates preaching there, was against our Church, Ministry, Children's Baptism, some of them boasting of working miracles, and casting Devils out of men possessed; all which the Reader may finde in Mr. Prynnes Book called, A fresh Discovery of New Lights; and the truth of them asserted the second time, in a Book intituled, The Lyer confounded, or a brief Refutation of John Lilburns Lyes and Calumnies. Sir Samuel Luke sent him up here for a contempt against an express Ordinance of Parliament, and the businesse was referred to a Committee, who heard and read the Examinations of the Witnesses, and the proofs of the charges against him, but I know not how it came about, instead of some exemplary punishment, this Hobson was presently at liberty and preached the very next Lords day in Moorfields or thereabouts (as I am informed from good hands) and preaches ever since on week days and Lords days: Every Wednesday in Finsbury-fields in Checker-alley in the Afternoon he preaches, where some three or four months ago he preached on Col. 3. If ye be risen with Christ, seek the things that are above, and said, Ye are risen above the Law, and above the World. This Hobson hath Printed a Book of Sermons which he hath preached, in which there are many Errors, As Christ did not by his death purchase life and salvation for all, no not for the elect. For it was not the end of God in the coming of Christ, to purchase love and life; but Christ himself was purchased by love that he might make out love, and purchase us to love, for Christ came not to reconcile God to man, but man to God: Secondly, That the union Which the Saints are said to receive from the Holy One, 1 John 2. 20. is one with the Christhood of Christ. Besides these, there are many strains of Antinomianism, Libertinism, and unwholesome words which are not according to godliness, in that Treatise of Discovery of Truth, pag. 62, 65, 66.

He hath also lately Printed a Discourse against Baptizing of Children, upon occasion of that Disputation that should have been between Mr. Calamy and some of the Anabaptists, and now he gives out that he is sent for by a Colonel to come to Bristol to do some service there, (as if he had not done mischief enough in London) and truly 'tis a sad thing, that in all the Towns and Cities (for the most part) taken by the Parliament forces, this should be the fruit of it. That Errors and Heresies should abound there, and Sectaries of all sorts get places of profit and power, and be the men all in request for Offices and employments. I have been told from a good hand, of a Letter lately written from Bristol from a very godly man that lives there, and is well known
known to be so, to a godly Minister in this City of London that hath some relation to Bristol, the contents whereof are as follows: * That here at Bristol none of the Townsmen or Countrey are taken in to be employed in any service, or put into any place, or lookt upon with any respect that are godly, unless they be men of the New Light and New way, but Malignants are rather preferred before them; and if things go on thus, I will leave the Kingdom, or words to this effect.

* This Letter was written before Major Gener. Skippon coming down to Bristol.

There is one Lam who was a Sope-boyler, and a Church that meets in Bell-Alley in Colemanstreet, called Lam's Church: This man and his Church are very Erroneous strange Doctrines being vented there continually, both in preaching and in way of discoursing and reasoning, and strange things also done by them both in the time of their Church-meetings, and out of them. Many use to resort to this Church and meeting, the house, yards full, especially young youths and wenches flock thither, and all of them preach universal Redemption. In their Church meetings, and Exercises there, is such a confusion and noise, as if it were at a Play; and some will be speaking here, some there: young youths and boyes come thither, and make a noise while they are at their Exercises, and them of the Church will go to make them quiet, and then they fight one with another. Lam preaches sometimes (when he can get into Pulpits) in our Churches. On the fifth of November 1644, he preached at Grace Church in London, where he had a mighty great Audience, and preached universal Grace, the Arminian Tenets; and he preaches in the Countreys up and down: he preached at Gilford in Surrey, in one of the Churches, about the beginning of September last, and would have preached at Godalming the same week, some coming to the Minister for leave, and the Minister denying, Lam came himself to him to have had the use of his Pulpit on a Lords day. This Lam with one Oats and others of that Church, use to travel up and down the Countreys to preach their corrupt Doctrines, and to Dip. Lam and Oats were at that time when he preached at Gilford, going to Portsmouth; and at another time an Essex Minister told me, that Lam and one Tomlins with others, were travelling in Essex to do the Devils work, and that these men were sent down from the Church as a Church Act into the County of Essex to make Disciples and propagate their way, and indeed into most Counties of England (where these men can go with safety) some Emissaries out of the Sectaries Churches are sent to infect and poison the Counties, some out of Lams, some out of Kiffins, some out of others. About September last, one Kiffin an Anabaptist went his progress...
in Kent, and did a great deal of hurt: and I have been informed from good hands, by the means of some that are acquainted and intimate with them, that not only Missairs from London go into these nigher Counties, as Essex, Kent, Suffolk, Hartford, Cambridge, &c. but into Yorkshire and those Northern parts (since reduced to the Parliament) and no doubt also into the West: and several Sectaries went early to Bristol and those parts, as one Master Bacon, Simonds, &c. and into Wales also, so that we are like to have Sectarism like a universal Leprosie overspre this whole Kingdom: I pray God keep it out of Ireland; and I hope Scotland by Gods mercy, and the benefit of the Presbytery Government will keep it out there. But to return to Lam and his Church in their Church-meetings, they have many Exercisers, in one meeting two or three, when one hath done, there's sometimes difference in the Church who shall Exercise next, 'tis put to the Vot, some for one, some for another, some for Brother Tench, some for Brother Bat, some for Brother Oats; and Strangers who come thither, will make a cry, and cry out for whom they like best as well as the Church, as a young man of Ipswich coming thither of novelty, and the Question being put, who should Exercise next, Brother Bat, or Brother Tench, he cried out, Brother Bat, Brother Bat; in this Church is usual and lawful, not only for the company to stand up and object against the Doctrine delivered when the Exerciser of his gifts hath made an end, but in the midst of it, so that sometimes upon some standing up and objecting, there's pro and con for almost an hour, and falling out among themselves before the man can have finisht his Discourse. Oats who is a great Dipper and Preacher among them, delivered in Bell-Alley in Colemanstræct not long ago, That the Doctrine of Gods eternal Election and Predestination was a damnable Doctrine and Error; and in the same place since the Disputation should have been between Master Calamy and the Anabaptists, this Oats Preached, That their Disputation should be forbidden by the Civil Magistrate, was the greatest affront that ever was offered to Jesus Christ, since the forbidding of Peter and John to speak in the Name of Christ. Of this Lam's Church there is one Mills, who married a wife, and when he had got her estate, would keep company no longer with her, nor will allow her anything; she hath often complained to the Church of him, but they jeer her; she hath followed him, but he is ready to strike her (as she complains) and can have no rest: the Members of this Church are generally loose, many of them turn Seekers, and flight the Scriptures much. In the latter end of the Lords day many persons, some of other separate Churches, and some of our Churches will go to this Lam's Church for novelty, because of the disputes and wranglings that will be there upon Questions, all kinde of things started and vented almost, and several companies in the same room, some speaking in
one part, some in another. On a Lords day lately in Lams Church in the Evening, there were three or four companies wrangling together, and putting questions, some maintaining that the regenerate part in a childe of God was perfect, as also one Mr. P. a Member of Mr. John Goodwins Church, reasoned for a possibility of men to be saved who are not elected. Upon the Ordinance of Parliament coming forth against mens Preachings who are not ordained Ministers, the last Lord Mayor having information of Mechanicks Preaching in Colemanstreet, appointed some Officers to go and see: they coming to the house where Lams Church was in Bell-Alley, took a young man about twenty years of age a Weaver, and Lams, at their Exercises: the Church abused these Officers, and called them persecuters, and persecuting Rogues; but Lams gave better words, and desired they might be let alone till they had finished their Exercises, and they would upon their words meet them, and be forth-coming at any Lord Mayors house about six of the clock; whereupon the Officers gave them that liberty, and according to their words they came; being brought before the Lord Mayor that then was, his Lordship asked the young man first, why he preached, and what warrant he had? his answer to the Lord Mayor was, O Lord open thou my lips, and my mouth shall shew forth thy praise: God, had opened his mouth, and he must shew forth Gods praise. My Lord answered him, He might shew forth the praise of God in the discharge of his Calling, and otherwise in his place as a private Christian. My Lord asked him, how long he had been a Preacher? he answered, ever since he had been a Disciple: my Lord asked him, how long that had been? he answered, ever since he was baptized: my Lord replied, hath your mouth been opened ever since your Infancy? he told my Lord, his Infants Baptism was no Baptism; but he had been Baptized not above six months. Then my Lord spake to Lams of his Preaching, saying, You have transgressed an Ordinance of Parliament; he made answer, No, for he was a Preacher called and chosen by as Reformed a Church as any was in the world. My Lord took Bail of them to answer it before a Committee of Parliament, and they appearing, were committed for a while, and then let out by the means of some friends they have, and have preached since more openly and frequently than before; so that the late Mayor when he saw that the Committees of Parliament suffered their own Ordinances to be thus contemned, committed no more of them, neither doth this present Lord Mayor, seeing it is in vain.

Now unto all the former Sectaries both in City and Countrey, I might add a particular Relation of these following: One Kiffin a great active Anabaptist, one Patience his fellow Preacher, that would not be suffered in
New England: One Master Cox who came out of Devonshire, an Innovator, and great time-server in the Bishops time, that against the will of the Bishop of Exeter, Doctor Hall his Diocesan, brought in Innovations into his Parish Church, (as some godly people that came out of those parts have informed me) who hath put out a Pamphlet, called, A Declaration concerning the publike Dispute which should have been in the publike meeting House of Aldermanbury, the third of December concerning Infants Baptism: One Thomas Moor of Lincolnshire a great Sectary and Manifestarian that hath done much mischief in those parts: One Master Wallin a Seeker, and a dangerous man, a strong head: One Master Robinson, who is commonly reported to be the Author of that Book called Liberty of Conscience, Printed in the yeer 1643: and by Master Prynne spoke of as the supposed Author of many other scandalous Books: One John Lilburn, a darling of the Sectaries, who hath Printed strange Letters against Master Prynne, the Parliament, the Ordinance of Tithes, the Assembly and Black-coats, and hath carried himself in an unparalleled way of infidelity and contempt of Authority, a great tickler in the meetings at the Windmill Tavern, and drawing up Petitions for the Parliament, at which meetings he hath spoken strange things, and in which Petitions strange clauses have been inserted, (as godly Christians, ear and eye-witnesses have informed me,) a man who pretends great piety, holiness; and sufferers for the truth of God, as his own Books, and his friends Letters of him give out; and yet from good hands of godly Ministers and others, he is reported to be a man of a loose life, prophaning the Lords day in Sports, one who is a Player at Cards, one who will sit long with company at Wine and Tipling, and hath done all he hath done for money; Printing Dr. Baughtwick's Books for money in the Bishops times to set up with, went out in the Parliaments service, being so necessitous before the Wars, that he knew not what to do for himself and his family; and it may without all breach of charity be judged, that he hath Printed several Pamphlets (which being unlencensed, and of such kinde of Arguments, fell dear) and abused the Parliament so intolerably and fearfully several ways, and all to get money. One Mr. Bacon who was sometimes of Gloucester, and Preached several Erroneous Doctrines, and after conviction and all fair dealing with him, being incorrigible, was cast out of Gloucester, but here in London hath been entertained in the house of a great man, one Barber an Anabaptist about Thredneedlestreet. One Master Bachilor, the Licenser general of Books, not onely of Independent Doctrines, but of Books
Books for a general Toleration of all Sects, and against Pædo Baptism, &c. One Randal who preaches about Spittle yard, a great Antinomian and Family, a man of a loose life, and large conscience; but there would be no end of naming all. I shall give a brief Relation of two more only, and that shall suffice for present. The first is one Mr. Knowles, who would not be suffered in New England: But about four years ago came into old England; he preached at Christophs Church behinde the Exchange, a little after his coming over, That the use of prescribed Lysurgies, as the Book of Common-Prayer, was Idolatry, and all they that used it should be damned; and it was delivered so absolutely without any condition of repentance or forsaking it, that it much startled: This man a little after discovered himself to be an Antinomian, and was in a Brotherly way dealt with by some Ministers meeting at Mr. Culumies; and after some reasoning and debate (if my memory doth not extremely fail me, which is seldom done in matters of this nature) he and Mr. Simpson the Antinomian, set their hands to a Paper drawn up of some Propositions, concerning the Moral Law and the Ten Commandments delivered by Moses; and yet after that complaints were made to the Ministers by some godly Christians of either one or both, preaching against those points they had subscribed, This Knowles went into the Army which was under the command of the Earl of Manchester, where he did a great deal of mischief; and afterwards coming to London, Preached at Bow in Cheapside openly against Childrens Baptism, which then gave so great offence, that he was complained of to the Parliament for that Doctrine; where after some time he getting free, went down into Suffolk, and there plaid his reeks not only for preaching strange Doctrine, but in such a tumultuous, seditious, factious way, (going, as I have been informed) with some armed men accompanying him, and preaching in the Churchyard, when he could not in the Church, and getting up the Pulpits when the Sermon or Lectures had been ended, against the will of the Minister and Parish, so that there were several Riots and Troubles by his means, so that he was sent up by some in Authority in that County, with Articles and Complaints against him to a Committee of Parliament: and after he got off from that Committee (as the Sectaries finde too many friends in Committees, of which there are many sad examples) he goes, and in the heart of London, in great St. Helens, next door to the publike Church, keeps in the time of publike worship his meetings, where for a long time great resort was to him, some of the Neighbors having told me, that according to their estimation they could not judge the number last then 1000, which many dayes resorted thither: and after his Landlord would suffer him to stay no longer, now in Finsbury Fields he is set up, and hath made a great meeting house by breaking one Room into another (as I am informed also.)
And lastly, this Knows is one of them who dares keep publike Disputations (though it is well known he is a weak man, and sorry Disputant) with Ministers of the City against Pseudo-Baptism, and is one of them whose hand is subscribed to the Declaration lately put forth concerning the publike Dispute which should have been concerning infants Baptism.

The last of all is one Mr. Peters, the Soliciter General for the Sectaries, who came out of New England about four years and four months ago, concerning whose Preaching, practices and proceedings in City and Countrey I could write a whole Book, having received certain informations from honest men, ear and eye-witnesses of his Preaching and carriage; but it is too long to tell you what he hath vented against the Assembly, Presbytery, the Reformed Churches, Directory, yes, and Parliament in his way, and how he hath pleaded for Antinomians, Anabaptists several times, and how often in Pulpits he hath taken his leave of Old England, and every Spring for some years told them of his present going to New England: This man is an Ubiquity here and there, in this Countrey, and that Countrey, in the Army, and at London: When ever the Independents or some other Sectaries are about any great designe or business, he must be sent for, though from the Army: As for instance, at the siege of Bristol, when almost ready to be taken, in the height of Action he must come up from his charge to London, to go ride about the Countreys of Kent, Sussex, Barkshire, Buckinghamshire, &c. to stir them up to chase good Parliament men; of whose Preaching at Reading, Greenstead, &c. I could give the Reader an account, but that I must study brevity. And now that their designe for a Toleration hath lately more vigorously been prosecuted and pursued then heretofore, I am perswaded Mr. Peters late coming up from the Army hath been in relation to that, though there may be some other ends too of his coming. And Mr. Peters is so bold, daring, and active for the Sectaries, that against all their own Church-principles (their most sacred, that of the power of the Church) Mr. Peters is kept here, and must not go to New England: And for that I will tell the Reader this story, Mr. Peters had expresse Letters from the Church of which he is a Minister, without all excuse or longer delay to come away to New England as this last Summer; himself meeting a Minister of my special acquaintance, told him, I am now going for New England shortly: To whom my friend said, I, you have been long a going, I will not beleev it. Mr. Peters replyed, I, but now I go, certainly I must, the Church hath
many Errors of the Sectaries. 41

hath commanded, written peremptorily for me, and drew out the Letters: But upon occasion of the Churches writing thus for Mr. Peters going to New England, there were * meetings of several Independent Ministers (of the Grandees) to consult and resolve this case of Conscience about Mr. Peters going, considering the peremptory call of the Church; the result and issue of these meetings was, That Mr. Peters being so useful a man here, should not go, but stay in England; and the objection of the command of the Church being urged, it was answered and so Resolved, *That if the Church were twenty Churches that sent for him, he should not go. I will onely particularly speak of one passage in Mr. Peters Sermons, & then I have done with him. He hath frequently in City and Country in many places, as at Chelmsford in Essex, and at several Churches in London, Preached, That if it were not for Livings of Two or three hundred pounds a year, there would be no difference between the Presbyterians and Independents (wickedly and maliciously insinuating to the people) as if the Presbyterian Ministers opposed the way of Independency, and stood for souls abhor, and could by

* A godly Minister who was present at the Debates told me this, and many more particulars of their meetings.

* No Presbyterian Synod or Assembly ever took that power upon them against the express call of the Church, and without hearing the Church speak so peremptorily, to determine.

* This Sum exceeds not the yearly value of what he hath cheerfully parted with, since the beginning of this Parliament (as I have good Information) besides the 1100 l. of his own personal Estate in Money to the Publick Cause, notwithstanding his great charge of Children. To say nothing of his indefatigable Activencesse for the Parliament in the Country, City, Army & Assembly.

* Of Plundred goods.

F f
that have been given him for his pains in Ireland and Holland: And I believe
if he be well called to an account by the Committee of Accompts, for all the
moneys he hath received in Kent in the first or second years of the Wars,
and all the moneys for sending poor Children over into New England, with
Receipts in other places, which I may not hear of, nor cannot give so good
reason of as of the former: it may be found an Independent hath had as
good a Living, Two or three hundred pounds a year, and that free of all
Taxes, as any Presbyterian in these times, with his Patronsage of Three or
or four hundred a year. And this may suffice for a Narration of the
proceedings of several great Sectaries. Now I will adde a few remarkable
passages, and so come to the third Part of this Book, the Corallaries and Ob-
servations upon the whole.

An Extract of two Letters lately written.

Ood Mr. Edwards, my hearty thanks premised for the Letters received
from you the last week: I am much comforted, and so are all with us, that
pray for the peace of Jerusalem, that the City, both Ministers and People, are
for the greater part so united in their desire of Government, and for the
suppression of Schism that Gangreens our Church and State. Things are in
a fud posture with us, giddy people have all encouragement from some that
are in place, to separate from communion with us. They grow very bold and
infolent; no Magistrate dares control them; let Ministers but do their du-
ties in confuting their Opinions, the mouths of men are filled with obstrepe-
rous clamours against them: Many Ministers that affect popularity, though
otherwise Orthodox, grow mealy mouthed, and dare not open their mouths
against them, but stand in a condition of Neutrality, till they see which way
the wind will blow. The Directory and Assembly are much scorned and
flighted. One of our gravest Lecturers (I wish I could say discreetest) hath
ever since our meeting about Classical Assemblies, opened himself with much
bitterness against the Parliament, Assembly, and Scotch Government, calling
the Parliament stout-hearted, the Assembly a rotten company, the Govern-
ment Ecclesiastical in Scotland, a filthy flinking Government: the Inde-
pendents do out-wit and out-act their Brethren that dissent from them. It's
a sad thing to think that so much blood hath been spilt, and vast sums of money
spent, if in the end we should have a Toleration: O what promises have we
had of Uniformity in Religion, both in Doctrine and Discipline! But the
Sons of Zeruiah are too strong for us, Sed sedis in coelis arbiter aquis; and
the Unity of the City raises up my hopes, that God will confound all Ma-
chivelian
chivelian policies, for that liberty that will not stand with Christianity, and the Kingdoms safety. I am glad to hear that you are appearing in Print again, 1 pede fando. Never any thing was written since the Parliament began, that gave so full satisfaction, nor that gave these Incendiaries of our times such an incurable wound as your last Book did. As I am writing one tends me Mr. Burrough's Book of the divisions of our times. I look in the middle of it, where he labours to make the Prelatical and Presbyterian parties the causes of all our broyles; so do your Cut-purses in a crowd cry out, Beware of the Cut purse. I hope in one of your Books you have wash'd off the dirt this man throws in our faces: much every where is written against the Presbyterian Government without controul: I commend you and your great undertakings to his Blessing and Protection, whose Name is our strong Tower, and rest.

January 7.
1645.

Your fellow-labourer and sufferer in the Lord's work.

My dear Brother and Friend, I know not to whom almost in the world to communicate my self as to you in the perpetual troubles of this Town. The last Fast day Mr. E. did in publike name the publike Preacher in his Sermon, as the principal Author of all this * uprore; and that all mischiefs were act ed under the wings of the publike Preacher, he not distinguishing between Independents and other Sects: And because two years since I made a very short Apology why I Preached on Christmas day, he cried up Mr. S. his Antagonist for a holy Saint of God; old Mr. F. for a glorious Saint, and that every one the Boys call at him, was a Jewel, comparing the pretended Abettors, to Cut-purses, Thieves, Rogues. He complained how the Saints were persecuted alive and dead, and gave instance in an Anabaptist which the last week Mr. C. Minister, said for some time from being buried, denying him in his life time all his Dues, but told the people this poor man shall judge them at the last day. Here comes News down of a Toleration, and the Sectaries say they have Letters inform them, that they shall yet tread upon the necks of Gods Enemies. Goodman S. the last Night could not hold the glorious News, but said their friends in the Parliament told them they shall have a Toleration. All things here tend to apparent mischief; communicate these things...
to Mr. E. and the Assembly men; send me word what is fit to do to vindicate my self; to suffer it is intolerable. My yearly means besides is detained: Some Ministers that some weeks since were Presbyterians, have declared themselves the last week tantum-non independents. Dear friend, for Christ's sake mind me in this business, for it is conceived abroad, that I am the Author of all disorders here, and that which lies near my heart, is, That some Presbyterians think so, and so destroy their own interest.

This in Jesus Christ.

Having given the Reader a particular Narration of many of the Sectaries, with a true copy of several Letters, and an Extract of others: I will add a few remarkable Passages concerning them, and so come to the third and last part of this Book. On the 24 of December last, a Citizen of good worth in this City related to me at his own house in the hearing of many others, That on Monday being the 22. of December going to hear Mr. Bridge Preach on Fishstreet-Hill, in the Chancel of that Church, a little before the Sermon began, he saw a man with some people gathered about him, speaking to them; and heard him say, That men in the latter days (speaking of these times) should have more light then the Apostles had, and that We should not see our selves to the imperfections of the Apostles. About the beginning of May last, a judicious godly Minister who came out of the Countrey, told me in the hearing of a Gentleman also, that the Sectaries say they have Grievances: 1. The Assembly of Divines. 2. The Scotch Army. 3. The Committee of both Kingdoms. 4. The House of Peers. 5. The House of Commons medling thus with matters of Religion. Novemb. last the 11. I was Informed for certain, from the testimony of an honest godly man, that would not tell an untruth for Ten thousand pound, who was also an Ear-witness, That at Kiffins the Anabaptist Church, when their Exercises were finished, a Paper was given in to this effect, which was read to know a Reason, Why they met every first day of the week, according to the custom of the Nations? And why about Nine of the Clock, according to the custom of the Nations? And why they Preached and Prayed so long, according to the custom of the Nations? At the same time also a woman spake in that Church, and some cried, Speak out: Whereupon Kiffin told the Church, he would relate the whole matter, which was, That this woman being sick, the sent for him; he coming to her, Prayed and Anointed her with Oyl upon her Breit and Stomack, but yet she did not mend upon it; whereupon she sent again for him; he remembering the words of the Apostle, That it was the Elders of the Church, he took with him his Brother Patience, and so they Prayed over her, and Anointed her with Oyl, and she was raised up, and
and desired that thanks might be given unto God for it; and upon further en-
quiry of this Anointing, besides the third Letter speaking of it, I have it
brought me two or three other ways.

I have been Informed for certain, and that upon a second enquiry after
the truth of it, that on the 12. of November last, here met a matter of Eighty
Anabaptists (many of them belonging to the Church of one Barber) in a
great house in Bishopsgate-street, and had a Love-feast, where five new Mem-
bers lately Dipped were present; the manner of their meeting was as fol-
lows, taken from the relation of one of their own Members who was at it:
When the company was met together they began with Prayer; after Prayer, every one of the company knelt down apart; and Barber, with another of
their way, went to each of them one after another, and laid both their hands
upon every particular head, women as well as men, and either in a way of
Prayer, prayed they might receive the Holy Ghost; or else barely to every
one of them used these words, Receive the Holy Ghost: After these words
they fale down to Supper, which was dressed for them by a Cook: When
Supper was ended, before the cloth was taken away, they administered the
Lords Supper: After the receiving of that, in the close a Question was pro-
pounded, Whether Christ dyed for all men, or no? which they fell into Dispute
of; and being late, Eleven of the clock of night, and the party who related it
having a great way home, left the company hot at this Disputation, which was
likely to hold them some time; the party who relates this was somewhat trou-
bled at this new business of laying on of hands thus, as not well knowing the
meaning of it; but upon enquiry, the party relates so far as could be learned
upon asking some other of the Members; the meaning is this, That such persons
who now after the laying on of these hands shall have Gifts, must be sent to
Preach into the countreys, yea, into the streets openly and publiquely, yea, to
the doors of the Parliament Houses; and the forenamed party said, The like
had been done in another Church of the Anabaptists before; and added,
They agreed to forbear a while from sending them into the streets publiquely,
and to the Parliament to Preach, till they should see how things would go.

A little before the choice of Common-Council men for the City of Lon-
don for this present year, the Sectaries used all means, yea, and tumultuous
dishonest ways to get faithful godly well-affhered men to the Parliament, who
were Presbyterians, not to be chosen, and to bring in Independents, and In-
dependentish persons in their room; in so much that some Independents went
about to several houses where they thought they were likely to finde any ac-
ceptance, and spake against the old Common-Council men, casting aspersions
upon them; yea, I was assured from good hands, that Papers with names of old
Common-Council men were thrown about the Wards into several houses, a-

against
gainst those they would not have chosen (who yet were men that were as well-affected to the Publicke as can be desired, and have done a much) and other Names put in whom they would have chosen: And because I would be certain of this report, I desired the person who related it, to help me with one of these Papers, who accordingly did, and I here Print it verbatim, that the world may see what stirring follows these Sectaries are, to scatter about such things.

OUT, Glide, Read, Meredith, Hart, Blackwel, Jeffer, Hobson, Randal. IN, Parks, Vaughan, Doyley, Sheaf, Read, Fenton, Baber, Hart.

Two well affected Citizens related to me Decem. 18. That speaking with an Independent Minister in this City of Paul Best's damnable Doctrines against the Trinity, and of his Blasphemies for which he was Imprisoned: He answered, This Imprisonment would do no good at all. It was Replied, What if this Best or any Arrian would gather a Church, and vent his Opinions, shall the Magistrate suffer them? What must be done in this case? The Minister answered, Cause him to sweat with Arguments; but there was no Authoritative power under the Gospel to remedy it. These Citizens objected that in the 13. of Deuteronomy, Whether such a man should not be punished as well as the false Prophet? The answer was, Christ in the Gospel had moderated things; Adultery was death under the Old Law, and yet Christ let the woman go away taken in Adultery; and so it was in this case. One of these Citizens told me also, he spake of these things to another Independent Minister, who made answer to the same purpose, That the Magistrate might not punish such; adding, The Magistrate had nothing to do in matters of Religion, but in Civil things only. Another well affected Citizen, and a Common Council man of good worth related it to me and others, That an Independent Minister within a few miles of London, one Mr. L. had said to him, That men ought not to be troubled for their Consciences, but Papists should be suffered; and for his part, if he knew Papists who were at their Devotions of Beads, Images, &c. he would not have them hindered nor disturbed. There is a godly man of good rank who lives here about London, had a man Servant would leave him and go to another Service; his Master asking the reason, he said, He would have the liberty of his Conscience: What's that? Replied his Master: The Servant made this answer, I would have the Liberty of my Conscience, not to be Catechized in the Principles of Religion. June last, the 21. day, a Gentleman of Bedfordshire told me, That a great Sectary in their Country, when the Minister was in the Pulpit on the Lords day, called to him to come down, and asked him what he did there, saying, He had no calling: This Sectary was brought before the Committee of Bedford, and there carried himself boldly, putting on his Hat before them. I enquired further of it, and another Gentleman of that Committee assured me it was so. The same Lords day also at a Town within a mile of the other place, a godly
a godly Minister being in the Pulpit, and Preaching upon Repentance, pressing it, a woman stood up and said to him openly, That he Preached Lyes and false Doctrine. A Minister who was a Preacher in Sussex related to me, That he Preaching upon sanctification and such Points, a Sectary publicly cried out to him, speaking against him for it. I have these following particulars about disturbance in Preaching, and the boldness of the Sectaries against some godly Ministers who Preach against their Errors, given me in writing under the hands of Eye-witnesses, with their Names subjoined. Upon a Fall day, 1644, a godly Minister Preaching in Cantolp's Church at Colchester, a Sectary spake these words, That I will be one of the first that shall pluck (naming the Ministers Name) out of the Pulpit, and knock his brains out, and all such babbling Curs as he is. Another Minister Preaching in Colchester against Schism, in the time while he was Preaching, a Sectary spake these words with a loud voice, so as all that stood near were disturbed, O what a vile wretch is this? O what a Devil is this? And when Sermon was immediately done, O what an Enemy of Gods People is this! He hath Preached Blasphemy: That he came from the Devil, and is the Devil he would go: Which words the spake aloud. And because Christ-Church troubles the Sectaries much, and T. E. Preaching there, as it seems by Mr. Burton's late Reply to The Door of Truth opened; and his brief Anwser to Dr. Batch-wicks two late Books, page 24. I will therefore acquaint the Reader of two Passages only of the intolencie and disorder of the Sectaries, in reverence to Christ-Church (though indeed as many can witnesse, they have all the time from the beginning of that Lecture by railing and wicked reports, by hubbubs and stirs, by laughing and fleering in the face of the Congregation, and in the midst of the Sermons, fought to blust and dash it.) The first is a Paper given me up into the Pulpit, as in the nature of a Ball, which I here set down verbatim.

To Mr. Edwards; Sir, You stand as one professing your self to be instructed by Christ, with abilities from God to throw down Error; and therefore to that end do Preach every Third day: May it therefore please you and those that employ you in that work, to give these leave whom you to brand, as publickly to object against What you say when your Sermon is ended, as you declare your self; and we hope it will be an increase of further light to all that fear God, and put a large advantage into your hands, if you have the truth on your side, to cause it to shine with more evidencie, and I hope we shall do it with moderation as becometh Christians.

Yours, William Kiff.
some passages against the preaching of illiterate Mechanick persons, one Stamped with his foot and said aloud, This Rascally Rogue deserves to be pull'd out of the Pulpit: Upon these words half a dozen more who stood near him said, Let's go pull him out of the Pulpit: Whereupon, one Mr. B. spake to them, and the first man who railed on me, called him Rascal too, and so all of them went out of the Church.

October last, 35 day, one Mr. C. a godly Minister told me, That about three or four days before, happening into the company of one Mr. Vicars (who lives at Colchester, as the Minister reported to me) and reasoning against the way of Independency, Mr. Vicars wished him not to be so earnest against it, for he was confident within three months there should be a Toleration established; and this he spake from knowing men who knew it, and could help to eff. At it: Whereupon Mr. C. told him, he would speak of this freely in the City, Army, Countrey, that he had thus reported there should be a Toleration.

In October last, the 16 day, one Mr. F. told me, he thought many of the Secretaries would ere long be against Civil Government as Ecclesiastical; for faith he, a Minister a Secretary spake it in my hearing, and the hearing of others, very boldly and openly, That the people ought or might call the Parliament to an account for their money, and the great Taxes laid upon them; and if the Parliament had called the King to an account for his Impositions and Taxes, why should not the Parliament as well be called to account by the People? And he added moreover they would be, with other words to that effect.

In September last, there was a Petition drawn up by some well-affected Citizens, and sent about to be subscribed by hands of well-affected people, to be presented to the Parliament for the speedy setting of Church-Government, shewing the great mischiefs, as the broaching of all abominable Errors, &c. for want of it, which was brought to the hands of one Mr. Alley, that he for Stepney should get hands for it (as others did for other places) this Petition being brought to Mr. Allens by well-affected men, he carried it to Dr. Hoyle, Dr. Hoyle gave order it should be read in the Church after Mr. Burroughs had finished his morning Lecture, that so many people being together, they might with less trouble have a subscription of hands: Whereupon Mr. Burroughs (though he had done his Exercise) yet he stands up and speaks against subscribing of it, using Arguments against it, that it came thither from no Authority but the Vicars, and how could they subscribe to a Petition for a Government which they never saw, nor knew what it was? with other Arguments. Mr. Greenhill also in the Afternoon fell bitterly upon speaking against the Petition, and warning the People not to subscribe it by any means; And this Matter Alley was baited and rated by several of the Sectaries; and them of that way that he met with; both in the street, and
upon the Exchange, and in all places they gave him reproachful speeches, saying, he sought the blood of them: whereas all he did, was, that the Petition coming to him, he carried it to the Dr. but got never a hand to it, and all he did was openly too: besides, this man is a great Friend of Mr. Burroughs and Mr. Greenhill, having pleaded for them in my hearing, always speaking honorably and tenderly of them, and expressing also his desire of liberty and indulgence for them as being godly and learned men (but the man being conscientious, & seeing he mischief of Toleration and the good of settled Government, was willing this Petition should go on) yet this man was thus used. Mr. Greenhill also on the fast-day following, which was the 24 of Sept. fell upon this Petition in a bitter manner, giving this Petition many Epithets, 9 or 10 (as it was related to me, and if it should be so, 'tis much in Mr. Greenhill accounted a moderate man) as scandalous, seditious, tyrannical, and such like, speaking against Presbyterian Government, that it would be more tyrannical then Bishops, and would you return into Egypt again? and either Mr. Greenhill or Mr. Burroughs upon occasion of this Petition, said, was this all your kindnese to them in the Army that had done so much for us? with such like passages. Mr. Burroughs also, as in the forenoon at Stepney, so the same Lords-day at Cripplegate, warned the people against this Petition, and among other Arguments said, What, will you have us banished from you? (whereupon some of the people wept) and told them in the Pulpit, he would resolve any that should come to him of the unlawfulness of that Petition. The next day some well-affectted Citizens went to his house to be resolved, who put him to it, and made him even sweat again; he asked them whether they were of this Parish, and said if they were not of this Parish he would not resolve them; but still they put him to it wherein it was unlawful, and some of them that were with him report Mr. Burroughs said little, but his wife spake much, and took upon her, and said it was a second Binions Petition. Mr. Wells of New-England spake against this poor Petition too, with many other of the Independents and Sectaries of all sorts; some of them were not ashamed to say it was a Digbies Petition, and made by Digby. Many also of the Pamphletiers (who I think are the pensioners of that party, and I am sure one of them being lately tried to insert into his weekly News the Petition, presented at the choice of the new Common Council, confessed ingenuously, he could not, for he was ingaged to the other side) branded this Petition, The Perfect Passages, as promoted by persons ill affected, invented by the Lord Digby, to make factions in our Army, a very dangerous Petition, and

The Reader may observe the violent spirit of Sectaries against all persons and things that pleases not them.

Vide Perfect Passages, Num. 48, from September 17. to 23.
... if any be not of this minde, if they will but repair to Mr. Burroughs or any well affected Minister, they may be further satisfied. The Moderate Intelligencer, as voted to be false, scandalous, and that a Committee should inquire out the Author to be punished; besides, he makes it to be a quarrelling with our friends, and making enemies of them, and unseasonable; so also the Perfect Occurrences of that week, with others of them had a fling at this Petition and the Petitioners.

November last, the 18 day, so soon as I came out of the Pulpit at Christ-Church, at the very foot of the Pulpit stood a man Gentleman-like all in scarlet, a young man, but being dusky, I could not perfectly discern his countenance; he desired to speak a few words with me, so I stood still, and there were his words, (which immediately upon parting with him, I told some friends who came into the Vestry to me,) Sir, You speak against the Preaching of Soldiers in the Army; but I assure you, if they may not have leave to preach, they will not fight; and if they fight not, we must all die the Land and be gone: both you and I must not stay here; for these men who are Preachers, both of Commanders and Troopers, are the men whom God hath blessed so in a few months, to Rout the Enemy twice in the field, and to take in many Garrisons of Castles and Towns (as I remember he said to the number of 21,) and I thought good to let you understand so much, and this is all I have to say: To whom I replied never a word, because the people were coming by us, as also to prevent all occasions of tumult, but parted with the Gentleman fairly.

In Decem. 1644. coming into Mr. Smith's Shop in Cornhill near the Exchange where some persons were, there was some discourse about Liberty of Conscience, and Tolerations, whereafter I spake against it, and Mr. Cole Bookkeller confessed he was against a general Liberty of Conscience by what he saw and knew; for he knew a company that were a Church, to which he had once thoughts of all other Churches to have joined himself a Member, who now deny the Scriptures to be the Word of God, and have meetings to reason against the Scriptures: whereupon I asked him what Church they were; he said a Church of Brownists within these few years; he alleged also their Reasons why they denied the Scriptures, because there were untruths contained in them, with other Reasons which I forbear to name, unless I annexed an Answer to them. I said to Mr. Cole, If they denied the Scriptures, then they could not believe Jesus Christ they must question him; he replied, he had objected that; and for Jesus Christ, they held there was such a one, because of Histories, as they did believe there was a Queen Elizabeth because Chronicles make mention of her. Others passages were spoken
spoken of the Holy Ghost, which I forbear to speak of. Mr. Cole related also he went on a Fast-day in the Evening to finde these persons out, and found them playing at Tables; so in the close I desired the company that stood by, as Mr. Burroughs a godly Minister, (no: Mr. Burroughs of the Assembly:) Mr. Smith, with some others, to bear witness what Mr. Cole had said, and told him I would not conceal it, and bring guilt upon my self, but acquit Authority with it; and accordingly with my hand, Mr. Burroughs, and Mr. Smiths subscribed, it was given in to a Committee. This Mr. Cole hath often said it to Mr. Smith (as if he be called he is ready to be deposed,) that he knew many who met to dispute against the Scriptures, and hath been at their meetings, and once shewed him one of them, telling him his name: he also at another time told Mr. Fanthieng that he knew many who denied the Scriptures, and that for three Reasons which he gave him, the very same he named in my hearing, and the hearings of Mr. Burroughs and Mr. Smith. And so much for the second part of this Book.
A Catalogue and Discovery of

THE

THIRD PART

OF THE

BOOK:

Consisting of certain Corallaries and Observations upon the Errors, Blasphemies and Practises of the Sectaries laid down in this Catalogue.

1. Corallary.

Ence then we may take notice from all the Errors, Heresies, Blasphemies, and Practises of the Sectaries, laid down in this Catalogue, of the great evil and mischief of a Church being long without a government; and of the not timely suppressing Errors, and wantonnesse of Opinions, but suffering them to grow; we may here see what 'tis to despise and let alone a small Party; a spark not quenched may burn down a whole house, and a little leaven leaveneth the whole lump: So small Errors at first, and but in a few, grow to be great and infect many: as one Arnis over spread the world, and a few Sectaries five years ago, are grown now to many thousands. As a City without walls and bulwarks; as a Garden and Vineyard without a hedge and fences; as an Army without Discipline are exposed to spoil, wasting and ruine; so is a Church without Ecclesiastical Government. We in this may be a warning to all other Churches and Nations, and are indeed a Beacon on fire upon a Hill, to reach all to take heed of leaving a Church destitute of Ecclesiastical Government, and of taking away one before they settle another: I am confident that if the Parliament had foreseen and known what now they do, what a flood of damnable Heresies, Errors, Blasphemies and Practises
Practices are come in upon us since we have been without Church-Government, they would not have let this Church been so long without one, but would have prepared and provided to have set up a new, when they took down the old: But it may be it will be said that the want of Church-Government is not the cause of all these Errors and miscarriages, but the true cause is the intermission of the Civil Sword, and that Church-Government if it were speedily settled, as is desired, would not, nor cannot remedy these evils; this only the Magistracy proceeding against them by Laws and punishments, and the Ministers Preaching against them which are likely to do it; but as for Church-Discipline, that would neither prevent nor redress things, and this I finde in Mr. Coleman's Brotherly Examination re-examined, page 10, and in the Vindication of four serious Questions concerning Excommunication and Suspension, page 58, 59, (an Author whom I greatly love and honour for his former sufferings, and for his parts of learning and piety,) and this is a great Objection in the mindes and meues of many, especially those who are for the Easian way: Unto which Objection I have provided a large; full and satisfactory Answer (as I conceive) wherein I shall make good those things: That the want of Ecclesiastical Government is the great cause of our Heresies, Schisms, Corruptions; and that till that be settled, these evils will not be remedied: That Ecclesiastical Government without Civil backing it, when is in power and efficacy in its Classes, Synods, Assemblies, hath both prevented and remedied those mischiefs, and that the Civil Government without Ecclesiastical, will never heal nor redress them, with divers other particulars: But because I have already exceeded that number of sheets I intended, and therefore may not enlarge much, and yet this Objection must be spoken to fully, (which I cannot do in a few lines,) I will therefore in two or three sheets by itself, shortly within a few weeks (God permitting and assisting,) give the Reader an Answer to this Objection, and shew a greater necessity and benefit of Ecclesiastical Government than many in these times imagine.

2. Corol. Hence then we may see it is more then time to settle the Government and Discipline of the Church, and that fully and effectually, the civil Magistrate also concurs in backing it with his civil power, lest many more damnable Heresies come in upon us, and we be destroyed by rents and divisions; the Errors mentioned in this Catalogue, beside many others not here named, cry aloud and call for a speedy settling of Church-Government, and to put some stop to the wilde beasts that come in to devour and lay all waste: and though many say, the time is not come, Mr. Salmas's his new Query, the time is not come; that the Lords House should be built, that it is unseasonable now, and a new Query hath been put out to retard the settling of the Presbyterian Government with passages in Sermons, and
weekly News Pamphlets to the same purpose: yet it will be found it is more
time in God's account, God speaking now to such people as he did in
Hag. 1.4.9. Who can read this Catalogue of Errors, Heresies, Blasphemies, and
Practices of the Sectaries here in England within these four last years, and not
say it is time to settle Government? What will these things come unto if let
alone a little longer? and what will we do in the end thereof? what will not
men fall into, what will they not preach and do if Government be not quick-
ly settled? There had need be a Neutra set up; some among us are fall to
horrid strange ways, come already to deny the Scriptures, the Trinity, the
Divinity of Christ, the Immortality of the Soul, Hell, Heaven, yea, to feed
at Scriptures, and is it not time to put a stop then? Some years ago Ministers
who preached before the Parliament complained of the Church not being set-
tled, and then said it was high time to build the house of God, for which Ser-
mons they have had thanks given them, and were ordered to print them. The
Parliament some years ago thought it time the Government of the Church
should be speedily settled, as is evident by their Orders and Declarations in
Print, February 16. 1643. (now two yeares past wanting but three weeks)
the Parliament speaks thus, That considering the many urgent reasons of having
the Government of the Church speedily settled, the Lords desire the House of Com-
mons to join with them in sending to the Assembly, to hasten and speed their ad-
vice to the Houses of Parliament, for the settling of all things that concern the
present Discipline of the Church, April.9. 1642. The Lords and Commons do
declare, That they intend a due and necessary Reformation of the Government
and Liturgy of the Church, and for the better effecting thereof, speedily to have
a consultation with godly and learned Divines. And I might quote divers pass-
gages out of Declarations, and Transactions, between both the Kingdoms of
England and Scotland in reference to Church-government, wherein three
years ago they mutually express their great sense of the want of perfecting and
enjoying a Reformation in Church Government: But I will only name one,
which is in a Reply of the Lords and Commons to the Brotherly Answer
which the general Assembly of Scotland made unto a Declaration formerly
sent unto them from the Parliament; The words are these, And according to
our former Declaration of the seventh of February, Our purpose is to consult with
godly and learned Divines, that we may not only remove this, but settle such
a Government as may be most agreeable to God's holy Word; most apt to procure
and conserve the peace of the Church at home, and happy union with the Church
of Scotland, and other Reformed Churches abroad, and to establish the same by
a Law, which we intend to frame for that purpose, to be presented to his Majesty
for his Royal Assent. And in the mean time humbly to beseech His Majesty that a
Bill for the Assembly may be passed in time convenient, for the meeting to be by the
fifth of November next, the miserable estate of the Church and Kingdom not be-
Able to endure any longer delay. And without all doubt, if before the Assembly met, the miserable estate of the Church and Kingdom was not able to endure any longer delay, and that two years ago there were many urgent Reasons of having the Government of the Church speedily settled, then now it is high time the Church and Government were settled, the condition of this Church being seven times more miserable now, than when those Declarations were put forth, most of the fearful Heresies, Blasphemies, and Practices being broached and acted since, and many of them not so much as whispered before: And as concerning the speedy settling of the Church Government, let all whom it concerns consider well of this Dilemma; either we shall have a Church Government, or not; either the establishing of the Presbytery Government is intended, or not; if it be not intended to settle it at all, then to speak only of unseasonable men and hastinesse, it is but a mere shift and colour; then let it be declared so, let it be told us there shall be no Church Government settled: but if it be really intended, and said Church Government must be and shall be settled half a year or a twelve moneth hence; then why not now presently? if it be unseasonable now, if this an urgent time, will it not be as unseasonable, as unuit, half a year hence? when can we think the Sectaries and those who oppose the present settling, will judge it reasonable? do not delayes in all good things hinder and make men more unwilling? if we be unwilling, shall we not be more unwilling half a year hence? will it not be more difficult? will not the Sectaries increase more and more? besides, many other rubs that may come in, and that will by the Sectaries be cast in on purpose to hinder? Do we not in experience see it now harder, and finde it more difficult to set up Church Government, then two years or a twelve moneth ago, and yet we then thought within a while, we should finde it more easie? and will it not be so next yeer, and half a yeer hence? The Sectaries know this well enough (as being politicians) and therefore labour to by all means and wayes to delay the setting of Government: All that the Sectaries desire is but time, and to let things lye as they do, give them but time and they have enough (politicians will work out all things in time, and many things, fall out between the cup and the lip) one of the grand Practices and Dragnes of the Sectaries, all along hath been to delay, retard, keep off all settling, for which they have started many things, found out many wayes of diversion, cast in many blackes and obstructions, fomented and heightned jealousies and fears, rock advantage and wrought upon the lusts and humours of men, cum multis aliis, and that the Sectaries are all for gaining time, I will give two instances: A Minister who is a Sectary, in the beginning of these unhappy wars, said to a godly Minister,
one Mr. D. his great acquaintance then upon some discourse of the wars: if the wars would continue fifteen yeers, or would to God the wars would continue fifteen yeers, and in that time we might do our work. Another Minister of that way prayed not long since, about Sept. last, O Lord, give thy precious servants time, it being expressed in such a manner as the Minister who heard him told me, by what went before he could not understand it, but of gaining time to effect their work in. And for a conclusion of this second Corollary, I say no more, either let there be a speedy settling of Church Government and the civil Magistrates backing it effectually, or there will be speedy ruine: Our Religion will be lost, and men will turn so fast, either Malignants or Sectaries, that Government will come too late, there will be none to govern, and the malignity of the disease will be gone so far; and get such deep rooting, that the remedy and medicine, though excellent and powerful, will not reach it: this is the fence and cry both of Ministers and people, of the body Representative, and body Represented, as is to be seen in their 

* Vide Petis. 16. Jii. of L.M. Ald. Com. Coun. And that Church Government may be speedily settled before we be destroyed one by another through rents and divisions.

Practises are come to a height, and grow more in a week or moneth now, then in a yeer before; tis now tide, and water comes in apace, and therefore if the banck be not made suddenly up, all will be over-run and drowned: The veins are open and the body bleeds apace, and if there be not a speedy stopping of the vein, it will be too late: every day brings forth some new Monster of opinion, and Blasphemies swarm and increase every where. Now since that part of my Book hath been printed which speaks of the Errors, Heresies, and Blasphemies: I have been informed of, and met with divers particulars, but will here insert two only. The first was related unto me in the hearing of others, by an understanding honest Citizen this present Jan. 20. in the evening, That the lately heard a woman say there were lies in the Scripture; and speaking to him said, you make an Idol of the Scripture, and you speak as good Scripture to me as the Scripture, that place in Gen. 6. 6. It repented the Lord made man, was a lye; he told me also he heard a man finde fault with that story in Genesis, of Noah being angry with Ham for seeing his nakedness, and telling his brethren, and said he would confute the truth of that story (namely, that Ham's fault towards Noah, was not as is recorded in Scripture, but something else) by a Story related of Noah in a Book called The Wandering Knight, which speaks otherwise (the particular Story named to me, because it is so abominable I forbear to mention it) unto whom this Citizen Replyed, I hope you will not compare that idle Book of The Wandering Knight with the Scripture; yes,
many Errors of the Sectaries. 57

ye, faith he, but I will, for this as good Scripture as that. The other is a passage in a Printed Book called Toleratio justified (which came forth this present January 20, and was openly dispersed at Westminster, given by Sectaries into some Parliament men's hands) where there is a formal pleading for Toleratio of Blasphemy, or denying a Deity, and the Scriptures in Page 8, 9. and that no other mean must be used but Reasons and Arguments. In one word to finish this Corollary, and to come to a third, the time past may suffice us to have let the House of God he write, and people to have had their wills, walking in Licensiousness, Lusts, Schism, Heresies, and abominable Blasphemies: Now therefore we had need redeem the time by speedily and effectually setting the Church-Government, because the days are so evil, no longer suffering them to live the rest of their time, to the lusts and errors of men, but to the Will of God.

3. Coroll. Hence we may manifestly and experimentally see, what the mischief, evil, and danger of a Toleratio, and pretended Liberty of Conscience would be to this Kingdom, and what it would prove and produce: if only the intermission of Government for a time to look on and look on things, if a kind of connivance and bare suffering of many persons (though some have been questioned, imprisoned, and maltreated, which no question hath saved and restrained much) have brought forth so many damnable Heresies, horrid Blasphemies, fearful Practices, and that into the open light, being publicly pleaded for, yea, and set forth to the world in print: What would a legal and formal Toleratio produce? What would be the effect of pretended Liberty of Conscience so much contended for in these times, if that were established by authority of Parliament? If a few years permission and connivance without exemplary restraining hath had such effects and fruits among us, what would one twenty years Toleratio of all Religions and Consciences enacted by a Law do? It in this time wherein the Sectaries have been probationers upon the trial of their good behavior, under hope of a formal Toleratio, according as they carried themselves (which without all doubt hath somewhat kept them in) they have vented so many Errors, Heresies &c. what will they not fall to, when they are for themselves, and in the possession of a Toleratio? This Land is become already in many places a Chaos, a Babel, another Amsterdam, yea, worse, we are beyond that, and in the high way to Munster (if God prevent it not) but if a general Toleratio should be granted, so much written and read for, England would quickly become Sodom, an Egypt, Babylon, yea, worse than all thro'. Certainly, as it would be the most provoking sin against God that ever Parliament was guilty of in this Kingdom, like to that of Jeroboam, to cut it off and to destroy it from the face of the earth: so it would prove the cause and foundation of
A Catalogue and Discovery of

of all kinds of damnable Heresies and Blasphemies, loose and ungodly practices, bitter and unnatural divisions in families and Churches: it would destroy all Religion, and as Polytheism among the Heathen brought in Atheism, so would many Religions bring in none among us: let but the Reader well review and consider of all the Heresies, Blasphemies, Practices laid down in this Book, all broached and acted in England within these four last yeers, yea more especially within this last yeer; and if one man hath observed and gathered so much, what Armies of blasphemy and monstrous Heresies are there think we, if all that have been vented were drawn into one Synopsis? Ex unguel leonem, we may guessse by a part at the whole, and yet all these would be as nothing to what a legal Toleration within a few yeers would bring forth: Error, if way be given to it, knows no bounds, is bottomleffe, no man could say how far England would go, but like Africa it would be bringing forth Monsters every day; a Toleration, like Opportunity, would make many Heretics, cause many to broach and fall to that which they never meant; God appointed Government, both Ecclesiastical and Civil, to restrain mens nature and wantonness, as knowing what men would fall to, that there would be no end of his follies and madness if tolerated. Should any man seven yeers ago have said that of many in England, (which now all men see) that many of the Professors and people in England shall be Arrians, Anti-Trinitarians, Anti-SCRIPTURISTS, nay, blaspheme, deride the Scriptures, give over all prayer, hearing Sermons, and other holy duties, be for Toleration of all Religions, Popery, Blasphemy, Atheism, it would have been said, It cannot be: And the persons who now are fain, would have said as Hazaek, Are we dogs that we should do such things? and yet we see it is so: And what may we thank for this, but liberty, impunity, and want of Government? We have the plague of Egypt upon us, Frogs out of the bottomleffe pit covering our Land, coming into our Houses, Bed-chambers, Beds, Churches; a man can hardly come into any place, but some croaking Frog or other will be coming up upon him.

Toleration is the grand designe of the Devil, his Master-piece and chief Engine he works by at this time, to uphold his tottering Kingdom; it is the most compendious, ready, sure way to destroy all Religion, lay all wafts, and bring in all evil; it is a most transcendent, Catholike, and Fundamental evil, for this Kingdom of any that can be imagined: As original sin is the most Fundamental sin, all sin; having the Seed and Spawn of all in it: So a Toleration hath all Errors in it, and all Evils, it is against the whole stream and current of Scripture both in the Old and New Testament, both in matters of Faith and manners, both general and particular commands; it overthrows all relations, both Political, Ecclesiastical, and Oeconomical; and whereas
other evils, whether Errors of judgement or practice, be but against some one or few places of Scripture or Relation, this is against all, this is the Abadon, Apollon, the destroyer of all Religion, the Abomination of Defolation and Astonishment, the Liberty of Perdition (as Augustine calls it) and therefore the Devil follows it night and day, working mightily in many by writing Books for it, and other ways, all the Devils in Hell, and their Instruments, being at work to promote a Toleration.

There have been more Books writ, Sermons preached, words spoken, besides plottings and acting for a Toleration, within these four last yeers, then for all other things, every day now brings forth Books for a Toleration. The Devil for some thousands of yeers had not found out this Engine, nor made use of it to support his Kingdom; we shall never read of it in the Old Testament, nor finde it pleaded by the false Prophets and Idolaters against those Kings that punished them for their dreams and false prophecies, saying, It is our consciences, and men ought not to be troubled for their consciences, nay, the greatest patrons of Liberty of Conscience do confess, it was not then; men might be punished under the Old Testament by the Civil Magistrate for their false Worships and Doctrine; but * it is the will and command of God since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships be granted to all men in all Nations and Countries; but upon the coming of Christ in the flesh, that the lying Oracles were dissolved, and that voice heard that the great God Pan was dead, and the Devil finding his Kingdom weakened in the world by the fall of those Oracles, and by so many being converted to the Faith of Christ by the Apostles, and daily likely to be more and more; the Devil then bestirred himself, and for pretended Liberty of Conscience on foot, after the experience of some thousands of yeers in the world, as the most powerful and likely means to recover and strengthen his Kingdom, and hath ever since from time to time made use of this Engine, especially in times of Reformation and places where he is a casting out, using this pretence of Liberty of Conscience, as a means either to keep his own possesion, or being cast out to enter in again. The first time we read of Satans making use of this plea of Liberty, in his Instruments and Ministers, is in 2 Pet. 2. 19. where the Apostle shews the false Teachers that brought in damnable Heresies, did tell them of liberty, while they promise

Within the space of five or six days there came out five Books that I saw, either wholly or in part, pleading for Toleration, Toleration justified.

Additional Reasons to the Ministers Letter.

* Bloody Tenet Preface.

Divine observations on the Ministers Letter.  
Mr. Burroughes Sermon before the House of Peers.  
Mr. Salmarth Smoke in the Temple.
them liberty, and Rev. 2. 14, 15, 20. Wherefore learned interpreters upon that place shew, that Elizabeth and those other false teachers did under pretense of Christian liberty, since Christ's coming, and under the Gospel, shew them a lawless file of community of Wives, and of eating things sacrificed to Idols; and ever since in several ages of the Church, the Devil hath improved it, more and more as he hath seen his advantages, and the times back again. He strongly set it on foot in the primitive times by the Donatists and other Heretics, and in later ages by the Anabaptists, Familists, Arminians, Socinians, and in our days by all the Sectaries, now flattering himself to keep a footing in this Kingdom by Toleration, yea, being wrought at his casting out in Popery, Superstition, Popery, he strives and endeavors by this pretended liberty of conscience, to enter in with seven other spirits more wicked then before, and to dwell here, and to make the last state of England worse then the first. And therefore I hope the Parliament, Assembly, Ministers, City, and the whole Kingdom, considering the evil of a Toleration, will try it down, and abominate the very thought of it. And truly, when I read over and consider the several passages in many of the Parliament's Remonstrances, Declarations, Messages, Ordinances, Proclamation, yes, joyned Declaration and Covenant of both Kingdoms made to the most high God, the King, the Kingdom of Scotland, the Subjects of England, the Reformed Churches, yes, and to the whole world for the preservation of the Reformed Protestant Religion, and that not only against Papacy, Popery, but against Sectaries, Schism, and all Heresies, and that the principal and main ground of all this was on the Parliament's part, that being the securing and preserving the Reformed Religion, pref'd and maintained in the Reformed Churches, (all which particulars fully appear transcribed out of the Remonstrances, Declarations & c.) I shall set down in a Treatise against Toleration, which I intend speedily to set forth.) I can never believe the Parliament will ever grant a Toleration, or hearken to Petitions of that nature, and that their pious Resolutions may be the more confirmed and strengthened against all the specious pretences, and plausible Reasons brought by the Sectaries for a Toleration. I shall with all speed present the Honorable Houses with certain considerations Theological and Prudential against a Toleration, with an answer to all the most plausible and practical Reasons given by the Sectaries; in the mean time I leave this sad consideration against Toleration to be seriously thought upon, what a Toleration will bring forth, when as a concurrence hath occasioned so many Errors, Heresies, and Blasphemies as are contained in this Catalogue.

4. Coral. Hence all men may see as in a clear glasse what Independency is, that hath brought forth in a few years in England such Monsters of Errors as are named in this Catalogue; most of the persons who vented these Opinions, and
many Errors of the Sectaries.

and are told to be Anabaptists, Seekers, Arrians, yes, Anti-Scripturists, being within these five or six years Independents, and of the Church-way. The tree is known by the fruit, and a good tree cannot bring forth evil fruit; and so we may judge of the Independent way by these fruits, and observe how far Independents have proceeded, and what degrees they have taken, even per saltum in a short time: We may by this Catalogue see the truth of this spoken of by many Divines, both Fathers and * Modern Writers, that Schism makes way to Heresies, and separation from the Church to Separation from the Head, men falling to that, not holding the head, Colos. 2. 19. O the sad and woe ful! As of Independency as in all places where ever it hath been set up, as New England, Rotterdam, Amsterdam, Burmah; so in England, where within these four years it hath produced among persons accounted Religious, more damnable Heresies, strong Opinions, testy Diversions, loose and idle life and manners, then ever have been in all the Reformed Churches of the Presbyterian way above four-score years. Independence in England is the mother, nurse, and patroness of all other Errors, they are all her daughters, and may life up and call her mother: Th 1 At National Synod held in France declares, That the Sect of Independents opens a gate to all kinds of Singularities and Extravagancies, taking a way all means of my remedy to the evil. It was the saying of a great Sect that Led independence is the door to let in Anabaptism, and Anabaptism was the door to let in to Truth, meaning that from this place they would come to be Seekers, Prettels, &c. Independence and other Sects are so near of blood, that a man may for them all part without any great Solecism say, Independence is all Sectarism, and all Sectarism is Independence; Independents turn Anabaptists, Seekers, &c. and so these turn Independents. We have now few Independents (though few) but Independent Anabaptists, Independent Antinomians, Independent Antinomians, Seekers, &c. or rather men made up of all these, Independence, Antinomianism, Brownism, Anabaptism, Libertinism, so that Independence is become a compound of many Errors, and if Independence could once get a Tolerance, who should then see it speak out to purpose. And as Independence is in this sense all Error, being the great cause of them, so many Errors are for Independence, that is, the love of Errors causes many to become Independents, wanton writed men who are conscious to themselves of Singularities and Novelities, which they fear will not be tolerated in a communion and consecration, neither can they make them good before a Synod, out of fondness to their opinions, do so. As such a way, which may exempt them from all danger of censure, and so many Errors turn to Indepen-

* Amos, Cæ. Conf. 8. c. 12. Schism makes way to Heresies, and separation from the Church to Separation from the Head.
pendency as being a way to save them harmless, and Independency falls to all kind of Errors, and from one to another, and that because it declines the remedy and means God hath appointed for preserving from Errors. And as Independency is the mother and original of other Sects, so 'tis the nurse and patronesse that nurses and safeguards them; how do all Errors take sanctuary in Independency, the thither and are safe, as the Chickens under the wings of the Hen; all Sectaries pleading they are Independents, that being now their Sword and Buckler, Independents and other Sectaries, Anabaptists, Antinomians, Seekers, &c. hold together, make one body against the Orthodox, godly, strict Ministers and people. 'Tis wonderful to think how in all places the Independents countenance, plead for, and protect the rest of the Sects: I could name divers Independents who in Pulpits have pleaded for Anabaptists, Antinomians: I could tell the Reader many stories, how by the means of Independents many great Sectaries have been brought off when in question, and how by reason of them, all remedies and ways thought upon and drawn up by the Assembly, for the preventing the growth and increase of Anabaptists, &c. have come to nothing, as also how never yet any complaint came to the Assembly, or motion was made there against the wildest Sectary, but some Independent spoke for them, (of which I could give many particular instances) and though not always directly, yet finding fault with the modus procedendi, and objecting still against one thing or other. And 'tis to be observed of the Independents here in England, how notwithstanding all kinde of false Doctrine are broached and rise among the people; yet they seldom or never (especially of late) preach against them, or write against them; they will not lose a party, or offend any sort of Sect though it be for God, and for this truth; heretofore some of the old Independents and Brownists, did good service this way in writing against the Anabaptists, Arminians: As Ainsworth, Johnson, and especially Master Robinson, and so in New England they were zealous against Familists, Antinomians, &c. But now all the Independents of England generally say not a word against them, but side with them, stand up for them: I know not a man of all the Independents in England (excepting one) that appears either in preaching or any other way against them; but they with the rest of the Sectaries are folded together as thorns, and are joined close as the scales of the Leviathan. And of this one example, look upon Master Burton, a man who in the Bishops dayes was so zealous against false Doctrine, as Arminianism, points of Popery, any corruption and innovation in Worship, that he was all on fire against them, and no Book that came from a Bishop or his Chaplain, though but a touch of Error in it, could escape his Pulpit and Pen; yes, he would strain and aggravate every sentence and phrase, interpreting all in the worse sense; but now he can
many Errors of the Sectaries.

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can be silent enough against his Brethren the Sectaries, and hath not in the
growth and increase of all the damnable Errors and Heresies, far worse then
Cofens Devotions, Jacksons Arminianism, Montagues Popery, Bishop Lauds
Altars, and bowing at the Name of Jesus, Preached any Sermons or Printed
any Books against them that ever I heard of: he can now let the Doctrines
against Gods eternal election, of universal redemption, free-will and the
power of men by nature; &c. go unquestioned, never Preaching, nor writing
against, or complaining to the Parliament of these things (though in Printed
Books and in daily Sermons, as by Den, Lam, the Author of a Book call'd
The fulneffe of the love of God, and many others, these Doctrines are main-
tained far more great then they were by the Bishops and their Chaplains)
nay, though damnable Heresies and Blasphemies are vented in Printed Books,
as The Pilgrimage of the Saints, &c. and in the meetings of the Sectaries,
against the Divinity of Christ, denying the Scriptures to be the Word of
God, &c. yet we hear no noise of Master Burton, nor none of his Brethren;
no appealing to the Parliament from any Committees, as from the Bishops to
the King, no out-cries, no Book written of the Errors; Innovations, Blasphe-
mies of these times, as he did of the times of the Bishops. I am perswaded,
if the Bishops and their Chaplains had vented but the twentieth part of those
damnable Heresies, Blasphemies, which his Brethren the Sectaries that are
against Presbyterian Government, have done, the man out of his zeal, in those
times would have been ready like Phinehas to have run them through, and
have stirred up the devout people to have stoned them for Blasphemers, al-
leging that Scripture in the Old Testament of Stoning Blasphemers Levit.
24. 11, 12, &c. But alas, all the truth the poor man is now capable of, are
his Church-way Tenets, and his opposing the Presbyterian Government,
That's Truth flux out of Doors. That's Truth still, though flux out of Doors, as
appears by his two late Pamphlets: All Mr. Burton's Truths are, 'Tis Idolatry,
may worse then Idolatry to Wait upon Parliament and Assembly for Reformation:
That it is necessary to Salvation to be joined in Church fellowship, &c. But I
wonder when we shall have a Tractate from him, or any of his Brethren
against the Arminian and Socinian Tenets, or against the Anabaptists, Anti-
nomians and Seekers, or such a Tractate, as this, A Catalogue and discovery
of the Heresies, Errors and Blasphemies of these times. I will tell the Reader
a story which I had from a good hand, an ear-witnecce of it, and sometimes an
old friend of Mr. Burtons, that about fourteen moneths ago, Mr. Burton hear-
ing of Mr. John Godwins preaching his Errors of justification; Mr. Burton
said, I will preach publike against them, these Errors are not to be endured:
Whereupon an Independent being by, one Mr. C. said to him, O pray sir do
not; shall two such famous men as you two fall out, and preach one against
another?
another? What a scandal will this be, and what hurt will it do in these times? Whereupon Mr. Burton's zeal was cooled, and preached not against him, as I was informed; and Mr. Goodwin in one of his Answers against Mr. Prynne, speaking of Mr. Burton, calls him, My Brother Burton, and Mr. Burton puts it up, and never writ a Book to vindicate himself from that aspersion of being Brother to Mr. Goodwin, who holds such Doctrines in point of justification, (as sometimes he called damnable, and accounted Master Goodwin little better than a Heretic for holding them,) I am confident had any other man, who had not been an Independent, as Bishop Hall, or one of his Chaplains, holding far smaller Errors than Mr. Goodwin doth, called Mr. Burton Brother, the man next day would have made a Sermon of it to wipe off the Aspersion, and inveighed against them for calling him Brother, and would openly have disclaimed the kinred, yea, he would have gone next to have writ a Book upon it, that such men should call him Brother, and thereupon have declared himself against their opinions, as the Hierarchy, Ceremonies, &c. But we see what Independency is, that gives a quietness to all Errors, though in Doctrine, yea, in the Doctrines of Justification, the Grace of God, &c. And truly I look upon it as a righteous hand of God upon the Independents in England, to let the Sword be upon their right eye, and to take away all zeal from them in matters of Doctrine, for their opposing the Government of the Reformed Churches, and separating from their communion by setting up particular Churches of their own, and for their hindering all manner of ways the Reformation so long desired and prayed for. In a word, we may thank Independency and Independents for all these Errors, Heresies, Blasphemies, and all other evils in our Church, as being the cause of their Ruler, Growth, Increase, and Continuance among us: And I do here as a Minister of Jesus Christ, charge upon the Consequences of the Independents, all the conclusions and mischiefs we lie under; as having been the great means of hindring and delaying the setting of Church Government, keeping all things loose, that so they might the better fish in troubled waters; as having strengthened the hands of the Sectaries by standing for them in all places, and bringing them off danger; as constantly opposing all ways and means propounded for suppressing them, being content rather that God's Glory, Name, and Truth should suffer, thousands of souls perish, and all Religion be ruined, by all kinds of abominable Blasphemies, damnable Heresies, &c. and Prejudices, then that their own interests and way should be in the least prejudiced: O had there been any true zeal in them to the glory of God, or love of Truth, and the souls of People, they could not have endured to have seen all these evils, but would rather have hazarded the perishing of themselves and their Independent way, then to have been upheld with the dishonor of God, the
lost of his Truth, and so many other mischeifs as they have been the cause of: And therefore, though the Independents wipe their mouths with the Harlot in the Proverbs, and say, They have done no wickednesse; and with Pilate wash their hands of all our Errors, Blasphemies, &c. yet let them know they have been guilty of the lost of the opportunity of a through Reformation, which we might have had some years ago, and of all the evils that have come in upon us like a flood since: And I am confident (without great repentance) God will require it at their hands; and however, now whilst they have the applause of the people, the favor of many great ones, getting places of honor, profit, shining, and waxing fat, they are not sensible: Yet when they shall come to die, and are going into another world, these things may trouble them, and be set in order before them. And that the Independents may lay it to heart, I can assure them I am not alone of this minde, that they are the cause, and have much to answer for; but others, yea, and their friends think so too: For proof, I shall relate the words of a prime Member of the Assembly, (a moderate Learned man, a great friend of theirs; and if I should name him, themselves and all others would say so too) spoken to me in the hearing of a Member of the Assembly, and at other times to others, yea, to some of the cheif Independents themselves, (as he told me) That they had been the cause of so much hurt, that unless God were the more mercifull, all would be ruined; and that the Kingdom had better have given every one of them a hundred thousand pound a man, then they had returned into it. And therefore Mr. Burroughs and other of his fellows, instead of that prayer in the Epistle Dedicatory before his late Sermon Preached to the House of Peers, O Lord, the searcher of the secrets of hearts, thou knowest not only our desires, but our painful sincere endeavors, &c. may smite upon the thigh and make this Prayer: O Lord, thou knowest and we must needs confess, we have hindered the Reformation of this Church, and delayed by all means possible the settling of the Government, We have stoppt all proceedings against Anabaptists and other Sectaries, refusing to consent to such Rules and Means agreed on by the Assembly, Which might have prevented their growth: We, Lord, have talked of peace, love, self-denial, truth; but we have caused division, multiplication of Errors; We have sought great things for ourselves; through our means, Lord, things are come to this sad passe: O! what shall we do?

5. Coral. Hence then from all these Errors, Heresies, &c. broached in England, within these few yeares, we may learn what an active, restless, subtile spirit the Devil is; how he compasses the earth to and fro, tries all sorts of men, watches all opportunities, works all ways, and makes use of all times to uphold his Kingdom; and when he can no longer do things one way, then he will try another; if he be cast out of a Kingdom, or person
at the foredoor, he will come in again at the back; and when he cannot work
any more by one sort of men, then he will by another, coming to Christ in
Peter, and in an Angel of light: And though he have received many losses;
yet he will never give out, as 'tis in that parable, Matth. 12. 43-44, 45.
When the unclean spirit is gone out of a man, he walks through dry places, seek-
ing rest and findeth none: Then he saith, I will return into my house from whence
I came out, and goeth and taketh with himself seven other spirits more wicked
then himself, and they enter in and dwell there: and in Matth. 13. 24, 25. When
good seed is sown in the field, while men sleep the de-
vil will sow tares among the wheat. (a) Theodorest Hift. Ecclef.
lib. 2. cip. 2. Verum nequam &
in vidus demon, generis humani
pernicies, cum statum Ecclefas
Dei tam secundo ac prospero flatu
serri cerneret, nullo modo pati
posium, sed subdols ac fessisra
confilis excoquitare captis, omnes-
quc sedulo perseveragavis modos
quibis cum tam praclare ab u-
universatis opificie & moderato-
re gubernatam pentius exercer-
et; nam cum animalz vereret
gentilium errorem suis integu-
mentis, evolutum, & varias ac
multiplices Daemonum fraudes
perspicue deprehendas, & crea-
turnuum a quum plurimos nulla
amplius dignatam veneracione,
sed pro illa creatorem laude &
praenious celebratam, id circio
deinceps non aperire contra Deum
ac servatorem nostrum bellum
ciere, sed cum bonum quosdam
nomine quidem Christianos, re-
samen ipsa ambitionis & insignis
gloriae servos reperebisset, his tan-
quum instrumentis ad suos veter-
arios consules persiciendo
valde idoneis uti capit. Atque
iftorum opera complures in ers
vererem induxit errorem non quod
creaturam deno coli efficerebat,
sed quod ista comparat ut crea-
tur & opifex mundi in codem
cum creatura ordine constitu-
uerat.
and Maker of the World was placed in the same rank with the Creature: 
Arrius and his followers denying Christ to be very God, and God
Efficaciously.

(b) Theodotus relates many excellent things of
Theodosius the Emperor (stiling him, Admirabilis
est Imperator). not only forbidding the worshipping of the Heathen gods,
and shutting up their Temples as Constantine the Great did, but wholly
racing them to the ground, as his making a Law to suppress the meetings of
the Heretics, as his writing to Valentinian the Emperor, &c. yet he shews
how in his passion he committed a cruel and
wicked fact, and his (c) observation upon that, is,
though Theodosius was so admirable an Emperor,
and deserved so much praise: yet to escape all the
snare of that common adversary of mankind, is
not so easy: for he that escapes one, as intemper-
cancy, may be taken and held in the cord of
covetousness; and if he have the victory on
that, then the Devil hath another way, envy may
undo him: and if he overcomes envy, then anger may finde him out. 
And to
conclude, the Devil lays for man infinite temptations, by which he may
bring him to destruction: and if one will not, he then tryes another, and he
hath the perturbations and distempers of the body
serving his temptations.

