

Letter

No

COLLECTION OF PURITAN AND ENGLISH THEOLOGICAL LITERATURE

PHILADELPHIA, PA.

March 13th 18505

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Which are neceffary to the Unity and Concord of Christians; and are delivered in a Book called

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PRINCIP

### The Cure of Church-Divisions.

- I. Inviting all found and fober Christians, (by what name foever called ) to receive each other to Communion in the fame Churches.
- II. And where that (which is first defirable) cannot be attained, to bear with each other in their diffund Affemblies, and to manage them all in Christian Love.

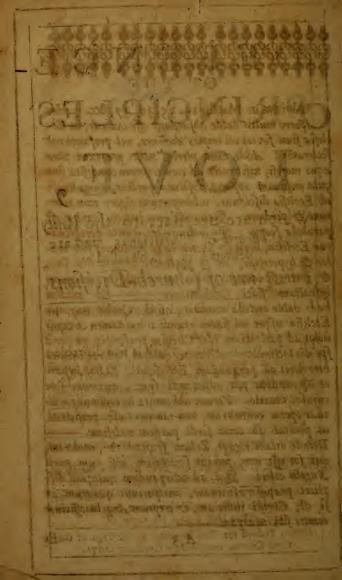
Written to detect and eradicate all Love-killing, dividing, and Church-deftroying Principles, Paffions and Practices, and to preferve the weak in this hour of manifold temptation

By Richard Baxtir one of the Moorners for a felf-dividing and felf-afflicting Land.

Pfal. 120. 6, 7. My foul bath long dwelt with him that batesh Peace. I am for Peace: but when I freak, they are for War.

Didicerat enim ( Rex Edilberth ) & à Doctoribus auctoribusq; sue salutis, servitium Christi Voluntarium, non Coactitium, debtre esse. Beda Hist. Eccles. lib. 1. cap. 26.

London, Printed for Nevil Simmons, at the Sign of the three Crowns near Holborn Conduit. 1671.



Alvinus in Matth. 13. 35, 36, 37, &c. Hoc sporro multis valde absurdum effe videtur, in Ecclefie finu foveri vel impios bomines, vel profanos vel sceleratos : Adde quod pleriq; zeli pratextu plus equo morosi, nifi omnia ad eorum voium composita fine quia nusquam apparet absoluta puritas, tumultuose ab Ecclesia discedunt, vel importuno rigore eam everunt & perdunt. Quare bie meo judicio simplex est parabola Scopus : Quandin in boc mundo peregrinas tur Ecclesia, bonis & finceris in ea permixtos fore malos & hypocritas, ut se patientia arment filii Dei; or inter offendicula quibus turbari poffent, retincant infractam fidei Constantiam-El quidem bæc valde molesta conditio, quod reprobis oneratue Ecclesia usque ad finem mundi : boc tamen tempus nobis ad patientiam ideo Christus prescribit, ne vanà Spe nos lattemus. --- Graviter quidem Pastores incumbere decet ad purgandam Ecclesiam; Et hac imparte ab ontribus piùs adjuvandi sunt, quatenus feft cujufe; vocatio. Verum ubi omnes in commune mutuas operas contulerint, non tamen eo usa; proficient, ut penitus ab omni sorde purgent ecclesiam. Deinde etiam eorum Zelum frænare & moderari, qui far effer non putant societatem nifi cum puris Angelis coleres Qui ad extirpandum quicquid difplicet prepostere festinant, antevertunt quantum in fe eft, Christi judiciam, & creptum Angelin officium temere fibi afurpant.

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Et in Mat. 6. Quod Johannes privatam orandi farmam tradidit suis discipulis, id fecisse existimo prout temporis ratio ferebat. Res tunc valde apud Judeos corruptas suisse ut mirum non sit precandi morem à paucis rité cultum suisse. Rursus quum instaret promissa. redemptio, fidelium mentes precando ad esus spen & disiderium excitari oportuit. Johannes ex paris Scriptura locis certam aliquam precationem conficere potait qua tempori congrueret, ac propius accederet ad firituale Christinegnum

Et in Rom. 14.3. Prudenter & appesite utriuss vitiis occurrit. Hoc enim vitio laborant qui sunt firmiores, ut eos qui inanibus scrupulis detinentur, ranquam superstitios despiciant, atq, irrideant : Contra bi vix sibi eavere à temerariis judiciis queunt, ut nou damnent quod non assequentur : Quicquid fieri contra suum sensum cernunt, illud malum esse putant : Illos ergo à contemptu debortatur, bos à nimia morofitate.

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Calvin on Manb. 13. This seemeth very absurd to many, that ungodly, or prophane, or wicked men, are cherished in the bosome of the Church: And very many being over morole under pretence. of zeal, unless all things be composed to their defires, because absolute purity is no where to be found, do tumultuoufly depart from the Church, or by unfeasonable rigidness do overthrow and deftroy it. Therefore in my judgement, this is the fimple fcope of the Parable : that as long as the Church sojourneth in this world, bad men and hypocrites will be mixt with the good and fincere in it; that Gods Children may arm them**felves** 2 Friday 2. 1

felves with patience, and among the offences that. might trouble them, may retain unbroken faith and constancy :-----Indeed this is a very troublefome condition, that the Church is burthened with Reprobates to the worlds end : But this is the fpace that Christ prefcribeth us for patience, left we flatter our felves with empty hopes at atta The Paftors indeed must diligently labour to purge the Church : And in this all godly men thould, help them, as far as their Calling doth allow. But when all men have done their best, they shall, not fo far have fuccels, as to purge the Church fromall defilements .----- And Chrift would bridle and moderate their Zeal, who think it unlawful to have Communion ( or fellowship ) with any but pure Angels --- They that prepofteroully make hafte to root out all that displeaseth them, do as much as in them is prevent Christs judgement, and Inatch and usurp the Angels work.

Calv. on Mat. 6. That John delivered a private form of Prayer to his Difciples, I fuppofe he did it in fuitablenefs to the time. That matters were then very corrupt with the Jews, is known. All Religion was fo collapfed, that it is no wonder that the manner of praying was rightly obferved but by few. And when the promifed Redemption was at hand, it was meet that the minds of the faithful fhould by prayer be firred up to defire and hope for it. John might from feveral places of Scripture make up one certain prayer, which fhould be agreeable to the time, and might come nearer to the Spiritual Kingdom of Chrift.

Here I defire the Reader again to note, that A 4. though sbough Prayer was then fo corrupted by the Pharifees, yet Chrift usually joyned in their Synagogues, Luke 14. 17. and never medled with our Controversie, about the Lawfulness of set Forms.

Calo. on Rom. 14.3. Paul doth prudently and fully meet with the faults of both fides: For this is the fault of the firong, that they defpife and deride them as fuperfittious folk who are detained with vain fcruples: On the contrary thefe can hardly forbear cenforious condemning that which they underftand not: And they think that to be evil, which is against their own fence. Therefore Paul diffwadeth the one fort from contempt, and the other from overmuch morofeness.

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A Preface to those Readers who are of the Excepters mind, and are offended at my Book, called The Cure of Church-Divilions, Exposulating with them that have made my perforations to Love and Communion, the occasion of their displeasure, backbitings and flanders; and proveing the necessity of Union among all real Christians, and in particular between the Non-conformists and Conformists.

1. The General Part, or Introduction.

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and many others have reported fally, because they prote of that which they knew not : The Reafons of my earnest displeasing endeavours with the Bithops for Reconciling and Uniting terms in 1660. Our Common Profession about a Liturgie at that time, and about this Liturgie, and my practice ever fince. How the Non-conformists must be united among themselves. Of our judgement about Communion in the Liturgie and Sacrament with the Parish Churches in an. 1663. My ends in opening this. 27. Reasons for the priting and publishing my Book called The Cure of Church-Divisions. A word of the Debatemaker. Of the false reports that have been vented of my Book and me, and of some Inferences to be noted by the Reporters.

Chap. 2. The state of the Controversie which I specialy managed in that Book, with these that I called Dividers.

Chap. 3. Objections and Queftions about this Subject.

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Quest. 2. Doth not the Covenant make it now unlamfull ?

Quest. 3. Whet'er the cafe be not much altered fince the Old Nok-sufformists wrote against separation

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ration, then called Browiiifme? And whether we have not greater Light into these Controversies, than they had?

Quest. 4. Is it not a shameful receding from our Reformation, now to use an unreformed Liturgie ? and a pulling down what we have been building ?

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Queft. 7. Shall we not countenance Church Tyranny, and harden Prelates in their usurpations, and invite them to' go further, and make more burdens of Ceremonies or Forms to lay upon the Churches 3 The manifold danger of feigning the Scripture to be a particular Rule, where it is none.

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Exc. 2. Whether I was as guilty as any one whatfoever in stirring up and fomenting the War. Whether it be unbecoming a Minister to blame the fin which he hath been guilty of ? or to blame the Effects, if he encouraged the Cause? Whether nothing of the late Military Actions, be to be openly repented of ? Whether I never mention the prophane, but with bonour ?

Exc. 3. Of partial tenderness as to Reproof ? Whether my prayer was jesting? &c.

Exc. 4. Of the supposed Expressions of my Pride.

Exc. 5. More of the Excepters miltakes.

Exc. 6. What separation Scripture calleth us to, and what not ?

Exc. 7. Of the Corruptions in the primitive Churches, and of Imposing.

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- Exc. 11. Of Cenfurers requitals. Whether a Papift can go beyond a Reprobate ?
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- Exc. 15. Whether I speak slightly of Prayer in comparison of Study? Whether it be a slighting of Christ, to say that be increased in wisdom? which is opened. Whether Christ needed not prayer, but as a pattern to us? &cc.
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Exc. 39. Whether the same Spirit may not now use the ancient Prayers and Responses which first brought them in, or used them ?

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fion, with fome advice to the Excepter, and a lamentation for the decay of Love.

#### A POSTSCRIPT.

S Hewing how far, as Mr. Jacob and the old Independents, so the New England Pastors and Elders (and Magistrates) are from approving of the Principles of Separation. Reasons why I am against the new terms of Church-membership, and the approaches of some Independents som and Separation. Reasons why the Independent Churches should as much fear the principles of Separation as any.

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### PREFACE TO THOSE READERS Who are of the Excepters mind, and are offended at my Book called,

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## Church-Divisions.



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Rethren, why should I wonder at the fruits of those weaknesses which we are all subject to ( some more, some leß) in this state of imperfection? and which I to lately told you of at large, in my Character of and

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Directions for Weak-Christians. If a firit of Infallibility and Miracles in Paul and other the Apofles of our Lord, could not overcome these lamentable failings, in their hearers and followers, in the Primitive

mitive Church, why should such as I look for more fuccess. If Paul thought his Galatians foolish and benitched Gal. 3. 1. and his Corinthian Christians to be babes, yea Carnal and not Spiritual, because there were among them (in Grigging) dixosasias, envying, strife, and divisions, or as the words signifie, zeal or emulation, strife and separations or factions, or dividing into several parties, while one faith, I am of Paul, and another I am of Apollos; what wonder if we are no better now. But our fins are not the less because that others had the like, but the greater because we take not marning by them, when the spirit of God hath so smartly reprehended them.

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I have as little reason as you to be ignorant what provocations the present militating and exasperated parties do give each others; and how fir pretenses uncharitablencs bath obtained. And I know but few of you that have either more openly put themselves into the breach, and attempted more to have prevented both severities against you, and the prefent divisions among us, than I have done ; or that have undergone more wrath and calumny (to mention no other kind Sufferings) for such attempts than I have done: you cannot justly think that it is for want of your provocations and tem-ptations to defcontent, that I am not of your mind. I have had as many and great provocations as molt of you all: And I am not naturally without those passions, which would take advantage by such nfage. A multitude of fierce and reproachful Volumes are written against me, many of them abounding with groß untruths in matter of fact; to all which I bave for peace Sake been filent to this day. And

And none that know me do think, that it is to ef-cape mens wrath that I have been more for pexce and unity than you. I will do that right to them that have done me but little, as to teffifie that I verily believe, could my Confcience comply with their Opinions and wil's. I could as foon have their favour as most among you. But God is still the God of Love, and Peace, and Concord; and so must all bis fervants be : He changeth not, and we must not change from shis which is his Image. This is my Religion; and if any mens provocations must change me from this, they must change my Religion. I am not for such fruits of suffering as some late eminent prisoners in London were, who turned Quakers in prison, and lost their Religion with their liberty; nor will I pretend Conficience for the defiting of my Conscience, and the forsaking of the sacred life of Love. Do you not your selves condemn a Carnal fiate ? Remember then that they are Carnal who are contentious dividers in the Churches, 1 Cor. 3. 1, 2,3. Tun will I doubt not joyn with me in difallowing of a flethly mind and life : Remember then that the workes of the flesh are thefe, as adulteries fornications, &c. So alfo, hatred ( or enmittes ) variance, emulations, wrath, firife, seditions ( Sixosasiai, Dividings into parties ) herefies, envyings, &c. I know you will confes that if any man have not the spirit of Chrift, the same is none of his, Rom. 8.9. Remember then that the Spirit of Christ is the firit of Love; Love to God and man is that Divine nature which God indueth all Christs members with: The fruit of the spirit is Love, joy, peace, longfuffering, gentleneß, goodnefs, taith, meeknels, tempe-

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temperance, Gal. 5. 20, 21, 22. When we think our selves wiler than those we differ from, let us not there it by masterly centoriousness or contempt; but by being as much more Loving and peaceable iban they are. My brethren be not many Mafters, knowing that ye shall receive the greater condemnation. And when other mens faults rife up before you, watch both your passions and your tongues, remembring that In many things we all offend : And if any man offend not in word, the fame is a perfect man, and able to bridle the whole body. Who is a wife man and endued with knowledge among you? Let him fhew out of a good conversation his works with meeknels of wildom : But if ye have a bitter envious zeal and strife if your hearts, glory not and lie not against the truth : This wildom descendeth not from above, but is earthly, sensual, devillish : For where envying zeal ( (in G ) and strife is, there is confusion and every evil work, Jam. 3-1, 2, 13, 14, 15, 16. Bretbren no change of times will allow me to change from this which is my Religion : No injuries from men will excuse me if I for fake it. I bope I thall not fuch a changeling in this which is the Great Command of the Gospel, and the fulfilling of the Law, and the very Heart of all Religion, as to turn from it for a prison or a voluminous calumny and reproach. I confeß I must change, but I hope it will be, to turn still to more and more Love and Concord, and not to Less. It is not thank worthy to Love those that Love us, nor to feak well of those that use us well, nor to take is patiently when we are buffetted or punished for our faults : But if me suffer for well doing, AND

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and lose none of our Love or patience or integrity by our suffirings, happy are we- Alis bow fadly d, many miltake, that fear only yielding to those whom they fuffer by, and do not fear the paffer ens, which mould quench their Love, and turn them unto fects and herefics, in meer opposition to their affliciers.

I know that the great objection is, That under pretence of Love, I would bring ungodly perfecutors into reputation, and tempt men to unlawful Communion with them, and that I make an ill application of good principles, to hide the odiousness of their lins, that care fo little for the fouls of men, as their ulage of Ministers and people doth openly declare. If I had only perfwaded you to unite in Love to one another, and not to think better of the destroyers of the Church, nor to comply with them in their Idolatrous way of worship, you could have born it.

Bretbren, will you, that take it for injustice in a Judge, who will condemn a man before he hear bim speak for bimself, be intreased but to repress your paffions for a little while, till you have calmely confidered thefe thing following.

1. Did I ever per wade you to think well of the faults of other men, while I perforaded you to love their perfons? ( nules you call the Communion a fault of which we are to speak anon ) Did I ever feck to abate your diflike of the fins rebich you most speak against? Either malignity, cruelty, perfecution, or any other.

2. The thing which I perforaded men to in that book, was Communion with all Christians, (bat differently as they differ in degrees of purity. ) That which

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sphich I motioned and pleaded for, I summed up in the latter end, with the contrary extreams; which you may there read in five propositions, 1. To adhere to the primitive fimplicity, and make nothing necessary to our Concord and Communion which is not for 2. To love your neighbours as your felves, and receive those to Communion, whom Chrift receiveth, and that hold the forefaid neceffary things, be they Episcopal, Presbyterian, Independents, Anabaptifts Calvinifts, Arminians, Lutherans, &c. fo they be not proved heretical or wicked. Peruse the reft. When you come to' your felves you will conf. B that this wis no unreasonable nor unchristian motion? Which of all these Parties is it that you are angry with me for personading you to Communion with? Must every one of the Parties renounce Communion with all the reft ? O how unlike is this doctrine to that of the Holy Ghott ? I Cor. 1. 10. & 3. 1, 2, 3. Rom. 14. & 15. &c. If not every one, which of them is it? Is any one of all these Parties, the whole Church of God ? who dare fay fo ? Way (bouid I refuse Communion with any one of these, while I foruple not Community with all the reft. Or if it mult be but with one fort, how thall I know which of them it must be ?

I know some men julge of others by their Own opinions and self interest: But is that indeed the Christian Rule? Some of the Episcopal way are angry with me for including the Independents; when I doubt not but the far greater part of them are the sincere servants of Christ: And since their Synods late moderation, I know not many Churches in the world, besides the Waldenses of the Bohemi-

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an, Polonian and Hungarian Government, who are neerer to my own judgement, in Order and Disci- " pline than these in New England are, and none that for Piety I prefer before them. Some are angry with me for taking in the Anabaptists : when it is not fuch as the Munfter Anabaptists that we have to do with , but godly men, that differ from us in a point so difficult, that many of the Papists and Prelatifts have maintained, that it is not determined in Scripture, but Dependeth on the tradition of the Church. I am not of their mind, and I have given them my reasons in my book for Infant Baptism: But having had more invitation to study the paint throughly, and treat of it largely, than most of those that are offended herein, let them give me leave to fay, that I know it to be a very difficult point; And I know as good and fober men of that mind, as of theirs that are most against them, And I know that in the dayes of Tertullian, Nazianzene, Augustine, men had liberty to be baptized, or to bring their children, when and at what age they pleased, and none mere forced to go against their Consciences: And I know not that our Rule or Religion is changed, or that we are grown any mifer or better than they. I once motioned terms of Concord to the Anabaptilits, and was in as hopeful a way for Peace with them, as with most others, till -

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Some are offended that I put in the Arminians; when I am confident that there is not one of many buildreds, who are against Communion with them that know what Arminianisme is, and truly understand the difference. And the same men refuse not Communion with those Anabaptists who are Arininians. And is bath been the work of not only B4 Mr. Dury,

Mr. Dury, but many other excellent men, for many years, to reconcile the Lutherans with the Calvinifts ! and it bath justly been thought a bleffed work to draw them to Communion with each other ! And yet the Lutherans are not only of most of the Arminan opinions, but alf have superintendents, liturgies ceremonies exorcisme, Church-images, &c. When fo much labour bath been bestowed in this work, and so many excellent Treatifes written for it, by pious Dury, Junius, Paræus, Calixtus, Ludov. Crocius, Joh. Bergius, Conrad. Bergius, Hattonus, Amyraldus, Hall, Davenant, Morton, &c. When all fober Protestants bave prayed for their fuccefs, or approved this defign, are we now come to that paß, that those that seem the zealonsest for the Church and mutuall Love, shall think it to be a fin, either to hold Communion with the Lutherans, or to write for it ?

But the great offence is that I put in the Episcopal, as fit for our Communion; which I suppose is principally because of their manner of worthip, in which we must have Communion with them. Which forefering, I answered more objections against this than against the rest; which bath occasioned some fally to affirm, that I write only to draw men to Communion with the Church of England. I will therefore here proceed to some further exposulations of this point.

3. Is there ever a word in all my Book, perfwading you to Communion with a Diocefan Church, as fuch ?

4. Is there one word in it for your Communion with a national Church, that bath one political spiritual Constitutive Head under Jesus Christ; (though the Kings Jupremacie none of us question ) Do I once meddle with any such thing ?

5. Is there a word to perfivade you to Communion with Perfecutors? Though I am forced to difplease you by answering that objection, and teking you that we should be Impartial, and remember what most parties or many have done to others; which you were not able it seems, to bear, though it was plainly needfary to the due resolution of the Case in question, whether any Persecutors may be Communicated with?

6. Is there one word to perforade you that every Parish is a true Church, and fit to be Communicated with ? If none of all this be there, I hope your Patience is not very hard put to it, if I do but intreat you to repent, if you have faid that of it which is untrue, whoever told you fo, or at least, not to proceed in untruths when you are fo often warned of them.

7. Do you think that it was done like tender coafcienced Christians, for so many to say, that I write against your meetings, yea that I conformed my telf? And this before ever they saw my book, or ever spake with man that saw it? And that men done yet continue such sayings while the book is risible to prove them falls? and revile against it when they conf. B that they never read it? Is this the fruit of the spirit of Christ?

But give me leave after these expostulations, to come a little nearer to your objection, and to tell you openly where we differ.

1. You would have me speak for Love and Unity among the Nonconformilits: (And I know no man that hath done it more frequently and more openly that thin I have done; baving these 24 years been offering or publishing terms of peace.) But God forbid that ever I should be of their opinion (if there be any such) who think that our u ion must be only with a Party, and not with the whole Church of Christ; or that we must Love none, or seek peace with none but these, that are in such points of our own opinion? I am united first to Christ and the universal Church, and consequently to all the parts as such; though in divers degrees as they differ themselves in their Conformity to Christ.

.2. Ibeseech yn endure me with patience to tell von, that I never took either the Non-conformilts alone, or the Conformilts to be the whole Church of Christ, or to be his only people in this Land : nor the only faithful Ministers of the Gufpel. Brethrene let not wrath and the faults of some, deceive us to become injurious to others ; or to deny them Love and Fustice, because that many of their opinion are bad, Where in all the world, do you know a Kingdom, where the greater part are not too bad, and where those that are of the Rulers Religion, be it never fo right, do not comply with it to ferve their flefb? The Low Countries have no Bilhops nor Ceremonics, nor no fuch Liturgie as most are offended at with us, but are under the Presbyterian Government : And yet what the Common fort are there, and in other Such Countries, I need not tell you. Forgive me for telling you, that if you know no godly perfons (Ministers. or others ; of the Episcopal way, I do, and long have done : And as my acquaint ince increafeth I know more and mire. You that take me to be fo bad, as the Antidote describeth me, will think it no great commendation to them, that I profill fest to know those of them, whom I take to be much better than my self: Therefore I will say a greater word, that I know those of them whom I think as godly and humble Ministers, as most of the Nonconformits whom I know. I doubt not but there are many hundred Parish Ministers, who are no Persecutors, nor ever confented to Persecution ! who Preach bolily, and live holily, though I could wish that they were more. And what reason have, you to charge any other mens fins on them ? I am not ignorant what may be faid to make them consequentially partakers. But I must say this in answer to all; that if God will charge undiscerned consequences upon them and us, there will none of us all be found meet for Church Communion, or for heaven.

I am judged by your selves to be too cenforious. of you, and too sharp in telling you of that which I doubt not to be your fin : why then are you fo offinded with me for bring no more cenforious, and sharp towards others ? was I ever thought to be kinder to them than to you? Is not every man naturally most favourable to those of his own opinion? Is it Conformity or Non-conformity which I have molt defended ? Is it as a Conformist or a Nonconformist that I have been judged and used these 33. years? It is they that have lately written reproachfully against me : It is they that have ----- I need name no more. But for the Non-conformists I must bear witness of their kindness to me, that they never rejected me, never forbad me to preach ( but one Sermon,) nor, (except particular angry parties mbom I wrote against,) they never denyed me their good word. What then can you think should draw me to be too tharp against them, and too favourable

ble to the other? I took for no morldly advantage or benefit from them. Surely be that is apt to be too thurp, is liker to be for against diffenters from whom he suffereth, than against those that have ever been his friends? But truth is wuth, and the wildom from above is without partiality and without hypocrific. Do but mark bow both parties justific me, while both condemn me, ( though I am too Confiinus of my faultinefs to justifie my felf ) The one fide think that I am not half tharp enough against the Anabaptists, Separatists and Independents : And you that I now write to, think that I am not hilf tharp enough against the Conformists : fo that one fde doth not only justifie me from the charge of confirminets or tharpnets against the other, but blame me for the contrary, and are angry with me that I am no tharper. But Gods judgement of us all is right, and his feal is fure, The Lord knoweth who are his phoever Ball deny it. God will not judge of aproght Christians as they judge of themselves, when they unjustly accufe themsfelves; Much less according to the judgement of their adversiries.

Brethren, I think verily that I have as much to fay against conformity, as it is required of us Ministers, as most of you that are most angry have : And yet I tell you again, that I believe there are many bundred Godly Ministers in the Parish Churches of England, and that their Churches are true Churches, and that I think not my felf worthy to be compared with Mr. Bolton, Whately, Fenner, Dr. Pretton, Sibbes, White, Field, Uhrer, Jewel, and abundance other old Conformists : And you might forgives me, if I compare them with your felves.

felves, and if I again profes to you, that if they were all alive, and effed now the fame Liturgy and Ceremonics as they did then, I could not find in my beart to think their Communion in Prayer and Sacrament to be unlawful, nor to cenfure that man as injurious to the Church, who should write to perfinade others not to Separate from them on that fuppolition. I am sure the Assembly of Divines that fate heretofore at Weltminster, were fo conformable when they went thither, that I never heard of five Non-conformilts among them, besides the fire diffenting brethren : Their judgement was ( as Mr. Sprints ) that Conformity was lawful in cafe of neceffity, rather than to be deprived of lib.rty to preach the Goffel; but that it was a burden which they Thould cast off as. foon as they had liberty fo to do : And I knew Some who urged them to declare their Repensance for their former conformity, and to bave confessed it to bave been their fin- But I never heard of any confiderable number of them that ever did is, or that changed their minds: And though Ministerial Conformity ( as to Engagements ) is now much altered ; many of them that are yet living do again conf rm. And though I then was not, nor yet am of their mind my felf, yet I would not thun Communion with the Rezerend members of that Allembly (Twiffe, Gat ker, Whittaker, and the rest ) if again they were users of the Liturgie among us.

3. But rebat if in all this I be miltaken, and if Communion in the Liturgie prove unlariful ? frould you be so impatient as not to bear with one that in Such an opinion differcth from you? As I write for thy opinion, so do you for yours? And why froudd

not you bear with my diffent, as well as I do with yours ? My judgement commanded me, First to exhort all fober Christians, to draw neerer, and to lay by those principles, which drive them from each other as not to be Communicated with : And Secondly, where that cannot be obtained, to bear with one another in our feveral Affemblies or Churches, and to manage them with Love and peace. This was my exhirtation, And the time once was (even when the five Diffenting brethren pleaded their cause with the Assembly at Westminster, ) that this motion would have been accepted, or at least not judged so great an injury as now it is. Obrethren, do not expose your felves and cause, so much to the censure of imparia al men, and of posterity, as to let them know that you are grown so high, or that in the very day of our humiliation these terms seem so injurious to you, as these exceptions intimate. Mr. Nye and Mr. The. Goodwin were so friendly with Dr. Preston, as to publish his works when he was dead. And I verily think if you had been acquainted with such Conformilts heretofore, as be w.s., and Dr. Stoughton, and Dr. Taylor, and Mr. Downam, and thefe forenamed, and abundance more, you could not choose but have thought them both tolerable and lovely, if you had not thought it lawful to Communicate with them: Much more you should have endured Such as the Non-conformilts of that age, who used Parish Communion, and pleaded for it against the Separatifis, in far sharper language than ever I used to you ( as their books against Johnson and Cann and Brown and Ainsworth do yet visibly declare. ) If you think their Reasons and mine for the Lawfulnes 1.11

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fulucis of Parish Communion to be infufficient, fo do I rbink of yours against it.

I have read divers that charge the Liturgie with Idolatry. Did I ever lay fo heavy a charge on you? Did I ever fay that it is unlareful to have Communion with you, as you fay it is to have Communion with others? Why then should you not bear with leffer Contradiction, when others must bear with far greater from you? Will you proclaim your selves to be the more impatient ? You will then make menthink that you are the most guilty. You fay of fuch men as those before named [ your worfhip is Idolatry, and it is unlawful for any Christian to hold Communion with you in it, and all that are present and joyn with you are guilty of the Idolatry ] I do but fay, that [ you make the Cafe more odious than it is, and injure others by this charge | What a world are we come to ; when those that you count unworthy of your Communion, must not take your charge of Idolatry as too sharp, and yet you that should be most patient, take it for a beynous crime and injury, to be told that you wrong them, and that you judge too bardly of them? and that their Communion is not unlawful !

Nay, it it scenily for th sc men that have faid and done so much, (I say, so much,) for Liberty of Conscience, and would never consent to the Westminster Assembly to declare against it, even as to those parties, whom y u counted very erroncous your felves, to be yet so impatient of our liberty to tell the Church our judgement about the Lawfulnets of other mens Communion? Is it meet for them who are effended with those that filence us and restrain

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us of our liberty, to be so tender, as to their by such language as this Excepter useth, and by such unjust fames as some others have dispersed, horr little themsfelves can bear discenters?

I know that diffleasure and impatience in the divers parties, is expressed different wayes; But O that yet you would consider, how near of kin the principles arc, and how much defect of Love and Patience there is in you as well as others.

4. And I intreat you to mark but what your own objection intimateth : You could endure it if I bad only pleaded for Peace and Concord among the Non-conformists : But doth not this intimate, that Peace and Concord in it self is definable, among all those that should agree and be united ? Why, I am as well able to prove that all true Christians should. bave Peace and Love and Concord for the strength of the Universal Church, as any of your all are able to prove, that any one Party (hould have Concord in it felf. The Episcipal part would have all possible Concord among these that are Epifcopal; and the Presbyterians among Presbyterians, and the Independents among Independents, and the Anabaptists among Anabaptists; no party is for Divisions among themselves, till the particular temptation doth prevail. And yet I am not pardonable for motioning, that all sober Christians, as, Christians, may have all possible Love, Peace and Concord among themselves.

Brethren, I am sure that Christs body is but one: I do not despise all those words of Christ and the Spirit which I cited in my book : I know that the diversity of knowledge and gifts among true Christians, should not make diversities of Churches, I Cor. 12:

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1 T. 12. When I know this, and cannot choose but know it, why should any be angry with me for knowing it ? I know that the Godly Confermilts and Non-conformilts in England thould be united, as well as each party among themselves; I know that our division gratifieth the Papists, and greatly bazardeth the Protestant Religion, and that more than most of you seem to believe or to regard; I know that our division advantageth Profanenes, and greatly bindereth the success of Ministers on both fides : I know that it greatly pleafeth Satan, and buildeth up his Kingdom, and weakneth the Kingdom of our Lord: His own mouth hath told us So : And shall I not believe bim ? As in our Worcestershire Agreement beretofore, we proceeded on terms which excluded not the Episcopal; so in our defires and terms of Concord, we must still go the same way, and shut out none from our Love and Communion, whom Christ receiveth and would have us receive. If they shut out us, that is not our fin but theirs. The hurt and loss is farr more to the excluder than the excluded ; to bim that loseth his Charity, than to him that loseth but Communion with others. And Iknow that as none shall take out of Christs hands, those that are given him by the Father, and he himself will in no wise cast them out; so he will at last give no more thanks either to Diotrephes or to any Teparating parties, that would rob him of his own, and fay that bis Children are not his Children, and that bis Churches are not his Churches, and that bis Worfhip is not his Worfhip, but Idolatry, than you will give to him that will turn out your Children and Servants, and take away your goods

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goods and lands, and fay that they are not yours. Brethren, it grieveth me to the heart, that nei-ther party Conformable or Non-conformable is more sensible of the sin and danger of our distance. (Though I know that in both parties there are many wife and holy perfons, who I suppose lament it more than I do. ). It layeth my foul in daily lamentations, to see how we run further and further from each other ; to the apparent danger of the Protestant Cause, and of the Kingdoms welfare, and of all the hopes of our posterity; And that in stead of repenting of these fins which every party is guilty of, and taking warning by our former experiences, or by the dreadful judgements of God upon us all, that yet we are daily lofing the little Love that is left, and still flying further into more and more exafferations and distast; As if all the Church and Kingdoms hopes confifted in overcoming one another. When our long experience telleth us, that fubduing those that must still be members, is no Cure of a divided body; and that treading men down doth but alienate them the more.

And I know that it is Concord and Union upon fuch terms in which we are all agreed, that must be our Cure, if ever we be Cured. And that no Covenant ner partial interest; can possibly justifie us, if we will stablish our union on such terms, as shall either exclude such on one side as Jewel, Grindal, Downam, Hall and other such Bishops, or such on the other side as Ames, Hildessham, Cartwright, Bayne, Egerton, and other such worthy persons that were Nonconformists:

For my part, my terms should neither exclude, Episcopal, Independent, nor Anabaptist. But one that

that will separate and exclude himself, or one that will tyranize and exclude all others, we cannot any otherwise have Concord and Communion with, than distantly by Christian principles and patience. But at long running they shall be all convinced, that the Cure of the Church is not by meer Conquest or Contempt of others; Nor by the Union and Concord of fome Parties only, but of the whole; And that the found and sober Conformists and Non-conformists, are the parts in England, that must be united ; And that neither Violence nor unjust separating Cenfures are the healing way; And that which party Soever it be that contriveth and endeavoureth a Union, by the extirpation and ruine of the other part, is schismatical, and taketh the way of defolation; And that it is the Devil, the Infidels, and the Papists, that will be the gainers by our continued divisions. And therefore though I know not the man alive, in England who bath more fair pretence, from the ungrateful usage of the differing parties, to defift from any more such conciliatory attempts, yet, let my hopes be never fo low, feeing it is a thing that mult be done, or we are undone, I will imitate bonest Mr. Dury, and choose rather to wast my daies in vain attempts for Peace, than to go quarrelling and contending to the grave, as I have Seen too many others do.

And if both parties in this exafterated age, fould never fo much revile and flander me, (though a furviving name be little of my interest) I make no doubt but our posterity, will be constrained by experience, to think better of Peace-makers than of Contenders. The names of Melanchthon, Bucer, Calixtus, Bergius, Burroughs, Hall, C 2 Davenant.

Davenant, &c. are far more grateful and bonourable to after times, than the name of Flacius (though an excellent learned man) or of Schluffelburgius, Calovius, or any of our fiery Contenders or destroyers.

To all this I add, that even the separated Churches themselves do find a necessity of Union and Concord for their preservation. Division else will pursue the several pieces, and the same principles which I write against, if they go along with them, will crumble them all to dust. The separated Churches in Holland ( of the English ) fully proved this. Even those members in New-England, which Mr. Norton fadly told Mr. Ash and me, did withdraw and gather themselves to an unlearned Pastor, and would not be intreated by Magistrates or Ministers, yet when they were separated, would fain keep Concord among themselves. And if half of that separated body, should again have separated from the rest, that fragment would fain keep themselves in Unity. And still nature teacheth them to feel that their Unity is their strength and life, and that their Division is their diffolution.

5. And I must needs tell the world, that though I Conform not, it is greater things than the matters of Conformity, which are the chief parts of my Religion; And therefore it is not Non-conformity that we must all Unite in, so much as Christianity, and soundness in the Faith. And I doubt not but the Independents who offer to subscribe to the Dotrine of the Church of England, will say that they differ far more from the Quakers, and Seekers, and Familists, than they do from the Conformists. And fo do I, though I would have Love and Gentlenefs exercifed to them all.

6. And if the present Conformable Ministry mere more to be blamed than they are, yet they may learn and profit while they teach. Many of them are young , coming lately from the University; and may yet grow up to ability and piety, and greater usefulness in the Church: And many of them are prejudiced against their brethren, for want of acquaintance : And a Christian prudent Loving familiarity and Conversation with them, may make them in time become more (erviceable to the truth, than we are : whereas a continued distance, estrangedness, and cenforious aversation, will feed their miltakes and uncharitable censures of us, yea and their sharp severities against us, and will keep up a beart-war, and a Church-war in the land. And alas who knoweth either when or how, or in whofe calamity it will End. For he that puts on his ar-mour should not boast as he that puts it off.

I do therefore conclude with this repeated profesfion, that it is the Conformilts and the Non-conformists that constitute the English protestant body; And it is the Conformists and Non-conformists that must at last, (when they are wearied with tearing and oppofing one another ) be brought together, and the faithful of both partyes must build up the Church in Love and Peace. And therefore the interest of the Protestant Religion, must be much kept up by the means of the Parish Ministers, and by the doctrine and worthip there performed; and not by the Non conformists alone. And they that think and endeavour that which is contrary to this ( of which fide foever ) shall have the bearty thanks and consurrence of the Papists. Him C 3

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# THE GENERAL PART OR INTRODUCTION TO THE DEFENCE OF MY CURF

### OF Church-Divisions.

Being a Narrative of thole late Actions which have occafioned the Offence of men on both Extreams; with the true Reafons of them, And of thele Writings, which fome account Unfeafonable: with the true flating of the Cafe of that Separation, which my opposed Treatife medleth with; And an Answer to several great Objections.

Printed in the Year. 1671.

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#### I. THE

## GENERAL PART,

OR

### INTRODUCTION.

### CAP. 1.

The Narrative of those late Actions, which have occasioned mens displeasure against me on both sides: with the Reasons of them, and of my Writing, which I am now defending.

> H E number of Books written against me is fo great, that if I should not be very suspicious of my felf, left I had wronged the truth, and the Church of God, and given men just occasion of all this oblo-

quy, I should be very defective in humility, and in that care, which I am obliged to for the avoiding of such injuries. And I find upon examination that

if I could have let all fides alone, and judged it confistent with my duty to be filent while the envious man fowed his tares, and not to have contradicted any that I took to be injuring the Truth and Church, nor to have founded the - trumpet against any error which arose before us. I could as eafily have escaped their wrath as others. And I find that whereas our differences both in Doctrine, and Worship, and Discipline, have engaged men of several minds in fuch writings against me. (Some Infidels, diverse Quakers, Papists, Antinomians, some Arminians, some Anti-arminians, Anabaptists, Separatifts, Levellers, Diocefans, &c. ) What one accufeth me of, another doth not only acquit me of, but ordinarily as tharply accuse me for the contrary, and for going no further from the reft. So that nothing but filence could put by their fiercest accusations, And filence it self will not pleafe the Imperious fect, who think me criminal, because I serve them not according to their own delire and way. And filence was not that which I promised God at my ordination, nor is it a doing of that work, to which I was then confecrated and devoted.

But becaufe fome men speak in a more Sanguinary dialect than others, and becaufe the late charges of Difloyalty, ought not to be difregarded by a loyal subject, and becaufe for the sakes of their own souls, it hath often made me pitty Mr. Durel, Dr. Boreman, and many others like them, who have published ugly fallehoods of me, I once thought to have here exercised so much Charity to them, as by a full Narrative of all those

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those actions of my life, which concern such matters as they accuse me of, to have rectified all their mistakes at once, and made them understand, what it is, which they wrote of before they understood it: And the rather because this excepter followeth them, in telling me how guilty I was of the wars, and all the effects of them, and also that I wrote a flattering book to Richard Crommell. And in this narrative I purposed to confess fo much as had any truth in their acculations, and to ftop them in their falfifications and calumnies as to the reft. But upon fecond thoughts, I caft it by, perceiving by too long experience, that they who are engaged against the Truth, are unable to bear it, and take all for an unfufferable wrong to them, which detecteth the falfehood of their reports. And when men do (as Mr. Hinkley) importune me to publish the reasons of my Non-conformity, when they know that the Law forbiddeth it, and there is no expectation of procuring a Licence, or when the old firatagem is to visibly used, of drawing us by their challenges into their Ambuscad'es; or when I am eagerly provoked to gape against an oven, while it is red or flaming hot; If I crave their patience, and exercife my own, till it be grown more cool, before I accept of fuch a challenge, and fuffer them to use their Art ( till repentance shall unteach it them ) and to make my name a stepping stone, to those ends which they now afpire after, methinks they fhould be content, to talk on without a contradiction, and to be free from the light of that Truth, which they are not able to endure ; Or at least should pardon me, if I imitate my Lord, that

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that was filent, even when falle accufers fought his defamation and his blood. But, God enabling me, I promife them an anfwer, as foon as they will procure me Licenfe and Indemnity.

In the mean time, I shall now only, 1. Tell you why I offended one fide, by faying fo much against their impositions, 2. And why I have fince offended the other, yea both fides, by my late Book called, The Cure of Church-Divisions.

Before the King was reftored, being then at London, I was called to preach two publick fermons; the one before the Parliament, the day before they voted the Kings return ; The other before the Lord Major and Aldermen on a day of thankfgiving for the hopes of his return. In the latter I plainly shewed my sense of the case of the falling party, and the Armies actions, and gave as plain a warning to the then rifing party, with fome prognosicks thereupon. In the former ( the first that ever I preached to a Parliament, and the last,) I spake some words of the facility of Concord with the fober godly moderate fort of the Episcopal Divines, and how quickly Arch-Bishop Usher and I came to an Agreement of the termes on which they might Unite. When this Sermon was Printed, this passage caused many moderate Episcopal Divines to urge me to tell them the terms of that Agreement; And they all profeffed their great defires and hopes of Concord upon such termes ; viz. Dr. Gullton, Dr. Allen, Dr. Bernard, Dr. Fuller, Dr. Gauden, and several others. Dr. Gauden desired a meeting to that end of the several parties, but none came at the day oppointed but he and Dr. Bernard, and Dr.

Dr. Manton and I; where I fpake these words, which he Printed without the limitation annexed, which I set right in my next Printed Book, viz. That I found (then) little or nothing in the dostrinal part of the Common prayer Book, which why not found, having but as favourable an expertion as good mens writings usually must have. He left out [ the dostrinal part ]

At last when the Earle of Orery perswaded me to be his Majesties Chaplain in Ordinary, and was present when the Earl of Manchester gave me (and Mr. Ash ) an oath of fidelity, it being he that first brought me acquainted with Bishop Usher, the mention of the same business fell in : Whereupon we shortly after were told by the Lord Chamberlain, that it was his Majesties pleasure, that there should be a treaty for Union between the Episcopal party and the Presbyterians: And Dr. Reignolds, Mr. Calamy, Mr. Alb and my felf being first Employed, when we had made fome entrance, we defired that fome might be chosen by the Ministers throughout the land, to fignifie their sense, because we could speak in the name and sense of none but our felves; But his Majesty not consenting to that, we defired an addition of many brethren at hand, which was granted; and the liberty for all Ministers that would to meet with us, for confultation, as many did at Sion-Colledge and elsewhere. In this Treaty we all professed our Judgements for the Lawfulnets of a Liturgie; and detired the Reformation of that which we had, with the addition of new forms in Scripture phrase, fitted to the leveral Offices, with Liberty to the Miniflers

fters to use this or that. Whereupon we drew up such a Liturgie our selves, which though it fell to my share, yet the rest of our brethren examined and approved of it, faving that Dr. Reignolds dilliked the displeasing the Bishops by such large additions, and a Liturgie feeming entire of it felf, instead of some additional prayers to theirs. How many weeks we were employed from first to last, in these debates, how fully and freely we took that opportunity to plead for reformation, and against unneceffary impositions, whilest the men that now quarrel with us faid nothing that we know of: how hard a province fell to my own lot, as to the offending of the Bishops, under whofe hot displeasure I thereby ( in obedience to my Conscience ) did cast my self, our writings ( which lomebody hath published for the greater part of them ) thew; and our Savoy conference, and my prohibition to preach in Worcester Diocess shortly after (before other Ministers were filenced ) and the published writings against me, did all fufficiently acquaint the world : And the particulars of this butiness I now passby.