(d) 'Tis a saying of Luther, 
That the Devil seeks about in what part of the hedges
he may go most easily over, and watchs advantages
by what ways he may overturn the bending bowing
Chariot. And we finde it by experience in England, how since the Refor-
mation began in the first and second yeeres of the Parliament, wherein we
thought the Devil had, and should have been cast out of England, what fresh
footing he hath got again. O, many of us when we saw Satan begin to fall
like lightning in the throwing down of Images, Altars, and many other
Superstitions, in the breaking the power of the Hierarchy, in the putting out
of many Idol scandalous Ministers, expected a blessed time, and made
account we should now be troubled no more with false Doctrines, as Armini-
anism, &c. with corruptions in Worship, with false Prophets; we made
account the Winter was past, and the deluge of Heresie, Error was over, and
that the time of the singing of the Birds was come, and the Land should be
no more drowned: But we now see by this Catalogue and Discovery, that
the Devil hath recovered himself, and set up his Kingdom by other kinde of
Instruments, and in another way then heretofore: And I am confident that
for the present, the Devil hath gained more in the matter of false Doctrine, Disorder, Deformation, Anarchy, and Libertinism, then he lost in the Reformation by putting down of many Popish Errors, Superstitious Practises, and Tyrannies: yea, I think it may be said safely, that the Devil hath had a more plentiful harvest this last year in England, then ever in any one year since the Reformation: nay, certainly more damnable Doctrines, Heresies, and Blasphemies, have been of late vented among us, then in fourscore yeers before: so that we see in all these great changes, how the Devil hath buffeted himself, and what improvements he hath made of these times, raising up new instruments to do his work, and making use of the pride, vain-glory, covetousness, ambition, loose, wantonness of men, to keep Gods Houle from being built, and in the mean time to build up his own with both hands.

6. Coral. Hence then from all these Errors, Heresies, &c. we may learn what a weak and deceitful argument that of New Light and New Truth is to commend any way or opinion by unto men, and what the New Light of these times (so much talked of) is: There's hardly any one of these hundred threescore and sixteen Errors, no, not of the worst among them all, but have been vented and held out under this Argument of New Light, and discovery of some glorious Truth, nothing being so common in the mouths of all the Sectaries for their Opinions as a New Light and New Truth: Those two damnable Heresies of holding there is but one person in the Divine Nature, and that Christ's Humane Nature is defiled with Original sin as well as ours, have been pressed with much heat, as a glorious Discovery of a New Light, as the Reader may finde in the first Printed Letter of this Book; so that wicked Doctrine of the Toleration of all Religions, the Devils great Engine, and then which he never invented a wickeder, is called New Light and New Truth, in a Book entituled, Mysterious Kingdom discovered, and so there is a Book named, A discovery of New Light, wherein all the Errors and Principles of the Old Brownists way are laid down: And as our Sectaries use to Christen all their Errors with the name of New Light, so have Hereticks and Sectaries heretofore. Servetus that Blasphemous Heretic called his Heresies by the Name of Restitutus Christianismi: And therefore in one word let Christians suspect and be afraid of the New Lights and New Truths of these times, which in stead of light are Egyptian darkness, and blackness of darkness. For my own part I must profess, though I have traded in, and looked into most of the opinions of these times, (as well as some other men) examining their grounds, that of all the new Opinions cryed up these five last yeers for New Light and New Truth, I cannot finde one of them, but either is
is an old Error long ago condemned, though now revived, or else a New Error lately invented, the Authors of them being in that Catalogue of Saint Paul, Inventors of evil things, Rom. I. 30.

7. Coroll. Hence then from all this discourse of the Errors, Opinions, and Practices of these times; we may see the true reason and ground of that great growth and increase of the Sectaries among us, and why so many daily fall to that party and way, and so few to the Presbyterians; namely, because many of the Opinions and Practices laid down in this Catalogue, are so pleasing to flesh and blood, and suitable to one or other corrupt principle in man's nature; whereas Presbyterian Government, and the Doctrine of the Reformed Churches goes against the grain, and crofles mens lufts. I might instance in a hundred of the opinions, besides practices mentioned in this Catalogue; those of Antinomianism, those of the power of man by nature to believe, of Universal Grace, of making Reason the ground of Faith, &c. and shew how they answer to, and feed the carnal hearts of men, and have something to fit all mens humors; but I will name only these following.

1. That liberty they allow to all sorts of men to Preach, and exercise their gifts in publike, and to question and obj. &c. openly against what their Ministers deliver.

2. That Liberty of Conscience (as 'tis call'd) and a Toleration of all opinions, that a man may hold and vent what he please, and may not be troubled by the Civil Magistrate.

3. Their declaring against tithes and certain settled maintenance of Ministers as unlawful, yea, Jewish and Antichristian.

4. Their holding of Popular Government, the power and exercise of Church Government to be in the hands of the people, and not of the Officers.

5. Their maintaining of Independency and entireness of power in every particular Congregation: So that they are not to be subject to Classes, Synods, for Censures and Jurisdiction.

6. The holding those loose opinions, That God loves men as well sinning as praying: That God's children need not to be troubled for sin, or to mourn, confess, pray for pardon of sin.

7. The pleading against fellowship in holy things with any but visible Saints as unlawful, which carries with it a great shew of holiness and zeal.

8. The beleeving those opinions of the personal visible raign of Christ, that outward glorious Kingdom which shall be on earth, unto which and many more opinions, there being added in these times the practices and allowance of long hair, all kinde of fashions in apparel, liberty of sports and games heretofore
heretofore denied, and free and frolick kind of living, not so strict and precise as in former times, together with great Offices and places of honor, profit, both military and civil, which attend on that way, and Sectaries get upon all occasions before the Presbyterians, (it being the ready way now to get great gifts, offices, or some place, to turn Sectary) it is no wonder that so many fall to be Sectaries and Separatists: Any man who hath but half an eye may see how each of these opinions hath something in them to feed some corrupt principle or other in man, as either ambition and desire of rule, or spiritual pride to shew a mans gifts, or covetousness, or licentiousness, or blinde zeal, or unitableness of spirit, &c. And this may fully satisfy any rational man of the fallenss of that ground brought to prove their way is of God, and there is a hand of God with them, that so many of all sorts fall to it, who considers that in the way of Sectarism there is both winde and tide, lusts within, of pride, love of liberty, covetousness, ambition, &c. and without, the preferments and favor of the times: Hence hundreds of proud, ambitious, covetous, loose men side with them, and profess to be for that way rather than Presbyteery, and it no way comes from the Almighty power of God, backing his truth, and carrying on his own work against all oppositions and difficulties: For besides, that Satan doth not stand at their right hand to resist them, but furthers them always, they are in the warm Sun, having the South winde blowing upon them, and golden showers of hundreds falling into their laps; all which principles within, and favors from without, have brought up and cherished these weeds, and caused them to increase from a few to an Army: And on the other hand, from these opinions, practizes, and lusts so suitable to the corrupt hearts of men, because the Presbyterial Government opposes them, it comes to passe that the Orthodox Ministers of this Kingdom have so hard a task, and are so reproached, deserted, as touching the Popes Crown and the Monks belly, the pride, covetousness, licentiousness of men.

8. Coral. Here is then an Apology and Justification sufficient in the sight of the world for those Ministers and people, who are zealous for setting Religion, and cry out for Government, who Preach, Petition, speak often one to another of these things; who soever doth but read and consider this Catalogue of Errors, Heresies, Blasphemies, Practizes, together with the Letters and the Narration of stories, cannot but say there is great reason of Petitioning again and again, of crying aloud and sparing not, and of stirring up one another to use all means with our callings and places, to put some stop to these great and growing evils: The truth of these things well considered may plead an excuse, and take off the imputation of hastinesse, impatiency, unmannersinesse, precipitancy cast upon some Ministers and people, and justify they have
have done nothing but what was necessary: It is an excellent saying of Luther, *Tu master of praise for a man to bear patiently and modestly the names of all crimes cast upon himself*; but to allow the spoiling of the name of Christian, the robbing of the glory of God, the denying of Christ, and not rather to cry against and gainst all a man might even unto blood, deserves an Anathema. Is it not high time to speak again, when things are come to this pass with us, as that all Religion in so high manner is corrupted and corrupting, thousands of poor souls daily perishing, and the wrath of God ready to fall upon us for all these things? Paul, in Gal. 2. 5, would not give place by subjection, nor for an hour, that the truth of the Gospel might continue; and in Gal. 1. 7, 8, 9. Paul speaks twice of troublest and perverters of the Gospel, though an Angel from Heaven or any man, let them be accursed. It is storied in Judges 18. 23, 24. That the children of Dan sayimg unto Micah, what aileth thee, thou comest with such a company, Micah said, Ye have taken away my gods which I made, and the priests, and ye are gone away, and what have I more? And what is this that ye say unto me, what aileth thee? Now if Micah was so affected at the taking away of his false gods which he made, the Ephod, Teraphim, Graven Image, and the Priest, that he judged it an unreasonable thing, they should say, what aileth thee? How may Ministers and others in our times answer the Sectaries and Lukewarm persons that say, what ail ye? what ado you do you keep? cannot you let the Parliament alone? leave them to take their own time and leisure? but you must Petition them and Preach, and keep a stir, talking of Heresies, Schisms, &c? Our God and all Religion is taking away, and how can we be silent and content? The Scriptures are denied to be the Word of God, and blasphemed; the doctrine of the Trinity is called a Tradition of Rome, a fiction; the Head of Christ is opposed, and his humane nature is made to be defiled with original sin as well as other mens, the Holy Ghost is scoffed at, the Moral Law is taken away, yea, Gospel, Ministry, Church, Faith, Sacraments, Singing of Psalms, Prayers are overthrown, as holding there are none on Earth, and what have we more? and what is this that the Sectaries say unto us? What ail ye? Look what Esther saith, Esther 8. 6. For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? So may Ministers and Christians now say, How can they endure to see that destruction that comes to the souls of men, the great dishonor of God, the treading down of Truth, and the
the hazard of ruine to these three Kingdoms? 1 Sam. 4. 20, 21, 22. 
Phinehas wife, when a son was born to her, and the women bid her not fear, for thou hast born a son, she answered not; neither did she regard it, but named the childe Ichabod, saying, The glory is departed from Israel, for the Ark of God is taken. John 20. Mary Magdalen milling of Christ, came running to Peter and John, saying unto them, They have taken away the Lord, and she stood weeping and looking for him, and being asked by the Angels why she wept, She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And have not we great cause in the midst of all outward mercies and deliverances that are born unto us, to be troubled and cry our, The glory is departed from Israel, the Ark of God is taken; and to weep and mourn with Mary, saying to those that ask us, Why weep ye, Because they have taken away our Lord, and to come running to the Parliament, saying to them, The Seditious have taken away the Lord? And truly, when I consider that dreadful condition of things, through the abounding of Schisms, Herefies, Blasphemy, Disorder, and all kindes of confusion in all places, City, Countrey, Armies, * University, Garrison Towns: I wonder that all Pulpits ring not of these things, that all places are not filled with out-cryes, and that every hour in the day the Houses of Parliament are not followed with Petitions and Cryes of City, Countrey, Ministers, and People, against the Schisms, Herefies, Blasphemies, and Confusions of these times, many coming to them with complaints, as the true Mother of the Child to King Solomon, against the false Mother, for stealing away her Son from beside her: So these against the Seditious, for stealing away their Wives, Sons, Daughters, Servants, and making them Anabaptists, Seekers, Antinomians, Independents, &c. O were there that zeal for the House of God, the Truth of God, and the Glory of God that ought to be among Christians, the Parliament doors would be waited upon continually, and such a sad face of things presented to them daily, in Remonstrances, Books, Petitions, as would cause them at length to fall upon some effectual courses, for the preventing and supressing of all these Herefies, Schisms, &c. And for conclusion of this Corollary, I say to some men among us who plead for Moderation, and Deliberation, in the midst of all our growing Herefies, Blasphemies, &c.
Go ye and learn what the Scriptures mean, Buy, the truth and sell it not, contend earnestly for the faith which was once delivered unto the Saints, strive together for the Faith of the Gospel; Be zealous. If there come any unto you and bring not this Gospel, receive him not into your houses, neither bid him Godspeed.

9. Coral. Hence then from all the Practises and wayes of the Sectaries laid down in this Catalogue, we may observe and take notice what deceitful workers the Sectaries are, what a dangerous generation of men they be, what kinde of Merchants we have to deal with; namely such, who have so many and strange Practises of all kinds, as I have already related: Merchants who have the art of selling dear, raising the prices of their own commodities, but of buying cheap and beating down other Merchants, such who can put good glosses upon bad wares, sell old, coloured and glazed over, under the name of new, Merchants who have Factors in all places where they are likely to put off commodities, and will be sure to misle no Mart, Fair, nor Marker, well spoken men, who with fained words will make Merchandise of men, seeming to lose somewhat at first to get mens after-custome, Merchants who have Brokers abroad to get them chap-men, with many such like; and therefore in all trading and dealing with the Sectaries men had need look about, tread warily, fear every thing, and take heed of believing and truUling them too far. It will not be amiss for those men who converse with them, and are cast into Societies and bodies where some of them are, to remember these Practises of theirs, and to have recourse to this Book, to look it over as often as they have anything to do with them, to see if they can observe which walk they are in, and what they are practising upon. The Sectaries are a subtle, cunning, active, nimble, proud, deceitful, self-seeking, plotting, undermining generation; the Jesuits may go to school and learn of them, and therefore we have cause to beware and suspect them in every thing, to fear them yielding, and to fear them flying, to fear some design in every thing that comes from them, and to look for the hand of loath in many busineses when a man cannot visibly see it: I wish all men in matters of Accommodation, Toleration, and all kinds of transactions with them to look well what they do, as having to do with slippery men of whom there is no hold, to be sure therefore to binde them as fast as may be, and not to rely upon words, promises, for they will say they meant it not so, but thus, to take heed of truUling them with any power they cannot countermand, to have a care how they let Papers go out of their hands, lest they never see them more. In the year 1641, there came forth a Book entituled Look about you, wherein the plot of Contzen the Jesuit to cheat a Church of the Religion estabhshed, and to bring in Popery by Arts is laid down; and truly this Catalogue and Discovery of the Errors and Practises of the Sectaries may fitly be called Look about you, and in it many of the

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plots and proceedings of the Sectaries to cheat this Kingdom of the Presbyterian Government, and the Reformed Protestant Religion, and to bring in Independency and Sectarism are discovered.

10. Core. Hence then from all these Errors, Heresies, Blasphemies, Confusions that are come in upon us within these few years, many persons of quality and note, both Ministers and others may see what hurt they have done and what they have to Answer for; who though they professe in their judgement, they are anti Independent against gathering Churches, and for the Presbyterian way; yet joy and side with the Sectaries to delay and keep off settling Religion, plead for them upon all occasions, further their motions, give them aim in all places, are a means to bring in Independents, Antinomians, Anabaptists, and help to maintain them, saying, they be good honest men: these men, besides the harmfulnesse of their temper in such a time as this is, when truth is thin, have undone us by yielding, yielding, and delaying: These persons in a great measure are the cause of all the evils and mischiefs that have been upon us, and we may thank a great many moderate men (as they would be called) that things are at that bad passe as they be; some of these have done the Sectaries more service than they could do themselves, often speaking and finding the audience when the Sectaries could not, or else not without suspicion: These men draw off others too, making them indifferent, neutral, and not so vigorous in opposing: Some men have done much hurt this way, and like Peter have drawn Barnabas after them, and by their earnest pressing of Accommodations, Tolerations and other ways of compliance, have undone us: As in the Bishops dayes there were some Divines leaning that way, (though otherwise Orthodox and good men in themselves, disliking the innovations and ways of those times) yet would not speak, or not speak out against those evils, nay, would persuade others against appearing, saying, Oh take heed, you will do no good; so have we also some Ministers (whom otherwise I love and honour, and judge no otherwise of them then of men in a temptation) that are State Divines, who conversing with some great men having their countenance and favour, know what will please, and what will displease, and thereupon are both to offend or lose any side, but keep fair with all, by which means Sects and Schisms have grown upon us: Oh, 'tis want of courage, speaking out, declaring fully for one side against the Sects that hath undone us; things could never have come to that passe they are, but the Authors and Abettors would have been ashamed of them, if our leading men had spoken out, and been so zealous as they ought to have been. Oh, when I read and consider both in Scriptures and in Ecclesiastical Histories, that holy zeal and indignation that was in the Apostles, Paul, Peter, and Jude, and in the Pastors of the Primitive Churches, against Schismatics and Hereticks, the troubles of
of the Church, and see what coldness, indifference, silence, compliance, converfe is in our times with Sectaries; I am ready to think that all zeal and love of truth hath left the truth, and that there is none valiant for the truth; well, this neutrality and indifference are detestable, and against the Covenant as well as Schism and Heresies: and I conclude this Corollary with that exhortation in the 3. Rev. Be zealous therefore and repent, lest because they are Luke-Warm, God spue them out of his mouth.

11. Coroll. Hence then from the consideration of all the Errors, Heresies, Blasphemies, Disorders, we may see in what a sad and dangerous condition we are in at present; and into what perilous times we are fallen. This storied of Polycarpus, that when at any time he had heard heretical words, he was wont to cry out, 0 good God, into what times hast thou reserved me, that I should suffer such things! and forthwith he would fly from that place, where either sitting or standing he heard these words. But how may we cry out of our time (upon the reading of this Book) wherein so many damnable Heresies, and Blasphemies are vented? we may say the Lord pity poor England, and poor London where such things are: we may cry out to God as the Psalms, in 79.1. O God, the Heathen are come into thine inheritance, thy holy Temple have they defiled, they have laid Jerusalem on heaps, Jer.5.30 31. and take up that complaint of Jeremy, A wonderful and horrible thing is committed in the Land, The Prophets prophesy falsity, and the Priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof? 2 Tim.3. The Apostle Paul speaks of perilous times, and that which makes the times perilous, is, when there are men having a form of godliness, Denying the power thereof which creep into houses, and lead captive foly women laden with sins, men of corrupt minds, reprobate concerning the Faith, refusing the truth. Look as God in the eight of Eze. 11. showed Ezekiel great abominations, and bid him turn yet again, and he should see greater abominations, and yet after that said, Turn thee yet again and thou shalt see greater abominations; and the third time said, O son of man, turn thee yet again and thou shalt see greater abominations than these, Eze. 8.9. 13. 15. So in this Catalogue the Reader may see great Errors, and yet may turn himself again and behold greater, namely, damnable Heresies, and yet turn himself again and read horrid Blasphemies, and a third time and read horrible Disorders, Confusions, Strange Practices, nor only against the light of Scripture, but nature; as in women's preaching inFalalg away men: Whores, Children, from Husband's. But who, inhearp, base
passed the deeds of the Prelates, and justified the Bishops, in whose time never so many nor so great Errors were heard of, much less such Blasphemies or Confusions; we have worse things among us, then ever were in all the Bishops days, more corrupt Doctrines and unheard of Practices than in 80 years before; these Monstrous of denying the Scriptures to be the Word of God, of denying the Trinity, and the Divinity of Christ, the immortality of the soul, the resurrection of the body, Hell and Heaven, the pleading for a free and open Toleration of all Religions; yea, of Blasphemy, denying the Scriptures, and of a Deity, with more of this kind were not known in their days. I am persuaded that if seven years ago the Bishops and their Chaplains had but Preached, Printed, Licensed, Dispersed up and down in City and Country openly, a quarter of these Errors, Heresies, Blasphemies, which have been all these ways vented by the Sectaries, the people would have risen up and stoned them, and pulled down their houses, and forced them to forbear such Doctrines: O what ado did Ministers and people keep at the coming in of so Popish Innovations, at the Preaching, Printing but of some passages tending towards Arminianism and Popery? but when some flat points of Popery and Arminianism were Printed with License, and preached in some publike places, how did they that feared the Lord speak often one to another, keep Faiths in private, speak against the Bishops and their Chaplains, talk of nothing but leaving the Land? and yet now we have groser and worse Arminianism by far, as is evident by some of the Errors laid down in this Catalogue; yea, the Sectaries are come to points of Popery, and Practices of Popery, as the Reader may finde related in this Book, as to hold those Words of Christ, This is my Body, must be understood literally, as denying the preaching of the Word and administration of the Sacraments to be Notes of the visible Church, as bringing in anointing with oyl for sick persons, as the laying on of hands to give the gifts of the Holy Ghost, and not only smaller matters of Popery, but unto the greatest and highest, as denying the perfection and sufficiency of the Scriptures, and pleading for some men to be infallible, and to have infallible gifts, that must resolve controversies of Faith, which are the great pillars of Popery, and foundations of all their other Errors (as learned men know.) O how is the scene changed within these few yeers! those Doctrines of Arminianism and Popery which in Episcopal men we cryed out so of, and counted a Pisculum that held in our Church, and were made the great ground of separation from the Church, the same points now more grosse (for they by distinctions refined and qualified those opinions) are delivered and received with great applause, and the Preachers of them cryed up and preferred before the most Orthodox Ministers: O how are the times changed, per-
mons professing Religion in England were wont to look upon these two things as most hateful.

First, the corruption of the Doctrine of Religion.

Secondly, a Toleration of all Religion; and in the worst times we could not endure these things; O the crying out that was in the former times against Arminianism, Popery, Socinianism, Toleration of all Religion! but now, O the crying up of Liberty of Conscience for all these, and the pleading that Errors of the mind are not so dangerous as Præstises! that Arrians who live honestly may be saved; yea, all men and all creatures shall be saved at last! Whoever thought seven years ago he should have lived to have heard or seen such things preached and printed in England? All men then would have cried out of such persons, away with them, away with them: Much lisse to live to see such persons countenanced, spoken for, brought off all trouble, yea, pretend; if some of those godly Ministers who were famous in their time should rise out of their graves, and come now among us, as Master Perkins, Greenham, Hilderham, Doctor Preston, Doctor Sible, &c. they would wonder to see things come to this passe in England, and to meet with such Books for Toleration of all Religions, and Books in defence of Arminian, Antinomian Errors; what would they think when they should meet with such Ministers and Christians whom they judged godly and sound, now to plead for a Liberty of all Consciences; there to meet with one of their acquaintance turned Anabaptist, another turned Seeker, a third Familist, a fourth an Anti-scripturist! O what ado did we keep in England, many years ago about Jackson, Montague, Coven Books and such like! And now we make nothing of worse Arminianism, and far greater Errors; the points complained of in Doctor Jackson, Bishop Montague, &c. were harmless wholesome Errors, (if any Errors could be harmless and wholesome) in comparison of many Errors in this Catalogue. Certainly if Mahomet were now alive among us, he would be a gallant fellow in these times, and be in great request for his Revelations and New Light: Yea, we are fall to that madness and folly, that I am persuaded if the Devil came visibly among us, and held out Independency and Liberty of Conscience, and should preach never such false Doctrines, as, that there were no Devils, no Hell, no Sin at all, but these were only mens imaginations, with several other Doctrines, he would be cried up, followed, admired; and if it should happen he were complained of, and questioned by some Presbyterians (for to be sure Sectaries would not) he would have some or other to speak for him, and help to bring him off; and that which makes the condition of England so sad in regard of Errors, Heresies, &c. are these following circumstances that accompany them, and are to be found among us.
1. That they are in a time of Reformation when we profess Reformation, and calling out of all corruptions in Doctrine and Worship.

2. That they are among us, and grow up after a solemn Covenant and Oath to extirpate Heresies, Schisms, and whatsoever is against sound Doctrine, so that our Errors, Heresies, Schisms, are perjured Heresies, and perjured Schisms.

3. That these are risen, increased, reign, and prevail so far under a Parliament sitting, not under the Bishops, corrupt Clergy, Court party, but under a Parliament: Parliaments, when Errors of Doctrine have come in upon our Church in their vacancy, were our great Remedies to remonstrate against, punish, suppress them, that they never rise nor grew during Parliaments sitting, but kept them in awe, and was a rod over them; how were Bishop Montague, Cofens, Jackson, and their Books questioned by former Parliaments, and what a famous Remonstrance was made by the House of Commons to the King, June 11, 1628, against the Arminian Errors, shewing how the hearts of the Kings subjects were perplexed, when

With sorrow they beheld a daily growth, and spreading of the Faction of the Arminians? But alas, how is all kind of great Arminianism, far worse then Jacksons, and the Arminians of those times, preached and printed, now a Parliament is sitting, as by Mr. Den and his followers, and in a Book intituled, The fulness of God's love manifested, and printed in the yeer 1643, besides far greater Errors then Arminianism, as is manifest by this Catalogue?

4. That these are too much suffered, let alone, not punished; where is there a man amongst all the Sectaries, that hath bin made exemplary for punishment, or hardly for any long time restrained? The spirit of old Eli is upon the Land, in regard of sparing Sects and Sectaries, many Magistrates suffering them so much, and the people loving to have it so.

5. Sectaries have not been onely let alone, suffered, and unsound out, but when complained of by some zealous men, as Ministers and others who have waited with expence of time, and money, and informed; they have gotten off, and vent themselves as bad and worse then before, and nothing comes of all: yea, when they have been committed or bound over by men of inferior place, they have been released by others in higher place.

6. Errors and Schisms are so far from being punished, that many who hold them are highly respected, preferred, countenanced, put into many offices, places; yea, after their being questioned by some Orthodox men in place, and uncommon, they have been received into great mens houses, have had places, and their Schism and Arminianism extolled.
condition of this Kingdom, faithful, godly, Orthodox persons who have opposed, and questioned thinking Sectaries, who have had nothing to command them but their Errors and Heresies, have ever after been undermined, obstructed, discouraged, complaints made against them, pretences of one thing or other, till they have been laid aside, or their lives and places burdensome to them; of which I could give divers instances in some gallant men.

7. That persons who would not be endured, nor suffered in other Countries and Churches, but were cut out and banished for their Errors, Heresies, and turbulency, do here in England vent and force their opinions, gather Churches, preach openly where multitudes resort; how many cast out of New-England for their Arminianism, Anabaptism, &c. have come over, and here printed Books for their Errors, and preach up and down freely? so that poor England must lick up such persons, who like vomit have been cast out of the mouth of other Churches, and is become the common shore and sink to receive in the flit of Heresies and Errors from all places: what was said of Hannibal's Army, it was colubries omnium Gentium, the same may be said of us for all kinds of Sects and Sectaries: Anglia colubries omnium Errorum & Sectarum.

8. The Errors of these times are vented by men looked upon as godly and holy, who in the Bishops' days suffered, and were strict in their lives, and so have an interest in many good persons, men also who are popular, and have popular gifts to go up and down from City to Country, from one Country to another, and that go to meetings in private houses, know the way of it, and the art of taking people, talk all of Reformation and greater perfection, pretending to correct Magnificat, and to Reform Episcopacy, Presbytery, and all Churches: whereas the Arminians and Prolitical men in the Bishops' times were not esteemed as good men, had not those popular gifts of Prayer, &c. nor did know the way of private meetings, neither had those pretences of Holiness, Reformation, to take the people with, but people generally judged they needed Reformation.

9. These Errors are held, cried up, and received as New Truths, as New and glorious Lights: what was Error and worse then naught, cried down in the Bishops and their Chaplains for damnable Errors, Heresies, Arminianism, Popery; the very same Points concerning Universal Redemption, Free-will, Conditional Election, denying the sufficiency and perfection of the Scriptures, &c. are in our times New and Glorious Truths, and preached to the people for the everlasting Gospel.

10. These Errors, Heresies, Blasphemies, are not only vented in a corner, in secret close Chambers, with doors double locked, among two
or three, that few or none hear or know of them, or in some private Village and remote dark corner of this Kingdom, that a man must dig thorow a wall to see and hear them (which yet were sad enough, and was the case of the Prophet in Ezek. 8, 10, 12. seeing those Idolaters in the dark, and in their Chambers of Imagery) but in Houses that stand open for all, where many hundreds come, and in the Metropolis of the Kingdom, London, and that in the heart of the City; so that they are not preached with us in the ear, but on the House top, we declare our Errors, as Sodom, and are not ashamed: yea, abominable Errors are printed, the Books sold up and down in Westminster-Hall, London, and dispersed in all places; yea, given into the hands of Parliament men in Westminster-Hall, and daring at the Parliament doors, to disseffe Books written in the defence of such and such Errors.

11. Errors, Heresies, increase after all our Deliverances, Victories, and successes God hath given us; yea, that which is most sad to think of, all our Victories, Successes, are unhappily made use of, and turned to the increasing and growth of Errors: Every taking of a Town or City, is a further spreading over this Kingdom the gangrene of Heresie and Error, where the Errors were never known, nor heard of before, upon our taking of Towns and Cities they come to Town; every enlarging of our quarters is an enlarging of Sectarism, and a multiplying of Schisms: where can a man almost go to any Garrison, Town or City, and not meet with Anabaptists, Antinomians, Brownists, &c. Can a man go to Southampton, Port, mouth, Warwick, Gloucester, Bristol, York, Lynn, cum multis aliis, and miss of them?

12. We are unsensible and not affected under all these spiritual plagues of Heresie, Schism, Blasphemy, Intolerable Anarchy; the fortieth part of those Errors, Heresies, Blasphemies, which are now in the midst of us, would seven years ago (had we heard and known them) have made our hearts ache, and our hair stand an end, filled our faces with paleness and blackness, whereas now we make light of them; the costume and commonness of them hath taken away the sense and horror of them; we are strangely sensible, brutish and stupid, under all these Errors; three or four years ago the twentieth part of these Opinions and Præfìs laid down in this Catalogue, would not have been endured; but the Ministers would have been more awaked, and the Kingdom startled; we should have kept solemn Faits, cryed out more to the Magistrate for his help: So that now the consideration of all the Errors, Heresies, with these aggravating circumstances, do declare the dangerous and fearful condition we are in, even the Parliamentary party that hath stood up for Reformation; because among us and in these quarters, are
are to be found so many Heresies, Schisms, Blasphemies, so many Heretical Blasphemous Books, so many confusions and disorders, Mechanick Preachers, Woman-Preachers, yes, yong Boys taking upon them to Preach and lead people; and in the midst of all our outward Victories, Deliverances, Succes-

s; I tremble to think what will be the dace and end of these things, and what strange matter and Articles there will be for Gods visitation of England, of these few last years; and we shall finde both in the Prophets, Isaih, Jeremia, and the Revelation of Saint John, how the most dreadful Judg-

dements are throned against Churches, for false Doctrines, and Prophecying falsly; and I am persuaded God will not bear long with us, not so long as with the Bishops and Court-party, because we have professed more holinesse, and greater Reformation: But as he speaks of the Angel and Church of Per-
gamos, for having them among that held the Doctrine of the Nicolai-
tans, Regent, or else I will come unto thee quickly: So God will soon come a-

gainst us, which may cause us to take up that speech in Jeremiah, Be astonished, O ye heavens at this, and be horribly afraid, yea, be very desolate; but if we could still promise ourselves Victories, Success, and that the evil of Sword, Pettitence, &c. should not overtake us; yet know, these Errors, Heresies, &c. which spread among us, are a worse Judgement: Luther faith, that Heresicks and false Teachers are summa indignatio Dei, the greatest displeasure of God to a Church, plaga Divina in, the stroke of Divine wrath, that the Church is not so much destroyed by Temporal persecution, as by the pestilent Doctrines of men; for by them its increased, but by false Doctrines its lost, and that we have more cause to bewail the scandals that fall out in our own Churches, then the persecution of the Papists and all Tyrants, neither do the Papists so much hurt the Church as false Brethren, which boast to have the same Faith, Doctrine and Worship of God.

The Errors and wicked Opinions among us are worse then the Sword, and we are in a more dangerous and fast condition by reason of them, then for all other evils that are upon us; the Armies of Heretick Errors among us, are worse then all the Armies of Cavaliers, and Monsters hardier to be subdued; the spirit of Error and Schism that is in the midst of us, is the arrow that flyeth by day, the destruction that wasteth at noon day, and the terror by night that walks in darknesse; in one word, its the saddest and worst evil that can come to a Church, and that draws quickly all other evils after it, which Italian the greatest Enemy that Christian Religion ever had, knew well enough, and therefore did not by sword go to destroy it, but granted a Toleration of all Religions, to Donatists, Aririans, &c. as the readiest and surest way to de-

stroy the Church, by that means thinking to cause the name of Christ to perish out of the Earth, as Auffine speaks.
And as Errors, Heresies, are a greater evil then the Sword, and Temporal persecutions, so are they worse then evil manners and a bad life; false Doctrines are not only evil deeds, fruits of the flesh, things which God hates, and damnable as well as a wicked life. 2 Epistle of John, v. 11. Gal. 5. 2. Rev. 6. 15. 2 Pet. 2. 1. but they are the depths of Satan, Rev. 2. 24. And the Spirit of God in the Epistles of Galatians, Timothy, 2 Thes. Cha. 2. Second Epistle of Peter, Chap. 2. Epistle of Jude, the Revelation, and in other Scriptures, express the more detestation against Heresies and Errors in divers respects then against evil manners, as I might shew; but I will give only one instance out of the Epistle to the Galatians, where the Apostle, besides affirming the fame of Heresies, which he doth of the wicked deeds, Murthers, Drunkenness, Adultery, Fornication, &c. That they which do such things shall not inherit the Kingdom of God: He speaks over and above of false Teachers, who broach false Doctrine, Gal. 1. 8, 9. once and again, If we, or an Angel from Heaven, or any man preach another Gospel to you, let him be accursed. And Gal. 5. 12. I would they were even cut off which trouble you; wherein he shews that holy indignation against false Teachers, and false Doctrines, which he doth not against evil lives, neither praying so for their cutting off, nor in that manner pronouncing such a double being accursed upon them.

In one word, Heresies, Errors, are more destructive to the nature of a true visible Church, then loose manners, and destroy the Foundation more: Purity of Doctrine, profession of the true Faith, is the most essential note of the visible Church, when as outward sanctity of life is not, but may be found in men out of the Church: False Doctrine and Heresies alter and corrupt the Worship it self, so doth not the bad manners of persons in the Church. Hence Luther answers to some that objected bad manners to him, I will not (faith Luther) commend my manners, but Doctrine and the true Faith; and besides, Tis impossible (faith Luther) but that a bad life will follow false Doctrine; for if men make shipwreck of Faith, they will of a good conscience: The Donatists who fell into Errors, fell to many insolencies, as to commit Rapes, Murthers, &c. So the Anabaptists Antinomians, into what looseness do they run daily: Heresies and Errors, spread sooner, farther, and more incurably; yea, take and infect them whom corrupt manners could not prevail with: In broaching and maintaining Heresies, men vent their parts, Learning, get a name and fame by them, which they do not by committing Drunkenness, Uncleanness: Men will dye in their Errors, and stand to them to the death, going by a Rule (as they conceive) but men all along purpose to repent of their wicked Practices: Men are hardly, seldom reclaimed, convinced of the most damnable Errors, because the way of Error is commonly a Faction, a party that hath Interests, Designs, and many followers,
many Errors of the Sectaries.

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lowers, whereas a bad life hath not the serious considerations of these things; that Heresies, Errors, do so abound among us, and that they are the worst of evils, may serve for a true Glasse to shew us, in what a lamentable dangerous condition we are at present, and may make every one of us take up that wish of Jeremiah, O that my head were waters, and mine eyes a Fountain of tears, that I might weep day and night for the Errors, Heresies, Blasphemies, Confusions, that are among us: Yea, to call upon others to come and make haste, and take up a wayling for us, that our eyes may run down with tears, and our eye-lids gush out with waters, to teach also our Sons and Daughters wayling, and every Neighbor lamentation: for death is come into many of our Parishes, Houses, Churches, to destroy the souls of our Wives and Children from within, and the yong men from without: I think we have more cause to write Books of Lamentation, and to weep over England for this, then for the Sword or any other kind of evils.

12. Coral. Hence then from the consideration of all the Errors, Heresies, Blasphemies, and Practices of the Sectaries in England; we may bethink our selves what is to be done, if we would have the Kingdom saved, and what course to take, both for our selves and others to prevent their further growth, to reduce things to a better condition, and to turn away the wrath of God from this Kingdom; which for the Heresies, Blasphemies, Disorders and Confusions of these four last years, is ready to come forth upon us like fire, and burn that none can quench it: Now the remedies and directions that I shall give, suitable as I conceive to our state and condition, by reason of our Errors, Heresies, &c. as they are laid down in this Catalogue, are both to Ministers, Magistrates and People, which shall be such Rules as more properly and peculiarly concern each of them in their several places.

1. The Ministers seeing such damnable Heresies, &c. and things come to this paffe, must look more narrowly, watch more diligently over their flocks then ever, to keep them from Heresies and Schisms, and make account 's their duty, and their special work in these times, to attend more to that part of their Ministry that concerns Doctrine, and convincing of Error then heretofore: It was ever a qualification, and a duty required in Ministers of the Gospel, to be able by sound Doctrine to convince gain-sayers, Tit. 1. 9. as well as to exhort and comfort; but especially when many Seducers and false Prophets are gone out into the world, and Errors, Heresies swarm; therefore the Apostle stirrs up Timothy upon this consideration, To be instant in season, and out of season, to reprove, rebuke, exhort, with all long suffering and Doctrine, in regard that many will heap up Teachers after their own lusts, and shall turn away their ears from the truth, and be turned unto fables.
A Catalogue and Discovery of

(a) Calvin in his Pretace to that Book called, Instructio adversus Libertinos, faith, That when any pernicious Self begins to arise, but chiefly when it grows, 'tis the duty of them whom God hath appointed to build up his Church, to oppose it strongly, and appear against it before it gets strength to corrupt and destroy all. And certainly when there are Pastors of the Church, they ought not only to dispense choice food to the Flock of Christ, but they must also watch against Wolves and Thieves, that if they will come to the Flock, they may set them far away by their loud out-cries and Vocifationes. And Ministers must know this to be noble and necessary a work, to keep away poyson from, and expel it out of the Children, then to provide them food. (b) Origen hath an excellent saying to this purpose, That he does as well deserve of men that takes away poysonous Errors, as he who teaches to live piously and innocently: And indeed all Reformation is in vain, (c) as Luther speaks, if there be not pure Doctrine; for this is one of the things that wastes the Church and People of God, when as they are not defended against wicked Opinions; so that it comes to passe, That the Doctrine which is according to godliness be being lost, many spoyled consciences do wander up and down, and run into infinite Sects and Superstitions, seeking to be healed. (d) Luther tells Ministers, they must not only build up, but also defend: In the time of Peace they must teach, and in the time of War they must fight with, and resist Satan and Hereticks. Ministers ought now to be intent to the Errors of the times, both in Doctrine and Practice, and observe what is the proper work of the day, and Preach accordingly, taking heed of being guilty of sinfull silence, whilst Christ and his truth suffers: Wee have too many wounds with which we have been wounded in the house of our friends: Many Ministers have and do undo us; some by their total silence, others by speaking too favourably of the Sects, and too much daubing; 'tis high time now to speak out, when the Truth of God, the Faith once delivered to the Saints, more precious then our lives, is almost lost, three Kingdoms almost rained, and all the Reformed Churches in their truth and peace hazarded; they that can now be silent, well contended, and let the Wolves
Wolves come freely and not bark; they deserve to be accounted curous Dogs: Let therefore all godly Orthodox Ministers, who would not have all run to ruine, stir up themselves, and lift up their voyces like Trumpets, stand no longer looking on as idle Spectators, or halting between two; for he that is not now with God in his cause, is against him; and he that gathereth not, scattereth. (1) Tis a golden speech of Luther, That after Justification and Grace, there is no other work greater then to speak the Truth for Christ: And in another place he faith, 'Tis a womanish thing to sit in a corner, and lye hid in some hole; but that's worthy a man to plead the cause of God and his Truth in the midst of the Great men and Nobles. And that Ministers in our times may be a means to prevent and suppress the Errors, Heresies, and Schisms, they must not only often Preach against them, but they should set themselves against all the ways by which Errors are come in, and are further coming in upon us, and oppose them by Preaching, Writing; as Laymens Preaching, the gathering of Churches, and above all a Toleration; for that would be an open door at which all kinds of Heresies would come in, and no man could keep them out: And therefore if Ministers will witnesse for Truth and against Errors, they must set themselves in a special manner against a Toleration, as the principal inlet to all Heresie and Error: And if a Toleration be granted, all Preaching will not keep them out: For as it hath been answered, the Patron of Images, who plead, Let them stand, but Preach against the Worshipping of them, that if they stand, Preaching will not take away all the danger; tis not sufficient to keep the people from all Idolatry: So say I in this case. If a Toleration be granted, the Devil will be too hard for us, though we Preach never so much against them. A Toleration will undo all, First, bring in Scepticism in Doctrine, and loosennesse of life, and afterwards all Atheism. The Patron of Error, because they cannot at first plead for such and such Doctrines, in terminis, and yet hold them, and would have them propagated, therefore they plead for a Toleration, which once being granted, they will come in then of course: O let the Ministers therefore oppose Toleration, as being that by which the Devil would at once lay a Foundation for his Kingdom to all Generations, witnesse against it in all places, possesse the Magistrates of the evil of it, yea, and the people too, shewing them, how if a Toleration were granted, they should never have peace in their Families more, or ever after have command of Wives, Children, Servants: but they and their posterities after them are like to live in discontent, and unquietnesse of minde all their dayes. Tis

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(1) Post justificationem et gratia, quid magis potest esse magis ut quin locutur veritatis in Christo, Lutherus.
the saying (a) of Luther, That Ministers first care ought to be of the Name of God, and the next of the Salvation of others: When any thing is done, by which of necessity either of these must suffer and fall to the ground, Let the Pope perish, let Wicked Magistrates perish, let the Patron of Wicked Opinions perish, let the Whole World perish, and let God's Glory, his Word, his Church, his Worship, be saved, Amen. Now neither of these can be safe if there should be a Toleration: for a Toleration is very destructive to the Glory of God, and the salvation of souls; and therefore whoever should be for a Toleration, Ministers ought to be against it: If the Parliament, City, yea, all the people were for a Toleration of all the Sects, Anabaptists, Antinomians, Seekers, Brownists, Independents (which I speak not to call the least aspersion upon them, as if they would be, for I believe the contrary) but supposing it; yet Ministers ought to present their Reasons against it, Preach and cry out of the evil of it, never consent to it, but protest against, and withstand it by all lawful ways and means within our callings and places, venturing the losse of Liberties, Estates, Lives, and all in that Cause, and to inflame us with zeal against a Toleration, the great Diana of the Sectaries: Let the Ministers look upon that cloud of witnesses before them, who were Enemies to Toleration. Paul certainly when he pronounced a curse twice together, in Gal. 1. 8,9. upon false Teachers, If any man Preach another Gospel, let him be accursed, and wished they were cut off that troubled the Church, and would not give place to false Teachers, no not for an hour, that so the truth of the Gospel might continue, was against all Toleration. The Fathers and Bishops in the Primitive times were zealous and faithful in opposing the suffering of Heretics and Schismatics, even when some of the Emperours winked at them, or were their professed Patrons. 


should have Churches, for withstanding the Emperour to his face at Millain, and refusing to deliver up his Church: And lastly, (to name no more of the Fathers) so is Chrysostom, when the Arrians were permitted to hold a Synod within his City, for speaking to the Emperour Arcadius after this manner, Tell me, O Emperour, whether if any man would insert base and abject stones into that fair
mony Errors of the Sectaries.

fair and speccous Crown which thou wearest upon thy head, wouldst thou not be offended with him? The Emperor yielding: Chrysostom Replied Well, dost thou not think the Emperor of Heaven will be offended, if in a godly City which is sincere and sound, a scabbed and infectious mem.ber be permitted to inhabit; is it required of everyone, either that he be converted, or that he be banished? Yea, the Primitive Bishops and Pastors of the Churches were for and mixtures of Religion, and admitting of divers ways of Religion, in one City of Kingdom, as that they made man, Canons and Decrees in Councils and Synods against sufferings of Heretics and Schismatics, as Antinom., Donatists &c., and the Laws and Edicts of the Christian Emperors, against Heretics and Schismatics, were not only approved of by the Fathers, being Emended and Decreed still after every general Synod, the Emperors publishing new Laws against the new Heretics, but those holy men were so far from giving any way to formal Toleration, as that they stirred up and exhorted the Emperors to adde their Civil Sanctions to the Canons and Decrees of Synods, made against the Heretics and Errors of the times. I might shew how the Pastors of the Reformed Churches (namely those who were stars of the first magnitude) were against the Toleration of Anabaptists, Libertines, and other Sectaries in their time, and what they did and writ against it; as, Calvin Zwinglius, Peter Martyr, Philip Melancthon, Zanchius, Beza, Knox, Ballinger, Musculus, yea and Luther, however at first he was somewhat tender in that point, as newly coming out of Popery, and knowing how the Papists had abused it, and fearing the worst; yet afterwards he was against a Toleration of Heretics and Sectaries, and was for the banishment and suppression of them, as is evident by an (c) Epistle of his, written in answer to that Question, Whether it may be lawful for the Magistrate to kill false Prophets? where Luthers judgement is for banishing false Prophets, but not killing: and by his writing to the Senate of Mulhusium, seriously admonishing them not to admit of the Anabaptist Thomas Muncer.

(c) Luth Epis. Tom. 2. Epist. p. 38 t. Antiquat Magistratus occidere pseudoprophetas. Respondet Lut. ego ad judicionis linguinis tardius sum, ubi eum meritum abundat, cum in hae causa terret me exempli sequi quam in Paphis ac Antichri-

sis & in Judeis videmus, ubi cum statutum fuerit Pseudoprophetas & Judaeos occidi, sucesse temporis factum est ut non nisi Judaei prophetae & innocentes trucidaretur, auctoritate quae statuit, quo impit. Magistratus fieri, Pseudoprophetas & hereticos fecerunt quosquos voluerint, idem sequatur esse timor & apud nostras si nonem uno exemplo licitum probari posse seduliores esse occidentos, cum abhuc apud Papistas videmus hujus statuti innocuentem singulorem fundi pro nocente. Quare nullo modo possum admittere falsos Doctores occidi, fatis est eos relegari, quae paenit si posteri absint volint, mitius tamen pecubant & sibi tantum nocebant. Scleran. lib. 5. Quum ejusque Saxonie sintibus Muncerus oberrare ac rumor increbuisse, cum cogitaret Mulhusium, Lutherus e re cognita dat ad Senatum litteram gravissima monent, ne recipiant.
For though Luther made request unto Frederick Duke of Saxony, that within his Domination they might be favorably dealt with and spared (for that their Error exempted, they seemed other-wise good men) yet afterwards upon better experience, when Munter was call out of Saxony, he was so far from interceding for his re-admission, that he writ with all speed and vehemen-cy to Malthus that they should not receive him.

As also how in England in Queen Elizabeth's days, learned Bishops and godly Ministers were against the suffering of many Religions in this Kingdom; as Bishop Jewel, Bishop Babington, Bishop Bilson, Master Cartwright, and Master Perkins, who in his learned Works on Revelations 2, 20. speaks thus, Every man is not to be left to his own Conscience, to teach and hold what Doctrine he will: But all such men or women as teach Erroneous Doctrine, by the Government of the Church are to be restrained. It is a grievous fault in any Church, not to restrain the Authors and maintainers of Sects and false Doctrines; and of Opinions which stand not with the truth of God's Word; and on the contrary, is a virtue and good gift in any Church, when they restrain the Authors and Favourers of Sects and false Doctrine. And in this regard our Church is to be commended and approved, and the Commonwealth likewise, for making Laws to restrain both Papish Recusants, and some Protestants who depart from this our Church, as being no Church of God, but a Member of Antichrist and of Babylon. But I shall passe over these, and set before the godly Orthodox Ministers, the zeal, courage and faithfulness of some Bishops and their Chaplains in King James and King Charles his Raign, in Writing, Preaching, Remonstrating, and protesting against a Toleration of the Errors of their times thereby labouring both to provoke and shame the Presbyterian Ministers, if they appear not against a Toleration of the Errors of this time. In the beginning of King James his Raign, the Papists hoping to work upon his natural disposition, inclining to Clemency and Peace, framed and presented many Petitions and Supplications to Him, for a Toleration of their Religion in private houses, without molestation to Priest or Lay-person for the same; with Reasons for a Toleration annexed thereunto: And not onely by Petitions did they promote their Design of a Toleration, but by all other means, as by soliciting Friends abroad, and Favourers at home, earnestly to importune King James in their behalf, so by transforming themselves into all forms and colours under several Marks and Visors, sometimes of Catholike Noblemen, and worthy Gentlemen of England, sometimes of Spiritual, sometimes of Lay-Catholikes, and sometimes of true and charitable Brethren of the Reformed Church, writing Books, Apologies, and Epistles for a Toleration. Now these Petitions and Books were Answered by
by Gabriel Powel, first during his abode in Oxford, 1604. afterwards living at London-House, 1605. by the commandment of some of the Bishops, he refuted an Apologetical Epistle for the permission and profession of all Sects and Heresies; as also writ a Tractate of the unlawfulness and danger of a Toleration of divers Religions in one Kingdom: Besides, in this Book de Anti-Christo, Dedicated to King James, in the Epistle Dedicatory, he speaks notably against Toleration. And Gabriel Powel did not only oppose, but Doctor Sutcliffe, Dean of Exeter, about the same time writ two Books in Answer to those Petitions of the Papists; and Doctor Wiher in his Preface to his Commentary on the Epistle of Jude, writes against those Popish Books, which in the former part of King James Reign were set forth to infinuate themselves to the State, and to persuade a Toleration of their Religion, against which he gives ten Reasons. And when in the later part of King James his Reign, the Spanish Match was on foot, and things tended towards a Toleration, and greater favor of Popery: Doctor Abbot then Archbishop of Canterbury made a most free Remonstrance to His Majesty against the Match and Toleration indulged to the Papists (a perfect Copy whereof is in Master Prymes Hidden Works of darkness, or a necessary Introduction to the Archbishop of Canterbury's Tract, Pag. 39 40.) In which Remonstrance are these following passages: May it please Your Majesty, I have been too long silent, and am afraid by my silence I have neglected the duty of the place, it hath pleased God to call me unto, and Your Majesty to place me in. And now I humbly or brave leave, I may discharge my conscience towards God, and my duty towards Your Majesty. And therefore I beseech You give me leave freely to deliver my self, and then let Your Majesty do what You please with me. Your Majesty hath propounded a Toleration of Religion, I beseech You (Sir) take it into Your Consideration, what Your All is, what the consequence may be; by Your All You labor to set up that most damnable and heretical Doctrine of the Church of Rome; how hateful it will be to God, and grievous to Your good Subjects, &c. What dreadful consequence these things may draw after I beseech Your Majesty to consider; and above all, least by this Toleration and discountenance of the true Profession of the Gospel, where-with God hath blessed us, Your Majesty do not draw upsthe Kingdom in general, and Your Self in particular, God's heavy wrath and indignation. Thus in discharge of my duty toward God, to Your Majesty, and the place of my Calling, I have taken humble boldness to deliver my conscience. And now (Sir) do with
me what you please. This Remonstrance against a Toleration or indulgence of Popery was seconded by Doctor Hakewel and others. In this King's Raign a Toleration of Popish Religion for Ireland was in agitation, and so far proceeded as it was ready to be concluded; whereupon the Archbishops and Bishops of Ireland joyned in a publike Protestantation against it; a perfect Copy whereof is as follows, The Religion of Papists is superstitions and idolatrous, their faith and Doctrine erroneous and heretical, their Church in respect of both, Apostatical; to give them therefore a Toleration of Religion, or to consent, that they may freely exercise their Religion and profess their Faith and Doctrine, is a grievous sin, and that in two respects: First, it is to make our selves accessory not only to their superstitions Idolatries, Heresies, and in a word to all the abomination of Popery; but also (which is a consequent of the former) to the perdition of the seduced people, which perish in the deluge of the Catholike Apostacy. Secondly, to grant them a Toleration in respect of any money to be given, or contribution to be made by them, is to set Religion to sale, and with it the souls of the people, whom Christ our Saviour hath redeemed with his blood. And as it is a great sin, so it is a matter of most dangerous consequence, the consideration whereof we leave to the wise and judicious, beseeching the zealous God of Truth to make those who are in Authority, zealous of God's glory, and of the advancement of true Religion; zealous, resolute, and courageous, against all Popery, Superstition, and Idolatry. And when there was a great meeting of all the chiefest in the whole Kingdom about a Toleration, and likely to be granted: Doctor Downam Bishop of London-Derry Preached at Dublin before the Lord Deputy and the whole State, and in the midst of his Sermon, openly read this Protestantation above written, subscribed by the Archbishops and Bishops of Ireland; and at the end he boldly said, And let all the people say, Amen: And thereupon, suddenly all the whole Church almost shook with the sound that their Amen made: And the Lord Deputy calling for the Bishop, for a Copy both of his Sermon and Protestantation, to send to the King; the learned and courageous Bishop gave this Answer, That there was nothing he either spoke or read in the Pulpit, but he would Willingly justify before his Majesty, and feared not who read or saw it: Which Protestantation and Sermon were a means to prevent a Toleration. Now if the Bishops and their Chaplains were so zealous, courageous, against a Toleration of the Errors, and false Doctrines of their times, both in England and Ireland, as thus to Write, Preach, Remonstrate, and to Protest, and that in corrupt and degenerating times, when the Court-Prerogative was swoln high, and the current for favoring of Popery ran strong: King James his minde, with many of his Councillors, strongly bent upon the Spanish Match; and since this Kings
Kings Raign and Marriage with a Papift, Popery having many powerful friends, both in the Court of England and Ireland (* there having been for many yeers deep designes to bring Popery in again into these Kingdoms; for the effecting of which, one of the best means projected, was the giving of a Toleration and Indulgence.) Did, I say, the Archbishops, Bishops, Deans, Doctors, Court-Chaplains, and Bishops Chaplains (for there were some of all these sorts opposed) hazard the favor of King, Nobles, great Courtiers, the losse of all their preferments, Archbishopricks, Bishopricks, Deaneries, great Livings, to withstand a Toleration: And shall the Ministers of our Times suffer a Toleration of all Sects to come in upon us, in a time when the greatest Reformation is pretended that ever was in this Kingdom, and a Parliament sitting, and be either wholly silent, or oppose faintly; be afraid of displeasing some great men, or hazarding a little Estate and Liberty? Was the Lukewarm Angel whom God hath cast out of this Church, for not being zealous enough, yet so zealous as to hazard all against a Toleration of Popery, and that to the face of King, Deputy of Ireland, and the whole State? And shall the Presbyterians Orthodox godly Ministers be so cold, as to let Anabaptism, Brownism, Antinomianism, Libertinism, Independency, come in upon us, and keep in a whole skin? O let not the Assembly, Ministers of London, and the Kingdom, give any occasion (God forbid they should) to the enemies of Reformation, to say of them, The Bishops and their Chaplains (who were counted Time-servers) opposed the Errors of their Times, Withstood a Toleration with the hazard of great Preferments, and great Revenues; but the Presbyters, who pretended to be the great Reformers, to reform the former Reformation, and to correct Magnificat, suffered all kinds of Errors and Schisms to come in, when they were in place; yea, and a Toleration, and durst not appear vigorously against them, for fear of offending this great man, or losing this friend, or being hindered of this Preferment, they might haply come to, if they should be too forward. Certainly, the Bishops and their Chaplains shall rise up in judgement against the Ministry of this generation, who appeared against the minde of King, Council, and so powerful a Faction as was for Popery, and the Toleration of it in those days, if they be silent or mealy mouthed, besides the shame and dishonor of it here, before the Churches abroad, and good men at home, who will lay all the blame upon the Ministers, and say, We may thank them for this, for dealing no more freely, nor faithfully with the Kingdom; crying out an unworthy Assembly, an unworthy Ministry in City and Country,
Countrey, to fit still, and suffer all these Errors and poynous Principles, in Books, Sermons, to come in upon us, and to passe unquestioned. O for some Gabriel Powels, Downams, Abbots, &c. to write, preach, remonstrate, protest against the Errors and wayes of these times! 'Tis want of courage and speaking out hath undone us, and 'tis onely boldnesse and freedom in speaking, to declare particularly such Books come forth, such Sermons Preached, such Practises plaid, such persons preferred and suffered, such partiality used, &c. in reference to the Sectaries, that must recover us; there's no way to put a stop to things, and save all from ruine, but present courage and heroick resolution, and lets speak out, and suffer no longer a company of giddy, cunning fell seeking Sectaries, to betray the Truth of God, and to abuse and undo two Kingdoms: And I would not doubt it, if the Assembly, Orthodox Ministers of the City and Countrey, would but be courageous, and appear effectually in their Ministry: they would make all the Sectaries and their friends weary, and ashamed of the trade they drive, and the course they take (they being guilty of such foul matters, both against the Church and the Civil Peace; yea, Kingdom of Scotland, City of London, the Reformed Churches, and Parliament.) Let's therefore fill all Pomes, cause all Pulpits to ring, and to possesse Parliament, City, and whole Kingdom against the Sects, and of the evil of Schism, and a Toleration, that we may no more hear of a Toleration, nor of separated Churches (being hateful names in the Church of God.) And if any Ministers should be afraid of suffering in places where they live, because the Sectaries have a powerful influence in some parts, and set in wayes of molesting and troubling those who oppose them; let them consider they cannot suffer upon a more honorable point, then in opposing by all lawful wayes, as by Preaching, Writing, the coming in of a formal, legal Toleration of Heresie, Schism, and all Doctrine which is contrary to godliness, and to the peace of Church and State. It hath been the desire and care of godly Ministers in the Bishops times, when God called them to suffer, that they might suffer upon some point which was clear, and not upon words or matters by the by. Now the opposing the Sects of these times, and that great desire of a Toleration of all Religions, pleaded for so much by many, are points will bear us out before God; and all who come after us (if ever a Toleration should be granted) will say when they see and feel the mifcheifs of a Toleration, These were good and wise men, that had their eyes in their heads and looked afar off, as often as new evils arise in the Kingdom upon a Toleration; this which they have done against a Toleration, will be spoken with honor of them throughout all Generations, and in other Christian Kingdoms.

2. Ministers in their meetings, should advise and agree together, to consider of,
of, and think upon some ways and means, for the preventing the further
growth of the Sects; preserving their people from the infection, and the
remedy of them; and therefore it were good, that in the City and in each
County, the Orthodox godly Ministers would chuse a company among them-
selves, make a Committee to attend upon this Work, and draw up some
things that might be useful to put a stop to our Errors, which might come
forth in the name, not of any one man, but of all; as many eyes see more
then one, and many hands builds up more. So acts and ways propounded
by a Community, many Ministers carry more weight and authority, then
done by one single Minister; and therefore it were good to set forth some
Books against the Errors of our times, with joyned consent, in the name of all
the Ministers, to send out some grave Admonition to the people, in the name
of the City Ministers, subscribed by all, to warn the people, in the Name of
God to beware of the Errors of these times, and to withdraw from Sectaries,
and to return again into the bosom of the Church; and lastly, For the Mi-

3. To these, and all other ways used by the Ministers, they must pray
much to God, and call upon him night and day, that he would prevent and
cast out of this Church all the Errors, Heresies, Roots of bitterness, Poy-
sonous Principles got in among us, and to give a miscarrying womb to the
Sectaries, that they may never bring forth that mis-shapen Bastard-Monster
of a Toleration (which is part Fish, part Flesh, and part neither of both;
that hath one part like a Fish, another like a Beast, a third part like a Man,)  
Ministers must give themselves continually to prayer, as well as Ministers of the
Word, Acts 6. 4. Praying as well as Preaching against the Errors of the
times; and therefore, let the Ministry pray, pray, pray, yes, fast and pray
against
against the Sects, and against the much beloved Toleration, saying with 
David, I will yet pray against their wickedness: Let's complain to God, how 
his Truth is trodden down, his name blasphemed, the Crown of his Glory 
prophaned, the Scriptures derided, the Ministry of his Word despised, the 
Church and Sacraments denied; yea, all Religion ready to be lost; and let's 
ary to him with David, Psal. 119. 126. It is time for thee Lord to work; for 
they have made void thy Law, thy Gospel, Faith, 
yea, and the Light of Nature and Reason, pleading for a Toleration of all Blasphemies, and denying 
have cause to take up that Prayer in Cant. 2. 15. 
Take us the Foxes, the little Foxes that spoil the Vines; for our Vines have tender 
grapes: And that in Psalm 70. O God, the heathen are come into thine inheri-
tance. Alexander the devout Bishop of Alexandria, was famous for his 
prayers against Arrius, and did as much against him as Athanasius by his deep 
Disputations and Arguments. Theodoret relates of 
Alexander, That when he was commanded by 
Constantine, upon pretence of Repentance to re-
ce Arrius into the Church, he went into the Temple with two more, caa-
ing himself down before God, weeping and praying, that he would not suffer 
the Wolf to be mingled with the Sheep; in his Prayers saying, Lord, but if thou 
permittest him to come in, neither can thy judgements be searched out, take away 
thy servant out of this present life. And upon Alexander's Prayers, the next 
morning immediately Arrius was smitten by God, 
and died miserably, his bowels falling out. * Luther 
observes that the Prayers of Ministers unto God 
do oft more against Heresies and false Teachers 
then their Arguments, saying, That Heretics and 
false Teachers are the strokes of Divine wrath to 
a Church or Kingdom; as heretofore a carnal 
Sword was Gods plague to a carnal people; and 
therefore the stroke is to be more turned away, 
and God to be reconciled by humble Prayer with 
him, then to deal with them by strength of Wit 
and Learning, that so the victory may be upon 
our tears (God shewing mercy) and not of our 
works: And Luther speaking of Heretics, faith 
they are not overcome with force of Arguments, 
or with Reasons: They grow proud and insulting 
over all these, and prevail till the right hand of the 
High change them; which that God may do, we 

* Haret. & falsi Magistri sunt 
plaga divinae ratioe; non Deus ac 
olim populi carnalis plaga erat 
gladius carnalis, ideoque magis 
curante nume humili apud Deum pla-
ga avercundm, & Deus placent-
dus, quam viribus ingenii aut 
traditionis cum suis congrega-
dum, ut victoria sit Dei miser-
centia provocati nostri laetum, 
non nostrorum operum. Impii 
Dioceres sunt praeda peccatorum, 
& summa Dei indignatio: 
And speaking of Reasons against them, faith, Superior 
super hanc omnium & prevalent 
done dextra eussel eos immunes, 
quo ut facias; non fidiusa in-
genii, eloquentiae, traditionis 
praejumentum est, humili cla-
more implorandus est. Luth.
many Errors of the Sectaries.

must not presume nor trust upon it, learning, eloquence, but God is to be implored with humble earnest prayer. Gabriel Potosal who was so zealous against Popery and the Toleration of it, as to write so many Books, did also express his tears, and make an humble Petition unto God against them, full of zeal and affection; and therefore Ministers in our times, wherein not only principles of Popery are maintained, but all other Heresies, yea, and a general Toleration aimed at as appears by the greatest number of Books Printed on that Argument, should according to that exhortation in the Prophet Joel, Weep between the Porch and the Altar, and say, Spare thy people, O Lord, and give not thine heritage to reproach, Joel 2. 17.

2. The Magistrates from the consideration of all these Errors, Heresies, Blasphemies, should appoint and command a solemn general Fast, to be kept throughout the Kingdom, for this very end, that the Land might be humbled and mourn for these Heresies, Blasphemies, &c. and for the great growth, and too much suffering of them; and for the fearful breach of our solemn Covenant with God, we have had publick solemn Fast, several times commanded upon particular occasions; and lately, one kept for seeking God, about the settling the Government of the Church; but we have had none yet called, nor kept particularly upon this occasion of Heresies, Schisms, Blasphemies, which is the saddest of all. Moses that great Magistrate, upon the people making a golden calf, and committing idolatry, fasted the second time forty days and forty nights, even presently after fasting forty days before, Deut. 9. 18, 19. compared with Verse 9. 11. (the number of forty days, are sundry times mentioned in the Scripture for humiliation) and have not our Magistrates great cause to Fast, for the golden Calves made by the people, the strange opinions and worshipstimes, and to be afraid of the anger and hot displeasure, wherewith the Lord may be wroth against us to destroy us. Those two damnable Errors of denying the Doctrine of the Trinity, and Divinity of Christ (if there had been no more) which have been openly and publickly maintained by some, and are held by many, were as just a cause for fasting and humiliation, as the Israelites golden Calf; these opinions (besides all the other wickedness of them) being Idolatries.

Vide New Annotations on Deut. 9. 10. and Answh. on Deut 9. 18.

* Vide Gabriel Potosals Book entitled, A Consideration of the Papists Reasons of State and Religion, for Toleration of Popery in their Supplication to the King, and the rates of the present Parliament, in the end of which Book,

Vide The Authors Tears and Humble Petition unto Almighty God.

* Learned Poetas shews excellently that Antitrinitarians and Socinians are most base Idolaters,
Socinianos esse idololatræ & quidem surtissimos, quippe qui ex formula religiæ sua præter unum illum solum naturæ Deum condiderunt omnium, divino cultu adorant Christum, naturæ folus eorum libertat excortii fæcurn Ecclesiasticorum celebratior publica; aut privato-publica, non est concedenda Socinian. quia est idololatria multo evidenter, & magis theorica ac crisis, quam ex gr. est invocatio Maria, & Sanctorum in Papatu.

* Fvnius 1 Kings 21. 9. Cænum inquit jojunio concasse, ut pro more publico convenit de maleficis inquisitio habcatur.

and that their Idolatry is more evident and grosse; then the Papists in praying to the Virgin Mary and Saints: The Magistrates in Israel were wont upon Blasphemies against God, to proclaim publike Faft, to call solemn Assemblies, as is manifest in 1 Kings 21. 9. And therefore Jesabel, when she would have false witnesses suborned to accuse Naboth of blasphemy, gives order according to the custome that was among Israel, that the Elders and Nobles should proclaim a Faft. When Rabscab blasphemed God, Eliakim the son of Hilkiah and Shebna the Scribe, &c. rent their clothes; and when Hezekiah heard of the Blasphemies, he rent his clothes and covered himself with sackcloth, and went into the House of the Lord; and Eliakim, and Shebna the Scribe, and the Elders of the Priests were covered with sackcloth; all which actions were wont to accompany, and did expresse fasting and great humiliation: And Hezekiah went into the House of the Lord, spreading the blasphemous letter before the Lord, and prayed, and sent to Isaiah upon the blasphemy, to lift up his prayer for the remnant that was left. And is there not great reason for our Magistrates, in respect of all the blasphemous opinions, and blasphemous speeches which have been in this Kingdom within these few yeares, and lately, (many particulars whereof are laid down in this Catalogue) to call upon us to fast and pray, to rend our hearts, and to be humbled to the dust, to appoint solemn dayes of humiliation, because of all the Errors, Heresies, Blasphemies; and may not we spred before the Lord, in the House of the Lord, all the Heresies and Blasphemies contained in this Book, as Hezekiah did Rabscabs letter, praying to God, and laying our mouths in the dust, if so be there may be hope, saying, This day is a day of trouble, and of rebuske, and of blasphemy; for the children are come to the birth, and there is no strengt to bring forth. In Matth. 9. 15. Christ shews that the chiefest ground of fasting in the Gospel for Christians, is the taking away of the Bridegroom, the losse of Christ. The Bridegroom shall be taken from them, and then shall they fast. In Exod. 33. 3. God tells Moses, That for their sin in the golden Calf, he would not go up in the midst of them, they should lose his presence, to wit, the visible signe of his presence, as in the cloud, that is (as the Hebrew Doctors say) The sons of Israel made the golden calf, and the glorious cloud which overshadowed them, was taken away, and they remained uncovered. Now upon
upon this evil tydings of losing a visible signe of Gods presence, the people mourned and did not put on their ornaments; nay in verse 5. God calls upon them, to put off their ornaments from them, that he may know what to do unto them, that is, to fast and pray, to humble their souls, and shew fruits of repentance, (for putting off ornaments used to accompany fasting, Isa. 3. 6. 2 Sam. 12. 15, 20. Dan. 10. 3, 9. Ezra 3. 4.) And what cause then is there in this Kingdom for solemn fasting and prayer above any time since the Reformation, seeing thas a special Gospel fasting day, and time of humiliation, the loss of Christ, and the withdrawing of Gods presence? Now take away purity of Doctrine and worship from a Church, and Christ withdraws: Errors and Heresies drive Christ away who is the truth, and deny the Lord who brought his Church. And therefore towards the removing and preventing of the wrath of God, I judge it needful for the Parliament, to call and appoint some solemn fasts of this nature, to confesse the Errors, Heresies, and Blasphemies of these last yeers, and to cry mightily to God not to visit the land for them.

2. The Magistrates, together with the commanding of a solemn Fast, in regard of the many Errors and the breach of the National Covenant, should call upon the people for a solemn renewing of the late Covenant, and that upon those Fastings dayes, and should send forth some Orders to the Ministers, to lay open to the people the breach of the Covenant, and the danger of it, and to stir them up to renew and keep it better. In the second Book of the Chronicles we shall read, that after great corruptions and degenerations, the good Magistrates, Asa, Hezekiah, Josiah, renewed their Covenant, and caused all the people to do so to; and considering what a woful falling from the truth and breach of the Covenant hath been in this Kingdom, since the taking of it (as for instance, We swear to the most High God, to root out and extirpate all Heresie, Schism, and whatsoever Doctrine is contrary to god-line:se; and since the Covenant, they have grown more and been suffered more than before) there's a great deal of need that on Fastdayes appointed for humiliation for the Heresies, Schisms, &c. the Covenant should be anew taken, and kept better by us.

3. Together with the Publike Fasts and renewing the Covenant, the Magistrate to shew his detestation and abomination of the Errors, Heresies of the times, should command that in the close of the Fastingsdayes, the wicked Books Printed of lateyeers, (some whereof Licensed, dispersed, cryed up) should be openly burnt by the hand of the Hangman: As the Books entituled, Mortality of Man, The Bloody Tenet, Compassionate Samaritan, The Forming of Antichrist, The Pilgrimage of Saints, Toleration justified, Fulnesse of Gods love manifested, The Arraignment of Persecution, Sacred De
cretal, Martinus Eccho, Discovery of the man of sin, The Smoke in the Temple, with many others. Moses in Deut. 9. 21. tells Israel that he took their sin, the calf which they made, and burnt it with fire: O that our Magistrates would take these calves of the people, these Idol Books and burn them with fire: O what a burnt offering, a sweet smelling sacrifice would this be to God? There was a Book burnt by command of Authority, about some five months ago, called Comfort for Believers, with a Declaration made upon it by the Assembly: O what a goodly Bonefire would all the Heretical and Erroneous Books make, that have been printed in England within these four last years, with a solemn Declaration to be published at their burning?

4. After all these, the Magistrates should execute some exemplary punishment upon some of the most notorious Sectaries and Seducers, and upon the wilful Abettors of these abominable Errours, namely, the Printers, Dispencers, and Liencers, and for themselves with all their hearts, to finde our wayes, to take some course to suppress, hinder, and no longer suffer these things: To put out some Declaration against the Errours and ways of the Sectaries, as their sending Emumaries into all parts of the Kingdom to puffon the Countrys, as their dipping of persons in the cold water in winter, whereby persons fall sick, dye, &c. declaring that they shall be proceeded against as Vagrants and Rogues that go from Country to Country; and if any fall sick upon their Dipping and dye, they shall be Enquiry upon the Statute of killing the Kings Subjects, and proceeded against accordingly. 'Tis related of the Senate of Zurich, that they made a Decree against the Anabaptists, after they had been dealt withal by ten several Disputations, and continued still obstinate, that who so ever rebaptized any that had been formerly baptized, he should be cast into the water and drowned. And in one word, to cause all the people to stand to the Covenant; as 'tis said of Josiah, 2 Chron. 34. 32.: that is, to keep them in such awe, by the Magistrates Authority and Penal Laws, as that they shall not dare but stand to the Covenant.

5. To all these, the Magistrate should add the speedy establishing and settling the whole frame of the Government of the Church, in all the Officers, Assemblies, and Censures, without which this Church will never be brought into Unity, nor Errours prevented from rising up, or suppressed when grown.