Only I think meet to make this twofold profeffion, to the two parties on the Extreams;

1. That the true reason why I wrote and spake fo much, so long, and so vehemently, had it been possible to have prevented many Impositions, was principally because I undoubtedly foresaw how great a number of faithful worthy Ministers would else be filenced by them; and how ill the Church could figar: those Ministers, while there are so many hundred thousands of ignorant and ungodly people in the land; and what fort of Ministers

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Minifiers in too many places must unavoidably fucceed them, unless the Church doors should be thut up ? and I forefaw how the people under fuch Ministers would be affected to Religion, and to the Bishops, and Ministry? And I forefaw what multitudes of Religious perfons would take the things imposed as unlawful, and would feparate from Communion with the publick Churches; and would worship God in private meetings with the filenced Minifters, I forefaw how many Ministers and people that did Conform with a grudging Confcience, would do more at last to undermine the Impositions, than the Non-Conformists. I forefaw eafily what jealoufies, displeasure, severities, imprisonments, &c. wonld tollow the private preaching of the filenced Ministers, and the private meetings of the people : And I knew well that other Ministers as well as I, would judge it no better than perfidious facriledge, to forfake the holy calling to which they were confecrated and devoted, and to defert fo many thousand needy fouls : But, above all,I forefaw, how certainly and fadly the Churches divitions would be hereby increased, and the Love of each party to the other would be abated, if not destroyed : How hard it was for one lide to Love and Honour the Non-conformists, that accounted them Perfecutors and unconfcionable men : And how hard it was for the other fide to Love and Honour those that they suffered by: And how little Reproaches, Fines, and Imprifonments, do use to increase mens Love to others. I foreknew that one fide would call the other Rebellious Schifmatical Phanaticks; and the other fide

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were like enough to account them, Perjured Perfidious Perfecutors; and that in the midft of fuch thoughts, fuch words, fuch ufage, Love was no more like to profper, than fire in the fea. And I knew that whatever zeal be pretended for Obedience and Order on one fide, or for purity of Worfhip on the other, when Love dieth, Religion dieth; and they that are deftroyers of Love, are deftroyers of the Church and of Chriftianity, and of the fouls of men: and to increase Love is to fave fouls.

And I forefaw that the further they go in this way, the further they will go from God and Godlinefs, from peace and fafety, and that it will be the longer the worfe, till they retire: For one hard ufage on one fide, and hard cenfure on the other fide, after another, will by degrees raife men to the height of bitternefs, and make them think, that their interest confifteth in the hurt and ruine of each other.

Alfo I forefaw that while we worried, and weakned one another, as all Sects would grow under the difcontents of one party, fo the Papifts were like to be the principal gainers; And they would be ready to offer their fervice to firengthen one of the parties againft the other; and would be glad to take up the reproaches againft the moft religious people, that were by angry adverfaries brought unto their hands; And that when we had made our felves' a Common feorn by our manifold divifions, and by our biting and devouring one another, they would plead this as our fhame, to draw people to themfelves, as the only ftable and confiftent Church; and and would make us giddy that we might reft on them as our Supporters; and when they faw us weak enough, would be ready to devour us all.

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And I eafily forefaw how calamitous a thing it would be to the Kingdom, to have moft Towns and Parifhes fet all together by the ears, and for the neighbours to be as *Guelphes* and *Gibellines*, every man employed in cenfuring and reproaching others, infread of living together in neighbourly and Christian Love.

And I forefaw what an injury this would be to the King, to have the fuffering party under these temptations, and wise men made mad, and his people weakned by such sad divisions; whereby their cheerfulness in his Love and fervice would be abated, and forreign Enemies would be encouraged to attempts against our peace and fafety, and if ever they should invade us, it maketh me tremble to think how our divisions would debilitate us, and hazard all our common security and hopes. Yea, how uncomfortable a thing it must needs be to the King, to rule fuch a divided people, that live in a heart-war among themselves, in comparison of ruling a loving, and concordant fort of men. In a word, I knew that a house or Kingdom divided against it self would not stand : And though I could not make the Bishops believe me, I knew that divisions, lamentable divisions, were like to be the confequent, of the things which then I fo importunately petitioned and intreated them to forbear: I knew it, for I could not choofe but know it. And for these reasons I wrote, I pleaded, I carneftly contended with them as I did, while

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there appeared any bope, as being loth feen the things which I have already feen God knoweth to how much worfe we a ing, if Grace and Wifdom yet prevent And though I exafperated the fore which I have cured, and have ever fince my felf. der their difpleafure, yet I have peace in filmony of my Confeience, that I did m to have prevented our mileries while I had 2. And I would give notice to the oth

ty, that whilft I pleaded for their libert against the Imposing of unnecessary this took not all the things in question for a to be done, which I thought unlawful to necessary to our Communion or Ministratio knew that my judgement ever was for t Lulnels of kneeling at the Sacrament; (el fince the Rubrick is inferted, which dife - both all Bread Worthip and the Bodily re ferice. ) And we all as is faid, though - turgie limful; and when we wrote ou toothe Anfwer of our Exceptions, we fa words ( which may tell you, whether I my mind, and what was then our c fense) pag. 3. [ While we took it to l fective; diforderly and inconvenient Mode of it would be our fin to use it of choice, r may prefer a more convenient way, what ought to do in cafe of necessity, when we n ship God inconveniently, or not at all. ] A 12, 13. What if it be only proved unla you to impose it, though not for others to j you when you do impose it? Is this no a alter it? Should you not have some care (35)

fin your felves, as well as to preferve others from it? An inconvenient Mode of Worship is a sin in the Imposer, and in the Chouser, and Voluntary user, that may offer God better, and will not : And yet it may not be only lawful, but a duty to him, that by violence is necessitated to offer up that or none. ] By this you may fee what we all thought then of not only hearing, but reading a defe-Ctive Liturgie in such a cafe. If you fay, that this was but my own Opinion ; I answer, Though as they wrote the particular Exceptions without me, fo I wrote this Defence of them by their appointment, yet it was examined and confented to by the reft, who were not men apt to take things on truft, nor to be imposed on by fuch a one as me.

When this Treaty was fruftrate, and the torrent of difpleafure came upon us, (which reached me with the fuft) I faw alfo that the florm of mens paffions and difcontents would quickly follow: And therefore according to my own judgement and advice to others, I endeavoured to practife my felf; that is, neither to forfake my Calling, or omit any firvice I could do for the Church, nor yet to do it in a turbulent and unpeaceable, or dividing may.

For the first, I thought writing was my greatest work, which made me not travail abroad to Preach (which also weakness disabled me from doing). But yet I never to my remembrance either forbad any from coming to my house, nor ever invited any to hear me. I had no Paftoral Charge in London; nor could I live there with my health: My judgement was, that though

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fo many hundred Ministers were filenced, and too many Congregations had fuch, as were to us mat-

many Congregations had fuch, as were to us matter of grief, yet the Interest of the Christian Protestant Religion in England, must be much kept up, by keeping up as much of Truth, Piety and Reputation as was polfible in the ParishChurches. Therefore I never laboured or disputed to make any Minister a Non-conformist, unless he came to me, and by defiring my judgement, made it my duty ( Though I oft openly professed, that if I conformed my felf to what is required of a Minister, I should take it to be no little or single fin ) I remembred the faying of Mr. Dod, who thanked God for the Churches Sake, that Some conformed, and for the Truths Sake, that Some conformed not. I refolved that if I lived where was an intolerable Minister, I would not hear him, nor come near him, fo as to encourage him in his finful undertaking of that Sacred Office : But if I lived under an able, worthy, or tolerable man, I would joyn with him in publick ( constantly if I had not cateris paribus the liberty of better, and fometimes if I had) And I would help him by my private labours as well as I could, and live with h m in Unity and Peace. Accordingly I conftantly joyned in the publick Prayers and hearing at the Parish Church where I lived ( having no better that I could go to ) and never Preached to my family, but between the times of publick Worship; and the people that came in to me, went with me to the publick Worship.

In all this time many perfons importuned me to indeavour that allNon-conformifts might agree in one,by what measures to walk as to their Commu-

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nion with the Parish Churches, and such other things, (for many reafons): And I ever thunned all fuch attempts; J. Because it is the way that we have blamed fo much in others, to make narrow measures for other mens practices, and unneceffary terms of Brotherly Concord : We must unite as Christians in necessary things; and if one man can, e.g. kneel at the Sacrament and another cannot, if one can joyn in Common-prayer, and another cannot ; yea, if one can Conform to the Liturgie and Ceremonies, and another cannot, it must not break our unity or peace. 2. Becaufe that Non-conformists are not all of the Same judgement in every particular among themfelves: And how can they then agree upon the fame practice in every point? If they fould; either the most scrupulous must come up to them that think that lawful which they scruple, or elfe. the later must come to the former : If they yield that think the things unlawful, and do as the others do, they shall fin : And then they might as well Conform? And if they that hold more things to be lawful must agree in practice with them that hold the fewest lawful, than such must 1. Forfake their own understandings, and live in many fins; and 2. They must be alwayes at an uncertainty in their practice, because some may yet arife, that may count more things unlawful; And fo the whole party may change their practice every year, as new fcruples or errors arife in any; 3. And fo the most fcrupulous though the most erroneous, must be the Standard and Rule of all the reft. 4. And fo we should tempt others still to new scruples, and

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to make more and more things *finful*, that fo they might obtain the Rule of all. I ever thought therefore that without any combinations, our way is, every man to know the truth as well as he can, and practice accordingly; and live in Love and Peace with thole that differ from him in tollerable things. And thus I hope most Non-conformable Ministers do.

In the year 1663. divers learned and reverend Non-conformists of London met to Consider how far it was their duty, or lawful to Communicate with the Parish Churches where they lived in the Liturgie and Sacrament : and we agreed the next day to bring in our feveral judgements in writing with our reafons. According-ly I brought in mine, in which I proved four propositions, 1. That it is Lawful to use a form of prayer : 2. That it is Lawful to joyn with some Parish Churches in the use of the Liturgie. 3. That it is lawful to joyn with some Parish Churches in the Lords supper. 4. That it is to some a duty to joyn with some Parish Churches three times a year in the Lords supper. They being long, I read over to them the last only, which being proved (by 20. Reasons) included all the reft. Upon Confideration whereof, no one of the brethren seemed to diffent, but to take the reasons to be valid; fave only that one Objection ftopt them all, to which I alfo yielded, and we concluded at the prefent to forbear Sacramental Communion with the Parishes : And that was, because it was a time when great severities were threatned against those that could not fo far Conform; and most of the Independents and fome fome others were against it; And our brethren verily believed that if we should then Communicate, those that could not yield fo far, would be the sharplier used, because they yielded not as far as we. I yielded to them readily, that God will have Mercy and not Sacrifice, and even Gods worship otherwise due, as prayer, or preaching, or fabbath-keeping may be omitted for an ast of-Mercy, even to pull an Oxe or Als out of a pitt. And therefore pro tempore I would forbear that facrament, which was like to cause the imprisonment or undoing of my neighbour.

In mentioning this, these three things are my end. 1. To tell the world the judgement of thefe Ministers; who are misjudged by their actual forbearance of publick Communion, that they take it for a thing unlawful: whereas they are thus accidentally hindered from it ( Belides many other accidents not here to be mentioned, this before named is one. ) 2. To fnew the Prelates who and what it is that hath hindered mens nearer Communion with them; And that while rigor and feverity is trufted to as the only means to further it, it proveth the principal means of hindering it. 3. To fhew the Independents, that we have been to far from dealing hardly or uncharitably with them, that we have forborn that Communion, which elfe our own judgements would have charged on us as our duty, either only, or chiefly for fear of being the leaft occasion accidentally of their fufferings : And if yet they are impatient with us for obeying our Consciences, who can help it.

What the rest did after this confultation in

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their practices, I enquired not : But for my own part on the fame argument I forbore Communion with the Parish Churches in the facrament a long time, till at last I faw that the Reason feemed to me to cease, and I durst not for I knew not what, go against my judgement : But left it might poffibly have any fuch hurtful confequents, I chose a very private Country Parish to Communicate with, where I fometime fojourned, and where there was neither that, nor any other reason to hinder me : But yet after many years further observation, left men that know not of my practice, should be scandalized or infnared, to think that I forbore Parish Communion as unlaroful, and for to do the like themfelves, I once chose an Easter day to Communicate in a very populous Church in London, purposely that it might be the further known : But having some reasons to forbear at the Parish where I lived most constantly, it fo far provoked the Parfon that \_\_\_\_ I may suppose no Independent fuffered to much through my Communieating, as I have done by forbearing for their fakes.

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At laß in the year 1667. obferving how mens minds grew every day more and more exasperated by their sufferings, and whither all this tended, and what was like to be the issue in the this book called *The Cure of Church-Divisions*; the Reasons whereof I am next to give you. But being not used to publish any thing unlicenfed, nor thinking it fit to break the Law of Printing without necessity, nor knowing how to get it Printed unlicenfed if I would; I knew that if

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I put any thing into it very provokingly, it would not be licented. and would frustrate all the reft. And yet my Confeience told me, that it looked to like partiality, to tell one party of their faults, and call them to their duty, and not the other, that I refolved to fay as much to the Bishops and Imposing Clergy, as should fignifie my judgement plainly to any intelligent man, and tell them what fenfe I had of narrowing Impositions and Severities, and what is the way of Unity and Peace, though not to cloath it in exasperating language : And if they would not not licenfe it all together, I purposed to cash it all aside.

And to confess the truth, the deep sense of the fin and infatuation of this age, hath long made me defirous to have written one Book, with the Title in dying Bradfords words, REPENT O ENGLAND; and that in feveral parts, profelling first, my own Repentance in several Particulars, then calling feverally the Bifhops and Conformable Clergy, the Presbyterians, the Independents, and the Sectaries, Corporations and Country to Repent. But I knew the Bishops would not endure it, and I could not get it Licensed or Printed, and I had greater things to write, and many wife men whofe judgements much rule me, diffwaded me and laughed at my weaknefs, that I fhould think that fuch men would regard what I faid, or that it would have any better effect than exasperation ! And I long purposed not to speak to one fort, till I might speak to all, to avoid partiality, and evil consequents.

But at last confidering, that by this rule I might

might never tell any of their fins, nor preach repentance to them whill I lived, and that I must not deny my duty and Charity to one fort, becaule another fort will not receive it, and feeing alfo neceffity increase, and having already writen and faid fo much to the other party, I refolved to imitate those two excellent faithful Tractates, viz. 1. Mr. M. Pool's Vox clamantis in deferto in Latine, calling the Non-conformable Minifters, to Repentance, and Mr Lewis Stukeley's ( a worthy Congregational Minister in Exeter, and a kinfman of the late General Monkes ) enumerating copioully most of the Common fins of Religious Profeffors, and calling them earnefily and faithfully to repentance, which fince the writing of this, I find excellently done in a book called Englands danger and only Remedy.

And therefore I first published some old notes written eleven or twelve years ago called Directions for weak Christians, and annexed to it The Character of a found Christian; In both which I wrote that which was as like to have exafperated the impatient, as this book is; And yet I heard of no complaints, And afterward I wrote this which I now defend; and fent it to the Licenfer, who upon perusal refused to License it; And fo it lay by, and I purposed to meddle with it no more. But leaving it in the Bookfellers hands that had offered it to be Licenfed, after a long time he got it done; and fo unexpectedly it revived. The Reasons of my writing it were no fewer than all thefe following, which I now fubmit to the judgement of all men truly peaceable and impartial, who value the interest of Christianity,

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Christianity, and of the universal Church above their own.

1. To make up my foregoing Directions to meak Christians more compleat. Having directed them about the private matters of their fouls, I intended this as another Part, to Direct them in order to the Churches Peace.

2. Many good people of tender Conficiences and weak judgements, defiring my advice about Communion in the publick Affemblics, I found it meeteft to publifh this general Advice for all, to fave me the labour of fpeaking to particular perfons, and to ferve those that lived further off.

3. I faw those Principles growing up apace, in this time of provocation, much will certainly increase or continue our anoistions, if they continue and increase. I am fure that our wounds are made by munding principles of doctrine; And it must be healing d'Etrines that must beal us: And I know that we cannot be healed, till doarinal principles be healed. To give way to the prevalency of dividing Opinions is to give up our hopes of future unity and peace. And to give up our hopes of Unity and Peace, is to despair of all true Reformation, and happiness of the Church on earth. If ever the Church be reduced to that Concord, Strength, and Beauty, which all true Christians do defire, I am palt doubt that it must be by such principles, as I have here laid down.

4. But my grand reason was, that I might ferve the Church of Christ, in the reviving and prefervation of *Christian Love*. As it was an extraordinary measure of the Spirit, which Christ

Chrift made his Witnefs in the Gospel Church; fo is it as extraordinary a measure of Love, which he maketh the New Commandment, and the mark of all his true Disciples : And whether afflicting on one fide, and unmerciful and unjust centures, on the other fide, one driving away; and the other flying away, be either a fign or means of Love : And whether taking others to be intolerable in the Church, and unworthy of our Communion, and separating from, or avoiding the Worship where they are present, be likely to kindle Love, or to kill it, let any man judge, that hath himfelf the exercise of Reason, and unfeigned Love. I know that this is the hour of Temptation to the fufferers, to ftir up paffion and diffaller and that men have need of more than ordinary grace and watchfulnefs, and therefore of more than ordinary helps & warning, to preferve due Love, and keep out an undue hatred of those by whom they fuffer. And how great a temptation also their censures and discontents will prove, to their Superiours, and others by whom they fuffer, and what unspeakable hurt it may do their fuls, may eafily be conjectured. This fin will prove our greatest lofs.

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5. Hereupon men will be engaged in finful Allims of injustice and uncharitableness against each other. They will be glad to bear, and forward to believe hard and falle reports of one another. And too forward to vent such behind one anothers backs: And there is no doubt, but many of each party already think worse of the other commonly, than they are: (Though, alas, we are all too bad, and fome egregiously wicked.) wicked.) And those Persons and Churches that would censure a man for Curses or Oaths, should also censure men for *flanders* and *backbitings*. And should I not do my best, to prevent such a course of daily fin?

6. Both violence and feparation tend to divide the builders themfelves, and keep the Ministers in contending with, and Preaching and Writing against each other, which should be employed in an unanimous opposition to the Kingdom of Satan in the world, And when all their united wisdom and strength is too little against the common Ignorance and Prophaneness of the world, their division will disable them, and give sim and Satan opportunity to prevail.

7. It may engage them on both fides in the dreadful fin of persecuting each other, one party by the Hand, and the other by the Tongue, (even while they cry out of perfecution:) And on both fides to hinder the Gospel and mens falvation, on one fide by hindering the Preachers from their work, and on the other fide (yea on both ) by hindring, the fucces. For what can be more done to make men defpise the word, than to teach them to defpife or abhor the Preacher ? And what more can be done to deftroy mens fouls, than to harden them against the Word ? Is there any fober man on either extream, that dare fay, I would have none of the people faved, that are not, or will not be the hearers of our party ? If you dare not fay, that you would have all the rest to be damned, dare you fay, you would not have them be taught by others? Or that you would not have them profit

fit by the Word they hear? If not, how dare you tempt them to vilifie and defpife their Teachers? If they will not learn of you, be glad if they will learn of any other, and do not hinder them.

8. By these means they will cherish an hypocritical fort of Religiousness in the people, which is more employed in Sidings, Opinions and Cenfurings of others, than in humble felf-judging and in a holy heavenly mind and life. A man need not the Spirit of God, and supernatural Grace, nor much Self-denyal, nor Mortification of the flesh, to make him choose a certain fashion of external Worship, and think that now he and those that are of that fashion, are the only people, and to reproach all of other fashions, as ungodly, and to think that he is therefore a better Christian than the other, because his fashion of outward Worship seemeth the better to him. Not that any thing in Gods Worship should be denyed its due regard ; But its pity that by an unproportionable estimation of mens several outward fashions, words and gestures, poor souls fhould be tempted to deceive themfelves, and to forget that he is the best Christian that hath most Faith, Fumility, Love and Heavenlines, which is the true Holinefs, and Beauty of the foul.

9. When men think a Lawful Communion (yea, a duty) to be unlawful; it will both keep them in the fin of omitting it, and caufe them to add their finful Cenfures of all those that use that Communion which they avoid. They do not only think that they are holier, because they bear

bear not, and pray not; and communicate not in the Parish Churches, but they look down with a supercilious pity upon those that do? And how many parties have I thus been pitied by? As I go along the Streets, the Quakers fay, Poor man, thou art in darkness. The Papifts pity me, for not being one of them : The Anabaptifts pity me, for not being one of them : The Separatists pity or disdain me, because I forbear not the Worship that they forbear : And this Excepter lamenteth my condition as paffionately as any. It is not for [ Not Worfbipping with them ] that they censure me ( for I am ready to do it, ) but for Worshipping with others, in Words which they like not. And whereas holinefs was wont to be expressed most by Worship actions, now it must be characterized more by Negatives, even in external adjuncts. And if he be the best man that avoideth most the Communicn of others which he taketh to be bad, I have, and have had, neighbours better than you all, that never communicate with any Church, nor ever publickly hear, or pray, or Worship God at all, because they think all your wayes of Worship

to be bad.

I remember Rivet marketh out Grotius by this, that while he forfook the Protestant Churches, and called us to unite with the Church of Rome ( that is, with the Pope ruling not arbitrarily, but by the Laws of a General Council, not excluding that of Trent ) he did actually communicate with none at all.

10. When mens judgements are thus mistaken about Church Communion, their Worship of God

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God will be corrupted : They will in their hearts earnefly defice that all others may be of their mind, and they will complain to God of that as a fin, which is mens duty : Especially among those of their own mind. And this offering up of their mistakes to God, in earnestnels, as an acceptable fervice, is a fad polluting of holy things. So he that is famed to have written this Antidote, is faid to have made my Book which was written for Christian Love, to be'the matter of his publick Humiliation. And another of my friends, in dayes of prayer, maketh it his lamentation, [ Lord, bere are thefe that are one day here, and another day at Common-prayer : ] As if the exercise of Knowledge and Love, in impartial Communion with all Christs Churches (not forcing us to fin ) were a fin to be lamented. But I need not go further for instance, than this Antidote, where the Reverend Author taketh it for a service of God, to write against those necessary Precepts of Love and Unity, which he mistakingly opposeth. And so did Mr. Johnson and Mr. Canne, who most confidently prefented their Writings for separation, to God, as a fervice which he had commanded them, and would own.

11. This narrow judgement tempteth men on one fide, to Anathematize all that fay, There are any other true Churches in England, fave of one form and fashion; and it tempteth others to deny the Parish Churches, to be at all true Churches, and so to narrow the possession of Christ. And hereupon it tempteth them to endeavour to disgrace and dissolve each other. It draweth many

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many to think, that it is the Interest of Religion now in England, to have the Parish Churches to be brought low in reputation and descred, and Gods publick Worship, which they would have all Religious people use, to be only that of tolerated or more private Churches. By which they little know what they wish, against the interest of the Christian and Protestant Religion in this Land? Nor what hurt they would do, if in this they had their wills.

12. These dividing Principles and Spirits which I oppose, will on one fide give shelter to all the prophane malignant minds, that itch to be afflicting others, that fear God more than they: And on the other fide, it will give shelter to all kind of Heressies and Sects; of which experience is too full a proof.

13. Yea, before our eyes, the most pernicious Herefies, even those of Quakers, are still not only continued, but increase. And we see men that to day condemn Communion with the Parifh Churches, and then with the Presbyterians; do thortly fly from Communion with the Independents too. And mens palfions in infferings pervert their judgements; And frequently men are overcome by tryal, when they think they are most constant and have overcome. Its commonly known how many of late are turned Quakers; And what confiderable perfons lately in prison, fell to that unhappy Herefie. Yet they that by a Prison lost their Religion, no doubt thought themselves more honourable by their sufferings, than those that go to Commonprayer. And shall we stand by and see this E work

work go on, and neither lament their sin, that drive men to this, nor warn them of the Passions and Principles that lead to it.

14. Separation will ruine the separated Churches themselves at last, (By separation I mean the fame thing that the old Non-conformifts wrote against by that name ) It will admit of no confiftency. Parties will arife in the feparated Churches, and separate again from them, till they are diffolved. I befeech my deer brethren that are otherwise minded to open their eyes fo far as to regard experience. Brethren, what now Comparatively are all the feparated Churches or parties upon Earth ? Would you have all Chrifts Churches, and all the interest of the Christian Religion to be as short lived, and to fand upon no more certain terms than they do? How few separated Churches do now exist, that were in being an hundred years ago? Can you name any? And would you have had all the Churches of Christ on Earth, to be diffolved, when they were diffolved ? Or do you think that all were diffolved with them ? This would make us all feekers indeed.

15. Separating and narrow principles befriend not Godlines, as they pretend to do, but lamentably undermine it? If it were but by driving off and difastering the lower fort of Chriftians, whole Communion you reject. The Cafe of three or four Churches in New-England grieve my heart: But the Cafe of the SummerIslands as related to me by Mr. Vaughan, a worthy Minifter lately difcouraged and come from thence, would make a Christian heart to bleed 3. To hear hear how first and regular and hopeful that plantation once was? And how one Godly Mininifter by feparation, felecting a few to be his Church, and rejecting all the reft from the facrament, the rejected party are grown to doleful eftrangednefs from Religion, and the felected party much turned Quakers, and between both, how wofull are the fruits. But the Cafe of England, Scotland, and Ireland (which I foretold in my book of Infant Baptisme) is yet a more lamentable proof, what feparation hath done against Religion, fo full a proof, that it is my wonder that any good man can overlook it.

16. Yea it tendeth to make Religionsinel's contemptible, and the professors of it, a common fcorn, when we are perceived to place it in unwarrantable Separations, and Singularities, and when we make men think that the greatest difference between those that they call Precise, or Religious, and others, is but this, that one of them prayeth without book, and the other by the book; that one of them will not joyn with these that use the Liturgie, and the other will. If we let men see that in indifferent things we are indifferent, and that leffer evils we avoid as leffer, and greater evils, as greater, and that the great difference between us and the ungodly, is in our ferious ness in our Christian profession, and in our beavenlyness, and true obedience to Christ, it would much convince them of their milery, and honour Religion in the world: But when they perceive that the greatest contention which our houses and our fireets do ring of , is whether we shall hear a man that conformeth or not? Or whether we shall

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pray with them that use the Liturgie? Or whether we may fometimes Communicate with a Parife Church or not? This turneth the thoughts of the careles and carnal, the worldling and the fendualist, from the neceffary condemning of himself for his ungodlines, and fets him on thinking, that these firster people do differ from him in things of no importance, and that they are but an erroneous felf conceited fort of perfons, and that he is much the wifer man. Thousands in England are hardened into a neglect of Godlines, to our fuffering and the apparent danger of their own damnation, by occasion of the unwarrantable fingularities, and the scandalous fins, especially of those profellors, that have been most addicted to finful feparations.

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17. I am not causelesly afraid left, if we suffer the principles and practices which I write against, ro proceed without our contradiction, Popery will get by it, fo great advantage, as may hazzard us all, and we may lofe that which the feveral parties do contend about. Three waies especial-ly Popery will grow out of our divisions. 1. By the odium and fcorn of our difagreements, inconfiftency, and multiplied fects; they will perswade people that we must either come for Unity to them, or elfe all run mad, and crumble into dust and individuals. Thousands have been drawn to Popery or confirmed in it by this argument already : And I am perswaded that all the arguments elfe in Bellarmine and all other books that ever were written, have not done fo much to make Papifts in England, as the multitude

tude of lects among our selves. Yea some Profeffors of Religious strictness, of great effeetn for Godlinefs, have turned Papifts themfelves, when they were giddy and wearied with turnings; and when they had run from fect to fect, and found no confiftency in any. For when they fee fo many, they fay, How can I tell that this or that is in the right, rather than the other? This it is that they ring continually in our cars. Which of all these feets is in the right? And what affurance have they of it more than all the reft that are as confident? And kow finall a Church doth any one feet make? And of how late origical (for the most.) But the poor deluded fouls confider not, that in going to the Papists, they go but to another feet that is worse then any of the reft; And though greater, yet nor pati the third part of the Christians in the would : Aid that Christianity is but one : And that the way to reft, is to unite upon the common terms of fineple Christianity.

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2. And who knoweth not how fair a game the Papifts have to play by the means of our divisions? Methinks I hear them hilling on each party, and faying to one fide, Lay more upon them, and and abate them nothing? and to the other, stand it out and yield to nothing ? And who is fo blind then as not to fee their double game and hopes. viz. that either our divisions and alienations, will carry men to fuch diffances and practices, as shall make us accounted feditions, rebellions, and dangerous to the publick peace, and to they may pals for better subjects than we ; or elfe that when to many parties under fufferings ings are confirained to beg and wait for *liberty*, the Papifts may not be flut out alone, but have *Toleration* with the reft. And fhall they use our hands to do their works, and pull their freedom out of the fire? We have already unspeakably ferved them, both in this, and in abating the odium of the Gun powder plot, and their other Treasons, Infurrections, and Spanish invasion ( of which read *Thuanus* himself that openeth all the mystery. )

3. And it is not the leaft of our danger ( nor which doth least affect me ) lest by our follies, extremities and rigors, we should fo exasperate the Common people, as to make them readier to joyn with the Papists, than with us, in Cafe of any competitions, or their invalions, or infurrections against the King, and Kingdoms peace. Sure I am that the Parliaments and peoples refolutions against them, after the late fire, and in the time of the last war, when they were fo much feared, did discourage and depress them more, than all the reft of their oppofers. And though we cannot rationally believe that the people of England, much lefs wife and fober Governors, will ever be fuch enemies to themfelves, as to fubject themfelves to the Romith Tyranny, and to forget what Ireland and England have feen and felt, yet because it is not only oppression that maketh wife men mad, let us do nothing by unlawful alienations and fingularities, or fierce and difobedint oppositions, which tend to make the people like better of the Papifts than of us.

18. I am not able to bear the thoughts of fe-

parating from almost all Christs Churches upon Earth. But he that separateth from ane or many upon a reason common to almost all, doth virtually separate from almost all. And he that separateth from all among us upon the account of the unlawfulness of our *Liturgie*, and the badness of all our Ministry, doth separate from them upon a reason common to almost all, or the far greatest part, as I conceive.

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19: Though Ministerial Conformity be to us, another thing ( by reafon of the new impolitions, ) than it was to our predeceffors yet to the people conformite is the same, if not easier ( efpecially to them that I now speak to : ) For it. is the Liturgie, Ceremonies and Ministry, that most alienate them (as I faid before, and not fo much the fubscription against the obligation of the Covenant. ) And the Liturgie is a little amended as to them, by the change of the Tranflation, and some little words, and by some longer prayers. And the Ceremonies are the fame ; and thirty years ago there was many bare Reading not Preaching Ministers, for one that there is now: Therefore our case of separation being: the fame with what it was of old, I take it to be fully confuted by the antient Non-conformists. And I have fo great a veneration for the worthy names (much more an effimation of the Reasonings ) of Mr. Cartwright, Egerton, Hilder-Sham, Dod , Amefius, Parker, Baines, Brightman, Ball, Bradshaw, Paget, Langley, Nichols, Hering, and many other fuch, that I shall not think they knew not why they chose this subject, and wrote more against separation than the Confor-E A mifts

milts did. Nor do I think that the reasons of Mr. Johnson and Mr. Canne, can stand before them. And it pittieth me to hear now many that differ from them fay, we are grown wifer and have more light than they ! when as our wri-tings upon the fame fubjects flow that we are far in that below them? And in other parts of knowledge, alas, what are we to Reignolds, Ames, Parker and feveral of the reft? But the world knoweth, that the turn of the times put most of us into the sudden possession of our opinions, without one half of the fludy ( it may be with most, not the hundredth part ) which Cartmright, Ames, Parker, &c. beflowed upon these points. And I never yet faw cause to believe that our present Dividers, do learn more in a days study, than those learned holy men did in twenty. Nor do they fhew more wildom, or holinels in the main. I am very glad that the Pious Lectures of Mr. Hilderscham, Mr. R. Rogers and fuch other old Non-conformists, are in fo. good effeem among good people, where they will read them urging the people not only against separation, but to come to the very beginning of the publick worthip, and preferring it before their private duties.

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As for them that fay, If Dod, Ames, Hilderfham, &cc. had lived till now, they would have been of our mind. I defire them to prove it, or not affirm it? Is not the Liturgie, Ceremonies, and Ministery the fame? And what figns of fuch mutability did they shew? Could your Reafons have conquered them, more than Mr. Minfworths, Johnfons, or Cannes? They were not not to Light, to be changed caufelefly. And I pray you mark, that if yom are wifer in this point of feparation than all thefe old Non-conformifts were, than Johnfon, and Canne, and Home, were wifer alfo in that than they; which doth not appear to us by their writings: And then, for all the greater Light, that you think you have, yet Johnfon, Canne, and Howe, had as great Light, and were in this as wife as you, though Amer, and the reft of the Nonconformifts were not. O that our brethren would but ferioufly read over the writings of thefe men, effecially Jacob, Pager, Ball, and Bradfham, and Gifford against the feparatifts, and try whether the cafe was not the fame.

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20. Yea I must confess, that when I think what Learned, Holy, Incomparable men, abundance of the old Conformists were, my heart rifeth against the thoughts of separating from them ! If I had come to their Churches, when they used the Common-prayer, and administred the Sacrament, could I have departed and faid, It is not lawful for any Christian here to Communicate with you? What ! to fuch men as Mr. Bolton, Mr. Whateley, Mr. Fenner, Mr. Dent, Mr. Crook, Mr. Dike, Mr. Stocke, Mr. Smith, Dr. Preston, Dr. Sibbes, Dr. Stoughton, Dr. Taylor, and abundance other fuch? yea fuch as Bifhop Jewel, Bifhop Grindal, Bifhop Hall, Bifhop Potter, Bifhop Davenant, Bifhop Carleton, &c. Dr. Field, Dr. Smith, Dr. John White, Dr. Willet, &c. yea and the Martyrs too, as Granmer, Ridley, Hooper himfelf, Farrar, Bradford, Philpot, Sanders, &c. To fay nothing of Lutber.

Luther, Melanchthon, Bucer; and the reft of the forreign worthies. Could I feparate from all these on the reasons now in question? Yea Calvin himself and the Churches of his way, were all separated from by the separatifts of their times.

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21. At least I cannot eafily condemn the ancient Independents, who were against separation as well as the Presbyterians. Mr. Henry Facob is accounted the Father of the English Independents 3 And he hath wrote a book against Mr. Johnson the separatist, of this Title, A Defence, of the Churches and Ministery of England, written in two Treatifes against the Reasons and Objections of Mr. Francis Johnson, and others of the feparation, Commonly called Brownists. 7 And in the end he hath [ A short Treatife concerning the sruneß of a Pastoral Calling in Pastors made by Prelates. 7 And I intreat the Reader to note that Mr. Johnson there chargeth the Church of Englind and their worship, with no fewer than 91. Antichriftian abominations. And I would ask any of the dividers, whether they have more than 91. Anticbriftian abominations to charge upon it now. I am content that those I write to now, will caft by my book, if they will but read Mr. Jacobs.

And Dr. Ames was balf an Independent, and yet against separation. I need not mention the great moderation of New-England, where their late healing endeavors greatly tend to increase our hopes of reconciliation? (O that the rest of the Churches were as wise and happy!) Whose experience hath possessed them with a deep diflike of the spirit of separation and division.

Yea

Yea (if any thing may be believed which 1 have not feen ) Mr. Pb. Nie himfelf hath writen to prove the Lawfulnels of hearing the Preachers in the Parish affemblies. And yet it is as confidently confuted by another of the Brethren, as my book is by this Excepter. And he that proveth it Lawful to joyn with them that profes themfelves a Church , in their ordinary Doctrine, and pulpit prayers, and Pfalms of praise, I think can never prove it unlawful at all times, to joyn with them in the use of the Liturgie, or in the Sacrament ( supposing the scruple of Kneeling removed ) For the most of the Liturgie is the reading of the Scripture it felf, and the reft is found matter, though in an imperfect mode and fashion of words.

22. If fects and herefies increase among us, the blame of all will be laid upon the Non-conformists. And so it now is : They commonly fay, It is you that open the door to them all: And how injuriously soever this be faid, it becometh our duty, not only to fee that it be not true, but also to do our part against them. And this was one great reason why the old Nonconformists wrote and preached to much more than the Bishops against separation; because all this spurious offspring was fathered on them, and ftill laid at their doors : And withal becaufe they found how hard it is, to ftop men that begin to find real faults with other men, from fancying abundance more that are not real; and to keep men from running into extreams : And experience told them, that their own party was in danger of running from them, and it was not cafie cafie to keep them stable in the fober profession of the truth. Especially the Independents on this account, are obliged to be the greatest difstates of separation, because all sects are fathered on them, and too many of their congregations in *England*, and *New-England*; have been lamentably corrupted, or subverted and diffolved by them.

1 23. There is no man that is acquainted with Church history but knoweth, that as Chrift was Crucified between two thieves, fo his Church hath been diffreffed and troubled, between the prophane -malignant perfecutors, and the heretical and fe-Ctarian dividers, even from the dayes of the Apostles until this age. Infomuch that Paul himfelf, and Peter; and Jude, and John were put to write as largely against the Dividers almost as the perfecutors. Iranaus, Epiphanius, Augustine, Theodoret, besides the rest, do fadly tell us in their Catalogues and Controverfies, how lamentably these Dividers then hindered the Gofpel, and diffreffed and difhonoured the Church. And the fad ftories of Holland, Munster and others in Germany, Poland, and efpecially these twenty years past in England, do bring all closer to our fense. And are not the Watch-men of Christ fill bound to tell the Church of their danger on the one fide, as well as the other? Yea in fome refpects to fay more on this fide, than on that, because Religious people are easier and ofter turned to be Dividers, than to be Perfections or Prophane.

24. All these dangers lying before us, and the Non-conformable Ministers being under great reproaches, proaches, and lamentable hinderances from their facred work, and called by God to fidelity as in a day of tryal, what guilt would be upon us, what shame would be our due, if we should all be filent whileft we lee the principles of Divifion continually increase ? The fame principles. which the old Non-conformifis confuted, greatly propagate themselves, through the smart which alienateth the peoples minds. And Reafon doth fo hardly prevail against Feeling, that all that we can fay will prove too little. This is the true caufe why they cry out now, [ Ob the cafe is changed ! It is not with us as it was in the old Non-conformifts daies; 7 Because they did but bear of what was in those daies, but they fee and feel what is done in ours. Therefore we had to easie a work comparatively to perswade men that the old Separatists were mistaken, but can hardly now perfwade them that the fame principles are a miltake; because now they fmart, and Paffion is not eafily held in by reafon. I can make thift to hold in a mettlesome horse, while he is not provoked; But if a Bishop will come behind me, and lash him, or prick him, and then blame the rider if he run away with me, I cannot help it. But sure if we must needs have to do with fuch men, it concerneth us to hold the reines the harder. And if after fuch grievous judgements, as plagues, flames, poverty, reproach, and filencings, and fad confusions, which God hath tryed us with in these times, his Ministers should through passion, policie er floth, fit fill and let Proteffors run into finful principles and extreams, it will be our Aggravated fin. 25. And

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25. And one reason why I set upon this work was, because I saw few others do it. If it must be done, and others will not, then I must take it for my duty.

26. And another reason was, because I knew but few that I was willing to thrust upon it, fo forwardly as my felf, for fear of being the author of their sufferings. Many may be abler, that are not in other respects fo fit. Some Ministers are young men. and like to live longer to ferve God in his Church; and their Reputation is needful to their fuccels : If they be vilified, it may hinder their labours. And experience telleth us, that the dividing spirit is very powerful and victorious in cenforious vilifying of diffenters. But I am almost mi'es Emeritus at the end of my work, and can reatonably expect to do but little more in the world; and therefore have not their impediment : And for popular applause, I have tryed its vanity : I have had fo much of it, till I am brought to a contempt if not a loathing of it. And whereas some brethren, say, that Censures will binder the success of my Writings, I answer, No man shall do his duty without fome difficulties and impediments. If my writings will not do good by the evidence of truth in them, and if the centures of Dividers are able to frustrate them, let them fall and fail. And fome of my brethren have great Congregations to teach, which are to inclined to this dividing way, that they cannot bear their information. But when I preached in my house to the most, I knew scarce any of the Parish that came not to the Parish Church; but such as lived in my own houle. house. Also many Ministers being turned out of all their maintenance, have families and nothing to maintain them, but what the Charity of Religious people giveth them. (Little do some know what the families of many godly Ministers fuffer! ) And some Independents are maintained by their gathered Churches, and if they caft them off, both reputation, work and maintenance would fail (For those that filence them will neither honor them, nor maintain them ). And though I suppose that these brethren would serve God in the greatest contempt and poverty, and felf-denial, if they perceive that Gcd doth call them to it, yet I think it a duty of Charity in me, to go before them, and do the more difpleafing work, to prevent the fufferings of fuch, or at least, not to thrust them on so hard a service. For I have no Church that maintaineth me, nor any people whole estimation I am afraid to lofe, that are dividingly inclined, nor (through Gods mercy ) have any need of maintenance from others, and therefore may do my duty at cheaper rates than they.

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27. And I will add one reafon more of the publifhing, though not of the writing of my book. When it had been long caft by, I found in the Debater, and Ecclefiastical Polititian that the Nonconformists are made ridiculous and edious, as men of erroneous, uncharitable, and ungovernable principles and fpints (Though we fubferibe to all the Doctrine of the Church of England) And I thought that the publication of this book, fhould leave a testimony to the generations to come, by which they might know whether whether we were truly acculed, and whether our principles were not as much for Love and Peace as theirs, and as confistent with order and government.

Is not the Non-conformists doctrine the fame with that of the Church of England, when they fubcribe to it, or offer so to do? Did not his Majesty in his Declaration about Ecclesiastical affairs, complain of them (Dr. Eurges I suppose) who pretended a difference between us in doctrine? If they fay that the Non-conformists are to be denominated from the Major part, I answer, we provoke the willingest of their adversaries to prove, that either the Major part, or any thing near it, is of more erroneous doctrinal principles than themselves? The Independents as well as the Presbyterians offer to fubscribe to the doctrine of the 39. Articles, as distinct from Pre-lacy and Ceremony. And I must witness that when I was in the Country, I knew not of one Minister of ten that are now filenced, that was not in the main ( as far as I could discern ) of the fame principles with my felf. And though any Reproacher will blindly injure the Non-conformilts, who shall judge of them throughout England and Scotland by the many parties in Londin, where a great number of differing opinions alwaies inhabited; Yet I may add that even in London, the burning of the Churches, and the notorious necellity of many thouland fouls, and the Acts which punish there by fix moneths imprisonment, if they come within five miles of a Corporation, ( and therefore make them think it necessary to keep out of the Parish Churches, where

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where they *m i y* prefently be both accufed and apprehended ) doth make the Practice of many very humble, godly, peaceable, and moderate men ( by Preaching at the time of publick worfhip, when their hearers cannot well come at another time ) to be fuch as caufeth men to mifflake their principles.

But Satan maligning the just vindication of the Non-conformilts against these acculations, hath by falle suggestions stirred up some, who differ from the reft as well as we, to clamour against this Book, which was published for the clearing of the innocent : And now they have difclaimed it, they have renounced their own part in those peaceable Principles which they difown, and in this Vindication ; But I must defire the next Acculer, to charge this Renunciation upon none but those that he can prove to be guilty of it, and not on the Non-conformilts. And the rather because ( by a felf confutation ) they have thewed themfelves, that the old Non-conformifts were more fober and peaceable; And I can affure them, that the most of the Non-conformists Ministers of my acquaintance, are not a jot more rigorous or farther from them, than the old Nonconformilts were And that those that treated with the Bishops in 1660. did yield to such an Episcopacy, as the old Non-conformists would fcarcely have generally confented to (viz. Bishop Users model in his Reduction. )

If the Acculers of the Non-conformilts shall fay, [By the censure of your Book and Person you see what Non-conformilts are, that will joyn in re-F ceiving

ceiving and venting false reports, even of their brethren, before they faw or heard one line of the book, I I Answer to such : 1. Call not that the act of the Non-conformists, which some of one party of them are drawn to by milinformation. 2. There were so great perfons and so many of the Conformists concurred in the report, that you may well be filent as to Parties, and fay that Iliacos intra muros, &c. We are all to blame. 3. It cannot be denyed, that among all parties in England, there are fo many that take up falle reports, and think it no fin if they did but hear it from credible persons, and hereby are Satans instruments to vend false defamations, that it is become the shame and crime of the land y and many firict Professors (excepting the graver and soberer fort) are too commonly guilty of it, though not fo much as others. I will not deny but humane converse requireth fome credulity: But if men medled not with other mens matters. without a call, and withall did Love their neighbours as themfelves, and were as tender Confeienced as they ought to be, and knew how little before God it will excufe a Lie or Slander to fay, [I heard it of inch an honeft man, or I faid but what I heard of many, 7 it would prevent a great deal of fin.