3. Private Christians, they should do something, considering the Errours and Heresies of these times: First, mourn, and sigh in secret, be as the Doves of the Vallies, mourning for the dishonour of God and his Name, the ruine and destruction of souls, like those in Ezekiel, cap. 9. 4. Secondly, they should
many Errors of the Sectaries. should take heed, and be fearful more than ordinary of the Errors of these times, and beware lest they be led away; Christians have many exhortations given them in this kind, by Christ and his Apostles to beware: As Mat.7.15. and 16.3. Mark 8.15. Phil.3.2. 2 Pet.3.17. Colos.2.8. they had need beware of the sheep's clothing, of Satan transformed into an Angel of light, and that they may be preserved; yet they must shun their company, and company, be afraid of conversing and being familiar with them, having partly with them, (for they have many subtle arguments to intangle, faine words to make merchants of people, good words and fair speeches, to deceive the hearts of the simple.) so Christians are commanded, Rom.16.17. to avoid them, 2 Tim.3.5. to turn away from them (tis spoken of Sectaries) 2 Job 10.11. not to receive them in to house, neither bid them God speed, give them no countenance. O the zeal that hath been in the Primitive times against keeping of company and familiarity with Heretics! As in Saint John against Cerinthus, in Polycarpus against Marcion: And truly, when I look upon some Christians, I wonder how they dare keep company to be familiar with some Sectaries of this time; as Wrighter, Web, Hich, Erbury, Den, Randal, Paul Hobson, Lam, and such like. 2. They must take heed of going to their Conventicles and Churches, to hear them Preach and Exercise: Those private meetings are the nurseries of all Errors and Heresies, very Pulpit-houses. Tis storied of Julian the Apostata, that he came to fall from Christian Religion, by going to the School of Libanius the Sophister, where he heard Declamations against Christians; and many by going to the Sectaries Sermons and Exercises, where they declaim against our Church and Ministry, pretending great Reformation, and purity, come to fall to their Errors and ways. Tis Solomon's counsel, Prov.19.27. Cease my Son to hear the instruction that causeth to err from the words of knowledge; and Christians should cease from those that preach Errors, and not lead themselves into temptation lest God leave them, but rather every good Christian should lay of the separated meetings of these times, as old Jacob of Simeon and Levi, O my soul, come not thou into their secrets, unto their Assemblies mine honor be not thou united. 3. Christians had need to pray much that God by his spirit would lead them into all truth, and keep them from being led into Temptation, that he who keeps the feet of his Saints would keep them; we are fallen into those times, wherein it were possible the very Elect should be deceived, (yea, without all question,) some of the Elect are deceived in these times, and led away with too many Errors for a while; and therefore we had need pray and pray, that we may have such an union from the holy One, whereby we may know the Truth from Error. 4. Christians should grow in Grace, laying out what stock they have, doing what they know, and

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so they shall know more, 2 Pet. 3. ul. and that will be a good means to preserve them. 5. Private Christians for a remedy of these Errors, Heresies, &c. should in all humble manner Petition the Magistrates again and again, that some course may be taken against the Errors, Heresies, Blasphemies, &c. of these times, representing the sad condition of their Countreys, Parishes, Families, and laying open how their Wives and Children are stolen from them, and taken away against their wills: How they have no command of their servants, no quiet in their Families, no peace to them that come in, nor to them that go out. If any persons should go about to steal from us our children, sons and daughters, to carry them over beyond Seas, and that in all Parishes Children were taken away, what a cry would there be, and Petitions put up to the Magistrates to remedy this? Now behold there are worse spirits abroad then those, that go up and down from City to Countrey, and from one Countrey to another, to steal away our Wives, Children, Servants, and to carry them to worse places then New Plantations, namely to Hell; and shall Christians sit still and suffer all, and not lay open their case to them who may help and remedy these things?

13. Coral. Hence then from all these Errors, Sects, Heresies, Blasphemies, and strange Practises of the Sectaries, vented in a few yeares, and so many observed by one man, we may see and learn what a vast thing Error is, how endless 'tis, without all bank or bottome, a whirl-pool and bottomless gulf, Error knows no end; when once men forfake the narrow and straight way of Truth, they wander in infinitum; look as 'tis in Philosophy, uno absurdo dato mille sequuntur, one absurdity being granted, a thousand follow; so in Divinity; as 'tis with sins, blood toucheth blood, and one sin draws another, till there be a long chain, and one wickednesse is maintained by another; little sins make way for great, and one brings in all: So in Errors there's a chain to, and one Error is brought to defend another. Idolatry and Worship, the Errors of that hand are un satiable, multiply execlusively, as the Prophet Ezekiel speaks in the 16. of Ezekiel, of the un satiablenesse of Jerusalem, whence once the fell to Idolatry, how she committed whoredom with the Egyptians, how she played the Harlot with the Assyrians, because unsatiated, and yet could not be satisfied, how the moreover multiplied fornications in the Land of Canaan unto Calden, and yet not satisfied, ver. 26, 28, 29. And we see in Popery there's no end of their Superstitions and Worship, of the number of their Saints, Images, Altars, Ceremonies, &c. And so 'tis in Errors on the right hand, and in all sorts of Erroneous ways. The Denarists among themselves brake into many pieces, into Minutula frustula, as Augustine speaks, and that not onely falling from one Schism to another, rent upon rent, but fell from Schism to Herefi, and from one Herefi to another,
another, many Donatsifs falling to be Arrians. Calvin writing against the Libertines, faith of them, If he should take upon him to mention or comprehend all, he should never make an end. For there have been divers Sects of that way both in Holland, Brabant, and in the other parts of Lower Germany; and therefore he would only speak of them that had disturbed those parts to which he had special relation. The old Anabaptists fell into so many Sects and factions, and into so many contrary Opinions and Differences, as that some thought it impossible to set them all down in order; and therefore Bullinger in writing of the Anabaptists, professes he will not endeavour exactly and largely to describe all the several Sects of Anabaptists, as being not possible to be done; and in the chief factions which he names under several heads, he shews also they are not of the same Opinion, even in the same points. And to what strange praecifis the Anabaptists fell both at Munster and other places, Histories are full of. The Netherlands Arminians, who at first fell into Errors but in a few points, the five (as they are commonly called) in a few years, into what Heresies of all sorts did they fall, as into Socinianism, Libertinism, Anabaptism, Scepticism? Many of the Remonstrants Ministers were guilty of the Socinian Errors, and in their Churches did nourish and tolerate all those whom they knew to hold the Socinian Tenets, and worse too. And now the Sectaries of our times, who a few years ago were generally Independents or Brownists at most, into what Errors are they fallen, and into what Practices, running every day further and further, adding daily out of pretence of New-light and Revelation, one horrid Error, or new Ordinance or other, so that they are fallen to damnable Heresies, Blasphemies, and come round to those Practices and Principles for which at first they pretended to fall from us. This whole Book in many particulars I have given, is a full proof of this; and yet to what they will fall, the Lord only knows. We may fear many of the Sectaries will, as at Munster, run up and down naked in the streets, and come to those unheard of cruelties and prophanecies related by Historians of those Anabaptists. Look as it was with some Popish spirits in those late times when men ran a madding after Popish Innovations and Ceremonies, and Dr. Cosens and others, they were insatiable, daily finding...
ing out some Innovation or other to bring into their Chappels and Worship of God, adding this week one new Invention, and the other week another, and so on, till in some things they went beyond Popery in their outward worships; and had they been let alone, God knows what they would have come to by this time: so some Sectaries in our times are fallen from one point to another, denying singing of Psalms, denying all Prayers with others, denying all Preaching, denying the Scriptures, bringing in Love-Feasts, anointing the sick with Oyl, laying on of hands to give the gifts of the holy Ghost, cum multis aliis.

14. Coral. Hence then from all these Errors, Heresies, Blasphemies, Schisms and strange Practises that are among us, we may see the benefit and excellency of the Presbyterian Government, that prevents and keeps out these Monsters and Disorders, or if any of them begin to arise, quickly suppresses them, and hinders their growth. Presbyterian Government, as soon as an Error doth but peep out, will finde it, and take it single before it grows into a body, and crush it in the egg, before it comes to be a flying serpent, which is made good by experience of it in all the Reformed Churches where 'tis setled in power; Where have we ever read of, or have found in the Church of Scotland, France, &c. such things as in the Independent Churches? The like Errors, Heresies, and Confusions as have grown up among us now within these four years never grew in all the Reformed Churches since the first Reformation. And whoever will be further satisfied of Gods blessing from Heaven, the Presbyterian way, with preservation of truth, and unity of Religion against Heresies and Schisms, let him read the Antapologie, or The full Answer to the Apologetical Narration, p. 297, 298, 299, 300. only I will now give one testimony of the Church of Scotland concerning the benefit and excellency of Presbyt. Govern-ment, which the Reader may finde in the Preface to the Syntagme of Confessions of the Reformed Churches. This is a rare privilege of the Church of Scotland, above many other Churches, for which the name of that Church hath been famous, that for about the space of fifty four years, more or less; it did without Schism or Heresie keep Unity with purity of Doctrine.

out of zeal to the truth of God, and compassion to the souls of men destroyed by these Errors, proceeding also from sad and serious consideration of the discharge of my duty: and I can say it truly of all those men whom I principally lay open, and give the people warning of, that I have had nothing to do with them, & they have not wronged me at all, but as they have wronged the truth and the glory of God; and among all these notorious Sectaries, excepting Wightman, and out of two more, I knew them not so much as by face, having never so much to my knowledge, as seen them: I never saw Den, Hitch, Clarkson, Paul Hobson, Web, Lamb, Marshal, with many others named in this Book. And therefore to take off all prejudice from the Reader against me, and this present Book, I will make use of the words of Zuinglius and Calvin; two great lights of the Church, written upon the same occasion, one against the Anabaptists; and the other against the Libertines: Good Reader, perhaps I do somewhat against thy flamack propound these things to thee, but truly no violence or rage of mine hath drawn me to it, but my faithful care and zeal at large for the Churches. For there are many of the Brethren, who when they did not know what kind of men these were, did think whatsoever was laid against them, was too harsh and bitter: But now, when as their flocks begun to be destroyed by them, they then by Letters and cries have called upon us, confessing those things to be more then true, which before they had heard: I am not ignorant, that it will not be well taken by all, that I name these men. But what should I do, when as I see three or four seducers, who do lead into destruction many thousands of men, making it their daily work to overthrow the truth of God, to scatter the poor Church, to spread abominable Blasphemies, and to disturb the world with confusion, ought I to be silent or dissemble? O how cruel should I be for the sparing or pleasing of some, to suffer all things to be destroyed and wasted, and not to warn men to take heed? If I knew a way to be laid by Thieves, were it not my part to reveal it, that so the travellers might not fall into their hands? ought I to conceal Witches, who would conjure the death of the people? Now there is no theft so wicked, nor poysion so pernicious, as abominable Doctrine, which tends not only to overthrow all Christian Religion, but all honesty and humanity; shall I therefore be silent? I am compelled therefore to make an outcry against these men. There were never Monsters more to be abhorred then Wightman, Web, Hitch, Clarkson, and their fellows: should I speak against the Pope and Papists, and spare them, who are worse enemies, and do overthrow the truth more? For the Pope hath some Form of Religion, and doth not take away the hope of eternal life,
life, shews God is to be feared, acknowledges Christ to be true God and
man, gives some authority to the Word of God; But to these men, this is
their end, that they might mingle Heaven and Earth, bring all Religion to no-
thing, abolish all Learning, cauterise all mens consciences, and in the end,
leave no difference between men and beasts. Now he who keepeth the feet of
his Saints, keep us in these evil times from all Errors, and by his holy spirit
lead us into all truth, Amen, Amen.

POSTSCRIPT.

Good Reader, since that part of my present Book was printed off, which con-
tains the Catalogue of the Errors, Heresies, Blasphemies, and Practises
of the Sectaries, together with the Narrative of Stories and remarkable Passa-
ges, there have come to my hand Books lately come forth; as also Relations from
good hands, informing me of more Errors, Blasphemies, and strange Passages
of the Sectaries, some Whereof I will adde by way of Postscript, namely, four
other Errors not before named, that I may make up the hundred and seventy six,
just a hundred and four score, and a few other Stories of Note.

Mr. Salmarsh smokes in the Temple, p.16.

1. Error. That the form by which men Bap-
tize, viz. I Baptize thee in the Name of the Fa-
ther, the Son, and the Holy Ghost, is a Form of
mans devising, a Tradition of man, and not a Form left by Christ.

2. That those Scriptures of Mat. 20.19. Mark 16.15. Go, and teach all Na-

tions, baptizing them, are not understood of Baptizing with Water, but of the

 Spirits baptizing, or the Baptism of the Holy Ghost; and that the Baptism of

Christ by Water, was only in the Name of Jesus Christ, not of the Father, Son,

and Holy Ghost, as is now practiced.

* Book intituled Uniformity examined.

3. That the Gospel doth not more set its spirit
against any thing of Antichrist, than against this
point of External uniformity in the Worship of God;
and that uniformity is Antichristian; and uniformity is a piece of the mystery of
iniquity; 'Tis the burden of the Saints, the bondage of the Church, the straight-
ning of the Spirit, the limiting of Christ, and the eclipsing the Glory of the

Father.
The Covenant is expressly in

4. Christ hath not promised his presence and spir-

4. Christ hath not promised his presence and spir-

rs to Ministers more than to other believers, nor

rs to Ministers more than to other believers, nor

more than a hundred, two or three; and if two

more than a hundred, two or three; and if two

or three in the Country being met together in the

or three in the Country being met together in the

Name of Christ, have Christ himself with his Word

Name of Christ, have Christ himself with his Word

and Spirit among them, they need not ride many

and Spirit among them, they need not ride many

miles to the Assembly at London to know what to do, or

miles to the Assembly at London to know what to do, or

how to carry and behave themselves in the things of

how to carry and behave themselves in the things of

God: And therefore for any company of men of what

God: And therefore for any company of men of what

repute soever, to set up their own judgement in a

repute soever, to set up their own judgement in a

Kingdom for a peremptory Rule from which no man

Kingdom for a peremptory Rule from which no man

must vary, and to compel all the faithful people of

must vary, and to compel all the faithful people of

God to fall down before it, &c. is a far worse work

God to fall down before it, &c. is a far worse work

in my eyes than that of King Nebuchadnezzar se-

in my eyes than that of King Nebuchadnezzar se-

ting up a golden Image, and forcing all to fall before

teing up a golden Image, and forcing all to fall before

it, seeing Spiritual Idolatry is so much worse than

it, seeing Spiritual Idolatry is so much worse than

Corporal, as the spirit is better than the flesh: The

Corporal, as the spirit is better than the flesh: The

Spiritual Church is taught by the anointing, the Carnal Church by Councils.

Spiritual Church is taught by the anointing, the Carnal Church by Councils.

On the 9. day of this present February, I was informed for certain that one

On the 9. day of this present February, I was informed for certain that one

Cofens of Rochester in Kent said, that Jesus Christ was a Bañhard, and that if he

Cofens of Rochester in Kent said, that Jesus Christ was a Bañhard, and that if he

were upon the earth again, he would be ashamed of many things he then did,

were upon the earth again, he would be ashamed of many things he then did,

for which Basphemies, being proved against him by witnesses, he was put in-

for which Basphemies, being proved against him by witnesses, he was put in-

to Prison at Rochester; but being committed, at the Sessions there came an

to Prison at Rochester; but being committed, at the Sessions there came an

* Order from some in place to the Recorder to

* Order from some in place to the Recorder to

release him; upon the receipt of which Order, the

release him; upon the receipt of which Order, the

Recorder, a Sergeant at Law, and a grave man, ut-

Recorder, a Sergeant at Law, and a grave man, ut-

sed these words, Cofens, know you must shortly

sed these words, Cofens, know you must shortly

come before another Court to answer for these words, where you shall have

come before another Court to answer for these words, where you shall have

no Order to release you: And now this man being at liberty, entertains in his

no Order to release you: And now this man being at liberty, entertains in his

house the Sectaries that come from London, or other places into those parts, as

house the Sectaries that come from London, or other places into those parts, as

Den, Lamb, Woodman, who have preach in his house since; and this Cofens is so

Den, Lamb, Woodman, who have preach in his house since; and this Cofens is so

bold, that he dares threaten question & trouble godly orthodox Presbyterian

bold, that he dares threaten question & trouble godly orthodox Presbyterian

Ministers, and goes to some of their Churches to see if he can get any matter

Ministers, and goes to some of their Churches to see if he can get any matter

against them; for example, he hath gone to one Mr Clares a godly Minister,

against them; for example, he hath gone to one Mr Clares a godly Minister,

and threatened upon hearing him to complain of him, and put in Articles a-

and threatened upon hearing him to complain of him, and put in Articles a-

gainst him.

against him.

In Decemb. last, a little before the monthly Fast, came down Mr. Den

In Decemb. last, a little before the monthly Fast, came down Mr. Den

with Lamb to Rochester, and sent to a Reverend Minister of that place to have

with Lamb to Rochester, and sent to a Reverend Minister of that place to have

leave to preach; but he denying it, Lamb came to move for his Brother Den,

leave to preach; but he denying it, Lamb came to move for his Brother Den,

O o
A Catalogue and Discovery of

In the morning would not give way; whereupon in a house on the Fajt-day, 
Dem preached to about eight score, some who came out of Towns near hand, 
and some inhabitants: then he went from thence to Camberly, and came 
back also to Rochester, and preached again: in his travels also he dipped many, 
one of which being of the Town of Canterbury, fell desperately sick upon it, but 
whether dead or no, that I could not learn; and a gentlemen woman near Can-
terbury was Dipped, (of whose Dipping the An-
abaptists boast much) that by Dipping she was 
cured of an incurable disease. I was informed also 
for certain at the same time, That Master Den is turned Carter, and goes to 
Carr, (holding that Erroneous opinion) that Ministers must work with their 
hands, and follow some worldly calling; and that Den hath driven a Cart 
up in the high way to London, he was seen to do it, and met upon the way.

Feb. 3. I was informed for certain, that not long ago Oates an Anabaptist 
and force of his fellowes, went their progress into Essex to Preach and dispose 
among other places they came to Beccles: and on a Tuesday at a Lecture 
keep’d o, Oates and his company with some of the Towne of that Part on 
when the Minister had done Preaching, went up in a body some twenty of 
them, (divers of them having Swords) into the upper part of the Church, and 
there quarrell’d with the Minister that preached, pretending they would be 
satisfied about some things he had delivered, saying to him, he had not preached 
Free Grace: but the Minister one Master Smith replied, if they would come 
to the place where he dined, he would satisfy them, but it was not a time 
now to speak, besides that he was spent: whereupon these Anabaptists turned 
to the people, and said to them, they were under Antichrist, and in Antichrist’s way; for say they, Antichrist’s way is first to Baptize, then to believe, 
and preach; but Christ’s way, is first to preach, next to believe, and then to Baptize; and so they took occasion to speak to the people, and to preach univer-
sal Grace, & other of their Erroneous Doctrines for almost an hour: then after 
this they came up through the town in a body together, divers of them having 
swords, and carrying themselves insolently: And upon this occasion some of 
the Town meeting them, and they falling out, there was a Ryot committed, 
and some of them being brought to Chelmsford, at 2 Sessions it was found a 
Ryot, and they were proceeded against according to the Statutes in that case.

Master Peters since his bringing the good news 
of taking Dartmouth, and his great reward of a 
hundred pounds, and two hundred pounds a year 
given him, in way of thankfulness hath improved 
his time till that he returned back to the army, 
in Preaching against the Reformed Churches, the Presbyterian Government, 
Assembly,
Assembly, Uniformity, Common-Council, and City of London, and for a Toleration of all Sects, a few particulars out of his rambling Discourses, I will give the Reader as I received them from ear Witness, godly understanding Christians, and a Minister. In this month of February, the first of Feb. he preached at the Bridge-foot in Magnus Church, in the forenoon, that the word Uniformity was not in all the Scripture, but the word Unity, and showed your pattern for it. That in Holland an Anabaptist, a Brownist, an Independent, a Papist, could live all quietly together, and why should they not here? That in the Army there were twenty several opinions, and they could live quietly together; he spake in a flowing way of the Reformed Churches, and of those who are Presbyterians, saying what in the Reformed Churches? what in the Churches of France? a little against Popery; he spake of the Cities Petitioning for settling the Government of the Church, saying they were not fit for Government, much less the whole Land, and will ye bring your selves into bondage? he spake in a flowing way of the Assembly, and how one poor man in a Council knew more than all the learned Doctors, and yet faith he, I speak not against Councils; and presently in the same breath, said, I never knew any good they did: And then he was upon Independents, why pray may not an Independent be a Common-Council man? what is he, but an overgrown Puritan, or words to that effect? On the day of publick Thanksgiving for taking of Dartmouth at Albolows Ch. in Lombard-street, he preacheth as follows, namely, of overcoming mountains; we had overcome Strafford, he was one mountain; we had taken Bristol, that was another mountain; and now the mountains to be overcome, were slaving and tyranny; and he was persuaded, if ever this Kingdom was brought into slavery, this City would be the cause of it; the Parliament had voted ease or liberty for tender consciences, and what had the Common-Council to do with matters of Church Government; they must Petition for truth, and they will have this, and they will have that; and if ever this Kingdom be brought into bondage, we may thank them, with such like words. Upon these and other Sermons preached, he was complained of to the Court of Common-Council, and a Committee appointed by that Honorable Court, to examine and hear the proofs of it: One Master H. a great Independent and Flicker for that party, was complained of to the Common-Council for saying to two Common Council men lately, that the King, the Scots, and the Common-Council, did drive on one design.

We may see by this that all settling of Church Governments is tyranny, and bringing into slavery. Liberty of these men is Anarchy and confusion. The City may see their petitioning and funding for Church Government, troubles all sectaries, and I hope they will be encouraged to persevere and grow daily in that path for the Reformed and against the Sects.
Feb. 14. I had an information from good hands asserted with much confidence, that lately some six or seven of Colonel Whalley's Regiment troopers, came to Wellingborough in Northamptonshire, and there in houses preached to the people; some of the people told them, they had a Minister one Mafter Andrews, who preached much against the Sects; They replied, they would take a course with him, and some of them hearing that he hopp'd forth at a Parthiiners in the Town, they way-laid him, and he coming home in the night, they ask'd who was there? he replyed, one Andrews; whereupon they let fly at him, and discharged a Pistol, upon which being amazed, he in the dark fled away and escaped them; the next morning some of them came to the house before he was up, and that with swords & Pistols spand, and some laid at the door of the house, and others went in with their naked swords and Pistols spand, and running up stairs, a woman at the top of the stairs screeched out; whereupon Mr. Andrews being a bed, and fearing it might be those who laid in wait for him over night, lep out of his bed, shut the door upon them, and got a chest to the door to make it good; whereupon one of them perceiving a place in the door where it was joyn'd together, run his sword through the door half way, which Master Andrews broke; by this time there was a great cry, & they went away for fear of being taken; and as they went the Constable met them, who spake to them of their carriage, upon which they wounded him; and a collector to the Committee of Northampton comming also, they hurt him, and said they would leave never a Priest in England before they had done.

This Mr. Andrews is a godly man well affected to the Parliament. We may see what the Liberty of Conscience is, that these men would give if they had power; and this is not the spirit of six or seven men only, but of many other Sectaries both in the army & out of it, as I could prove by many speeches that have fallen from them.

A Minister in Yorksire writes a letter to a Minister in London, dated Jan. 29. 1645. Sects begin to grow fast in these Northern parts for want of a Settlement in Discipline. Mr. R. hath gathered an Independent Congregation in Halifax Parish, and some others are about to do so also, I could wish we were reduced into Presbyteries, to prevent further mischief.

There is a Book lately printed, and that with license, (as the Title of the Book expresseth) and now the time is come, that all of kind Errors are Printed (san privilegio) call'd a Confession of Faith, of seven Churches of Christ in London, which are commonly (but unjustly) call'd Anabaptists, Dedicated to the High Court of Parliament, and given into the hands of many Members, which came not to my hand till Feb. 13. or else I would now have given some Animadversions upon it; but for the present thus much, there are many dangerous opinions and practices, which to my knowledge by Books in Print, and
discourses of theirs, some of those whose hands are subscrib'd to the Confeffion of Faith, hold, but are concealed, other points of their confession express'd generally, and doubtfully, not holding them as the Reformed Churches do; and whereas they plead a peaceable and quiet carriage, I can prove a tumultuous disorderly managing their opinions, as in Mr. Knoles, and Paul Hobson, besides of many other Anabaptists in the Kingdom, which particulars I thought briefly to hint, as an Antidote against that Book for the present, intending suddenly a more full discovery of the fraud and fallaciousnesse of this Confeffion of Faith of seven Congregations. And for a conclusion of all, I humbly pray unto God, that he would bless this Book so to the people, that by his Spirit it may be eye-salve to anoint the eyes of many, that they may see the sectaries, and that the Kingdom may be no longer deceived with the pretences of these men, but that all according to the Solemn League and Covenant they have taken, may in their places and callings do their duties to a put stop unto these growing and destroying evils.

FINIS
An Appendix.

God Reader, in the first Edition of this Book, there were many Errata, as in some places a word too much, and in others a word too little, besides the mistake of one word for another, as also some notes in the Margins left out, all which were occasioned either by the Copy, being so close written as it was hard to read it, or by haste at the Press to finish it for public use, all which are in this second Edition carefully corrected; and unto all the other Errors, Letters, &c. contained in this Book, Entitled _Canzonare or a Catalogue and discovery of many of the Errors, Heresies, &c._ I add these following Relations which have come to my hand since my book came forth. A Godly Minister in Somersetshire, (whose name though I know, yet for present I conceal) sent up these Opinions following, to be communicated to some Divines of the Assembly, whose relation is here printed word for word, as I received it from the hands of a godly Minister in the City of London, and I the rather print it _verbatim_, because there are some Errors here set down not enumerated in the former Catalogue, besides such of the Errors here specified that have been reckoned before, and are the same in substance, yet are differently expressed in this Paper, and that with new Additions.

New Lights and glorious pure Truths (or rather old Heresies and blasphemous Doctrines of Devils) held forth by the bespotted Churches of Independents in these parts.

1. That Adam was created in sin, and that he was as sinful before his fall as after,

2. That Christ was a Sinner, his nature being defiled with sin as the nature of other men is, and that God did show his infinite love to man in setting Christ a poor sinful creature at his right hand.

3. That sin is nothing else but the Devil acting in our nature, proved by Luke 11. 21. 22. where the house is Christ's personal humane nature, and
and when Christ, the strong man came into it, he found the Devil in it.

4. That Christ's human nature is not hypostatically united to the Divine nature, for these Churches do not confess Christ to be God, nor they sincerely show his Godhead, and affirm the Creed of Athanasius to be full of blasphemies:

5. They deny the Trinity of persons in the deity, and affirm that there is but one person in the Godhead; for if there be three persons, there must needs be three Gods, and that Athanasius in his Creed doth blaspheme.

6. That a Minister baptizing infants is a false Prophet, spoken of in Ezekiel, who daubeth widows and the bershebes elms.

7. That the Ministers shall utterly fall and be abolished, neither shall there be distinction of Offices in the Church, but when they meet, every member, either by their or sister may speak as the Spirit shall give utterance.

8. That as Christ revealed a greater Light then Moses, so they do and shall reveal a greater light than ever Christ had.

9. That the letter of the whole Scripture doth hold forth nothing else but a Covenant of Works, thus vilifying the whole Word of God by thesame Letter, and making their interpretation to be the Spirit.

10. That to keep a constant course in performing holy duties, and to make use of the present opportunity for the enjoyment of a Religious exercise, when we finde a dulnesse and unaptnesse in our selves to put on a resolution to strive against & to break through the present difficulty, and to set upon the performance of the duty, is utterly unlawful.

11. That the glory of the Saints hereafter shall not be visible, but they shall by some outward expression manifest one to another amongst themselves their inward joy.

12. That there is no hell, or at least no pain of sense in hell.
These three opinions are most stoutly, though not so generally maintained, yet the number of them that are deluded doth exceedingly increase for want of Ministers to undeceive the people, who run after them apace.

1. That the Creator in the beginning did for the manifestation of his own glory give forth of his divine essence a variety of forms and several substances which we do call creatures, so that God doth subsist in the creatures, and hereafter the whole Creation shall be annihilated and reduced into the Divine essence again.

2. Others affirm, that the Word Christ, and the Word Saint, doth not signify any persons, but some of the Divine essence infused into several persons; so that Christ and the Saints shall be saved, that is, the Divine essence in those persons shall be reduced into God again, but the persons shall be annihilated, for the soul is mortal, & the body shall never rise from the dead, for even the body of Christ did never rise from the dead, but was annihilated, the world shall ever endure by the way of generation from time to time without an end.

3. That the Scriptures are not the Word of God, but the conceits of men, and that we are not to adhere to them, but to their Revelations; therefore they slight the Word of God when it is urged to confirm a truth; for where it is said this or that was done according to the Scriptures, as 1 Cor. 15. 4. their reply is, That is according to the vulgar opinion and concept of natural men.

Many other erroneous opinions in Doctrine they hold besides Discipline, which I forbear to rehearse, but you may guess at Hercules body by the length of his foot; God is come down we see already to confound the Language of these Babel builders, that they understand not one another's speech, & I doubt not but that he will shortly scatter them, and they shall be as a snail which melteth.
AN APPENDIX.

An Extract of a Letter written Feb. 19, 1645, from a godly Minister in Essex to a Minister in the City of London.

Our condition in these parts is very bad. A base but bold Sectarist named Oates a weaver in London comes down, & vents a gallimaufry of strange opinions, and draws great flocks of people after him without all controil. The Constables of Bocking did on the Lords day last disturb them, going among them to排出 Souldiers, and they used them dispitefully, bade them get them to their Steeple houses, to hear their Popish Priests, their Baals Priests. The tyde of Schisme runs strong, and as they barg is fed with a spring from above. Certainly great hopes and encouragements they have, else dut they not be so bold and insolent beyond measure, as they are. They talk most basely of the Parliament and Assembly which many hear, and dare not appear to avouch, so that they grow formidable. Our Magistrates are afraid of them, onely a few Orthodox Ministers hazzard themselves to oppose this torrent by their publicke labours. Help us with your prayers as we do you, that God may enable our spirits against the difficulties we have to encounter withal. If you could beitow a few lines upon me, that I might but hear of the courage and constancy of the Ministers and Citizens of London, upon whom we look now next under the Parliament as the onely Instruments of our good, I should be very thankful, who with my best respects remembred will ever remain

Your faithful and assured Friend.

Feb. 26. Two Citizens, godly understanding men, related to me for certain that one of the women preachers Mrs Attaway spoken of in this Book page 119, and who upon complaint was questioned by the Committee of Examinetion for her preaching, was run away with another womens husband, with whom she had bin too familiar along time, but about 14. days ago gone away and that beyond seas (as is commonly reported). This man with whom she is gone, was one of the Society and Company of which Mrs Attaway was, and one who used to hear her preach, he left his own wife great with child, besides other children, and the poor woman (as tis reported) was ready to be distracted, and Mrs Attaway hath left her children behind too, exposed to the world at six and seven, and conveyed away all her goods that are any thing worth: It was told me also by one of those Citizens that tis given out she met with a Prophet here in London, who hath revealed to her and others that they must go to Jerusalem, and repair Jerusalem, and for that end Mrs Attaway hath gotten money of some persons, ten
ten pounds of one yong maid, and other money of others towards the building up of Jerusalem: These two godly Citizens not long ago upon occasion of hearing that Mrs Airway preached, went to confer with her, and to dissuade her from preaching, and coming thither there were four or five men with her wherein one of them was this fellow she is now run away with, and these Citizens speaking with her, one of her Company a Sectary said to her, Sifter, speak not to these men for they are in the flesh, and the discoursing with them, either the same man or another said, Sifter speak no more to them, for they being in the flesh, you will but preach them the more into the flesh.

I have been within these few dayses from good hands informed, that in this last week of February there have been some meetings of Sectors in the City to consult and draw up some Petition to the Parliament to counterwork the Common-Councel, and their consultations and debates were to this effect, that seeing the Common-Councel and the Scots so agree together for setting Church-Government, and that now new Votes and Resolves of both Houses are come forth to settle the Government of the Church, it was needful for them to do something and to present a Petition to the Parliament which might consist of these heads, 1. That the Parliament would not take the sense of the Common-Councel for the sense of the City, but look upon them as two or three hundred men, and not what they petitioned and desired as the sense of the City. 2. That the Parliament would take the Militia of the City into their own hands. 3. That the City might not keep any correspondence or intelligence with foreign states, for they for their parts disclaimed it. 4. They would not as some others lay any blame upon the Parliament for not settling the Government of the Church all this while or tax them with delayes, but thanked them for their deliberation in proceedings about the Government of the Church, and left them to their own time to settle the Government of the Church according as it might stand with tender consciences. These and some other things for the matter of the petition was propounded and spoken of, some moved, that in their Petition speaking about the Government of the Church, they should put in to settle it according to the word of God; another in the company moved that it might be with respect to tender consciences, & said he loved not that expression, according to the word of God. Now for the way of managing this Petition that it might take and do the work, these things we are propounded to get to it, 40 or 50 thousand hands, and for that to draw in & get the hands of the Malignants to the Petition, to draw in many moderate Presbyterians, and to get the hands of all those that keep separeted meetings, to send the Petition to their several meetings to be subscribed: I have had some of the names of the persons that met about this businesse related to me, but I forbear to name them; and as a further testimony of the truth of this Relation, I have
I have bin told it from more hands then one, besides the substance of this hath been discovered and made known to some in Authority in the City.

I have had lately given me from a sure hand the Copies of two letters taken from the Original letters, and compared by a Minister with the Originals, one of William Jenney to his wife, since he went away with Misriss Attaway the Lacewoman, and the other of Misriss Attaway to William Jenney before his going away, both which I had thought now to have printed verbatim, but because they are too large, and cannot with the rest of the matter in this Appendix be brought into a sheet, I shall only give the Reader a hint of some few things: In his letter to his wife dated Feb. 15. he writes thus of the reasons of his going away, I thought good to write to you these few lines, to tell you that because you have been to me rather a disturber of my body and soul, then to be a meet help for me (but I silence) And for looking for me to come to you again, I shall never come to you again any more. I shall send unto you never no more concerning anything. If you had been a kind woman unto me I should never have parted with you, but God direct you and keep you as one of his creation, and in that respect I desire you to be looking up to him your Maker.


Mrs Attaway in her letter to Jenney writes thus,

Dearest Friend and welbeloved in the Lord, I am unspeakably sorry in respect of thy sufferings, I being the object that occasioned it, how could I ever be able to answer it, I need such love, I shall desire to dedicate my spirit to the Lord, to seek him in thy behalf, that he would be pleased to set thee at liberty, in the mean time that he would be pleased to bear up thy spirit quietly under it: me thinks thy sufferings should be almost as the highest they are so great. When the people of Israel's bondage was greatest, then the same day the Lord delivered them; when Ichahaphat knew not what to do, he looked to the Lord, let us look to him, believing constantly in him with the faith of Jesus, and no question but we shall be delivered, in the mean season I shall give up my heart and affections to thee in the Lord, and whatsoever I have or am in him which is our head, thou shalt command it, in the mean season while thou art absent, I shall rest in the possession of thy love, which I shall not be so injurious as to question. That dream of love that is given me, thou hast it freely, question it not. So committing thee into the bosom of that loving kindnesse that hath redeemed thee, I rest.

His wife could not bear nor take well his being night and day with Mrs Attaway but spake against it, and this was the disturbance he complains of, and the sufferings Misriss Attaway speaks of.

Now they are run away together they are delivered,

This Mrs Attaway hath a husband in the Army, and the world way see what these women preachers are, thus to write so another woman husband and now to go away together,
A Citizen related to me, that he employed one L.D. a Secretary of Lams Church, to work for him gold and silver wyer, he made away his work to the value of about 12 pounds, and is himself gone away too about the Countries he knows not where: but Lam the preacher is bound for 10 pounds worth of this gold and silver upon whom he will come. This Citizen was unwilling to have employed him, but he did so protest his honesty and faithfulness, and told this Citizen that, faith he, I have such Revelations and new light as never man had, and do you think I will be dishonest?

The same Citizen told me he employed three women as spinners for him of gold and silver, which being Secretaries and of Lams Church (as I remember) are wont to spin on the Lords day, which he fearing, did on purpose upon a Saturday night late fetch away all the work they had wrought off, and coming again on the Monday morning found they had done a good dayes work, and inquired in the House of it, others in the House said it was ordinary with them to work on the Lord day, and he talked with them, they said they knew no Sabbath, nor no such day, every day was alike to them, and one as good as another.

FINIS
The Second Part
OF
GANGRÆNA:
OR
A fresh and further Discovery of the Errors,
Heresies, Blasphemies, and dangerous Proceedings
of the Sectaries of this time.
As also a Particular Narration of divers Stories, speciall
Passages, Letters, an Extract of some Letters, all concerning the
present Sects: Together with some Corollaries
from all the fore-named premises.
A REPLY to the most materiall exceptions made
by Mr. Saltmarsh, Mr. Walwyn, and Cretenfis, against
Mr. Edwards late Book entituled Gangræna.
As also brief Animadversions upon some late Pamphlets; one
of Mr. Bacon, another of Thomas Webs, a third of a Picture
made in disgrace of the Presbyterians.
A Relation of a Monster lately born at Colchester,
of Parents who are Sectaries.
The Copie of an Hymne sung by some Sectaries
in stead of Davids Psalms.

By THOMAS EDWARDS Minister of the Gospel.

Because of false Prophets which come to you in Sheeps clothing, but inwardly they are
crowning Wolves; we shall know them by their fruits. Math. 7. v. 15, 16.
But true prophane and false Lablings for they will increase more and more. And their
word will eat as doth the Gangrene, of whom is: Hymenes and Phlecan. 2 Tim. 3. 16, 17.
As children and seducers shall waxe worse and worse, deceiving, and being deceived.
2 Tim. 3. 13.

LONDON,
Printed by T. R. and E. M. for Ralph Smith, at the sign of the Bible in Cornhill near the Royal Exchange. 1646.
To the Christian Reader.

my Sectaries come forth as will, I shall sing with David, Psal. 27. 3. Though an Host should encamp against me, my heart shall not fear; And besides my Reply to the Answers made against my Book entitled Gangrena, the Reader shall find in this Book more work for the Sectaries, the Second Part of Gangrena, a Discovery of more Errors, Heresies, Blasphemies, and Proceedings of the Sectaries, wherein I have not only laid down many Errors, Heresies, and Proceedings of the Sectaries not touched before, but some greater, stranger, higher Heresies and Blasphemies, and some that are more against the Second Table, and destructive to the civil Lawes and peace of Kingdoms, which Sectaries in their pleading for Toleration seem to exempt out of the number of Errors to be tolerated; yea, I desire the Reader to take notice there are some things spoken of in this present Book, some Blasphemies, &c. done by Sectaries, that the like or worse are not to be found in any age since the coming of Christ, may I think not since the Creation of the world, as that Blasphemy of one * John Boggis. Now that the Reader may the more profit by this work, and not stumble in the Entrance, I shall premise three things whereby to remove a few prejudices that may be in the minds of some men, both against the matter and manner of this Book.

*Tis objected, The bringing upon the stage matters of fact, and the practices of some men against a way, is not a right course to convince a way to be naught, nor the followers of it of their errors: Arguments and Reasons are the way to satisfie men. Answ. I have spoken to this Objection in the first part of Gangrena, pag. 76. and the Reader may find more said to it in this second part, pag. 79, 80. And therefore that which I shall say here is this. Such discoveries as these, are a more sensible practical way of confutation of the Sectaries to the body of the people of the Kingdom, then so many syllogismes and arguments; they can understand these when they cannot perceive an argument; and Christ himself, in speaking against false prophets, saith, By their fruits you shall know them: Doe men gather grapes of thorns, or figs of thistles? &c. And the Apostles, in their speaking against the Hereticks and heresies.
of their times, confuted them thus by their practices and ways: Whosoever does but observe the passages in the Epistles of Peter, Jude, Paul, shall finde this true.

And whereas tis said by some of them, if they would do so by the Presbyterians, they could shew as many Errors held by some Presbyterians, and as bad practices, &c. and so recriminate. I answer, suppose they could, 1 Yet there's not the same reason in divers respects, but I will only give one instance, namely this difference: The Anabaptists, Independents, &c. have their Church way and government up, they are in the practice and possession of it, they may use it, and do to the utmost, to suppress Errors, Scandals, in the power of censures, in admitting of none but whom the body allows, &c. and yet in the free practice of it, and under it, all these Errors grow, and new fall from one thing to another, as all men see; but now those who are in their judgement for Presbyterian Government in this Kingdom, they enjoy it not, have not the benefit of it to censure scandalous persons, suppress any Errors, or to do any Acts of Government at all, but all lies waste. 2. I deny that the Sectaries can shew men who are Presbyterians (though they want the benefit of the Government) that fall into those Errors, Blasphemies, Practices which the Sectaries doe, tis a meer flourish, they can shew no such thing; nay, I am confident that among all the Presbyterian Ministers and cheife members who have appeared and acted for that way, since Presbyterians, the Sectaries cannot instance in one man like to hundreds and thousands of their Sectaries, either for Errors in judgement, or loosenesse in life.

2. Tis objected tis an unchristian way to bring mens names upon the stage, tis to much to speak against away from the Practises of some of that way, but to name men in print, and publickly to brand them, this is worse. Anf. I could give many Answers to justifie this, and shew the examples both of Fathers and the boliest, judiciousest, modern Writers who practised this, as Calvin in his Tractate against Libertines, naming Quintinus, &c. and giving reasons there by way of Answer to this very objection of naming men, but I cannot now insist upon it: all I will say is this, for my own part tis much against my genius and temper to do it, for naturally
To the Christian Reader.

Tyrannically I do not love to offend any, or to contend with any man, but to comply and please all, besides. I am sensible of the hatred, reproaches, dangers I am liable to for doing it, but a necessity is laid upon me to preserve the people, and to give them warning to beware of wolves in sheep's clothing; and as I hold myself bound in conscience to write books to discover the errors and opinions of such ways, so to name the persons of prime notorious sectaries who are tickers, (not of all men who are misled, or in some lesser matters mistaken) and that from the example of the Apostle Paul, who doth not only name the errors, ways, but the men themselves, as Hymeneus, Philetus, Alexander, Phygeilus, Hermogenes, 1 Tim. 1, 19, 20. 2 Tim. 2, 17. 2 Tim. 1, 14, 15. 4, 14, 15.

3. Let no godly person be offended at my book, if the style of it be quick and smart, and if I speak sometimes a little sharply to Cretensis; but rather let them consider how unworthily (not only unbecoming a Christian, but a man) he hath dealt with me and all Presbyterians in his answer, discovering such unsufferable pride, arrogance, scornfulness of spirit towards all Presbyterians who fall not down to the golden calves of his opinions of Imputation of faith, Independency, &c. as that there seems no way left to recover him but to deal a little roundly with him, and lay open his folly, besides, the Apostle Paul speaking of the Cretians, who are always lyars, faith, Wherefore rebuke them sharply, that they may be found in the faith. In one word, Cretensis in all his answers is too like those spoken of in 2 Sam. 23, 6. that must be thrust away as thorns, because they cannot be taken with hands; the man that must touch him had need be fenced with iron and the stiffe of a spear: Cretensis is a man so foul-mouth'd in all kind of filthy language, that his maid had need scour his mouth always with a wisp when he goes to write any book. But to hold the good Reader no longer in the porch, let me earnestly intreat thy prayers to God for his gracious assistance, protection, supporting of him who is resolved to spend and be spent, and to run all hazards for the truth of God and his Churches; against the errors of the times; yea, and if he be offered up upon the sacrifice and service of your faith, he joyes, and will rejoice.

Thine in Christ,

Thomas Edwards.
Though there be already at the Press a full Reply to the pretended Answers made by Mr. Saltmarsh, Mr. Walwyn, and Mr. John Goodwin, against my late Book entituled Gangrena; yea, and some part thereof printed, yet considering not only the three bodied Monster Geryon, and the three headed Cerberus, which for present I have to grapple and conflict withal, but that Hydra also, ready to rise up in their place, therefore that I may both mortally wound the heads of these Dragons, and cut off others as they are springing, and strike once for all in defence of Gangrena: my Reply cannot but be somewhat large, and so of necessity must take up more time for the perfecting and publishing of it (especially considering my employments in frequent constant preaching, besides all other occasions) then at this time I am contented to be kept from coming abroad in Print.

And therefore for preventing the Sectaries glorying, and triumphing too much in their Answers, and their possesing many people against my Book, as if it were a Book of lies, and that I could not make proof of, or give a good account to the world of what I have written; as also from interpreting my silence (though but during a time simply necessary to give a full Answer) repenting of writing my late Book and a retreating from that cause wherein I have so much appeared (as Master a Walwyn seems to do.) I have thought it necessary in the Interim, till my larger Reply can come forth.
forth, to set forth a few sheets to declare my mind to all the world, and to take away all just occasion from men of speaking against my late Book: Now this Book being of the same nature and kind with Gangrena, besides a brief Answer to some main Objections made against it, is not only an Addition of more Errors to the former Catalogue, a higher Discovery of the ways and Practices of the Sectaries, a further confirmation of the truth of things contained in Gangrena, but an assurance to the Reader of my Resolution and Constancie, by the grace of God, in opposing Errors and Sects maugre all the malice, wrath and power of Hell; as also a satisfaction in part to the most materiall things objected by Master Saltmarsh, Mr. Walsyn, Mr. Goodwin, against my Book; and as I am perswaded this Discourse will not be without its use for the present, so I question not when my full Reply to these three Pamphlets shall come abroad (of which this Book is the fore-runner, and prepares the way) not only all rational and unprejudiced men, who shall read and consider, will be satisfied by it; but my Antagonists will be laid so open and bare, as their folly and shame shall be manifested to all men, and themselves and their friends for them will wish a hundred times they had been asleep in their beds when they medled with Gangrena; yea Gangrena, and this defence of it will prove so incurable a Gangren to them, that they shall never be cured of it by all the Mountebank quackfaling drugs and tricks of all the Sectaries of this time; and though for a short time confident lying may please and take with many, yet as Solomon speaks, the lip of truth shall be established for ever, but a lying tongue is but for a moment; and as Hierom. Mendacis ad modicium placent, sed diu non durant.
A Fresh and further

DISCOVERY

OF THE

ERRIORS and Pernicious Practises of the SECTARIES in ENGLAND.

Having laid down in my Book entitled Gangrena, 180. Errors
vented in these times, besides an Addition of some Errors
mentioned in the Appendix, and not enumerated in the for-
mer Catalogue. I do here further present the Reader with a
Catalogue of more Errors not before named, neither, in the
first, nor second Edition of my Book: As also a Relation of
more Stories and Practices, together with some new Letters
concerning them; by all which it will appear, that the plague of Sectarisme
rages more and more, putting forth Symptoms presaging death and destruc-
on both to Church and State, if not timely prevented.

Additional ERRORS to the former Catalogue of

ERRIORS, HERESIES, &c.

1. That no Opinion is so dangerous or Heretical as that of compulsion in

things of Religion.

2. That Kingly government among Nations and Common-wealths is un-

lawfull, and that for Kings it cannot be said to what use they serve, or that

there is any use of them, except to debauch and vexe a people.

3. It is unlawful for Christians to eate any Swines flesh in regard the Devils

once entered into the herd of Swine.

4. 'Tis unlawful to eate any manner of blood in any kind of thing whatso-

ever, and that Black-puddings are unhallowed meat, and that the eating of

Black-puddings is a barbarous custome.

5. That the Devils never sinned, nor have any sin.

B

6. That
6. That Judas, Cain, and all the damned, yea, all the Devils, shall be saved at last; and that there are no hell tormentes to eternitie.

7. Christ hath repented perfectly, he hath sorrowed for sin perfectly, and he hath repented for us.

8. Faith is not to be the guide of Reason, but Reason the guide of Faith, nor is a man to believe any thing in Scripture, further then he sees Reason to induce him.

9. That children of believers have more then a fæderall holinesse, an inward real holinesse.

10. Christs presence in Heaven, or that Christ is present in Heaven, cannot be proved by the Scriptures.

11. Some of the Sectaries do affirm and hold they have not only had Revelations, but they have seen Visions also.

12. The means of God revealing himself and his mind and will to his servants in reference to their salvation, is immediately by himself, without Scripture, without Ordinances, Ministers, or any other means.

13. That it is unlawful to give thanks to God after meat received, though it be lawful to do it before eating of meat.

14. That singing of Davids Psalms is blasphemy, and telling of lies.

15. That there is no Justification by Faith, but Faith is only a manifestation of our Justification.

16. That Repentance is a work of the Law, and so not to be performed by Christians, and that Christians have nothing to do at all, but only to sit still, hear and believe.

17. Some Sectaries hold they cannot sin, but if they sin, Christ sins in them, he doeth all, they are acted by him in all.

18. All set times of private prayers, as morning and evening, &c. are not only unlawful and superstitious, but they are not to pray at all, nor give thanks, nor confess sinne, but admire only the Grace of God, that is all they must do.

19. That hell-fire never had been, if Jesus Christ had not come.

20. That Jesus Christ delivered never a soul from hell-fire.

21. That all appointed set meetings of many Christians to pray, hear, conferre, or performe any holy service, whether in a Church way, or out of a Church way, are unwarrantable, and unlawful, only occasionally if Christians meet in a street, or at a house going to visit friends in civility, they may discourse and talk one with another in points of Religion, as they do of other matters.

22. That in the first Conversion of a sinner there ought to be no sorrow nor
nor repentance for sinne, God requires none at all.

23. That some Believers are as perfect here, as ever they shall be in Heaven, only they do not see the Lord here with their bodily eyes.

And for a conclusion of this matter, namely for the enumeration of Additional Errours, I shall addde only this which I received from the mouth of a godly Minister, who having conversed with some Sectaries that are Scouldiers and Troopers, gave me this answer, March 13. upon a question propounded by me what strange opinions do they hold. They hold (faith he) all opinions whatsoever that are against the power of godliness, and the honour of Christ.

An Extrat of a Letter lately sent me from a learned and godly Minister in Essex.

Good M. Edwards,

I thank you for your Book: Oates whom you mention in your Book, hath been sowling his Tares, Boardmong, and wild Oates in these parts these five weeks without any controll, hath seduced hundreds, andlysed many in Bocking River and when that's done he hath a * Feast in the night, and at the end of that the Lords Supper. All operat in tenebrarum. No Magistrate in the Country dare meddle with him, for they say they have hunted these out of the country into their Dens in London, and imprisoned some, and they are released, and sent like decoy Ducks into the country to fetch in more; so that they go on in divers parts of Essex with the greatest confidence and insolencie that can be imagined. M. Archer of Halsted preaches boldly against Parliament, Assembly, Directory, Ministry and all: I pray you let me hear whether there be any hope of light shining out of darkness. Ellis an Antinomian, brother to Ellis of Colchester the Independent, married a widow, got two hundred pounds of hers, made her believe he would carry her to his friends in the North, but left her by the way, and ran away with the two hundred pounds. That miscreant seduced many. Your book doth much good: I shall pray God to speed your Plough, who am your assured friend.

An Extrait of a Letter written to me last week from a learned and godly Minister in Colchester, together with a Relation of a Monster lately born there of Parents who are Sectaries.

Sir, I have sent you in this enclosed, the true Story of the monstrous birth in our Town. I thank you for your Book: The Sectaries rage at it, but it is a signe...
A further Discovery of the Errores

a sign it doth the more good. Thus beseeching the great God to continue your courage and resolution for his name to the utmost, I rest,

Tour affectionate Brother in the Lord.

Memorandum, that upon the 18. day of Febr. 1645. one Goodwife Cofens of Peters Parish in Colchester brought forth two children both dead, the one a perfect child; the other was born without a head, having upon the breast some characters of a face, nose, and eyes, wanting one arme, and the other arme being rather the stump of an arme, ended in a crotch of two fingers, with something like a thumb coming out of one side of it: Downward one of the feet was perfect, the other foot wanted a heel, and had only two toes which grew forward, and another toe growing out of one side of it. The Father of this Monster is a Separatift, frequenting their congregations, an enemy to the baptizing of his own children; the Mother a hearer in the separated congregations likewise, who resolved heretofore, that if ever she had any more children, they should never be baptized. This Relation is affirmed by those of trust and understanding, that saw this Monster, and know the parties.

An Extract of a Letter sent me from a * Commander now in the Parliament service, dated Decemb. 29. 1645. * This Commander is not in the service of the Weft, belonging to any of the Regiments of that Army, under the command of Sir Thomas Fairfax, but his command is in another part of the Kingdom.

SIR,

The constant practice of many Officers and souldiers with them, was to exclaim against their Ministers wherefoever we marched, presing them and their adherents more than any other; they did discourage the people, generally affirming that the best of our Preachers were Popifs, and that it was unjust to give, if they had power. * * past to Rome, and their superstitious Steeple-houses pulld down to the ground; great variety of opinion was amongst our Officers and Souldiers, some affirming that they had had Revelations and seen Visions, al of them at liberty to argue and hold what phantastical opinion they pleased, those were the men most countenanced, and soonest raised to preference; some of them would take upon them to prophesie, saying, they should live to see all lording power laid aside in this Kingdom. In my distress when the enemy was upon me, I sent to most parts adjacent for assistance, but could have none, only from one place came to me forty Volunteers, with some two or three Officers, professing themselves all Independents, and they told
told me they hoped to finde me so, and if I should continue still in my opinion for Presbytery, they thought their labour ill spent; they staid with me all night, and the next day there came to them a Lieutenant, a most dangerous fellow, maintaining most horrid opinions, as you may see by the information which is truth; this Lieutenant was to preach to them in a private house, which I had notice of, and did prevent him, which they took very ill of me, and immediately they left me, and marched away with Lieutenant. —— Since, one of the chiefest of them sent me word by our Quarter master, that I should have little or no pay, so long as I staid in —— if I did not agree and side with —— I finde the message too true, for I finde little pay or none. Sir, I could say much more of their practices against me and others, but I should be too tedious; but this more I shall add, I never marched where I heard more talk of godlyness, and lefte practice of it in my observation, for they are cruel without mercy, covetous without measure, professing self-deniall, yet leave no stone unturned to advance there estates and honours. The Lord prevent their wicked designs, and keep this Kingdom from being ruined by such a wicked people, Sir, I rest.

Your servant

A Relation of some passages of a great Sectarie, a Lieutenant about the beginning of June last. 6.45.

Having had much arguing with him and his adherents in opposition to the Antinomian way, in the morning wherein they seemed to glory much in the victorie, though I know no cause for it at all: The Lieutenant came courteously towards even in to my house (as he said) to take his leave of me; which some of his party perceiving, followed him; and others taking notice of their resort, followed also. The subject of our discourse was about the means of God revealing himself, and his minde and will to his servants in reference to their salvation; He affirmed and maintained violently that God did it immediately by himself, without Scripture, without Ordinances, Ministers, or any other means; He being asked about the third Person in the Trinity, denied there was any such thing as a Trinity of persons, but affirmed them to be three Offices; and being demanded what he thought of Christ, whether the Godhead and manhood were united in one Person in Heaven: He answered only to the last word, and denied that it could be proved by the Scriptures Christ's presence in Heaven; and when some Scriptures were produced, which had reference to his Resurrection and Ascension, he replied, that it was a great question, whether
ther there was a Resurrection or not; he said he did not deny it absolutely, but that he made a great question of it: At the parting, before him I replied to the by-standers, Gentlemen, if I should have come and told you that this Gentleman had denied the Trinity of persons, and Christ's presence in Heaven, and that he called in question the Resurrection, you would not have believed me, had not your own ears heard the same.

This is attested and subscribed by the hand of a godly Minister in whose presence all this was spoken, together with a Relation of the names of the other witnesses, persons of quality and worth, who were all present at this Discourse, and I have the Original in my power to produce upon any occasion.

A Relation of some Stories, and remarkable Passages concerning the Sectaries.

There is one Lawrence Clarkson, a Seeker, spoken of in my Gangrana, pag. 104, and 105. who put forth a Pamphlet called The Pilgrimage of Saints, wherein are many passages highly derogatory to the Scriptures, denying them to be the rule of a Christian, or that in Doctrine or Practice half of God's glory was revealed as yet; this man a Taylor and a Blasphemer preached on the Lords day, March 8th, at Bow-Church in Cheapside, in the afternoon: He began his prayer to God, with Right Honourable Lord God, and in his prayer he prayed that God would bless the Kings Army; and bless the Saints both in the Parliaments Army and the Kings, his Sermon was a Rhapsody of nonfence. This was not done in a corner, but in a great and full Audience; there was present at this Sermon one Member of the House of Commons, if not more, besides divers other persons of quality; and though this Clarkson was in London some time after this, and may be still for ought that I know, yet was he never questioned, nor called to any account for this, or for his Pilgrimage of Saints, as ever I could learn.

Saturday, March the seventh, a Minister who preached at Martins near White-Hall, told me, that lately since my Book came forth, he preaching in a Sermon against sin and the Divell, a woman on the morrow came to him (a Nurse-keeper dwelling in Clare Street) and questioned with him about his Sermon, asking him his grounds for speaking of sin and the Divell; the Minister brought some places of Scripture, shee slighted the Scriptures, and denied there was any such thing as sin, or Hell, or the Divell, or temptation, or the holy Ghost, or Scriptures; shee said, all the Hell that was, was the darknesse of
the night; she denied that to kill a man, to commit adultery, or steal a man's goods was sin; and the Minister asking her, what do you make yourself, she answered two several times, I am that I am. All this, and a great deal more, was related to me by the Minister, who (as he said) had acquainted an Earle with it, and many others; and I spake with one Citizen who heard this Relation from him, and he promised to give it me at large in writing under his hand.

Tuesday March 17. on the day that a Committee of Lords and Commons came down to Guild-Hall to the Common-Council concerning their late Petition; many Sectaries from all parts of the City and Suburbs, came to Guild-Hall, where, from about four a clock, till about nine, the Sectaries in several companies and knots in the Hall, 30.40. and more in some companies, vented boldly, and pleaded for all sorts of opinions, the Antinomian opinions, the Anabaptistical opinions, &c. pleading for a general Toleration of all Sects, yea, some maintained that no immortal spirit could sin, or be capable of sin; and it being objected, what say you to the Devils? they denied the Devils ever sinned or could sin: many other horrid opinions were maintained at the same time, so that 'tis believed, that never since Guild-Hall was built, there was so much wickedness and error broacht and maintained openly in it as at that time. Among many godly orthodox Christians, who were at that time in Guild-Hall, and opposed the Sectaries in their pleading thus for all Errors, and a general Toleration; there was one godly Citizen who told me this story of himself, that he reasoning with several of the Sectaries against their opinions, and against a Toleration, the next day being the eighteenth of March, an Independent Wollen Draper to whom he had workt almost twenty years, took away his work from him, and said he should have no more work of his, because the night before this Citizen had argued against Independency, saying it was a Schisme; whereupon this Citizen dealt plainly with this Wollen-Draper, and told him, Sir, will you put me by my work, which is my living, for my conscience? is not this Perfection? will you have your consciences, and shall not we enjoy ours? would you be tolerated, and will you not tolerate us?

On the nineteenth of March a Pamphlet called The last warning to all the Inhabitants of the City of London, came abroad in Print, which Pamphlet speaks against all Kingly government, receiving the King in again, and against all established Ecclesiastical government, besides many other dangerous passages in it: Now this Book was spread abroad and dispersed up and down by Sectaries, as for instance, one Samuel Fuller an Egge-man, rebaptized by one Crab, a Felt-maker, was the 21. day of March examined before a Justice of Peace for spreading this Book called the last warning to London, and confessed he had sold six or seven of them. One Overy an Independent Book-seller, * All kind of unlicensed Books
that make any waves for the
Scots, and against Presbyteri-
ans, are sold at his shop, and
his given out the man tells
them, but not the Matter.

and a member of Mr. John Goodwins Church, or his man
for him, sold many of them to severall persons as I can
prove: One Calvert a Sectary and a Book-seller on Lud-
gate-hill sold and dispersed many of these Books; and so
one Barber an Anabaptist boasted two dayes after the Book came forth, naming
this Pamphlet, that there was a Book come forth had cut the legs of the Pre-
byterian government, and asked a Citizen if he had not seen it.

In Northampton-shire a great Sectary, and a chief servant to a Knight of that
Country, would not keep the day of Thanksgiving for the Victory at Naftoby,
but was so far from keeping it himself, that he would not suffer the Knights
tenants to keep it, or to go to Church, but made them carry dung all day, as I
have been informed from one who knows it certainly; but what do I relating
one instance, when as 'tis notorious that many of the Sectaries, (Mr. Goodwins
and Mr. Saltmarshes Saints) keep not at all, neither dayes of publike Thank-
givings, nor of publike Fasts, but do all kind of servile work and worldly
businesses on those dayes, yea on the publike Fast dayes, feast, and are eating of
roast mear and good cheer, when Gods Saints and servants are humbling and af-
fllicting their souls?

There is an Independent Minister who lives in London (as I have it from
two sufficient witnesses that heard it) said that the Scots coming into England
would hinder the Reformation of Religion here, and that if he had been in
England at that time when the Scots came first in, he would have preached to
have stirred up the people against them, either not to have suffered them to
come in, or being come in, to have beat them out. The same Minister
discoursing and reasoning about the Church way, it was answered to him by a
Citizen, that if it were set up in London, the Independents could not expect a
above a twentieth part should be for it, and what should become of all other
people? this Independent Minister replied, it was no matter what became of
them, though they turned Mahumetans, so the Church of Christ might prosper.

A godly Minister who came out of Essex, related to me not long since, that
* An Anabap-
* Oates was now preaching in that Country, and had been
tical Emissary
there about sixe weeks, sometimes keeping his Randevouze
at one Town, sometimes at another, sometimes at Tarling, sometimes at Book-
ing, sometimes at Braintry, and other places, and that many loose persons of
the Country follow him, he preaching besides his Anabaptistical opinions, the
Arminian points; and this Minister spake it upon his knowledge, that notorious
Whoremongers and Drunkards follow him, such as have been convicted
by witnesses, and taken notice of by the Country, and are such full, yet go af-
ter him where he preaches from place to place.

There
and Practices of the Sectaries.

There are two Gentlemen of the Inns of Court, civil and well disposed men, who out of novelty went to hear the women preach, and after Miss Faw's discourse, the women, had some discourse with her, and among other passages she spoke to them of Master Milton's Doctrine of Divorce, and asked them what they thought of it, saying, it was a point to be considered of; and that she for her part would look more into it, for she had an unchristian husband, that did not walk in the way of Sion, nor speak the language of Canaan; and how accordingly she hath practiced it in running away with another woman's husband, is now sufficiently known to Mr. Goodwin and Mr. Saltmarsh; and is one of the lies like all the rest in Mr. Edwards Gangrene; This wretched woman one of Mr. Goodwins and Mr. Saltmarsh's Saints (as they make all without any distinction, whom I speak of in Gangrene) among other new truths and glorious lights, preached, that all the Devils should be favored, alledging that place in Zachary, sending forth thy prisoners out of the pit wherein there is no water, against which Doctrine one of the company objected, and said, sister, what say you to that of Matt. 25. Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels unto which Miss Faw's discourse ended, that by everlasting in that place was meant while day and night lasted, but not eternally after day and night were ended.

March 13. Two honest Citizens coming to me about some Sermons an Independent Minister had preached in London, one of them told me he lately had a man and maid-servant who were Anabaptists, and that when he was abed they would let up and juncker together, making Sack-potlets and such like provision of his purse, and in sum, this male Anabaptist got the female Anabaptist with child, and after married her: The Master speaking to him of breach of Covenant, how he had covenanted not to marry in the time of his Apprenticeship till his years were expired, he said it was a devilish Covenant, and so would not keep it.

On the sixteenth of March, a Member of the Assembly of Divines related this following story for a certain truth, which he knew to be so, only would not name the persons; that a Sectary, (one of Master Goodwins and Master Saltmarsh's Saints and believers) a Seeker by Sept, sought to gain the good will of a Virgin to be his wife, and when the contented and was contented to it, hee propounded that they might lie together at night, at which motion the startled, saying, not till we are married, to which answer this Seeker replied, that marriage was but an idle Ceremony, they were now man and wife before God, having promised one another, whereupon they went to bed together, and next morning after the Seeker had satisfied his lust, he ran away quite away, and left his bride, and instead of one Seeker there were two, the daughter thus forsaken, and
and her mother (who was widdow) to seek after him.

In a Book lately printed, call'd the Ordinance for Tyths Dismounted, (which book also was given into the hands of one Parliament man as I can prove) by a great Sectary who may justly be thought the Author of it; there are such passages of reproach against the Parliament as are not to be paralleled in any writings, except some of the Sectaries: In pag. 6, 7, 8, 90. this Sectarie speaking of a passage in the Ordinance of Tyths made by the Lords and Commons, hath these following words, Had not such a passage gone under the Title of the Lords and Commons, who are chosen for the weale of the people, I should not have judged it an act of humanity, but rather the result of an Hell-bred conspiracy by the Divell and his Angels to confound us with their unreasonable malice, &c. and this was the first stone these Master-builders laid in their blessed Reformation.

And in another place of the Book, speaking by way of scorne, calling it that most religious and spiritual Ordinance for the Supper, as absolute Ordinances, as unalterable as the Directory, these words are brought in, For indeed at the first onset it was not policy to rush such a diabolical and villanous invention point blank upon us, with an. It is decreed and ordained by the Lords and Commons assembled in Parliament. But after a more mysterious manner of ordination, slily intrude it upon us unawares in the godly and specious vizer of Rules & Directions, as if our Parliament men had such a spiritual and holy care over us, to give us such wholesome and pious Directions, while indeed under this innocent Apparition in the shape of Lambs they are no other then raving Wolves, rending and tearing us in pieces; and again speaking of Parliament men in that Ordinance for Tyths Dismounted there are these words, But what they are, let all the people judge, let them consider whether there can be the least dram of honest or Religion in them, or respect to the liberty of the free-borne Nation therein, seeing they lay upon us a heavier yoke then ever was laid upon us in the days of the Bishops. And again, this Sectary, the Author of the Ordinance for Tyths Dismounted, speaks thus of the Parliament Ordinance concerning suspending scandalous persons from the Lords Supper. It will be the greatest thraldome and bondage that ever the Kingdome was involved into, and by this Ordinance of the Supper, I am afraid we shall all go supperless to bed: and speaking of the Classis Synods, calling them High Commissions, he adds, if we can finde no justice there, we may appeal (forsooth) to our Gods themselves, the Parliament (life everlasting, world without end) of whom, bow may we expect mercy or justice then, that thus before hand whip us with the stings of Scorpions, and grind us between the devouring jaws of such devilish tyrannical Courts which will even crush our bones in pieces, and squeeze out our very marrow and juice, and suck out our very hearts blood like so many greedy Cannibals? Vid. plur. ibid.
The Sectaries generally cannot endure any man who speaks against, or complains to Authority of any who broach Errors (though never to great) as for example, a godly understanding Christian told me within these three days, that because he complained of a man who denies both the Son and the holy Ghost to be God, therefore the Independents and all the Sectaries among whom he lives deadly hate and revile him; and since the time that the weekly newes Books have mentioned a Vote to be passed in the House of Commons for drawing up an Ordinance against Antichristian and Blasphemers, some of the Sectaries have spoken boldly and bitterly against it, and saying they would be loth to be any of them that should give a voice, or have a hand in the proceedings against him, with other words to that effect.

There is an Independent of Mr. Carter's Church, who speaking against our publike Assemblies, often quotes that Scripture in Rev. 17. 5. Babylon the great, the mother of Harlots, interpreting it thus, Rome is the mother Church, and all the Parish Congregations of England are the daughters, which are Harlots; and this having been objected against this Interpretation, that the Apologists acknowledge many of our Congregations to be true Churches, he and divers other Independents say, they are not of the Apologists minds.

The Sect of Seekers grows very much, and all sorts of Sectaries turn Seekers; many leave the Congregations of Independents, Anabaptists, and fall to be Seekers, and not only people, but Ministers also; and whoever lives but few years (if the Sects be sufferd to go on) will see that all the other Sects of Independents, Brownists, Antinomians, Anabaptists, will be swallowed up in the Seekers, &c. Libertines, many are gone already, and multitudes are going that way, and the issue of these Sects and Schisms will be, that all will end in a looseeness and licentiousness of living.

A HYMNE which some of the Antinomians do sing at their meetings instead of David's Psalms.

He newes is good, Christ shed his Blood,
our peace is made in Heaven;
And now he is gone up to his Throne,
all power to him is given,
2 Our glory is great, we are compleat
in God's great love we stand,
We are on high exalted by
Christ's victorious hand.

3 We once near lost, to hell did post,
but God in mercy found us,
And now he hath taught us his path,
and with his mercy crown'd us.

4 Shall sin or hell God's people quell,
or ever keep them under?
No, Christ hath died, sin purg'd
and hell bands rent in twain.

5 The blood of Christ our great High-Priest,
which once for us was shed,
Hath purg'd the blot, and cleans'd the spot
wherewith we were besmirch'd.

6 A glorious thing, a wonder strong:
that sin should not defile,
And those are all to Christ more dear
that once did seem so vile.

7 All sin we finde is out of minde,
the Saints are made divine
First in the love of God above
in glory they do shine.

8 None are so dear, nor yet so near,
with God they are made one,
Who now doth see them sure to be
as is his only Sonne.

9 Christ is our guide, we cannot slide,
nor never fall away;
Our state is sure, and must endure:
though all things else decay.

10 Then let's be bold, our heads uphold,
the time is drawing nigh
When we shall reign, and eke remain
with God eternally.
Let all base fears, and needlestie cares
out of our souls remove,
With speed let's fly to God on high
and dwell with him above. Amen, Amen.

And 'tis remarkable, that now for present the best Independent Churches and Congregations are mixed Assemblies and medleys, consisting of persons whereof some are Anabaptists, some Antinomians, some Libertines, others hold Arminian and Socinian Tenets; those who for mixtures in manners, and because of some persons not so holy in their lives, made a Schisme in the Church, have worse mixtures among themselves in Doctrine, a linsey wolsey compounded Religion; I do not think there is any one Independent Church of three years standing, and that hath attained to the number of between 30. and 40. members, but bad, or hath in it some Anabaptists, Antinomians, Seekers, or else persons holding one or other odde and strange opinion. Mr. Symonds Independent Church at Rotterdam is over-grown with Anabaptism, and he hath written into England that he is so pestered with Anabaptists, that he knew not what to do; Mr. Symonds Church hath bred divers Seekers, Mr. Lockiers Antinomians, Master John Goodwins company is an uncleane Conventicle, where the spirit of Errour and pride prevails in molt, the uncleane spirit being entred there into himself and his people with seven evill spirits, Socinian, Arminian, Popish, Anabaptistickall, Libertine Tenets being held by himself and many of his people. And what shall I say more, it will be too long to tell of what I have heard of some members in Mr. Carters, Mr. Cradocke, Mr. Erisco, Mr. Barkets Churches concerning opinions they hold.

March 21. I was informed for certain, that a young maiden buying in the Strand of a Goldsmith a gold Ring, the young man in the shop who was selling it her, asked her whether she was to be married (for the Ring was much of the size of a marriage Ring) she answered no, nor did not know whether ever she should be married; he questioned further with her, what use she bought it for; after some discourse together, she told him she bought it to give to the Minister of the Church into which she was to be admitted a member; and the young man further conferring with her, she told him she was to be of the Congregational way, and of a Church where the Minister was a man of precious gifts. It hath been related to me also from good hands, and if there be any mistake in the Relation, I desire the Independent Ministers to clear wherein, namely, that in some of their Congregations, maid-servants out of their wages, do allow so much yearly as five or six shillings to their Ministers, that some poore godly persons who have expressed great desire to be of their Church way, and gone
to some Independent Ministers to be admitted to Church-fellowship, could not because of their poverty; that persons of great rank and quality, as some Ladies are admitted to their Churches, in a more favourable way, and not after the ordinary manner, and that one Lady at least (though no member of any Independent Church but of a Presbyteriall) hath been admitted to the Lords Supper among them, and her child was to have been baptized by an Independent Minister, but that it died the very day appointed for the baptizing of it; that in one of the Independent Churches here in London, a rich widow who was there a member, refused to give her consent to one in way of marriage (whom otherwise she liked and entertained) till he yeelded to settle twenty pounds a year upon her Independent Minister during his life; and lastly, that some of the Independent Ministers have from some one of their members, 20. 30. li. or better per annum; and a Minister is named who hath fifty five pounds yearly from three members of his Church, forty pounds from two, and fifteen pounds from a third.

A Disputation held at the Spittle about the Immortality of the soul by some Anabaptists, as Lam, Battee, and others on the day of publick Thanksgiving for Dartmouths being given up into the hands of the Parliament.

My Lord Major hearing of a great concourse of people that were to meet upon such a business, having a respect to the peace and good government of this City, sent two of the Marshals men to Lam to the Spittle, where they were met to dispute, but had not yet begun, who told Lam that my Lord Major had sent them to him to forbid him or them to dispute as upon this day; Lam answered the Officers he would go up and acquaint the brethren, which he did, standing in a place like a desk above the people at one end of the room, and Battee at the other: The first thing that Lam spake of was, that my Lord Major had sent to forbid their meeting, or rather to desire them not to dispute as upon this day; Battee stood up and said that Mr. Major was a limb of Antichrist, and that he was a persecutor of the brethren, and that he did question what power or authority he had to forbid them; he was sure the Parliament gave him no such power, but gave them liberty to use their consciences, and for his part he durst undertake to make it good to Master Major (calling my Lord Major in a most base and scornfull manner Master Major.) One Overton that was to be the Moderatour on Battees side, stood up and said, Brother Lam, had Paul done well if he had desisted from preaching in the name of Jesus if he had been commanded by the High-Priests to forbear, had he done well or not? Lam answered no, whereupon Overton replied in a most scornfull proud manner,
ner, nor ought we to obey Master Major; and thus did these men argue the
power of my Lord Major for an hours space; but at the last they came to state
the question, and fall to their dispute; the question was, That God made man,
and every part of man of the dust of the earth; and therefore man, and every
part of man must return to the dust again, which Battee could not prove, nor
could Lam well tell how to answer, but both of them ran off from Scripture
to Scripture, never clearing any one thing to the people; and when they had
rambled a long time, that they could neither of them tell what to say, then one
or other stood up, and said, Brother Lam, or Brother Battee, leave this point to
the consideration of the Brethren, and take up some other; after these two had
spent four or five hours in this confusion, they sat down and rested, and then
stands up one Mellish a Cobler, and Lawson a Schoolmaster, both Anabaptists,
and to work they went as their Brethren before: Lawson calls to Mellish, and
faith to him, Brother Mellish, speak either Categorically or Hypothetically;
Mellish answered Lawson, that he spake now to him in an unknown tongue,
and prayed him to explain himself; Lawson told Mellish that he was not fit to dis-
tute if he knew not the meaning of these words; Mellish replied that if he
should stand up and tell the people that the Moon was made of green Cheefe,
he did not question but some would be of his mind.