And that it may appear I am impartial, and defend not those faults in the Religious fort, which they must repent of, I will intreat you to note from this one instance, these following obvious observations.

1. Note by this instance what an inequality

there

there may be in the tenderness of mens Consciences towards meer words and formes of worship, and towards the fins which nature it felf condemneth, if they fludy not well the wiles of Satan; when the City and Country shall have the fame men that are tender Conscienced ( which I commend ) about a Ceremony or the fashion of their prayers, without any scruple or remorfe thus receive and publish a flander or falshood, ( that I wrote against private meetings, and for Conformity, and that I Conformed) and this before they had ever feen or spoken with one man living that had seen one line of the book, or could report it to them with the least pretense of knowledge. Yea and all this against one that had given an opener testimony against Conformity, than any one man of all them that thus flandered him, as far as ever I was able to know.

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2. Note here what I have told you in the book, the great difference between a formal di-viding zeal for opinions, and a Christian zeal of Love and Heavenliness and good workes. If you would kindle this latter in your own or others hearts, alas, what holy labour doth it require ? How many lively Sermons are all too little to kindle the least flame of Loving, heavenly fruitful zeal ! How many meditations and prayers are used before any holy flame appeareth ? But a zeal for our Party and our opinions, and our several formes and fashions of fpeaking to God, will kindle and flame like the fire that confumed London. A sparke from one discontented perfons mouth will fuddenly take, . F 2 and

and engage multitudes in City and Country in the affectionate fpreading of untruths; and who can quench it till it go out of it felf for want of fewel?

3. Note also the great Partiality of multitudes of Religious people, and how eafily we can aggravate the faults of others, and how hardly we can either aggravate or fee our own! The defects of the Liturgie, and the faults of those by whom we fuffer, are eafily heightned, even beyond defert. But when many of us vend untruths, and flanders against our brethren about the land, who aggravateth this or repenteth of it?

4. But above all I intreate the Dividing Brethren, if they can fo long lay by their partiality, to judge by this of the Reafons of their Separation from those Churches (Private or Parochial ) that they differ from, in tolerable things. You think it a fin to Communicate in a Church where the Liturgie is used, and Discipline is not so strictly exercifed against some offenders, as you and I defire. But such publicke multiply:d untruths in mens mouths, doth never make you scruple their Communion. I intreat you do but study an answer to one that would feparate from you all, upon fuch grounds as these. First for the sin, consider of these texts, Exod. 23. 1, 2. Thon shalt not raife a false report : put not thy hand with the wicked to be an unrighteous witness. Thou shalt not folloro a multitude to do evil; neither shalt thou Beak Beak in a cause to decline after many to wrest it. Pfalm 15. 3. He that backbiteth not with his tongue, nor doth cvil to his neighbour, nor taketh up a reproach against his neighbour. Rom. 1. 30. Backbiters, haters of God, 2 Cor. 12. 20. Lest there be debate, strifes, backbibitings, whiferings, &c. Prov. 25. 23. An angry counterance driveth away a backbiting tongue : Tit. 3. 1, 2. Put them in mind to be ready to every good work; to fpeak cuil of no man. 1 Pct. 2. 1. Laying aside evil speakings \_\_\_\_ I Tim. 6. 4. Whereof cometh evil surmisings, Eph. 4. 31. Let evil speakings be put away from you. Jud. 10. These speak evil of those things which they know not. Jam. 4. II. Speak not evil one of another; He that feaketh evil of another and judgeth another, Speakevil of the Law, and judgeth the Law.

Have you more and plainer texts of Scripture agninst the Common Prayer than all theic are? Now suppose one should fay that a people of fuch fin as this should not be Cominunicated with ; especially where there is no discipline exercised that ever so much as calleth one man of them to repentance for it: what answer will you give to this, which will not confute your own objections, against Communion with many Parish Churches in this Land.

5. Laftly hence note, how still overdoing is undoing. By the Principles of Love and Peace conteined in the book which fome reproach, had they not difowned them, they might F 3 have

have had their part in this just Vindication, against them that accuse the Non-conformists Principles of Enmity to Love and Peace: But they would bave no part in it, and have cast away their own vindication, and so have confirmed their accusers, and tempted them to believe that some Non-conformists are indeed such as they described:

But I must again intreat them to diffinguish: Many sects go under the name of Nonconformists, from whom we differ incomparably more than we do from the Conformists; as the Quakers, Seekers Behmenists, and some others. We are none of those men that, because we all suffer together under the Prelacy, do therefore more close with these, than with the Conformists, with whom in doctrine and the substance of worship, we agree.

But because it is their own resolved choice, to disown the Principles and Vindication of that book, I shall only fay,

I. To our Accusers [ It is not these Dividers which we Vindicate, that will not stand to our Vindication ].

IF. To posterity (whose historical Information of the truth of matters in this age I much defire, ) [ If you would know what fort of men they are, that these times call sectaries and Dividers or separatists, I will give you but their own Character of themselves, that you may be sure fure I wrong them not : Peruse the book called, The Cure of Church-Divisions; for they are perfons so contrary to that book, as that they take it to be an evil and mischievous thing, and greatly to be lamented and detested : in so much that some of them say, It had been well if the Author had dyed ten years ago, and others, that this book bath done more harm than ever he did good in all his life. So intolerable is it to them, to have their Love-killing and dividing principles so much as thus contradicted, while they cry out against the Imposing spirit of others. The measure of their dilaste against these Principles of Love and Unity, I leave you to gather out of the exceptions which I am now to answer.

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#### CAP. 2.

The true state af the Controversie, between me, and those whom I call Church-Dividers.

Becaufe the Excepter carrieth it all along, as if he underftood not what I fay, or would not have his Reader underftand it, I must state the Cafe as it standeth between us, for the fake of them that love not to be deceived, nor to be angry at they know not what.

Know therefore that the defign of the Writer of that Book was, to restore Love and Unity among Christians, which he faw decaying and almost dying through the temptation of our Sufferings from Some, and our differences with others, and through the fidings of parties, and through the paffions which conquer fome mens judgements, and the hypserifie of others, who place their Religion in their fidings, and in the forms or fashions of the words of their prayers, or the circumstances of outward Worship : And to acquaint Christians with the wiles of Satan, who would kill their Grace, by killing their Love, whilft they think they do but preferve their Purity. And to open to them the fecret windings of the Serpent, and the workings of Pride.

Pride, and Wrath, and Selfiftnefs, against the works of Love and Peace: And to shew them the great deceitfulnefs of mans heart, which often tighteth against God as for God, by tighting against Love and Unity; and which oft loseth all, by seeming to overcome, and forfaketh Religion by seeming valiant for it; ) And I especially intreat the Reader to note, that I faid much more about Principles, than Practices; Because I know that as to Communion with this or that Church, mens practices may vary upon accidental and prudential accounts, of which I pretend not to be a Judge : And therefore I first speak against Love killing Principles, and then against fuch Practices only, as either proceed from fuch Frinciples, or increase them. It I fee a man stay from Church, as I know not his reasons, so I judge him not; unlefs as he doth it upon finful caufes, and especially if he would propagate those Caules to others, and justifie them to be of God, when they are against him.

And whereas Hatred and Enmity worketh by driving men from each others Societies, as micked or intolerable, and Love worketh by inclining men to Union and Communion; and again, mens diftance increafeth the Enmity which cauled it; and their nearnefs and familiarity increafeth Love, and reconcileth them; I did therefore think it a matter of great neceffity to our welfare, to counfel men to all lawful nearnefs and Communi n, and to diffwade them from all unneceffary alienation and feparation from each other. Let Let the Reader also understand, that in this, my purpose was not to condemn mens separation from the Parish Churches only, nor more than any other finful separation: But from any true Church of Christians whatsoever; when uncharitable Principles drive them away, Whether it be from Presbyterians, Independents, Anabaptists, Arminians, Lutherans, &c. Only because that those I deal most with, make most exceptions against Communion with the Parish Churches, I bestowed most words in answering such exceptions.

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Therefore observe 1. That it is none of our Question, [ Whether you should Communicate with the Parish Churches alone, and no other ?

2. Nor [Whether you should Communicate with every Parish Church, or any one whose Pastors are through insufficiency, heresie or impiety intolerable ? which I have written against Dir. 36. p.202, &c.

3. Nor [ Whether we may hold local Communion in Worship with a Church which denyeth us fuch Communion, unless we will fin : This I have oft enough denyed, p. 203, Grc.

4. Nor [Whether cæteris paribus Local Communion with a purer and better Church, be not ordinarily to be prefirred before local Communion with a worse? (which I affert, p. 203, &c.)

5. Nor [Whether a man be a Separatift from another Church, meerly because he is not locally present with it ? (For then when I am in one Church, I separate from all other in the world?)

6. Nor [ Whether it be lawful to remove ones dwelling,

dwelling, for Communion with a better Minister and Church, Supposing that we are free ? p. 204.

7. Nor [Whether it be lawful to remove to a better Church, without removing ones dweling, in a place where another Church is near, to which we may go without any publick injury, or hurt to our felves or others, which is greater than the benefit, pag. 204.

8. Nor [Whether we may remove both from Church and Countrey, by the occasions of our Callings or Trades, or other outward weighty reafines? pag. 298.

9. Nor [Whether we may keep in Communion privately with our lawful Paltors, if they be turned out of the publick Temples 3] Which I have afferted, pag. 299. and have faid, that where the Paftor is, there the Church is, in whatever place they ds affemble, p. 250. (which Dr. Hide alfo thought, when he began his Book with an affertion of the neceflity of feparating then from the publick places. And fo did other Prelatifis then, and fo think the Papifis now, and most other parties.)

10. Nor is it any of our Queffion, [ Whether you should have Communion with a Diocefan Church, as fuch; ( It is a Parochial Church with fuch others that I spake of, and never a word of a Diocefan Church.)

11. Therefore it is none of the Question [Whether you must own our Discessan Bishops?]

12. Nor yet [Whether you milt have Communion with any thing called, A National Church, as a Political Society constituted of an Ecclefiatical Head

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Head and Body, and denominated from that form, sr Conftitutive Head? Though we mult own a National Church, as it is improperly to denominated, from the King that is the Civil Head (accidental, and not Conftitutive to the Spiritual Church.) And as it is a Community of Christians, and a part of the Universal Church, united by the Concord of her Pattors; who in Synods may reprefent the whole Ministry, and be the means of their agreement.

13. Nor is it the Queffion, [Whether you must needs bold Communion with those individual Bishops, whom you account the Perfecutors, and Causes of our filence and confusions. I have told you in the Story of Martin, how he separated from the Syneds of those individual Eisthops, and from their local Communion, without separating from the Office, the Churches, or from any other Bishops. This is a matter that I did not meddle with, because it is not their Communion that you are called to, but the Parish Churches.

Indecd to fave mens lives, he did yield to the Emperour once to communicate with them; But (faith Sulp. Severus Lial. 3. p. Bib.Pac. 254.) Summ: vi Epifcopis nitentibus, ut communionem illam fubferiptione firmaret, extorqueri non potnit. And the Angel that appeared to him faid [Merito Martine compungeris; fed aliter exire nequizit: repara virtutem, refume Constantiam, ne jam non periculum glorie fed falutis incurreris. Itaq; ab illo tempore fatis cavit, cum illa Itbaciane partis Communione mifeeri. And after finding his power of Miracles abated, with tears he confeffed fessed to Sulpit. That propter Communionis ikius malum, cui se vel puncio semporis, necessitate, non Spiritu miscuisset, detrimentum sentire virtutis. Sedecim postea vixit annos, nullam Synodum adiit, ab omnibus Episcoporum Conventibus se removit. But this was only from those Bishops who by provoking Magistrates against the Priscillian Gnosticks, had brought all strict Religious people under scorn. But he separated not from any others.

14. Nay, I made it none of our Queffion, [Whether you should Communicate, with any Parish Minister, who concurreth with them in the faid matters which you accuse the Bishops of, any farther than by Conforming to the Law. For it is but few of the Parish Ministers that were Convocation Men, or that you can prove did ever confent to our filencing.

15. Nor is it any of the Queffion, [Whether those also be guilty of separation and divisions, who shall make unnecessary Engines of division, and lay upon the necks of any Churches such unnecessary things as have a tendency to divide. ] Who hath faid more against this, than I have done?

16. Nor is it any of our Queftion, [Which of the two is the greater caufe of divisions, or which of the forefaid perfons is most culpable?] Who hath spoken plainlier in this, than I? If the Brother that excepteth would make you believe, that any one of these is the Controversie, if you believe him, he doth but deceive you.

But whom I mean by Separatifts, I have plainly told you, pag. 249, 250, & c.

And

And that which I perfwade men to, is this : 1. To love all Christians as themselves.

2. To hold nothing, and do nothing which is contrary to this Love, and would deftroy it.

. 3. Therefore to deny no Christians to be Christians, nor no Churches to be Churches, nor no lawful Worship of any Mode or Party to be lawfull.

4. Not to Separate from any others upon any of these three fulse suppositions or accusations, (viz.
1. As no true Christians: 2. As no true Churches:
3. As having no true Worship, or as worshipping, so as it is not lawful to joyn with them.)

5. To choose the most edifying Ministry, and the soundest Church, and purest manner of worshipping God, that possibly you can have on *lamful terms*, as to your ordinary use and Communion, so far as you are free to choose.

6. To joyn with a defective faulty true Church, ordinarily, and in a manner of Worship which is defective, when you can have no better, on lamful terms, (as without the publick injury, or your own greater hinderance than help) And I prove, that this is the worst that you can charge (as to this matter of Communion) on those Parish Churches in England, that have honess competent Pastors; and the same others charge on the Churches of Independents and Anabaptists. And that it is a duty to hold communion with any one of these constantly when you can have no better.

7. That if you can statedly bave better; yet fometimes to Communicate with a defective Church, as a stranger may do, that is not interessed in their discipline,

discipline, or is no stated member, is not only lawful, but, for the ends sake, is a duty, when our never communicating with them is scandalous, and offensive to our Rulers, and tendeth to make people think that we hold that to be unlawful which we do not, and when our actual Communion is apt and needful to shew our judgement, and to cherish love and Christian Concord. On which account, as I would statedly communicate with the Greek Church, if I were among them, and had no better ; and would sometimes communicate with them in, their Prayers and Sacraments, if I did but pass through the Countrey as a stranger, or if I could have better; even fo would I do with a Parifb Church, if as faulty as you can juftly charge it ( with the forefaid limitations ) or with a Church of Anabaptists or Independents, ( if they did not use their meetings to deftroy either Piety or Love. )

This is my judgement; This is the fumm of all that I plead for, as to Communion. If the Excepter deny not this, he talketh not at all to me.

If any that have paffionately reviled my Book and me, do fay, We thought you had gone further, and pleaded for more: I anfwer them, that we fhould not fpeak untruths, and revile things before we underftand them, and then come off with [ I shought you had faid more.] It is this with other Love-kiling diffempers that I firive to Cure.

And again I tell you, that it is, 1. Ignorance: 2. Pride, or overvaluing our own understandings : 3. And 3. And Uncharitablenels generated of these two, which is the Cause of our CRUELTIES and our unlawful SEPARATIONS, and which breed and feed our threatning Divisions, among the parties on both extreams. And its the death of these that must be our Cure.

#### CAP. 3.

# Some Objections (or Questions) about Separation answered.

AS to that party who think Anabaptifts and Independents untit for their communion, I am not now dealing with them; and therefore am not to answer their Objections. Only on the by I shall here mind them ; 1. That it is not fuch as the old German Anabaptists, who denyed Magistracy to Christians, Oc. that I speak of; But fuch as only deny Infant Baptifin: And that many of them, are truly Godly fober men; and therefore capable of communion. And that the ancient Churches left it to mens liberty at what time they would have their Children baptized. 2. That many Independents are downright against Separation; Mr. Jacob hath notably written against it. Therefore those that are but meer Independents, refuse not communion with the Parish Churches : And why should you refuse communicn with them ?

3. That many that separate, Secundum quid, or

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pro tempore, from fome part of Worship only and for a leason, yet separate not simply from the Churches as no Churches, nor would do all as they do, in other circumstances. For instance, when they come not to the publick Affemblies, yet they will not refuse you, if you will come to theirs. Guto their meetings, and fee if they fo far separate, as to forbid you ? Nor perhaps to their Sacraments, if you will fubmit to their may, as you expect they should do by yours. Now feeing we are all agreed, that the Magi-firate doth not make Ministers, Churches (or Sacraments, ) but only encourage, protect and rule them, I defire you but to be to imparfal as to confider that I. You count not your felves Separatifts, because you never go to one of their Meetings in their boufes or other places; Why then should you call them Separatists, on-ly for not coming to yours? 2. But if they the guilty of Separation for holding either that your Churches and Ministry are Null, or that Communion with you is unlawful by Gods Law, enquire how far you also are Separatifis, if you fay the fame without proof by any others; (Though their lawfulness by the Law of the Land, I justifie not, no nor the regularity of their Church Affemblies. )

4: And I would here note how partial moft men are. They that think an Independent or Anabaptilt, yea, or a Presbyterian intolerable at home in their feveral Churches, yet if they would but come to their communion, they would receive them as tolerable members. And they that think it unlawful to hold communion with G the the Picknifts, and give the reafon partly from their multimetry, yet would receive them ( in analy Churches ) if they did but change their Opinions, and defice communion with them in their way.

But it is those that judge Parifit communion (where there, are godly Minifters) unlawful, -that I am here to fpeak to And their principal doubts are fuch as many good and fober perfors -need an antiver to

### bris to or .... QUEST. I.

Queft. 1. Dand Gods of expressed jealonsie in the matters of his Waships, make it a fin to communicate in the Liturgie ?

Anfiv 3. The meaning of the second Commandment (uniftaken by many) is directly to forbid Conporal or Interpretative Idolatry, and porshipping Godyby Integer, as if he were like a

I define the Reader to for the molt judicious moderate Exposition o the focond Commandment (as of all the oft) in Nir. George Lawfon's Theopolitica. Creature ; And. fcandalonfly fymbolizing with the Idolaters, or Worthippers of falle Gods, by doing that which in outward appeardnee is the Worhipping of a false God, though the mind be pretended to be

kept frec. Now the Worfhipping of the true God in the mords of the Liturgie, hath none of this; nor will any but a finful Cenfurer think that it is the worfhipping of a falle God. Nor is every use of the fame places, words, or other

other things indifferent, a symbolizing with Idolatry : But the faying those words, or the using these Acts or Ceremonics, by which theirfalfe Religion in specte is notified, as by a tessera, or badge to the world. Or using the Symbols of sheir Religion as differing from the srues Even as the ule of Baptifm, and the Laeds Suppor, the Creed, and the conftant ule of our Church-Worship, are the Symbols of the Christian Religion. So their Sacraments, Incense, Sacrificings, and Worshipping Conventions, were the Symbols of Worthipping falle Gods ; which therefore Chriftians may notule. The stand doe set alider

But they that fay, that all falle Worfhip of the true God is Idolatry, add to Gods word, and teach doctrines which are but the forgeries of their own brain. Though more than Idolatry be forbidden by Confequence in the second Commandment, that proveth it not to be Idolatry; bet caule its there so forbidden.

d. I have after diffinguished of falfe Worship; and told you, that if by falfe, you mean forbidden, or not commanded, or finful, we all worthip God fally in the Manner every day, and in some part of the matter very oft. Our diforders, confulion, tautologies, untit exprellions, are all forbidden, and so false worship : And if God prohibit any diforder which is in the Liturgie, he prohibits the fame in extemporate prayers ( in which some good Christians are as tailing as the Liturgie ) And as the words of the Liturgie are not commanded in the Scripture, fo neither are the words of our extemporate or studied Sermons or Prayers. Gż

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3. God hateth every fin in every prayer; but he hateth the avoiding of prayer, and of due communion much more. He hateth every diforder in extemporate player; And yet he more hateth that Cenforioufnels and Curiofity, which would draw men to forfake the fubstantials of Worfhip, or Christian Love and Communion on that, pretence.

Gods Jealoufie in his Worthip is most about the heart, and next about the substantials of his own inftitutions, and of Natural Worthip, and least about the phrase of Speech and order, while it is not fuch, as is grofly diffionouralble to the Nature of God, and to the greater things. And though God under the Law expressed his jealousie much about Ceremonies, yet that was not for the Ceremonies fake," but to controll grofs irreverence) and contempt of holy things ( as in the Cafe of Uzzab, the Betbshemites, Uzziab, Aarons Sons ) and to keep up an efteem of the Holines of God, and to restrain facrilegious prefumption. And under the Golpel, it is neither this place of Worthip, nor that, neither this Mountain, nor Jerusalem, but Spirit and Truth that God most looks at. It is not whether you pray by a Book, or without; by words' fore-ftudied 'or not, by words of your own contriving, or of anothers, that God is now jealous of. Forteven when you want words, he accepteth the groans excited by his Spirit, Ram. 8. 26, 27. - 11-20

If Christians should plead Gods jealousie about his Worship; as Censoriously against their own prayers, as they do against ether mens; and Churches Churches in this cafe, they would turn prayer into the fuel of despair and torment. For God is so jealous of his Worship, that he hateth all the finful dulnefs, emptinefs, wandrings, vain repetitions, confusions, unfeemly expreffions, of all your fecret prayers, and all your family prayers. And yet I would advise you neither to think that God therefore hateth you, or the prayer it felf, nor yet to fly from God and prayer, nor family Worship, where it is no better done, Gods jealousie, especially under the Gospel, is to be minded for to drive us from our floth and careleinefs, to do the best we can, but not to drive us from bim , or from prayer, or from one another. These are Satans ends of minding men of Gods jealousie, as he doth troubled fouls to drive them to despair.