This Relation was given me under the hand of a godly honest Citizen,
who was an ear and eye witnisses of all the said passages, who also named to me
other persons that were present, and he delivered me this Relation in writing
before two sufficient witnisses, and declared himself ready to make proof of
this before Authority when ever he should be called.

This following Relation was sent to a godly and able Minister of this City,
(one whose hath a Pastorall charge in London) and this Minister delivered me the
Original writing, which to a tittle I here set down.

Reverend, and much respectfull,
I Desire you pardon my boldnesse in imparting to you that which hath lately
befaln me: I was in the company of some Antinomians that were very im-
portunate with me to forsake your teaching, and come among them and harken
to their Preachers, and they prevailed with me to farre, that I gave them my
promise to hear their Preachers; but the night following, I had such a terrible
dream which made me break my promise with them; for I dreamed that the
Divell would have pulled me out of the bed, and carried me away with him;
then I cried out in my sleep so loud, that I waked them that were in the Cham-
ber, Lord Jesus help me, Lord Jesus help me; then me thought the power of God
came on my right hand, and rescued me from Satan: This I take for a warning
from
from God to avoid their society; and for which I desire that thanks be rendered to God in this Congregation which I use to frequent.

There is one Master Mills a Common-Councell man, the City Brickler, who hath related it to many, as a thing most certain, that an old acquaintance and friend of his, an old Papist knowing well all Papists, said to Master Mills, that now there were but two Sects or sides in England, the Presbyterians and the Independents; unto which Master Mills objected, how can that be? seeing there are many Papists; this Papist replied, that to his knowledge all the Papists in England were Independents; and this Papist further added, that this Liberty of Conscience and Toleration for all men to enjoy their Religion, was a blessed thing, and the happiest thing that ever was found out, or words to that purpose.

There is a Sectary living near the Spitle, a great follower of Master Randall, who did offer to sell his Bible, and being asked why he would sell it, and what he would do for a Bible, answered, he could make as good a Book himself. Some Sectaries do commonly affirm they are not to believe the Scriptures further than their own reason doth persuade them of the truth of them, and that the Scriptures are no more the Word of God than the words any man speaks are; because he could not speak those words but by a power from God.

It hath been told me from good hands, that there are a company of persons about London, who meet weekly to reason and object against the Scriptures; their meetings were about the Spitle, and since in Hounsditch, and now they shift places for fear they should be discovered, and surprized; it were good that Authority would look into it, to finde them out; I shall be ready to name the men from whom I have had such information.

I have been informed lately by divers honest men, that in Northamptonshire some of the Souldiers who are Sectaries, and are of that part of the Army which came out of the West, and belong to that Army in the West, have come into the Parish Churches, and put by the godly Ministers who should preach, and by force against the will of the Ministers and people, have set up Captains, and others of the Souldiers to preach in their Pulpits, and to vent their Fancies and Errours.

The true Copy of a Letter written to me from a worthy and godly Minister in Suffolk, in the name, and by the consent and agreement of other Ministers of the County at a meeting of theirs, and sent up by the hands of a godly Minister in those parts, who delivered it to me.

Worthy Sir,

Your Brethren in these parts desire to praise God for you, and for that courage he hath given you to encounter, and publikely to oppose the Sectaries
Sectaries of these days. God make you as Augustine, Malleum Hereticorum. Sir, this Bearer, a Minister, an honest neighbour of mine will make a true Relation to you of some of the late pranks of some Sectaries on both sides of us. One is of Oates the Anabaptist (whom your Gangrena takes notice of) that after one of his private Exercises amongst the weaker vessels, one Wades wife of Stifled in Essex, seemed to be so affected with him, that she said she would never hear Minister again; and it may be God intends to make her as good as her word; for upon this she was taken mad, and remains in a sad distracted condition; and her husband sent to Master Blackaby, and Master Faircloth (our godly neighbours) to pray for her. This, one Redgwell an honest man making report of, was asked if he were not at Oates his Exercise; he answered no; then it was demanded, was not your wife there? He answered, if he should deny that, he should sin against God, and tell a lie, for she (he said) was there, but was never well since. This Bearer can like-wis tell you somewhat of Master Archer of Halstef. Also of one Lancaster of Bury a Pedler, and of his opening the whole Book of Ezra at a private meeting, instead of opening his pack, and of the prayer that followed his Exercise, &c. Of Master Erbury also, &c. It would be lost labour for me to make a further Relation by writing of these things, seeing you shall receive the truth more fully by word of mouth, and by a faithful Relator: I have no more to say at this time, but that I heartily pray for you, that God preserve, direct, and guide you, and make you more and more serviceable to him and his Church, in your generation, and to let you know that I am

From Clare in Suffolk March 30, 1646.

Upon conference with the Minister who brought up this Letter, he related these following passages to me, and I writ them presently as he spake them.

Master Erbury (one of those Sectaries spoken of at large in Gangrena, p. 109. and 110.) coming lately to Bury in Suffolk, and there exercising in private, he delivered divers erroneous things, and at last went so high, as to deny that Jesus Christ was God; and that he was as much God as ever Jesus Christ was, or should be.

One Lancaster in a private meeting at Bury, condemned all the Ministers of England for the Simulacrum and Tobish of this time, that hindered the building of the Temple, resembling himself, and the Sectaries to those who would build the Temple, but it was withheld by the Ministers, who hindered it: At that meeting there was a plain godly man, a solid old Christian of Master Faircloth's congregation who opposed him, and God was so mightily with him, that he turned
turned to the shame and reproach of this Lancaster, and those who adhered to him.

Master Archer of Hadsteed, an Independent, a man who hath preached much against our Ministers and Tythes; at the same time, or thereabouts, when he preached so against Tythes, used means to procure to himself a great Living in Essex, of two hundred pounds per annum, and came to some Gentlemen of the Country for their hands to further the getting of that Living.

An Extract of a Letter sent me from a worthy and godly Minister out of the Country.

Friend,

Y. Our last together with the Book, I received. I must confess when I first saw your Title, I said it was none of those Anm Gallius calls Illecebras ad legendum, &c. For what is a Gangrene but an abundance of corrupted blood inflamed, &c. and yet for your sake I not run but read over the text, and found it every way answerable: And that you were indeed the Master of that Art, which (appointing the cure according to the cause) wisely prescribes cutting and flashing, carifications, washings, not only with mulvum or water, but Vineger and Salt, unguentum Eypciacum, burning Trochikes, Arsenicon sublimatum, and much more then you have yet applied, considering not only the creeping of this Canker, but that danger the whole body is in of no lesse then that Sphacelus of Atheisme, which not only good and godly Master Greenham, but old Bishop Lake himselfe long since prophesied would most probably over-runne this Realm, rather then Papisme. And why then should any speake of a Toleration, except a tollendo potius quam tolerando, Obsta principiis, &c. is one of the best Aphorisms of all the sons both of Hippocrates and Galen that I know. 'Tis sad, very sad to see our Anglia (as Spalitensis complains of his Rome) turned into Africa, new monsters every day, such horrid blasphemies, intolerable wickednesse, &c. Shall Vipers still be suffered to eate up the very bowels of their mother? I could tell you many a sad story of some that preach, pray, and prate, what not? Independents all, yea, and Scholars, nay Ministers, yet not by Ordination. The people they say make Ministers, quoting Ezek. 33. v. 2. The Scriptures say they are obscure, no Assemblies, Synods, nor generall Councells more likely to teach the truth then the Sanctuary a particular Congregation, &c. These words were used praying for England. O blessed God, we have often already prayed in thy Sons name; now let us pray unto thee for thy Son—clothe then all his enemies with shame, but, &c. An usuall strain in their prayers, is as follows. That God would pardon the Reformed Churches their great prophanation of the
the Lord's day; and why is this used but to make them odious? Another strain, Who hath gained? Who hath given you so many victories, but the Independents? Liberty of Conscience Lord, &c. and all in our own Kingdom. The Millenary conceit is the common subject of Sermons, and a Church on earth without so much as an Hypocrite. Publick thanks was given to God for the London Petition for settling &c. took no better. A thousand such, and other passages of no small note, you may hear if you please but to visit your friends in these parts, whose very souls are so vexed, that I for my part am resolved (if it may be) to bury myself at my study, and sit as little as I can to hear or see such, or the like abominations. And where now is Sodom, as some of their Brethren call'd old-England, when they went off our shore to sea using that expression. Farewell, farewell Sodom, &c. And what are they but Babel-Builders, whose tongues are so divided, that I doubt not of the downfall of their Babylon, which by interpretation faith Origen, signifies that confusion Christians should out of. Courage friend, let Devils that must be disposed, cry out, we torment them before their time. If ever the Jesuite will be at the hight, I suppose he is very near now; who say no more but security if any thing will slay us, which God forbid. Thus with best salutes I rest, though in hate yet heartily

March 30 1646

Tours

A Justification and Vindication of the truth of the most materiall Passages related in the Book entituled Gangrana, from those exceptions made against them in three late Pamphlets entituled, Groanes for liberty, A whisper in the Ear, Cretensis, alias Master Goodwin.

Shall take them in order, and begin with Mr Saltmarsh, who first appeared in Print: As for Master Saltmarsh, he doth not so much as offer to disprove any one piece of matter of fact throughout my whole Book, excepting that only of a woman Preacher at Brafeed in Kent, of which he affirmes that 'tis known to all in that place to be a meer untruth Vid. M. Salt. p. 26.

Now for the present, I reply as followes (reserving the greatest part I have
to say till my full and particular Reply to Mr Saltsmanſb and his fellowes (hall come forth) that as it is a strange bold affertion to affirm not only for himself, but for all the Parish, that they know it is a meer untruth (which implies thus much, that Mr Saltsmanſb does not only affurdly know all things that all the women in the Parish do, but all whatever the whole Town of Bratsheed knowes; for else how can he say so of all the women, and all the inhabitants of that place?) so is an untrue affertion; for some who live at Bratsheed do not know it to be an untruth, but believe it to be a truth; for one Mr Whithly a godly able Minifter who lives at Bratsheed in a Gentlemans house, and hath lived there this two years, told me very confidently this Relation of a woman in the presence of two Minifters; besides two other Inhabitants of the Town who have lived longer in Bratsheed then Master Saltsmanſb, afferm the same; and three godly Ministers living neer to Bratsheed, have told me also there is such a woman, of whom this is commonly spoken; and a Citizen in London an honest man having some relation to Bratsheed, and knowing the place, tells me there is such a woman, as is reported by many of Bratsheed to be a preaching woman; and he coming lately out of Kent, told me that upon the way meeting with a Gentleman of the Committee, who discoursing of Mr Saltsmanſb denying there was any such woman in Bratsheed, and was speaking against my Book, this Citizen replied, he believed it to be true, and offered to lay a twenty shilling piece that there was such a woman, but the Gentleman durft not; and besides all this the Minifter who first told me, having lately been written unto about it, in a Letter by way of anfwer stands to that Relation which is laid down in Gniabra. But of this in my full and particular * Reply the Reader shall receive more large Satisfaction; only for present from what I have now laid (though there be much more behinde) I leave to the consideration of any judicious and unprejudiced Reader whether I had not ground enough to writ as I did, and whether there be not more reason to beleive so many affirmative witneses then one negative, who may not know all that is done in Bratsheed; (for such a thing may be, and he never the wiser) besides Master Saltsmanſb being a Sectary is a party, and his testimony is by me proved to be false, in affuring all in that place know it to be a meer untruth, whereas the contrary is the truth, divers living in that Town relating the story of a woman Preacher there.

All that Master Walwyn the Marchant either in his Pamphlets entitled A whisper in the Ear of Master Thomas Edwards, or a word more to Master Thomas Edwards, labours to disprove in matter of fact contained in my Book entitled Gniabra, is, that I have wronged him, and falsified in saying Mr Walwyn a Seeker and a dangerous man, a strong head; as also in my Relation of * Mr Lil-
burn, the informations given unto me of both of them being such as if they had been made a purpose to shame me to all the world.

Now by way of Reply, first concerning Mr Walwyn himself, I am confident that every judicious Reader, who hath but read Mr Walwyns Pamphlets, out of them will acquit me, that I have said nothing of him but truth; he being out of his owne mouth and writings condemned for a dangerous man, a Seeker, and a strong head, as many who knew him not before, from reading his Pamphlets, have told me, that he hath justified to the world what I have said of him; but I shall at large make good this against the man in my full Reply to him and his fellows; following him from place to place, from person to person with whom he hath conversed, and from one thing to another that he hath had his hand in; wherein I shall lay him open to the world, and prove him to be a dangerous man, yea a desperate dangerous man, a Seeker and Libertine, a man of all Religions, pleading for all, and yet what Religion he is of no man can tel; A man of an equivocating Jesuitical spirit, being full of mental reservations, & equivocations as appears by the sense he hath put upon the * Nationall Cove _ * A word more to nant; there being hardly any Jesuit could have put a more equivocall interpretation upon the Covenant, then himself: And I desire the Reader to observe what I now say of M. Walwyn: Since his first Book came forth against me, I have enquired and spoken with many honest godly men about M. Walwyn, who know him well; and all of them with one consent and voyce (though I have enquired of them apart, concerning him, and the men know not one another) yet all agree that Mr Walwyn is a dangerous man, and a desperate man.

For present I will only alledge two Testimonials (referring others till my full Reply) which I believe will be full and speak home, and the parties who witness will be ready before any Committee, or Court of England, if called, to testify as much: The first was given me in writing, March 30. 1646. subscribed by the hand of him who brought it to me, and delivered to me in the presence of two godly Citizens as his hand, and that which he would maintain to be truth, and produce other witnesses for the proof of it, when he should be call'd by Authority; and is as followes.

_START OF CLAUSE_

Imprimis, That Mr Walwyn did say it was a sin to pray for the King, and that it would lie as a sin upon the Preists to to delude the people; and that he did admire at our Preists that they should stand bauling and praying for the King, that God would turn his heart, and say of him that he was the anoynted of God. And he said they were glad to doe it (namely the Ministers) because if the King maintain them in their way, they would cry him up to the people: And M. Walwyn being asked how we should performe the Covenant we had taken to maintain the Kings honour, he said he remembered no such
clause in the Covenant: And further he said, that he did much admire at the
simplicity that was in the hearts of the people, that they should suffer them-
selves to be Governed by a King, and that under such a government the King-
dome could not be safe: He being asked what he thought of Mr. Marshall,
Mr. Galamy, Mr. Sedgwick, and other godly Ministers; he answered and said they
were a company of Mountebankcs, and that they kept the people in igno-
rance and blindness, and that they preached nothing but what we know al-
ready, and that he knew no Scriptures for them to be Preachers more then oth-
ner men, as he named Shoemakers, Coblers, Weavers, or Sopemboylers, and the
like; absolutely speaking against all Congregations and Ministers, and that if
their Tyths were taken from them, they would soon leave their trade; and
said that the Apostles were trademen, and were not chargeable to the bre-
thren; He further said that our Ministers might go and preach the Gospel to
the Turks and Heathens, and not to stand prating here, for as he said before, we
knew enough already. I asked him who should preach to the people, and how
they should be maintained, if they would have them have nothing? he answered
he knew no Ministers that ought to be maintained, but that every man that had
gifts might be a Minister, and use the liberty of his Conscience; and he spake in
the behalf of Paul Best for his Blasphemy, saying, that if we could not convince
his Conscience, we ought not to punish his body. Touching the Rebellion in
Ireland, M. Walmyn said, the Irish did no more
but what we would have done our selves, if it had
been our case; and said, What had the English to do
in their Kingdom? and that they were a better na-
tured people then we, and said, why should not they enjoy the liberty of
their Consciences? I told him that it was a sad thing to see how we are divi-
ded; some women would not pray with their husbands, and some not sit at a
table when they gave thanks for the creatures: and servants would not joyne in
prayers with their Masters, nor heare them repeat the Sermons, and that
many of them have cast off all duties in their families; he justified them all in
what they did, and said, they could give a Reason for it, and that it was their
Conscience that led them to it, and therefore they ought not to be blamed.
All this I do averre to be truth, and will maintain it, and can bring others to
witness the same, and have let to my hand. T. C.

The second was told me March 29. by a Common-Counsell-man of the
City of London, a godly understanding and active man, who related to me both
the place where it was spoken, and the names of some other Citizens, who
were present, and heard it as well as himself, and the Relation is as follows.

There
There being a meeting at a Tavern of some well-affect'd Citizens to consider of some things in reference to the publick, as they were sitting by the fire (before they began to fall on the business they met for) M. Walmyn spake of the Trinity in such a strange manner, and so slightly, that all the company was troubled at it, and they brake off and departed without doing any thing of that they came for.

Now M. Walmyn, I dare appeal to any indifferent Reader, whether I have injured you in giving barely a brief note or touch upon you, saying, M. Walmyn, a dangerous man and a Seeker; or rather whether I did not much befriend you to say so little of you, when as you deserved I should have made a long relation of you and your ways, as well as of Hich, Web, Clarkson, Wrighter, and many others. But what may be the true reason that M. Walmyn was so touchy upon the * naming of him in a word or two, as to make a Book, and bring * Gangreas, himself upon the Stage? I suppose that beside his pride, and the showing of his parts, it was to engraft and endear himself to all the Sectaries, by appearing and writing against a man so hateful to them as M. Edwards is, and specially at this time, writing * once and again for the cause of Liberty of Conscience, that so being taken notice of for a strong head, and true to the general liberty of all Sects; some or other of the Independents might get him a Bursell's place, and bring him in to be a Member of the House of Commons: I am of the opinion he aimed at that, knowing that Cornwells was clearing, and many places there wanted Burgesles; and doe believe, if a man could see the list of those who are pricket for Cornwell by the Independent party, he would find M. Walmyn's name in; and I am of the mind, if M. Peters were asked, and would tell truly, it would be found M. Walmyn and Lieut. Col. Lilburn are committed to his care for Cornwell, and that he must preach at their election; and besides all other reasons I have to think for, this is one, that both M. Walmyn and M. Lilburn were by some named, and voices laboured to be made for them to have had them Burgesles of Southwark; I have spoken with two godly men of the Burrow, who were once or twice at a meeting about the business of M. Walmyn being propounded for a Burgesse in Southwark, who then opposed it, as hearing from many hands, that he was a dangerous man, and a Seeker, yea worse. As for M. Walmyn saying my informations of M. Lilburn to his knowledge are such as if they had been made of purpose to shame me to all the world: I reply, had hee instanced in any one particular, I would have given a particular satisfactory answer: But it may be M. Walmyn means that which Creensfiz particularizes in pag. 48. of playing at Cards, that 'tis false that M. Lilburn is a player at Cards, and that hee protests hee never plaid a game at Cards since.
since his coming to London: Now I desire to ask Cretensis, M. Walwyn, M. Lilburn, what they mean by since his coming to London, whether the first time of his coming to London when he came a youth? to be here an Apprentice (as many may take the words) or since his last coming to London out of the Army about twelve months ago? or coming to London after some journey two or three months ago? or which of the times he means since his coming to London: Now if he speak and mean of the first, that hee hath not plaid at Cards never since his coming to London when hee was a youth, I can prove that is false by good witnesses, and I know M. Lilburn will confess he hath plaid at Cards since these wars: I can for a need tell him where, and when, and produce witnesses, but that needs not; Mr. Lilburn (on the 17. day of March last) confessed to a Citizen, though he had not played at Cards since his coming to London (keeping himself under that equivocation) yet he plaid at Cards several times in Oxford: But if he mean since his last coming to London, which may be few months, or a few weeks ago, (neither do I know how often M. Lilburn may make journeys, and return again to London;) that no whit infringes the truth of my Relation concerning him; for I did not say he plaid at Cards this month or two; but if he have often plaid at Cards since hee was a great Sectary, and a stickler against the Presbyterians and the Reformed Churches within this yeer, two, or three of the contetation against the Presbyterian Government, that makes good what I have said of him; and in common acception that man may be truely said, and is so called to be one who is a player at Cards, that yet plays not every week nor month (not having opportunities, nor his many occasions at some times permitting him) but only once a yeer, at the ordinary time of playing at Cards, and when he is at leisure, and meets with company for it: Now if Lieutenant Col. Lilburn would play often at Cards when he was prisoner in Oxford, in his affliction, and among the Cavaliers, the enemies of Reformation, (both which are great aggravations of the fact;) for, if a man be afflicted, faith Saint James, let him pray, not play at Cards; and a man among enemies, and those who hate Reformation and strictnesse, had need walk more circumspectly, and be more exact because of the reproach of the enemy, and who no question from thence took occasion both to strengthen themselves in their loose walking, and to speak evill of the wayes of God) I know no reason but a man may without breach of charity judge he will play at Cards now he is at liberty, and among his brethren the Sectaries. And so much for the present by way of Reply to M. Walwyn.

Reply to Cre- As for Cretensis the Cretian, alias Mr. Goodwin, hee is a man who
sentis; expresses so much pride, arrogancie, malice, wrath, jeering, and scoffing,
ning not only at me and my Books, and some few faithful Ministers and
servants of God, but against all Presbyterian. Assembled or not Assembled in Eng-
land, Scotland, France and Ireland, coming forth just like Goliath, rai-
ling and defying the armies of the living God, that I have much ado to
keep my selfe from answering him according to his folly, and beating him with
his owne weapon, Difficile est Satyram non scribere, and my indignation to see the
unworthiness and insolence of the man much provokes me. But I consider
what becomes me as a Minister of the Gospel to do in such a case, rather then
what he hath deserved, and therefore shall passe by his railings, and scoffs, not
rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that I
am thereunto called: And instead of railing and vilifying Master Goodwin, I will
a little expostulate with him: M. Goodwin, will you never leave your scoffing
and scorning, your reviling and reproaching of all men, stuffing your pages
with great (swelling) words, and filling whole leaves with nothing but jeers and
multitude of six footed words instead of Reasons and Arguments? will you by
all your writings and preachings make good that Title which by way of re-
proach was first given to you, namely, The great Red Dragon of Coleman-street?
will you still speak as a Dragon, and Dragon like fly fiercely in the faces of all,
spitting your poison and venom against all, calling fire-brands every where?
will you always use your mouth to speak great things and blasphemies, and open
your mouth in blasphemy against God, his name and his Tabernacle, as you have done
in your Books of Controversie? will you never learn to be meek and lowly, to
deny your passion, speak as a Lamb, and repent of your deeds? let me tell you,
that if you belong to God, this spirit of yours, and the way of managing things
in your Books of M. S. Theocritus, Answers to Mr Pryme, Cretenitis will cost
you dear, and you will be faved as by fire. For my part instead of reproaching
and scoffing you (though not for want of matter, Cretenitis being a very fruitful
subject for a man to exercise his wit upon) all I will do either in this brief, or in
my full and large Reply shall be to draw to one head all the Errors and strange
ways Cretenitis holds and hath walked in, by which if (God will) he may be a-
shamed and truly humbled, and his spirit saved in the day of Christ, or however,
that godly weak Christians may know him as a dangerous erroneous man, and
avoid him: All I will say now (referring particulars, and the proofs of them
till my full Reply) shall be this, that Cretenitis hath an heretical wit, and holds
many wicked opinions, being an Hermorphardite and a compound of an Ar-
minian, Socinian, Libertine, Anabaptist, &c. and in regard of some strange opinions
he hath held many years, and others that in time he might fall unto (which
in the Presbyterian way he could never enjoy with quiet, nor have liberty to
propagate them): therefore he took sanctury in Independency, falling from our
Church, and the Presbyterian Government (which a little before the first sitt-
A further Discovery of the Erroors

ting of the Assembly, he held to be most agreeable to the Word of God unto the Independent way, as that wherein he might with more safety enjoy his opinions; and left Cretensis should score up this for a lye, as he hath done many truths; which before I have done with him, I shall make apparent to all, I do here give the Reader a true Copie of a Narrative sent me from a godly humble learned Minister subscribed with his own hand, which fully proves the matter I have now spoken of.

A Narrative of certaine words uttered by Mr. John Goodwin Minister of Coleman-street, not long before the Assembly sat.

The said Mr. Goodwin's judgement being consulted as concerning the point of Church-government: His Answer was to this effect, that in his judgement he approved of the Presbyterian government as being most agreeable to the Word of God, yet in fine added that he thought, that the way of Independency would better suit and fit him in regard of some private and singular Tenents that he held.

This Minister subscribes his name at length under these foregoing lines, and writes as followes.

Mister Edwards let me request you not to bring my name upon the Stage in Print to attest this businesse for divers reasons best known to my self: I say no more, Verbum sat sapienti. Yours in all offices of love.

And therefore though in this, as in any other particulars, I set not down the names in Print, yet am I far from forgery or lying, or those Ministers from being afraid to justify their Letters, as Cretensis would infinuate to the Reader, pag. 6, 7. But I conceive the Reasons why this Minister and many others, though they are willing to witnesse truth, and to communicate their Intelligence about the Sectaries, yet for the present do desire to have their names concealed. 1. Because they live among many Sectaries and Independents, some whereof being in place both in Towns and Countries may do them no good offices, but may much molest and trouble them; and therefore unless some great good might come by witnesing publiquely, which might countervail their hazard, as suppressing the Conventicles of the Sectaries, the spreading of erroneous opinions, and punishing some of the Rabbies and Ring-leaders, they are unwilling to venture themselves by being brought upon the Stage in Print. 2. Because some live in places where part of our Armies lie, or may come: Now many Souldiers being Sectaries, and violent for their opinions, if they should meet with any Ministers named in print, giving me intelligence, it were as much as the spoiling of them and their families; and where are they that do or will secure them from such violence? there are too many examples of Ministers being
ing in danger, as M. Andrews was; and therefore I deal plainly, I have been spoken to by word of mouth, and sent unto from some Ministers in the Country not to name them in my Books, because, if the Army, or some parts of it come that way, they shall be undone, which is a satisfying answer to all rational men, for my concealing their names, especially to all those who understand the state of things, and observe how powerfully the faction of the Sectaries is.

Now before I come to give a particular Answer to the most material Objections made against my Book, I shall premise these sixteen Observations upon Cretensis, Or a brief Answer, &c. which to every judicious and unprejudiced Reader will (I make no question) give a great deal of satisfaction, and serve for a precious Antidote against the venom and rancor of the Cretism.

Obf. 1. I desire the Reader to observe the hand of God in leaving M. Goodwin so to himself in writing this Pamphlet as to suffer his own pride, passion, rage and malice so far to blind him, as to name his own Book (and therein himself Cretensis) giving himself the name of Lyar, as is manifested by the Title of the Book Cretensis, Or a brief Answer to an ulcerous Treatise &c. so that The brief Answer to an ulcerous Treatise is Cretensis, not the Treatise published by Master Edwards, which is made by Master Goodwin contradistinct to Cretensis, so that if M. Goodwin understands plain English, common sense, and knows how to range his Parts of Speech in a Sentence, &c. let him in his Rejoyneder to my Reply deny it if he can; and truly it is admirable (and I cannot but admire the wildome and goodness of God wherein men deal proudly to be above them) that this great Rabbi, and Seraphicall Doctor, who comes Cretensis Vide pag. forth like Goliah, challenging all the Presbyterians Assembled or 10.492.24. not Assembled, carrying himself with that disdain and scorn towards me, just as Goliah to little David, filling up some of his pages with scornings of me, as that I cannot write true English, put the Nominative Case and Verb together, speak common sense, nor give the English sense of a Latin sentence, should himself in the very first words he writes prove himself such an Ignoramus both in the Latin and English, as to give himself the title of Notorious Lyar. * Tit. 1.12. The Cretiar, namely, * Cretensis, Or a brief Answer, &c. And as the man doth it in the Frontispice of his Book, so in the Book itself, as in pag. 39. where he would make me a Lyar in that Relation of Cozens of Rochester; in the very entrance into it he stumbles, giving his own Relation the Lie, as the Reader may perceive by these words, Cretensis speaking of what was reported to me that Cozens should say of Christ, faith, let this be the first Lie in this Catalogue, the man never said it, so that he makes it a * Lie that Cozens never said. * This is a lie in Cretensis. it: Now if this be a Lie that Cretensis never said so, then by the rule of contraries, 'tis a truth that he spoke it; and however Cretensis may mean otherwise, if the man knew how to bring it out, yet the
A further Discovery of the Erors

beft that can be made of it, is, that this great Critick, who for want of matter, falls upon my words, making me to speak false English, nonsense, and to be ignorant in putting the Nominative Case and Verb together regularly in English, is himself ever and anon tardy in false English, nonsense, not putting the Nominative Case and Verb regularly together, of which I could give (if I had no materials things against Cretenfis, nor nothing else to do but to pick straws) many instances both in this and other of his Books; but I will name only one, and that in this busi-
ness of Cosens appealing to Cretenfis himself, where in this following sentence, His Relation here reports that one Cosens of Rochester in Kent, that Jesus Christ was a Bastard, is the Verb for the Nominative Case; and whether M. Goodwin hath
well ranged his parts of Speech in this sentence, and put the Nominative Case and Verb together regularly in English? besides add unto this what followes Hoc primum: Let this be the firft he in this Catalogue, the man never said is: whether he hath
framed the structure of a period according to the common rules of Reason, Grammar,
and common sense; but to put a period to this first Observation, let the Reader
take notice that in the thing wherein the man hath sinn'd (his principal designe
being this by all his Art, flourishes and fallacies to render me a Falsifier and a
Lyar to the world) in that God hath punished him, suffering him to give him-
selves the name of Cretenfis, alwaies Lyar, by which name he will be known and
called as long as he lives, and after he is dead also.

Obs. 2. M. Cretenfis Answer in the whole frame, drift, and in all the strains
of it is so carried (if not formally yet virtually and equivalently) to justify and
defend all the Heresies, Blasphemies, Practifes I have spoken against, for what
one of all the 180. Erors or Blasphemies is spoken against, disavowed or con-
demned in Cretenfis Answer, but rather all along throughout the Pamphlet, the
Erors, Heresies, &c. are slighted, made nothing of, put off with jeers, coffes,
and great swelling words of vanity; yea, in a sort denied, as if there were none
such, and in fine, both Cretenfis Conscience and wanton wit are prostituted and
stretched upon tenter-hooks to finde evasions and tricks to bring off without
loffe all sorts of Sectaries and opinions; as for instance, Cretenfis palliats and
daubes with untempered mortar, the Erors, Heresies, Blasphemies, &c. with
such kind of devices as these following: That he could make a Discovery Cretenfis,
of, as many Erors and Heresies together in me alone, and that the most Or-

p 3.

Foadox Presbyterian under Heaven (no nor Independent neither) errors not much be-
neath the like rate or number of errors and mistakes of Religion, that he marvels how
M. Edwards could stay his pen at so small a number as 180, and did not advance to ten
thousand times ten thousand, &c. that if I will own the verdict of as learned and in-
genuous a pen as ever wrote on my side, (Cretenf. pag. 9.) I must release the better half of
the prisoners, and instead of 180. Erors and Heresies write down fourscore, and that
for twenty. (Cretenf. pag. 11.) and ten of those opinions which I have impeached of

Erors.
Errours and Heresies (and he will not say for how many more) he casts the glove to whatsoever will take it up to bring them off with the honour of truth; besides Cretensis makes a sixfold deduction from the Catalogue of Errours and Heresies, (Cretensis, p. 9.) and pleads formerly, and in terminis for some of the Errours; lastly also he so minces and extenuates the whole contents of my book, (Cretensis, p. 11, p. 20, 21) That when all the accused ones shall have time and opportunity to stand forth, and plead their innocency, (Cretensis, p. 6.) there will be very little truth found remaining in any thing reported by me, except in such things as are transgressions against no Law; and indeed the whole Answer is in one kind or other continued pleading for Basc, and a calling Errour Truth, and Darkness, Light. O the wretchedness and wickedness of Cretensis; whereas for these abominations of the Errours, Heresies, Blasphemies of our times, (known too well to all the Kingdom) he should have sat down astonished, mourning and sighing, rending his heart, crying out, my bowels my bowels, I am pained at the heart; the man makes a sport and mock of them to make himself & the Independent sons of Jeroboam who are of his own constitution merry with them, using also several Artifices & Sophistickations to elude the truth. And tho' this be very hard that such a man as Cretensis, who pretends to so much Saintship and holiness should do thus, or indeed any man who hath but the name of a Christian, yet I cannot but observe a good hand of God in this as well as in the former, thus to leave him as to shame him before all the world, many besides my self taking notice and speaking of this in Cretensis, how without all distinction he speaks for, & most shamefully excuses all kind of Errours, Heresies, Blasphemies, Antitrinitarians, Arrians, Antiscripturists, &c. not finding any one Error or person throughout my book worthy to be blamed; but in this we find no strange thing, for that Scripture must be fulfilled, As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity.

Obst. 3. Cretensis throughout his whole Answer, without excepting any one man, makes all thole erroneous persons Saints, faithful servants of God, &c. whom I have mentioned in my Catalogue, and though most of the instances in my Relations, where I name persons and insist somewhat largely upon them, be of most dangerous men, & of men holding most abominable horrid errors and blasphemous opinions, as Writer, Webb, Clarkson, Hich, Marshall, &c. yet doth not Cretensis condemn, speak against any one of them, or separate the vile from such as may be precious among the lower sort of sects, but bundles them up among the Saints, speaking of the S's the S's, whose nakedness M. Edwards being of Satans Council, hath laid open, & spread a table for Satan with the shame and sorrows of the Saints, so that in Cretensis Kalender (Cretensis, p. 5.) Antitrinitarians, Antiscripturists, Arrians, Socinians, Perfectists, are canonized for S's as well as Independents, Brownists, and Anabaptists, and a man may find there S't Best, S't Wright, S't Webb, S't Hich, S't Clarkson, &c. as well as S't Goodman and his Church, and no
question if Saint Beii shall suffer by the Parliaments authority, for his damnable Heresies and Blasphemies he shall be a Martyr too as well as a Saint in Cretenis. Kalender, and be reckoned the Protomartyr of the Sectaries; and in this the Reader may observe how Cretenis. (no question against his own intention) whilst the main scope of this Pamphlet is to make Gang ana a lying book, confirms the truth of many passages related in it, namely the Independents holding with all other Sects, nor dividing from them, pleading for them upon all occasions, strengthening their hands, bringing them off from danger, &c. all which Cretenis. in many pages of his book makes good, and though he had a fair occasion upon the coming out of Gan.vien; to have casheired many out of their number (there being so many foul Sects and Sectaries discovered) and can never come off with honour for not taking it, yet this is evident Cretenis will not loose any one sort of Sects or any one Sectary, but joyns them with himself and his own Church, the Saints, the faithful servants of God, and such like.

Obs. 4. Cretenis out of his pride, and in his rage casts fire-brans everywhere; abusing and having a fling at all he comes near, or takes an occasion to speak of, and that not only particular single persons of approved integrity and abilities, but whole societies, as the Honourable Court of Common-Council, p. 49. calling them Brethren in iniquity with me, for representing in their Petition to the Parliament, that there were eleven meetings at least of Sectaries in one Parish in this City, yea and all Presbyterians Assembled and not Assembled: Had Cretenis only abused and scorned me, a poor weak thimblefull of dust, that in his account knows not how to range Parts of Speech in a sentence, nor to put the Nominative Case and Verb together regularly in English; I could have born it, and passed it by, as I have done many of the like kind; but who can without a check, suffer this proud man to fling and scorn all kind of worthy men, as if all wisdome and understanding dwelt in him alone.

Obs. 5. Cretenis in several places of his Book abuses Scripture (bringing that in to serve his turn to make jests and scoffs upon me and others, as in pag. 9. 15. &c. 'Tis a great iniquity in me (as Cretenis would make it) to abuse his Saints, but no fault in him to make jests upon the Scripture.

Obs. 6. Cretenis Pamphlet consists of little else but great swelling words of vanity, tears, scoffs, bitter reproaches, long-winded sentences, preambles, circumlocutions, and multitude of words without weight and matter, so that if a man subtract all these, what remains? certainly all the matter, reason and strength of this Book may be writ in a gold Ring, and there will hardly be enough to fill a poor weak thimblefull of dust; as for example, what ado doth Cretenis make, speaking over and over the same things, spending whole pages and leaves upon that which he might have spoken & answered to in three or four lines; as about
about bowling on days of Thanksgiving, he runs out from pag. 28 to 36, and so carps at the word meeting in pag. 36, 37. Now 'tis an evident signe the man could not find matter of exception in Gangr. to work upon, that he so catches at words and phrases; no man who is in his wits, and hath good employments, will spend his time in picking offstrawes and catching flies.

Obs. 7. Cretensis if not formally and in so many words, yet virtually doth animate and stir up the Sectaries to fall upon me, dealing by me in opposing the errors of the Sectaries, just as the Jesuists and Papists do against those who write and preach against their way, telling some of their seduced followers, it will be a meritorious work to kill such, and take them out of the way; and if Cretensis do not so, what mean these words p. 19. And let Mr. Edwards know, and let his conscience and compatriots know, that whatsoever he shall suffer, whether from his Sectaries or others in this bloody negotiation, he shall suffer not as a Christian, nor with Christ, but as a Malefactor and an evill-doer; implying, that if the Sectaries mischief or kill me for my book 'tis but an act against a Malefactor and an evill-doer.

Obs. 8. Cretensis takes upon him to set out a Book which he calls an Answer to a Treatise lately published by Mr. Edwards called Gangrenz, and yet in this Answer * professes that he hath not read one quarter of the Book as yet, and * that he hath neither leisure nor opportunity to search to the bottome, or sift to the bran, all that the man storieth per se and per alias in his Gangrenz. Now I think these are the only true passages in the Book; for had Cretensis read the Book thorough, and well laid to heart the Contents of it, and compared one thing with another which I lay in my Book, I think he would never have written such an Answer, nor belched out such unmethod passages against it; I beleve if Cretensis had read it thorough, there are such sad and serious passages in many places of the Book as would have awed his conscience; but in the mean time how well becoming such a learned deep Rabbi and wise man as Cretensis would be thought to be, 'tis to write an Answer to a Book, and to profess he never read one quarter of it, I leave to all rational men to judge, and to Cretensis himself upon a review: I had thought Master Woodward's folly spoken of by many for giving his censure and judgment upon my Antapologie before he read it over (only dipping here and there) would have been a warning to other men. Master Edwards as weak a poor thimblefull of dust as he is, not knowing according to Cretensis Grammar, how to put the Nominative Case and Verb together, &c. would have been ashamed to have had so little wit or reason, as to make an Answer to a Book, and in that to declare to all the world he never read a fourth part of it; but I cannot but take notice of the good hand of God in befooling Mr. Goodwin in this, as in many other passages of his Answer.
ever to cause him to proclaim thus his own shame and folly to the world.

Obs. 9 Great Cretenfis a deep Divine, a Teacher of Teachers (as some cry him up) the great lying Oracle of the Sectaries, yet further comes out his own shame and folly in saying the great part of the particulars detested were observed by others, and presented to him. (Cretenfis, p. 50.) Is not this a strange and new way of answering Books, or men to take up things upon trust from others, to go by an implicit faith, and not to see with their own eyes, nor examine things themselves, especially for a man upon things observed by others, to make such a mighty business, and to carry matters in such a scornful triumphing way positively charging a Book with lying forgery, &c. as Cretenfis doth? what if Cretenfis Saints, who observed and presented matters to him, (being parties) should out of weakness, in judiciousness, or partial affection, if not malice and wilfulness mistake and pervert my sayings, where is Cretenfis then? I must tell Cretenfis the poor weak thimbleful of dust, so scorned by him as not worthy to carry his Books after him, doth not use to make Answers to Books without reading one quarter of them, but before he sets forth Answers, he reads them many times over, laying and comparing one thing with another, neither takes he any thing upon trust from other mens observations which he writes as his own, or can come to see with his own eyes. Shou'd Mr. Edwards in writing any of his Books, or in this last have taken Cretenfis flight course, there's no question but before this time Mr. Edwards had heard after another manner, and in another way of his Books then he hath, especially of his Antapologie and Gangrene; but the poor weak thimbleful of dust, that knows not how to range his Parts of Speech in a sentence, &c. hath more brains in this then the bushel full of dirt, who though Cretenfis have more guts and garbage and be better bodied yet in the opinion of wise men will be thought to have less understanding, and fewer brains in expressing himself so as he hath done.

Obs. to. All the materials and ground-works Cretenfis makes use of and goes upon in his Answer to Gangrene to disprove the truth of things related by me (as the Reader may observe) are either the Testimonies of the parties themselves, as Overture, Cofer, Kiffin, Lilburn, Mr. Barrow's, &c. (which in their own cafe are little to be credited,) and if according to Cretenfis (p. 12) rule it be no regular process in Law, to ask my fellow whether I be a thief, then sure 'tis no good o: e to ask a man self if he be a thief;) or doubtful dark Answers to matters of fact, that may be taken in divers senses just like the Answers of the lying Oracles, of which there are many instances, as in that of Lilburn, playing at Cards with many others, or else his witnesses will be found to be Sectaries, Anabaptists, Apprentice boys, or parties interested, or such like; (Cretenfis, p. 44.) as for instance in Mr. Ricrafts Letter, whereas my proofs of things will be found to be of another nature, most of the greatest things laid down in my Catalogue known to my self and many, the
many, the Books being extant to prove them, and most of my witnesses will
be found to be godly able Ministers, and other eminent, sound, substantial
Christians, and the worst of them of more repute, more likely to know
things they reported then the best of yours (excepting Mr. Burroughs, whom
yet shall prove to have forgot himself in writing that Paper set down by you
Page 42.) beside, the persons whom I had relations from, had no reason to
speak things out of partiality, prejudice, but only the naked truth, many things
being related to others as well as to me: besides, few of them who writ or
related these matters, did them out of any design against the Sectaries, but
only in a way of declaring, and bewailing to what passe things were come;
and if to all these be added what Cretensis himself grants, page 26 one affirma-
tive testimony is more valid in Law, then many negative, all that Mr. Good-
win hath alleged by way of Answer is to little purpose.

Observ. 11. That those very things Cretensis charges me with either in my
Antapology, or Gangrena (though most unjustly) as forgery, lying, jugling,
bitternesse, malice, bloody negotiation against the Saints, taking up reports,
and printing them upon weak and flight grounds, obscene scurrilous writing,
contradictions, false English, nonsense, with such like; the man himself, as in
other of his Books, so also in this, is most faulty, as the judicious Reader may
observe more or lesse in one of these kindes or other throughout the whole
Book, and in my full Reply shall more largely and particularly specify: In
one word, Cretensis is a most ungodly, Antichristian, insolent, proud, malic-
cious, wrathful, lying, obscene, scurrilous, nonsense, absurd, contradictory
piece.

Observ. 12. Cretensis in all his Books of Controversie and Answers of all
sorts that I have seen and met with, is of all Writers in this later age the
greatest falsifier of Authors, wresting them upon all occasions, and that with
a Gyant-like confidence against their own sense, and contrary to what they
are known ex professo to hold, and he will not be beaten off from it, as is ap-
parent in his Treasures of Jufification, and in his Answer to Master Prynce,
and in this Book bringing in Master Ball for him in the point of Free-will:
Now this must arise either from that heretical genius of his, that he fumeth being
condemned of himself, speaking lies in hypocrisy, having his conscience scared
with a hot iron, or else from a high flown mad fancy, making things to appear
which are not at all, like to that mad man of Athens, who thought all the
Ships that came into the Haven were his (though he never were sharer, much
lesse owner in any Ship) so Cretensis fancies all learned Writers to be for him,
whereas indeed there never was any found and Orthodox Divine for him, as I
shall shew more fully hereafter, and divide Learned Master Gataker from
him.

F
Obs. 13. Cretensis just Cretian like fastens that upon me in my Gangra-
na, affirming I say that which I do not, as in pag. 28. Sett. 23. and doth farther
opinions upon me, meerly from the leaving out of a word or two by the
Printers over-light, Cretensis pag. 23. (though corrected in the second Edition,
and abroad full fourteen days before Cretensis) which was either done wil-
fully and on set purpose against his knowledge, or from his not reading over
my Book, but taking up things upon trust.

Obs. 14. There are many things in Cretensis Pamphlet which he pre-
tends to Anser, making much ado of, and laboring to fasten upon me lyes,
nonsense, &c. which yet in the close, after a great many high flown words,
Cretensis is forced to confess them true, and that both of himself and others
(though by many words he hath labored to pull and cast a mist before the
eyes of the Reader.)

Obs. 15. I desire the Reader to observe, that this Anser made by this
great Rabbi, is but snatches here and there, answering Gangra ina by great
leaps, as Leopards use to take; Cretensis answers one passage out of p. 70.
and then leaps t. 128. taking another there, and from p. 128. leaps back to p. 8.
and after this sort the whole Anser is: And for those pages where Cretensis
fastens upon something to give an Anser unto, even there he snatches, takes
not the whole, what goes before, nor what follows after, so that after that
rate of Answering (if such kinde of Discourses must have the names of An-
wers) how may not men elude, and make nothing of the excellent Books
that ever were written by men, yea of the Scriptures themselves, and wrest
them, if they will not take one place with another, and observe what goes be-
fore, and what follows after: And as this great Rabbies Anser is by snatches,
so is full of miserable shifts and poor evasions, as among others, pag. 16.
Cretensis gives that reason why my Antapology hath not been Answered in 18.
Moneths, because the way by which light and truth should go forth into the world,
was hedged up by Clergy, Claflique Councils, as with thorns against him: Now
I wonder with what face Cretensis can write this, when as all men know the Inde-
dependents have a License of their own at hand, Mr. Bachilor, who is such
*Salmasbogrons for liberty.
a friend to all the world of Believers, that cer-
tainly he cannot deny Cretensis: Do not we daily
see the man License without either fear or wit all kinde of Pamphlets, The
Error of Anabaptism against Mr. Marshal, the Error of Seekers in The Smoke
of the Temple, A pretended Anser of Mr. Salmasb to the Assemblies Petition,
and now Cretensis against Gangra ina; and will Mr. Bachilor with Clergy, Cla-
sifique Councils, hedge up the way as with thorns against Cretensis. Reply to Mr.
Edwards Antapologia? Can Cretensis think though his own deluded Church,
and other Sectaries may have so much Independent faith as to believe him, that
any
any Presbyterian hath so little wit as not to laugh at such folly? why could not John Bachelor as well leap over the hedge of Clergy Classique thorns to License a Reply to Antapologia, as an Answer to Gangrena; and pray Mr. Goodwin in your next account you give unto the world by publike writing, give me an account why honest John Bachelor could not as well leap over the hedge of Clergy Classique thorns to License a full Reply to Antapologia, as to License A brief Answer to Gangrena? But no more of this now.

Observ. 16. The Christian Reader may observe Cretensis as in this, and his former Books, so in all his preachers and ways, to have all the characters and marks of false Prophets and false Teachers, not only in his hands, but upon his forehead, so that if I would here enlarge, I might clearly shew all that Christ and the Apostles spake of false Prophets, are to be found in Cretensis; but I will only instance in a few laid down by Peter and Jude in their Epistles, and upon the propounding of them, I know the Reader will say, as face answereth face in glass, so doth Cretensis answer these Scriptures; Peter faith of the false Teachers in his time, that they speak great swelling words of vanity, and that they promise their followers liberty; and Jude, They are clouds without water, carried about of winds, raging waves of the Sea, foaming out their own shame, wandring stars; their mouth speaking great swelling words, having mens persons in admiration because of advantage. These be they who separate themselves, sensual, having not the Spirit: Now I do appeal to any man who knows Cretensis, either in his Writings or Preaching, whether he be not a man that speaks great swelling words of vanity; whether he doth not promise his followers liberty? Yes, a universal liberty? whether he be not a cloud without water, flourishes and shews without substance? whether he be not a raging wave of the Sea, foaming out his own shame, witness his Answer, a wandring star, wandring from one opinion and Religion to another? and lastly, whether he be not a Separatist and sensual person, without the spirit of love, meekness, humility, zeal for Gods truth, and of a sound minde: In one word, I do not think there's any man in the Kingdom hath a more heretical head and heart then Cretensis, and unlefe God give him repenance, and recover him out of those snares wherein he walks, I fear if the man lives but one seven years, he will prove as arch an Heretick, and as dangerous a man as England ever bred, and that he will be another David George, Francken, Socinus, and be canonized for a Saint amongst those of Master, Raccenia, &c.

Quest. But it may be demanded by some, What's the matter, and what are the causes that such venomous rancorous Books as Mr. Goodwins Cretensis, &c. are printed, and so many hard speeches in City and Country daily uttered against Master Edwards and his late Book intituled Gangrena, is it not a Book full of Lyes, nothing but Lyes? is it not a Book full of venom and malice
malice against the Saints and faithful Servants of God, calling for fire and sword against the Saints?

Ans. 'Tis a Book full of truth, as will appear in the Replyes I give to the particular exceptions made against it, and have in part cleared already, and a Book of so much truth, that I believe no Book written this hundred years, having so much variety and particularity in it, will be found to have more; and for the proof of the truth, and reality of the Errors, &c. contained in it, I have expressed my self at large (as foreseeing the Sectaries would call it: a Book of Lyes) in my Gangrena, p. 5, 6, 7, 8. and as 'tis not a Book of Lyes, so neither of bitterness, nor of speaking evil of the Saints, but a Book free from railing, evil speaking against the Saints and Servants of God, which at large in twelve several particulars in my full Reply, coming after this Book I shew: But no judicious Christian need wonder at it that the Sectaries generally give us so, for they have nothing else left to say for themselves, and to help their desperate cause, so much discovered and wounded as 'tis by Gangrena; and what do they do in this case, but as the Jesuits and Papists did by Mr. Foxes Book of Martyrs, give out it was a Book of Lyes, and write Books to disprove some matters of fact, taking advantage from some mistakes in circumstances about names, places and such like, to cry it down; and yet all the Protestants know it was full of truths, and is of precious esteem in the Church of God. Just so do the Sectaries now by my Book; and many of them, that they might possesse the people, have invented many Lyes and Stories, which they formally tell up and down the City and Countrie for certain (and I can produce several witnesses to prove this, namely Ministers and others, who have come to me and to others to know the truth of them) as that some of the Independent Ministers have been with me, Mr. G. Mr. B. and have convinced me of some Lyes in my Book, as that some of the Souldiers out of the Army, have been with me about the story of Mr. Andrews, and proved it false to me, as that one whom I name in my Book and speak of, as having some relation from the mans own mouth, coming to me about it, I confessed I knew him not, nor never saw him before, with some other such; all which are meer Lyes and fictions of the Sectaries, (so wicked and cunning are they in their generation to uphold their tottering Babel) to prejudice Christians from reading and considering my Book. But good Reader, however fallhood and flandering of men, is pretended the great cause of speaking so against me and my Book; the true cause of all the hatred is, because there is so much truth in it: Many men who answer nothing to it, and others who have appeared in writing to disprove the truth, know themselves and others too guilty, and that in other passages where they are not named,
named, and know that I know and can prove it, and that vexes them to the heart; but were it indeed (as many of them against their consciences give out) a Book of Lyes, they would not be so mad at it, but I should before this time a day by some of my good Friends the Sectaries have heard of them after another manner, and in another place than yet I have done: But in a word, I apprehend these three following Reasons, as principal causes both in Cre-
tenfs and others, of their appearing against me in so much wrath, fury and rage.

1. A Vial is poured out upon the Sun, the glory of their prime men is dark-
ned, both by the Antapology and Gangrana, they who made themselves as the Sun in the Firmament of the Church, are found, by these Books, not only to be as the Moon full of spots, subject to like weaknesses as other men, but to be in the Ecclipse, fuller of blots then others; yea, their Sun is turned into darkness, and their Moon into blood; and they who would have been thought to have been the only Saints, nay Angels, dropped from Heaven with new Gospel, new Light, and new Revelations, do evidently appear (by what I have written) to all men who have not sacrificed the principles of their ingenuity upon the gainful service of the * Independent Faction, to be strange kinde of Saints, if Saints. The best of them appear to be spots in the profession of Religion; but for many among them, who yet are cried up to the Heavens, they have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Now they being men proud, high-
minded, impatient of any check and contradiction in their way, who thought alone to have had the repute among the people for sanctity, holinesse, and to have been Idolized by them, and the contrary being so clearly demonstrated by many particular instances and proofs given in my Books, no wonder that they are so mad, and rage against me, and finding their Kingdom full of dark-
nesse, that they gnaw their tongues for pain.

2. By my Books, especially Gangrana, many Sectaries being so discovered by name, and places of abode, laid open in several of their opinions and ways, will not be able for the future to do so much hurt and mischief among the people; their sheeps skins are by this pull'd over the Wolves ears, and many will now shun and be afraid of them, who before knew them not; and this disappointment of infecting and corrupting others, vexes and mads them to the heart.

3. Their way and design must needs suffer much by this last Book in the esteem of all the Churches, and all the godly persons who are unprejudiced, yea, and of all fair ingenious men, who before (many at least not knowing the
the depths of Satan) might think well of them; whereas now many of them upon reading my Book, have lifted up their hands and blest themselves, to think what kind of Creatures these Sectaries are, saying, If Independents and Anabaptists be such kind of men; do such things as this Book shews, God keep us from being such; we had some good opinion of their way, but if they be such Merchants, and have such tricks and ways as Mr. Edwards lays down, we will be none of them.

Cretensis design next unto that of rendering my Book and all I relate in it to be false and untrue, is this; The aspersing me and my Antapology and Gangrana with such weakness and want of all learning, as if I understood neither Latin nor English, nor knew not how to speak or write Reason, common sense, or to frame the structure of a period according the common Rules of Grammar, but were a profound Ignoramus, and so altogether unfit to take upon me the confutation of Errors; and this he insists upon in several Pages of his Pamphlet or Answer. Cretensis. p. 10, 23, 24, 36.

Reply. Now in this, what doth Cretensis else but play the Jesuit and Arminian, instead of solid Answers, thus to slight, vilifie me and my Books, that being just the way they took against such Books as were too hard for them, and knew not how to Answer, as Dr. Twis's Books against Arminians, &c., but whatsoever Cretensis in his rage calls upon me and my Writings, my Books will speak for me and themselves in the gates; having the testimonies of many learned and godly men both of this and other Churches, at home, and beyond the Seas; and could I without blushing and all suspicion of praising myself, relate the passages in Letters, messages sent me, speeches by word of mouth from great Divines, both at home and from abroad, concerning my Antapology and Gangrana, and that not only of particular men apart, but of many in a body both in City and Countrey, as a common joynet act, besides expressions that have fallen from some Independents, and Independentish concerning me, my studies in the Controversies of the Church way, and some of my Books (as a speech of Mr. Thomas Goodwin spoken to a Minister one Mr. T. and others then present upon occasion of some Independents shewing me, and my first Book, as Cretensis doth here; yea, passages out of some of Mr. John Goodwins Answers to Mr. Prynne, concerning me and my Antapology) it would be a full confutation of all Cretensis hath laid against me in this matter; yea, a clear conviction that all words of this kind, are nothing else but the venting of his spleen and passion against me and my Books: But all I will say by way of Answer to Cretensis reproaches of this nature, is, 1. The quick file these Books had, being bought up by learned and judicious men of all ranks, the last Book Gangrana being now in the Press the third time within less then two Moneths, unto which adding the greatnesse of the Book,
Book, consisting of so many sheets, with the not being exposed to sale by setting up Titles in all places of the City, at Church doors, Exchange, &c. like Wine that needs no Bush (though all ways under Heaven were used by the Sectaries to blast it) is an evident Argument this not such a weak nonsense piece as Cretenis speaks of; for in these times when the Press is so thronged with such variety of Books, and many excellent pieces come forth, more than men can read, judicious understanding men have something else to do with their money and time, then to buy and read Books full of nonsense, contradictions, and whose Authors know not how to range their Parts of speech in a sentence, nor how to put the Nominative Case and Verb together regularly in English. 2. I will here give the Reader a true Copy of a Letter to a tithe, sent me from Eight and twenty Ministers out of one County in this Kingdom, whose joint judgement upon my Antapology and Slangrana, may serve with every indifferent Reader to balance, yea, to weigh down Cretenis.

To our Reverend Friend Mr. Thomas Edwards
Minister of the Gospel.

S I R,

V V E cannot but acknowledge the great service you have done for the Church of God, by interposing your self against the growing Schisms and Heresies of these times: And upon conference had thereof at our weekly meetings here, we have thought it our part to contribute somewhat to your encouragement; by testifying how great acceptance your labors find among us; who give thanks to God for you and your zeal to his truth, expressed not only in your usual Sermons, but especially in your Antapology and Slangrana, by which you are well known to us all; and we earnestly desire that you will continue the same endeavors for the maintenance of the truth, and opposing of Errors. And as we are very sensible of the great discouragements you are like to meet withal, so we shall the more heartily commend you, and the success of your labors to God's protection and blessing, setting

March 19, 1645.

Your loving Brethren and fellow-labourers in the Ministry

Unto this Letter the hands of twenty eight Ministers are Subscribed; but I forbear the Printing of them, as I do the County where they live, to avoid all
all danger which might come to any of them from printing their Names, if some Sectaries in the Army come that way, as they are likely to do.

Now in my Reply to particulars laid down in Cretensis, I shall apply my self chiefly to justify and make good those Relations in Gangrana, excepted against by Cretensis, reserving other things in his Answer to my fuller Reply, which Cretensis (God willing) shall be sure of, and that to the full.

Cretensis, pag. 2. labours by all his Rhetoric and many words to intimate to the Reader, how in writing of my Book Gangrana, I have said all, and the worst I can of the Independents and Sectaries, & that whilst I charge them only with such and such crimes, I do not so much charge them with these, as acquit and discharge them from all others, and that there's no reasonable man but will abase and detest, and that to a good proportion from such reckonings and accounts, &c., much lesse will be judge such accounts short or defective in particulars; and that Mr. Edwards hath but faintly informed the world how vile and bad the Sectaries are, but hath justified and acquitted them from all other crimes and imputations of any worse resentment or import. Then, where with he afflicted them, and consequently hath represented them to the world, as better and far more deserving, than the greatest part of his own Presbyterian Generation.

Reply. However, Mr. Edwards, or the Printer for him, may possibly in some places of his Book print none of the truest English, yet I am sure Cretensis in this Page speaks none of the best sense nor Reason that ever I read in my life, but every line and sentence is so light and weak, that a man may look through and through it; and the truth of it is, Cretensis all along hath a multitude of bom-baited, starched words, priding himself therein, but seldom or never in all his answers hath he any thing else; witness his Answers to Mr. Walker, Mr. Prynne, and this present Passage: And first for that which Cretensis speaks here, the man makes good what he faith pag. 50. that he never read one quarter of my Book, and that he took things upon trust, as observed by others; for certainly had he read my Book over, he could never have writ thus, that in charging the Sectaries with these, I acquit them from all other crimes and imputations, and that I have represented them to the world, a better and far more deserving generation, than the far greatest part of the Presbyterians.

1. Because in divers pages of Gangrana I expressly declare I have many more to lay to their charge, stiling this Book but a preludium and preparative to what's behinde; doth a man who accuses a guilty person at first but with two or three Articles, and yet formally declares he hath many more, and upon every Article pleads his liberty and power of Additionals, justify and acquit him from all others?

2. Had
2. Had Cretensis but read over my Book, and considered what Errors, Practises, Blasphemies I speak of, to what a nature some of them amount, and of what a kinde they are, that there can hardly be worse, he would never have said I had dealt but fairly with the Sectaries, and that the Sectaries were a better and far more deserving generation than the Presbyterians; for if the far greatest part of Presbyterians be worse (or so bad) either for Doctrines, Practises, &c. as I have proved many of the Sectaries to be, then I must profess I will disclaim, and be the first that shall cry out of them, and will never go about to plead for them as Cretensis does for his Sectaries. But supposing I had not declared my minde in this case, yet all that Cretensis faith is in-consequent without all strength of reason; for therebe and are reserves when not thought of, and wise men always in all matters of accusations and reckonings will fear there's more behind, and suspect something worse, though not declared at first; and I would ask Cretensis, whether either in impeachments, or reckonings and accounts brought in to Courts of Justice against such and such men, though at first but part of the Accusation be alleged, whether the accused can be secure, they are justified with an high hand from all other crimes and imputations of any worse refeement or import; and when one is impeached and indicted upon the latter, this be a good plea in Law, to say he is free, because they were not mentioned at first; much leede then will it hold in cases where there was a formal Declaration and caution entered, that such Articles were but a preparatory and not the whole matter.

Cretensis pag. 3. makes two Challenges, casting his Glove the first and second time to me; first as to matter of Practise, look of what crimes or mis-carriages I have with any truth impeached the Sectaries, he will produce both as many for number, soul (vea far more soul) for nature perpetrated and done by a far lesser number of Presbyterians; yea and that he will give another manner of account of the reality and truth of what he brings upon the Stage in this kinde. Secondly, for matter of opinion, that he will discover and finde out as many Errors and Hereticks, and those of every whit as dangerous an Import, to be at this day in a far lesser number of the Clinique party; yea that he could make a discovery of as many Errors and Heretics in me alone; and that he doth not think the most Orthodox Presbyterian under heaven, nor Independent neither, erres much beneath the like number of Errors.

Reply. I accept these Challenges, and do take up the Glove both the first and second time, rechallenging and defying Cretensis to make them good; and by these ungodly Challenges made by him out of his great care and love of Errors, to strengthein the hands of Hereticks, lest they should suffer losse, were he John of Gaunt, and his Glove John of Gaunts Gantlet, I would.
would take it up, And first of all Reply to Cretensis, the man speaks he knows not what. Cretensis not having read one quarter of my Book, as himself professes, knows not what crimes or miscarriages, Heresies and Blasphemies, with the way of making them good, I charge the Sæctaries with: and yet he will at random, and blindfold undertake to finde as many in a far lesser number of my Cæcae: Professes and party. O what will not this man say, so it may make for the Independent party: Surely he will attempt at nothing who dares speak thus: Can you produce as many Blasphemies against Christ, the Scriptures, &c. and finde as many horrid Opinions in Presbyterians as I have proved to be in Sæctaries? where will you finde among the Presbyterians, such as Hich.wrighter, Web, Clarkson, Marshall, Nichols, Den, Oass, Cretens. cum multis alia; As for the condition Cretensis proposes, upon which he will make good his undertaking, and out at which he hopes to escape, to refute his lying, I do for my own part accept it, and am ready freely and candidly to declare my minde and judgement in all points of Religion, and shall persuade others also to do the like: But of this more in my full Reply, where I shall shew the fallacy and shift of Cretensis in this; only for the present the Reader may observe he puts in these conditions, that so he may provide a Sanctuary for all kindes of Hereticks and erroneous persons, a place of retreat for himself one way or other to come off these Challenges, which in the plain open field he foresaw he could never do.

Cretensis page 6. among other his Artifices and devices to weaken the credit of the truth of those matters laid down in Gangrana against the Sectarian party, labors to possesse the Reader, 'That for saving of my own reputation, and to prevent, as much as might be, the thorough examination of the greatest part of what Gangrana represents by way of disparagement to the Independent party, I printed so many Letters without the names of their Authors; and upon this Cretensis goes on vaporing and forging in his Heretical brain, certain Reasons of my concealing the names of the Authors of the Letters, and in sum, would render me to the Reader, a man to be suspected of jugling and forgery, and the Letters to be void of all truth.

Reply. As for that fallacy of Cretensis, whereby he labors to delude the Reader, insinuating that the Letters contain the greatest part of what Gangrana represents by way of disparagement to the Independent party, and those Letters being without names, the names were concealed on purpose for fear of examination of the truth of the Letters, and so the Letters containing the greatest part of disparagement against the Sæctaries, the Sæctaries are as it were at once cleared from what Gangrana saith against them; I say only this, That Cretensis is a man of that impudence and large conscience, that he will say any thing, so it may make for the Sæctaries, and against the Presbyterians;
ans; for the Letters are not neither in number of sheets the tenth part of Gangrana, neither contain they the tenth part of the Discovery of the Errors, Heresies, Practises, &c. beside, some things in the Letters are of another nature, and to one of the Letters is annexed a Confutation of the matter contained in it, consisting of two whole leaves of those few sheets, within a few lines.

2. As for that of jugling and forgery which Cretensis would put upon me, the man measures me by himself and his party, because that he and some of his party are used to juggle, and possibly forge Letters and News, invent and give out many things which never were; have with the Jesuits their pie fraudes to advance their Catholike cause, therefore he thinks so of me; but I bless God I am a plain man, hating equivocations, mental reservations, plots, underminings of men, playing under-board, carrying things in the clouds; I count honesty the best policy, and faithful plain dealing the greatest wisdom, and the Independents will find it so in the end, however for a while they prosper by their shuffling tricks, devices, policies, as Strafford, Canterbury, and others did before them.

3. To come to the main charge of concealing the names of those who write me Letters, and all the inferences drawn from thence: I answer, I have already given some Reasons for it, and do add these unto them; most of the men who write the Letters, write them not for that end to be printed, knew not of, nor imagined no such matter, neither did I acquaint them with it, and for me without their leave obtained to print their Names to the world, I could not do it, keeping unviolated the rules of friendship, besides I well understood that were a way to cut off correspondence and Intelligence for the future, if I should print mens Names publiquely to the world, writing in a private way to me: Of all the Letters written to me, there were two only which I expressed to the Authors I would print them, and acquainted them with my purpose, whose Names notwithstanding (excepting the two first Letters subscribed) I concealed with the rest for company: But now that I may overthrow Cretensis Proposition, and his Inferences, his Foundation, and his Superstructures, I shall name most of them who write the Letters to me and others, as also from whose hands I received those Letters which were printed by me, though not written to me. The first Letter was written me from Mr. Strong, a Member of the Assembly of Divines, who after he had told me by word of mouth the contents of this Letter, promised to send it me in a Letter, and I acquainted him then what use it was for, and he said he would justifie what he write, and named others in whose presence Master Denne maintained those Points. The second Letter was written from Master Simon Ford, to a Member of the Assembly Master Gower's, from whose hands I
received it, and told Mr. Gowers I should print it, to which he was willing; and since Gangrama was printed, the Author writes to me about his Letter, 'That he will enlarge and confirm the particulars in that Letter, and send it to me. The third Letter was one Master Joseph Rickets, who owns it, and hath been with me since Cretensis came forth, and to my knowledge is drawing up an Answer to Cretensis, for so much as concerns that Letter. The fourth Letter was written by a Weaver in Somersetshire, one Crab (if I mistake not the name) and I received it from M. Roswell a City Minister well known, who will own it, and make it good 'tis such a man's: And thus I have given an account of the Copies of all the whole Letters printed by me: Now for the Extract of certain Letters written to me & some other Ministers, of seven of them, which are the great part of those Extracted Letters, namely all those which concern Colchester and Mr. Ellis, or some others there (of which Letters Mr. Ellis himself writes thus to a Friend in London: The aspersions cast on me, and some others here by Mr. Edwards, are as false as foul: Which because they are a great part of his Book and strength, those who are here concerned in it, will, if God please, shortly make Reply, Cretensis p. 44.) he who writ them is not afraid of his name, neither was his name concealed for fear of an Examination of the truth of the Letters, as Cretensis by reading this Letter lately sent to me from him may understand, which I here print to a tittle.

To my Reverend and worthy Friend Mr. Thomas Edwards Minister of the Word of God.

Reverend Sir,

There is a passage in Mr. John Goodwins Book, charging you with abusing Mr. Ellis of Colchester, and the Saints in those parts, and that he will shortly make Reply to your false and foul aspersions. These are therefore to certify you, that concerning those Letters I write unto you from Colchester, I have them attested under the hands of many sufficient witnesses, each particular that is material being averred by three witnesses at least, and those of piety and judgement; which attestations I shall keep by me to produce them upon fit occasions to justify those Letters to the world. Yet it is possible he will Reply to those things as false and foul, or come off with distinctions and mental reservations; but these things are so evident in this Town, and much more then I write unto you (as his Preaching for the pulling down of our Churches, and other things that I can prove) that his Pamphlet will do him
no good in this place. For it will not be the first time that he hath said & unsaid the same things here, denying and dissembling his opinions for advantage, as will be testified by many witnesses, by some of the Honorable Members of the House of Commons, Ministers, and others, godly and judicious Christians: This I thought good to signify for the present, recommending you to the grace of God, I left

April 1646.

Your affectionate friend and fellow labour in the Gospel Rob. Harmar.

Now by all this the Reader may see what to judge of Cretensis, and his false glories and commentaries upon the Letters Printed in Gomphana; and had I Cretensis railing scoffing Rerorick which he makes use of in this section, and in many other places of his Book, I might spin out whole leaves in aggravation and scorning up of lies, evil surmising, bitter words scoff, and jeers expressed by Cretensis upon occasion of the Printed Letters; but I forbear to contend with him in this kind; truth needs not such colors, though errors does to set it off. The bare relation of these things is a sufficient confutation of Cretensis; and if the printed Letters of which Cretensis, Mallet Ellis, yea and Master Salmasi make such a cry of forgerie, falsific, dare abide the light, and their Authors are ready to justify them, the judicious Reader by this may both judge of the truth of other things contained in Gomphana, and of the folly and vanity of the rest of Cretensis allegations against my Book.

As for the extract of four or five Letters, whose Authors names I have not yet mentioned, there's no one particular matter of fact, or relation of stories excepted against any of them; the other Letters whose Authors I have named, are the foul offensive Letters, and therefore I shall spare their names till the truth of the facts related in them be questioned by Cretensis in a Rejoynder: only for present I affirm, I have the original Letters by me under the hands of the Ministers to produce, and further I make no question, if the evils spoken against in those Letters might be remedied, and the proof censtrued according the nature of their offences, but the Ministers who write them would be ready to come up and own them in the light of the sun, and prove a great deal more than they have written. And for a conclusion of my Reply to this eight Sect. of Cretensis, had Cretensis and his followers but a little Presbyterian faith (which Sectaries so scoff at) and ingenuity, out of all the particulars which I have nakedly and clearly laid down, they would believe that all the Letters from first to last were neither forged, nor names concealed, for fear of the examination of the truth, nor because my name should be the greater, and rise better by being only known, but be ashamed of all that's written in this Section, especially considering Master Edwards hath brought all the names of the Writ-
ters, challenged from out of the land of darkness, into the land of light, and
given such reason (as he hath) for the former concealing of them.

Cretensis page 11. makes two challenges, casting the Glove to whosoever
will take it up; and his first challenge is, that for thirty of those opinions im-
peached in my Catalogue of errors and herefor (and he will not say for how
many more) be will undertake to bring them off with the honor of truth.
Secondly, for that error, viz. That Faith in a proper sense is imputed to Jus-
tification, and not Christ's Righteousness; he challenges all the Presbyterians
one after another, assembled, or not assembled in England, Scotland and Ire-
land to prove by Scripture, or by dint of Argument either, That Faith is not
imputed in a proper sense.

Reply. The man from challenging me, page third, rises in his con-
dence to challenge all the world (as if the man had learning and parts to deal
with any man under heaven) but Cretensis needed not to have gone so far; I
shall finde him near hand those who will deal with him without going in-
to France, Scotland and Ireland; for the first of these, I take up his Glove
again, and give him his liberty to name twenty and ten of those opinions, and as
many more of them as he will, and do promise to enter into the Lift with him,
that he shall not prove them to be truths, and I expect he should make good
his challenge out of hand, at least to set out in his Rejoynder to my Reply,
which of the 180 Errors he will take the Tutoridge and Patronage of; And
for the second, Master Roborough (whom Cretensis scoffs at pag. 26. by the
name of Servant and Clerk) takes up his Glove, and desire me in my Reply
to signifie thus much unto him: For that jeer of Master Robor. holding his
peace when Master Gataker hath spoken, his playing on servant and Master,
Justice of Peace and Clerk, Master Robor. passeth it by, as he hath much bad
language from him in his Vindication of Master Walker; only he faith such
gibing and jeering cost him nought; its said it runs in the blood, that he had
it by tradition, from which it seems he is not yet redeemed for all his sin-
gular profession; Master Roborough will not deal with him in that for shoe-
buckles, Cretensis shall have the preheminence; yet doth he modestly desire
an Answer to his Animadversions on M. Goodwins Book, and is ready to
make his writing good, against Cretensis and his complies in further writing,
or by a dispute when and where Cretensis pleaseth. This the man professeth
who is meant in that jeer, the Servant or Clerk that must hold his peace.