And others may fcruple joining with your meakneffes and faults in Worthip on pretence of Gods jealoufie, as well as you with theirs. What if twenty Minitters be one abler than another, in their feveral degrees ( and the lowest of them doth weaklier than the Liturgick forms. ) Doth it follow, that only the ablest of all these may be joyned with, because that all the fest do worse ? It is granted that we must offer God the best, that we have or can do. But not the best which we cannot do? And many things must concurr ( and especially a respect to the publick good ) to know which is the best.

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QUEST.

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#### QUEST. II.

Quest. 2. Doth not the Covenant make it now, the use of the Liturgie?

Anfre. To hold Communion in the Liturgic Ordinarily where we cannot lawfully have better, and extraordinarily where we can have better, is a thing that we are bound to by the Covenant, and not at all bound against.

For those of the Independent way who think as Mr. Eaten written that the Covenant bindeth not, I need not here fay any thing as to their fatisfaction. For others I fay, 1. There is no word in all the Covenant expressly against the Liturgie.

2. If there had been any word in it against Communion with the Churches that use the Liturgic, it had been fin, and against our duty, and therefore could not bind.

3. The judgement of Protestants is, that Vowes must not make us new duties of Religion but bind us faster by a felf obligation, to that which God binds us to without them. Therefore (though if we should Vow an indifferent thing, it would bind, yet) this could not be taken for the Covenanters intention.

4. And it is commonly agreed, that if we Vow a thing indifferent, it bindeth us not when the indifferency ccafeth; which may be by the Mzgistrates command, or by another mans necessity, or change

change of Cafes : Elfe a man might before hand prevent most of the Magistrates obligations, and his Parents and Masters too, and escape obedience i. and might fay with the Pharifees, it is Corban, or a devoted thing.

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5. It remains th therefore that no man of us all hath need to go, or ought to go to the Covenant to know what is his duty in the worthip of God, but only to the Scripture ; fleing if Scripture make it not a duty, the Magistrates Law will make the doing of it a fin; And if Scripture make it not a fin, the Magiltrates command will make it a duty. But when we know what is duty or fin ( in our cafe) we may go to our Vows next to prove that it is a double duty or a double or aggravated fin but no otherwife. Therefore let the Scripture only decide the first cafe, whether it be lawful or not.

6. The Covenant or Vow exprelly bindeth us against schisme. But the renunciation of Communion which I now dispute against, is plaine fchilme; Therefore we are bound against it by that Vow.

7. The Covenant bindeth us against all that is contrary to the power of Godlinels, and found doctrine. But the separating which I plead against is certainly fuch.

8. The Covenant bindeth us to Unity and the nearest Uniformity we can attain. But as the world goeth now, this Communion is the nearest, and needful to express our Unity.

9. The Covenant bindeth us to Reformation according to Gods word, and the example of the best reformed Churches : But to prefer no publick worfin worship or a worse, before the Liturgie, is deformation and prophaneness, And it is greater Reformation to prefer the Liturgie before none, than to prefer extemporate publick worship before the Liturgie. And all the Reformed Churches in Christendom, do commonly profess to hold Communion with the English Churches in the Liturgie, if they come among us where it is used. Therefore it seemeth to me to be perjury and Covenant-breaking, either to prefer no publick worship before the Liturgie, or to refuse occasional Communion with the Churches that use the Liturgie, as a thing meerly on that account unlawful.

# QUEST. IH.alt

Queft. 3. W Hether the Cafe be not much altered fince the old Non-conformists wrote against separation, then called Brownisme? And whether we have not greater Light into these Controversics than they?

Anfro. 1. The Cafe of Minifters Conforming is much altered, by a new Act which requireth fubferibing new things, Declaring Affent and Confent to all things preferibed and conteined in and by three books; and by fome other things. But that part of the Liturgie which the people are to joyn in is made better, as is flewed before. And if we are returned to the fame flate that they were then in, we are under the fame duties that they were under. And let it be remembred. (89)

membred, that we never Vowed that God fhould not bring us back to the fame cafe ( which had been blafphemy ) And therefore it had been bad enough, if we had vowed not to do what was our duty in that ftate, if God fhould return us to it.

2: I earneftly intreat the doubting Reader, that thinketh his duty and the Churches peace, to be worth so much labour, but to read over fome of the old Non-conformists books against feparation. And if you there find the very fame objections answered ( or more and greater ) than judge your felves whether their cafe and ours was (as to this cause ) the same. The books I would defire you to read are, Mr. Facobs the Independent against Johnson ; Mr. Bradshaws against Johnson, with Mr. Gatakers defence of it against Canne : Mr. Gifford, Mr. Darrel, Mr. Paget, Mr. Hildersham, Dr. Ames, Mr. Cartwright, Mr. Brightman, and laft of all and fullieft at the beginning of our troubles, Mr. John Ball in three hooks

But of this having spoken already, I shall repeat no more; but only to profess my judgement, that our ordinary boasters that think they know more in this Controversie than the old Non-conformists did, as far as I am able to difeern are as far below them almost, as they are below either Chamier, Sadeel, Whitaker or such others in dealing with a Papist. which of them can fay that, about Episcopacy, as. Gerson, Bucer, Didoclaue, Blondell, Salmasius have done? and so of the rest.

QUEST.

#### QUEST. IIII.

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Queft. 4. IS it not a shameful receding from our Reformation, now to use an unreformed Liturgie, and a pulling down of what we have been building.

Anfw. 1. It is not fit here to enquire who it is that hath pulled down, and deftroyed Reformation : though it be easie to discern it. But this is certain, that God hath fet up the Government that is over us, and that our Governours take down by their Laws, that which we accounted Reformation : This is not our worke, but theirs : And that they permit us not otherwife publickly to worship God, And that a man in Goal doth ordinarily joyn in no publick worship at all. And where men do venture on other manner of worship in forbidden affemblies, the fears of some and the paffionate difcontent of others, and the diffurbances by fouldiers, and officers, and fuch like, do take off much of the edification, and hinder us from such a frame of mind as is most agreeable to the work and day. And to worship God no where, is to go farther from Reformation, than to worship him by the Liturgie.

2. To do it of choice is one thing, and to do it as a duty put upon us by Gods providence, and our Governours, when we can do no better, is another thing. It is God that that hath pulled down our liberty and opportunity to ferve him otherwife : and we muft obey him. It is no faulty mutability, to change our practice, when God by changing our condition doth change cur duty : No more than it was in Paul who to the Jews became a Jew, and circumcifed Timothy, and thaved his head for his Vow &c. and became all things to all men : And no more than it was in Augustine who profeffeth that he would worthip God, as to formes and ceremonies, according as the Church did with which he joyned where ever he came : Nor no more than it is in a traveller or merchant to joyn, in feveral Countries, in feveral fashions and ceremonies or rites of outward worthip.

### QUEST. V.

Quest. 5. WIII it not strengthen and encourage the adversaries of Reformation ?

Anfre. 1. We must not make fuch carnal policies our guides, as to forbear that which God doth make our duty, for fear of encouraging other men. If we take this to be uncharitable factious in others, to defire rather all these distractions in the Church, than that the Non-conformists should be encouraged and strengthned by seeming to have justly defired a Reformation, let us not be guilty of what we blame.

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2. If you will believe themfelves, it is the unwilling Conformifts that they are most in danger of, who profess that they conform of neceffity, and defire a Reformation; As Dr. William Smith hath shewed in a book written to that end. The Affembly of Westminster that fet up the Presbytery were such Conformists.

3. It is finful pride and tendernefs of their own honour; which maketh fome men avoid their duty, and wrathfully grudge at them that fpeak for it, becaufe thofe that are against them thence take occasion to infult over them or reproach them. If men do but fay, you are now turneoats and time fervers, and where is your reformation now, and you are now glad to do as we do, they think this reason enough why they should forbear that Communion and worship which is their duty. Are these beseeming felf denying humble persons? Could they suffer death for their duty fake, that cannot bear a little reproach for it.

Object. If we knew it were our duty we would fuffer for it. Anfw. But is it not this very fuffering and reproach, and infulting of others, which maketh you think that it is not your duty? And so carnal perfons use to do. They will believe nothing to be their duty which they must fuffer by. Let Gods honour be all to you, and your own be nothing, and you will not much flick at fuch things as these.

OUEST.

#### QUEST. VI.

Queft. 6. BUT will not this courfe divide us to the Parifs Churches and another doth not?

Anfw. 1. Mr. Tomber did not flick at dividing the Anabaptifts when he wrote for Parifh Communion. And Mr. Philip Nye did not flick at the fear of dividing the Independents, when he wrote a M. S. (as I am credibly informed) for the hearing of the Parifh Preachers, (though another wrote against it prefently after). And if an ordinary attendance on their publick do-Grine be lawful, this will go further than many think, to prove the reft of the Communication lawful.

2. We are already for far divided in our judgements, as for one to hold it to be lawful, and another to be unlawful: And who can chre this division? And why should it divide us more, if mens practice be according to their judgements, rather than for them to fin against their Conficiences?

3. The great thing in which we differ from the Prelatifis yea and Papifts too is, that we would have our Union laid only upon Neceffary things, and liberty and Charity maintained in the reft. And fhall we now contradict our felves, and fay that things neceffary are not fufficient for our union? Cannot we hold union among our felves, if fome go to the publick affemblies, and fome fome do not? What is this but to have the imposing domineering Spirit, which we speak fo much against? We cannot better consute the uncharitable dividing Spirit of the world, than by shewing them, that we can hold *Love* and *Union*, notwithstanding as great differences as this, (yea, and much greater.)

### QUEST. VII.

Queft, 7. SHall me not bereby countenance the Prelates in Church-Tyranny and Userpation? and invite them to go further, and to make more burdens of Forms and Ceremonies to lay upon the Churches?

Anfin. Without medling now with the queftion any what guilt, it is that lyeth on any Prelates in the points here mentioned, I anfwer, on your own supposition; 1. That it is the King and his Laws which we obey herein, and not the Diocefans:

2. How openly and fully have we declared our utter diffent from the things which you fuppofe that we fhall countenance them in ? Our Writings are yet visible : Our Conferences were notorious. And is not the loss of our Ministry, and the loss of all Eccletiastical Maintenance, and the pinching wants of many poor Ministers, and their numerous families, and our fuffering Volumes of reproach, continements, & a fignification of our diffent? The cafe is formewhat hard with abundance of godly faithful Minitters ? Few that never felt it themselves, can judge

Judge asight, what it is to want a house to dwell in, a bed to lye on, to have Wives that are weak natured, to keep in yearly patience under all fuch necessities, which the Husband can bear himfelf; to have Children crying in hunger and rags, and to have a Landlord calling for his Rent, and Butchers, and Brewers, and Bakers, and Drapers, and Taylors, and Shoo-makers calling for money, when there is none to pay them (there being no fifth part of Church-maintenance now allowed them): in the Froît and Snow to have no fire, nor money to buy it ! And yet all this is little in comparison of their restraint from preaching the Golpel of Salvation ; and the difpleafure of their Governours against them if they preach. And is not all this yet an open fignification of their Diffent from the things which they to far deny complyance with? If fome of their Accufers on both fides were but in the fame condition, they would think it should go for a sufficient notification of diffent.

3. We perfwade no man to any one fin, for Communion with others, no not to fave their lives. If the thing be proved unlawful to be uftd (and not only unlawful to be fo imposed) we exhort all to avoid it.

4. Yea, if an over numerous aggregation of things which fingly are lawful, fhould make them become a fnare and injury to the Church; we would have all in their places fufficiently fignifie their diffent; or if the number fhall turn them into a fin in the ufers, we would have none to ufe them. Though we would not have men cenfure or contern one another ( much lefs defroy one one another) fot a matter of *meats*, or dayes, or fhadows; yet if any will by falle doctrine or Imperioufnels, fay Touch not, Tafte not, handle not, and will judge us in refpect to Meat, or Drink, or Holy Dayes, or the New Moon, or Sabbaths; Col. 2. 16. 21. We would have all men to bear a just teltimony to the truth, and to their Christian liberty.

57 But if the defects of publick Worthip be tolerable, and if Providence, necessity and Laws, concurr to call us to use them, ( when else we multi-ule none, or do worle ) here Communion doth become our duty : And a Dutymust not be cast off, for fear of seeming to countenance the faults of others. We have lawful means to lignifie our diffent : It is not in our power to express it how me please, nor to go as far from the faulty as me can, to avoid the countenationg of their faults : But we must do Gods work in his own way : And we must difown mens fins only by prudent lawful means, and not by any that are contrary to Christian Love and Peace, or a breach of any Law of God. out of H

6. Pail was not for countenancing any of the fallchoods and faults which he reproved in any of the Churches, especially partiality, fenfuality, drunkenness at the very Sacrament or Love-Beasts, 1 Cor. 11, &c. And yet he neverubids them for lake the communion of the Church for it, till they shall reform. There were other wayes of tettifying diffike.

7. I must not countenance an honest weak Minister or Master of a family, in the diforder or

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or defects, or errors of his prayer or inftructing; And yet if they be tolerable errors or defects, I must not forlake either Church or family-Worship with him, that I may discountenance him.

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8. There be Errors on the contrary fide, which are not without confiderable danger; which we are obliged also to take heed of countenancing. I will inftance but in two ; one in Doctrine, and the other in Practice.

1. There are men otherwise very honest, and truly godly, and of holy and unblameable lives, who think that the Scripture is intended by God, not only as a General, but a particular. Law or Rule, for all the very Circumstances of Worship, (yea, some say of the common busines of our lives ): and that the second Commandment in particular condemneth all that is the product or invention of man in or about the Worship of God; and that to deny this is to deny the perfection of the Scripture ; and that all written Books, and Printed, are Images there forbidden ; and that all studied or prepared Sermons, (as to Method or Words, whether in Notes or memory ) are forbidden Images of Preaching, and that all provided Words or Forms ( written, or in memory, of our own or other mens Contrivance or Composition ) are forbidden Images of Prayer ; and all prepared Metre and Tunes are forbidden Images of Praife or finging; and that no man that ufeth any fuch preparation or form of words in preaching or prayer, doth preach or pray by the help of Gods Spiris: and that if Parents do but teach a Child a H form

form of words to pray in, they teach him this forbidden Imagery, yea, Idolatry.

I hope the number is but fmall that are of this Opinion, and that it being commonly difowned by the Non-conformists, no Justice or Modefly can charge it on them, but only on the few perfors that are guilty of it. But yet I must fay, that we are obliged to take heed of Countenancing this Error, as well as of Countenancing Church-Usurpations.

For 1. When a few men of eminent integrity are of this mind, it proveth to us that many more may be brought to it, and are in danger of it; Because meer Piety and Honesty is not enough to keep men from it: Yea, when men otherwise eminent also for Learning and great understanding are of that mind (as they are) poor, ignorant, unlearned persons, though very godly, are not out of the danger of it.

2. And if it prevail, what abundance of hurt will it do?

1. You may read in the new Ecclefiaftical Politician, how it will exafperate the minds of others, and give them matter of bitter reproach, and for the fake of a very few, how many that are blamelefs fhall be afperfed with it ? and the caufe of the Non-conformilis, yea, with many, the Protestant, yea, and the Chriftian Religion, rendred contemptible and odious by it.

2. It draweth men into the dangerous guilt of Adding to the Word of God, under pretence tence of first expounding it, and defending its perfection and extent.

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3. By the fame Rule as they deal thus by one Text (as the fecond Command) they may do fo by all : And if all or much of the Scripture were but thus expounded, I leave it to the fober Reader to confider, what a body of Divinity it would make us, and what a Réligion we fhould have?

4. It altereth the very Definition of the holy Scripture, and maketh it another thing: That which God made to be the Record of his holy Covenant, and the Law and Rule of Fairb and H-lines, and the General Law for outward Modes and Circumstances, which are but Accidents of Worthip, is pretended by men to be a particular Law, for that which it never particularly medleth with.

5. It forely prepareth men for Infidelity, and to deny the Divine Authority of the Scripture, and utterly to undo all by overdoing. If Satan could but once make men believe, that the Scripture is a Rule for those things that are not to be found in it at all, and which God never made it to be a Rule for, he will next argue against it, as a delusory and imperfect thing. He will teach every Artificer, to fay, That which is an imperfect Rule, is not of God. But the Scripture is an imperfect Rule. For faith, the Watch-maker, I cannot learn to make a Watch by it; faith the Scrivener, I cannot make a Legal Bond or Indentures by it; faith the Carpenter, I cannot build a H-2 House

House by it; faith the Phylician, /I cannot fufficiently know or cure Diseases by it ; faith the Mathematician, Astronomer, Geographer, Musician, Arithmetician, the Grammarian, Logician, Natural Philosopher, &c. it is no perfect particular Rule of our Arts or Sciences : The Divine will fay, It tells me not fufficiently and particularly what Books in it felf are Canonical, nor what various Readings are the right, nor whether every Text be brought to us uncorrupted, nor whether it be to be divided into Chapters and Verfes, and into how many : Nor what Metre or Tune I must fing a Pfalm in; nor what perfons shall be Pastors of the Churches, nor what Text I shall choose next, nor what Words I shall use in my next Sermon or Prayer, with abundance fuch like : Only in General, both Nature and Scripture fay, Let all things be done in Order and to Edification, &c. Spiritually, Purely, Believingly, Wifely, Zealoufly, Conftantly, Oc. He that believeth it to be given as such a particular Rule, and - then findeth that it is filent or utterly infufficient to that use, is like next to cast it away as a delution, and thrn an Infidel, or Anti-fcripturift.

6. This miftake tendeth to caft all Rational Worfhip out of the Church and World; by deterring men from *inventing* or *ftudying* how to do Gods work aright. For if all that man *inventetb* or *devifetb* be a forbidden Image, than we must not invent or find out by fludy, the true meaning of a Text, the true method

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of Praying or Preaching, according to the various subjects : Nay, we must not study what to fay, till we are speaking, nor what Time, Place, Gesture, Words to use ; no nor the very English Tongue that we must Pray and Preach in , Whereas the Scripture it felf-requireth us, to meditate day and night, to ftudy to shew our selves workmen that need not be ashamed : to fearch and dig for knowledge, &c. Do they not err that devise evil ? but mercy and truth shall be to them that devise good: Prov. 14.22. I Wisdom dwell, with Prudence (or subtilty) and find out knowledge of witty inventions, Prov. 8. 12. The Preacher Sought to find out acceptable words, Eccles. 12. 10. Banish study, and you banish knowledge and Religion from the world : The Spirit moveth us to fearch and study, and thereby teacheth us what to judge, and fay, and do; and doth not move us, as I play on an Inftrument, that knoweth not what it doth.

7. This Opinion will bring in all Confusion inftead of pure reasonable Worship: While every man is left to find that in the Scripture which never was there, and that as the only Rule of his actions, one will think that he findeth one thing there, and another another thing. For it must be *Reality* and *Verity*, which must be the term of *Unity*: Men cannot agree in that which is not.

8. Yea, it will let in impiety and error; for when men are fent to feek and find that which is not there, every man will think that he find-

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eth that, which his own corrupted mind brings thither.

9. And hereby all poffibility of Union among Christians and Churches must perifh, till this Opinion perifh: For if we must unite only in that which is not in being, we must not unite at all. If we must all in finging Pfalms, agree in no Metre or Tune in the Church but one that Scripture hath preferibed us, we shall fing with lamentable difcord.

10. And hereby is laid a snare to tempt men into odious centures of each other : Becaufe fludied Sermons, printed Books, Catechifms and Forms of Prayer, are Images and Idolatry, in thefe mens conceits, all Gods Churches in the world must be censured as Idolatrous. And almost all his Ministers in the world must be accounted Idolaters; Children must account their Parents Idolaters, and difobey them that would teach them a Catechilm, Plalm or Form of Prayer. Our Libraries must be burnt or cast away as Images; And when Ministers are diminished, and accounted Idolaters, if Satan could next but perfwade people against all the boly Books of the Ministers of Christ ( fuch as Boltons, Prestons, &c.) as Images and Idols, had he not plaid a more successful game, then he did by Julian, and doth by the Turks, who keep the Christians but from humane Learning?

11. Hereby Christian Love will be quenched, when every man mult account his Brother an Idolater, that cannot fhew a Scripture, for the hour, the place of Worfhip, the Bells, the Hourglaffes, glasses, the Pulpit, the Utenfils, &c. or that studieth what to fay before he Pray or Preach ?

12. And hereby backbiting, flandering and railing must go currant as no fin, while every Calvin, Cartwright, Hildersham, Perkins, Sibbs, Oc. that used a Form of Prayer, yea, almost all the Chriftians in the world, must be acculed of Idolatry, as if it were a true and righteous charge.

13, And all, our fins will be fathered on God; as if the fecond Commandment and the Scripture perfection did require all this, and taught Children to difobey their Parents and Masters, and fay your Prayers and Catechifms are Images and Idols, Oc

14. It will rack and perplex the Confciences of all Christians; when I must take my felf for an Idolater, till I can find a particular Law in Scripture, for every Tune, Metre, Translation, Method, Word, Vetture, Gesture, Utenfil, &c. that I use in the worshipping of God : When Confcience must build only in the air, and reft only on a word which never was.

15. It will have a coufounding influence into all the affairs and business of our lives.

-16. Lastly, It will affright poor people from Scripture and Religion, and make us, our Do-Ctrine and Worship, ridiculous in the sight of all the world. The Doctrine ( which we hear maintained) which hath no better fruits than thefe, must be avoided, as well as the contrary extream, which would indeed charge the Law of God with imperfection, and caufe man to ulurp

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usurp the part of Christ. And we must first know, How far God made the Scripture for our Rule? and then we must maintain its fufficiency and perfection.

II. Alfo on that extream, we must do nothing to countenance those Practices which tend to alienate Christians hearts from one another, and to keep up Church-Wars, or to feed bitter cenfures, scorns and reproaches. And we that must not scandalize the Religious sort, must avoid all that thus tempteth them, which is the real fcandal. But of this I have faid enough in the Book which I am now defending.

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# Part II.

[I]

An ANSWER to the Untrue and unjust Exceptions OF THE ANTIDOTE Against my TREATISE for LOVE and VNITY.

Ear Brother (for fo I will call you, whether you will or not), the chief trouble that I am put to in anfwering your Exceptions (next to that of my grief for the Churches and your felf, by reafon of fuch Diagnosticks of your Malady) is the naming of your manifold Untruths in matter of fact. It is, it feems, no fault in your A eyes eyes to commit them; but I fear you will account it unpardonable bitternefs in me to tell you that you have committed them. If I call them *Miftakes*, the Reader will not know by that name, whether it be miftakes in point of *Fact* or of *Reafon*: And *Lies* I will not call them, because it is a provoking word; Therefore *Untruths* must be the

middle title.

### EXCEPT. I.

1 University. Page 1. The whole defign of this Book being to make fuch as at this day are carefull to keep themfelves Pure from all defilements in False worship, Odious, it may well be affirmed it was neither seasonable nor bonelt—

> Anfir. That's the fundamental Untruth which animate thall the reft. when you had got a falle apprehension of the defign of the Book, you seem to expound the particular passages by that Key. That which you call, The whole defign, is not any part of the defign, but is expressed years of the defign, but is expressed any part of the defign of the Book is to deliver weak Christians from such mistakes and fins, as destroy their Love to other Christians, and cause the divisions among the Churches. 2. False

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2. Falfe worship is a word of various fen- Falfe Worships fes: Either it fignifieth, 1. Idolatry, in what : leven worshipping a false God. 2. Or the Ido- word fenfes of that word. latrous worthipping of Images, as reprefentations of the true God. 3. Or worthipping God by Doctrines and Prayers that confift of fallhoods: 4. Or deviling Worthip-Ordinances, and falfly faying they are the Ordinances of God. 5. Or making God a Worship which he forbiddeth, in the sub-Stance, and will not accept. 6. Or worshipping God in an inward finful manner, through falle principles and ends as hypocrites do. 7. Or in a sinful outward manner, through diforder, defectivenels, and unhandfome or unfit expretiions.

Of these, I suppose you will not charge the Churches you separate from, as guilty of the first, second, fourth, or fixth, (which is out of the reach of humane judgment) For I suppose you to be sober. As for the third, through Gods great mercie, the Doctrine of England is fo found, that the Independants and Presbyterians have still offered to fubfcribe to it in the 39 Articles : according to which (if there were any doubtfulnefs in) the phrases of their Prayers, (they) are to be interpreted. For the fifth, if you accule them of it, you must prove it; which is not yet done (fuppofing that you take not Government for Worship); nor can you do it. So that it must lie only on the feventh. And for that (if you will take the word [ falle-worship] in that sense) do not you also worship God A 2

God falfly, when you worthip him finfully ? And are not your diforders and unmeet expressions. fins, as well as theirs? Alas, how oft have I joyned in Prayer with honeft men that have fpoken confueedly, unhandfomly, and many waies more unaptly and diforderly than the Common Prayer is? How oft have I heard good old Mr. Simeon Ash fay, that he bath heard many Ministers pray so unfitly, that he could heartily have mished that they had rather used the Common Prayer ? When did any one of us pray without fin ? How ordinarily do Anabaptists, Antinomians, Arminians, Separatifis, &c. put their Opinions into their Prayers, and fo make them falfe Prayers, and so falfe Worship? Nay, could you lay by partiality, and know your felf (a very hard thing) you would prefently fee that you who wrote these Exceptions, are liker to Worship God falfly than they that do it by the Liturgie, that is, in the third fenfe : Because the Doctrine of the Prayers in the Liturgie is found; but if you account this Script of yours to be Worship (and why not mriting as well as preaching) or if you put the fame things into your Worship, which you put into your writings, (as is very ulual with others) then it is falle Worship indeed, as confifting of too many falfhoods. If you pray to God to encline men against all. that Communion which you write against, or lament such Communion as a fin, this is falser worship than any is in the Liturgick Prayers. And if you will call all those modes

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modes of worfhip falfe, which God in Scripture hath not commanded, what a falfe worfhipper are you, that ufe a translation of Scripture, a Verfion and tunes of Pfalms, a dividing the Scripture into Chapters and Verfes, yea the Method and words of every Sermon and Prayer, or most, and abundance fuch like which God commanded not? God never bid you use the words of Prayer in the Liturgie; Nor did he ever bid you use those which you use those without it.

O Brother, if you knew your felf, and judged impartially, you would fee, that whatever you fay against mens communicating with other mens tolerable failings, as false worship, may be as stronglie urged for avoiding communion in difordered prayers that are without book; and much more in the prayers of honeft erroneous Separatifts, Anabaptists, Antinomians, &c. which yet for my part I will not fo eafily avoid. I confels if my judgment were not more than yours against dividing from each other in the general, I should be one that should be as forward to disclaim Communion with many zealous Parties (now received by you) and that as falle workippers, as you are to disclaim Communion with others. I am fure you worthip God falfy. that is, finfully, every time that you worthip him.

3. But, feeing my Book diffwadeth you equally from unjust avoiding Communion with all found and fober Christians; I ask you, whether all these several parties are false falfe worfhippers, fave you alone? Did not the Presbyterians and Independants agree in worfhip, when you gathered Churches out of their Churches, and when thoufands feparated from all the Parifh Churches almost then existent? Indeed the Anabaptists charged us also with false worfhip, but it was not truly. But the ordinary Dividers had not that pretenfe.

4. O how eafie a thing is it, Brother, for a man, without any fupernatural Grace, to reproach another mans *Words* in Worfhip, and then to abhor it and avoid it, and think, I am one that keep my felf Pure from falfe Worfhip ! But to keep our felves pure from pride, cenforioufnefs, uncharitablenefs, contention, evil fpeaking, and fenfual vices, is a harder work. Others can as eafily (without mortification or humilitie) keep themfelves pure from your falfe worfhip as you can do from theirs.

2. Untruth.

EXCEPT. ib. Since the crying fin this day is not feparation, but unjust and violent Perfecution,  $(\frac{1}{2})$  which Mr. Baxter fpcaketh very little against.

Anfir. 1. A Las, dear Brother, that after fo many years filencing and affliction, after flames and Plagues, and dreadful Judgments, after twenty years pradice of the fin it felf, and when we are buried in the very ruines which it caufed, we should fhould not yet know that our own uncharitable Divisions, Alienations, and Separations, are a crying fin ? Yea the crying fin; as well as the uncharitableness and hurtfulness of others? Alas, will God leave us alfo, even us to the obduratenels of Pharauh? Doth not judgment begin with us? Is there not crying fin with us? what have we done to Chrifts Kingdome, to this Kingdome, to our friends (dead and alive) to our felves, and (alas) to our enemies, by our Divisions? And do we not feel it? Do we not know it? Is it yet to us, even to us, a crime intolerable to call us to Repentance ? Wo to us! Into what hard-heartedness have we finned our felves ! Yea that we should continue in the fin, and paffionately defend it ! When will God give us Repentance unto life?

2. And whither doth your paffion carry you, when you wrote fo ftrange an untruth as this, that I [ fpeak very little against it ]. Was it possible for you to read the Book, and gather Exceptions, and yet to believe your felf in this? Doth not the Book speak against Church-Tyranny, Unjust impositions, Violence, and taking away mens Liberty, and rigor with Differents, from end to end? If any man that readeth but the Preface (as page 14, 15, 16, 17, 18.) and all the second part (besides much more) can possibly believe you, I will never undertake to hinder him from believing any thing.

3. But suppose I had faid little against it, will you charge me with Negatives or omis-A 4 fions

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fions before you know my Reafons? Or would you have no better people hear of their fin and duty, till Perfecutors will endure to hear of theirs. Exod. 6. 12. Behold the children of Ifrael have not bearkened unto me: how then [hall, & c.] faith Mofes? Have most or many of the Separation faid more against feverities than I have done?

4. But could you poffibly be ignorant that a *Licenfe* is not to be expected for fuch a Difcourfe as you feem here to expect. You deal by me as the late *Perfwafive to Conformity*,that vehemently calls to me to publish my Reafons for Nonconformity, while he knew my hands were tied by the Laws and Licenfers.

5. But what if I had not in this Book fpoken much against Perfecution, Is it not enough that I have done it in others ? I have not here written on many fubjects which in other Volumes I have written of. And why (hould I? If I had, would you not have blamed me for writing one thing fo oft? But you most unhappily chose this Instance for your quarrel, I think in the judgment of all the Land, that have read my writings? Befides my five Disputations of Church Government, how oft have I written against Perfecution? The few Publick Sermons that ever I Preached, had fomewhat against it. Read our Papers to the Bishops in 1660. especially the Reply to their Exceptions, and the Petition for Peace. Enquire again of the long provoking Conference at the Savov,

S. woy, and the reafon of the following indignation against me, and afterwards read this Book again; and then I modestly chalenge you 1, to name those men in England, especially of the Separatists, that have faid and done more against that severity which you call Perfecution, than I have done. 2. To name me one Licensed Book since the filencing of the Ministers, and since the Printing Act, That bath said so much against Severity and Perfecution as the Book which you quarrel with bath done.

EXCEPT. II. Mr. B. mentioneth with 3. Untruth. much bitterness what was formerly done in the time of the War; which is in him a most unbecoming practice; because first, Mr. B. was as guilty of stirring up and fomenting that War as any one whatsoever: and none ought to blame the effect, who gave rise and encouragement to the Cause.

Anfire. 1. IF you mean that my words tafte bitterly to you, I cannot deny it: You know beft: But for my part, any Reader may fee in the Book which the Preface referreth to, that I only lament our too open undeniable uncharitableness and divifions, and the effects thereof, and use the mention of fome mens former faults with whom they and I can hold communion, to prove by way of Argument that they ought not to avoid communion with others for the

Of my mentioning former things. the like or lefs. And I know not how to convince men well, if I muft pafs by all fuch experimental Arguments.

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2. Do you not mark your partialitie, Brother ! In our Reply to them 1660. pag. 7, 8. et alibi, and in my 5 Difput. &c. I tell the Bifbops of faults paft, of Silencings, and Suffendings, &c. of the excellent Ministers afflicted and laid by; and how ordinarily are they told of the things charged on Bifhop Laud, Pierce, Wren, &c. in their Articles to the Parliament : And when did you blame me or others for fo doing ? Can I believe that this offendeth you ? And is it fin to tell your felves of your former fins, and none to tell the Bifhops of it ? O that we could know what fpirit we are of.

3. Your third untruth in point of fact, is, that I was as guilty of stirring up and fomenting that war as any one what sever. ] Could you poffibly believe your felf in this? 1. I suppose you never faw me till above ten years after I had done with Wars. 2. I fuppole you lived far from me. 3. If you know whom, and what you speak of, you know that I was never of the Affembly; I never Preached to the Parliament, till the day before the King was Voted home: I was forced from home to Coventry: There it was that I did speak my Opinion, but refufed their Commission as Chaplain to the Garrifon. In Shropshire my Father was twice imprisoned, that never did any thing against the King; nor medled with Wars: For

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For two Months I did fomething there to little purpole, and once got my father out of Prison, by caufing another to be feized to redeem him ; but I never took Commillion, Office, or pay all that time. I never entred into the Army till after Nafeby fight, and openly declared I went thither for this purpose, To discharge my Conscience in disfinading the Souldiers from the Overturning of the Government, and to have turned them from the purpole which I perceived among them, of doing what afterwards they did. If you and others that know not what they talk of, will but ask Dr. Brian, Dr. Grem, Mr. King, or others, whom affembled, I twice confulted about it, or any Survivers of the Coventry Committee, what bufinels I went on into the Army, you will change your mind.

And did [no man whatfoever do more than this.] What not the Parliament themfelves? Not any of the chief Speakers there? Not any of their acquaintance. What, not any of the other party neither? Not any of the Armies, neither of the Earl of Effex nor of Crommel himfelf? How then came the Armies on both fides to be raifed, and proceed fo far in Wars, before ever I faw one man of them, to my remembrance, or any Parliament man or Souldier had ever fpake with me, or faw me, or ever had a line of writing from me? Why do you find none of my Parliament Sermons in Print?

4. But, if indeed I was as guilty as you mention,

Whether I were as guilty as any in ftirring up the War ? mention, why is it in *me a most unbecoming* practice, to blame that which you think T did occasion? Is this good Divinity, that it is unbecoming a Minister to mention heinous fin with bitternels which we have bin guilty of? How then shall we repent? Or is Repentance an unbecoming thing? I hope the Act of Oblivion was not made to frustrate Gods Act of Oblivion, which giveth Pardon to the Penitent? Doth it forbid us to Repent of fin, or to perfwade our brethren to repent? Where fin is hated, Repentance will not be hated: And if fin were as bitter as it *must be*, Reproof would not be *bitter*.

5. Do you think that you Preach found Doctrine, when you fay that [None ought to blame the effects who gave rife and encouragement to the Cause. ] If this Doctrine be part of Gods worthip which you offer him, who should be avoided as a falle worshipper, that is, a false teacher, sooner than your felf! What a fcandal is it to the world, and dishonour to your self, that such Doctrine fhould be found thus under your hand, deliberately delivered? If this be true, then he that first encouraged the War on either fide, must not blame any of the Murders, Robberies or other Villanies therein committed? Then he that hired the French man to fet London on Fire, must not blame the burning of it. Then a man ought not to blame any fin which ever he was a caufe of! Then when a man hath once finned he muft

must defpair, and never must repent nor blame his crime. If you had found fuch Doctrine as this in the Common Prayer Book, you would have had a fowler charge against it than now you have, as to Doctrinals. Which I mention but to shew you, that if we must run away from one another for every thing that is unfound, we shall never have done, and others must avoid you as much as you do them.

6. But your deceit in the word [ That War ] hath a transparent covering. Which War is it that you mean? Do you think all that is done in one land, or one age, or by one Army, is one War? Where there are feveral causes, (especially if also several parties,) sure they are several Wars. The first War was made under the Earl of Effex, when the Commillions run | for the King and Parliament]. The fecond War begun under Fairfax and Cromwell, when [ for the King ] was left out of the Commillions. Another War was by Cromwell against the Londoners and Parliament, when he garbelled them, though it came not to blows). Another War was against the Scots Army and the English that role for the Kings Deliverance. Another was in Ireland : Another in Scotland : Another between Crommel and the Levellers. And many others there were afterwards under feveral Usurping Powers; And do you call all these one ? or which of them do you mean ?

7. I suppose you grofly call the meer confe-

And guilty of all which he calleth the Effects? consequents, the effects. Sure that which was the Effect of a later War, might be but the Consequent of a former. Or else you must fay that the Parliament raifed War against themfelves, to pull down themfelves, and fet up a Protector? This was the Confequent of their first War; but whether the effect I leave to Logicians to determine. But by this you may fee that you again preach falle doctrine. The King may give rife and encour agement to a War, and yet may lawfully blame fuch Confequents as you call effects ; What if the Kings own Army fhould plunder and murder, and blaspheme and depopulate; yea, or depose or hurt, or any way injure the King himfelt? Shall a man that separateth from the Liturgie as false worship come and tell us, that the King ought not to blame any of this because he gave rife and encouragement to the War : Extremities and Paflion do thus unhappily use to blind men.

8. But ferioufly, Brother, I befeech you let us review the Effects you mention or refpect. Is it pollible for any fober Christian in the World to take them to be blamelefs, or to be little fins. What ! both the violating the perfon and life of the King. And the Change of the fundamental Government or Conftitution. And an Armies force upon the Parliament which they promifed obedience to? First upon eleven members; next upon the greater part of the house; and laftly upon the remainder? The taking down the

Whether nothing past must be repented of. 15]

the bouse of Lords; The setting up a Parliament without the peoples Choice or Confent. The invading and Conquering Scotland: The making their General Protector. The making an Infrument of Government themfelves, without the people. The fetting up their fecond Protector. The forcing him to diffolve the Parliament. The pulling him down, whem themselves had lately set up. The fetting up the remnant of the Commons again : The pulling them prefently down again: The placing the Supremacy in a Council of themfelves, and their adherents. Was all this lawful? And to do all this as for God, with dreadful appeals to him? Dare you or any man, not blinded and hardened, justifie all this? If none of all this was Rebellion or Treason, or Murder, is there any fuch Crime, think you, poffible to be committed ? Are Papifis infulting over us in our shame? Are thousands hardened by thefe and fuch like dealings into a scorn of all Religion ? Are our Rulers by all this exasperated to the feverities which we feel? Are Ministers filenced by the occafion of it, about eighteen hundred at once, (even many hundreds that never were in any Wars, and fuch as confented not to this at all.) Are we made by it the by-word and hilling of the Nations, and the shame and pitty of all our friends? And yet is all this to be justified, or filenced? and none of it at all to be openly repented of? I openly profels to you, that I believe till this be done, we are

The Reader muft note that I wrote the full Narrative of my Actions herein, which this prefuppofeth, but after caft it away, because neither part of the acculers can bear it. are never like to be healed and reftored; and that it is heinous groß impenitence, that keepeth Minifters and people under their diffreß: And I take it for the fad Prognoflick of our future woe, and (at beft) our lengthened affliction, to read fuch writings against Repentance, and to hear fo little open profession of Repentance, even for unquestionable beinous crimes; for the faving of those that are undone by these fcandals, and for the reparation of the honour of Religion, which is most notoriously injured.

To fee men still think, that their Repentance is the difference of their party and Cause, whose honour can no other way be repaired ! To fee men fo blind, as to think that the filencing of these things will hide them, as if they were not known to the World! That man or party that will justifie all these beinous Crimes, and still plead Conscience or Religion for them, doth grievous injury to Conscience and Religion: I have told you truly in the book which is bitter to you, that Gods way of vindicating the honour of Religion, is for us by open free Confession, to take all the shame to our felves, that it be not injurioufly caft upon Religion. And the Devils way of preferving the honour of the Godly, is by juftifying their fins, and pleading Religion for them, that to Religious uess it felf may be taken to be hypocrifie and wickedness; as maintaining and befriending wickednefs.

For my own part I thought when I wafted fied my firength, and hazarded my life in the Army against thefe fore-named Crimes, and afterwards preached and wrote against them fo openly, and fo many years, that I had not been fo much guilty of them as you here affirm. But if I was, I do openly confefs that, if I lay in fackcloth and in tears, and did lament my fins before the World,& beg pardon both of God and man, and intreat all men not to impute it to Religion, but to me, and to take warning by my fall, which had done fuch unspeakable wrong to Christ and men, I should do no more than the plain light of nature affureth me to be my great and needful duty.

EXCEPT. II. ib. There is daily much 4 Untruth, greater prophanene(s, and the Confequent of prophanene(s, Immorality, acted by those (4) whom yet Mr. Baxter never mentimeth but with honour; As if no fins or miscarriages were to be blamed but theirs, who are unable to defend themselves.

Anfro. 1. IF this were true, I were much too blame, it being the very ulage of others againit my felf, which I have great reason to complain of.

2. But if it was pollible for you to believe your own words, that *I never mention* them but with honour, I thall think that there are few things that you may not pollibly believe. Reader, if thou peruse the book, and

yet

Whether I never mention the prophane but with honour.

yet believe this Author, I am not capable of fatisfying thee in this, nor will I undertake it in any thing elfe. Are these terms of honour Pref. p. 18. [How long Lord mult thy Church and Caufe be in the hands of unexperienced furious fools, &c. ] Do I honour - them when I fo much display their fin? And when in the scheme in the conclusion I defcribe it? And when I tell you of many of such Ministers, and that it is a duty to separate from them, or difown them. And when in the history of Martin, I tell you how neer it I am my felf, as to fuch as Martin feparated from? And when I cite Gildas, calling fuch no Minifters, but enemies and traytors, &c. Were you not very rall in this?

3. But what if in this book I write neither against the prophane, nor the *Jews*, nor the *Mabometans*? Is it nothing that I have written the greater part of above fifty books befides against them.

4. What if there be Prophanenefs to be reproved; doth it follow that we must not be reproved also? Must we not repent, because they must repent?

5. O how hard is it to pleafe all men ! What man in Eagland hath been lefs fufpe-Cted to be a flatterer of fuch as he meaneth than my felf ? or more accufed of the contrary that hath any reputation of minifterial fobriety ? Ask the Bifhops that Conferred with us at the Savey, 1660? Ask your felf that read our Reply then ? Ask any that ever did Converfe with me; whether ever I

was

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was fuspected of flattery, or dawbing with men fins ?

6. But sceing you so far honour me, as to vindicate me from other mens accufations, I shall confess that it is my judgement, both that we should bonour all men, I Pet. 2. 17. especially our superiors; and also that in our eyes a vile perfon should be contemned, while we honour them that fear the Lord, Pfal. 15.4.

EXCEPT. III. He alloweth himself a great and masterly liberty, to call his brethrest fierce, self-conceited dividers, feaverish perfons, & ca

Anfw. IF there be none fuch, or but a few, I will joyfully confess my error; Of partial en-But if all ages of the Church have had fuch, dernels. and if this Kingdom have been to troubled by fuch, as all men know; and if they yet live in this fin to their own trouble and ours, why fhould it be contrary to meeknefs to mention it ? Should I hate my Brother, in fuffering fin to lie upon him.

Every paragraph almost inviteth me to remember Christs words to the two fierie Disciples, and to fay, O how hard is it to know what manner of fpirit we are of. Tell me Reader, whether this be not true? that if I had called the Bishops facrilegions filencers of a faithful Ministry, murderers of many hun= dred thousand souls, perjurious, proud, tyran-B 2 nicala

nical, coverous, formal hypocrites, malignant haters of good men, & c. I might not very eafily have come off with many of these angry brethren, without any blame for want of Meeknefs? Nay, whether they would not have liked it as my zeal? when as fuch a gentle touch upon themselves, doth intollerably hurt them. Is there not grofs partialitie in this.

Note also that these brethren that plead for Libertie do call it a *masterly* Libertie in me, thus to name their faults. And do you think that they would not have *filenced* my book, if it had been in their power? Note then whether the filencing imperious Spirit, be not common to both extreams.