And as M. Roborough gave me the precedent words in writing, under his
hand; so he added by word of mouth, that he challenges Cretensis to dispute
this point, about Faith being imputed in a proper sense, where, when, before
whom, and how he will, leaving him to nominate his own time, place, com-
pany, manner of dispute, either by writing or by word of mouth; by Scrip-
tures
tures or by dint of argument, in all which Cretensis having this liberty, and to the advantage of him; yet M. Roborough will meet with him and dispute it as Cretensis hath stated the question, and that before all the Independents Assembled or not Assembled; and Master Roborough much wonders Cretensis should thus vapor, and in this point challenge all the Presbyterians one after another Assembled or not Assembled in England, Scotland, France and Ireland, when as Master Roborough, who is but a Scribe of that Assembly, (of which Cretensis would fain have been a Member, & as 'tis thought by wise men, his great pride working upon discontent in minding of that honor, was one of the greatest occasions of his falling to Independency) professes that upon a conference & dispute with him, he found him weak, nor able to hold his ground, and in a word, a very sorry Disputant; and Master Roborough offers in that Controversie about the Impostation of Faith to Justification, wherein Cretensis boasts he is overfed as to challenge all men, (in Cretensis dare give him a meeting) to manifest as much to all the world in the sight of the Sun; and for a conclusion of my Reply to these two Bravados of Cretensis, I desire the Reader to observe what an impudent Braggadocio this man is, to make new challenges, when as yet he hath not yet accepted of old, but lies miserably wounded both by his own pen, and several others, not having yet answered several Books written against him, nor a Book he promised above 12 moneth ago to answer, and therefore my advise to Cretensis is; first to answer these following Books, viz. that of a Quare upon the Covenant, and a Letter from J. G. to T. G. Master Roborough's Book of Justification written against him, Master Lane's a young Merchant against that Error of Natural men may do such things as whereunto God hath by way of promise annexed grace and acceptation, &c. Dr. Stewart against M. S. this Reply to Cretensis, and a larger Reply already in the Preface against Cretensis and my Antapologie, and after he hath answered all these from point to point, as becomes a Scholar with reason and words of soberness, and not with railings, Scoffs, sixe footed words, then to make his new challenges, and defend 30 Errors, and as many more as he will (laid down in my Cataloge) and among others, for old acquaintance sake, that of Impostation of Faith.

Cretensis page 15. promises an Answer to the Antapologie shall be with me ere long; and that he may abuse me, he abuses the Scripture, playing upon that of Amos 5. 18. resembling his Answer to my Antapologie to the day of the Lord, the judgement of the 70. years captivity, me to the sons of Belial; his foretelling long ago of an Answer, as to the Prophet's predictions of judgement, & that the Answer to M. Edwards Antapol.will not be for his honor, &c.

Reply, Belike I shall have a terrible thundring Answer from Cretensis, when as it shall be to me as the day of the fore judgement of the 70. years captivity to the sons of Belial, who derided the predictions of the Prophets, a day
day of darkness, and not of light: I know not well what the man means by this, whether he intend not (concluding by that time his Answer comes abroad to my Antapologie the Cavaliers will be quite subdued) to try by his interest if he cannot procure some part of the Army call'd by Cretensis and his Disciples, the Saints, the honest men, &c. to carry me into captivity, and to imprison me all my time in a Dungeon, where I shall not see the Sun, nor be able to make no Replies, nor never write against the Sectaries any more; this I confess were like to prove as bad to me as the 70 yeers captivity to the Jews, to be a day of darkness indeed; but as for any paper writing, an Answer by Reasons and words to be so to me like the 70 yeers captivity and a day of darkness, I cannot imagine: I had thought Cretensis Answers would have been rather a day of new light to the world and to me, then a day of darkness; especially considering what Cretensis faith pag.16. of light and truth: I am somewhat doubtful and suspicious of Cretensis threatsnings, because of the ill usage of some Ministers by some Souldiers, and of many words given out daily by too many of Cretensis Saints in our Armies, against the Presbyterian Orthodox Ministers: I cannot well tell what other construction to make of Cretensis words, they are very doubtful and dangerous words; What an Answer, to be as the fore judgement of the 70 yeers captivity against the sons of Belial, and to be darkness and not light? I have read and heard of such Answers in matters of difference between great men, who instead of an Answer in writing, or with an Answer in writing have sent an Army of ten or twenty thousand men; and I must tell the Reader what increases my fears, I cannot well tell how it first came into my head, but I have had a strong opinion this 18. moneths, and expressed it to divers, that my Antapologie would never be answered till the Independents had got that power one way or other as to cast me into prison, to seiz on all my papers and writings by which I should make good my proof, and then they would bring forth an Answer to my Antapologie: Now considering how far and how high in many things the Independents have proceeded, and Cretensis threatening me with such a kind of Answer, I am apt to interpret him thus; and truly were it not that there is a Noble General, and the greatest part of the Army by farre, as I have expressed often, free from Cretensis way, and that I live in a good strong City near the High Court of Parliament, and by the Honourable Court of Common-Council, I should expect and be afraid that his threatening might be fulfilled before ever his Reply to Antapologia would be ready to come abroad: But whereas Cretensis faith, that he verily believes his Answer to my Antapologie will not be for my honour, in which respect I have no great ground to be so restless and importunate in calling for it; I reply, the Antapology (I am sure) was for the honour of the cause I undertook, and turned
and Practises of the Sectaries.

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turned to my honor both at home and abroad, and made not for the honor of the Apologists and Independent party; neither do I believe Cretensis Reply to my Antapology will make more for his honor, then this brief Answer of his to Gangrena: And however for the present Cretensis Reply when it comes first forth, by his railings, revilings, scotts and lyes put upon me, may not make for my honor; yet by that time my Rejoynder can be made and printed, it shall appear to all the world, that the whole businesse, both Apologetical Narration, Antapology, Cretensis Reply, and my Rejoynder, will make for the honor of the Presbyterian cause, and of my self, as a poor Instrument pleading for it against the Zanzuminis of the time, and to the dishonour both of the Apologists and their great Champion Cretensis.

Cretensis in this 15 page makes an Apology, and gives his Reasons why Mr. Edwards Antapology is not answered in so long a time as 18. Moneths, namely, That the Independents are not men who have little or nothing to do like Presbyterians, having the priviledge of ease to Preach to bare walls and pews in their meeting places, nor that blamelesnesse of forehead to make the subject matter of their Sermons little else but loose, lying, and frivolous reports and stories, or virulent invectives against the Saints as the Presbyterians; neither was the way free and open to bring light into the world, but hedged up with Clergy, Classique Counsels as with thorns against them: And besides, Mr. Edwards took not much leste then 18. Moneths time for his Antapology, and therefore no wonder if the Independents be not men of more expedition.

Reply. Cretensis plays the Sophister here, making use of that fallacy now causa pro causa, giving the false cause of not Replying, and concealing the true; and that all these are false, is evident: 1. Because Cretensis hath had leisure to have attended the motions of my pen, and hath since the 18 moneths given an account to the world more then once, twice, thrice, and had leisure now, the priviledge of ease, to make an Answer to Gangrena, and could he not with the labour of all these have Replied to Antapology? It should seem for all the weakness, contradictions, and such like, which Cretensis speaks of Antapology, 'tis a hard piece that Cretensis can write and print five severall Books, have time enough from his constant and standing labors with those who have committed themselves to him in the Lord, before he finde time to Reply to Antapology: Besides Cretensis had five great Champions the Apologists to assist him in it, some of which will be found to have or to take more priviledge of ease, and seldom Preaching then the Presbyterians use to take; and some of them have had leisure to Print other things since, wherein not so much concerned; as also Cretensis hath a priviledge of ease and indolence when he pleases to help himself (which none of the Presbyterians have) viz. to appoint some of his Prophets in his Church to Preach for him, which he fre-
A further Discovery of the Errors

quenty practises upon all occasions, as I can prove, and hath upon prentice of answering my Antapology. 2. Some Independents have that shameless face of a foreheand, to make the subject a matter of their Sermons little else but loose, lying, frivolous reports and stories, or virulent invectives against the Saints, &c. as Mr. Peters, the Vicar General and Metropolitane of the Independents, both in New and Old England; and I wonder how Cretensis forgot him: Name any Presbyterian, who of any account in the Church of God, such a loose rambling Preacher as he: And for, is invectives against the Saints, (is one of his common places in many of his Sermons to speak against the Reformed Churches, the Reverend Assembly, and the godly Presbyterian Ministers of the Kingdom, who are not only Saints, but godly Ministers: But Mr. Peters is not alone, for Cretensis himself is a loose Preacher, and full of bitter invectives in his Sermons against better Saints and Servants of God, then ever himself, or any of his Church is like to be (the particular passages which he hath used in Sermons, I will give the Reader in my full Reply) and so Mr. Archer of Hamsted is famous, or rather infamous for this, cum multis aliis, whom in my large Reply I may add to those: As for the third Reason, the way stop against Printing for want of a Licensor, I have already refuted, and shall speak more to it in my next Reply: And for the fourth Reason brought by Cretensis, to Apologize for not Replying in 18 Moneths, "is both for matter and form all false, &c. a man would wonder that Cretensis should dare to write so (though indeed nothing of this kinde is a wonder in Cretensis). Cretensis, how can you answer it to God, to your Church, and to all men, to write such a manifest untruth? That I took not much lesse then eighteen Moneths in making the Antapology, when as the Apologetical Narration (I am sure of it) came forth in the Moneth of December, and to my best remembrance towards the later end of it, and my Antapology was printed and abroad either the last week of June following, or the first of July, which at the farthest was not full seven Moneths, and is far from eighteen Moneths: As for that infination of Cretensis joyed to the eighteen Moneths, the advantage of liberty, and freedom from other engagements which Mr. Edwards had above other men, "tis a false one; for from that time I began to Answer Apologet. Narration, till it came forth, I never had lesse liberty or freedom in my life, nor more busineses and engagements of severalls sorts in reference to the Publicike, Preaching in that time of writing my Book very often, three times a week constantly, and many times four, besides the tedious Journeys between London and Godalming, riding to Preach there; together with all the difficulties and fears of many Aalarums from the Enemy, &c. in that time. But before I draw to a conclusion of this, I desire the Reader to observe what a proud arrogant speech this is of Cretensis to extoll himself and his party, with the...
contempt and scorn of the Presbyterians. If Independent Ministers had either the priviledge of ease to preach to the bare walls and pews in their meeting places: Now for this in my large Reply I will acquaint the Reader what priviledges Independent Ministers and Independent Saints have and take above the Presbyterians, and what their priviledge of ease and idlenesse is above the Presbyterians, as also I shew the true Reasons why the world wanders after the Best, many of the Independents are so flockt after before Presbyterians; as also by what a sort of people, and what little cause Cretensis and his Saints have to glory and boast of it; and when I have spoken to that at large, I believe I shall be out of Cretensis debt for these words.

Only for present I shall tell Cretensis these three things. 1. That there are Presbyterian Ministers who Preach no more to bare walls and pews then Cretensis and the Independent Ministers, Mr. Marshall, Mr. Whitaker, Mr. Calamy, Mr. Sedgwick, sum multis aliis, both in City and Countrey. 2. There are many Independent Ministers who have Preached lately, and do so still as much to bare walls and pews as any Presbyterians, witness Mr. Burton, Mr. Davis, Mr. Freak, Mr. Ellis, Mr. Farman, &c. 3. Presbyterians do not use however Independents may (as Cretensis in his speech implies) to have ever the more priviledge of ease by Preaching to a few rather then to many, by Preaching to a hundred tw or three, or Preaching to a thousand or two, for they Preach out of Conscience and discharge of duty, to do good to the souls of men, and not for applause to please a multitude, and therefore tis all one to them whether there be fewer or more, one hundred or many; but this is expresed according to the Independent humor, who have their Sermons of several sorts, those of greater pains and study when their pews and walls are full, and their Sermons of ease when their pews are empty, and their walls bare. Now to put a period to this fourteen Section, with an Animadversion upon that passage of Cretensis in pag. 16. his constant and standing labors with those who have committed themselves to him in the Lord. I ask of Cretensis where he finds this used of a people to commit themselves unto the Ministers; we are commanded to commit our way to the Lord, and to commit our souls to him, and of God ’tis oft used; but in what place is it of people to Ministers, and then those who have committed themselves to you; why did you not say to the Church rather? what is Cretensis become the Church? And lastly, why was it not as well expresed, Those to whom I have committed my self unto in the Lord? for I believe upon better consideration, it will be found, that Cretensis hath as much committed himself to his people, as they to him; for they Preach and rule as well as Cretensis; and believe upon Examination (the Church will be found to Preach otherwise, then Cretensis, for all his constant and standing labors) and his yong Prophets to exercise upon the H.
week and Lord's day, and he bound to hear and obey them as well as they him: And now if How the Cobler were alive again, Cretenesis and he would have no more Disputation and difference about humane learning necessary to the Interpreting of Scriptures, and Preaching of the Word, seeing Cretenesis allows it now in his Church Members far inferior to How, and Cretenesis would crave pardon of him for abusing him, so as he did upon that Controversie; and for a recompence unto him, Mr. How should be preferred to be Teacher in Cretenesis Church; Mr. Cretenesis the Pastor, and Mr. How the Teacher; for belike humane learning is now necessary to the Preaching of the Word; and sure we shall one day have a Book of Cretenesis Retractions and Confessions, and might have had it before this time, but that Cretenesis knows not how his minde may change again, and what New Light he may yet have, and so he will stay till he dies, that we may have it altogether, and without any more change.

Cretenesis Selg. 15, pag. 17 18, 19. with a great many of flourishing words and a bold face, labors to perplex the Reader, That in my Antapology and Gangrama I have done nothing else almost but labored with might and main to call for fire from Hell to destroy the Saints, to inflame the powers of this world with hatred and bloodiness of spirit against the Sons and Daughters of God, and to imporntne the Civil Magistrate to pour out themselves in wrath and indignation against them, charging me with a bloody Negotiation in writing Gangrama, inveteratensis and Dragon-likeness of spirit, and how diametrally opposite in the cause and course I take against Sectaries, I am to Christ, Paul, Austin, Calvin and Luther.

Reply. Cretenesis goes upon a false foundation, supposing all those to be Saints, the Sons and Daughters of God, whom I speak against in Gangrama, which is stark false, and of which I shall give in my large Reply a satisfactory account to the world of that mistake; for however they are Cretenesis Saints, they are none of Gods Saints, and the manerres, not knowing the Scriptures; they may well go for Saints in Cretenesis Kalender, but never in my Creed, neither go they for Saints in Mr. Thomas Goodwins late Sermon before the House of Commons, but are there blotted out by him.

2. Whatever I speak in both my Books upon this point to the Civil Magistrate, is no other but what the Scripture clearly holds out; and though I have done it with affection and zeal, yet not

* Mr. Thomas Goodwins Sermon call'd The great Interest of State and Kingdom. p. 53. If any man think I am a pleading for a Liberty of all Opinions of what nature, and how gross; however, I humbly desire them to remember that I only plead for Saints and I answer plainly, The Saints need it not. The Apostle tells us there are damnable Heresies, 2 Pet. 2. 1, 2, and they will soon unfaith them. So that I speaking against the grossest Errors, and men holding such, in Mr. Tom Goodwins judgment I speak against those who are no Saints, but are persons contradicting prescribed and oppossed to Saints.
with bitterness nor bloodiness, and I am confident that Cretensis nor all his competitors cannot in all their reading teach me two Books of any Divine who proves to much, and so foul things as I do in my Antipapology and Gangraena, written with more moderation, fairness, and with little bitterness; and let Cretensis in his next Book instance in any bloody better passages, alwayes provided, he write not words nor leave our part of sentences.

3. The Sectaries themselves and Cretensis too will one day confess Master Edwards in opposing Errors, Heresies, discovering them, and stirring up the Magistrates to their duty, was their good Friend, a merciful man, one who both with fear and compassion would have saved them out of the fire; and I would ask Cretensis, whether are they more merciful, tender, that will not let half Children, sick persons, mad men do what they will, go where they please, eat what they list; or they who use all good means to hinder them, and provide wholesome food and medicines for them; yea, I am of the minde, before a year comes about the Magistrates and Kingdom will say Master Edwards, and those men who either by Writing or Preaching spake most against the Errors, Heresies, Sectaries of the times, and Toleration, and stirred us up to hinder and suppress their growth, were most merciful both to the souls and bodies of men, and to the Kingdoms, and far from bloodiness, bitterness, or inveterate bitterness.

4. Whosoever doth but well read the Scriptures, and observe what quick sharp passages are there recorded to have come from the mouth of Christ and his Apostles against Errors, Heresies, and false Teachers, yea, sharper and more spoken against false Doctrines and false Teachers, then against bad manners, (as for instance, Matthew 7. 15. Galatians 1. 8. and 5. 10. 12. 2 Peter 2. 1. 2. 3. 2 John 9. 10. 11. the whole Epistle of Jude, Revelation 2. 14. 15. 20. 22. 23. with a hundred other such) will never blame me for bitterness, bloodiness, inveterate bitterness, and over eagerness in my opposing Errors and false Teachers, who according to my poor measure have endeavoured in opposing Errors, to follow the Example of Christ and his Apostles, though I have fallen far short of my duty in this kind, not improving my time and Talents, but wanting in that Zeal, Courage, Diligence, requisite to this work: (And however Cretensis and his Compeers think I have over-done) yet I have great cause to be deeply humbled for doing no more, and to hie me into my Study, and cry, miserere mei Domine: But to draw to a conclusion, I shall in this case Answer Cretensis and all the Sectaries who accuse me, and cry out of my eagerness and over-doing, as Luther did Erasmus, charging him for too much vehemency.
But that I have dealt in this cause more vehemently
I confess it is a fault, if it be a fault; yea I do wonder-
fully rejoice this testimony to be given to me in the
world in the cause of God: And O that God him-
self would confirm this testimony in the last day, who
then should be happier then Luther, who is commen-
ed by such a testimony of the age he lived in, that
he did not handle the cause of truth both fully and de-
cietfully, but vehemently enough, or rather too much?
Then should I happily escape that of Jerem. Cursed
be he that doth the work, &c.

5. The bitterness, bloodines, &c. with which Creten-
si labours to load me, will be found in Creten-
si and the Sectaries, and as they grow in power and
number, will be discovered every day more and more; can any man think
that Cretenisi who hath so much rage and malice in his heart, and so much gall
in his pen, (as he discovers in this Book against all Presbyterians) would not
if he had power do as much with his hands, and be another Bonner, or an-
other John of Leyden? God keep the Presbyterians out of the hands of the
Independents and Sectaries when they come to have power, and think they
are strong enough to Master them; doth not Cretenisi discover his bloody
mindednesse against me in the three last lines, of this 15. Section, inviting as it
were some of his Sectaries to fall upon me, preaching that doctrine to them,
That whatsoever I shall suffer by any Sectary for Writing against them, I shall
suffer but as a Malefactor and an evil doer; Now for proof of the bloody
mindednesse, persecution and liberty of Conscience which the Sectaries will
give the Orthodox, when they come to be stronger, and of all the means
they use, and ways they take to give the Presbytery liberty of Conscience, I
shall in my full Reply to Cretenisi, speak at large; only for present thus much,
they labour to get all the power of Arms they possibly can into their hands,
and the command of all the great Towns and Cities, and by one way or other
to turn out of place, keep out, obstruct, blast all cordial zealous Presby-
terians, all which, no doubt, are done to give the Presbyterians liberty of con-
science, and now they give the Presbyterians good words viz. that they will
fend them packing to Rome, that it were a good deed they were hanged, and
knocked on the head, their guts goared out, that they are Antichristian Priests,
cursed Priests, damned Priests, with such like; all which no doubt, are fore-
runners of the liberty of Conscience the Sectaries intend for the Presby-
terians; and for the proof I will give Cretenisi a few instances. The first is

from
and Précis of the Sectaries.

from Lynne, (a place well known to Cretensis) concernong one John, an a Seccary and a Cannoneer, who discoursing concerning Presbyterians and Independents, said that Presbyterians would have their guns goered out; and being answered that the Presbyterian government was ordered by both Houses of Parliament, and that he being in the service ought not to speak against them. He answered for all men, they should have their guns goered out: Now his end more will be averred upon oath, and is inscribed by four hands, John Feek, Robert Curran, Thomas Eas, Richard Robinson, March 7, 1645. This cond is of an old unome both by a judely Minifter, and by a Gentleman not worth and honesty, who were out wittles; namely, that that I was priy I was not enraged for an example for a king my last book, and that it was a good deed I were knocke on the head. Another is of another Minifter, a Presbyterian, an active man, some Independents in the hearing of a minifter (who relates it) said they hoped one long to see him in Lollards Tower: The last I shall instance in, is a pullege out of a letter sent from Dover inscrived by five hands, concerning an Independent there, one Mr. Marsel, that in his expounding the Scriptures, with much vehemency cries out to the people against our present Ministery, your Priests, your damned Priests, your curwed Priests, &c. Now Cretensis I challenge you all my blood negociations against the Sectaries (as you phrase it) to show in any of my Books any such pullege against the Sectaries as these are, or any to better as I can produce out of yours and other of your Saints Books, as Arraignment of Persecution, &c. Cretensis in Sect. 18. and 19. lays down four things, 1. That in the 7. Error of this Caramouge I intended to arraign his opinion concerning the imputation of Faith, and non-imputation of Christ's righteousness in justification. 2. That I do fully and strongly represent the opinion by fathering that mungrel expression to eredme upon it, and which is no where used by him throughout the Controversie. 3. That I charge him to quote Calvin, Bucer, & affirm others for his opinion in the point of justification, whom yet I affirm to he profoundsly of another judgement in the Doctrine of justification, which he declares to be false, and then quotes some places out of Calvin, Bucer, for the justifying of him self, and disproving my former Allegation. 4. He recriminates, asperses, and jeers at me, that in my going about to rectifie the mistakes of others, and being the great Aristarchus of the Errores, and Heresies of the times, have my self vented Theological and putid affterions in the point of justification, as in Gangrama page. 22. in the margin, and that if Calvin and
...and Bucer be not for him, but I shall stand still to deny it, he must professe ingeniously that he knows no reason but to judge me unpoble of the English sense of a Latin sentence; and that if I deny Calvin, Bucer, and others whom he quotes to be of the same judgement with him in the point of Justification, then I either shew my self to be a very illiterate man, and not able to construe a piece of plain Latin, or else charge Calvin, Bucer, and the rest, with being of a judgement as contrary to themselves as to him, and then quoting Calvin, speaks to me, If I can construe Latin, so confesse in English whether Calvin be of a differing judgement from him in the point of Justification.

Reply. 'Tis a sign Cretensis hath a guilty conference, that upon the naming of an Error about Justification, without the least reflecting upon him in any kind, he should take it so to himself, as to say I meant him particularly; there are divers other Sectaries besides Cretensis who hold this Error, whom I might name at, and did intend as well as Master Goodwin. Secondly I have neither falsely nor forgivly represented the opinion in using that expression of to credere, though I should grant that to be true, (which yet I do not) that Cretensis hath never in Sermons, Disputations nor Books written by him expressed himself after this manner. 1. Because there being other Sectaries besides Cretensis holding the same opinion, if they have used to credere in Discourses, and defended it, that's enough to justify me. 2. In Cretensis Books of justification, 'tis more then once affirmed in terminis that Faith in a proper sense, is imputed to Justification, and not Christ's righteousness imputed, and now indeed he says and takes, shuttles and cuts, seems to say the same with other Divines, and then presently the contrary, 1 shall show (God willing) at large in my full Reply. 3. To credere used by me in setting down this Error, cannot be justly termed a representing the opinion falsely and forgivly, it being used commonly by all Divines that handle this opinion, both by the Orthodox who write against it, and those who are for it: Arminius holding this opinion, used this expression as learned Gomarnas in a Conference held with Arminius, proved from Arminius own hand writing, wherein he maintained that in mans justification before God, the righteousness Christ not to be imputed to justification, but faith it self, or To credere by the gracious acceptance of God to be that righteousness of ours by which we are justified before God; yes, and * Mr. Wotton himself Cretensis Matter speaks so, but when we say faith justifies, we understand ipsum credere, to assent; 3. For that charge against Cretensis of quoting Calvin, Bucer, and and others for him, when they are known ex profe to be of another judgement, tis most true and just, and a man would wonder at the impudence
impudency of Cretensis to deny it, and to quote Calvin and Bucer again as he does; and before I have done with Cretensis it shall appear that I will make good the charge against him, and yet neither show my self a very illiterate man, not able to construe a piece of plain Latin, nor yet charge Calvin, Luther, and the rest with being of a judgement contrary to themselves, but discover him to be an impudent caviller and falsifier of Authors. As for those very places quoted by him of Calvin, they prove not the thing he quotes them for, and therefore did wisely forbear to English them: He wretchedly and miserably wrests them, as that on Galat. 3. 6, where Calvin both in the words going before the words quoted by Cretensis, and afterwards at large, shewes he takes faith not in a proper sense, but in a Relative, respecting the object; and to satisfie the Reader, I will quote Calvin's words upon that place next immediately following the sentence quoted by him out of Calvin. Ergo justificari non quia non habemus habitationem nobis in nos transmisit: sed quia deo acceptus sumus. Cur non recipimus hominis justificationem non de causa principali disputamus; sed quia sumus homines ad veram justitionem, justiciae habemus merum est Dei donum, non quos quos in hominibus hanc, sed justiciae habemus. I forbear to English this passage leaving it to Cretensis, to have a proof of him whether he will not be as false in his translations as in his quotations; So those words of Calvin on Rom. 4. 3. 4. 6 make nothing at all to prove the Imputation of faith and the non-imputation of Christ's righteousness, but even upon those places Calvin exprest several passages to the contrary, as they who turn to the places may see: And for Bucer Mr. Wotton himself acknowledgeth he was of another judgement, speaking thus of him, Whom I persuade myself to have been the Author of this opinion of Imputation; besides Reformed Divines generally, not only two or three, but all are against this opinion of the Imputation of faith, and non-imputation of Christ's righteousness, and for proof of this the Reader may peruse Mr. Roberough's examination of Cretensis Treatise of justification, first part page 9, 10 where he shewes that all our Divines are against Faith in a proper sense, Luther, Calvin, Bucer, Parraeus, Ursinus, Wotton, de Recens. part. 2. 1. cap. 14. Quem ergo de imputatione hominis autem suae multi persuadere.
Musculus, &c. (however Arminius and Berosus were for it) unto which
Cretensis never to this day made any Reply (though he vapors and brags
thus of his opinion of Imputation of Faith) So also the Preface to the
Churches, set before the Acts of the Synod of Dort showes the fame by
Gomar, particularly instancing in, and convincing Arminius of his Hetero-
doxies from holding of this opinion, that in justification the righteousness
of Christ was not imputed, but believing: And now considering all this,
and much more that hath been said and written to Cretensis, I cannot but
wonder he should be such an impudent Cretensis as to bring these places out
of Calvin, Bucer, Parcus, and can give no other reason of it, but that of
Paul to Titus concerning Heretickes, that the man sins in this, being condemned
of himself; and for this Error, and many more which Cretensis holds (not-
withstanding all his pallisting and daubing) I hold them so great, and the
differences in opinions between him and I to be of such moment, that as
Gomarus told Arminius, he durst not appear before the judgement seat of
Christ with his opinions, so neither would I with Cretensis opinions, nor his
ways of managing them for a thousand worlds: As for Cretensis charging
me with venting Errors in the point of justification, whilst I was reckoning
up the Errors of others, I Reply, Cretensis takes advantage from a word
or two left out by the Printer in the margin of my Book, which was not the
fault of my Copy, as I am ready to satisfie any man, and to make it appear
undeniable, besides in the second impression of my Book (which came forth
full fourteen days before Cretensis Answer) the mistake was amended;
however the sense of the word before it was amended easily shewed where
the fault was, though Cretensis aggravate it so high, as to make it amount to
Atheological and putrid assertions. But in one word to stop the mouth of
Cretensis, what I say of justification in the margin of page 22. is verbatim
to a tittle in the new Annotations on the Bible, made by the joint labours of
certain learned Divines appointed thereunto by Authority, and whatever
in the first impression was mistaken in that particular by the fault of the Printer,
was in the second long before Cretensis Animadversions amended by me, so
that the Reader may observe that Cretensis for want of matter findes fault
where the fault is confessed to his hand; and had I any hope Cretensis could
understand Latin when it makes against his opinion of the imputation of faith,
and would be convinced, I would turn him over to divers learned men to
translate their Latin sentences, as Peter Martyr, Lubbertus, Sibrandus &c.
where the man should read other manner of evidence against non-imputation
of faith, and for imputation of Christ's righteousness, then ever he yet
offered in all his sermons and discourses about justification; but for a conclu-
sion, Cretensis answer me one question, why did you not as well except a-

Against
against some other opinions named in my Catalogue, etc. Sect. 84. 85. is that of such in a proper title ascribed to justification; you were as much named and particularly in them as in this, and they call you Father as well as ours; but I suppose the reason you were not yet willing in publick to own your Children, and so would take no notice of them, though I doubt not those and other things laid down in my Book (though without your name written upon them) charged you, and have made you as a Bear robbed of her whelps, to think that I should know too much by you.

Costen's, in fact, doth labour to clear himself from a passage I charged him with, that he should utter in a Sermon against the Parliament and their power, viz. 'It was nothing else but a manifest and clear truth, and that which had passed the trial of Presbyterian fire it fell, and was come forth in full weight without suffering the least damage or detriment by it, and if any such gap was opened by it to the light their Authority and power, he knows no wiser Beat's have broke in at us, but some Presbyterians; and then goes on according to his Dialect to inveigh against me for striking at the root of Parliamentary Authority and power, because that I have fault with his truth (as he calls it) viz., his speaking so disingenuously and contemptibly of the Parliament.

Reply. Of the impudence and incorrigible nature of Costen's, after so high an offence committed by him against Parliamentary Authority, complained of to a Committee of Parliament, upon the debate of it judged by some of the Committee to be so high an offence of that high nature, that these words were expr{essed} of him, & of his offence, that he as much or rather more detested to be hang'd then the Archbishop, yes the whole Committee judged it of such a nature and crime, as too great for them to condene, so that it was ordered to be reported by the Chair-man to the House it fell, and Master White told me more then once, he was by order of the Committee to report it (though by many great benefices of the Kingdom he was hindered) now I lay that after all this Costen's should in the light of the sun sufficient for a manifest and clear truth, and fine out upon me and my Abbetors for finding fault with him, is a strange height: certainly Costen's, if what you had laid had been such a manifest and clear truth, these words such words should be spoken in the Committee of it, and the thing ordered to be reported to the House it fell, as to high for a Committee; and that your words spoken against the Parliament were not a manifest truth; I refer the Reader to such a Book of Mr. Pryes, to your own confession in your Answer to him, and to the Record kept by the Committee for Hundred Ministers.

As for the reason you intimate why this which was uttered by you, was nothing else but manifest &

* Master Pryes Truth Told, reproving, as he is, over Father, Esquire, Pret. and in the Book 1019 or 219 where Mr. Pryn has lately shown his passages against the Parliament, and exposes truly his justification and pleading for them.
clear truth, because it hath passed the trial of Presbyterian fire itself, & is come forth in full weight, without suffering the least damage or detriment of it, that is, upon complaint and examination of it by a Committee of Parliament you are come off, and not censured. I Reply, the Reader may observe that Presbyterian fire is a cooler, softer, gentler fire than the Independent fire, and that the presbyterians are not so hot crying for fire from hell to destroy all those who receive the Lord Christ, only because their faces are not instantly seen to receive the Traditions of their Discipline and Doctrine; for Cretensis hath passed the trial of Presbyterian fire itself, and is come forth in full weight without suffering the least damage or detriment by it: I believe if either I, or any known cordial Presbyterian in England in speaking against the Independent party, had said so much to the vilifying and contempt of the Parliament as Cretensis did, in speaking against Presbyterians, and we had come to the trial of Independent fire itself, we should never have come forth in full weight without suffering the least damage or detriment by it, but we should have carried to our graves the scorching and scars of that fire, if not wholly consumed by it. 2. Though you were one of the first, yet you are not alone, nor the last of those who by writing or speaking having uttered things against the Parliament, and being questioned by Committees have passed the trial of Presbyterian fire, and come off too, witness your brother Lilburn, and yet all they have said and written, have not been manifest and clear truths: You who are Independents and Sectaries have privilidges in many things which poor Presbyterians have not; you have a privilidge to steal horses, Cretensis pag. 34 whereas 'tis a great offence in Presbyterians to look over the hedge; you have a privilidge to set up Churches and a Government of your own without leave, or waiting on the Parliament; but 'tis a great offence in the Presbyterians to Petition the Parliament in all humility to settle the Presbyterian Government, witness those many reproaches in some printed news Books (those pensioners of the Independent party) as also the bitter preaching against their Petitions by some Independent Ministers, with the hard speeches cast out against them by the Independent party. You belike have a privilidge to preach, print, speak any thing against Parliament, their Ordinances, Orders, Covenant, Members: yea to 't against their Votes, Ordinances, and to passe the trial of Presbyterian fire (as you term it) and to come forth in full weight without suffering the least damage or detriment, whereas I am persuaded a great deal less preached or printed by Presbyterians, would have been censured to be burnt by the hand of the common Hangman, and the men themselves in danger of hanging.

Thirdly, Cretensis, you have no such reason to boast so of what you have preach'd,
preach'd, that tis a manifest and clear truth and 'hath passed the Presbyterian fire in itself, and is come forth in full weight, &c. till you know what the sense of the House of Commons will be upon it; when his reported to the House according to the order of the Committee, and the House hath cleared you, then you might better have used these words; but Cretensiss, though you say the business of death is past, all danger is over, you may be deceived, quod territut non nescitur, the House may be at more leisure and call upon such kinde of things, and upon a review you may be made to know what tis, not only to light and vulgar a Parliament, open a gap to a total contempt of all their Authority and power, but when you have done so, then openly and publicly to jeal the that what you have said is a manifest and clear truth. Cretensiss I tell you plainly, I would not for all the Books in my study, the Independens could prove such words spoken by me against the power and dignity of Parliament, how light account forever you make of them.

Fourthly, the Reader may by this clearly see what to judge of Cretensiss charging me and my Book with lying forgery &c. when as he is not ashamed to tax me in this place, that I could not lightly have uttered any thing that struck more dangerously at the very root of all Parliamentary Authority and power, then to say that Cretensiss in speaking against the Parliament and their power, opened a gap to lighting of their Authority and power; what a strange art and faculty hath Cretensiss as of taking all Authors for him, though they were against him; so of making matter Eadwards, and his Abetters in pleading for the Parliament against Cretensiss, to strike dangerously at the very root of all Parliamentary Authority and power? and that notwithstanding the words Cretensiss spake against the Parliament he was complained of to the Committee of Plundered Ministers by understanding men and cordial to the Parliament, and the matter so deeply resented by the Honourable Committee, as I have already expressed; but the truth of it is, Cretensiss in all his writings, both in point of opinions, and words that he utters in defence of them, he will say any thing as manifestly contrary to truth, as to affirm black is white, and darkness light, neither will he be beaten out of it by any reason, but hides himself, and clouds things in a multitude of words, where an ordinary Reader loses himself as in a wood.

Fifthly, its strange Cretensiss, you dare say that you know none but Presbyterianians have broken in at the gap you have made, do you not know what Pilburn hath done? besides have you not read England's Birthright, The Ordinance for Tythes Dismonned? cum multis alia? you indeed lead the way, and was the first of all the pretended friends to the Parliament; one of discontent in missing a place in the Assembly') who spake so slightingly and scornfully of the Parliament.
Parliament; but many have followed you and broken in at it, both in Sermons, Discourses, printed Books, especially when anything the Parliament was about displeased them; but as for the Presbyterians respects, duty, patient waiting on the Parliament, as 'tis already evident to many; so I doubt not, but in due time it will be manifested to all the world to their Honour, and the shame of the Independent party; and I challenge you to instance in any one Presbyterian, who hath either abused the whole Parliament, or singled out many particular Members by name, as many of your Sectaries have done; but of the difference in the carriage and behaviour of the Presbyterians to the Parliament, and of the Sectaries to the Parliament, I have at large satisfied the Reader in Gangraen, page 56, 57, 58, 59, 60, 61, all which Cretens is takes no notice of, not giving the least answer unto it, and therefore Cretens is before you vapour any more in this kind, remember in your rejoynnder, to answer all I have said against your party, in those pages now mentioned.

Cretens is Sect. 23. makes a great deal of doing spending many leaves in excuses himself, and some of his Church for bowling on a day of publike thanksgiving, "telling the Reader it was in the evening, and in the company of Presbyterians, and but for about half an hour; and he relates a story of four Presbyterians spending an afternoon upon a day of Thanksgiving in fishing; and threatens that if I go on in telling tales of Independents, he or some others will tell stories of Presbyterian mistakes in the night, and of a Presbyterian Angel, who hath committed some foul offence, yea and that he hath a Manufeript by him concerning Master Edwards himself, which discovereth his jugling, and indirect walking between the two Towns of Godalming in Surry, and Dunmow in Essex; and that if there be no remedy, it will be content to submit it self to the Prefsse, and therfore concludes if I go on to lay open the Sectaries; I have devoted the names and reputation of all Presbyterians who are obnoxious to the universal abhorring both of the present and future ages, and therefore faith it concerns all Presbyterians in general, and the Doctors of this way more particularly to heal the Gangren of my pen, and to restrain the further spreading of it, otherwise their names and reputations are but so many dead corpses.

Reply. I shall reserve many things I could answer to this Section, till my full Reply, and for present say these few things; First, Cretens is after two whole leaves spent, and a mountain of words cast up, confesses in the close the thing I charged him with, that he played at bowls on a day of publique Thanksgiving, only he minces, extenuates, hides his sin all he may, speaking of it very tenderly, stirring himself a little by casting a Bowl, besaking him-
self for about half an hour to the exercise; the sun being by that time either down, or very near it. Now these words of Cretensis, brings to my mind that answer of Aaron to Moses about the golden Calf; then I cast the gold into the fire, and there came out this calf; as if the Calf made it self, and came out without hands: So Cretensis cast a Bowl &c. How much more becoming a Christian, and a Minister of the Gospel had it been, for Master Goodwin to have given glory to God, and to have said as Job, If I covered my transgressions as Adam, by hiding mine iniquity in my bosom; but as Cretensis throughout his whole discourse, hath twenty & ten fetches about, to palliat, excuse, slite, make a mock of all the horrid Heresies, Blasphemies, and Practises of all the Sectaries spoken of by me, so doth he the same here of himself and some of his Church. Now that the Reader may be undeceived, though the first relation of this business was told me accidentally as it was to another, without inquiry or thought on my part (though then so spoken, as by circumstances I concluded it to be true;) yet since Cretensis Answer came forth I have enquired more particularly into it, and I have it upon good ground to be after this manner: Cretensis preached in the morning, but in the afternoon was at no Sermon, not joyning himself to spend the latter part of the day with any of the society of Gods people in Thanksgiving for so great a victory; but in the afternoon went a walking with some of his Church, and after that to Bowls, and instead of Cretensis about half an hour, that he stirred himself a little by casting a Bowl; he played at Bowls about two hours, and gave over at such time, (which therefore is not probable to be when the sun was gone down,) that another company came and played after them. Now I could animate divers things upon this relation of Cretensis, as well as Cretensis hath pag. 32, 33, 34, 35. viz. 1. that we may see Independents have a privilege of ease, yea, and of prophane too, to be idle at home, or walk abroad to take their pleasure, when the poor Presbyterians are either preaching or praying, or else joyning themselves to the Assemblies, where preaching, prayer and other holy worships are performing; and if Cretensis will pretend he was a weary of his preaching in the forenoon, and so somewhat indisposed to further labour that day; I answer, this is just Bishoplike, who when their Lordships had preached in a forenoon, they were so weary they could not so much as come to Church that afternoon; but Cretensis, though you were so weary as you could not preach, could you not have come, and given thanks for the Victory; nay, if that had been too much trouble for your Lordship, because of your great weariness and indisposedness after your great labors, to have gone abroad to some of the Presbyterians Churches; could you not have gathered your Church together in your house, appointed some of your Prophets to have exercised, and you only have fete by as at other times, resting your weary bones
bones. Truly Cretensis in my minde this is a very poor put off, and sorry shift.

2. Cretensis for all his wearinesse and indisposednesse to further labour of preaching, or hearing that day, yet was so eager upon his sports that he knew not how the time went away making a long half hour, reckoning half an hour for two hours; but Cretensis might easilly mistake in this, and I shall excuse him, it being usual for men in their sports to think time short, and to judge they have not been an hour when they have been playing two or three; but I will spare Cretensis and animadvert no farther for present, neither on the story nor on his Animadversions upon it.

Secondly, as for that Cretensis brings, by way of excuse, some Presbyterians played with him, &c. I Answer, it was their fault and sin, neither will I go about to plead for Baal, nor palliate excuse things that are evil in Presbyterians, as Cretensis doth all kind of horrid Blasphemies and Herefies in his Sectaries: however Cretensis is never the leffe in fault, because of company; and indeed Cretensis being a Minister, should have given them (being private Christians) better example, besides who knows but Cretensis example drew these Presbyterians to it, and further tis likely these Presbyterians had been in the afternoon at some Presbyterian Church, offered up to God both a morning and evening sacrifice of thanksgiving, came from home later then Cretensis and his Brethren, neither doth Cretensis lay the Presbyterians came forth with him, but as he tells his own tale, he relates that after his walking about a quarter of a mile (which might be a mile; as well as his half hours bowing two hours) and after his coming into the Garden, and sitting about half an hour in an Arbour (which we may well reckon for an hour to) came in some of Master Edwards judgement of Church-Government; all which being considered, makes the matter not so bad in the Presbyterians as in Cretensis, but supposing all this, yet I will not excuse them.

Thirdly, as for that story of one of the Assembly with three more of his com—or sub-Presbyteres, rather four Ministers in all (expressed by Cretensis all a long in a scoffing yea in a prophane manner; bringing in heaven and Gods providence to make up his jefts and jeers) spending a whole afternoon upon a day of Thanksgiving in fishing, I greatly blame them, and if there was any such thing, they have cause to be ashamed of it as well as you for your bowling; and it had been fitter for them four Ministers to have been fishing for the fouls of men, preaching somewhere in the afternoon, then a catching of Roaches; and thus you see Cretensis I am impartial, not (like the Independents) excusing all things in Presbyterians as they in Sectaries though never so vilde, and therefore your Proverb of Presbyterians having a priviledge to steal Horses holds not as you see, for I am against a Toleration of them to look on.
Fourthly, As for your threats of discovering Presbyterian mistakes in the night, and to leave the world to judge whether they be not worse than Independents bowling on days, &c. and of the story of a Presbyterian Angel which you will clap to my mouth, and stop it for ever: I answer, do your worst, discover what Presbyterian mistakes in the night you can, and tell what stories you please of a Presbyterian Angel, I fear you not, it will not stop my mouth: I bless God, he who keepeth the feet of his Saints, hath so preserved me, that I care not what all the Sectaries under Heaven can say against me, I bless God, I have whereof to rejoice and glory before men (though before God I know my manifold weaknesses and transgressions, and have nothing to glory in but the free mercy of God, and the righteousness of Jesus Christ) and therefore Cretenesis if you mean me, by mistakes in the night, and by Presbyterian Angel (as your words seem to intwine, speaking unto me, and the Reader may be apt to take your meaning so) speak out, do your worst, I desire you and all your company to prove any such things, or but the suspicion of them; for I must tell you Cretenesis, I have ever since I came to be a Preacher of the Gospel walked by that rule of the Apostle, Providing honest things, not only in sight of the Lord, but in the sight of men: And as for other Presbyterian Ministers, if any of them have walked loosely and scandalously, let them look to it, I will be no Patron for them, neither will I have my mouth stopped from opening the Errors, Here [sic], Practises of the Sectaries, or laying open by name Impostors and Seducers, to gratifie the concealment of something foul in a Presbyterian, let them bear the blame of it for all me, and give God glory in confessing; only I would desire Cretenesis and the Reader to observe the difference between my Discourse of Errors, Here [sic], and Practises in Sectaries, and Cretenesis discovery threatened.

1. Cretenesis Discovery will be out of revenge, malius, because the Errors of the Sectaries are laid open, and which otherwise he implies should not have been discovered, and if I would cease laying open the Errors of the times, those stories should never have come to light; but now my Catalogue was and is purely out of conscience, not out of ill-will to any man, but to preserve many from falling, and to recover others before they are gone too far.

2. The Errors, Practises, wayes which I lay down throughout my Book, are the very principles and wayes of the Sectaries as such Sectaries, either being their Opinions, or flowing necessarily from them, or are means made use of by them to increase their way, compass their designs, whereas any personal miscarriages of the Presbyterians are far from falling under any such considerations; but the fruits of the flesh and Satan taking advantage upon them, of which things they have no fruit, but are ashamed and have repented.
3. These Errors and Practices in the Sectaries are now found in them, cleaving to them since, and not before they turn'd Sectaries, whereas these miscarriages of the Presbyterians, are not now upon them, nor never since they were Presbyterians, but may be many years before, when Episcopal and foolish.

4. The Independents and Sectaries cry up themselves and their way as a purer, holier way then other mens, making themselfes the only Saints, the Paradise of God, the tender conscience men, thereupon separating from our Churches, and accounting the Presbyterians as a dunghil; which kind of notions among the people, crying the Saints, the Saints, tender conscience, hath gain'd them more then all their Arguments; and therefore to take off this Argument, 'tis necessary to shew they are not holier then others, neither have tenderer conscience, but are looser, and larger conscience men: And I ask Cretenjis, when as Bellarmine and other Papists bring against Protestants holiness of life as a note of the Church of Rome, and boast of the great holiness that is in their Church above what is in the Protestants; whether do not the * Protestants justly and properly to disprove them, give instances and stories of the wicked lives and ways of many Papists, besides of the Doctrines in the Church of Rome; and if the Protestants do it and are blameless, how can it be a fault in the Presbyterians to do the same, when they are to answer the Sectaries? but now the Presbyterians do not separate from the Independents out of pretences of greater holiness, nor cry up themselves in Sermons and Books as the only Saints, and therefore the Independents cannot so justly bring these things against the Presbyterians, as the Presbyterians against them.

5. As for that Manuscript which came to Cretenjis above a year since concerning Mr. Edwards, which discourseth his jugling and indirect walking between the two Towns of Godalming in Surrey, and Dunmow in Essex, which will be attested by good hands, and be content to submit it self to the Prefle: I Reply, let Cretenjis print it when he please, I challenge him to do it, so he print nothing but what he will make good; I remember 'tis a speech of famous Mr. Bolton in some of his works, Innocency and Independency makes men of the bravest spirits, I blesse God I have Innocency, knowing nothing by my self of fault in this matter, and I have
have Independency, being an Independent in a true notion, not hanging upon great men, nor hunting after Preferments and great Livings; and I desire the Reader to observe what I shall say of this matter, Creases; could hardly have instanced in a busines to make more for my praise, and his shame, then this; and if he be able to give me any one instance of an Independent and Sectary that hath so denied himself for the Publicke, and for strangers, as I did in that, I shall begin to think there are Independents in England who seek the Publicke good, and not their own things. And for the matter of Dunmow, I have so much certainty and confidence of it, that if it were known commonly, it would turn to my great honor (which here Creases threatens me with as a matter of reproach, and indeed the only thing, which belike Creases in all his gathering and enquiries after me, could light upon to upbraid me with) as that I dare refer it and stand to the Arbitrament of Mr. Thomas Goodwin, Mr. Burroughs, Mr. Bridge, (whom all the world knows, through difference of judgement, are not my best friends) whether in that busines I be to be blamed, or rather have not done a singular thing, and like a man who hath walked circumspectly, avoiding all appearance of evil: And truly Creases you may give a loser leave to speak, which for the present I shall do briefly (referring the large relation, both of Dunmow and Godalming, to my fuller Reply) and whatever I speak, and much more will be attested under the hands of many godly Ministers, some dwelling near Dunmow, and acquainted with this businesse from first to last, others, Members of the Assembly intrusted also in it, and under the hands of divers godly persons of the Town, fully knowing the businesse, together with the Minister of the Town, the now present Incumbent.

In brief, the great businesse of my juggling and indirect walking between the two Towns of Godalming in Surrey, and Dunmow in Essex, was this, that to prevent the coming in, and for removing out one gotten in against the contents and liking of the godly people, and the Ministers intrusted in the businesse to provide for them, my name was made use of to the Committee for Plundered Ministers to be put in for the Sequestration of Dunmow; and without it, as things stood in that case (the particular whereof, with that whole businesse from first to last, I shall hereafter relate at large) it was judged both by godly Ministers and the people, (and therefore I earnestly entreated to give way to it) there was no other way to effect it; which title I held for a few weeks, meerly for the good of the People, till an able and fit man could be found out for the place; in which time that my name was putting in, and was in, though I was put to a great deal of trouble, and some charge in Journeys, riding three several times to Dunmow, besides other expences for the good of the place, as in disappointing men to come in upon them, and other-

wife
wife (for there were many difficulties in the business, as will appear when I shall give a full relation of it, and that occasioned by a Sectary or two partly out of ill will to me, and for fear I should have gone thither, and partly out of disappointment of some reward and thanks which one of the Sectaries expected in case one fair for it had come into the place, as may without all breach of charity be conjectured by words heard by two godly persons of Dunmow town) and though (my name being made use of) the profits were absolutely requested to me at such a time of the year, as that I could have made myself whole, yet, a great gainer, yet I never took penny not further of the Living, no not so much as one penny to pay the charges I had been put unto, for the necessary preserving of the Living to the Town, nor never had penny to this day (which though I conceive I might with a good confidence have taken, there being no reason I should go to war at my own charge) yet because that I might honour the Gospel, and take away all occasion from those who would seek to speak evil of me; and because if I had taken any thing, it might have been interpreted & reported a great deal more besides all might not have known the reason of it, therefore I forbear so much as ever to receive or touch one penny belonging to Dunmow; and truly I believe if the persons be enquired of who chiefly laboured in this business, to bring in a godly able man to Dunmow, and know all passages (men who are more strangers to me save only in this business) will say such was my care, pains, and faithfulness for their Town (in the midst of many inconvenient difficulties cast in by some instruments, who either had a mind to the place, or hoped for something) that Dunmow hath great reason to bless God for me, and that I was to them as one not seeking my own things, but the things of Jesus Christ, their spiritual good; And now Cretensis print when you please your Manuscript you have by you, only be sure it be not drawn up by some persons, who by my means were kept out of the Livings of Dunmow, and of Godalming, or by some who would have brought them in; but being disappointed of their ends, were vexed; and imagining I might have converted the means of Dunmow to my use, (because they would have done so, if it had been in their power) though to be revenged of me by drawing up a story of my jugling, and indirect walking, and putting it into the hand of Master Goodwin, to make his use of; but Cretensis, let me tell you (however Independents, and Sectaries use to jugle and walk indirectly) I hate jugling, and indirect walking, and am a plain open-hearted man, and I will give you leave to follow me, in all places this 22 years last past where I have lived and preached, from Cambridge to Walden, and from Walden to London, and in London from one place and Church to another, and from London to Harford, and Harford to London, and from London to Ipswich, and
and from Isleworth to Godalming, &c. and to charge me justly if you can with juglings and indirect walking: I am confident that in all those places I have left a good favor, and none will blame me either for life or Doctrines unless they be Sectaries or Cavaliers, yea I know there are some Independents who were so convinced of my diligence, painfullness, in my work, unblamable good conversation, that however they love me not for opposing their way, yet upon all occasions will testify for me against the fury and violence of some: But Creeds, let me tell you, I wonder how you dare speake of my juglings and indirect walking, when as the tricks and juglings of your party are so many, and I am not to all the world: I could write a good large Book of this Subject, the juglings, indirect walking, equivocations of the Sectaries, yea of their jugling between two Places and things: I could tell Creeds now (but that I must remember is not my large reply) of his juglings and indirect walkings between his Fellowship in the Colledge and a wife (both against be Statutes, and I think against his oath) between the two towns of Raynham and Lyn, between Raynham and Yarmouth, Raynham and Norwich, between Raynham and London, between his two Churches and Livings, his Parish Church, and his new separated Church between his Vicaridge of Coleman Amster after Volod to be Sequestrated, and his gathered Church; as also his juglings in his Sermons and discourses, laying and unfaying, affirming and denying, but I spare him; I could tell Creeds of Mr. Peters Juglings and indirect walking for four years by gone between old England and new England, having every Spring taken his leave in the Pulpit of old England, and yet he is not gone; of his jugling and indirect walking between the West and London, London and other Countries to make Bureffles for Parliament; I could relate also of Master Wills his halting between Giles Cripplidge and New England, between Mr. Walker and the money for the poor childrens sending over to New England; I could tell a story of an Independent Minister who sought to have, and actually had about fourestore pounds for that which he never preached one Sermon for, coming into the Sequestration about Michaelmas, after all the Harvest was in; as also of another Independent Minister (who hath got well with his riding between places) who had forty pounds in ready money upon his admittance to be Chaplain of a Regiment, who after he had received it, never came at them, nor looked after them, not so much as given one Sermon, or ever provided any man in his place: I could tell of the juglings and shufflings of the Independents about their

*Vid. Minoris no Seniors pag. 26. These laws would have that Ubiquitary perturber of solicitor, and tickler at most of our late elections Mr. Hugh Peters a great deal of unnecessary uneftiny, unsifting pains, solicitation, and abuse of the Pulpit, to the people's great disgust, for his own private lucre, and advancing the designs of his party
their new Model of Church-Government, their many pretended excuses why they put it not forth, as also of Independents juglings and indirect walkings to the raising of their own foundation, both in the point of the Sacrament and Church-Government, but I spare them for the present. In one word, the Reader may see the clear difference between my juglings and indirect walkings between Godalming and Dunmow and the Independents walkings; they take 40. pounds nay 80. li. for preaching never a Sermon, taking never a journey, being at no cost, pains nor trouble; but Mr. Edwards makes three journeys from London to Dunmow backward and forwards (each journey being 64. miles) preaches Sermons when he comes there, is at a great deal of trouble in London, yea and some charge for the good of Dunmow, and when many pounds lies in his power to pay himself well for all this, he takes not one penny nor farthing, and is not Mr. Edwards then a great jugler and indirect walker? Cretensis, shew me but such an Independent Jugler and indirect walker guilty of this fault, Et eris mihi magnus Apollo; Certainly Cretensis if your informations of Presbyterian mistakes in the night, and your story of a Presbyterian Angel wherewith you threaten me if I meddle any more with the Independents, prove no better than the Manuscript by you which came to your hands about a yeer since concerning Mr. Edwards himself, which discourseth his jugling and indirect walking between Godalming and Dunmow, instead of hurting the names and reputations of Presbyterians, and making them so many dead corpses, they will cause the names and reputations of Cretensis and his Informers to be like so many thinking Carrions, and by this one instance of Cretensis Manuscript upon which he puts such choyce special marks of truth, as that the writing will be attested by good hands; and if there be no remedy, will be content to submit it self to the Preffe: Cretensis p. 34. the Reader may judge of all his other informations, and lawfully conclude, if his Manuscripts so and so qualified be such as he could hardly have instanced in a business more to Mr. Edwards honour, and yet according to his Manuscript is framed for his reproach, what must his loose informations be by word of mouth, especially taken up from Anabaptists and loose persons who care not what they say of the Orthodox godly ministers, whom they look upon now as the only great block in their way of Error, liberty and confusion.

Cretensis pag. 41. and 42. speaks of a long formal story of one Nichols living about Moor-fields, &c. related by me in Gangrena, pag. 78, 79. of which story Cretensis saith tis long, the particular forgeries in it numerous beyond measure, in which respect he desires the Reader to make the computation, which he may do with exactnesse enough in comparing Mr Edwards.
Edwards Relation with some lines given in to him by Mr. Burroughs in writing anent the business, and then Cretensis sets down what Mr. Burroughs gave him in writing, which is to a title, as followes. That Story Mr. Edwards hath pag. 79. of one Nichols, and of a meeting concluded of, occasioned by some vile opinions vented by that Nichols; where Mr. Greenhil and my self (he saith) was, together with divers passages that he relates came from me at that meeting is all false. I know no such man as this Nichols, I never heard there was such a man in the world, till I read it in Mr. Edwards his Book. I to this day know of no meeting about him, or any of his opinions either intended, desired, or resolved upon, much less that there was any such meeting. The next Lords day after Mr. Edwards his Book came forth, Mr. Greenhil asked me whether I knew of any such meeting with that Nichols; for his part he wondred to see such a thing in Mr. Edwards his Book, for he knew of no such meeting.

This passage in Cretensis answer of all others (especially because of Mr. Burroughs testmony given in writing under his hand, besides mention made of Mr. Greenhil to in this testimony, that he knew of no such meeting with Nichols, but wondred to see such a thing in Mr. Edwards his Book) took most with many to weaken the truth and credit not only of this story related by me of one Nichols, but of many other Relations in my Book, this being objected to many of my Friends; you see what Mr. Burroughs hath given under his hand; and therefore because of the great name of Mr. Burroughs and Mr. Greenhil (which Cretensis makes use of here) to make my story numerous in particular forgeries beyond measure, I shall enlarge upon it, to make good the truth of it, notwithstanding Mr. Burroughs testimony to the contrary, and Cretensis comments and glosses upon Mr. Burroughs writing, and my story; and now what if my story of Nichols prove true, and that in all the particular branches in it, where is Cretensis then in what predicament will Cretensis, Mr. Burroughs, and Mr. Greenhil be found, and that is certainly true, and hath been testified again and again, both to me and to many others, both Ministers and Citizens since my Book came forth, I desire the Reader to mark what follows.

For the first part of the Story related by me pag. 78. concerning one Nichols coming into Stepny Parish, and to Mr. Greenhils face justifying those wicked Opinions there set down, as that God was the Author of all sin, &c. (yea maintaining more then I have particularly mentioned in pag. 78. namely, That children owe no obedience to their Parents except they be godly) this most certainly true, and Mr. Greenhil dares not deny it; and for proof of it, Mr. * Randal an ear and eye witness related it to me, and

*This Mr. Randal is known well to many godly persons, and is a godly man, a Schoole master about Stepny, and a Minister also, not this Randal the Antonianus and Familiist.
to others, yea since Cretenfsis Book came forth that denies the truth of this story; I have asked Mr. Randal of it, and he affirms it to be undeniably true; and for to evince the truth of it, Mr. Randal told me these circumstances, viz., who were present when Nichols did maintain these opinions to Mr. Greenhil, namely, besides himself one Oates a Carpenter, and divers women; as also Mr. Greenhil could not stay long with this Nichols, being to go forth to some place where he had appointed to come, and should be staid for; so that thus far the story is without all question true, and I am confident Mr. Greenhil upon new consideration and rubbing up his memory, will speak no more such words to Mr. Burroughs, as to wonder to see such a thing as this in Mr. Edwards Book, and that he knows of no such meeting. Now for the second part of the story, namely that at a meeting where Mr. Burroughs was present, with divers others, Mr. Greenhil did relate unto his Brother Burroughs this sad story of Nichols venting these opinions fore-mentioned, and upon that, how all the Discourse following related by me in this story of Nichols, page 79, yea more passed between Mr. Greenhil and Mr. Burroughs, is as certain as the first; and for proof of it one Mr. Allen of Stepney Parish, a godly understanding man who was upon the place, and heard all, related it to divers in Mr. Bellamies shop in my hearing, of whom after he had made an end of speaking to the company, I enquired more perfectly how he knew all this to be true, and whether he was an ear witness, and got him to name over the opinions again, and to repeat other passages to me for the help of my memory, and for fear left I should mistake the relation, so soon as Mr. Allen had done, I went immediately home, and writ down in my Diary the whole business from first to last, with the day of the moneth, the place, and persons, when, where, and to whom all also besides myself it was told: And further then all this, since my Book came forth, and Cretenfsis Answer to it, though this story is branded by Cretenfsis to have particular forgeries in it, numerou beyond measure, and all Nichols Opinions related by Mr. Greenhil to Mr. Burroughs, with divers passages mentioned by me to come from Mr. Burroughs at that meeting, all affirmed to be false, yet Mr. Allen (before ever I spoke one word with him coming into Mr. Bellamies shop accidentally, where when he came in some company were speaking of Cretenfsis Answer to my Book, and of this very passage of Mr. Burroughs under his hand brought by Cretenfsis to disprove that story) of his own accord justified the story of Nichols coming to Mr. Greenhil and Mr. Greenhils relating it to Mr. Burroughs, with all the discourse following upon it, saying I am the man that told it Mr. Edwards, and that in this shop, and Mr. Greenhil and Mr. Burroughs dare not deny it; for the story (saith Mr. Allen) is most certainly true, and all the mistake is of those words a meeting concluded
concluded of, where Mr. Greenhill should relate these Opinions, whereas the making known of those Opinions and the Discourse upon occasion of them was not at a set meeting on purpose appointed for that occasion, but at a usual meeting on the Lords day after Mr. Burroughs his preaching in the morning, where at Colonel Zacharies house Mr. Burroughs Mr. Greenhill and divers godly persons use to meet; and as Mr. Allen said this in the presence and hearing of three godly Ministers and divers Citizens, so hath he (as I am certainly informed) drawn up with his own hand for the Press a Narration of this story of Nichols, maintaining those opinions to Mr. Greenhill, and of Mr. Greenhills reporting the Opinions to Mr. Burroughs, with all their discourses thereupon, yea more fully and particularly then I have in Gangrena, so that it is strange to me that Mr. Burroughs should dare to give such a writing under his hand to Greensfts, as to say that story Mr. Edwards hath page 79. of one Nichols &c. is all false, when as the whole story and all the particulars of it are true, and there is nothing false in the story from first to last; only there is a mistake in the transition from the first part of the story to the second, and in the passing from the first meeting to the second (which in strict acceptance of words is no part of the story nor of the matters contained in it) namely in those words of a meeting concluded of, which implies a set meeting occasioned upon those opinions, whereas the second meeting at which Mr. Greenhill declared these opinions of Nichols, and all those speeches passed between them, was not on purpose about Nichols and his opinions, but a meeting where constantly on the Sabbath day mornings after Sermon, Mr. Burroughs, Mr. Greenhill, and divers private Christians using to come, Mr. Greenhill took occasion to speak of this Nichols opinions. Now I desire the Reader to consider Mr. Allen relating to me the first meeting where Mr. Greenhill was without Mr. Burroughs, with the opinions vented then, and telling me there was a second meeting presently after that, where, upon occasion of a former meeting and opinions then maintained, Mr. Greenhill related the opinions, and all that discourse above mentioned, passed, but not acquainting me with the nature of the second meeting, viz. that it was of course every week after Mr. Burroughs morning Sermon, whether I might not well conclude (and cannot easily conceive how I could understand it otherwise) the second meeting to be occasioned by the first, as well as the second. Relation followed upon occasion of the first; and though it were not just so, viz. a set meeting to that end, where all I set down in Gangrena was spoken, but an ordinary meeting where Mr. Greenhill took the occasion to declare as above said, whether this mistake be a matter to be so much made of as to be branded with forgery, falseness, or for me to be cried out of for telling a story having particular forgeries in it.
numerous beyond measure, when as the circumstance wherein the mistake lies, is no repose, or calumny, but in favorum & honorem; and I appeal to the Reader whether if the story had been in that particular circumstance according as I set it down, a meeting concluded of, it had not been more for the honour of Mr. Greenhil and Mr. Burroughs to have made a solemn business of it by appointing a fet meeting to have advis’d what to have done in this sad case, and such like, then only at an ordinary meeting on another occasion by the by to speak and discourse of it. But before I passe from this, I shall lay down four things. First discover and lay open the equivocations and mental reservations of Mr. Burroughs and Mr. Greenhil given into Cretenfis in writing. Secondly, Mr. Greenhils and Mr. Burroughs plain untruths which cannot be salved, no not by equivocations. Thirdly inquire into what may be the reasons moving and inducing them thus to do. Fourthly, commend something to the Readers’ consideration and observation from all this discourse.

1. The Reader may here observe the fallacies and equivocations of Mr. Burroughs and Mr. Greenhil; Mr. Burroughs gives a writing under his hand to Cretenfis concerning the story Mr. Edwards hath page 79. of one Nichols and a meeting concluded of, &c. laying ‘tis all false; Now who is there that reads these lines given under Mr. Burroughs his hand but conceives that Master Burroughs brands this whole story of Nichols of forgery, as if there never had been any such man, nor any such opinions maintained by him, nor Mr. Greenhil and Nichols had never met, nor Mr. Greenhil had never at any meeting declared to Mr. Burroughs and others any such opinions, nor never any such discourse in reference to those opinions had passed between Mr. Burroughs and Mr. Greenhil, as is set down by me; This is the English and common construction which all people (who believe Mr. Burroughs) make of this writing, crying out, O what a lyer is is Mr. Edwards, and what a lying Book is Gangrana! yea we see Cretenfis himself, the profound Oracle of the Sectaries takes Mr. Burroughs meaning thus, as the Reader may perceive by his commentary upon the writing, rendring from thence this story of Nichols related by me, to the world as if it were all forged, and a meer fained thing, going over most of the particulars in this story one after another in his scolding way, damning each part of it as false, and then passing his sentence upon the whole together in these words: This story is long, and the particular forgeries in it numerous, beyond measure; and all Cretenfis grounds upon, is Mr. Burroughs writing which he received from him; desiring the Reader to make the computation, which he may do with exactnesse enough if he shall please to compare Mr. Edwards Relation with these ensuing lines which he received from Mr. Burroughs himself
himself in writing, and 'tis this business. Thus Mr. Burroughs gives a writing under his hand to couched and drawn up, making use also of Mr. Greenhill's testimony to strengthen it, that all may take it, and many do, as if the story related by me were false; but doth Mr. Burroughs think, or believe so of this story as his words carry it? no, he knows in his conscience the contrary, only he writes thus to Credulis for the present, because it will serve his design, and if his fallacies shall happen to be discovered, he hath so placed his words that he will have a back door to come out at, he hath all along so framed and penned his writing, that though it carry in the face of it another meaning, yet upon two or three words placed artificially he thinks to come off, and alve his credit from being branded a lyer under his own hand, and that is from putting all he sayas upon those words a meeting concluded of; which words meeting and such are several times used by him, (each of them six times a piece) and brought in at every turn and corner to alve him, all the weight of his testimony still referring to the words, meeting, and such, such meeting, such a man, &c. which the Reader may easily perceive: So that Mr. Burroughs equivocation lies thus, he puts all the story upon a meeting concluded of, and speaks of the whole story still as upon such a meeting. Now there being no set meeting on purpose for those Opinions, but the meeting where these Opinions were declared by Mr. Greenhill an ordinary usual meeting, he thereupon in those lines given to Credulis, doth not only conceal what he knew, but denies the whole story all along, such a man, such opinions, such passages, related, &c. carrying the matter so as if the whole story had been false, because one circumstance in the manner of the narration of it was mistaken, and this is his evasion framed with much art, and studied on purpose to deceive the Reader.

The second equivocation and evasion at which Mr. Burroughs thinks to come out at to alve himself, and yet impeach my story of falsehood is this, that he never knew such a man as Nicholls, nor ever was at any meeting with him, neither did he ever hear of his name, or that there was such a man in the world; which things have been alleged for him by some of his friends upon my affirming the truth of the story, and that I should prove it; Now granting all this to be true (though some part of it I much question) yet my story is not made false by this; Gangrena page 79. for I do not in my story of Nicholls, charge Mr. Burroughs that he ever was at a meeting with Nicholls, or ever saw his face, only I say Mr. Greenhill and he met (which is most true) and therefore Mr. Burroughs confounds meetings, jumbles two into one, which I make in my Relation distinct, on purpose for an evasion; neither of the second meeting (which I speak of) where Mr. Burroughs was with Mr. Greenhill, do I say Nicholls was there, but rather the contrary, lay-
ing down that Mr. Greenhill related to Mr. Burroughs and others, what had been vented by Nichols a few days before; and now I appeal to the Reader whether this be ingenious fair dealing to deceive the Reader thus, by casting the aspiration of falscity upon a true story, and yet to keep a reserve to come off with in case of being challenged? or rather whether is not this Jesuitical equivocation, and whether any Jesuite could, or would have drawn up half a score lines fuller of equivocations, reservations, and double expressions, then Mr. Burroughs hath in these few lines; I am of the mind this Manuscript of Mr. Burroughs discovers his juggling and indirect walking between the two meetings, that where Master Greenhill was without Master Burroughs, and that where both of them were, that of a meeting concluded of such a meeting, and an ordinary usual meeting, more then Cretensis Manuscript will do my juggling and indirect walking between the two Towns of Godalming in Surry and Dunmow in Essex; but to make an end of Master Burroughs equivocations, I with Mr. Burroughs to think often of that in James, cap 1. 8. A double minded man is unstable in all his wayes, which hath been often in my mind of him, he of all the Apologists in many things seeming to come neer us, even as if he were ours, and then flying off again; I could mind him of divers passages, both in the Assembly and out of the Assembly, in his Sermons, and Conferences, wherein he of all the rest hath most yeelded, inclined to us for a fit, and yet at other times none stiffer nor fiercer then he.

2. As in Mr. Burroughs writing to Cretensis, I have shown plain equivocations, so there will be found in it manifest falsity, and some passages that cannot be salved from lying, not by the help of an equivocation; as for instance, Master Burroughs speaks of the whole together, that story of Nichols, not a part of the story, and faith, all is false, which is an apparent untruth, for though some part of it were false, yet if any of it were true (especially the major part) it cannot be affirmed all is false, and then though in some parts of it Master Burroughs may equivocate, yet in others he cannot; as for instance, the first part of the story wherein is laid down Nichols maintaining to Mr. Greenhill face those wicked opinions, is a part of the story of Nichols and undoubtedly true, how then can that be said to be false? besides it precedes those words expresst in Gangrena, a meeting concluded of; upon which Mr. Burroughs evades, and so cannot be salved by having a reference to them, and yet this is the first and one great part of that story Mr. Edwards hath of one Nichols; how then can Mr. Burroughs words, viz. of affirming that story Mr. Edwards hath of one Nichols, to be false, be in any senfe justified to be true? again, how can Mr. Burroughs say he never heard there was such a man in the world as Nichols, when as it cannot be thought but that Master Greenhill named him to him at Colonel Zacharias?
and Practices of the Sectaries.

ries house? and that Malter Burroughs should never hear of Nichols name, Mr. Greenhil and Mr. Burroughs being so familiar, and Mr. Greenhil relating to him the opinions, that Mr. Burroughs should never aske the mans name who held such vile opinions, nor Mr. Greenhil never speak of his name, seems to me very strange; and if so, how came Malter Allen to hear and know that the opinions related to Malter Burroughs, were one Nichols opinions, seeing Mr. Allen was not at the first meeting where Nichols was with Mr. Greenhil, but only at this second meeting where Mr. Burroughs was? again how can Mr. Burroughs give it under his hand, that he to this day never knew of any of Nichols his opinions, when as the opinions of Nichols laid down by me in the Story of Nichols, were told him by Mr. Greenhil, and Mr. Burroughs thereupon was so affected, that all those speeches fell from him, about the necessity of a Government, and power in the Magistrate, and that over conscience, &c. Lastly, for those two or three last lines of Mr. Burroughs, namely Mr. Greenhils asking him whether he knew of any such meeting with that Nichols; this being spoken of in reference to the Story of Nichols set down by me in Gangra, that for his part he wondred to see such a thing in my Book, for he knew of no such meeting, how durst Mr. Greenhil say thus, and Mr. Burroughs give it under his hand to be printed to abuse the world thus; for did not Mr. Greenhil know of a meeting with Nichols, which I spoke of in my Book in the former part of this Story of Nichols, where Nichols justified to his face these opinions, and which was the ground and occasion of all the discourse related by me in the second meeting? and yet Mr. Greenhils question to Mr. Burroughs, and his own answer to it here set down by Cretensis as from under Mr. Burroughs hand, are so set down that every Reader (who will believe them) believes and takes it for granted, that Mr. Greenhil no more then Mr. Burroughs ever knew such a man as this Nichols, nor never heard there was such a man in the world, till he read it in Mr. Edwyrs his Book, nor ever knew of any meeting about him, or any of his opinions; and so we see Cretensis (though an acute man) understands it so, and vapors exceedingly upon it.

3. It may be demanded and asked what should be the cause, and what may be the reasons why Mr. Burroughs and Mr. Greenhil should thus conspire together to give such a testimony in writing as this against the story of Nichols, which cannot but with all ingenious men prejudice them much, (the fallacy of it being, once made known) as being at the best but a garble equivocation, and a studied piece to deceive the Reader, especially considering that nothing I speak of in that story of Nichols was to the prejudice and disparagement of Mr. Greenhil and Mr. Burroughs, but much to their honour.
as being at that time in so good a temper as to be affected with the evil of Errors, and wicked Opinions.

Now of this I conceive these three Reasons: First, Mr. Burroughs and Mr. Greenhill's earnest and eager desire of taking all advantages, and opportunities to blemish me, and to render me a Lyar to the world, which that they might do, conceiving they had taken me tripping in a mistake (though no material one, nor nothing to their prejudice, and so no slander nor calumny, but making for their honour) they prosecute it, and improve it so far, that to make something of it (poor men) their ill-will and hatred against me, blinding and befouling them, leads them into Equivocations, mental Reservations, and Untruths, even to the wounding of their own reputations amongst all unprejudiced men. Secondly, a Design thereby to blast my Book among the people, to render it odious, to cause the truth of all matters of fact in it to be suspected, and so to hinder the good intended by me in that Book: Now Mr. Burroughs and Mr. Greenhill having a great name among many people, being accounted for men of that way somewhat moderate and among the best of that party, they knowing that their testimony, and that in the mouth of two witnesses (both being joined together in the writing printed by Cretenfis) might wound my Book, and from thence many would take occasion to question all, therefore they catch at the least occasion to declare themselves against my Book. Thirdly, they do it to free themselves from suspicion and jealousy, which otherwise they might lie under from the other Sectaries, as if they were against other Sects and Opinions, and for a Toleration of no other Sect but their own, and were for the Government of the Church to be feted in regard of these horrid Opinions and Heresies daily vented, and for the coercive power of the Magistrate against Sectaries, which these conferences upon occasion of Nichols Opinions seem to import, and might give some jealousy of, and therefore to clear themselves from these, and to ingratiate themselves to the Sectaries, and the Sectaries to them, to assure them they will stand by them against the Presbyterians; they greedily catch at the mistake of a circumstance, and thereupon Mr. Burroughs gives a writing under his hand, so couched and curiously drawn up, as that all their fellow Sectaries cannot but take it as if they denied the whole, and as if no such words had ever been spoken by them about Opinions, and the necessity of Government and power of the Magistrate. The Independents strictly so called, are a very few in comparison of the Anabaptists, Antinomians, Libertines, &c. a contemptible party as of themselves, Independents in Armies, Country, City, falling daily to Anabaptisme, &c. and therefore Mr. Greenhill and Mr. Burroughs being afraid they might suffer by this story, take this occasion to clear themselves by sending this writing to Cretenfis.

4. The
4. The Reader from this writing given under Mr. Burroughs hand to disprove one of my stories, together with Cretenfis glorious vaporing inferences upon it, may plainly see what to judge of my stories laid down in Gangerana, and of Cretenfis confutation, seeing Cretenfis signal choisest proof, and that which among all the rest was the onely testimony that gave him some credit in the world, proves so weak and faulty, yea and at best but a mere juggle and equivocation: what may the Reader think of Cretenfis Answr to other passages of my Book? his Testimonies being either from persons of no credit and worth, Apprentice boyes, Sectaries, and men in their own cause, or persons under bad report, as Cosens, against whom there have been many other complaints and depostions for mifcariages and misdemeanors (as I am certainly informed) yea among others for abuling a worthy Member of the House of Commons, when as Mr. Burroughs testimony proves so invalid, and the whole story of Nichols (excepting onely one mistake in the transition of it from one part to the other) proves all true, yea and more too then I have let down, as appears both by what I have said already, and from Mr. Allens printed Relation, being a man from whom I had the first Relation of this story: Now by this time I conceive that all men know what to judge of Mr. Burroughs Text, and Cretenfis his Commentary and Application, and must conclude Cretenfis had little reason to make such gregarious out-cryes, and a great noisy of branding this story of Nichols* (as if there had never been any such man in the world, nor no such Opinions held by any, nor never no such discourse between Mr. Burroughs and Mr. Greenhil) with particular forgeries in it, numerous beyond measure. And for a conclusion of my Reply both to Cretenfis and Master Burroughs writing, I retort thus upon Cretenfis in his own words a little changed: That long formal story of one Nichols living about Moor-fields, coming into Stepney parish to draw away people: That to Mr. Greenhil face did justifie and maintain many wicked Opinions, &c. upon occasion whereof at a meeting where Mr. Greenhil, Mr. Burroughs and many others were, which meeting was, viz. a little before Mr. Burroughs fell upon the preaching of the power of the Magistrate in matters of Religion, and the point of Toleration: At which meeting Mr. Burroughs and Mr. Greenhil, with others, spake many good words, particularly Mr. Burroughs, in regard of these things, matters being so, there was a necessity of the Government of the Church, and of the power of the Magistrate, &c. This story is so long, and the particulars in it true beyond question: In which respect, I desire the Reader presently to make the computation, which he may do with exactnesse enough, if he shall please to compare Mr. Edwards his Relation in Gangerana, this Reply, and Mr. Allens Relation anent this business, with the Lines received by Cretenfis from Master Burroughs
A further Discovery of the Errors

Troilus have and that all but intended roughs himself in writing, and Cretensis commentary upon them.

Cretensis pag. 42. Sect. 27. having had occasion to mention Mr. Burroughs immediately before, felt upon a discourse to vindicate Mr. Burroughs of an Error charged upon him by me in the Catalogue of Errors, and labours to clear him by comparing it with other passages in his Book, page 34 35 and by shewing Mr. Burroughs his rule touching forbearance was of matters of Religion, not of matters of State, and then concludes his confutation with a jeer and scoff of what I said against Mr. Burroughs position, namely it was but a forlorn hope, the fore-runner of a great Army of Confutations advancing, and of resembling Mr. Burroughs to Achilles, and applying that verse to me in answering Mr. Burroughs,

 Trước puer, atque impar congressus Achilli.

Reply. I have much exceeded the nature of a brief Reply to Cretensis, having already gone far beyond the number of sheets I intended in this Reply to Cretensis, and therefore that I may reserve matter for my large Reply, I shall not enlarge myself upon this, nor the following particulars in Cretensis Book as I have done upon some others, but shew by what I could say to Cretensis evasions of passages in other pages clearing his meaning, &c. brought in defence of Mr. Burroughs, as namely, that Mr. Burroughs uses to say and unsay, affirm and deny, as the vanity and weakness of that distinction (as 'tis here applied) concerning matters of Religion, and matters of State, as if an erroneous conscience did not make things the Magistrates account, but matters of State, matters of Religion, and the Magistrates also reckon many things to be matters of State, which many consciences account high matters in Religion; all I shall say (and justly) of of many things delivered by Master Burroughs about Toleration and the Magistrate, is, what Galen laid wickedly of Moses writings, Multa dicte sed nihil probat; and therefore there will need no great abilities to confute Achilles, Troilus may try his valour with him, by putting him but to prove his own Positions and Assertions; only before I end my Reply to this Section, I must tell Cretensis he forgot when he writ thus, Troilus will needs be trying his valour with Achilles whatsoever it costs him, that Master Edwards had already tryed the strength of Achilles and four more joyned to him, Master Thomas Goodwin, Master Nye, &c. in his Antapologie, or full Answer to the Apologetical Narration, which was never yet replied to unto this day; and therefore certainly if the unhappy boy were able (as many learned men are pleased to think) to make his part good with four
four besides Achilles, he may venture to try a bill with Achilles alone; and therefore it Cretensis will once more get a writing under Mr. Burroughs hand to this purpose, and print it, that Achilles will in writing openly maintain his and Cretensis Church way not to be a Sensism, and that it ought to be tolerated by the Supreme Magistracy of this Kingdom, I do pr offer to answer him, and to maintain he contrary, and then leave it to learned men to judge which of us hath the full: only I premise this condition, that both of us may, as in the presence of God, make a solemn promise to call in no second, nor to have any help from others, or to communicate our writings to any man, that so what we do may be a trial of our valours, and not of other mens: And for a conclusion of my Reply to this Section, had not Cretensis come in at the close of this Section with his Troilus and Achilles, his Forlorn-hope, and his great Army of confutations, but I had his pen & closed the period at an erroneous conscience may be such; he had wrought little else than a miracle, for he had written one whole Section among 35, without either giving me the lye, or jeering or scoffing at me, or abusing some place of Scripture, &c., but the evil spirit that attends his pen envied him the crown of that glory, to write one sober Section, and therefore for uniformity sake he makes this like unto its fellows, ending with jeers and scoff.

Cretensis Sect. 28. pag. 43. faith, 'How my pen hath abused Mr. Ellis of Colchester, and other faithful servants of God in those parts with base calumnies and flanders, the world will shortly understand by an expresse from thence, of which Mr. Ellis writes thus to a friend in London: The aspersions cast on me and some others here by Mr. Edwards, are as false as foul: which because they are a great part of his Book and strength, those who are here concerned will, if God please, make Reply.

Reply. Now whether my pen hath abused M. Ellis of Colchester, &c. other faithful servants of God in those parts with base calumnies and flanders, I desire the Reader to turn back to Mr. Harmars Letter, p. 54, 55, and to read what he hath sent me under his hand; besides, Cretensis the great Critick upon other mens words, in these words his pen (speaking of me) writes either falsely or improperly; for what I print of Mr. Ellis, &c. in Gangrena, are Letters written by another pen, not mine, and therefore if I wanted matter, or had nothing else to do with my time, I could spend as many words (upon a better ground) and expatiate upon calling Mr. Harmars pen my pen, as Cretensis doth upon the word meeting, p. 36, 37. As for the exprelle from Colchester discovering the base calumnies and flanders against the Saints there, I hear nothing of it yet, but let it come when it will, I fear it not; for both I and others know so much of the Sectaries of Colchester, of their baseness, self-seeking, equivocations, &c. that the Answer to it will serve to make a third part of Gangrena;
their Errors, Here lies, Practises, &c. without any help from other places, will serve to fill a good Book of itself. But to animadvert no further on this passage of Cretensis, I put a period to this Section with this short Animadversion, that the things I relate of Mr. Ellis or some others of Colchester in Gangrana, are not false (though Mr. Ellis faith they be foul) neither are they a great part of my Book and Strength, but a very small part in the twentieth part of my Book; but I am of the minde, when Mr. Ellis and those who are there concerned shall make a Reply, the rejoynnder to it will have a great deal more, and other manner of things of the Secretaries of Colchester then Gangrana hath, and I must deal ingenuously with Cretensis and Mr. Ellis, I have been told by one of Colchester, That if he had thought or known I would have printed any Letters concerning the Secretaries of Colchester, he would have furnished me with other manner of things then any contained in those Letters Mr. Ellis writes of to a Friend in London.

Cretensis §. 29, p. 44. labors to disprove the testimony given by me of the Author of the third Letter printed in Gangrana, by printing a Letter written to Kiffin concerning him, wherein the Author of that Letter denies Mr. Ricraft to be a person religious, and cordially affected to the Parliament, intimating and casting many foul aspersions upon him.

Reply. I leave Mr. Ricraft to justify the contents of his own Letter written to me, and to answer this Letter written against him, which he assures me he hath done and that by this time is printed, wherefore I need say little; only for what I expressed of Mr. Ricraft, I had good reason to do it, both from the testimonies I had received of him upon enquiry from persons judicious and godly, and from some converse and acquaintance which of late I have had with him; and that which made me give him that testimony, A person cordially affected to the Parliament, was his being employed in several matters and affairs that concerned the Parliament; which besides that I had heard so, I saw two Orders or Warrants, one from the Honorable Committee of both Kingdoms, the other from the Committee of Examinations, testifying his good service, and commending him, which are more to me to assure me that he is a man well affected to the Parliament, then a hundred Letters written to the contrary by * Anabaptists (such as Cretensis here prints) can be to deny it: Now as to that particular instance in the Letter brought to disprove Mr. Ricraft for being a person cordially affected to the Parliament (which indeed is all that hath any show of proof, all the rest being mere words) namely, of concealing a Colonel which came out of the Kings Army, which Colonel would have taken away the life of one Mr. Roberts.
Do not know of any Colonel or other Officer of the Kings party that Mr. Josiah Ricraft did entertain, nor that the said pretended Colonel, nor any other particular person did particularly endeavor to take away my life: and if I had punctually known that the said pretended Colonel, or any other person had endeavored at the taking of Birmingham in hot blood to have destroyed my life, yet I do not conceive that a sufficient cause for me in cold blood, if I had opportunity, to have sought the taking away of his life,

March 24. 1645.

FRAN. ROBERTS.

§ 30. Cretensis thinking that by his Anabaptistical Letter he hath weakened my testimony of the Author, and branded him for a Malignant, he proceeds in this Section against the matter of the Letter, charging a great part of it to be notoriously false, as some things about Kiffin and Palmer, and of a woman to be Rebaptized, at which story, out of his love to Anabaptists and Dipping, not knowing how soon he shall fall to that way, he is so offended, that he makes the Tale of Gargantua and Donquixot, with his Wind-mills, to look like Gospels in comparison of it, and thereupon breaks out into a passion, that he faith, It is pity the Relator should either eat or drink, &c. he either hath proved the truth, or else confessed the untruth of it.

Reply. The Reader may observe Cretensis cannot deny some part of it to be true; and indeed the first part of it of one Web (the most material and soul for the Opinions and Blasphemies, Cretensis doth not so much as offer to disprove:) For those other about Kiffin bragging upon Disputation, and those lighter passages, I conceive Mr. Ricraft will clear in his Answer; but for the main business of Kiffin and Patience anointing with Oyl a sick woman, one of their members, that is not denied neither, only some words, which being recovered, he should speak, which is not much material to the thing; besides, his probable words to that effect were spoken, though not in terminis, wherein, may be, the equivocation stands: And lastly, for that story of the woman to be Rebaptized, and the Dipper which Cretensis makes such a quaint invention and bold fiction, &c. as if no Anabaptist could be guilty of such one; I Reply to Cretensis, There are fouler things done by Anabaptists and Sectaries, Mislits Attaway’s story, with many particular passages in it are fouler, as I shall by Letters, and other Relations make manifest; but whereas Cretensis makes this Relation such a lie to the Whetstone, making all the daring Relations (as Cretensis phrases them) in Gargantua besides to give place to it, I will upon one condition (and that a very reasonable one) that Cretensis and his Church
will promise upon proof of it to join in a Petition to the Parliament with the
Presbyterians for the forbidding of all Dipping and Rebaptiz'ation, and ex-
emplary punishment of all Dippers, as his Brother Kiffin, &c. set down in my
large Reply to Cretensis, the place where, the name of the Dipper, with other
circumstances of this story; and I do believe, if my intelligence 'doth not ex-
tremely fail me, whereas Cretensis makes such a wonder at one, I shall be able
in my next to give instances in the plural number; and for this end I have tak-

en order to have sent me up with hands subscribed, the proof with particu-
lar circumstances. And for conclusion of this, I cannot but take notice of the
extreme cruelty of Cretensis against the Relator of this story (and by this we
may see what liberty and favor Presbyterians must expect, if once we fall into
the hands of Independents) That 'tis pity he should either eat or drink, till he
both proved the truth, or confessed the untruth of it. What Cretensis, no other
way for a poor man who tells a story of an Anabaptistical Dipper, but to starve
him to death, or to make him sin against conscience by confessing the untruth of
that which he thinks in his conscience to be true; and that I may convince Cret-
ensis of this rashness in speaking thus, I desire him in his Rejoynnder to re-
solve this case, which is the true case of this story: Suppose the person who can
prove it lives sixty or seventy miles off, how long, and how many days will you
allow the Relator to finde him out, and to bring him, with all other Witnes-
s before the Magistrate to prove the truth of it; must not this of necessity require
some days (though no accidents should fall out, sickness, or of being from home,
&c. which might retard it) and would you have the Relator all this while go so
many days without eating or drinking? that were indeed the ready way for
the Relator never to prove the truth of it: I suppose upon second thoughts
Cretensis will confess he writ this in a passion and flame, as I believe he did
done.

Cretensis § 32. p. 38. denies and puts oft several particulars laid down in
Gangrana, as about Lient: Colonel Lilburn, as about one Thomas Moor of Lin-
colnsire, as about a Woman-Preacher at Brasted in Kent; and headorns
his pretended Answers with jeers and scoffs, as that Lilburn can see and read
twenty and ten untruths in my Book, with the worst of his eyes, and that I am
the greatest manifestarian under Heaven, there being no man hath manifested
that weakness of judgement, that strength of malice against the Saints as I have
done.

Reply: Lieutenant Colonel Lilburns playing at Cards, I have proved true
in Answer to Waldryn, pag. 30. where the Reader may by looking back be sa-
ished; as for the rest I have said of him, when Cretensis goes about to dis-
prove it, I shall as particularly make proof of it by instances; and I am of an
opinion with Cretensis (though not in his sense) the other things instanced in
as well as playing at Cards, are Grapes growing on the same Thorn; only
I cannot but wonder at one fetch of Cretensis (indeed far fetch't) to salve
the credit of his Brother Lilburn, That my reporting of Lilburns playing
at Cards Either is a false report it self, or at least a report of a report which is
false, and so little better, which is to make all reports false of which a man
is not an Ear and Eye-witnesse, and so nothing to be believed, though re-
lated by never such credible Ear and Eye-witneses: Now after this rate to
be sure the story of Cretensis Presbyterian Angel which another hath to
tell (some Independent Angel) is false, the story of the Presbyterians fill-
ing on a day of Thanksgiving is false, and little to be regarded; for Cretensis
sure was none of the Com----- or Sub-Presbyters (though I am confident
he would have filled with them a whole Afternoon upon a Thanksgiving
day, on condition to have been a Com----- or Sub-Presbyter with the
Doctorate of the Assembly) The Manuscript of my jugling between Godal-
ming and Dunmow, is either a false report it self, or at least a report of
a report which is false, and so all the stories which Cretensis threat-
tens Presbyterians with to make their Names and Reputations so many dead
corpses, will be but either false reports, or at least reports of reports which
are false, and so little better, for I believe Cretensis comes little among Pres-
byterians, and so cannot speak much of his own knowledge.

As for that particular of one of Lilburns eyes put out by a Pike in the
Street, upon which Cretensis makes jefts, as that Lilburn is able to see and
read twenty untruths and ten in Mr. Edwards Book with the worst of them.
I answer, this passage, as also that of two Children taken away at a time
from Cretensis are not made any thing of by me, or insinuated upon to upbraid
them, but touched only to shew their own folly in rash cenfuring of Pres-
byterians from acts of Gods Providence in afflicting, by giving instances
in themselves: However, for the truth of the thing, Lilburns eye was so run
into by a Pike immediately upon his Letter coming forth against Mr. Prynne
and the Assembly, as that he could not see with it for a great while, and it
was feared, and commonly reported, he would never see more with it; but
for my part, I am glad to hear he can see again with it; and the recovery of
his sight doth no whit infringe the truth of what I have written, I express-
ing not how long he could not see, speaking only of presently after his Let-
ter came forth; but supposing his eye sight to be as good as Cretensis ex-
presses it, yet I am sure he cannot read twenty and ten untruths in Gangrana,
and I suppose by this time the Reader by my Reply is well satisfied, that this
speech of Cretensis is an untruth; and as for that jeer of Cretensis, That if
I had not a great beam in my own eye, I might easily have seen that neither
of Lilburns eyes are put out: I Reply, that lately in Westminster Hall I
walked
walked by Lieut Col: Lilburn, and eyed him well, and could easily see a great blemish in one of his eyes which was not in the other, and so visible, that many a one in whose eye lese is seen, yet cannot see at all; and I am of the minde, if Cretensis do but put on his Spectacles, he may see a great blemish in the eye, upon occasion of the Pike running in; but for my part, the greatest hurt I wish to Lieut: Col: Lilburn is, that he may not lose the eye of his soul in the ways of Error, Schism, contempt of the Ministry, dispiriting of Dominion, and speaking evil of Dignities, yea, my earnest prayer to God for him, Cretensis and other of their Brethren is, That God would anoint their eyes with eye-salve that they might see and be ashamed, and return. Lastly, for Thomas Moor a great Sectary, and manifestarian that hath done much hurt in Lincolnshire, which Cretensis denies, by saying he doth not more believe there is any such man, then he does that there is any woman-Preacher at Brasteed in Kent, &c. and he believes me to be the greatest Manifelstarian under Heaven, there being no man that hath manifested that weakness of judgement, that strength of malice against the Saints that I have done. I Reply, first the Reader may do well to take special notice of the bold impudency of Cretensis, who dares deny any thing if it may make for the Sectaries; and this no wonder he denies many other things in Gangrana, calling them lies, forgeries, when as he will dare to write thus, and to deny that which is known to many hundreds, and to persons of all ranks, Ministers, Gentlemen, Citizens, Souldiers. This Thomas Moor does much hurt in Lincolnshire, some parts of Norfolk, Cambrigeshire; he is famous at Boston, Lynne, Holland; followed and accompanied somtimes from place to place, with many attending him; and I cannot think but Cretensis hath heard of him, and that he hath some Equivoication in his words or evasions, as it may be upon the word Sectary, Cretensis not judging any of his Saints Sectaries; or upon great Sectary, as those words seem to imply, A Sectary of that magnitude which he imports; or else upon those words, That hath done much mischief, Cretensis not believing that any of his Saints can do much mischief; and truly Cretensis may with as much truth deny there is any such man as Master Hugh Peters, as deny what I have written of Thomas Moor; and that there is such a one, I have seen, and have by me at this time writings of his to the quantity of almost twenty sheets, for his Opinions, written by Thomas Moor himself, subscribed with his Name, to a worthy and learned Member of the Assembly: As also this Thomas Moor, since these Wars, was questioned and committed by the then Governor of Boston Colonel King, for keeping an unlawful Conventicle at an unseasonable time in the night in the Garrison Town of Boston, and for abusing and mis calling the Governor when he was brought before him about it. Secondly, as for that jeer, There is no more
And Practises of the Sectaries. 87

more any such man then such a woman at Brafield in Kent, let Cretenscis know for all Matter Saltmarshes bold affirmation in his late Book, that the contrary is known to himself and all the Town, there is such a woman who Preaches often both at Brafield and other Towns thereabouts; and besides what the Reader in justification of this may finde in this Book, p. 24, 25. I shall add to this as a farther proof related to me lately by two godly Ministers of Kent, which is as follows. Upon Mr. Saltmarsh's Book call'd Groans for Liberty, coming forth, and denying there was any such woman, who Preached at Brafield, many of the godly Ministers of Kent in that part of Kent about Town Manling at a meeting of theirs, took it in consideration to enquire and finde out the truth of that related in Gangrena, but denied by Mr. Saltmarsh, and entreated particularly a Minister on Mr. T. born in those parts near Brafield, knowing the Town, and the people thereabouts, to make it his businesse so to search into it, as that the certain knowledge of it might be reported to them at their next meeting, that accordingly it might be communicated to me for the further clearing of the truth. Mr. T. willingly accepted of the Motion of his Brethren, and accordingly did act in the businesse, and at the next meeting satisfied the rest of the Ministers, that he had found out there was such a Preaching woman an Anabaptist, who somtimes at Brafield, and other times at West, a Town near Brafield, doth meet other women, and after she hath Preached, she takes the Bible and chuses a Text, some Verses in a Chapter, or somtimes a whole Chapter, and expounds and applies to her Auditors; and Mr. T. the Minister, who returned this relation to the Minister, knows this woman, and knows this to be so. One of those two Ministers who acquainted me with this, being entreated to give it me under his hand, hath under his hand given it me, which I keep by me to produce upon any occasion; so that the Reader may see both the one and the other, Thomas Moor the Sectary, and a woman Preacher at Brafield, and both true, notwithstanding Cretenscis will not believe them, but makes a jeer and scoff at these as he doth at all other things. Thirdly, to that bitter, uncharitable, unchristian expression of Cretenscis concerning me, that I am the greatest Manifestarian under Heaven; There is no man hath manifested that weaknesse of judgement, that a strength of malice against the Saints which he hath done. I would have Cretenscis know, if I would give leave to my pen, I could upon these words whip him so as to fetch blood in abundance from him, but I will not write a Satyr; all I will say (though this is a desperate provoking speech, and I have much ado to forbear) is this, I dare appeal to the indifferent Reader, Whether Mr. Edwards or Mr. Goodwin in their writings against Independents, and against Presbyterians, have manifested more weaknesse of judgement, and strength of malice against the Saints: And to satisfy the Reader and my self, I defere
Cretensis in his Rejoynder to shew where in any of my Books I have manifested that weakness of judgement, to declare to all the world as Cretensis hath done) that (I put out an Answer to a Book of which I never read one quarter of it; or write a Book, wherein the far greatest part of the particulars were observed by others; or had neither leisure nor opportunity to search to the bottom all was storied, and yet notwithstanding deny all with Gyantlike confidence, Cr. p. 50. or where, in what pages of my Books, intituled Reasons against Independent Government, Antapologia, Gangrena, I have discovered that strength of malice against the Independent Saints, as Cretensis in his Books call'd M. S. Theo-machia, Answers and Replies to Mr. Prynne, A brief Answer to Mr. Edwards, hath against the Presbyterian Saints, and all the Reformed Churches. But no man need marvel at Cretensis course language, either in vilifying, slighting me, or in charging me so deeply, who considers how he hath spared none, of what condition or quality soever, that have come in his way, not regarding any mans age, calling, learning, holiness, sufferings, place; witnesse his scornful bitter speeches against Mr. Walker, Mr. Roborough, Dr. Stewart; yea, casting fire brands of reproach upon City, Assembly, Parliament, and all Presbyterians, and particularly upon that worthy, learned, and religious Gentleman Mr. Prynne, the greatest and truest sufferer against those evils of that time, both for matter and manner, of any one man in England, whom above all others (notwithstanding all his sufferings, and other personal worth) he hath slighted, and desperately cenfured, as here he does me; which the Reader may finde in Cretensis Books against Mr. Prynne, and particularly in that Book intituled, * Calumny avenged and cast.

Pag. 12 & 17. I could prove (I say) by the Commission aforesaid, that Mr. Prynne hath done all these things, on purpose to dispute the Spirit of God, to defame the Gospel, to make the ways of godliness and religion hateful to the world, to encrease divisions, to multiply distractions, to bring a snare and evil day upon the Parliament, to expose the whole Kingdom to ruine and destruction.

Cretensis (S. 33. 49.) denies he holds any Errors in Justification greater then I do, yea, or any so great by many degrees; and it will be a thousand times said, before once proved, that Cretensis holds any such Errors, &c. He charges me also, in my Epistle Dedicatory, to abuse the Parliament with a loud untruth, That there are Eleven meetings at least of Sectaries in one Parish in this City; which loud untruth he charges not upon me alone, but upon the Honorable Court of Common-Council, the Lord Mayor, Aldermen, &c. calling them Brethren in iniquity with me. And further taxes me, that because the Pages of my Book are not large enough to contain my shamelesse untruths, therefore I quote them in the Margin of it, as of Overton and Eaton, and some of Cretensis Church reporting, &c.

Reply.
Reply. Cretensis hath been often charged to hold Errors in the point of Justification, and the particulars have been specified and proved by many godly learned Ministers, both in Pulpits, writings, and conferences, as \* Matter Walker, Matter Roborough, Matter Calamie, \&c. yea, some Independent Ministers, as Mr. Thomas Godwin, Matter Burton, \&c. have spoken against his Errors in the point of Justification, using sharp and quick expressions upon discouraging of them (as I can prove by good witnesses.) But for me, I was never taxed by any man, either Presbyterian or Independent, for holding any Errors in the doctrine of Justification: and indeed I hold nothing in that point but which is commonly laid down in the Confession and Articles of Religion made by the Reformed Churches. And for the proving you guilty of Error, Matter Roborough hath done it clearly and fully in his Animadversions and Examination of both parts of your Treatise of Justification (which, I think, you never having replied unto, should not have had the forehead to have boasted thus.) Besides also, a godly orthodox learned Presbyt. of the Church of Scotland hath fully answered you, and discovered your weakness, as one of the Reverend Commissioners of the Church of Scotland assured me upon his own knowledge. Secondly, Cretensis shewes his impudence and boldness in denying that which I prove by a Petition of the Honourable Court of Common Councel, wherein they in terminis (as Cretensis cannot deny) affirm it; and I suppose, all men will judge, such an Honourable Court affirming it, and that to the High Court of Parliament, is to be believed before one Cretensis. And of this business I know something, for I particularly inquired of some of that Committee, appointed to draw up the Petition, and to make proof of things, how this particular was proved; and they told me, it was made apparent to the Committee of Common Councell, whereupon they put it in: and no wise man can conceive, that such a representative Body as the Common Councell, in a business wherein they knew they had so many eyes upon them, and so many enemies (all the Sectaries mortally hating them for this, and other Petitions) would represent such a thing to the Parliament, unlese they could prove it. The Common Councell knowes very well, the Sectaries want not friends to postlese the Parliament against them, and who watch but for such an advantage, as to take them tripping, thereby to render all they present in this kinde as false: and if Cretensis, or any of his fellow Sectaries could have disproved this, 'tis a wonder to me they did not. When a Committee was appointed to hear, and the Citie to make proof of some of the foulest things mentioned in the Petition, why did not Cretensis, or some of his Church then, for the weakening the credit of the Common Councell, and the better bringing their preaching
preaching-fitters off, come in, and alledg this as a loud untruth? objecting, that by the same reason the story of the preaching women might be false. But how true forever'tis, Cretenfis hath a good faculty, in all things that are brought against the Sectaries, to beleev nothing; but to be as confident as twice two makes four, that all is false. Well, though I will not be so uncharitable as Cretenfis was, to wish Master Goodwin might neither eate nor drink till he had proved what he here writes: yet I heartily wish, that my Lord Major, and the Honourable Court would not suffer Cretenfis and his Church to meet any more in their Conventicle, till he had made good what he here writes; which, I conceive, they may the more lawfully and justly doe, because he doth not only give them the—, but calls them Brethren in iniquity with me, scoffing at a saying of mine taken out of the City Petition, But this saying of his need not be melancholy for want of company; it hath brethren enough in the iniquity of it: and who are these brethren, but the Lord Major, Aldermen, and Common Councell? O what an insolent bold passage is this! The Reader need not wonder at his foul mouth, and railing Diacritical against me and my Book, who cares no more for this Honourable Citie: I doe not see how the Honourable Court of Common Councell can let it passe without questioning him, to suffer a man, who lives in the Citie under their Government, to abuse them thus in print. I am confident, if the Presbyterians lived in a Citie under a Magistracie and Government, where the Governors were Independent, and should have abused them thus, they would have made the Citie to hot for them. 3. As for that I say of Overton and Eaton, for all Cretenfis mincing and sluffling, I shall free myself from uttering untruth; for Overton saide, after a boating manner, unto two sufficient witnesses, that now there was an answer to my Antapologie, and entred into the Hall-book; and they apprehend him so, especially one of them, as that he took order to send me word (I being then in the Country) that an answer was certainly printing; and for my greater assurance, he had searcht the book, and found it entred; so that I and many lookt every day for the coming of it forth; and I never knew before now, that books were entred into the Hall-book, but just when they were going to the Press. For Eaton, an Independent Milliner, I do not affirm, that he spake the same words which Overton did, for his words were spoken many months before Overton's; only he is quoted in the Margin as an instance to make good those words in the second page of my Preface, Their great words and threats of an Answer; which were thefe that he gave out, There was an Answer to my Antapologie, and he had seen it, and the Author of it had discovered me to be a poor weak man, and my Book a light easie piece, neither good sense, nor good English, or words to that effect; which Eaton confessed he spake before witnesses, since my Gangrena came forth: that's
that's all I say of him, or mean, and, I suppose, these are great words and threats of an Answer. Only by the way, I desire Cretensius to resolve me these questions, and then I will give him a good account why I called Eaton an Independent: namely, What was the true reason that Cretensius Reply to my Antapologie, being entered in the Hall-Book in July last, and given to the Bookseller to print, was not printed, but stopped? And how it came to pass, that Eaton, if he be no Independent, had the Reply to my Antapologie communicated to him to read and peruse? And when Cretensius hath resolved these questions, it may be, by the next, if he answer not truly, I shall tell him the reasons of the stop, and to whom else besides Eaton this Reply hath been communicated, as to Master Symson, and, may be, tell him what Master Overton, or his man, or both, have told a friend of mine, about the Answer to my Antapologie; as namely, what the License did upon perusing of it, and of the Title given to it about The Accuser of the Brethren cast, &c. 4. As for the report of some of Master John Goodwins Church, &c. I observe Cretensius denies it not, but puts it off with one of his usual tricks, That he believes, I no more know it then declare it. And indeed, this is one of Cretensius jugling ways which he makes often use of in this Book; when he knowes not what well to say, then he comes in with I believe, he no more knoweth, and I no more believe. (Cretensius pag. 48, 49.) And truly, 'tis somewhat strange to me, that he who is so hard of believe in divine things, that he will not believe the Scriptures without reason, and hath preached lately with much earnestness and violence, that Faith is not to guide Reason, but Reason Faith, will yet in humane things, believe any thing against all fante and reason. But to put Cretensius out of doubt, that I know, and can prove what I say, I offer Cretensius, upon promise made from him and his Church, that the honest men who told it out of their zeal to the caufe, and their rejoicing in an Answer coming, and to perswade the Presbyterians to the truth of it (who have always much doubted of an Answer to the Antapologie) shall not be cen- sured by the Church, nor looked upon with an evil eye, nor hindered by this from being taken in to the preferment of being a Propher, and preaching for Cretensius, I will name the Minister to whom it was told, and the members by whom; and for encouragement to Cretensius and his Church to make this promise, I will for present name the first letter of the godly Ministers names, well acquainted with some of the Church, namely Master B.

Cretensius, Sect. 26. pag. 38, 39, 40, 41. Spends many leaves in labouring to disprove the information given me of one Cofens of Rochester, and related by me, affirming that relation to be forgery of forgeries, and all is forgery, all over it, and that in it there are well nigh quot verba, tot mendacia; and hee
goes over seven particulars, putting the lye upon each of them, concluding, there is scarce a clause of a sentence true in this Relation. And as all along upon each particular, both in the entrance to this Answer, and in the close of it, he is full of jeers, scoffs, and foul uncivil language.

Reply. This story being the last of those related by me in Gangrena, which Cretenjis excepts against in his Answer, and the story next unto that of Nichols and Master Burroughs, (if not more in some respects) which he most insults upon, and triumphs in, I have therefore reserved it to the later end, as being the last particular matter of fact I shall reply unto for the justification and vindication of my selfe against the foul-mouthd aspersions of Cretenjis: And I shall first speak to the manner of his Answer and confutation of this Story, and secondly to the matter of it: But before I speak to either of these, I shall minde the Reader of that which I have often spoken of upon severall other particulars which I have replied unto; namely, that hee must not look for all now that may be said, left I anticipate my larger Reply; as also, because there is a Gentleman out of Town, whom I have expected almost this three weeks to come to London, who can tell mee some circumstances in this story for proofe of some things more fully and cleerer then the Minister from whom immediately I received it: And indeed, I am told, there is a mystery in some passages of this businesse about Cofens, which being unfolded, will give more full satisfaction in some particulars to the Reader, then yer I am able to doe. For the manner of Cretenjis Answere, how unlike it is to a Minister of the Gospel, and how like to one brought up in an Alehouse, or in a Bowling-alley, not onely on a day of publick Thanksgiving, but everyday in the week, having their terms of art at his fingers ends, Score up, Tallie on, and such foul-mouthd language, 'Tis a lie, You lie, A loud lie, every impartial Reader cannot but take notice, and many speak openly of it; and that which makes Cretenjis folly and insolencie the greater, and more to be blamed by every indifferent Reader, is this, that he gives me the lie so often, in such a disgracefull, scornfull way, making the relation all over forgery, and that there are so many lies well nigh as words in the story; speaking also most confidently, though falsely, against the worthy Minister who told me this story, That hee works stoutly at the forge, and feeds himself and the world with all manner of scandals and falsities against the Independents without fear, and in the close vapouring and triumphing at an excessive rate with inferences drawn from his own confutations, as if all hee had said in answer to me had been Gospel; when as all this high and great building is laid and raised solely upon the weak fandy foundation of Cofens his own relation; Cretenjis disproofing the truth of my relation, and sealing the truth of his own Answer in seven
seven particulars by no other way, but *The man professeth* (that is *Cofens*) that hee knowes no such man, and this counter information I had from the mouth of the said *Cofens himselfe*, and have the particulars under his hand. Now I appeal to all the world whether any wife man would ever have made such adoe as *Cretensis* doth here, giving the lye so oft, triumphing so confidently in a busselle meerly upon the information of a man in his own case, and whether this be not worse then to ask my fellow whether I be a thief; (*Cret.p.11.*) namely, to ask a mans selfe, and upon a mans owne testimony to call an honest man a thief, and to declare a thiefe an honest man; especially considering, besides *Cofens* being a party, and in his owne cause, hee is a man against whom there are many depositions, and complaints against him for other miscarriages and misdemeanours, a *Copie* whereof I am promised from a good hand, and shall insert in my large *Reply*: But supposing all that *Cretensis* faith *Cofens* told him shold prove upon further inquiry to be true, and not false; (the contrary whereunto I shall presently make apparent) yet no wise man can excuse *Cretensis* of a great deal of weakness and folly, to put so much weight as hee doth upon such a testimony, and to declare so much to all the world: Certainly great *Cretensis* is the greatest Manifelstarian that I have ever met with, and there is no man hath manifested that weakness of judgement, besides strength of malice against the Presbyterian Ministers and Saints which hee hath done both in this, and in many other passages of his Book; as to make an *Answer* to a Book, and professeth truly he never read one quarter of the Book, &c. and in my opinion these acts manifest greater weakness of judgement, farre more injudiciously, then the not knowing how to manage parts of speech in a sentence, nor to put the Nominative case and *Verb* together regularly in English, &c. And for a conclusion of what I have to reply against the manner of *Cretensis* confusion of this story, I referre it to the judicious Readers consideration whether Master Edwards, for relating a story as a Relation, upon the information of a reverend godly Minister well known, living also upon the place, who could upon no reason be judged to do it out of partiality, or for finiter ends, be to be accounted a liar, and to have the lye often given him, or M. *Goodwin* for denying the whole story, and affirming the contrary upon the bare word and relation of a stranger, a great Sectary, and a party in the cause, who according to all reason cannot be thought but he will speak favourably for himself, especialy being such a one as a man may, without breach of charity, presume he will speak any thing for himselfe in his own cause, when as hee did to mee in the presence and hearing of three godly Citizens allledge in his owne behalfe to clear himselfe from all fault in this matter, that one of the witnesses who deposed, said, he was hired to swear against him, and had
five shillings given him by one of the justices, or some about him, and had three 
or foure cups of sack given him before he swore, and was drunk when he took 
his oath; unto whom some of the * citizens then present with me, replied, he had 
belt take heed what he said to accuse the 
justices of peace, that they should make 
any witness drunk, or have any hand to 
give 5 s. to one to swear against him, and 
that this was not likely, nor to be beleeved by any wise man; and I suppose if 
I should reply never a word more to what cretonis hath objected against this 
story of cosens, I had said enough to satisfie rational men, by declaring I had my 
information from a person of worth, and by cretonis nothing is here brought 
to infringe it, but only the parties own testimony, who is a man also otherwayes 
obnoxious, as I have already declared. Now from the manner I shall come to 
the matter, and for the relation which I have set down of cosens in the last leaf 
of my book save one, I received it from a reverend minister who is preacher 
at rochester (the place where cosens lives) and a member of the Assembly, who 
told it me, and a common counsell man of this city, and I write it from this 
ministers mouth that I might neither forget nor mistake it, and read it to him 
after I had done, and upon reading, he approved it as his sense, and that which 
he had related. But now supposing there should be any mistakes in the first re-
lation made to this godly and learned minister, yet I reporting it just as I had it 
from his mouth (he being a man to be beleived) and as an information only, not 
as a thing of my own knowledge, I conceive I cannot be taxed for a lyar, not 
according to any acception or definition of a lyar; and if I be in this kinde to be 
blamed for lying, I desire to know of master goodwin by the next in case hee 
have reported from cosens a sectary, a loose persoun, a man speaking in his own 
cause, any thing that is untrue, (which that he hath done I shall infallibly prove) 
how he will free himself from the same crime, and not more justly incurce the 
tide of great master cretonis, then I the brand of lying, which he so liberally 
bestowes upon me. But to come to the particulars, for the first words that co-
sens should say, fesus christ was a bastard: this is confessed by him who related it 
(though he had it from a very good hand) that those words are not found in 
the deposition against him before two justices; but these, christ (al. s.) he was 
a child, and you must not beleive all the words hee said; and for the fuller satis-
faction of the reader, I do here set down the information and deposition to 
title as it was taken before the major of rochester, and another justice of peace.
Our John with faid they Ferai taken down Prayer, Who by Cojcns, This giv. Cause fetched ledge faith, I was a bastard, Midlesex Kings Saviour Christ was a bastard, Saint Saviour Christ, said Robert Coizens (alas) he was a child, and you must not believe all the words he said.

John Philpot Major.
Philip Ward.

Vera Copia, & examinat. per me JOHN Goldwell.

Now I appeale to the Reader whether these words related in this Deposition, be not Blasphemy as well as the other, and whether a mistake might not easily arise from these words depos'd, to report the other; but to put Cretensis out of doubt that 'tis no lye, nor forgery to report such words, yea and more of some Sectaries, Cretensis Saints, and therefore he needed not to have triumphed so much in it: I will give him two instances of Sectaries, who have blasphemed after this manner. The first is one Coleburne of Watford in the liberty of Saint Albans, a great Anabaprist and Sectarie, who spake these words, that our Saviour Christ was a bastard, and the first time that he taught was in a tub upon the sea. This was found by a Jury upon oath, and was returned into the Kings Bench by Certiorarie, in Michaelmas Term last. The second is one in Midlesex, who is indicted at the Kings Bench, for saying that our Saviour Christ was a bastard, and the Virgin Mary a — with many other blasphemous words, which (being so horrid and filthy) I think not fit to make publike: This is found by the grand Inquest in Candlemas Term last, upon the knowledge of one of the said grand Inquest; and to assure the Reader of what I write, I have by me the whole Processe and particulars at large, which I fetched out of the Crowne Office, subscribed with the Clarks hand, which because they are so large, and I have much exceeded the number of sheets I allotted to this Reply, I forbear to Print them; but if Cretensis doubt of the truth of what I here write, he may if he will be at the charge, have the whole proceedings.
Now and though the elfewhat Francis forth the of the believing confessing ing c may enlarges in the Creed of the universe, who that in that Church, that John Estrnaf, for Civit, Rochester.

The Information of Francis Tillet, taken upon Oath the 19. of August, 1644, before Master John Philpot Major, Philip Ward, and Barnabas Wallall Justices of the Peace within the said City.

Who faith, that in Lent was twelve moneths last, he being upon his duty, at the guard of the Bridge at the Centry with Robert Cosens, and some others, he being talking with the said Robert Cosens about the troubles of the Church, and some speech of our Saviour Christ, he the said Cosens then said, that if our Saviour Christ were now again upon the Earth, he would be ashamed of what he had done; and he further faith, that he heard John Patten of Saint Margarets, and John Cosens Brother of the said Robert, declare that they have heard him say to the effect aforesaid.

John Philpot Major.  
Philip Ward.  
Barnabas Wallall.  
Vera Copia et examinat, per me Johan. Goldswell.  

the Marke of the said Francis Q Tillet.
Now for that which Cretensis alledges here to clear Cosens, that he never spake any such words as these, 'tis all false as I shall demonstrate it to the Reader, and I am confident that Cretensis with all his Rhetorick, and great swelling six footed words, can never clear himself, but must blush for shame, unless he be past it, and confess that either he was too credulous to believe such a Sectary and a man in his own cause as Cosens, or else out of haste and eagernesse to confute me, mistook the business quite, or which is worse, did wilfully, and on purpose write thus to brand me, hoping that I should not be able to disprove him by ever getting the Records to retile the contrary; and before I do particularly disprove these six or seven lines of Cretensis, I shall usher in what I have to say by retorting justly Cretensis words upon himself, which he unjustly used against me, That furgery of forgeries, and all is forgery, all over; for in this confutation of Cretensis (by which you may judge both of those many that go before it, and those few that follow after) There are not only well nigh, but altogether, quot verba, tot mendica, and yet even this hath this banner of confidence displayed for the credit of it, as appears by the said examination under hand of the Clerk of the said Committee, which I saw and read; and is coming for any man to peruse for his satisfaction; all which is false as I shall undeniably demonstrate under the Clerks hand of the Committee; and therefore if I would deal in such a scoffing way with Cretensis, as he hath done by me (though falsely) I could marshall his lies, and ranck them in order, first, second, third, &c. and could at the end of every one cry, keep tale, score up, tally on, and say this is a fifth (if not a fifth and sixth) phib in the Relation of Cretensis; for here is a big lye with a letter in the belly of it; in brief, there is never a sentence, nor a clause, nor one word brought by Cretensis to disprove the second part of the story of Cosens that is true, and yet it hath Cretensis scate upon it; and this foundation (greater then Mr. Edwards, I was informed for certain) namely, 'as it appears by the said examination under the hand of the Clerk of the said Committee, which I saw and read; and is forthcoming for any man to peruse for his satisfaction; and I am confident there are more untruths in these seven lines of Cretensis brought to disprove one clause of one story of mine, then in all my Gagreana (unless mistakes in the manner of a Relation, as in the order or mistake of a name, &c.) consisting of thirty sheets; and upon condition that Cretensis will promise to submit to this fair condition, to be willing his Church should be put down, and to Petition with me that upon proof of things by me, his Saints may be punished, I am contented to referre the determination of it to Authority, and if I make it not good, to be willing to suffer what the Parliament shall think fit; but by the way, if Cretensis signall and choyce confutations founded upon examinations under the band of the Clerk of a Committee which he
law and read, and is forth-coming for any man to peruse for his satisfaction, be so dark and dimsmall a complexion, that there is scarce so much as one beam, or the least gimmering of the light of truth in the whole body of it; what shall we think of those that have no such image or supercription of confidence upon them, but be only loose informations from Anabaptists, Apprentices, persons in their own cause &c? If Cretenfis Chariots and horse-men fall, surely his Infantry will yeeld the field. And that I may make good all this which I have said, and not only feed the Reader with words and flourishes (as Cretenfis doth) I desire the Reader to perufe what followes, which cleerly proves what I say, and confounds Cretenfis.

Whereas certain Articles are exhibited against Robert Cosens of Blasphemy, which he now alledged is confess by some of the witnesses to be rather a suborning then truth; These are to require you to warn these under-written to appear before the Committee at Ailsford to morrow being Wednesday, fail not, for which this shall be your warrant.

Ailsford Novemb. 19.


John Cosens James Hills George Paine
Francis Tillet John Hills William Barneet

To all Constables, and other officers to whom this shall come, &c.

Let Mr. Goldwell send a Copie of the Articles with these witnesses.

The Examination of Francis Tillet taken upon oath before Sir Anthony Weldon, William James, Richard Beale, and John Bixe Esquires, upon an information of some subordination against Robert Cosens, Novemb. 20. 1644.

Who faith that Robert Cosens and this examinat being together upon the Gentry, they were talking of the Common Prayer, and the Lords Prayer; and in this discourse the examinee affirmed, That the Lords Prayer was taught unto him by his Forefathers, and that it was of Christs making and framing; whereunto Robert Cosens replyed, That if our Saviour were again upon earth he would be ashamed of what he had done; and that afterward this examinee relating unto his Brother John Cosens this discourse, the said John Cosens replyed, that his Brother Robert had said unto him as much before.

Andrew Lydall Clerk Committee.

Now I desire the Reader but to compare this Examination under the hand of the Clerk of the Committee with what Cretenfis hath written anent his business, and he will finde Cretenfis lines brought to clear Cosens from speaking these
these words, to have forgeries in it, numerous beyond measure, the whole and every part of it being nothing but lies; and for the further conviction of Cre-
tensis, I will go over his words. 1. Cretensis, faith, neither did the man speak any such words at these. Cretensis, how dare you say so, when as before three Justices of Peace upon oath these words were depofed against him? is your negative te-
mony without oath sufficient to disprove it? 2. Cretensis affirms for proof of his words, that Cofens never spake such words at these, that the witnefe upon whose single testimony (originally) both these and the former words were charg-
ed upon him upon re-examination, and that upon oath before the Committee of the County, waved both the one and the other, which is all dark staring false; and Cretensis proof failing him, what is Cretensis testimony worth? Now if the Reader do but read this Examination under the Clerk of the Committees hand, and compare with that the first Depofition of Francis Tillet before the Major of Rochester and two other Justices, he must presently fee it smells above ground, and that here Cretensis words takes place in himself, quot verba, tot mendacia: I desire the Reader to tell the untruths, and that proved upon Record, and not untruths made upon my saying they are lies as Cretensis are upon his bare words.

1. Cretensis avoucheth confidently that it was one witnefe upon whose sin-
gle testimony (originally) both these and the former words were charged upon him: let this be the firft lie in this Catalogue, for his evident by the Deposi-
tions which I have fet down, that there were two witnefles, John Cofens and Francis Tillet, Francis Tillet who swore Cofens spake these words, and John Co-
s who depofed the other words, so that there were two witnefles, and each witnefe depofed not the fame, but different words.

2. Cretensis here affirms the former words, namely, that Jesus Christ was a Bastard, were charged upon him; which if they were, and that upon oath, that was a good ground for the report; but if they were not charged upon him, but other blafphemous words, then Cretensis tells another phib, which is the second in order.

3. Cretensis positively (without saying I was so informed, &c.) afferts that these words spoken, viz. by Cofens, If Christ were upon the earth again he would be ashamed, &c. the witnefe upon re-examination, and that upon oath before the Committee of the County waved them: Now how false this is, let but the Reader compare the firft and second Depofition of Francis Tillet, who depofed these words against Cofens, before three Justices, and upon re-examination, and that upon oath before the Committee of the County swore the fame again the second time, and was far from waving it as appears by the exa-
mination under the Clerks hand of the Committee which I have fet down; and
now I might say to the Reader, keep tale, this is the third down-right fall, more
then a stumble, this is a big lye with others in the belly of it; for first the former
words were not charged upon Cosens by Francis Tillet, but only these words;
and therefore how could he be re-examined upon that of which he never in-
formed, nor was formerly examined? Secondly, much less then could he up-
on oath wave them; and for the other words which he was re-examined up-
on, he stood to them before the Committee, and is ready to testify them still
whenever he shall be called thereunto.

4. Cretenris affirms that he who deposed these words, viz. That if Christ
were upon the earth again, &c.) did upon re-examination before the Committee
wave them, as appears by the said examination under the hand of the Clerk of
the said Committee. Now I might here say, score up; this is the fourth word of
folly in Cretenris confutation; for there is no such examination under the hand
of the Clerk of the said Committee, but the contrary to it, as appears by that
examination set down already taken upon oath before Sir Anthony Weldon, &c.
and subscribed by Andrew Lydall Clerk Committee. This untruth may well
stand for two, or at least be printed in a Capitall Letter, because he affirms a
grosse lye, and a thing quite contrary to truth, to be under the hand of the Clerk
of the Committee.

5. Cretenris proceeds upon this examination, that he saw it, which I saw; I
might here say, Tally on, this is a fifth phib in this relation; for how could Cre-
tenris see that which never was; but if he saw any such thing that Francis Tillet
should deny these words, he must needs see something that was forged by some
of his Sectaries, to engage him to confute Mr. Edwards Book.

6. Cretenris further allers, that he read this under the hand of the Clerk of
the Committee; I might here say Cretenris still advances in his Cretilan way,
and this is the sixth flaw; for how could he read that which never was? and I
conceive Cretenris will upon a review of what he hath written, cry peccavi, and
say, I was deluded and quite mistaken.

7. And lastly, the said Independent confutation and asertion, for uniformi-
ty sake, that it may end as it began, or rather end worse, by rising and ascend-
ing in untruths, affirms in the close of it, that this examination is forth-coming
for any man to peruse for his satisfaction. Now Reader remember the account,
for this is the seventh and eighth time at least, yea the ninth and tenth that this
confutation prevaricateth with the truth; for in these words, this examination
is forth-coming, there are many lyes. First, there is no such examination. Se-
conly, then it cannot be forth-coming. Thirdly, not for any one man to per-
use, much less for any man. And fourthly, it can be much less for satisfaction.
And I much wonder Cretenris, if you had seen and read an examination under
the
the hand of the Clerk of the Committee, proving what you here say, and confuting this part of the story related by me of Cofens, and that tending so much to the satisfaction of any man, why did you not cause it to be forth-coming, printing it here together with your Confutation? Certainly Cretensis, had you seen and read such an examination under the hand of the Clerk of the said Committee, there can be no reason given why you should not have printed that, as well as an Anabaptists Letter written to an Anabaptist, and a writing given you from Mr. Burroughs; surely an examination under the Clerks hand of a Committee, would have been more authentickal with rational men to have convicted my Book of untruths, then a Letter of an Anabaptisticall boy, &c. and therefore for my part, I am confident, Cretensis saw that in the examination brought him by Cofens, which being printed, would have disadvantaged his foul-mouth'd Confutation of this story, either contradicting, or rendering the whole suspected; and therefore he suppressed it, being willing to blast my Book for the present, while it was new come forth, and much sought after; making account, if after I should be able to disprove him, yet he could not play the after game, either by pleading mistakes, and that he was so informed, or else by his Rhetorick and words at will, wrestling either the examination brought him to these word in Cretensis, or else these words and phrases of his to the examination; however one way or other to shift for his credit, and to wrangle it out, in which Cretensis hath a wonderfull Art and faculty by his wit and largeness of confidence, to call black white, and to make quidlibet exequilibet; and however Cretensis, to work the Reader to a belief of him in the confutation of this part of the story of Cofens, speaks of an examination under the hand of the Clerk of the said Committee, which he saw and read; yet I am confident he knew it would not prove what he here faith, and my confidence is upon this ground, because from his own words I gather he had this counter-information from the mouth of the said Cofens, and the examination under the hand of the Clerk of the Committee (what ever it was) was brought him by Cofens: Now I conceive that examination under the hand of the Clerk of the Committee which Cofens shewed Cretensis, he also shewed me, which I carefully read, and that in the presence of three Citizens, in which there was nothing in the judgement of us four to weaken this testimony of Francis Tillet; but rather by that, and the confession of Cofens himself to us, much fell from him to confirm the truth of this, and other passages in this story, which I presently writ down as soon as Cofens was gone; and for a need, besides my own testimony, those Citizens
tizens will be ready to witnesse also the truth of what then passed; so that by all this the Reader may see more untruth in one piece of Cretefis confutation of the story of Cofens, then there are pretended untruths, made by all the art and malice of Cofens against the whole story of Cofens; so that to conclude this I ask of Cretefis who is the lyar now? and I suppose I may more truly apply Cretefis own words a little changed, spoken against me to himself; doubletife the man hath fold himself to write all, and all manner of untruths, that he can but scrapple together from what mouths, or tongues, or pens, he cares not so they be but Independent in their constitution, and carry any antipathy in them to the honour and good of Presbytery; and in case they be but such, 'tis no matter if they be Anabaptists, Seekers, yea loose drunken persons and Blasphemers. Cretefis by this Answer hath proved many things I spake of in Gangrena, all the Sectaries and Blasphemers closing with Independents, and the Independents with them to make one common party against the godly Orthodox Ministers and people of these Kingdoms who are for truth and peace.

3. Cretefis proceeds to infringe the truth of my Relation of the story of Cofens in five other particulars; but by this part of the story which I have made good, and the many particulars wherein I have disproved Cretefis, especially considering 'tis all of the same complexion, Cofens information being the sole ground whereupon Cretefis goes, (as he confesses pag. 40.) the Reader may easily guess at the rest, and my Authors I with the Records produced, are more authentick then Cofens bare no; therefore for present I shall not enlarge further upon the third, fourth, fifth heads of Cretefis, but reserve to my full Reply the whole Relation of Cofens being bound over by the Justices upon these blasphemies attested against him to the Sessions, and of his being imprisoned for speaking words against a Member of the House of Commons, dwelling in that country, and of the complaint for his blasphemies against Christ exhibited to the Recorder of Rochester, and of the Recorders binding him to his good behaviour out of the pious sense he had of the wrong done to Christ, and the words he spake to him, and of his address to the Committee of Kent for a review of these Depositions, &c. only there seems to be some interfering between the third and fourth branch of Cretefis confutation; Cretefis denying Cofens to be ever under any restraint, or needing any order from any in place, or to any in place to release Cofens, in reference to his blasphemies; and yet he faith presently after, upon the sight of the fore-mentioned examination taken upon oath before the Committee, by the Justices the man was discharged: Now I demand, What was he discharged from? and whether was not this discharging of the man a releasing of the man? Opporat Cretefis esse memorem.
4. As to Cretensis's first branch, calling that part of the relation of Cosens a
loud lying Information: I reply, 'Tis a mainiistent truth, and will be witnesed
by many, that Den, Larm, and Woodman, all three of them have preached in
Cosens house, which is so evident in Rochester, 'that as the days of the month
when they preached are known, so are the names of many of the Auditoris
that were present: and for proof of it, 'tis given me under hand from Rochest-er,' that Woodman himself confess'd it the very same day he preached before a
Justice of peace and other witnesses, being apprehended by the Officers, and
brought before him, who being thus convicted gave it under his hand, that
he would never again preach within five miles of Rochester: and though
Cosens faith he knowes no such man (which we think, upon good ground is
a lie,) yet can he deny that Woodman hath preached in his house? which is the
thing asserted.

5. For that last part of the relation of Cosens going to Master Clare, &c.
for uniformity sake, made a lie by Cretensis, because he was set upon it to blast
all for lies; I reply, that as the first part is confessed to be true, Cosens going to hear
so is the last as true, though denied; for Master Clare affirms, he said he would complain of him; and let Cosens bethink himself what he said
of Master Clare, and he must confess it. As for that argument Cretensis brings
why he did not threaten to complain of him, and that the man dares not threa-
ten to question any whatsoever, because 'tis his judgment, none ought to be
questioned or troubled for their judgements in matters appertaining unto
God: I answer, 'Tis a weak one, and it followes not; because the Sectaries principles and practices do not agree, they professing many things often wherein
they profess contrary: How many Sectaries have we in these days, who plead
for, and profess liberty of conscience, which yet have not only threatened
godly Ministers and Christians for their consciences, but actually have brought
them into trouble, and punished them severall waies? Surely Cretensis, if you
had read Histories of the Church, both ancient and modern, you would have
found Hereticks and Sectaries, as Arians, Donatists, Anabaptists, Socini-
ans, Arminians professing as Cosens here does, who yet when they have had
opportunities, proved great persecuters of the Orthodox godly Ministers;
and wee well know by many shrewd signes and instances, that if Cretensis
and his aberrors, who have so much pleaded for a Toleration, shall come once to get power in their hands, they will as much tolerate Presbyterians,
as now they will to come into any place, office, employment Ecclesiasticall,
Civil, or Military, where 'tis in their power to hinder them. And there-
fore Cretensis, you had need bring better Arguments to confute my Antapolo-
gie, (which your Sectaries give out you are upon,) or else you will doe the
Apologists little good either in matter of fact, or in answering the argumentative part of it.

6. Cretensis in his animadversions and inferences made upon my relation of the story of Cofens, not knowing who related it to me, nor the occasion of the relation, &c. yet in the close of his confusion of the story of Cosens, most falsely and wickedly, without fear or wit, brands him who related it to me with such words as these, But Who is Master Edwards godly orthodox Presbyterian Minister? Is he not such a one who works stoutly at the forge, and feeds both himselfe and the world with all manner of scandals and falsehoods against the Independents without fear? Certainly, Cretensis's throat is an open sepulchre, and the poison of asps is under his lips. What shall be given unto thee, or What shall be done unto thee, thou false tongue? This passage against the godly Minister who told mee this story, fills up the measure of Cretensis's rage, lying, and evil speaking; and hee could hardly have spoken more untrue words then these, whether hee consider the man himselfe, or the manner of his relating it. In one word, the Minister who related this story to me, is a reverend, learned, godly, humble, retired man, a man who hath been many yeers of good account in the Church of God, a Member also of the Assembly, and a man far from forging, or feeding himselfe and the world with all manner of scandals against the Independents, &c. and this Minister did not make it his business or work to tell mee this story, coming to mee, or ever intending to come: but I, going in London upon my occasions, this Minister accidentally being in a shop with a friend of his, a Citizen whom I knew also, I spake to them as I was going by, and they to mee; and so in the shop exchanging a few words, the Citizen asked me if my Book were come forth, or when it would: whereupon this Minister and I had some words about the subject of it, and falling into discourse, hee related this story to mee and the Citizen; which when I had it from him, the last sheet of my Book being either printing off, or quite printed off, I put it in a Postscript, as the Reader sees: and therefore let all the world judge what untruths Cretensis hath belched out against this reverend and worthy Minister. But Cretensis is a man that in all his Writings and Sermons falls upon all that come in his way, having no respect of age, place, gifts, sufferings, &c. if they be against his fond conceits and Sectaries.

And thus, good Reader, I have gone over all the particular materiall exceptions made against my Book entituled Gangrena, by Master Saltmarsh, Master Walwyn, and Cretensis; and I doubt not, but by this time, even by this briefer Reply, every indifferent Reader is satisfied, how unjust and false those outrages and clamours of lyes lyes, are, and how in them that Pro-
verb is verified, _A great cry, but a little woul_ : little cause, but only the rage and madness of the Sectaries to see themselves and their ways so laid open in the sight of the Sun. And yet I have not done with my Antagonists, but shall more fully anatomize and rip them up, and further justify and clear all things excepted against in Gangrene, which being lighter, are now passed over, or though spoken unto, need further amplification and illustration. In a word, there is nothing behind me, that either gleans upon me, or speaks for themselves and their partie; but I intend to speak to it fully, and am resolved (God sparing me life and opportunity) not to die in their debt. And I could now play the Rhetorician, and spend some leaves in running over all the Errors, Heresies, Blasphemies, Pracies, Stories, &c. laid down in Gangrene, not so much as once offered to be disproved, though they be of persons and things here living, and acted in London, and near at hand, and which Cretenfis, with all his gatherings, intelligences, observations and presentations from Sectaries of severall sorts, Anabaptists, Independents, Seekers, &c. and of severall parts in the Kingdom, Kent, Essex, London, &c. hath been able to say nothing against; and might, going from one particular to another, triumph over Cretenfis, stamping the superscription of Truth upon them, and ask him, What say you to the 84. and 85. Errors Laid down in the Catalogue? Is it not true that such things were preached in London? Whether is not that which I have related of Paul Bost true? Whether did not Master Burroughs and Master Greenhill preach bitterly against the Petition of many well affected Citizens for the settling of Government? And so I might goe through hundreds; and of all those facts, opinions, practices that these three men have not been able (though so willing) to except against, inferre, conclude, and flourish over Cretenfis with his owne sword. There is no reasonable man, that considers the malignitie, wrath, &c. of Master Saltman, Master Hatvyn, but especially of Cretenfis, against me and my late Book, and the opportunities they have had through their acquaintance with Sectaries of all sorts; besides the publick notice given of answeringe me, as appears by the intelligence and particulars brought in to Cretenfis from several places, to furnish him their Champion; together with the extreme eager desire of Cretenfis taking all advantages against mee, making matter of confutation and lies of that which I am confident was never made by any Scholar in an Answer before, (as the house a meeting for Sectaries; as the not being able to put the Nominative case and Verb together, and such like) but will think they have spoke the utmost they possibly could against my Book, and that of course some of the things drawn up and represented by the hand of Envie must needs be false: so that whereas Cretenfis conceives, that now in his

PM
A further Discovery of the Errors

Answer hee hath informed the world how many lies and untruths there are in Gangrenis; the truth is, that hee and his fellow-sectaries have done it but faintly, and with the extreme dammage of their own cause: for all wise and unprejudiced men will acquit all the other particulars from the crimes and imputations of lies and fallhood, and conclude them all true and certain; for surely, if there had been any hole to have been picked in them, either the malice, or the wit, or the industry, or one thing or other of Cretensis and his associates, would have found it out, and not have spared me: so that the very enemies bear witness to the truth of the body of my Book, the things that are found fault with by them being but a spot here and there, a few in comparison, (if spots) and I may say of all the exceptions taken by my three Antagonists, supposing them to be mistakes, (though I have shewed the contrary) What are these among so many not excepted against, being but as gleanings to the vintage?

Cretensis, pag. 5c, and in his last Section, winds up his Answer in speaking to the Reader, that though for the present he hath given him only a taste of Master Edwards grapes, yet sufficient, hee presumes, to convince the Reader, that his vine is the vine of Sodom, &c. and professes that he hath not read one quarter of the Book as yet, nor knows not whether ever hee shall care to read it thoroughly: and then labours to pose the Reader, that what hee hath not answered, others will very shortly: a few days (hee makes no question) will give the Reader more light to comprehend the darknesse of Gangrenis; and prophesies, the day will come, and is even at the door, when there will be scarce one stone left upon another of all this false building, which will not be pulled down by the hand of Truth: And when the servants of God shall have had the opportunity to wash off that dust and filth which Mr. Edwards hath cast upon them, Gangrenis will be found a strumpet, yea, and of the r赊 and lineage of that great scarlet Whore, which conspired the earth with her fornication.

Reply. As for Cretensis saying, hee hath only for present given a taste of Master Edwards grapes, implying, hee could feed the Reader with whole clusters, and intimating hee hath a great deal more to say to my Book, as other passages express besides this, viz. pag. 38. I presume that Misteris Gangrenis hath not as yet paid mee the tythe or tenth part of her forgeries, &c. I answer, I beleive Cretensis hath said all hee possibly could against Gangrenis; I doe not think hee left out any thing hee could object against it: Whosoever reads but his Answer, and observes his rage and heat, his playing at the smallest games, and picking of straws to finde matter against my Book to fill up six sheets with, railing and declaiming against it, will not think hee gave but a taste, or a tenth, But how could Cretensis say hee
he had given onely a taste for the present, and not the tenth part, whereas hee professestruely hee had not read one quarter of the Book then, neither knew whether hee should ever care to read it therein or no? Could hee divine of what hee had not read, nor knew whether ever hee should reade, that there was ten times more behinde? And besides, How could Cretenis, out of what hee knew not whether hee should ever read, promise the Reader to give him, not onely a taste, but abundance? Certainly Cretenis meant the far greatest part of his grapes promised the Reader, should be gathered by other hands, and be (as hee faith of the particulars detected already) observed by others, and presented to him: and after this rate of the farre greatest part of particulars observed by others, and presented to him, 'tis cance for Cretenis to give Answers; and I much wonder we have no more of them, but that he takes almost two yeares to give an Answer to the Antapologie. And no wonder, Cretenis going upon an implicit faith, making an Answer out of particulars observed by others, without reading one quarter of my Book, not seing with his own eyes, but making use of a pair of Independent, Antinomian, Anabapstitcall, &c. spectacles to write with, the man is so much mistaken, and sometimes takes that to be great which is little, and that which is great hee cannot see at all. As for that Cretenis faith, that hee presumes by the taste hee hath given, hee hath convinced the Reader that my vine is the vine of Sodom, my grapes grapes of gall, my clusters bitter, &c. I beleive every Reader who is not bewitch-ed with the Independent Schismaticall way, is convinced, that Cretenis hath laid enough to satisfy all men, that his vine is the vine of Sodom, that his grapes are grapes of gall, his wine the poison of dragons, and the cruel venome of Asps, and that generally all men say of his Answer, yea, some of his owne party cry out of it, that it is too bitter: But as for my Gangrena, though objective, the object about which the Book is exercised be the vine of Sodom, grapes of gall, poysion of Dragons, and the cruel venome of Asps, treating of and laying open the Heresies, Blasphemies and Practices of the Sectaries, which indeed are poysonous and venemous; yet subjective, the Discourse it selfe, and the way of handling those things, is healing and medicinall to cure the Reader of those stings and poysions, which by eating of those foure grapes of the Sectaries they have contracted: and my Book is farre from being like the vine of Sodom, the poyson of dragons, that in writing of it I have plaied the part of a Physician, made a precious treacle and soveraigne antidote to cure and expell poysions, by correcting, qualifying, binding them, &c. laying open the Errours, Heresies, &c. their evill, danger, and discovering remedies and cures proper for them, which
which, were they taken, and the prescriptions followed, I am confident would prove the healing of these Nations.

As for Cretensis profession that he hath not read one quarter of the Book as yet; nor knows whether he shall ever care to read it through or no; I reply, that Cretensis at once, and in one breath discovers himself to be both weak and proud, he shows his folly and horrible pride. First, his folly; for what wise man that had reason and common sense, though he could not Cretensis pag. 10. 24. have *constructed a piece of Latin, write true English, nor framed the structure of a period according to the common rules of Grammar, would have writ for? and truly this and other passages in this Answer, confirms me much in that opinion which many understanding learned Divines have had of Cretensis a great while, that he is no judicious rational man (as his followers cry him up) but only a wordy Divine, a multitude of words, that's all; that being true of him which was said of Erasmus, that his writings were *verba, non res;* but of this folly of Cretensis, the Reader may remember what I have written page 39. of this Book; and let Cretensis ever take me so writing, and I will confess my folly. Secondly, 'Tis horrible pride and arrogancy; what a proud passage is this, Cretensis thinks himself so great, and looks down with such disdain upon me, as that he knows not whether ever he shall care to read my Book thorough or no, flattering it as not being worth his reading, nor I worthy to carry his Books after him; this speech indeed is neer akin to that in page 15. Indeed if Independent Ministers had either the privilege of ease to preach to the bare walls and pews in their meeting places: The Independent Ministers are so taken up with preaching to great Congregations, and with the report of great persons to their houses, and with the consultations they are admitted untill mid-night about great affairs; and particularly Cretensis of late, as 'tis talked every where in London, that he knows not whether he shall even care to read my Book thorough or no, or shall ever have leisure to do it; but Cretensis, let me tell you how much sooner you shght my Books, and care not to read them thorough, as too much below you, yet there are your betters for all kind of learning, yeers, piety, that care to read thorough my Books, and bless God for them; and though they be of as piercing deep judgements as Cretensis, yet could never find that non-sense, weakness of judgement, &c. which Cretensis speaks of so often. As for that Cretensis promises the Reader, that a few days (he makes no question) will give the Reader more light where with to comprehend my darkness, implying as if more Answers were suddenly to come forth, to discover the falshood of matters contained in Gangrena. I reply, a few days are past, yea
yea some weeks, between seven and eight, and yet there is none of Creten-
sis new-light come forth, no Answers disproving any one particular in my
Book; there is a Book indeed of one Bacon come forth, who both in
the Title page and Book speaks of my Gangrena, but he confesses the
truth of what I speak of him, viz. his being put out of Gloster, his be-
ing received in a great mans house, and his going to Bristol since the
Parliaments taking of it; so that it seems by the confession of one of
Creten's Saints, all matters are not lyes which are mentioned in Ganges;
and yet before Master Bacon's Book came forth, I was told con-
fidently severall times (as the report of the Sectaries) that was one of
my lies, speaking of Master Bacon's going to Bristol, whereas he had
never beene out of London since the taking of Bristol: But I suppose how-
ever Creten's dayes are past, and nothing is come forth to comprehend
my darknede, yet I make no question but this Reply with the further
Reply coming after will give light to the Reader to comprehend Creten-
sis his darknede. As to that passage of Creten's, that the farre great-
est part of the particulars detected, were observed by others, and presented
to him; I Reply, though I have animadverted upon it already page 29. in
Observation 9. and also in this present Section; yet I shall adde this,
(that besides his great weaknede in taking things upon trust, and mak-
ing an Answer to a Book out of other mens collections, himself never
reading one quarter of the Book) he here proclaims himself guilty of the
great crime and transgression which in many places of his Answer he
loads me with, and with all his railing Rhethorick aggravates against me,
namely of persons resorting to him to furnish him with intelligence, his
taking up and entertaining of reports, his publishing them to the world,
wherein besides his contradicting other passages in his Answer, as that in
page 6. nor doe I hold intelligence with any man to inform my self of his
haltlings, he shows himself faulty in laying snares of intelligence in ma-
ny places, and holding correspondence with severall parts of the King-
dom to receive intelligence of the miscarriages and undue deportments
of all such as are Anti-Independently given; and if it were not so, whence
comes it that so many particulars detected and observed by others, were
presented to him, and that Creten's hath ready by him a year ago, a
Manuscript in his hands concerning Master Edwards himself, discoursing
his jugling; a story also of a Presbyterian Angel, together with a story
of the Doctorate it selfe of the Assembley, yea that all sorts of Sectaries,
and that from severall places have referred to Creten's with presents in:
their hands towards the perfecting of this goodly work, as Master Bur-
roughs.
tough, lieutenant Colonel Lilburne, Kiffin, Cosens, a friend of Master Ellis in London, &c. being like so many rivers running and emptying themselves into the Cretian Sea, where all these meeting make so many raging waves to beat upon and disturb the Ship of the Reformed Church; all these Sectaries, though distant from one another, in places, opinions, yet as so many lines meet altogether in Master Goodwyn against the Presbyterians; and as in this, so in other particulars wherein Cretenhis deeply charges me, he himself is most faulty, as in taxing me with immodest lascivious expressions, for printing a Letter where an immodest fact is related (though for such a foul offence modestly expressed) when as Cretenhis, as of himself, and as his own words (when free to have used any other) speaks of monthly courses, &c. more then once, expressions most immodest and uncivil. For that expression of Cretenhis by that time the boughs of the trees are a little more withered, they will be broken off, the women will come and set them on fire. I answer, I suppose by this time the boughs of the trees, instead of being withered, doe flourish more, and are more fresh and green, and do here bring forth new fruit; and whereas Cretenhis had for a time cast dust and dirt upon this tree, my Reply like a good shoure of raine, hath washed all off, making it look pleyantly, smell sweet, and Cretenhis Answer by that time I have done with it, it will not only be like boughs a little withered, and broken off, but like Saint Judes Sectaries, a tree whose fruit withereth, without fruit, twice dead, and plucked up by the roots. As to these words of Cretenhis, The day will come, and is even at the doore, when there will be scarce one stone left upon another of all this false building, which will not be pulled down by the hand of truth. I reply, for all Cretenhis prophesying of such a day, and that even at the doore; there is no such day yet come, not any hand since Cretenhis, having pull’d down one stone from this building, though it be now about two months ago since Cretenhis threatened this; but the Reader may see the contrary is fulfilled this day, and that instead of pulling down this building of Gangrena, the building is enlarged a story higher, and in breadth also, by the addition of this second part of Gangrena; and Cretenhis will finde Gangrena will bee so farre from being pulld down, that other buildings of the same kinde will bee framed by it; and this first stone laid by mee, or first building will prosper into a rowe, a whole street before I and others have done with the Sectaries, whereas Cretenhis Babels, built without any foundation, and daubed with untempered mortar, will fall down to the ground, and be as a refuge for lies, that fails, and is swept away as the Spiders Cobweb.
And lastly, to those words of Cretensis, when the servants of God shall have had the opportunity to wash off that dirt and filth which Master Edwards hath now cast upon them, Gangraena will be found a strumpet; &c. I reply, The most of those persons whom I have named in Gangraena, I durst not for all the world call them the servants of God thus publickly as Cretensis doth, lest I should be found guilty of strengthening them in their wicked errors and practices (but of my grounds in this, the Reader shall have a more full account in my second Reply): and therefore (meaning it of such) the servants of God shall have no opportunity to wash off that dirt and filth which I have cast upon them; for they that are such, as Clarkson, Webb, Wright, Hish, Demne, Nichols, Lin, Oats, Kiffin, Walwyn, Marshall, Jenny, mistress Attway, cum multis albis (I may say with the Apostle) servuntur our Lord Jesus Christ but their own bellies, and their own lusts; and by good words and fair speeches deceive the hearts of the simple. But as for some few, among many whom I have named in Gangraena, as Master Burroughs, Master Greenhill, and some such, it may be they are the servants of God, and Saints, though wherein I have blamed them, they walk as men, and as carnall, and not as Saints; and can never wash off that dirt I have cast upon them (to is Cretensis phrase) without repentance, and that they will find one day, when they shall come to be awakened from their wine. And therefore instead of Gangraena being found a strumpet, Cretensis will be found a lyar, and Gangraena a chaste Lady, and true Virgin; and it will appear (I doubt not, before it be long) when the time of the regine of the Sectaries shall be over, and they no more heard of, unless it bee by way of a proverb and reproach, that then Master Edwards Gangraena shall be looked upon by all as a witness of the truth, even against Sectaries in the ages to come, and as a discovery of the wickedness and vileness of the Sectaries of this time. And whereas Cretensis would make my Book of the lineing and race of the great Wrore corrupting the earth, &c. Gangraena is of a quite different nature, and contrary lineage, being a great means (through the blessing of God) of preserving the earth from being corrupted and tainted by the fornications and poyfonous principles of the Sectaries; the Book doing much good, as I could prove by plentiful testimonies of Letters written from many parts, as also by speeches expressed.
of it: and if Cretenfis would confesse, that's the true reafon hee is fo offended with it, because it hinders making of Protelytes, and fo for want of growing up to such a number as they defire and hope for, they may misfe of a Toleration, and fo in the ifue, a Domination, which is to much sought for by them. And for a conclusion of my Reply to Cretenfis, I shall turne my felfe to speake a few words to Master Goodwin, and to the Reader. Master Goodwin, Con-

I have receiv'd severall Letters from particular Ministers in England bearing witnesfe; and to Letters out of Kent to the fame purpofe, and from other places. 

And now, good Reader, I defire thee impartially and without prejudice to weigh Cretenfis objections and exceptions againft my Book, and my Anfwers, and then judge whether I have not wounded, and laid this great Golish of the Sectaries (coming out in defiance againft the Reformed Churches) upon his back; and whether God, who chufeth the weak things of the world to confound the things that are mighty; and things which are despifed, to bring to nought things that are of esteeme, hath not made use of me, a man so vilifi'd by the Sectaries, a poor weak thimble full of dust, by the wind strongly blowing this thimble full of dust into Cretenfis eyes, to blinde him, and befool him. And yet I have not done with Cretenfis, but let the Reader look for what's behind, viz. my fuller Rep'y; and what ever in this firft is either omitted, or not so fully spoken unto, in that he may look to receive more satisfaction. And I no whit doubt, but that, as I have now (by Gods affiitance) made a good beginning both defensive and offensive; fo by the fame good hand upon me, I shall in the next give so good an account, that I shall deal with this daring enemy, as little David with Goliah, and triumph o-
ver him, and give you his head upon the top of my sword: And in my next
I intend to dress him up, and set him out in all his ornaments and flowers,
in his practices, opinions, and wayses of promoting them; in all which I
shall render him and his name an abhorring to this and the following gene-
refions.

Since Cretens answer, there is a Book come forth, written by one Mr.
Bacon, which Book is answered by one Mr. Coket, (the man whom in that
Book hee so often speaks of) and it is abroad in print already: What I
spake of him in Gangrena, hee in that Book confesses, as his being cast out
of Glocester, and his coming to London, &c. speaking particularly of that
which I touched only, and but in generall (as the Lords house in which hee
lives.) And besides that, I heare one Web hath an Answer in the Press to
what I relate of him pag. 106, 107. which Answer, before it went to the
Press, by a providence came to my hand without ever seeking it, or indeed
imagining that ever Web (such an Heretike and Blasphemer) durst have ap-
peared in print, or been taken notice of to be in London, for feare of be-
ing questioned for those things I have written of him: But wee may see
what sad times wee are fallen into, and that the Sectaries are grown fear-
lesse, that they dare come abroad and plead their desperate cause, as Master
Saltmarsh, Walwyn; so now Master Bacon, and Web; which symptome,
among many others, makes mee feare the night and darknesse is at hand,
when as the wolves and the wild beafts dare come thus out of their dens;
whereas when the Sun arises they go to their dens. The Psalmist tells us,
Psal. 104. 20, 22. Thow makesst darknesse, and it is night, when all the beafts of
the forrest do creep forth. The Sun ariseth, they gather themselves together, and
lay them downe in their dens. Hence the Scripture calls wolves the wolves of the
evening, Zeph. 3, 3. and look as the Frogs croaking and making a noyse use
to be in the evening, so the croaking of false Teachers resembled to wolves,
the beafts of the forrest, and Frogs, presages the going downe of the
Sun, and night coming. But because I purpose not to trouble my selfe
with giving any formall answer to it by it selfe, I shall now give these Ani-
madversions upon it: First, That Web confesses most of the things I relate of
him; only hee faith of some of them, hee had recanted and disclaimed them;
and I should not have upbraided him, but rejoiced in his conversion. But
unto that I reply; Had not this Web, since his Recantation and Release,
both in Citie and Counrrey, vented many desperate things, and gone on in
his hereticall ways, I should never have mentioned them. Secondly, That
this Web rancks himselfe in his Answer among the Independents, speaking
of mee as being so against him out of my ill will to Independents; and I
find
A further Discovery of the Errors

Ande John Bachiler, an Independent, not only (April 1. 1646.) setting his Imprimatur, but helping him in his Answer, mending severall things in the Answer: as for example, For those words I charge him with, that he should say, For him to say, he was equall with Christ, was no robbery; in his Answer to that, Bachiler helps this Blasphemer, and takes part with him: as for instance, whereas Web justifies it, that 'Gods love is the same in every respect unto the Saints as unto Christ, and therefore a Saint may say he is equall with Christ, and count it no robbery; in every respect,] is blotted out by Bachiler. And Web further pleading he might say, The Saints were equall to Christ; next following these words of Webs, [As I conceive, the word of God to be my rule,] there is interlined under Bachilers hand these words, [Provided I meet with a faire and candid interpretation of my words.] And so I could instance in divers other alteratons: so that we may see the Independents will not lose any the most blasphemous, Atheistical heretical men, but further them, and joyned with them against the Presbyterians, licensing their Writings, helping them to conceal, and deliver more cautelously their dangerous opinions. Thirdly, for that which is related by me in Gangrana of speaking so wickedly of the Scriptures, he denies it not, but faith to this purpose, How could hee say so? for he should contradict himselfe in other things which he hath said and holds: But to that I answer, Tis no new thing for such men as he to say, and unfay, affirme and deny according to the companies they come in, and advantages they think they have. Fourthly, To that which I relate of him concerning those expressions of his, We might not say, God the Father, God the Sonne, God the holy Ghost, he makes some shuffling Answer; but I reply, he spake so, and I can produce good proof of that and all the rest. If a Committee of Parliament shall be pleased to take notice of it, and send for this Web, and proceed against him upon proof, I am ready to produce witneses, and upon his owne confessions and those witneses to make proofe. Onely I desire the Reader to take good notice of one expression in his Answer to this head, which shewes the ignorance both of him and Bachiler in the very principles of Religion; and is not Bachiler a fit man in such a Kingdome as this, to bee a Licenser of Divinitie Books and Controversies, who besides that hee is no Minister, or well studied man, is such an Ignoramus as this clearly discovers him to bee? Web saying hee acknowledges the Trinitie, the Father, Sonne, and Holy Ghost, hath these words, That hee acknowledges the Father is the Sonne, and the Holy Ghost, and to this purpose; whereas wee are taught from the Scriptures by all orthodox Divines, that though every Person be God, as the Father is God, the Son is God,
and the Holy Ghost is God; yet the Father is not the Son, nor the Father is not the Holy Ghost; nor the Son the Father, nor the Holy Ghost. Now Bachiler passt this, and though he mended many other passages in Web's Answer putting in words in some places, blotting out words, and changing some expressions for others, yet hee let this passe without any correction or note upon it; which no man can conceive to proceed from any thing else but profound ignorance. And that the Reader may know I speak these things upon good ground, I perused this Answer after it was licensed with Master Bachiler's hand, and compared the hand of Imprimatur, John Bachiler, with the hand where other words were put in, and found it the same hand, and with my hand, severall amendments made by John Bachiler, which I have by mee in writing, and then subcribed my hand under them, with the day of the month when I extracted them out of the Originall Copie; and one being with mee, who was a witness of all this, I also intreated his hand to attest it, which he willingly did: all which I can produce to satisfie any man who desires it.

And for the winding up of all I have to say by way of Reply to Mr. Salmas, Mr. Goodwine, &c. in vindication of my Gangrana, by this time, the Reader may see what to thinke, if among so many hundred particulars which are laid downe by mee of Errors, Heresies, Blasphemies, Stories, &c. with so much variety, such a venemous virulent man, picking and chusing, catching and snatchinge, having Intelligence, and great resort to him from Sectaries of all sorts, and out of severall parts, as Essex, Kent, &c. could yet finde so few things to question in Gangrana, (which yet also are justified and made good;) what must the whole body of the Booke be, which is not so much as touched, either by Cretensis, or any of the rest? And that which alone may satisfie any rational man that there is too much truth in Gangrana, is this, that I have never been called in question to make the things good. I have beene informed from good hands, that some of the Sectaries have had meetings, consultations, and severall debates about my Book, what to doe in it, whether to complaine, or what else; and I am confident if they were not afraid that things would bee found too true, and very foule, and upon the through examination might hazzard the danger of bringing an old house upon their heads, and the punishing of many, they would before this time have tried all their friends, and party, to see what they could have done against mee.

Having finished my Reply to Cretensis, Master Salmars and Master Walwin, as before it I gave the Reader a fresh, and farther Discoverie of Errors, Heresies, Practices of the Sectaries; So I shall finish this book with matters of
of that kind, laying downe more Erro:urs, Heresies, Blasphemies, Stories, Letters, concerning the Sectaries, concluding all with a few Corollaries drawne from the whole Book. And firft, I shall add other dangerous Er-}

* The 21. Error specified
in the former part of this
book, is in the Catalogue
of Erro:urs contained in
the first part of Gangra-
ena, which I put me before I
was aware: and therefore
upon comparing of
both toge:ther, I put it out,
and repla:ce not that, but
make these Erro:urs to be-
gin here at number 23.
which otherwise should
have been number 24.

* Osiander publicc.. in
Schola proponit, nos for
esse essentiales Dei justitia
justos esse: essentiales e-
justa vitae vivere vel vi-
turos esse: essentiales iphis
gloria glorificari; essen-
tiales illius charitate ad
diligendum Deum &
proximum propter up-
sum inflammari, & gra-
vidissime errare omnes
qui putent ahare quam
solo uno & vivo Deo Pa-
atre, Filio, Spiritu sancto
nose postie justificari, vi-
ificari, glorificari: &
glacie frigida docere
qui doceant nos tantum
propter remissionem pec-
catorum reputari ju-
flos: & non etiam ju-
fitiam Christi essenta-
lem & divinam perfidem
in nobis habitantis, vit.
Osiander, pag 228.

23. That Saints are justified by the essent:ial right-
eousnesse of God, and not by Chri$t's obedience.

For the full prooffe of this, I will give the Reader
(verb:ata to a tittle) a passage taken out of a Letter
written by a godly Minister in Bristol, to a godly
Minister here in London, wherein this Minister writing
to his friends that things are prettie well here,
and speaking of his owne preaching there, faith,
that one of the greatest rubs in the Towne, is the broaching
of a mad error concerning the justification of Saints by
the essent:ial right:eousnesse of God, and not by Chri$t's
obedience, which some do hold, and express with a world
of vanitie and contempt of Chri$t.

* Andreas Osiander an acute and great Divine,
who lived in Luthers time, held such an Error,
though not expressed with that vanitie and contempt
of Christ, as these Sectaries do now; concerning
which opinion of Osiander, and the great abilities
that were in him, and his way of managing that and
other opinions, Schollars may be further latisified by
reading Osianders life, written by Melchior Adams,
and Schulselburgius in his Catalogue of Heretikes,
De Secta Osiander.

24. When either of the parties married is asleep,
the other is free of the bond of matrimony, sleep being
in a kind natural death for the time, and by death
the bond of matrimony is null; so that if a woman
should have to do with any other man, her husband
being asleep, she committeth not adulterie.

25. That the Apocrypha Books, and particularly
the Book of Esdras are Canonicall and the Scrip-
tures, as well as the Canonicall Books generally
owned by all to be Scripture.

26. That the people of God are a free people,
and
and Practices of the Sectaries.

and what they do they should do freely and voluntarily, and not be afflicted and rated by the Parliament, compelled to pay rate upon rate, afflictment upon afflictment.

27. That the * Saints and Beleevers, who have husbands or wives that are unbelievers, they may put them away and take others, because God gave wives to be a mean help, and the Saints are to proceed to call of all Antichristian yoaks, a chief whereof are unequall marriages.

28. That sin is but a shadow.

29. The promises belong to sinners as sinners, not as repenting, or humbled sinners.

30. Faith is truly and simply this, a being persuaded more or lesse of Christ's love.

31. That there is no other Scale but the Spirit, and for the elements consecrated to be Signes and Scales to us in the Sacraments, they are not, but emptie things and of no effect.

32. That Christ is Baptisme to us, the outward signe needlesse.

33. No Christian Magistrate hath power of inflicting capittall punishment, and taking away of the life of any member of a Church, unless first he be cast out of the Church, and so delivered to the Secular Power, no, what ever his offence should be, though murther or treason.

34. That place of Scripture, Hee that speadeth mans bloud, by man shall his bloud be he fird, belongs to Moses his Disciples, and not to Christ's Disciples, and Christians have nothing to do with it.

In my last Book I gave the Reader an account of many of the practices of the Sectaries, both more generally and particularly: and I instanced in twentie eight practices: Now, though there are many more behind, yet because my Book is both expected suddenly to come forth, and is enlarged beyond my first intention, I will only instance in two.

1. They do deny and professe to many that they are no Independents, no Antinomians, no Anabaptists, but they are thus and thus, and will be so and so; and these are but reproachfull names given out, and cast upon honest, godly, conscientious men by the Ministers and Presbyterians, as Puritans and such like, were in former times by the Bishops; and of this I could give the Reader many proofs in printed Books of the Anabaptists, Independents, Antinomians,
Antinomians, as such Churches falsely called Anabaptists, &c. And now there is never an Independent in England, if you will but take what themselves say, though they be such who stickle, act, work, vote, and by all ways, in all places, where they have any thing to do, promote, side with Independents, Anabaptists, &c. yet they will confidently say they are no Independents, they are of no Church way, nor know not what it is; nay, some of them will say they are Presbyterians in their judgment, or at least do wait and stay to see what the Results of the Assembly and Parliament after them will be; and yet there is many of these men, that let any person or thing come in nomination and competition, that concerns Presbyterian, and they will favour, promote, further Independencie (be it right or wrong) and on the contrarie discoure, hinder, obstruct the Presbyterians, wherein they just walk in the steps of the Bishops and their creatures, who upon all occasions declaimed Poperie, Arminianism, and when Papists and Arminians were spoken of; they would be hot against them, and were against Poperie properly so called (as the expression was) and against Arminians (meaning those points Arminians held about the government of the Church) not those of Grace and Free-will, &c. and yet these Bishops and their Chaplains preferred Arminians and persons Popishly affected, licensed Books tending that way, brought them off when in trouble, would remember those who preached against Poperie and Arminianisme; and it was observed, and I have been told it by a man of place in those times, who disliked such ways, that when the Arch-Bishop blustered and spoke most against any Priest or Papist, and for the Church of England, then the next newes they were sure to hear of, was a Release; and whether there be not too many such in these times, who will not be accounted Independents, Anabaptists, Antinomians, that yet countenance their Books, are familiar with such, being all in all with them, bringing them off when in question, sitting hard on the skirts (when there is any opportunity) of all those who have complained, or been active against the Sectaries, I leave to all to judge.

2. Some of the Sectaries when they have been questioned, and in trouble, or been by some Miniflers convinced, that they had nothing to say for themselves and their way, have and will do any thing for the present, as recant, confess their Errors, say they are convinced and satisfied, promise never to go about preaching or dipping any more; and yet afterwards, when free, and come to their companions, go on in their ways, both against their hands, promises, professions; and of this there are many examples and instances among us, as of a Sectarie an Emifarie sent into Northamptonshire, being for his Doctrines, separated meetings, affronting a Minifler in the Pulpit,
Pulpit, complained of by some Ministers, and questioned by the Magistrates, gave it under his hand to forbear his course, and return home; yet afterwards goes to other parts of the Country, and draws the people into houses, preaching to them, &c. So some Sectaries of Lam's Church, or their great Associates, coming into Essex, to corrupt the people; and some of the Ministers dealing with them upon some of their Tenets, convinced them so, as that they openly blessed God for that dayes work, and the light they had received, even weeping for joy; and yet presently afterwards going on their progress to seduce at another Town in the same Countie (some hint or notice being given of their late conviction) they said they were to think how nigh the Ministers were come to them; and so I might give instance in Clarke, professing against the dipping to get out of prison, and as soon as he was loose turning Seeker; and so in 166; but I must take off my hand; only this fulfils what is spoken in the Scriptures of Heretikes, That they have their conscience cured with an hot iron, and sin, being condemned of themselves.

A Relation of some stories, and other remarkable passages concerning the Sects and Sectaries.

There is an Independent Antinomian Libertine Preacher here in London, a man much followed and cried up by the Sectaries, who in Sermons hath delivered these passages. That a poor whore-master, or a poor drunkard cannot look into your Churches (speaking of the Presbyterian Preachers) but hell fire must be flashed and thrown in their faces. That if a saint should commit a grosse sin, and upon the committing thereof should be staled at it, that were a great sin in him; And in obedience to this and other Doctrines of some of the Sectaries of our times, I will give the Reader some instances both of words and facts.

There is a godly understanding man, an old Disciple, who told me on April 28. 1646. That having a daughter, a young maid, religiously affected, she was drawn in to affect the Independents, and to cry them much up, and to follow them, and she procured her selfe to be servant in a family of some rank and place, where the Master and Mistresse are Independents: Now being there, she expected some great holinesse and extraordinarie strictness in the family; but the found matters thus. On the Lords day they were very loose in the forenoon they would go to hear Mr. Steers at White-Hall; (as not living far from thence) but in the afternoon stay at home, and some other Independents and Sectaries resorting thither on the Lords day in the afternoon, they spent it in common discourse, making no more of it than other dayes; a great part of their discourse on the Lords day being railing against
against the Scots, and against some of our Ministers, and the books written
against the Sectaries; and some men (whom a man could hardly have
thought it of) would curse the Scots, saying, A pox upon the Scots, would
they were gone, we would give them anything to be rid of them, and pay
them all their money in time; many persons of note of the Independent
Faction did often resort to this house, and still they would speak most bitter-
ly and basely of our Brethren of Scotland: The Master of the Family
would be often attempting to kill this young maid, watching her upon
the stairs and other places, as going up and down, and hath tempted her to
be naught, insomuch that the young maid spake to him, Sir, You have a
wife of your owne, why should you speak thus? how dare you offer to do
this wickednesse, and sin against God? Unto whom this Gentleman the In-
dependent (and an Antinomian too surely) replied, That God saw no sin
in his children, that these were but sins in the flesh, which Christ had satisfied
for, with other words to that purpose. One time this man tempting her,
threw her all along, so that she was forced to cry out, and her Mistrefs came
in to her rescue, and said, Fie husband, will you never leave these tricks
whereupon the maid would not stay, but came away, and when her father
heard it, he would not induce she should stay any longer, but had her away
presently; and so this young maid is converted from being an Independent
and Sectary, by beholding their carriage and loosenesse, blessing God she is
delivered from that way and those persons: she had thought the Sectaries
had been such holy persons, that there had been none like them, till she saw
both that family, and many who resorted thither of the same way, so loose.
This godly Christian tells me, That his daughter is ready to take her oath of
the truth of these things which she hath both seen and heard, and with many
circumstances hath declared to him, as the names of such that resorted
thither, that she never knew nor heard of before, with other circumstances;
and that he believes them to be so true, as that they are past all question.

There is a Sectary, an Independent Antinomian Taylor, who stealing a
whole yard of Plush from a Gentleman, and some yards of Sattin from an-
other, and being found out in his sin, and convinced, so that he could not
deny it; some speaking to him how sorry they were that such a man as he
should do these things; he replied, (as I had it from two honest men of
good account) to this effect, that he was troubled for them to see them
forfe, but as for himself, he was not troubled.

One of the followers of Mr. Simpson the Antinomian, said it in the hear-
ing and presence of divers (Mr. Simpson being then also present) That if a
child of God should commit murder, he ought not to repent of it, and Mr. Simpson
never
never reproved him for it, though by one present in the company he was spoken unto to doe it.

An Antinomian Preacher preaching in London on a Fast day, said, It was better for Christians to bee drinking in an Ale-house, or to be in a Whore-house, then to be keeping fasts legally.

Many Sectaries have said, that when David lived in adultery and murther; even before his repentance he was as dear in the sight of God as ever he was at any time.

There is one Samuel Oats a Weaver (a man I have spoken of in my former book, and in this too, page 10.) who being of London Church, was sent out as a Dipper and Eunifiary into the Countreyes: Last summer I heard he went his progresse into Surrey and Sussex, but now this yeare he is sent out into Essex three or four months ago, and for many weeks together went up and downe from place to place, and Towne to Towne, about Bochen, Braintry, Taraing, and those parts, preaching his erroneous Doctrines, and dipping many in rivers; this is a young lusty fellow, and hath traded chiefly with young women and young maids, dipping many of them, though all is fish that comes to his net, and this he did with all boldnesse and without all controul for a matter of two moneths: A godly Minister of Essex coming out of those parts related, hee hath baptized a great number of women, and that they were call'd out of their beds to go a dipping in rivers, dipping many of them in the night, so that their Husbands and Masters could not keep them in their houses, and was commonly reported that this Oats had for his pains ten shillings specce for dipping the richer, and two shillings six pence for the poorer; he came verie bare and meane into Essex, but before he had done his work, was well lined, and grewne pursie. In the cold weather in March, he dipped a young woman, one Ann Martin (as her name is given in to me) whom he held so long in the water, that she fell presently sick, and her belly swell'd with the abundance of water she took in, and within a fortnight or three weeks died, and upon her death-bed expressed her dipping to be the cause of her death. There was another woman also whom he baptized, as a godly Minister that came out of those parts, and had beene at Braintry related to me from a good hand, whom after he had baptized, he bid her gape, and she gaped, and he did blow three times into her mouth; saying words to this purpose, either receive the holy Ghost, or now thou hast received the holy Ghost. At last for his dipping one who died to presently after it, and other evidences the man was questioned in the Countrey, and bound over to the Selliins at Chaston, where Aprill the seventh, 1646, this Oats appeared, and I had the relation I now took of, from three persons that were
care and eye-witnesses, two godly Ministers, and the other Gentlemen of
great worth and qualitie, viz. that Oats being brought before the Bench, the
Coroner laid to his charge, that in March last, in a very cold season, hee
dipping a young woman, shee presently fell sick and died within a short
time, and though the Coroner had not yet perfected his sitting upon her
death, all witnesses being not yet examined, nor the Jurie having brought
in their verdict (so that the full evidence was not presented) yet the Bench,
upon being acquainted with the case, and other foule matters also being
there by witness laid against him, committed him to the Jaile at Colchester:
It was laid to his charge then, that hee had preached against the Affesiments
of Parliament, and the taxes laid upon the people, teaching them, that the
Saints were a free people, and should do what they did voluntarily, and
not be compelled; but now contrarie to this, they had affesiment upon af-
seiment, and rate upon rate. Some passages also in his prayer were repeated,
as that hee prayed the Parliament might not cart the Ark, nor meddle with
making Lawes for the Saints, which Jesus Christ was to do alone. Since
Oats commitment to Colchester Jaile, there hath been great and mightie re-
fort to him in the prison, many have come downe from London in Coaches
to visit him, as a godly Minister who came out of Essex told me: And I have
a Letter by me from a Minister in Colchester, sent last week to a friend of his
in London, wherein he writes thus; Oats the Anabaptist hath had great re-
fort to him in the Castle, both of Town and Countrey; but the Committee or-
dered the contrarie last Saturday.

There is one Collier, a great Seftarie in the West of England, a mechanicall
fellow, and a great Emislarie, a Dipper, who goes about Surrey, Hampshire,
and those Counties thereabouts, preaching and dipping; About a fortnight a-
go on the Lords day he preached at Guilford in the meeting-place, and to the
company of one old Mr. Clofe, an Independent Minister, who hath set up at
Guilford, and done a great deale of mifchiefe, having drawn away many of the
well-meaning people from the Minisiterie of those godly Ministers, whom be-
fore they much prized; there this Collier exercised, and it was given out in
the Countie he was a rare man, and the people came from the Towns about to
heare him: This fellow, in his circuit, at an exercise where he was preaching
to many women for rebaptization and dipping, made use of that Scripture to
that purpose (as it is reported) 1Sa.4.2. And in that day seven women shall
take hold of one man, saying, Wee will eat our owne bread, and weare our owne
apparel; only let us be called by thy name, to take away our reproach. And
truly, it is a sad thing there should be such Emislarie (so like the Devill their
Master, compassing the earth, and going about seeking whom they may de-
voure)
and Practices of the Sectaries.

voire) in the several parts of the Kingdome, North, East, West, and South, not one part free; for the East and South, we who live in these parts know it fully, for London, Kent, the Associated Counties. As for the West (besides this instance of Collier) I received a Letter out of Dorsetshire, dated March 13. written by a godly Minister from thence; Sir, I am not yet furnished my mind with particulars of that nature you expect; but with the help of my fellow Ministers in these parts, I shall send them to you in an exact Historie of our Western confusions. And for the North, besides many instances I could give you of Hull, Beverley, York, Hallifax, &c. of Independent Churches gathered there, and of many Anabaptists and other Sectaries in those places, I shall only desire the Reader to mind these three or four lines written to me from a country further North: I received the books sent me, and shall make the best use I can of them; the one I keep for mine owne use, the other I pleasure friends with (and truly never more need in our Country;) for whereas formerly we wanted the Ministerie, now we have such varietie and strife amongst them, that truly I know not what will become of us.

A person of quality and a godly man told me (April 15.) meeting me accidentally in Westminister Hall, that (faith he) just now, neere the House of Commons doore, I had discourse with a great Sectarie (viz. one of Wrights Disciples, and presently the man came into the Hall with another great Sectarie, and he shewed me him:) and the discourse was as followes, That he would be both the Parliament should bring Paul Belts blood upon them for his denying the Trinitie. Whereupon this Gentleman answered him, that he could prove clearly out of the Scriptures a Trinitie of Persons. Vnto whom this Sectarie replied, How will you prove the Scriptures to be the word of God? and this Sectarie reasoned against them, saying, there were twenty several Scriptures, as many as Translations, and Translations are not true; for so the Priests will tell us, that this is not rightly translated: and for the Originals there are divers Copies; besides, I cannot understand them, neither is it my fault that I do not: In sum, the man reasoned there was no Religion at all in the Kingdome, but all Religion he knew of was, To do justly, and be mercifull. Vnto which the Gentleman replied, The Heathen they were just and mercifull, and therein did as much as you. This Sectarie rejoyned, For ought he knew, the Heathens were saved as well as any now.

A godly Minister of the Countie of Middlesex told me (April 16.) that there was a great Sectarie and a Souldier, because he had perswaded a family that he was well acquainted with, and where the Sectarie much resorted, to cast him off, and to have nothing to do with him; this Sectarie conceiving it to come from this Minister, when this Minister came downe one day

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I, Afawft, alett the house and enquired for him, to speak with him; this Minister fearing the Devill might stir him up to do him some mischief, refused to speak with him, as having no business with him; this Servant and Seactorie sent him in word, if he would not come out to him, he would come in to him: Whereupon hee desired the Master of the house hee might be safe in his house, and as hee came in love to him, so hee would defend him, and let him returne home in safety; whereupon the Master of the house sent out a Servant to him to be gone, for this Minister had nothing to say to him; and as the servant was going, this Seactorie was already come in: Whereupon the Servant asked him, why hee came in without bidding; hee replied, to speak with Master----; upon that the Servant caught him by the collar, and said hee should not; the Master hearing them bustle together, hee went out, and his wife followed to oppose him; and in conclusion, having his knife before ready by his side, hee reached it to pare the dirt off his shoes, to shake it off against that house, because they would not receive him, as making himselfe an Apostle: and when hee had done so, hee departed.

There is one Master Durance, a Preacher at Sandwich in Kent, a bold conceited man, and an Independent, who since the beginning of this Parliament was a Washing-ball-maker, or seller of washing-balls here in London, but now turned Preacher; and being never ordained Minister, hath consecrated himselfe to be one of the Priests of the high places: Among many high affected strains of new light, and strange expressions, which the man uses in his Sermons, prayers, to get himselfe a name by, viz. of a Washing-ball-maker to become such a rare man, these are some; Hee prayed to the Trinitie to take care or cure of these three Kingdomes, God the Father to take care of one, God the Son of the second, and God the Holy Ghost of the third Kingdom: hee prayed also for Jesus Christ, that God would, &c.

A godly Minister in Northamptonshire told mee (April 17.) that there was a Seactorie in his Parish, a Yeoman, who hath said it to him and to many others, that now the time is coming, when wee shall all have and bee alike: I shall have as much estate as such a Knight, naming a Knight of great estate in that Countie, one Sir W. W. Th Seactorie also holds there is no Hell.

There is a godly Minister in Essex, who related this storie to me (April 6.) in the presence of a Minister of the Assembly, and hee who told it mee had it from the mans owne mouth, whom this Minister knowes well to be an honest godly man: This man, viz. one Master A., living at R. in Essex, a godly religious man, and an old acquaintance of Master Skidr. Simpson, coming up to
to London, and meeting with M. Sympson, among other discourse, asked him if hee might come to his Church, and whether the Sacrament of the Lords Supper would be administered the next Lords day, and whether hee might come to it: Master Sympson answered yes, hee had the Lords Supper, and hee might come; whereupon this Master A. went, and after Sermon stayed with the rest of the company to partake in the Lords Supper, and joyning with them, received the bread; which when hee had received, there were some of the Church-members begin to take notice hee was none of their Church, and there was a great stir and muttering about it, and they told him they admitted none but of their Church-way: whereupon this religious man was not permitted to partake of the Cup, but was glad to withdraw, the Independents dealing with him (though a godly man, and a visible Saint, because hee was not one of their members) just as the Papists do with the people, allowing them the Bread, but not the Wine. When all was done, this Master A. went to Master Sympson, and spake to him, saying; Sir, Did not you tell mee I might come to the Lords Supper at your Church? Master Sympson replied, I said you might come, but not that you might receive. Upon this business the honest man was much troubled, and for their administering the Sacrament to him after the Popish manner, they have lost a Profelyte of him, this having quite turned him off from the Independents.

The same Minister at the same time related it to mee for certaine, as a thing not only knowne to him, but to many in the Countie of Essex, that a compounded Sectarie, an Anabaptift, &c. whose dwelling is at Castle-Henningham, preached at Chelmsford in a house where (as a common fame goes) there wine and women good store; and as he was preaching to the Sectaries, there came by the house a kind of a wild Gentleman, who was speaking against the Presbyterians, and this man was brought in to the meeting whilst the Sectarie was preaching; and as in the very midst of their preaching there was wine and liquore, drinking to one another, so before they parted there was good store of it; this wild Gentleman for his part spending about foure shillings, who when hee was come away, meeting some Gentlemen and others, commended the men for honest men, and praisyng their meetings, said, Why should they not have the libertie of their consciences?

The Sum of a Sermon preached by a Sectarie, and of some Conferences with Sectaries.

On New-years day, Jan. 1. 1645. a Surgeon belonging to the Army preached at one Goodman Bolsters of Bete, a Towne in the West, on Collof. 2.
out of ver. 7 he observed, All the Saints duty is to believe and be thankful, (he enlarged) Where's the humiliations, repentings for sinne which your godly Ministers (you say) have taught you? Out of ver. 14. hee observed, The hand-writing of ordinances, the ten preceptes faire written by the finger of God, altogether taken away. On ver. 16. hee observed, New Moons, Sabbaths, meats, drinks, empty things; Sabbaths not to be observed, shadowes, and since Christs coming taken away: he said, we had deceitfull Ministry, Sacraments, Ordinances, meats and drinks, though their learned godly Ministers had told them, that when they had consecrated them with their sanctified garments on, they were holy, and were to be given only to those to whom they pleased, yet empty, and shadowes too. Afterwards, being asked what he meant by these meats and drinks, whether the elements consecrated to bee signes and seals to us in the Sacrament: He said, he knew no scale but the Spirit; and for those things, they were empty things, and of no effect. Out of ver. 11, 12. That (there being three things in Baptisme, a death, burial, and resurrection) Christ was baptism to us, and the outward sign needless.

The same person in private, in the house of a Reverend godly Minister, Master R. in conference affirmed, That there is no Sabbath to bee kept since Christs fulfilling the Law, since no command for it in the Gospel. He being urged with places out of the Old Testament and fourth Commandement: He and a Captain, and one Lieuentant / affirmed, those belonged to the Jews, not to us. 2. Being urged in point of prayer for forgiveness of sin with the Lords prayer: The Lieuentant said, that the Lords prayer, when Christ gave it to his Disciples, was spirituall to them, but it is not so to us. 3. The same Lieuentant being urged with Davids practice of bewailing sin, and craving pardon, answered, David was under a double covenant, of the Law, and of Grace; we only under that of Grace: and though a believer shou'd commit as great sins as David, murder, adulterie, there was no need for him to repent, and that sin was no sin to him, but a failing. 4. The Surgeon and the rest being told by some parties present, that they would believe that which their godly Ministers had taught out of the word: he answered, he doubted whether yet the word had been taught or no. Then the Surgeon asking what the word was: being answered, The Old and new Testament; he replied, He doubted whether those were the word or no. Then being asked what was the word; he answered out of John x. 1. and told us, he knew no word but that.

Item, This Surgeon and a Quartermaster-generall to the Regiment having conference with one Thomas Spre a Papist, asked him, How long he had absented himselfe from the Church of England; it was answered twenty years. They commended him for it, and told him they had done so too, and were not themselves
themselves of that Church. And hearing from him of some of his opinions, they told him by way of encouragement, he said well, and was able to say more for his way, then all the Presbyterian Priests in Dorsetshire. Lieutenant I. being asked what he thought of the Directory; answered, He thought of it as of the Common Prayer, and of that as of the Masle. Being likewise asked concerning the Assembly of Divines; he answered, They were most part of them enemies to Christ and his truth. That Lieutenant I. and an Ensign denied all ecclesiastical Government. Item, Lieutenant I. said, he thought not for the Parliament, but for liberty of conscience, and not for Reformation. Item, He affirmed, that he thought dates of publike Humiliation needless, and unlawful, and would not observe them. Item, Concerning Prayer; That we must not pray morning and evening, but when the Spirit puts ejaculations into us; for that were to make prayer an Idoll.

This Sermon, and these Conferences are subscribed by the hands of godly persons, two witnesses, and I have them in my hand to produce, but forbear the printing of their names, because I know not what prejudice may come to them by some soldiers that may go that way.

There is one A. a Shoemaker not far off Tower-street, who speaking of the Assembly, said, There were but seven in the Assembly that stood for God, all the rest of them were for the Divel: An honest godly man brought this fellow before a person of quality, and in Authority, for speaking these words; and at first this man denied it: whereupon, he offering to fetch two witnesses to prove it, the man confessed it, and said, he had spoken rashly.

The Sectaries have within this two years last past, especially this last yeere since the Victory at Naseby, abused (in the most insolent and unheard of manner, and that all kind of ways) all sorts and ranks of men even to the highest, both particular persons, and whole Societies that have but any way appeared against them, or they think will not be for them, as the King, Parliament, the Kingdome of Scotland, the City of London, the Assembly, all the reformed Churches, the City Ministers, particular Ministers, and other Christians, and as in their printed booke, Sermons, Speeches, so by affronts offered Ministers in Churches, Pulpits, and severall other ways, and that in the highest unsufferable manner that (considering all things together) ever was in any age since the coming of Christ: and for the prooffe of this, a man might make a large booke to set downe the pregnant undeniable instances and particulars in this kinde; and a man would wonder what should be the mysterie of it, and no question many do (though for my part, I do not) that this last yeere, first not only the Assembly, but the Honourable Houses of Parliament have voted the Presbyterian Government, declared to the world they will settle it, made divers
divers Ordinances: for it and about it, that ever since the Presbyterial Government, all the Parts, Acts, and Friends of it have beene written, preached against and asperd more then ever; yet jealousies, false reports, calumnies raised, with all, confirmed, and yet never any of the Sectaries exemplarily punished, or their Lables and desperate Pamphlets ever pubically censured (as I esteem,) or otherwise all courses used to suppress them; but let the men or the books be what they will, those whom they will, Parliament, &c. So that they do not abuse the Presbyterians, and the Presbyterial Government, and plead for the Independents and liberty of conscience, all is well enough; nay, not only so, but some such books are licensed, and some persons known to be most desperately opposite to the Presbyterians, to the Covenant, to our Brethren of Scotland, the Assembly, to the godly Orthodoxy Ministers, the men in great request, walking boldly in Westminster-hall, at the House of Commons door daily, familiar with some Parliament-men, preferred to places of trust, and honour, having favour in things wherein other men can find none; yea, have been able to do those things for themselves, and such as they appeare for, which otherwise were never likely, or not so quickly to have beene effected. And in things done by the Sectaries against persons affected to the Presbyterial Government (though in the way and manner of doing them) if Presbyterians should do so, it were a great breach of Privileidge of Parliament, and an arraigning their Ordinances; yet in the Sectaries tis nothing, nor was never heard of anie such complaint or words made of them: For instance, How many Votes, Orders, Ordinances of Parliament have beene spoken against, writ against, acted done point-blank against the Letter of them? not humble Petitions made to represent the State of things, and to desire to and so; but downright raillings and scofts, or else taking cognizance of things whilet before the Houses, and in debate: As for example, The Assembly who sits by Ordinance of Parliament, have they not been fearfully abused, scorned by those Books of Arraignment of Persecution, Martiex Eccho, &c. and now lately by a Ballad made of them, having a first and second part, wherein they are scoff'd with the title of Black-bird Divines? The name of the Ballad against the Assembly of Divines is called, A Prophesie of the Swineherds destruction. To the cause of the merry Soldier, or the joviall Tinker; and two men pictured at the upper end of it, with the inscription of Sir John Presbyter and Sir Simon Synod. This Ballad calls the Assembly Swineherds, faith: These Swineherds they are sitting to build old Babels Tower: And in this Ballad the Directory made by the Assembly, and established by Ordinance, is scoff'd at, and the Assembly I brought in, and jeered at for being against Anabaptists, Brownists, Independents: and they are in that Ballad call'd Baals Priests. The Assembly
femblies left Petition to the Parliament, while it was in debate before the Houses, before they came to give their sense of it: *Salm-
marsh (the anagram of whose name is to a tittle, M. al's taff) takes notice of it, prints a great part of it, prejudgets and anticipates the Determinations of the Honourable House of Commons, and uses the Assembly very carefully. There is a pamphlet called A Letter of Advice unto the Ministers assembled at Westminster, with several Queries recommended to their saddest considerations, wherein the Assembly is not only abused, but threatened, that if they give advice to the Parliament against a Toleration of Independents, they are so many in number, that the Assembly shall be chastised as bad Counsellors, disturbers of Church and State, no less than great Strafford, or little Canterbury. In the case of Paul Best, whilst it is before the House of Commons, and under debate, comes out a Pamphlet concluding their proceedings against him, as fearing what the sentence may be; in asserting the possibility of an Heretikes repentance so long as he lives, and such as do any ways cause him to die in heresie, as much as in them lies, do effectually damn him eternally: and consequently, that Paul Best, (whatever his errour be at present) as well as Paul the Apostle, once a Blasphemer, may one day become a Convert, if he be not untimely starved to death beforehand. And to give only one particular instance more: There is a * Book lately come forth about the sixth of this moneth of May, called Tender Conscience religiously affected, fearfully abusing and decanting upon all the Ordinances of Parliament, in reference to the Directorie, Ordination of Ministers, and Church-government, leaving out none but the last Ordinance about Commissioners: wherein the Parliament and Assembly are unsufferably reviled and railed at; and particularly the Parliament charged with speaking blasphemy, and being guilty of many other crimes.

And lastly, The Sectaries are so violent, and insufferably insolent, that though they abuse persons or things, or do the strangest actions either against Laws or Ordinances, if they be but questioned by any in authoritie for these things, in stead of confessing their
their offences, submitting, and carrying themselves peaceably and humbly, they will abuse and miscall Authority to their faces; yea, set out printed books against them, reproaching and reviling them to the open world; of which I might give many instances, as in the case of one Hawes committed lately by some Justices of Peace, upon two witnesses testifying words spoken by him derogatory to the second and third Persons in the Trinity; a book was printed, wherein they are reviled and clamoured against. So upon one Larner's commitment, about a dangerous book entituled London last Warning, there is a book put forth aspering the L. Mayor of London, the Committee of Examination, and the Right Honourable the House of Peers. And lastly upon Lieutenants-Colonell Lilburnes commitment, many Pamphlets were printed, speaking bitterly against the Committee of Examinations, and the honourable House of Commons; as England's Birthright, several printed Letters, &c.

The Sects have lately put forth two pamphlets with a picture drawne and affixed to them, greatly abusing all the Presbyterians: The first is called Dictated thoughts upon the Presbyterians late Petitions to the Parliament; the other is the book called, Tender Conscience religiously affected, propounding questions upon the Ordinances of Parliament. The maine of the picture is an heart pictured, over which is written, Tender Conscience religiously affected, with some verses over that: and under the heart, with daggers at it, stands the Pope, the Prelate, and the Presbyter in the midst of them two, with a book in his hand, where Directorie is written, Antichristian Presbyter written by him, and the Crown under his foot, he treading upon it, and a dagger in his hand, reaching at the heart of tender conscience, but a chaine with a weight hanging at his arm, whereby he is hindred and falls from what short of pricking tender conscience with his dagger.

Now I could write a book in giving observations, and making a confutation of this picture, and these mottoes, but I must studie brevitie, I will only hint a few things.
1. That I have been informed for certain, and it was spoken of by some Merchants on the Exchange, that in Holland the picture of an Independent is drawn, and set out publikely, and he is pictured thus, with God written in his mouth, the Devill written just upon his heart, and the world written and pictured as he holding it in his armes.
2. It may be this picture of a Presbyterian will cause the picture of an Independent to be drawne here in London, set out with Mottoes, as also what he hath under his feet, &c. and if it prove so, tis but just and the Independents may thank themselves.
3. For the Picture itselfe of a tender Conscience, which they make the Presbyterian
Presbyterian lifting up a dagger to stab; I am confident the Presbyterians are as truly tender-conscienced men as any in England, yea far above the Sectaries; and for the Sectaries (take them generally) they are far from being tender-conscienced men, as I shall shew at large in my Treatise against Toleration, under that head of answering that objection, that tender Consciences must be born with; where I shall prove by many instances they are men of large consistencies, and have consciences, like to Ostrich stomachs, that can digest iron, that can digest a general Toleration of all Religions, can bear with them that are evil, or any thing that is wicked, so it will promote the Catholike Cause; and in truth, in stead of being a truly consciencious people, and going upon religious principles, they are a mere politike Faction, driving on strange designs, and having ends of their own.

4. Whereas they place the Presbyter in the midst of the Pope and Prelat, how might they more truly have placed an Independent and other Sectaries, the Independents shaking hands, and complying more with Papists and Prelats than Presbyterians, as I could prove by many instances of familiar passages and speeches that have passed between some Sectaries and Papists and Prelats, and some speeches again of Papists and Prelats of the Independents, some wherof the Reader may find in this Book, pag. 16, 126.

5. That of the Presbyterian trampling the Crown under his feet, is a most wicked lye, and confuted in the sight of the Sun, by the experience of these times; for who stand more for the Crowne, the Kings Person and Honour, his just greatnesse, and his Posteritie after him, than the Presbyterian partie; and who are more against Monarchy, the Kings Person and Honour, than the Independent partie? A Sectarie indeed may well be pictured with the Crowne under both his feet, trampling it, and breaking it all to pieces, and together with the Crowne trampling the Church, Ministerie, and the Kingdom of Scotland under their feet; and for proofe of Sectaries treading the Crowne under their feet, witnesse Londons last warning, commended, fold, dispersed up and down by Sectaries, witnesse Walwyns an Arc

Vide pag. 6 of this present book and pag. 73.

* Mr. Durance an Independent Preacher at Sandwich.

6. That of the Presbyter endeavouring to destroy the tender Conscience religiously affected, only hindered by a great clog hanging upon him, is a wicked scandal.
foundall; for the tenderness, forbearance, love, indulgence of the Presbyte-
rians, when they were in their highest power, and the Independents weak and
dow, is known to all this Kingdom; and had they been such men as the In-
deptendant Painter would make them, the Sectaries had never growne to this
boldnesse to make such a Picture, nor these Kingdoms so troubled with them
as now they are; but the truth of it is, a Sectarie may well be painted with a
dagger thus running, at the heart of the Presbyterian tender consciences reli-
giously affected, and had they not cloze upon their arms, we should find it so
by lamentable experience; they have made violent attempts against Presby-
terians, and they have given out many threatening words; and certainly de-
signed and comforted themselves, that, as long they should be able to crush
the Presbyterian; for prooue whereof, besides instances already given in this
Book, pag.67. I shall add two or three at present. One Smarts, a great Se-
carie, upon the fift or fiirth of May last, speaking against the Presbyterian
Ministers, and calling them Priests, spake these words; That we hope to have,
or shall have shortly the Sequestration of the Presby-
terians, as well as formerly of Malignants; unto whom one
of the company replied, that I suppose you will
got a good office or place then, when the Presbyterian
estates shall come to be sequestred. Another Sectarie,
a Bodies-seller in London (whole name I conceal,
upon the entreatie of him who related it) speaking of the
Ministers of Sion Colledge, said these words;
Many have gone to Tyburn, who have left deserved
hanging than those of Sion Colledge; and hee further
spoke these words, that the Ministers were the cause of
all our troubles & stirs. This relation was given me un-
der the hand of one who was an eye-witnesse, and deli-
vered to me in the presence of two sufficient persons.
A third man, who is for the Independents, and that
way, came to a person of quality in the City of Lon-
don, and taken notice of for a man of great estate, and
wished him, one of his respect to him, to take heed how he engaged or shewed him-
selxe for the Presbyterians, and against the Independents, for there was no way
for him to keep his estate, or to be secure, unless he were of thiz side, with other
words to that purpose.

Here followes a Copie of some Letters, with a Narration of some more re-
markable Passages concerning the Sectaries.
A Copy of A Letter written to me from a godly and learned
Minister living at Yarmouth.

Worthy Sir,

By your Letter coming to my hand, I take notice
of an Information handed to you, wherein I wish
there were not so much truth. For your better securi-
ty, I have procured the Examinations out of the Of-
fee, and have transcribed one of them, which here I
send you inclosed. At our late Sessions, this cause was
heard; Our Recorder professed, that had he had power, hee had a great
minde to hang the man for his Blasphemies; but in conclusion, hee was
bound over to the next Sessions: Touching the person of this blasphe-
"mous wretch, one John Boggis, hee was an Apprentice to an Apothe-
cary in London, and came downe hither with (your good friend) Cap-
taine Hobson, as his Chyrurgeon. Soone after his coming into these
parts hee turned Preacher, and so in a little time seducing, and be-
ing seduced, hee came from Antinomianisme and Anabaptisme, to
this desperate height of Atheisme. Your great Rabbi Oats told me, before his face, that M. Boggis might be his Master, notwithstanding
his youth; and so highly extolled him, as if hee had beene Adam Hamagnalab.

One passage more I shall acquaint you with. About a yeare since or somewhat
more, this Boggis with Oats, (then of Norwich) and one Lockier a Ring-lea-
der of the Anabapists in this towne came to my house, desiring some discourse
with me for their pretended satisfaction. Providence so ordered it, that
M.I. my fellow Minister, and one other, were with me at the present. Thus
three to three we fell into debate (amongst other matters) about the power of
the Magistrate in inflicting capital punishments, and taking away of life. Here-
upon Oats (to whom the rest agreed) peremptorily affirmed, and stood to
maintaine, That there was no such power in any Christian Magistrate over a
nie Member of a Church, unless first he was cast out of the Church, and so de-
livered to the Secular power; no, whatever his offence was, though Murder
or Treason,

His Argument was, That all Church-Members were the Temple of God;
and who so destroyeth the Temple of God, him shall God destroy. Being pressed
with the Authority of that Text, He that shedeth mans blood, by man shall his
blood be shed, hee and the rest cryed out, what had they to do with Moses? They were Chrifts, Disciples not Moses Disciples. Being minded of the ant-
iuity of this Law before Moses his time, they replied, it was all one being...
part of the Old Testament. Withall Oats added, that that Law was fulfilled; demanding of him how, he answered, in and by Christ, In as much (said he) as Christ shed his blood, my blood is shed already; for (faith he) Christ's blood is my blood, and my blood is Christ's blood. At the same time Boggis being pressed by my selfe in some particulars, still his reply was, I have the Spirit. My selfe impatient of his arrogant boasting, told him, That certainly if he had that Spirit he pretended to, hee would not so boast of it: Whereunto (clapping his hand upon his breast) he replied, I thank God I have enough of the Spirit. Hereupon I having enough of him, told him, that the doores were open for him, and so parted with him. The Lord direct, and assist you in all your undertakings, and make your endeavours successful. With my prayers, and hearty salutations, I rest

Yarmouth, May 11. Your assured Friend,

and Brother in the Lord.

A cope of the Deposition made against one John Boggis, for horrid and unheard of Blasphemy.


This Informer faith upon his oath, that some few dayes since, one John Boggis came to the house of this Informers Master about dinner time, and being requested to stay at dinner there, hee fate down at the Table, and being also requested by his said Masters wife to give thanks, hee asked to whom hee should give thanks, Whether to the Butcher or to the Bull, or to the Cow, (there being then a Shoulder of roasted Veale upon the Table.) And the said Informers Masters wife, saying, That thanks should bee given to God; the said Boggis replied, and said, Where is your God, in Heaven, or in Earth, aloft or below; or dowe hee fit in the clouds, or Where doth hee fit with his——. And further this Informer faith, That at another time the said Informers Masters wife having speech with the said Boggis about the Church, and concerning the Bible, the said Boggis wished, he had not knowne so much of the Bible, which heesaid, was but only paper.

The former part of this Information (to And further, &c.) is also attested upon Oath in the same words by the said Informers Masters wife.
A true Copy of a Letter sent from Dover, to a worthy Member of the
Reverend Assembly, and subscribed by five hands of persons
of Worth, Ministers and others.

Worthy Sir,

Ovrt true respects of you prefixed: We entreat your favour to acquaint us what you think will be the result at last about the Independents; if they must be tolerated, it is then in vaine for us to strive against it by any humane helps, and must expect to live in all confusion and disorder, except it be in our Families, and there we shall hardly avoid it, for there are some that creep into Houses. We desire you to take notice, that for three yeares last past there hath been some differences about that way in Dover; but of late they are falln into a Congregational-Church, have made Members, and ordain'd a Pastour one Mr. Davies of London, who will settle here with them: Hereupon they are presently so high flowne, that they will have our publike meeting place commonly called the Church to preach a weekly Lecture, though we have an Order from the Committee of Parliament, that there shall bee none without the consent of both the Ministers in Dover, and have acqurain-them with it; yet some have threatened, if the Key be kept away, they will break open the doores; and since M. Davies journey to London, the Members of his Church meeting everie Lords day twice, and once in the weeke, Mr. Maseall (a man employed by the State to bee a perfector of the Customs) undertakes to feed the flock, expounds the Scriptures, and with much vehementie cries out to the people expressing himselfe thus against the present Ministerie: Your Priests, your damned Priests, your cursed Priests, with their foole's Coat. Your Levites, who if they get an Ordinance of Parliament, will thunder it out, but they let alone the Ordinances of Christ, and perswades the people of the evill that Synods and Learned men have done to the Church, and therefore presses them to the uselesnesse of humane learning, and at other times in private meetings, perswades people, that they will fall into most miserable slaverie, if they have a Presbytery; and faith, That bee shall stand and laugh at them, when they are under their burthens. For our parts, if the State will suffer themselves to bee so villified in what they have by the best advice proposed, and will have us trodden under foot for following Christ, and obeying them, and will have us take Covenants, and suffer as many as will to violate them, wee shall then thinke that wee are fallen into worse times then ever wee yet saw. Wee desire you to counsell us, and to improve your power in the Assembly, and with the Parliament what you
you may to stop these violent proceedings here, that we may enjoy our priviledges, especially the peace of our Conciecnes and Countrie, we reft
Dover, April 13, 1646. Your loving Friends.
This Letter is given into the hands of a Peer of this Kingdom.

The Copie of a Letter written from a learned and godly Divine from beyond the Seas, to a special Friend of his here in London, and translated by him out of Dutch into English.

We do earnestly long for some Ordinances from England, for the suppressing of the high growing Sects, Herefies, and Schifmes, which get the upperhand: We are afflicted in our verie souls, that there is such a depth of Distractions and Errors, such liberty for Schifme, Blasphemie, and ungodly Tenents, both at London, and in the whole Kingdome. O blessed holy Holland, righteous Amsterdam, heretofore accounted the sink of Errours and Herefies, but now justified by London. With us are punished with banishment, or piercing through the tongue with a hot Iron, those that but flanderously speak of the Virgin Mary: Here we burne the books of the Socinians Errors, and they may not with knowledge be fold in these parts: Here indeed every one is left to enjoy the freedome of his Conscience in his own Family, but to keep Conventicles and meetings of divers Families together, Amsterdam it selfe will not suffer, except in Anabaptists, Lutherans, and Remonfants. At London is taught Blasphemy against Christ, God, his Word, Worship, and Sacraments, by Enthufiasts, Antinomians, Libertines, and Seekers: There the Socinian tricks are now moulded, there all Sects and Hereticks may keep their separted, publike and secret Conventicles. Whence is it that you are so sudenly led away unto another Gospel? Is there no balme in Gilead, that the wounds of the daughter of Sion are not heal'd; are the Prayers of the Saints, and the Labours of the upright, all in vain? Gods judgements hang over that Kingdome, which feeds and fosters such sins.

A Passage extracted out of a Letter lately sent from a godly Minister in Colchester, to a Minister in London.

This Clarkson is spoken. The last Sabbath day we had one Clarkson a Seeker of also in this book, p. 78. that preached at Busolph Church, the same man I believe that M. Edwards mentions in his Book: His Sermon tended to the vilifying of the Scriptures, all Ordinances, Duties, Ministers, Church, State: Hee vilified the Scriptures and would not have the people live upon white and black, and that they of themselves were not able to reveal God, of which I shall give M. E. a full account the next week.
An Extract of a Letter written from a Minister in New-England to a Member of the Assembly of Divines.

Discipline, or Church Government, is now the great business of the Christian World. God grant we forget not the doctrine of Repentance from dead works, and Faith in the Lord Jesus: I long much to see, or hear, what is done in England about this matter. I shall not fall into particulars, as I might do, could we speak mouth to mouth. I am no Independent, neither are many others, who say, Communis Presbyterorum consilio Ecclesiae ab initio regebantur; nor am I of a democratical spirit: Much have I scene in my almost eleven years abode in this Wilderness; and I wish such as maintain an Independent Democracy, had scene and found as much experimentally. A house like to be well governed, where all are Masters; but no more of this. For my self, God hath been here with me, and done me much good, learning me something of himselfe, of my selfe, and of men. N.E. is not Heaven, and here we are men still.

Decem. 8. 1645.

To his loving brother, M. Thomas Edwards.

Sir, that Book which discovereth our generall Gangraena, containeth truth, which will procure you many enemies, its the fate of Truth: But to this end (faith our Lord John 18. 37.) was I born, and for this cause came I into the world, that I should beare witness to the truth; and so for this Cause are Christians begotten againe by the Word of Truth: Everie one that is of the truth should do so, espically such as are his Ministers. Revelasse will be superasse: Ile joyne with one of your adversaries in that alleadged Text. But they shall proceed no farther; for their folly shall be made manifest to all men, as theirs also was, 2 Tim. 3. 9. I wait for its accomplishment. You, yes we all must look to suffer for plaine dealing, especially now when truth lieth in the streets and is trampled on by dirty feet; when there are so many adversaries unto it, and such an Independent Combination against it: The great objection against you is, You are too too vehement in your opposition; which when I heard, I remembred I had read in Luther de servo Arbitrio, the same objected to him, by old Erasmus. The Answer of Luther unto it, mee thinkes may well bee ours, yours, and yeeld us much comfort and encouragement. Quod autem, vehementius, egerim, agnosco culpam sumpsus est, imo testimonium hoc mihi in mundo reddi in causa Dei ministre gaudeo: Asquentinam & ipse Deus id testimonii in novissimo die confirmare quis sum beator Lutherus, qui tanto sui seculi testimonio commendatur. 

Luther de servo Arb. c. 207, p. 319.
As for Cretens; (so one of your adversaries stileth his Book) I finde him still a confident man, his Challenge of all the Presbyterians one after another, assembled or not assembled in England, Scotland, France, and Ireland, in that question of the imputation of faith in a proper sense, &c. sheweth so much, and also that, that he may do it as well as you did Antapoll p.117. To whom you may say from me, He cannot so well do it as you, because that as yet we see none hath accepted your challenge, whereas the strength of him is tried (in what he did against M. Walker, and his other two Treatises of that subject) and is found weakness; so that untill he vindicate himselfe, we have but the words militis glori, the vent of spleen against Presbyterians and the Assembly, say, I could tell him Presbyterians and Independents assembled, have weighed that controversy, and found his opposition therein too too light. Tell him that (though the servant is not greater then his Master, nor the authority of the Clark equall to that of the Justice of Peace; and that when M. Garaker speaketh, M. Robrough may hold his peace, as he speaketh, pag.26. Cret.) M. Robrough may say so much unto him in behalfe of some of those he thus challengeth, and tell him that he do no more with challenges, trouble those Masters, being in serious employments. It sufficeth a servant hath routed his forces, and is in readinesse (with Gods helpe) if M. John Goodwin can but recruit, to meet him in that controversy in whatsoever field. Blessed be God, he is much more inabled and imboldened to that by his attendance; so farre is he from being ashamed of that which he objecteth as a jeer: he is strong at that (as in his Recipe to M. Walker, and that whole Book) the blood that runneth in that vein (as I have heard) cold him nought, he received it by tradition, he is not as yet redeemed from it; will him as a grave and learned Divine to answer M. Robrough: Animadversions, and after that propose his vaine-glorious challenge unto Presbyterians: they and Independents will surely answer him, if between him and me there be indeed found on my part impar congressus.

That charge of yours (Gang. p. 7c. that Faith in a proper sense, is imputed to justification, and not Christs righteousnesse) is owned (I see) still by him. Onely he faith, that you fallly and fortingly represent the opinion, because you father on it that mungrell expression (as he calleth it) to credere, an expression ad invidiam comparata. It may be said its usually so expressed by such as handle that controversy. Mr. Wotton abhorred it not. Fideum autem cim dicimus ipsum credere, to modern significamus; De Recomil par.2.
l. i. c. 15. p. 175. and againe, p. 176. for what hee mentioneth else to that further, he may do well to take notice that he is examined, as in all that hee hath written,

The other Charge (pag. 23. about quoting Bucer and Calvin against their judgement) in my opinion it is very jilt. Let Mr. Walker's Booke and mine beboth consulted, it is made evident in theirs, and others testimonies quoted by him: when as Bucer faith, Faith is imputed to righteousness, and so Calvin, they take it not in a proper sense but figurative, or relative to the object, which Sibeland against Berris, sheweth to bee the judgement of all Protestant Divines, and challegeth him to shew one man, or one place to the contrarie. For Bucer, Master Acton, sheweth his opinion in these words, Quia hac side apprehendimus justitian perfeotionis Chriat; idee Apostolus dixit, credentiem in eum qui justificat impium, fidem ejus reponi in justitian: fidem, scil. apprehendem justitian Chriat, id est, ipsam Chriat justitian: Wott. de Reconcil. part. 2. lib. 1. cap. 14. pag. 170. and therefore faith of Bucer, Quem ego de imputatione opinionem, autorem falsus mihi persuade. He might have read it cited in mine Animadversions. pag. 150. As for M. Calvin, the verie places whence he quote him expresse to much. Let him peruse what is extracted from him in mine Animadversiones, pag. 150, 153, 136, & p. 162, 163.

As for that opinion of Calvins, That Justification consisteth in remission of sins, it tell him hee needed not to call in witnesse, it is confett: The question is about the word onely; neither is that word denied to bee in Calvins: but the question is, whether onely excludeth in his sense imputation of Christs righteousness (the tenet of Protestants;) or that of inherent righteousness (the Doctrine of Papists;) I deny the former, and assert only the latter against the Papists; and I appeale to his witneses, let them give their verdict. Yet tell him, that in mine Animadversiones, in answer to this very head, he may read it determined by many witneses against him; by Bellarmin, his adversarie, an accuser of Calvin (as he is for this,) by his own witnesse, Pryn, by D. Downham, D. Davenant and Polanus, though he will not see it: part. 1. pag. 76, 77, 78, 79. Yes, when as in his book he mentioneth these two witneses (as he here doth) he may finde them answered out of the same Authors, where Mr. Eastmans judgement may bee also seen of that thing, Whether Justification consist in remission of finnes. Surely, had hee thought of these Ansvers given him against his opinions of mine, that they are to bee seen in the world, hee would never have made so loud a challenge, neither yet have spent time in repetition of these testimonies, for the determining of which between us, I appeal to all the world, and...
and am ready (when-ever he pleaseth) to contend for this with him, or any
part of the Controversie, in writing, or \textit{viva voce}.

Sir, I thought good to write so much to you in defence of Truth, and:
somwhat in reference to my despised selfe: It is now yours, do with it as
your selfe shall please. The Lord make us valiant for truth; for this I know,
I have abettors enough, such as himselfe doth otherwise highly honour. But
service calleth for mine hand elswhere, which I must obey: and therefore
with prayer to God for his blessing on you, and all your labours in his
cause, he taketh leave of you for this time, who is

Your loving friend and Brother
in every cause of Christ,

HENRY ROBROUGH.

\textit{A copie of a Letter lately written to me from a godly Minister
in the West of England.}

Worthy Sir, whom (though unknown to me by sight) I love and ho-
nour for your love to truth, and for your zeale against the spreading
infectious Errours of these times, wherein we once hoped for better things.
I wrote to Master F. of some discoveries that were made to me by some re-
claimed from Anabaptisme, concerning the workings of Satan to and in
that way, being much affected with the relations they first gave me by word
of mouth: I defired them to commit their experiences to paper while the
remembrance of them was fresh with them, that they might be able here-
after as well as at present, to tell what the Lord had done for their soules,
in breaking such a dangerous snare as Satan with so much art and subtility had
laid for them: This upon persuasion they did, and at last gave me in about
two sheets of paper close written, wherein they discover not only how the
snare was laid for them, and how they were first caught and intangled with
a liking of the novelty of Anabaptisme, but being caught, how they were
carried on to it with the strongest violence and impulse of spirit that is ima-
ginable: they also discover the sad effects and influence which that way had
upon their spirits while they lay but under a liking and good opinion of it,
and how it pleased the Lord to rescue and bring them off, before they were
actually engaged, and duckt into that seduced society. Sir, all these things
were so fully and largely expressed in the manuscript I had from them, that
others as well as my selfe held them very fit to be published for the publike
good; and supposing they should be, I was preparing some considerations
upon the passages to come forth with them. Since their coming of the
Anabaptists,
Anabaptists, they have found their spirits in a much better frame then before, and out of pitie to others ingaged in that way, have endeavoured to reclaime them. And now Sir, for my own part I must needs say, it is much that I have suffered from Opinionists of all sorts in these times, and meerly because I could not be false to my Covenant (nor I trust never shall) by a sinfull silence, when heresie and schisme do lift up themselves against truth and unity. I praise the Lord this happinnesse I have, though the unkind dealing of these men hath somtimes occasioned much griefe of heart, and weake of body to me, yet they have not prevailed in the least wise to weaken my resolutions in contending for the truth; yea the more the truth is opposed, the more earnestly I hope I shall contend for it, though it be to the utter exhausting of that small strength of body which I have: I cannot sacrifice my selfe in a better way. I know it is not necessary that I should live, but necessary it is, that truth should live and be maintained to the utmost of our power. Me thought it was somewhat harsh to me at first (till God accustomed me to the yoke) to suffer frowns, reproaches, imprecations, and all manner of hard speeches for the discharging of my conscience, and that from those whose professed principle it is that all should have the liberty of their consciences: It seems they would take liberty, but will not give it. If my conscience bids me to oppose some of their tenets and practices, and I can have no peace without so doing, how can they in reason deny me this liberty by their own principle? Surely it would be a sad day to all Orthodox Christians if they should be brought to stand to the mercy the Sectaries liberty. Some of them have partly well used their liberty against me in speaking, writing, printing against me, in the most scurrilous, rancorous, injurious manner that could be; and onely for preaching that, which if I had not, my conscience I feare would have preached against me while I had lived, for holding the truth in unrighteousnesse. Sir, I will not hold you with particulars, this place hath been a troublesome place to me, for which I know whom I have to thank. I wish it may be quieter to the next Minister that succeeds me, for God is pleased by a cleare providence to open me a way to some other place. Sir, being lately at Dorchester, the Town I heard was somewhat disturbed the week before by a wandring Scetary, who had gathered a company about him, and preached in the Shire Hall (as I think they call it) chusing that of the Apostle for his Text, But we have the mind of Christ. Afterwards, through too much pride, and too little wit, the poor fellow was so ill advised as to challenge Mr. Ben to a publick dispute. Impercongressus Achilis offering to make good the lawfulness of private mens preaching, which challenge was accepted, but how the Opinionists
Opinionist was fooyed by that worthy Minister (fitter to grapple with that Punies Instructors) was easily perceived by all understanding hearers. The godly people of those parts have been so well catechized and grounded heretofore, that the Opinionists complain they can make no work with them. Certainly the good old English Puritan (which Mr. Geere doth so well characterize) is the Novellists greatest enemy, or rather the Novellist his. ft?* Alas, how sad is the destiny of Orthodox Christians, that no times will favour them? We have not yet lost the sense of what we suffered heretofore by those wicked Prelats, whom God hath therefore cast out as an abomina-

ble Branch; and surely if all the Orthodox in the Land shoud bring in their several complaints of what they have suffered since by turbulent Opinionists, it would fill the world with wonder, and the Reformed Churches abroad, who cannot but sympathize with us, with much heavinesse of spirit in our behalfe. Heretofore it was counted a crime to preach against pro-

faneness, as sporting on the Lords day, and the like; and now as great a crime to preach against Heresies. Only let me acquaint you with one thing I have oberserved, This veine of persecution for the most parts runs along in the same persons; they who most countenanced prophaneness and superstition heretofore against Orthodox Ministers, are the same men who under a forme of godliness, without the power, do now countenance Herefie and Schisme against it; but Sir, let nothing discourage. It it given to us, not only to beleive, but to suffer; but bee that shall come will come, and will not tarrie: and in the mean while it is enough for us that Christ reigns.

May 11. 1646.

There is a young man who lives in London, and not far off the Exchange, who went not long since to Lams meeting-place, to see and hear what they did there; and when he was come, found many of them reasoning and conferring about strange opinions: and among the rest, there was one Se-

carie who maintained and affirmed, That he was Jesus Christ. At which this young man was so offended and troubled in his spirit, that hee (upon
the place, and to his face) spake much against him for his blasphemy: This fellow still maintained it stiffly, and told this young man hee would powre out his judgements on him, and damne him for opposing and speaking thus against him. This young man was so affected with it, that when hee came home, he told it his Father and other friends: and being asked by some, whe-

ther he thought the man was in his wits or no, this young man replied, Yes sure, for he spake sensibly, and to the things that were spoken of, though in this blasphemous abominable way.

Many Sectaries have distrubed godly conscionous Ministers in the Pul.
pits, standing up in the verie face of the Congregation, and speaking to them, giving them the lye, charging them with false Doctrine, calling them Antichristian Minifters, and such like: Of some of these I have given instances in my late Book, pag.102,103,104. And to add a few more, Mr. Andrews of Wellingborough had the lye given him whilst hee was preaching; and many Minifters have been put by preaching, and kept out of their own Pulpits by force of Arms, Captains and Troopers coming up into the Minifters Pulpits with their swords by their sides, and againft the mind of Minifters and people: Thus Paul Hobson hath done in Northampton-shire, Bucking-ham-shire; and thus at Ravenfden in Bedford-shire a Souldier went up againft the mind of the Minifter; and here in London, the face of the Kingdom, at Christ-Church there have been many affronts offered, as jeering and scotling in the midst of the Sermons, speaking loud againft things delivered, to the disturbance of those who have fette near: and now lately at Christ-Church, on Tuesday the 20. of April, just upon concluding my Sermon, and going to my last Prayer, up stands one Colonel Washington of Hartford-shire, (to his name and place is related to be) and fpake openly againft what I had preached, that I had not rightly given the fentence of that Parable of the Tares, and that I was a false Prophet, or Beware of false Prophets. Now if the Sectaries will do thus to the Presbyterians whilst they are in their minoritie, and underlings, what will they do when they come to be in their Kingdom, to be increased in number and power above the Presbyterians? But now on the other hand, let Independents and Sectaries give any one instance that the Presbyterians, when they have come to hear them preach, (though they have preached their erroneous opinions, and for libertie of conscience, and againft Presbyterians, and all this in the Presbyterians Pulpits and Churches) that ever the Presbyterians have stood up and made disturbance in the publike Assemblies, or carried themselves uncivilly and scotlingly in Sermon time towards them.

There is one Gorton, who was a great Sectarie in New-England, holding many desperate opinions there; a copie of which, given by Mr. Williams of New-England (that writ the Book called The bloudy Tenet) unto a Reverend Minifter now at London, I have seen and perused. Now this Gorton with others being banifhed out of the Patent of the Bay, and when they were gone, holding and venting strange and horrid opinions, whereby they highly dishonoured God, and did hurt and mischief to some of the people in the Patent, and under the New-England government; the Governour and Magiftrates sent a company by force of Arms (though they were in a place, as it is thought, out of their Plantation and Patent) to bring them to Boston;
Civill as well as Ecclesiasticall, and that not only for the matter, but in the manner and way of propagation and managing of them: They have questioned and denied all the Articles of faith, and have justified and pleaded for all kind of errors and abominations: They have denied the Scriptures, Trinitie, the God-head of the Son, and Holy Ghost, Justification by Christ, the Gospel, Law, holy duties, Church, Ministerie, Sacraments, and all Ordinances: They hold there are no Devils, no sin, no Hell, no Heaven, no Resurrection, no Immortalitie of the Soule: And together with these, they are against all Kingly government, the King, Lords, the House of Commons, as to have anything to do in matters of Religion, or in Civill matters any longer than the people who chose them think fit, and to be chosen yearly, or oftener, according as they carry themselves; yea, against all kind of Civill government and Magistratitall power whatsoever, as appears by denying the power of imposition of taxes and assessments, in denying the power of Magistrates over Church-members in cases of murder, treason, &c. And as they have denied all these, so on the contrarie they have maintained and pleaded for all kind of blasphemous and heretical opinions, and loose ungodly practices; yea, they have publikely in print justified there should be an open Toleration for all these: and if any man should so far degenerate, as to beleeve there is no God: may, come to blaspheme God and the Scriptures, yet hee should not be troubled nor molested, but enjoy the libertie of his conscience: And they have not only pleaded thus, but some of them have actually blasphemed God, Christ, the Spirit, the Scriptures, Ministers, Sacraments, and all holy Ordinances; besides committing of horrible uncleannesses, forsaking of husbands and wives as Antichristian, being guiltie of thefts, defrauddings, &c. being partakers also of that horrid Rebellion of Ireland, in justifying the Rebels, that they did no more than what wee would have done our selves, &c. All these with many others, as the pleading for stage-players to be set up againe, some or other of the Sectaries have been guiltie of: and unto all these have added this moreover, to canonize and cry up for Saints, faithfull servants of God, &c. Anti-scripturists, Antitrinitarians, Arrians, Perfectionists, yea, Blasphemers and Atheists, so they be but for Independencie, and against Presbyterie: and particularly, how is Paul Best, that fearfull Blasphemer, now he is in question by the House of Commons, pleaded for by many Sectaries of our times, and bitter speeches spoken against the House of Commons for medling with him? yea, and in a print too hee is pleaded. *Vide Pamph. entit. Tolerat. justified. Vide pag. 27. of this book, Mr. VValvyns speech. *Vide Pamph. entit. Letter of advice to the Assembly. In case Paul Best continue in his opinion, his bereafe through ignorance, whether is it not
pleaded for, and compared in a sort with Paul the Apostle. Certainly, neither we, nor our Fathers before us ever heard of such evils of blasphemy, heresies, &c. in this Kingdom, as we have done within these two or three last yeers: The worst of the Bishops and their Chaplains, when they were at worst, were Saints in comparison of many of the Sectaries of our times, and would have abhorred (as bad as they were) such opinions and practices which some of the Sectaries magnifie, cry up, and pretend to do by vertue of new light, the Spirit, and as a matter of great perfection, as for instance; A mans or womans for taking their owne husbands and wives, and taking others at their pleasure, out of pretence of casting off Antichristian yokes, the pleading for a general Toleration of all Religions, yea Blasphemies, &c denying a Deitie, out of pretence of libertie of conscience. But what speak I of the Bishops and their Chaplains? I am perswaded all the stories and relations of the Anabaptists and Schwenkfeldians in Luthers time, of the Popes and Papists blasphemies, of many Heathens and scoffers of the Scriptures & Christian Religion, as Galen, Porphyrus, Lucian, Julian the Apostate, &c. do fall short of the blasphemies & vawes of our Sectaries: Which of all these ever so blasphemed as Boggis? or what storie is there since the creation of the world that mentions a more horrid & wicked blasphemy than that of Boggis, a great Sectarie, pag 133, 134, 135? Or where is there a blasphemy to be found beyond that spoken of in pag. 116. of this Book? In a word, to conclude this first Corollarie, The Sectaries of our times have in many respects (as in regard of breach of Covenant, ingratitude, falsnesse, &c.) gone beyond the Sectaries of other ages and Kingdomes, and done worse than their fathers, justifying them in all their abominations which they committed; and have vented and spread so many poisonous and dangerous principles and positions, as are enough to corrupt and infect all the Christian world, if the Lord in mercie do not prevent it.
COR'ALL. II.

Hence then from all that I have laid down of the Sectaries of our times, of their errors, heresies, blasphemies, strange practices, and their ways of managing them, we may learne what is like to become of them and their way, and what their end will be; namely, confusion, desolation, and being brought to nought suddenly, as in a moment, and if ever God spake by me, I am confident he will curse this Faction of Sectaries in England, and cast them out as an abominable branch: Me thinks I see their day a coming and drawing neere; Heretikes and Schismatikes do not use to be long-lived: no heretie (as Luther speaks) uses to overcome at the last. What is become of the Arrians, Donatists, Novatians, Pelagians, &c.? though they were like a mightie floud, over-running and drowning all for a time, yet like a floud they were quickly dried up; and so will the Sects now: and we may expect it so much the sooner, because the visible Symptomes and fore-runners of destruction are upon them. And therefore I shall now toll the great Bell for the Sectaries, the Anabaptists, Antinomians, Independents, Seekers, &c. and hope shortly to ring it out, and to preach their Funerall Sermon, or rather keep a day of publike Thanksgiving and rejoicing, for the bringing downe of the Sectaries, and the breaking up of their Conventicles, as well as for the downfall of the Popish and Prelaticall partie. And that they shall shortly fall and be died up as a floud; and though they have been in great power, and spreading themselves like a green Bay-tree, yet that they shall passe away, and not be; that they shall be sought for, and not found, I shall, give these Symptomes.

1. Their horrible pride, insolencie, and arrogancie, extolling themselves and their partie to the Heavens, with the scorning, vilifying, trampling upon, and defying of all others; and that in such unparallel'd ways, as no age can shew the like; and that not only against particular persons of all ranks, Nobles, Gentrie, Ministers; but great bodies and Societies, as the Parliament of England, the Kingdome of Scotland, the Common Councell of the Citie of London, Assembly, &c. The Luciferian pride, high spirit, and hautetinesse of the Sectaries of all sorts, in all places and busineses, and towards all persons they have to do with, in their writings, speeches, gestures, actions, is seen and spoken of thorowout the Kingdome, and breaks out daily in their impatience of being contradicted, or having any thing said against their way; in their endeavouring to break and crush all that will not dance after their pipe; in their not caring to hazzard and ruine all Religion, both Kingdomes, but
but they will have their wills; and to in manie other things. Now God assures us in the Scripture that * Pride goes before destruction, and an haughty spirit before a fall: Prov. 16. 18. that A mans pride shall bring him low: Prov. 29. 23. that When pride cometh, then cometh shame: Prov. 11. 2 and God threatens by his Prophets, he will cause the arrogancy of the proud to cease, and will lay low the haughtinesse of the terrible, Isa. 13. 11. Dan. 5. 20. and indeed pride hardens mens hearts, and; when their hearts are lifted up, and their minds hardned in pride, then God throwes them downe.

2. The Sectaries in promoting of their wayes and cause are grown extream violent, desperate, and unreasonable, knowing no rules of moderation nor forbearance; they go violent ways, and like Iehu, drive furiously; they do those things daily which wise, prudent considerate men would never have done, nor anie but mad men; and which anie man who hath his eies in his head may see, must needs destroy them: God hath hid wisdom from them, and befooled them, leaving them to do manie things against sense and reason. God hath left them, yes given them up to those courses and waies (of which I could give divers instances) which no wise men would ever have taken, and which makes them abhorred of all good and moderate men. Now the befooled of men, hiding wisdom from them, leaving them to rashnesse and violence, are presages of ruine, according to that saying, quos Deus vult perdere hos demenat, and according to that of the Prophet, I will hide wisdom from them: Nulium violentum est perpetuum, is seen in daily experience, and we may remember that the violence and furie of the Prelaticall partie did undoe them; and according to all humane reason, without that, it had been impossible to have cast them out, being so deeply rooted in the lawes and customes of this Kingdome; and therefore the Sectaries before they are rooted and setled, being so violent, furious, and daring far above the Bishops, what can we expect but their speedy downfall? give them but rope enough and they will hang themselves; they run so fast, and ride so fiercely that they cannot but fall and break their necks, they drive so furiously and madly, that they cannot but overthrow all.

3. The great prosperitie, strange success, and marvailous prevailing of the Sectaries in their waies & opinions, their devices and designs for the most part taking effect and succeeding, so as they are mightily increased, many fallen unto them, and evannie wind, almost, favouring them; whereas on the other hand the Presbyterian partie, both our Brethren of Scotland, and the Godly Ministers and People in England have beene sorely afflicted, much
much crossed and troubled to see things as they are: The Scots have been sorely visited with Sword, Pestilence in their own Land, obstructed, reproached, evil intreated by many in this Land: the Assembly, the godly Ministers and people of the Kingdom, despised, scorned and abused severall ways, yea, deserted, and looked upon with an evil eye, as if the troubleurs of Israel, and worse then Malignants, so that they have beene forced many a time to cry out to God, Heare O our God, for we are reproached; Now great prosperite, successe in a bad way, and in the use of bad meanes, as Iyes, scandalous reports, under-minings, plottings, false-dealings, &c. is a great Symtome of destruction both to particular persons, and to a partie: whom God intends certainly to destroy, he fattens before, and lets them bee verie happie, thereby to prepare them for the day of slayhter: whom hee meanes to doe good unto in the latter end and deliver, he afflicts and laies them low before, laies the Foundation deep that he may build high, and for this let the Reader consult with these foure places of Scripture, Jer. 12. 1, 2, 3. Psal. 37, 7, and 10. 35, 36. Psal. 73, 3, 4, 5 and 18, 19, 20. Psal. 92, 7. the sume of all which places is to teach us, that the more men prosper in a bad way, and flourish more then ordinarie, having what their hearts can wish, bringing all their devices to passe, the more sure they are of being pul'd out as sheep for the slayhter, and prepared for the day of slayhter, and that within a little while, they shall not bee, nor their place found, but brought to desolation as in a moment, and utterly consumed; and when they are at their height of flourishing, then is it that they shall be destroyed for ever; great prosperite is but a lightening before death, and as a great calm which pretages the more dreadfull storms and tempest.

4. The great plotting of the Sectaries, laying their counsells deep, contriving and working continually night and day by all kinde of waiies and means, and all kind of instruments to effect their worke, and to carry on their way; I do not think this manie hundred yeares there hath been a more cunning, plotting, under-mining generation in the Church of God then our Sectaries, or more plots and devices of all sorts on foot, more irons in the fire within so few years, as hath been, and is among them: there's nothing they doe but they have a design in it, they conceive many plots at once to effect it, they have plot upon plot, and lay snare upon snare: Machiavel and the Jesuits are but punies and fresh men to them: I am confident they had so laid their plots, cut out their way, removed the rubs, prepared all things, so as that they had set their time, by which they should effect their ends, and speake out what they would have: Now God delightes to bring to naught plots, to disappoint the devices of mens hearts, to blast and blow upon tricks and under-board workings,
workings, to take the wise in their own craftiness, and wherein men deal proudly to be above them: the ripening, growing big of plots, is commonly the fore-runner of the downfall of the plotters, and the miscarriage of their plots: for the further clearing of which the Reader shall doe well to consider what God speakes in 1ob. 5.12, 13, 14. Psal. 37. 12, 13, 16. 1s. 30. 1.2, and indeed God is such an enemy to plots, devices, tricks, that he will croffe and disappoint his owne children in their workings, devisings, and contrivances even for good, when they are too plotting, anxious, or delight and please themselves too much in them; and this he does often, lest they should attribute the events of things to their counsell, care, &c. and that the worke may appear to be of himselfe, and not of men, that God may be knowne to be Deo a tiones & non passius, as Luther expresseth it upon a like occasion, and that God doth not use to call Martin Luther or anie of his Saints to be his counsellor, but that he doth all things according to his owne counsell; hence we are commanded to be careful for nothing, or thoughtfull, but in everie thing by prayer and supplication with thanksgiving, let our requests be made knowne to God: Now if God will go quite croffe and contrary, to the counsells, workings, of his servants for the maintaining his Church and truth, and bring about all quite another way, then he will much more carriage the counsells of the forward headlong and make them meet with darkness in the day time, and grope in the noone day, as in the night.

5. Sympt. of the certaine destruction of the Sectaries is this, That Independencie and Sectarisme in England is a meer Faction, a partie grown to this height upon particular interests, nourished and favoured all upon politike grounds and ends: Independencie now is no religious conscientious businesse, but a politike State Faction, severing and dividing it selfe upon other private interests from the publike interests of this Church and State, and the interest of both Kingdoms, united by Covenant: In a word this is just such another Faction as the Arminians was in the Netherlands. I believe that seven or eight years ago Independencie and the Church way had somewhat of Religion and conscience in it, mane then falling to it much upon those grounds (though even then there were other ends in it also, as Antipol p.21,28. I have shewne in my Antipol.) But now since these times of troubles and difference betwixt King and Parliament, these foure years last past, wherein men have seen some probability and possibility, in these times of warre and unsettlement of things, to bring about and effect those things they could not hope for before, it hath been and is matter of faction, particular aims and ends, and not of conscience and pietie, as all wise men may see, and is apparent by these particulars:

First
First 'tis not carried on as a way of God, as a matter of Religion and Conscience, in God's way, and with God's means; but carried on altogether with policie, art, plots, trickes, equivocations, mentall reservations, lies, faltenesse, doing anie thing though never so unjust and unrighteous, if it will further and advantage, that way, and hinder its opposite, viz. Presbyterie, and the settlement of the Church; yea, declining and forsaking the profefst principles that way, and going contrary threunto, in razing the very fundations of Independency, and the Church way.

Secondly, There are multitudes of persons in all places, who doe not so much as know or understand anie of the principles of Independency and the Church way; yea that hate most of those principles if they were tied to live according to them, that yet are great sticklers for Independency, and the Sectaries, yea, are the heads and patrons of it in all places, and upon all occasions, and this is observed by manie wise men, that take those who now are friends for it, and stand for it upon all occasions, among them all there is not one in ten that conscientiously and in his judgement holds that way to bee of God, or is an Independent, which clearly shoues 'tis a Faction.

Thirdly, All other errors and opinions, Sectaries of all sorts (as well as Independents) are encouraged, nourished, favoured, and the worst of them though being so abominable, 'tis not anie policie to appeare for them; yet one way or other, under one notion or other, are pleaded for, dealt gently with, either delayed and put off, or brought off by one means or other, and are freely suffered to grow and increase, and no way taken to suppress or discourage them, which clearly shoues Independency is a Faction, and hath other designes then that of Conscience, in furthering the growth of all sorts of Sectaries, holding tenets against their principles as well as ours, by Licensing their Books, &c. and upon all occasions, shelters and protects all sorts of them.

Fourthly that Independency is a Faction, and not matter of Conscience, appears because all these following sorts and ranks of men come in unto it: 1. Needie, broken, decayed men, who know not how to live, and hope to get something, turn Independents and sticklers for it. 2. Guiltie, suspicous and obnoxious men, who have been or are in the lurch, and in feare and danger of being questioned, or have been questioned, they turn Independents to escape questioning, or if questioned, that so they may come off the better, Independency being a Sanctuary and the horns of the Altar where many obnoxious persons fly and are safe; and many of these guilty persons that they may merit the more prove fiercer Independents and Sectaries then manie others. 3. Some who have busineses, causes, and matters depending, strike in with the Independent Sectaries, pleading for them, that so they may finde Friends, be sooner dispa...
patch, fare better in their causes, &c. 4. Ambitious, proud, covetous men, who have a mind to Offices, places of profit, about the Army, Excise, &c. turn about to the Independents, and are great zealots for them. 5. Libertines and loose persons, who have a desire to live in pleasures, and enjoy their lusts, and to be under no government; they are fierce and earnest for Independents, and against Presbytery. 6. All wanton-witted, unstable, erroneous spirits of all sorts, all Hereticks and Sectaries strike in with Independency, and plead they are Independents. 7. Such who have no minde to peace, nor to the settlement of things, either out of hope whilst things remain unsettled, Bishops and former times may come in again; or that love to fish in troubled waters, or are afraid to lose Offices and Places that may fall with the ending of these troubles, these persons strike in with Independents, and side with them. 8. Many who in our Churches are discontented at the faithfull preaching of their Ministers close to their consciences, at their Admonitions and Suspensions from the Sacrament, because loose, scandalous, or because of some difference upon their Tithes, or such like, forfake our Assemblies, and betake themselves to Independents and Sectaries, of which I could give divers instances; all which showes the Church-way and Independency to be nothing else but a Faction: Now Factions and Parties in Kingdoms and Commonwealths, though they may prevaile to a great height, and grow for a time, especially in troublous unsettled States, in the Springs and Falls of Kingdoms and Commonwealths; yet when they come to be discovered, laid open, and come to some head and ripeness, they use to fall and be cast out: If we consult with the Scriptures, or with the Histories and Chronicles of Kingdoms, as the French and English, &c. wee shall finde the strongest, powerfulllest Factions and Parties both in Churches and States, who have had divided interests from the Pubbike, have come downe and miserably perished: and we may see this fully made good in the Anabaptists of Germany, the Arminian Faction in the Netherlands, and our late Prelaticall Faction, who though they were all growne so high, as they hazarded the ruine of the Countreyes and Commonwealths wherein they arose, yet they all fell and were brought downe, and so shall it be with this Sectarian Faction; can they think that either God, or these Kingdoms will suffer these men long, or that the people will be alwayes bewitched with them? no, the eyes of men will be open, and they will be discovered every day more, and we shall see them falling down like lightning.

6. Sympt. Their reaching after, and medling with all kind of persons and things, grasping of all at once, labouring to ingrose all Offices, places,
power into their hands, and those of their party, slinging, abusing, & trampling on one way or other, all that stand in their way, & are their opposites, there being nothing Military, Civil, Ecclesiastical, but they have an eye upon, and do endeavour to have a hand in, not caring in the least when it furthers their designes, to discontent all sorts and ranks of persons, King, Parliament, our Brethren of Scotland, the City of London, reformed Churches, Assembly, the godly Ministry of the Kingdom, particular worthy persons in the Armies, among the Gentry, &c. they make account to carry all before them, to get all to be for them by one means or other, and in time to break all that shall dare to appear against them, or cross their ways. Now in all States and Kingdoms Polupragmatical nesle in some persons, greedinesse and over-hastinesse to have all, and thereupon offending and provoking many, hath been a fore-runner of their fall: I shall only instance in this Kingdom, and of the late times, which all remember. What it was that ruined the Bishops and their party, but their grasping and medling with all at once, Church and Commonwealth together, England and Scotland both, provoking also all sorts of persons against them, Nobility, Gentry, City, Ministers, common people? whereas (as many wise men would often say, and comforted themselves in the worst of those times) if the Bishops and that party had dealt but with a part at once, one Kingdom only, as England, or or the Church alone, or Commonwealth alone, letting the other Kingdom be quiet to enjoy their Lawes, and suffering men to enjoy Religion and their Ministers, though they had some pressures upon them in Commonwealth, yet in all probability in time they might have had their wills: but now the Bishops and that party oppressing both Church and Commonwealth at once, grasping to have all, they will lose all, and we see what is befallen the Bishops and that party: so our Sectaries medling with both Kingdoms at once, with Church and Commonwealth together; and having provoked all sorts of men, Nobility, Gentry, Ministers, City, People, our Brethren of Scotland: will not be able to stand long, but King, Parliament, Scotland, City, Ministry, Countrey, will be so against them, as they must fall; let who will or can hold them up.

7. Simr. of the downfall of the Sectaries, is the great sinnes and wickednesse of that party, who are even now ripe for judgment, and their iniquities almost full; and I am confident, that for this many hundred years there hath not been a party that hath pretended to so much holinesse, strictness, power of godliness, tenderernes of confidence above all other men, as this party hath done, that hath been guilty of so great sinnes, horrible wickednesse, provoking
provoking abominations as they are. The Sectaries are full of Ephraims gray hair (though they will not know it) and these following sines and courses preface their ruin, viz. their deep hypocrities and pretences of Religion and Conscience meaning to serve their lusts, and to bring about their own ends, their perjuries and breach of solemn Covenant with God, making nothing at all of it, their great unthankfulness and ill use of Gods mercies and deliverances, their great ingratitude and unkindness to men, particularly to our Brethren of Scotland, their blood-guiltiness in destroying the lives of many by dipping weakly and ancient persons in rivers in cold seasons, and in the destroying of soman soules by Errours and Heresies and drawing them from their faithfull Pastours, their horrible uncleannesses and lufts, their fearfull despising and mocking of all Gods faithfull Ministers, and Ordinances, their oppressions, injustice, and unrighteous dealings with many they have had to doe with and where they have anie power, their base self-seekings, seeking their owne things, their honour, profit, advancement of their Faction under pretences of selfe-deniall, and the publicke good, their holding of damnable Heresies and all kinde of abominable Errours, their horrid blasphemies against God, Christ, the Scriptures and all his Ordinances, their Machiavillian policies, Jesuitical equivocations, falseness and treacherousness, their underminings and laying snares for men, their countenancing standing for the unworthiest vilest of men, so they will be for their faction, their justifying and pleading for a Toleration of all religions, and consciences, even to blasphemies against God and his Word, their inventing of lies and raising scandals upon the worthiest and innocentest men, as Ministers and others to blast them with the people, their profaneness and looseness of life in making nothing of the Lords day, days of Fast and Thanksgiving, nor of holy duties, as praying, &c. their carnall confidence and trusting in arms of flesh, their using of wicked and unjust waies, and means to compass their ends, not standing upon any rules, or keeping to any principles, so it may advantage them, violating bonds of friendship, going against the lawes of Nations, joyning with the worst of men against good men, labouring to few divisions among brethren, raising evil reports, fomenting jealousies, and using all waies in their power to ingage the two Nations in a war one against the other, not caring to hazzard the ruin of all for the upholding of their faction. Many of the Sectaries have forfeited all principles of ingenuity and conscience, and will not stand upon any thing that may probably doe their worke for them: they will take counsell of Balzebub the God of Ekron whether they shall recover, use the Devils means, as lying, breach of promises, joyning with wicked men, &c. for pretended libertie of Conscience and upholding their way.
In a word, they are like that Judge spoken of in the 18. of Luke, which feared not God, neither regarded men; all they regard is the effecting of their designs, and other things in order to that. And as many Sectaries are in these too faulty and guilty, so the verie best of them that I know, their Ministers, and others who are leaders, and have been anie long time of the vide independ, razing their own foundation, pag. 345, 5.

way, and understand the state of things, they are extremely faulty in patronizing all kind of Sectaries, and being against all the waies of suppressing them, in using all subtill politicke waies and devices to hinder and delay the Reformation, in joyning with bad men against what they acknowledge good, in going against their owne principles, razing their owne foundations; besides, they are verie proud, lofty, touchy, full of equivocations, reservations, pretences, pretending one thing, and doing quite other wise; so that I may say of them with the Prophet Micah, The best of them is a brier, the most upright is sharper than a thorne-hedge; and therefore the day of their visitation cometh, now shall be their perplexity. And certainly, these fearfull sinnes and strange waies (especially in men who have pretended to more sanctifie and holinesse then other men, having also, upon those pretences of greater purifie, &c. grounded their great Separation and Division from all the reformed Churches) must needs provoke God to visit and to punish them severely; and because of his great Name which they have taken upon them and so prophaned, God will be sanctified (unless great and speedy repentance prevent it) in punishing them sooner and more remarkably then the Prelates and their partie. And therefore in the close of this Symptome of the downfall of the Sects, I shall, in the name of the Presbyterian party, and of all those who are for the Solemne League and Covenant in both Kingdomes, make use of those words to and against the Sectaries, which both Kingdomes (upon the coming in of our Brethren of Scotland) used in their joyn Declaration to and against the Popish, Prelatical and malignant party: *It is his own Truth and Cause, which we maintain, with all the Reformed Churches, and which hath been witnessed and sealed by the testimonie, sufferings and blood of so many Confessours, and Martyrs, against the birefue, superstition and tyranny of Antichrist. The glorie of his own Name, the exaltation of the Kingdom of his Son, and the preservation of his Church, and of this Island from utter ruine and devastation is our aime, and the end which we have before our eyes. His Covenant have we in both Nations solemnly sworn and subscribed, which he would not have put in our hearts to do, if he had
and Practises of the Sectaries.

had been minded to destroy us. The many prayers and supplications which these many years last past, but especially of late have been offered up with fasting and humiliation, and with strong crying and tears unto him that is able to deliver and save us, are a seed which promise unto us a plentiful harvest of comfort and happiness: and the Apostles, Atheisme, Idolatry, Blasphemy, Profaneness, Cruelty, Excess, and open mocking of all godliness and honesty have filled up the cup of our adversaries to the brim, and threaten their speedy and fearful destruction, unless it be prevented by such extraordinary repentance, as seems not yet to have entered into their hearts.

8 Sympt. is this, When God hath at sometimes testified against them, and spit in their faces, as by laying open their nakedness, and fully discovering their ways, by some books written, by some Sermons preached by godly Ministers, by casting some slanders in their way, in stirring up the City of London to appear against them, or in disappointing some of their purposes by strange and unexpected passages of his providence from Heaven, yet upon none of these occasions have they repented of their deeds to give God glory, or humbled themselves before his Ministers speaking to them from the mouth of the Lord, or abated of their spirits; but contrariwise, have gnawed their tongues for pain, blasphemed the more because of their pains and woes, and stirred up themselves with so much the more industrious and subtle, to plot and work by all kind of ways and means to heal their wounds: and I could give many instances, how upon such books coming forth, and upon such acts of providence, which a man would have thought should have made them give over, they have been more resolved, active, desperate, betaking themselves to evil ways and strange courses for the saving of themselves, as aperling and raising scandals and false reports upon the persons whom they think have wounded them, as in the weekly Pamphleters venting some desperate passages, and putting forth strange books upon the nick of things, with many other ways, all which wise men cannot but observe; in which courses they have been like Balaam, Numb. 22. going on their way resolutely, though the Angell of the Lord have stood in their way with a sword drawn, and their feet have been crushed against the wall. Now it is a great symptom of destruction and ruin to a particular, or to particular persons, when the hand of God is lifted up against them, that they will not see; and that when God wounds them, in stead of falling down before him, they seek to cure their wounds by unlawful means; and that when he pours out vials upon them, and scourches them with great heat, they blaspheme, and do not repent, that when he stops them, they will drive more furiously, and that when he makes men proud to the
to their faces, they do not return nor seek him for all this: This is the fore-
runner of destruction in the Antichristian partie, Revel. 16. 8, 9, 10, 11. And
this was a fore-runner of destruction in the Prelates and that partie; that
after their great and long prosperity and success, when God did by writ-
ing, preaching, raising up of witnesses testify against them, and did by other
acts of his providence cross 'em, in raising up the Kingdom of Scotland
against them, yet they would not give in, nor abate; and when a peace was
concluded with Scotland upon the Kings first going into the North, and they
might have enjoyed their honours, greatness, for all that, they wrought so
upon the Kings returne, as to procure those Articles to be burnt by the hand
of the common Hang-man, and the war to go on, which proved their ruine
and fatall destruction. And for a conclusion of this Symptome, I will end
it with those words of the Prophet Isaiah, Lord, When thy hand is lifted up,
they will not see; but they shall see, and be ashamed for their envy towards thy
people: yea, the fire of thine enemies shall devour them. Lord, thou wilt or-
daine peace for us: for thou also hast wrought all our works for us. And though
it be a sad thing, that men holding forth a profession of Religion should
fall to those wayes, and grow to such an height as I have laid open; yet I
am perswaded it is a good hand of God, and his speciall providence and
mercie to his Church in these Kingdomes, to leave the Sectaries to fall into
so many evils, to take such strange wayes thus to discover themselves, and
to proceed so far, that so the Kingdomes knowing them well, they might
in the issue be more effectually cured, and perfectly delivered from them:
for, had these men kept themselves within the compasse of a few of their
opinions, and carried things faire, and not broke out as they have done, we
should have thought them good holy men, been much taken with them, and
many would have been deceived by them; yea, in time they might have got
such an interest, and had such an influence, as to have corrupted all; but now
having thus early discovered themselves, both in matters of Church and
State, in opinions and practices, this hath so opened the eyes of this King-
dome, yea of both, that it will cause them to abhor and abominate them
as a wicked Faction, whose principles would bring in an univerfall Anar-
chy, both upon Church and State, overthrowing all Minifterie, setled Go-
vernment, and order in the Church; being against Kingly Government, the
House of Peeres, House of Commons (unless ad placitum, and so long as
the common people like them;) and all power of Magistrates (in capittall
matters over Church members) in the Commonwealth; and who cared not
to have sacrificed the Religion, peace, happinesse of these Kingdomes, upon
the ambition, furie, pride, lust, opinions of Anabaptists, Libertines, Seekers,
Brownifts,
Brownists, Independents: And therefore, however the Sectaries may flatter themselves in the encrease of their partie, in the power they have in some places, in the favour they find among some great men; yet let them know, notwithstanding their policies, all their arms of flesh, all their friends in the Armies, in the House of Commons, and in Committees which they so boast of, yet God will overthrow them; and these eight particulars are certain symptoms of their ruine; and let who will do what they can to uphold them, yet God will bring them downe; for, when they spring as the grass, and all the workers of iniquity flourish, then is it that they shall be destroyed forever: And therefore let us be courageous and faithful to the cause of God, contending earnestly for the truth which was once delivered to the Saints; and let us be in nothing terrified by the Sectaries. And to all the Symptoms I have given already (being so many fore-runners of their fall) let the Reader consider this, That they have their deaths wound already, the fatall arrow sticks in their sides, and having begin to fall, they shall surely fall: and that (besides the Citie of London, and other instruments) God will honour our Brethren of Scotland, to make them a great means of their falling; and they shall fall before the Scots (whom they have so viliied and unworthily dealt with) as the Prelaticall and Pophish partie did: and, me thinks, the way of God's proceedings all along this way of Reformation, and many passages of his providence hint & point it out to us; for the Sectaries are a faction alike opposite to our Brethren of Scotland, viz. the other extreme; and all along, from first to last, God hath made the Scots instrumental for the good of this Kingdome, and bringing things thus far. And that God will honour the Kingdome of Scotland, and the Church-reformation according to their way, to bring down the Sectaries, let the Reader consult with M. Brightman (a man of a propheticall spirit) in his Exposition on the Church of Philadelphia, Rev. 3, 8, 9, 10, where he shews, that Church to whom so many promises are made, to be the reformed Churches of Geneva, France, Scotland, and those who are according to that way of Reformation in Doctrine and Church Government; and among many things observed by M. Brightman on that place, I shall only point at two.

1. That Philadelphia (the type of Geneva, Scotland, and the Churches of that Reformation) is most famous for truth of Doctrine: As for truth of Doctrine, where is there any place in the whole world chatter and sounder?
Here the whole Papacie is destroyed; Anabaptists, Antitrinitarians, Arrians, and such monsters raised again from Hell, partly in Germany, partly in Transylvania, never found a sharper enemy.

2. By those who say they are Jewes, and are not, ver. 9. in the Antitype are all those who holding errors, do arrogate alone to themselves truth, faith, salvation, the promises of God, boasting nothing else but the Temple: such were the Arrians under Constantine, Constantius, Valens; and such are at this day the Papists, glorying in Peters Chaire: these will be accounted the only Catholikes, and their Church the only Church of Chrift, &c.

Now if wee consider well of these two things, 1. We shall find no Church founder for Doctrine than the Church of Scotland, nor greater enemies, not only against Papacie and Prelacie, but against Anabaptists, Seekers, and all kind of Sectaries, than they are. 2. Wee shall not among all Heretikes and Sectaries that have been since the writing of this Epiftle, find any that have more resembled the Jewes, in boasting themselves to be the only people of God, than the Sectaries of our times, the Anabaptists, Independents, who extoll themselves for the only Saints, calling themselves the Saints, the people of God, the Church; and their way is called by them the Church-way, Church-fellowship, Chrifts way, and that all who are not of their way are without, &c. so that these words do most fully agree to them, who say they are Jewes, and are not, but do ly; and therefore to conclude this Corallarie, all the promises made to Philadelphia, do belong in a speciall manner to our Brethren of Scotland: as,

First, That God will make them come (viz. those who are the Antitype to those Jewes, the Sectaries, Anabaptists, Independents, that whole Faction) and worship before their feet, and to know that God hath loved them; that is, they shall overcome and triumph over these Sectaries: and however they have been hitherto abused and scorned by them, neither have these unthankful men acknowledged my love from that singular gift of zeal, pietie, which I bestowed upon thee; yet I will adorn thee with those things which are in great account in the world: thou shalt have victories over these enemies,
enemies, and thou shalt enrich thy self with their spoiles; so that no man but shall be compelled to acknowledge thee dearly beloved, whom, above all hope, they shall see so wonderfully increased. O Church of Scotland, and all yee that are for Reformation Presbyteriall against the Sectaries, nourish your hopes by these things, neither let your hearts be troubled whatsoever the world speaks against you.

Secondly, Because they have kept the word of God's patience; Vide Brightm. in God will keep them from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth: That is because they stood for my Doctrine and truth with a great deal of danger, and yet with a great deal of patience have constantly continued in their duty; I will therefore deliver them out of their dangers, I will not suffer them to stick and perish in their trialls, but I will give them strength whereby they shall not only strongly bear their calamity, but they shall also over-come and be conquerors; not that the hour of temptation shall not at all touch these Philadelphians, (for it can hardly be in the common calamity of the whole world, that they should be wholly free) but to keep them from the hour of temptation, is to deliver them as God saved them from the hands of their enemies, that is, deliver them, 2. Judg. 18.

3. Him that over-comming God will make a Pillar in his Temple, he shall go no more out, &c. that is, God promises to make that Church over-comming, being an Hebraisme nominative absoluti, and the reward is, that that Church shall be like a Pillar in the Temple of God, that is, shall remain firm and lasting in the Church, neither shall that Church fear any ruine or destruction, however the rain falls, the floods beat, the winds blow, and all things with a joint force brake in upon them. The spirit of God alludes to the two Vide Brightmannum in Brazen Pillars placed by Solomon in the Temple of God, Apoc k., pag. 57. which set forth the stability of the Sonnes of God. And so by the grace of God is this Church not tainted nor corrupted with Schisme and base defection as the Church of Sardis was, which having no care of a full Reformation, by the just judgement of God lost the most of the people.

Corall. III.

Hence then from all these Errors, Heresies, Blasphemies, and Practises of the Sectaries, we may see what a great evil and sin separation is from the communion of the Reformed Churches, and how highly displeasing to God for men to make a Schisme and Rent in the Church of God in a time of Reformation, God punishing the Schisme and Separation of our times with so many Heresies, Blasphemies, wicked practises, &c. as I have laid down in this and my former
former Book, wherein God witnesseth from Heaven against the present separation in giving men up to great spiritual judgments and evils; and indeed God testifies more against the Sectaries of our times, than against the old Brownists and Separatists, leaving the Sectaries of these days to fall into greater errors, heresies, blasphemies, and more pernicious practices than the former, few of them in comparison falling either to those opinions or practices which generally the Separatists do now, but held to their first principles more; a great reason whereof I conceive to be this, the old Separatists having greater scandals, and more just occasion of separating than the new (the old Separatists being like men stealing upon need, or some want, the new like those who steal upon wantonness, and for their pleasure, the one, like wives and children going away and leaving harsh, bitter, hard, unkind husbands and parents, the other forsaking loving and kind husbands and parents allowing them all things fitting, and that can reasonably be desired); their sin was not to great then as now, and so the punishment not so great: There are two ways to judge of the greatness of sins, and of God's displeasure against them, either by the nature and kind of them, viewing them formaliter in their formality, or in the effects and fruits of them effectu: Now this Corollary leads me to judge and speak of Schism and Separation in the latter, and among all punishments the effects and fruits, which declare the greatness of any sin, spiritual judgments and punishments are the forest and fadest. The punishment upon the Heathen, (Rom. i. 21, 24 &c.) when they knew God, for not glorifying him as God, and for their idolatry, is giving them up to uncleanness and vile affections, to a reprobate mind to do those things which are not convenient, suffering them to be filled with all unrighteousness, wickedness, covetousness, malice, deceit, malice, and, to be proud, inventors of evil things, without natural affection, covenant-breakers, implacable, &c. (2 Thes. ii. 11.) The judgment of God upon the Antichristian world as a fruit of their sin in not receiving the truth in love, is God sending them strong delusions that they should believe a lie; 2 Tim. 3, and the punishment of God upon Seducers is that they shall wax worse and worse, deceiving and being deceived, that they who are filthy shall be filthy still; Rev. 22, 11. Now the judgments of God upon the Heathen Idolaters, upon the Antichristian Faction, upon Seducers and filthy persons, are upon the Schismatists and Separatists of our times: God hath given them up to fearful Opinions, to damnable heresies, blasphemies, God hath sent strong delusions to believe lies, strange conceits, and God hath left them to all kind of filthy sense, unrighteousness, uncleanness, unnaturalness, &c. Whosoever doth but read and consider the First and Second Part of Gangnuta, must needs say that God hates Schism and Separation, in leaving those who are guilty of it, to do those things they do daily: I may truly
truly say God hath set marks and brands upon this way of Separation, not
only burning them in their hands, but branding them in their foreheads.
Schism hath Cain's mark and brand upon it of a Fugitive and Vagabond upon
the earth: How do we see in daily experience our Sectaries have no rest, but
wander and go from one Error to another till they quite lose them-
selves? being Saint Jude raging waves of the Sea foaming out their own flame,
and wandering Stars to whom is reserved the blackness of darkynesse for ever? The pu-
nishment of Schism and Separation from the Church, is Separation from
God, Heresie, Blasphemy, Atheism, uncleanness, unrighteousnesse. Schism
doth most easily draw into Heresie, and we hardly ever knew or read of any
* Schisme in the Church which did not make a Heresie that it might deservedly
seem to forfack the Church: The ancient Fathers, as Irenæus, Cyprian, do excellently
shew that those who forfack the Church do necessarily fall into most soule Errors
against the truth of faith, and some of them show that Schisme is a worse and
more pernicious evil in the Church of God then Heresie, and no Error will
be a compleat and formed Heresie in any faithfull man, if Schisme be not joyn-
ed, and so consequently it will not much hurt the Church of God: But Schisme
of it self, even with found Doctrine in every point, is a most greivous wicked-
esse which exceeds all other wickednesse. I might out of the Fathers enlarge
and shew the great evil of Schisme both in it self and the effects of it, how 'tis
a greater evil to rend the Church, then to worship Idols; yea, that Martyr-
dome it self cannot profit a Schismatick, that 'tis to great an evil that the blood
of Martyrdom cannot blot it out, so Cypr. and Chrysost. and that God hath
more severely punished it then murder and other great crimes. Corah, Dathan,
and Abiram for their Schism were pu-
nished more severely, with the earth op-
ening and swallowing them up quick,
then Cain, and then those who made an
Idoll; so
* Optatus and Augustine; but I
shall leave the enlarging of these, and the
adding of more to a Tractate I intend of the nature of Schisme, only by this
and all the dreadful examples laid down in the First and Second part of Ga-
grana, as Wright, Clarkson, Hich, Webb, Boggis, Oatts, Jenney, Milfris Attaway,
Nicholls, Denne, &c. we may learn to see that Schism and Separation are great
evils highly displeasing to God, and that we have great reason to shun and

* Hieron in Epist. ad Titum cap. 3. Vix effe Schisma ullam quod non aliquam confingat heres-
se, ut ab Ecclesia meritus retribuatur videatur. Qui unque enim labetur in Eccelestem aliquam, &
ab unitate Ecclesiae divellit nunquam patitur, illi Error in eo esse possit heresiae materialiter, non
formae etiam non enim in eo est perniciosa, quia Ec-
cheli illi adharent, qua perennis esse docet M. Au-
toniae De Dominis de Republ. Eccles. 1, 7. c. 10.
August. contra Eut. Petil. lib. 1. Schisma omnia
secutum supergebatur.

* Optatus lib. 1. Distantiam effe de flores, aut re-
mitto effe tur, aut penna, & quod in sacelos 
particidam non fecerat, in felimicos fecet. 
August. Epist. 1, 12. Qui fecerunt halem unibu 
dei norte perempti sunt, qui vero schima facere 
uoluerunt, tbia terrae principes devorati: & cur-
ba contineintis isque consumpta est: Diversitate 
penituum, diversitas aequitatis meritorum.
And that viz, videw Camples, 

The Prophet vide 

yea, let us sleepe, fathers, 

and warning shou'd of 

this Church, and set up other Churches, left God let us fall from Independency to Anabaptism, and Antinomianism, and from Anabaptism to be Seekers, and from Seekers to be Antiscripturists, and Sceptiks, yea, Blasphemers and Atheists.

Corall. IV.

Hence then we see from all these Errours, Heresies, Blasphemies, proceedings of the Sectaries, That Magistrates, Ministers, and other Christians; Masters of families, Parents, &c. have been asleepe, and too carelesse, that so many tares have been both sowed, and are grown up to such an head: If the Magistrates, Ministers, and Christians every one in their places and callings had been awake and watchfull, improving their power, authority, gifts, for purity of Doctrine and Unity, the field of this Kingdom could not have been so sown with tares, nor the garden of this Church so overgrown with weeds, yea, briers and thorns. Christ tells us in the Parable, Matth. 13. 25. While men slept, the enemy came and sowed tares among the wheat; that is, the Divell takes occasion by the negligence and slothfulnesse of those that have the charge of others, to doe mischief in Gods Church. The Prophet Isaiah shewes, Isa. 56. 9, 10, that All the beasts of the field, yea, the beasts of the forrest come to devour: viz. Hereticks and Schismatics (resembling to wolves, foxes, &c.) enter in, not sparing the Flock: and the reason is, The watchmen are blinde, dumb dogs, they cannot bark, sleeping, lying down, loving to slumber; that is, their Rulers, both Ecclesiastical and Civill, that should watch the approach of the enemy, and be as watchfull ministers to give warning of the eyes approaching to the house, or wolves to the flock, are either dumb, or drunk, or fast asleep. And truly, we may thank the connivance and winking of Magistrates, the silence and forbearance of Ministers, the want of zeal in Masters and Parents, that spirit of slumber and sleepines that hath fallen upon the Kingdom, for all the tares, wild oats, and weeds that are grown and sprung up among us: And to all the sorts of Sects in this Kingdom which I have named, as Seekers, &c. I may add this of Sleepers and Dreamers, which I
...and Practises of the Sectaries.

am afraid are the most general of any other, there being too many Sleepers in all places, and among all ranks, in City, Countrey, among the Magistrates, Ministers, and private Christians; and would to God this were the worst in this Kingdom, that many both in Magistracy and Ministryst were onely sleepy and heavie, and that they were not in a dead sleep, in a leathuris that nothing can awake them: but 'tis too apparent that God hath powrd out upon many the spirit of deep sleep, and hath closed their eyes, even Rulers and Seers hath hee covered, and all the Sermons, Books, Speeches (which one would think would awaken men) are as the word of a book that is sealed, which men deliver to one, saying, Read this; and he saith, I cannot, for it is sealed: nay, not onely so, but this is the condition of this Church and State, that many who are dead asleep as in reference to prevent or suppress the sowing of Heresies and Schisms, are awake and alive, yea, watchfull at midnight, and waiting upon all opportunities to promote and further Heresie, Schism, and to hinder, croste all means for the suppressing of them; witnesse the many Emisstaries sent forth into most parts of this Kingdom, witnesse the many books written, sermons preached for them; witnesse those who stand up for, and use all means to bring off Sectaries when in question, &c. witnesse many (who professe to be against Independency, and for Presbytery, to be with us) that upon all occasions, even before the Parliament, and in other places, heal the hurt of this Kingdom slightly, and dawb with untempered mortar, preaching that our errours are not so many, that there are them who make them to be more then they are, and call Truths of God Errours; and they say, that in other times, as in the Primitive Church, &c. there were greater errours, and therefore wee need not be so troubled. But (for my part) I look upon this Luke-warm temper, remissenesse in reference to the faith once delivered to the Saints, which hath possessed so many in this Kingdom, Magistrates, Ministers and people, as that which may hazzard all, and may once more provoke God to sipe out of his mouth the Luke-warm Angel that is neither cold nor hot. And to draw towards a conclusion of this, I shall speak to those in authority in the words of the Prophet David, Psal. 2, 10, 11, 12, Be Wise now therefore O ye Kings, be instructed ye Judges of the earth: Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way. The summe of which Scripture is an exhortation to Kings, Parliaments, and all sorts of Governours in high place. 1. To lay aside pride, and self-conceit of their own carnall wisdomes, and with meeknesse to receive the yoke and Government of Christ laid down in his word, and by their Lawes and Ordinances to serve Christ, in establishing the true worship of God, and to suppress all false worship and doctrine. 2. Hee calls upon Kings and Judges to be wise; im-
plying, First, That the conceit of their own wilde (by which they are puffed up) hinders them from learning that which is their duty, and truly right. Secondly, implying, Magistrates of all sorts, both Kings and Judges, are subject to want spirituall wilde, and to be fooles, to goe by crooked rules of carnall policie, as ferox bonum, fearing to lose parties, to part with any State-interest, &c. rather then to keep close to the Word of God, to doe their duties, and to trust him. 3. The Psalme teacheth Kings and Judges wherein true wilde and understanding consists, viz. in serving the Lord with fear, and kifiting the Son; not onely in their own persons serving God, and subjecting to him with the kife of honour and reverence as ordinary private men, but quatenus tales, as Kings and Magistrates, to submit their Scepters to Christ, to serve him, and to convert the power they have received from God, to the propagation and defence of his Kingdom. Then indeed (as learned * Gerhard speaks) Kings and States serve Christ, and kifite him, if themselves doe not only receive the doctrine of Christ, and imbrace it by faith; but also with the power given them of God, see to this, that purity of doctrine shall be preserved in the Church, Idolatrie and false Worships shall be abolished, wolves shall be driven from the fold of Christ, the Ministers of the Church shall be competently provided for, &c. And * Austin (speaking upon these verses of the Psalme in one of his Epistles) faith, To whom is it spoken [Serve the Lord with fear, &c.]? Is it not to Kings? But how do Kings serve the Lord with fear, unless it be by a religious severity forbidding those things which are against the commands of the Lord? For every one of them serves him after one manner as hee is a man, after another manner as hee is a King: for as hee is a man, hee serves him in living faithfully; but as he is a King, hee serves him in making Lawes commanding just things, and prohibiting the contrary: like as Ezechias served him in destroying idoles, groves, and higl-places; like as Josias served him, &c. 4. God by the Prophet here threatens Kings and Judges, that if they doe not serve him with fear, and kifie the Sonne, hee will be angry with them, and they shall perish from the way: that is, the sudden fury of God shall surprize and intercept them whilest they are in the midst of their
their way; so * Calvin. To perish or be lost in the way imports sudden destruction whilest they are in doing their actions; so Ainsworth upon the place.

And for a conclusion of this Corollary, O that any particular Members of Parliament who are for pretended liberty of conscience, a Toleration of Sects, favourers of Sectaries, and out of those principles hinder all they can the setting of Religion and Government by civil sanction, would often and sadly meditate upon this Scripture, and be wise now (whilest there’s time) thus to serve the Lord, lest suddenly, when they least think of it, they perish from the way, and God make them examples, for adhering so pertinaciously to the Sectaries and that party. They may read in Ecclesiastical Stories what hath befallen Princes for not serving the Lord in fear, and kissing his Son; and they see before their eyes the many evils that have befallen the King, and the great straights to which hee hath been reduced for favouring too much the Popish and Prelaticall party against the minde and humble desires of both his Kingdomes: and can particular persons think (who are not Kings, but under that title of Judges) that they can prosper long in standing for a Sectarian faction against the minde of both Kingdomes, and that the Kingdomes will not see and desire to understand how it comes about? and by whose means this, that wee having taken a Covenant for uniformity in Doctrine, Government, &c. and for extirpating of Heresie, Schism, and the Parliament having declared and made Ordinances for Presbyteriall Government, and declared in some Declarations and Remonstrances against Anabaptists, Brownists, preaching of men not ordained, and against leaving particular persons and Congregations to their own liberty; that yet all things should be done quite contrary with an high hand? For may not now whoever will both preach and gather separeated Churches, print and act against Presbyteriall Government, and for all sorts of Sectaries? Yea, such persons are countenanced, preferre’d in all places, and to all kinds of Offices and employments (which makes many turn Independents) and the most zealous cordiall men against Sectaries are displaced, or discountenanced, or obstructed, &c. These things doe seem strange and against all reason, that the Parliament, professing and declaring one thing, yet the quite contrary in all things of this nature should be done daily in Citie and Countrey. In the worst times, when the King was most misled by the Councels of Prelats and evill men about him, there were not actions more contrary in many Ministers of State and other persons to Proclamations and Declara-
Declarations, then are now to Ordinances, Declarations and Votes of Parliament; and yet we hear of few cenfured or made examples. Now the people every-where say, These things could not be, persons durft not be thus bold to doe these things, but that they know they have some great ones to back them and stand by them; and the people enquire after, and speak who they be, and question naturally will represent these things as unsufferable, and as most dishonourable to the Parliament, and they will humbly desire these things may be remedied by the power and wisdome of the Parliament; and therefore O that all such would be wise in time, be wise now, desert the Sectaries, further the work so much the more as before they have hindered it, for there is an emphatic and weight in that Adverb * now, signifying they should do it speedily, because the same opportunity will not be always given, and the Psalmit hints they may yet do it profitably if they make haste; but if any doe persist and goe on, working day and night, rolling every stone to uphold that party, he that strikes thorough Kings in the day of his wrath, will not spare them, and they shall finde by sad experience, when his wrath is kindled but a little, blessed are all they that put their trust in him.

* Calv n Paf 2 10. Per Adverbium nun, significat natura illis esse refptificandum, quia non sequar cadum dabitur opportunitas.

** Corall. V. **

Hence then, from all the Errors, Heresies, Blasphemies, and wicked Practices that are to be found among the Sectaries in their Assemblies and Conclaves, let all such who have been deceived and drawn to them under pretences of greater purity, holinesse, &c. and have any fear and awe of God and his Word, be exhorted to leave and forsake them, and to return to the publick Assemblies, and communion of this and other Reformed Churches; and I shall bespeak them in those words, Cant.6.13, Return, return, O Shulamite, return, return, that we may look upon thee; in the exhortation of the Apostle Peter, Save your selves from this untoward generation; and in that call from Heaven, Come out of her my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues: I know there are many in the way who are not of the way, that know not the depths of Satan, who are meerly deceived out of their high opinion of some of the men, and of the way, as a most holy people, and as a way wherein they should enjoy an heaven upon earth, a great deale of love, holinesse, sweetnesse, comfort, &c. Now I have good hopes that all such upon the discovering to them the dangerous Errors, Heresies, pernicious practices that attend that way, will be recovered, and blesse God for delivering them from such a dangerous snare; and I am perswaded that all those who are fallen from us upon mistakes, that are not Dogmatists, nor engaged to the
Sectarian partie upon points of credit, profit, interest of relations, &c. and shall in the feare of God, and in humiliation read my first and second Part of Gangrena, by the blessing and grace of God they will be a means to convert and bring them back to us; and I the rather insift upon this exhortation, because I find both in Histories, and in the experience of our owne times, that many Sectaries have been regained: Iohannes Denkius an Anabaptift and a great Schollar, was converted by Occelampadius, * Obbo Philippus a famous Anabaptift, yet recanted, and by an ingenious and free confession laid open the impostures of his companions, and Theodore Philippus out of the persuafion of Obbo afterwards repented. Many Anabaptists were reclaimed by learned Musculus, and among the rest, one who was a Schollar, afterwards being made a Minister of the Church, spent a great deale of pains in converting the Anabaptists. And now in these times in mine owne and other Ministers experience, some who have been of that way told us, they thought the Anabaptists a most holy people, which made them to joyne with them, but now feeing their errours and their loose * practices, what a wicked people they are, that hath caused them to leave them. And among the Independents I know some * who have forsaken the Church-way, and are returned to our publike Assemblies. A Minister of that way, and a Palfour of an Independent Church for some years, upon re-examination of his former grounds, and holding them up to the light by the word of God, and the writings of some Presbyterians giving grounds out of the word of God, saw the Independent way to be a garment full of holes, and from the factions divisions hee saw in that way, and the strange opinions and errours that the members of his Church run into, hee is turned Presbyterian, a Minister of one of our Congregations in England, and hath publikely in his Parish Church given God glorie, recanted, profefled his being humbled for being in the Independent way, and is a great Zealot for Presbyterie, and against Independencie. Another of that way, a good Schollar, Fellow of a Colledge, member of an Independent Church in London, upon reading some books against Independencie, and other things he found in that way, left his Church, and is a profefled Presbyterian: I could tell also of a School-master, member of a Church in New-England, who is of our Churches now since his comming over;
over; but I must hasten, and unto all these examples for to cause you to return, consider these following particulars.

1. Stay no longer in the way of Schism and Separation wherein thou art, but upon all these discoveries of the Errors, Heresies, Blasphemies, &c. of the Sectaries leave them left God be provoked to leave thee to go a great way further, then yet thou art, from Independency and Anabaptism, to a Seeker, to Arminianism, Antiscripturism, yea, Blasphemy, and Atheism.

2. The Independent Church-way, is a way of errour, confusion, division, a way that God never shined upon nor blessed spiritually with the blessing of edification, oneness of heart, and peace in their Churches, but hath been a bitter root of division, contentions, errors in all places of the world where ever such Churches have been set up, as in New-England, Holland, Island of Providence, the Summer Islands, Old England.

3. Come out from these Sectaries, this Babell, left being partakers of their sins, you be partakers of their plagues also; for these Sects (as I have shewed you in the second Corallary) must be destroyed and cast out: and not only out of this Church, but out of all the Christian world, and that either as the lesser Antichrists, the fore-runners of the great Antichrist, or together with him as a part of Antichrist, the tail of the Beast; and then all the friends and lovers of Sectaries, the merchants who were made rich, and traded in the commodities of the Sectaries, shall cast dust upon their heads, and weep and waile when they see all that is come upon them. And for a conclusion of this Corallary, I shall wind it up with that sad and pathetical exhortation of M. Brightman to the Separatists of his time, applying it to our Sectaries now: 'There is in the Church of England a twofold great good, the preaching of the Word, and the administration of the Sacraments, in either of which Christ imparts himselfe celebrating a mutuall feast with them; hee is first received of us by the hearing of the Word, then he doth againe receive us in the Supper of his body. O we most base and unworthy as often as we fly away from hearing the Word & for we refuse Christ our Gheuest. O we wicked defpiers as often as in the Sacrament with our brethren wee with draw our selves & for we despise Christ calling us to the Supper. But these things are added for the singular comfort of the godly. For who would not seare, and with all speed think of flying from this Church, when they should heare the condition of these Ministers to be so barefull to Christ, as that in a shorte time, unless they repent, he would spue them out of his mouth, unless that in the words of Christ himselfe they had been assured of communication and fellowship with Christ in that Church? Praise therefore to thee, O most merciful Lamb, who sending the doores shut against thee, dost not, being fired up with fury, present...
presently withdraw thy selfe, and deprive us (according to our desert) of salvation; but still leavest a plentiful store of thy selfe to all them who open to thee knocking by thy word, and do not condemn thy most gracious invitation by the Sacraments. Therefore it is a wicked and blasphemous error of them who do so forsake our Church, as if Christ were wholly gone from hence, neither could there be any hope of salvation to them who staid in it. Let them think that Christ is here supping with his. Is it a shame for them to sit down there where they see Christ is not ashamed? Are they holier and purer than hee? But wherefore do they not convince themselves by their own experience? They cannot deny but they first beleev in Christ, before they made this separation from us: was not this from preaching in our Church? But can any man preach unless he be sent Rom. 10. 13? Why do they therefore so perversely refuse the Word, or some blemish of the external calling, whose divine virtue they feele in their hearts? Although that fruit doth no more free our deprivations from all faults, than a true issue of one body doth adulterie: neither therefore must we rest contented in these corruptions, or they separate from us for some blemishes. Wherefore return ye to the unitie of the Church, which hath begotten and nourished you: If you slye this Christ, who supps with his Elect in our Assemblies, and likewise entertains them as they him, truly you shall find him nowhere else. And then speaking of those who forsake our Church, he wittes soundness of mind to them that they may return to the truth, whereby they may avoid that punishment which abides defectors and revolters. Now if when the luke-warme Angell was in our Church, and so many corruptions of ceremonies, &c. that attended him, it was so unlawfull and dangerous to forsake this Church, and it was the dutie of those that deferted us, to return, left the punishment of revolters should abide them; what then is the sin of those who now forsake our Assemblies, set up separated Churches, when the luke-warme Angell is cast out, and all his Attendants, and a godly zealous Minifterie is brought in, and the Ordinances administered free from ceremonies and the inventions of men, and
Discipline of Censures and Excommunication a setting up? O let all such be exhorted to return to the unity of the Church, that they may escape judgements both temporall, spirituall and eternall, and not be judged of the Lord as revolters.

Coral. VI.

Hence then from all I have laid downe in the first and second Part of Gangrerra of the Practices, Proceedings, and ways of the Sectaries, we may see and observe the great difference between the carriage of the Independents, and our Brethren of Scotland: our Brethren of Scotland have been constant and true all along to their first Principles, to the ends they always held out, to the grounds which they declared they went upon, to the Covenant they have taken, and that in every branch and part as well as some, in standing for the Kings honour and just greatness, 
&c. as well as standing for their own Liberties; in standing for uniformity in Doctrine, Worship, Discipline and Government in the three Kingdoms, as for preservation of their own, &c. and neither all their sufferings, hardships, difficulties on the one hand, nor all the offers, temptations, flatteries on the other hand, have made them decline from their way, either in their owne Country, or since they have been in Covenant with us. I challenge anyone in all this nine or ten yeares of their troubles, to charge them justly with falsnesse or breach of Covenant in pretending one thing, and intending another, in forsaking former Principles, and falling upon new, according to any advantages offered them; but now the Independents and Sectaries have been inconstant, uncertain, and unstable in all their wayes, crying up and extolling our Brethren of Scotland to the heavens, and afterwards as much casting them downe, pretending a regard to some branches of the Covenant, as extirpating Popery and Prelacy, but not minding others, as maintaining the Kings Honour, his just power and greatness, the extirpating of heresie, schisme, the endeavouring the nearest conjunction and uniformity between the three Kingdoms in Government, Discipline, &c. not certain to any principles or ends they have propounded, except those of Anarchie, and pretended new light; not well knowing what they would have, but changing their minds, and framing their wayes according as they have seen their opportunities and advantages. And because I observe it hath been one great part of the designe of the sectaries, yea and as the maine medium to effect their ends by the aspersing and reproaching of the Scots (the sectaries looking upon them as that which letteth, and will let none be taken out of the way,) which hath been therefore with all industry, artifice and vigour prosecuted ever since the battell at Marston Moore.
Moore, and more especially since the moulding or new model of the Army: I shall therefore (to undeceive the people) as in the sight of God, out of pure conscience, speak a few things of our Brethren of Scotland, and show particularly some differences between them and the Sectaries.

1. The Scots still upon all occasions have improved and made use of all victories, successes, and advantages put into their hands (as the coming in of the King now to them) for the good of both Kingdoms, and for effecting the ends declared in the Covenant, not for any particular ends, as to get possession of Newarke, or to be revenged for affronts offered them, or injuries done them by the Independent party, or to increase divisions, jealousies, discontents between the Nations: But now the Sectaries have made use of all advantages, and of all successes they have had, and of all events that are fallen out for the increase of their own party, and effecting their particular ends divided from the interests of both Kingdoms, and the ends expressed in the Covenant; yea to increase and further jealousies, discontents, differences between the two Kingdoms, by blowing up and aggravating upon all occasions all things against the Scots, by railing against and speaking evil of the Scots in all companies and places, by aspersing them in manie printed bookes, (carefully spread and dispersed abroad by the Sectaries) and by many false reports and other dangerous insinuations against the Scots vented in weekly newes bookes (the Pensioners of the Independent party) and particularly since the Kings coming to the Scottish army, many things have beene related and spoken of by the weekly Pamphleters, which reflect upon our Brethren of Scotland, and some upon the Kings Majestie (which must needs seemes strange and be verie offensive to all good and wise men) and so much the more, the King being come in, and in the Parliaments Quarters. I cannot stand to name the particulars, nor to animad vert upon them now, but referre the Reader among others, to peruse Mercurius Britannicus, numb. 130. The Scotch Dove, numb 134. Moderate Intelligencer, numb. 62, 63. neither shall I much need to doe it, for I doubt not but they will recant shortly, and being mercenarie fellowes, wee shall see them within a few weakes ring the changes.

2. Our Brethren of Scotland have borne with much patience and long-suffering, quietness of spirit and humiliation, infinite reproaches, evil speaking against in City, Countrey, by all sorts of Sectaries, pulled by also manie affronts, neglects, abuses offered them; and when manie things in this Kingdome have gone cross to their desires, hopes, and the Reformation they expected, and divers things have succeeded to the content and desire of the Sectaries, yet they have put up all, waiting upon God for a change, said little; neither
neither the Commissioners for Scotland, nor anie particular person of their Nation having put forth intemperate books against those whom they conceived the Authours and chief Enginies in these matters, but have borne to admiration (considering they left their peace, and incurred the displeasure of their native King to come in to our help, and lay under such great sufferings in their owne Countrey) all the evil surmisings, scandals, reports, jealousies raised of them, disgraces and scorns, without anie breaking forth. But now the Sectaries, upon everie little occasion of being crossed in their way, as by Ordinances coming forth against anie of their principles and practices, (though God knowes they have been little put in execution) by calling in question any of their partie, though moft deservedly and justly, by petitions put up against the Sectaries, how proud, how impatient have they beeene? what strange words have they given out? what meetings have they had ? and what railing Pamphletes have been written one upon another, against Parliament, Assembly, Citie.

3. The Scots upon all occasions and opportunities have beeene forward for peace, moving for peace and the settlement of the Church, desirous of Propositions to be sent to his Majestie : But now manie Sectaries could not endure to heare of peace, nor of the Kings coming in, nor of the settlement, of the Church, they have looked so much to their particular ends of profit, increase of their party while things were unsetled, that they have always expressed themselves to the contrary, fearing their way could not thrive nor stand, if once things should come to be settled, and the Government and the peace concluded of. Manie more differences might be showne between them; but I must draw to an end, and the understanding Reader may by these easily hint at more, and it concerns the whole Kingdom now at this time wisely to consider and lay things together concerning the different carriage of our Brethren of Scotland and the Sectaries, that for a good understanding may be between the two Nations for the putting a speedy end to our troubles and distractions in Church and State, and that we may not by mis-understanding of things, nourishing jealousies, believing false reports, serve the desigines of some particular men, to put us into a new warre, and occasion new differences now that (blessed be God) our worke is even done, and the ship richly laden come into the haven. And to stop the mouths of Sectaries and Malignants for ever, and to possesse us of the reality, honesty, faithfulnesse of our Brethren of Scotland, consider but what we have found them all along experimentally from first to last, and let any man instance (if he can) in any one action, from the beginning of our troubles, wherein the State of Scotland hath broken with us, or beeene unfaithfull: Their going out of this Kingdome to their owne Countrey when they
And Practices of the Sectaries.

they had been in England about the space of a yeare with their good carriage in the Land, and upon going home, is knowne unto all and confessed; and it was a reall confutation of many evill surmisises against them in those times.

When they were desired to come into this Kingdome, then they were a most worthy Nation, a Nation that God loved and honoured, and that in the judgment of Mr. Burrell, an Independent, who in a Speech at Guild-Pall in the face of the Citie and Kingdome, proclaimed them so; and as they shewed themselves a faithfull people, in returning back to their Country, and are confessed a worthy people at the time of their coming in, so in their coming in in the depth of winter, wading up to the neck in waters, and leaping over the mountains of ice and snow, and so in all the time they have been in this Kingdome (having wrestled with many difficulties, a cruell prevailing enemy at home, and many sad discouragements in this Kingdome) yet they have been faithfull to the Cause of God and both Kingdomes, resolving when they were at lowest, in all respects, both in regard of the common Enemy and false Brethren, to stand to the Covenant in all the parts of it, and to see it kept though they all perished; and now lately, since God so strangely and unexpectedly moved the heart of the King to call himselfe upon them, by their good and faithfull carriages in the battell, they have confused and given the lyke to all the evill surmisings, jealousies fomented, reports raised, false suggestions given out against them, as that they meant to possession themselves of Newark, the Kings person being as the shadow, and
Newark as the substance, as that the Kings partie should repaire to him, yeas, that the Newark Army was joyned to the Scots, as that they would protect Delinquents and Malignants against the Parliament, that they would keep the King, and require a ransom for him, and make use of him for their own designs; and such like; whereas we see they would not meddle with Newark, but professed, if it were given into their hands one hour, the next hour they would surrender it to the English for the Parliament; they have not suffered any who have been in Arms, or ill affected against the Parliament, to come to his Majestie, have taken order to discourage all Malignants, have commanded obedience to all Ordinances of Parliament, even at Newcastle where the Kings person is, and have made use of the Kings coming to them, to perswade with him for a speedy letting of Religion and Peace in both Kingdoms. God in his wonderfull providence gave the King to them for this end among others to Shame their adveraries, and to stop the mouths of all gain-sayers, that he might bring forth their righteousnesse as the light, and their judgement as the noon-day, and might honour them before all the world: So that I may say of them in the words of Mr. Burroughs, pag.29. of his speech at Guild-Hall, upon the coming in of our Brethren of Scotland. *A Nation that God hath honoured, by giving as glorious successe unto, as ever he did unto any; whose low and mean beginnings he hath raised to as great a height, as ever low beginnings in any Countrey were;* 

*How hath God dissipated and blasted the counsels of their Adveraries? How hath he discovered all their treacheries? although they be in themselves (comparatively at least) a poore people and of little strength (as the Church of Philadelphia was) yet they have kept the word of Gods patience, and God hath kept them in the hour of temptation; God therefore is with them. Well, I say it is happie for England, that we are joyued with them in Covenant, for we needed them as much now as ever before, and we are as much beholding to them in regard of our divisions, many of us not knowing what we would have; and in regard of the many Sectaries among us, and the height they have risen unto, as ever we were before, for their help against the Popish, Prelaticall, and Malignant partie; and therefore happy England, both for the present and for the future, that now wee are coming to a Peace, we are so joyned and wrapped up in Covenant with Scotland, that the Peace and Union is not of England alone, but of both Kingdoms;*
and that this is our advantage I shall commend to the Readers consideration some particulars out of the Speeches of Mr. Solicitor, a prime able Member of the House of Commons, and Mr. Burroughs a chiefe man among the dissenting Brethren. Mr. Solicitor speaking of the benefits that will redound to this Kingdom, and the advantage we shall have by a nearer Association with the Scots, and by their coming in to this purpose for our assistance, sheweth that certainly they are many.

The short is this, that whenever we doe come to a Peace, when Gods time is come, that we shall have one, yes their coming in, in all probability it will cause us to have a better, a surer, and a better grounded Peace, then if they doe not come in. And likewise what peace soever we have, that it will be perpetuated, and be the securer for us and our posterity to reap the benefit of it. But how is it like to be, when there shall not onely be our owne Kingdom, but a Brother Kingdom, an entire Kingdom, one of the same Religion with us, one that loves their liberties as well as we, when they shall bee engaged in point of interest with us; when the same Law, the same Acts of Parliament should compose the differences, when if it be broken on our parts in any thing that concerns us, they cannot conceive but that it may be their case the next day, because it all depends upon one Law, one and the same title, and their interests are the same; So that if there were nothing else in it, but that we were like to have the better peace and on better terms, and whatever it be, it is likely to be kept the better to us and our posterity, if nothing else were in it, that were much to our advantage: surely if by some considerable summe of money, wee might have brought in, and have them at the end of this Peace, and interested in it as well as our selves. Master Burroughs faith, how happy should wee be, if wee might have them in a neere union with us? And a people that have carried themselves with as great honour and faithfulnesse, with as great wilddome and order in the most difficult worke, that ever a people did undertake in those by an intricate paths that were before untravilled. Certainly, that they undertook at the beginning of their worke, but a few years since, it could not but bee looked upon with the eye of reason, at the most unlikely worke ever to have proceeded, as any worke hath ever done, and yet how hath the Lord been with them, and with what wilddome and graciousnesse have they carried it. So that from the consideration of all I have said in this Corallary and from these passages in these speeches, tis good by all means to preserve the union of England and Scotland, and seeing we shall be so happy in a neere union, and God is so much with them; and carries them thorough with so much wilddome and graciousnesse, and that we shall have the better
better Peace, and have it the better kept, by having them at the end of it, and interested in it as well as our selves; let's hearken to no Sectaries nor Independents false furnishings, evil reports, and scandalous cast upon our Brethren of Scotland, but pray and seek by all means a more near union and communion betwenee their Kingdoms and ours, for there is a blessing in them; and for my part I had a great desire rather fall and perish (if the will of God were so) with the Kingdom of Scotland, and the Presbyterian party in England, standing for the Covenant and the truth professed in all the Reformed Churches, then to grow and flourish for a while with the Sectaries standing for a Toleration of all Sects and Opinions, yea, then to be a King among them, as John of Leyden was at Munster.

FINIS.

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The first part of Gangræna is by the Printer cast into two several numbers of pages, which divides the whole into two, the first consisting of 66 Pages, the other of 116. Pages, according unto which division the Reader must go in finding out the Contents specified in these following Tables.

The first Table shewing the Contents of the first Division, consisting of 66 pages, besides the Preface, is as follows.

The Authors Preface, wherein are laid down these Particulars. 1. The Authors long expectation of a Reply to his Antipologia, according to the great words given out, of a Reply by the Independent Party. 2. The reason of his so long silence, and discontinuance from the Press. 3. His purpose and resolution of often coming into the Press for the time to come. 4. The Authors account to the Reader of the nature of the present Book, and his scope therein. 5. The hatred, malignity, reproaches from the world, yea misconstructions from friends, which Ministers who appeared against the errors of the times have met with, as Christ, the Apostles, Fathers, Athanasius, Augustine, Hierom; modern Writers, as Luther, Zuinglius, Calvin. 6. The undaunted courage, constancy, in going on against errors, notwithstanding all their sufferings. 7. The Authors preparation, and expectation of all kind of reproaches and oppositions from the Sectaries in this work. 8. His firm resolution (by the grace of God) not to fear nor be discouraged in this work, but having such a cloud of witnesses, to follow their example, and to go on with the more earnestness, activity and courage, the more he is opposed.

In the Book itself in the first Division, pag. 1, are premised some particulars for the better understanding of this Book.

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and the people of the river, and the people of the sea,
and the people of the earth, and the people of the sky,
and the people of the stars, and the people of the sun,
and the people of the moon, and the people of the stars,
and the people of the wind, and the people of the sea,
and the people of the earth, and the people of the sky,
and the people of the sun, and the people of the moon,
and the people of the stars, and the people of the wind,
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and the people of the sky, and the people of the sun,
and the people of the moon, and the people of the stars,
and the people of the wind, and the people of the sea,
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and the people of the stars, and the people of the wind,
and the people of the sea, and the people of the earth,
13 And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.
14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
16 And he took them up in his arms, and put his hands upon them and blessed them.
17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good? there is no man good, but one, that is, God.
19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
20 And he answered and said unto him, Master, all these have I observed from my youth.
21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.
22 And he was sad at that saying, and went away grieved: for he had great possessions.
23 And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
24 And the disciples were astonished at his words. But Jesus answered again, and said unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!
25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
26 And they were astonished out of measure, saying among themselves, Who then can be saved?
27 And Jesus looking upon them, said, With men it is impossible, but not with God: for with God all things are possible.
28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.
29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel's,
30 But whosoever shall do the will of my Father which is in heaven, the same shall come in the reward.
31 Now a certain Pharisee, named Lebbaeus, the son of Simaas, invited him to dinner.
32 And when he was come, he said unto him, Master, do you come to be judge also of us?
33 Then answered Jesus and said unto him, Sayest thou this after the commandment of God, or after the will of man?
34 Jesus answered, and said unto them, The kings of the Gentiles exercise oppression and extortion: and they that exercise oppression and extortion are called the princes of the earth.
35 But ye shall not be called so: but he that is greatest among you shall be your servant.
36 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
37 And it came to pass, that, as he was praying in a certain place, when he lifted up his head, and his disciples beheld his countenance, they said, lo, his countenance doth change from earth to heaven.
38 Then said one of his disciples to another disciple, Master, seest thou this? 39 And another said, Prophesy! 40 And Jesus said, What then if I also prophesy, or if I should use a tongue which ye and your brethren know not, shall I thereby gain you? 41 But if I prophesy not in the Spirit, and knowledge, and visions, and revelations, 42 Then come ye and take away from me the board with which I eat, and the cup with which I drink, and the apparel with which I am clad, and the house over which I stand; 43 And the scripture was fulfilled, which saith, And he saith, The things that I have seen of thee shall I prophesy.