EXCEPT. Ib. He useth the same frothy and unsavoury words, that others prophane Prayer and the name of God by, and which at the best, is that foolish talking or jesting which we are commanded not so much as to mention, Eph. 5. 3, 4.

Of my foolifh alking.

Anfw. THE words are [I am only perfixeding all diffenters to Love one another, and to forbear but all that is contrary to love: And if fuch an exhortation and adcice feem injurious or intolerable to you, the Lord have merey on your fouls.] Is the matter of this prayer unlawful? Or can he prove that I spake it jestingly, when I took it to be the serious prayer of my grieved heart?

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heart? Or may we use no words (as Lord have mercy on us, &c.) which others use unreverently? Or is it true doctrine, that this is the foolign talk and jefting torbidden, Eph. 5? What proof is there here of any one word of all this?

E X C E P T. IV. p. 2. He doth very often and needlessly infift on many things that may tend to advance bis own reputation.] The inftances are added.

Anfw. I. Confefs, Brother, I am a great Of my Pride. Inner, and have more faults than you have yet found out. But I pray you note, that all this ftill is nothing to our Controversie, whether we should advise men against Church divisions as contrary to Love.

2. If a humble Phyfitian may put a probatum to his Receipt, and fay I have much experience of this or that; I pray you why may not a humble Minister tell England, that I (and you) have had experience of the hurt of divisions, and of the healing uniting power of Love? Did all the Independent Churchmembers whose Experiences are printed in a book, take Experience to be a word of pride.

3. And is it pride to thank the World for their Civilities to me, in mixing Commendations, which I difown, with their cenfures? What! to confels the remnants of

their

their moderation (notorious in matter of fact, the truth of which you durft not deny) in the midft of their many falle cenfures and calumnics.

4. Or to tell you how unable I have found back-biters, to prove their accufations in doctrinals to my face? 5. Or to tell you, that fome (even Independents) perfwaded me, when I was filenced to write fermons for fome of the weaker Conformilts (fuch as are too many youths from the Univerfity ) to preach? Where lieth the pride of these expressions? Is it in suppofing that there are any Conformists weaker than my felf? Whether, think you, this brother or I, think meanlier of them? Or fet our felves at the greater distance from them? 6. When I plead against charging forms with [Idolatry] I fay, that for my felf it is twenty times barder to me to remember a form of words, than to express what is in my mind without them. ] If this be not true, why did you'not question the truth of it ? If it be, why is it pride to utter it as a proof that I plead for Love, and not for my own intereft? Is it pride to confels to openly the weaknels of my memory? I never learnt a Sermon without book in my life : I think I could not learn an hours speech, sufficiently to utter the very words by memory in a fortnights time, And is it pride for a man to fay that he can easier speak what is in his mind ? Truly brother, I was to far from intending it as a boast, that I meant it as a dimi

Thm: SC

diminution of the over-valued honour of prefent extemporary expretiion, and to tell you, that I take it to be fo far from proving that your prayers only are accepted of God, before a form, as fignifying more grace, that I take it to be an easier thing for an accustomed man that hath not a diseased hefitancy to speak extempore what is in his mind, by memory of than to learn a form without book; And words. that they that do this, do ferve God with as much labour and coft as you do? Do I boaft, or do I not speak the common cafe of most Ministers, when I truly fay, That when I take most pains for a Sermon, I write every word : when I take a little pains I write the heads; but when business hindereth me from taking any pains, I do neither, but speak what is in my mind; which I suppofe others as well as I, could do all the day and week together, if weariness did not interrupt them. I feek by these words but to abate their pride that think themfelves fpiritual, because they can pray or preach without book; Like fome now neer me, that account it formality and a fign that a Preacher speaketh not by the Spirit, if he use notes, or preach upon a text of Scripture; but admire one neer them that cries down such, and useth neither.

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7. Is it pride to fay that [those darker persons whom I have been fain to rebuke for their over-valuing me and my understanding, would yet as stiffly detend their most groundless opinions against me when I croft them,

Whether it be calier to pray catempore, or

them, as if they thought I had no understanding.] If you do think that you cannot be over-valued, or are not, fo, do not I. And I thought my rebuking men for it, had been no fign of pride. And, brother, I am confident, if you your self did not believe that my understanding, and confequently my Writings are over-valued, you would never have written this book, especially in fuch a stile against me: yea, in the end you profess this to be your defign, to undeceive those that had a good opinion of me. If those on the other side had not thought the fame, my late Auditors at Kederminster had never had fo many Sermons, and that by perfons fo bigb, nor would for many books have been written to the fame end even to cure the people of this dangerous vice, of overvaluing me. The matter of fact being fo publick, invalidateth your exception.

8. The laft exprellion of my pride is, that I give this teffimony even to Chriftians inclined to divisions, that if they think a man speaketh not to the deprelling of true and ferious religion, they can bear that from him, which they cannot bear from one that they think hath a malignant end: and that on this account in my tharpest reproofs my own auditors have still been patient with me. Enquire whether this be true or not? Whether I have not preached twenty times more against Divisions, to a people that never once quarrelled with it; than I have written against it in the book with which "vou you fo much quarrel. And is this prebatum given against malignity a word of pride too?

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You proceed in your Charge that [ I have great thoughts of my felf, and have learned little of Christian or moral ingenuity, and am unfit to be a Teacher of it to others. Anfw. I. Do you not yet perceive that you alfo have a filencing fpirit ? when you and those that you Separate from are agreed, that we are unfit to be Teachers, becaule we gainfay you, why do you pretend fo great a distance, even in the point of imperious severity. 2. O how hard is it still to know our felves, and what manner of spirit we are of. Is it pride in me to shink that I am righter than you or to express it? Why, brother, do not you think as confidently that you are righter than I? and do you not as Confidently utter it ? I differ no further from you, than you do from me: And why is it not as much fign of pride in you, to think you know more than I, as in me to think that I know more (in this) than you? The truth is, Pride is not a true valuing, but an over-valuing our felves, and our Who is to be own understandings. If either you or I be in judged Proud. the right, and both think our felves confi-We made we dently to be fo, he is the Proud perfor which ever he be, that is in the wrong; For it is he that over-valueth his own understanding. Here therefore the Evidence must decide the Cafe:

EXCEPT.

More mistakes.

EXCFPT. V.p.3. Answered. Your 5th. Exception implieth more Untruths: The first is, that I did not confider that fault of the Imposers, which I have written in that very book fo much against, and elfewhere; and before, faid more against than any man that I know in England, This was not confiderately fooken. The fecond is, that all or most of those that you separate from, made tearing engines and dividing impositions. If this be not implied you speak not to the point. But you may eafily know that in all the Parish-Churches of England, there is not one man or woman, no not one Minister of very many that ever made or imposed fuch Engines.

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The third implied untruth is, that I plead either for fubscribing Affent, or for fuch Communion as cannot be had, without fubscribing Affent, to what you know is finful; when you may joyn as far as I defire you, without fubscribing any Affent at all.

Whom we must come our from. EXCEPT. VI. Answerd. I. Asto the fense of 2 Cor. 6. 14, 15, 16. and Rev. 18. 6. You confess that [the Texts do directly and properly concern only Infidels and Idalaters there mentioned. 2. You say It belongs to others that are guilty of the fame Crimes, under the name of Christians, proportionally. Answ. Very true; If it be not a contradiction ! If any called Christians be notorious Infidels Infidels and Idolaters, they are not Chriftians, and fo not fit for Christian Communion. But from the Societies of fuch we muft flie our felves : But not from the focieties of Christians, alwaies, when some such shall intrude.

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3. You fay We are commanded strictly to Separate from every one that is called a brother, if be be coverous, or drailer, &c. Anfw. The Church, and not a private man, must exclude fuch 2 one from Church-Communion. And you your felf mult exclude him from your private familiarity ; But you' are not commanded to leparate from the Church, if they exclude him not. I am not bound to leparate from the Church where you are, for this Book which you have written, though I could prove it railing. How few separated Churches know you on earth, that have no Covetons perfont or railer ? Or at least, where the people hold it their dutie to separate from their own Church, if any Covetous perfon or railer be there?

4. You add Tthat if notwithstanding all admonition any Church will still retain them, we are not to own fuch a Church as a Spoule of Chrift, and therefore must come out of it, orc. ] Whom we Anfre. 1. I have in that Book proved the contrarie by abundant Scripture inflances; And in the next exception you your felf confefs the primitive corruptions, and lay the areas of your Separation only on Imposed Conditions of Communion. 2. You give us no proof of this naked affertion. If a Scold-

must disown as no Church. Sealding maman or a Covetous Profeffor be reteined in a Church otherwife pure, you are not therefore bound to feparate, much lefs to take it for no Church: For that is a true Church which hath the true effentials of a Church: But fo may one that reteineth a Covetous man or a Scold. Ergo—By your rule, you muft Separate not only from Parifh Churches, but from most of the Separated Churches that ever I was acquainted with.

I find no particular Church called A Spouse of Christ, but the universal only: As a Corporation is not a Kingdome, but a part of a Kingdome.

5. Above twenty Arguments in my book for Infant Baptifm, thew that you did not truly fay, that [the best argument that all learned men have ever defended it by, is the proportion it hath to Circumcifi.n.

EXCEPT. VII. Answered. You fay that I imperimently recite the Corruptions of the Scripture Churches, to prove that we are not to separate, & c. your reason is [Because many Errors' in Dockrine and life were formerly admitted, yet none of them were imposed as conditions of Communion.

The Corruption of the Scripture Churches,

120.0

Anfr. Do you not see that here you feem to deny what you said so considently in the last Exception ? There you say, We must come out, if they will receive such for members after all administion, and retein them. Here Here you seem plainlie to yield that up, and to lay all on *imposed Conditions* of Communion, as if elfe you could communicate with Churches so corrupt. You can bear your own contradiction better than mine.

2. What is imposed on you as a condition to your Communion in the Doctrine and Prayers of the Parish Churches, but your actual Communion it felf? If you will fay, that their bad Minister, and their imperfect form, is imposed as a Condition, because you must be present; so they may, fay, that you also impose your imperfect manner and expressions on them, as Conditions of their Communion in your Churches: And thus you are all Imposers.

EXCEPT. VIII. Anfwered. Firft you fay I faid that I [met with many Confeientious Profeffors, &c. That's your fifth untruth: I faid no fuch thing, but only [many Cenforious profeffors.]

2. You fay, It is bardly poffible to believe it. But that is poffible to men that use to be more careful of speaking truth themselves, and that are acquainted with the people of England, by such means as Conference, which is bardly possible to others.

3. You ask [Ought not fuch things to be Ot concealing concealed.] And you abule Scripture to com- the faults of firm it. But, 1. Are you not here partial? Dividers. Is it your judgement that we fhould conceal the faults or ignorance, or errors of the Bifhops,

5 Untruch

the faults of Dividers.

Of concealing thops, Conformitts, and Parith members? Or be they not commonly multiplied and aggravated ? And yet, must the Separatists ignorance and error be concealed.

2. Do you defire their Repentance and bumiliation whole faults you would have concealed ? And do you imitate Nehemiah and others of Gods Servants, that use to Confels the fins of all ranks and forts of men?

3. Do you use in publick humiliations to confess this ignorance of Professors or not? If not, what a kind of humiliation do you nake? If you do, do not you publickly reveal this fecret.

4. How grofly are you unacquainted with England that take this for a fecret, or for bardly to be believed, when we have Congregations and multitudes of fuch, and the land \* and world ringeth of them.

5. Do you not thus harden them that charge us with faction fnefs, when you thew your felf fo folicitous for the Concealment of the ignorance of your party, while you have no fuch care for others?

4. But it is your fixth Untruth in point of fact, when you fay (with fcorn) Are not we Commanded not to reveal the secret of another, which pious and prudent Mr. Baxter bath not (crupled to fin against, &c. Prov. 25.9.

As you abufe the text, which speaketh of an individual perfon, who is supposed to be hereby injured, becaufe known, fo you speak untru-CT (UHLA

ARead but Hornius his description of the English Sects, Ecclef. Hift. and fee what Arangers whink of us.

Of my revealing Sectets.

untruly in laying I revealed anothers fecrets; For to pass by, that I reveal not the perfons, who are still unknown, it is not true that they were secrets ! When I disputed almost all day with fuch (both Souldiers and others) in the publick Church at Amersham above 20 years ago, was that a fecret, which they fo fiercely proclaimed? When I disputed daily almost with fuch in Cromwell's Army, was that a fecret? When I disputed with Mr. Brown (an Army Chaplain ) and his adherents for the Godhead of Christ, in a publick Church at Worcester, was that a secret ? When I disputed in the publick Church at Kiderminster with the Quakers, was that a fecret ? When the faid Quakers, and many other Sects, have come to my house, and have oft affaulted me in many other places openly, and vented their ignorance with fierce revilings and raging confidence, was that a fecret ? When I have openly Catechized men, was that a fecret? Do not all found Protestants believe that they are fundamentals which our Quakers commonly contradict, and are ignorant of, especially Foxes party, whom Smith and Major Cobbet accuse to deny Christ and the Refurrection, &c. And are there not Affemblies of fuch in London? And do not many turn to them of late? And is that a fecret which their books and their affemblies tell the World? Who is it now that is put to (hame ?

EXCEPT.

EXCEPT.IX. Anfwered. I must now anfwer for what I fay against the Papists too. I Confels they are feparatists or recufants too. But lets hear the Charge? You fay [They are very unweighed and rash words, when he faics [Shew me in Scripture or in Church bistory that either there ever was de facto, or ought to be de jure such a thing in the World, as the Papists call the Church, and I profels I will immediately turn Papist; ] We think none can write thus, but declares a great insteadines in bis Religion; for none that knoweth Church history but can prove that fuch a Church as the Romane, bath been neer 1300 years actually in being.

Anfw. 1. My foregoing words are thefe, The Pope hath feigned another thing, and called it the Church, that is, The Univerfality of Christians headed by himself: Whereas 1. God never instituted or allowed such a Church. 2. Nor did ever the Universality of Christians acknowledge this usurping head.

Now when you tay there hath been [*fuch* a Church as the Romane] either you mean what I denied [*fuch a Church as they claim* and feign] and I deferibed; Or only [*fuch a* Church as they are, which is another thing.] If the later, why will you grofly abufe your Reader by fuch a deceit, which tendeth to tempt him unto Poperie? What's that to my words which you feem to contradict? But if, you mean the former, and indeed contradict me, then I. You prevaricate in befriends

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befriending Popery. 2. You here fet down three more Untruths in matter of fact; 1. That there hath been neer 1300 years (or ever was) fuch a Church; that is, that the 7 Untrute. Universality of Christians did acknowledge the Pope for the Universal Constitutive and Go- 8 Untruth. verning Head. 2. That there is none that knoweth Church bijtory but can prove this. 3. That 9 Untruth. they are very unweighed words, in which I affert what I did.

And all this I have given the World full The Caufe of proof of, in my Dispute against Mr. John- Popery tried. fon the Papist, of the Visibility of the Church. Had I not weighed the words, I had not fo many years ago fo largely proved and maintained them. And I have there fully proved, that the Romane Church was only Imperial, or of the Empire (and the Countreys that after fell from the Empire) fuch as we call national, because under one Prince. That de facto, the Perfians, the Aballines, Indians, part of Armenia, and many other Churches or Christians, never acknowledged him their Constitutive or Governing Head; that the Emperors who called the General Councils had nothing to do with the subjects of other Princes, nor used to call them: That the General Councils confilted only of the fubjects of the Empire, (and those that had been of the Empire,) except one Johannes Persidis, and one or two more inconfiderable perfons, that no account can be given of, who they were, or how they came thither. Godignus himfelf will

will tell you enough of the Abitlines. All the Papifts'in the World are never able to anfwer this publick Evidence of fact, with any fenfe:

Mr. Johnfon's Reply I take not to be worthy of an Anfwer with any man that can make use of an anfwer; when his shift is so großs as to instance in the Bishops of Thracia as out of the Empire, and fach as they, which every novice in history and Geographic can Consute. Unless I was Construed in London at a publick Play, where (that you may see who influenceth them) a Tutor in Geographic was (as I am credibly informed) bronght in telling his Pupill, that Prester John's Country of Abassia was of the Same Latitude with a place in Worcester-shire called Kederminister.]

Now feeing reafon forbiddeth me to interpret you as fpeaking of the Church of *Rome* as a *Sect* or *Party*, when I fpake of it, as the Univerfality of Christians beaded by the Pope (your Context flowing that it is my words that you gainfay,) therefore I must number these three also with the rest of your untruths.

You adde [ We wonder that any Protostant fhould be found, though but by the by equaling of Church history to Scripture, as if the uncertain tradition of the one, were to be as much accounted of and followed as the Divine and infallible Revelation of the other.]

Anfw. 1. Becaufe this wonder plainly containeth an affirmation that I do fo, I must

fay

Of Mr. Johnfon's Reply to my Beok.

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fay that it is your tenth untruth: Prove fuch 10 Untruth. a word if you are able.

2. It is not true that this Historie is uncertain ( though not to be equalled with S ripture.) Is the Cafe of a vaft Empire of Ætbispis (as big yet after the decay faith Brierwood, as Germany, Italy, France and Spain) uncertain, when the World knoweth that they have not had fo much as Converse. with the Pope, and at Oviedos attempt did not know who he was? And fo of Perfia, India, &c.

If you will needs be fo much wifer than your neighbours as to prove all historie uncertain, even that there was a Cafar, or a William the Conqueror. 1. While you betriend the Papifts in this one point, you will incommodate them in others, 2. And you will promote Infidelitie, by making that hiftorie uncertain by which we know the Canonical books of Scripture, and that they are delivered down to us the fame and uncorrupt.

When I had given in few words, a full and plain answer to the Papists about our leparation from their Church, and remembred how many Volumes they have troubled the World with, by obscuring our plain and ordinarie answer, I told them, that must have Volumes to hide the sense, that if this Pride to lay answer seem not plain and full to them, it is be- that the Papifis caufe they understand not Christian Senfe and reason; and not for want of plainess in the sense and reamatter, or through defectiveness as to fatis- son,

Whether it be intollerable understand not Chriftian

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fie a reasonable impartial man. This, brother, chargeth this faying, to be infolent, and from intolerable Pride ] because I dare fo Charge another with want of Christian Sense, and reason, & c.

II Untruth.

Anfro. 1. This is his eleventh untruth. I only named sense and reason objectively, not subjectively. | It is not because the Answer which I give the Papilts (and which Protestants commonly give) is not full and plain, or wanteth sense or reason, but because the Papilts understand it not. He that hath fense and reason may be hindred from using it aright, by interest, partialitie, and wilful negligences which it is no new thing for Protestants to think that Papifts are too oft guilty of. But how proud am I then, intolerably proud that in feveral books have maintained that all Papifts that hold Transubstantiation, do make it an Article of Faith, and neceffarie to Salvation, flatly to contradict all the fenses of all the found men in the World, that shall judge whether bread be bread, and wine be wine? How much more infolent a Charge is this? But, brother, Popish absurdities have need of a better detence, than to call the adversarie infolent and proud.

2. And is the thing I fay true or falle? I prove it true. The Answer of the Protestants about Luther's Reformation which I give, is Christian Sense and Reason: But the Papists or any that deny it seriously, and take it not to be plain and full understand it not: Ergo they underunderstand not Christian sense and rea-

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That is, In this: For I never faid that they understand not Christian Senfe and Reafon, in any other thing, nor is there the least appearance of fuch a fense. Now if this, brother, will deny either of the premifes, he may expect an answer. Till then I adde.

3. Are not you, brother, by your own censure notoriously infolent and intolerably proud, if this hold good, as well as I? Do you not take all that you fay against me (or fome part at least) to be plain and full, and to be Christian sense and reason? And do you not suppose me to think otherwise of it ? And do you not think that this is becaule I understand it not? Thus fome mens hands do beat themfelves.

4. And do you not implicitly charge all or most Protestant Writers with infolence and intolerable pride as well as me ? Do they not all think their reasons against the Papifts plain and full (at least fome of them:) And do they not think that the Papifts denie them because they understand not the Christian Sense and Reason which is in

5. And have not all mankind a deficiencie of understanding? And is it pride and infolence to fay fo?

6. But judge of your own spirit by your own rule: Do not you think those that you before charged with perfecution, and making our dividing engines, and whole Com-

C 2

Communion you think it a duty to avoid, to be fuch as understand not Christian fense and reason in the arguings which I and others have used against them? And is it not as lawful to think so of the Papist?

EXCEPT. X. Answered. I used the phrase of [Local presential Communion] in Contradistinction, I. To the Catholick Communion of perfous absent, which is by Faith and Love, 2. And the Communion by Delegates and Representatives: And our brother here, I. Calleth this phrase [insignificant Jargon,] which was not faid through any redundancy of Sense and Reason above othets; Nor do I acknowledge his authoritie in the sentence without his reafon.

2. He faith [Unlawful terms are impofed on us] Anfw. Brother, Do you think men must trust their fouls on your naked word? Where in all this book have you done any thing, that with an impartial understanding can go for proof, that [ in all the Parish Churches of England that use the Liturgie, that is imposed as a Condition of our Communion in hearing or praying, which it is not lawful fometimes to do?] Auswer this, as to Mr. Nie about hearing, and to me about Praying; if you can? and do not nakedly affirm.

3. You fay you do not [ fo much separate as forbear Communion] and your reason is [ for [ for we were never of them. ] Anfw. I take you for a Christian and a Protestant: Are you not fo far of us? Is not a member of the fame Univerfal Church of Chrift, cbliged to hold Communion, as he hath a fpecial Call or occafion, with more Churches than that particular one which he ordinarily joyneth with? It you purpolely avoided and denied Communion with all the Inde- Of Separation. pendent Churches in England fave one, and wrote to prove it unlawful, I think this were a feparating from them, as they are parts of the Church Universal that are neer you.

EXCEPT. XI. Answered. 1. The word Sect (though oft taken but for one party in a division) was not by meapplied to all the names before going, but to the last named only, and such other, 2. I spake nothing at all of the truth or fallhood of the Cenfurers words, but of the requitals that Cenfurers have by other mens Cenfures, which may be fharp and paffionate, and a rebuke to the Centured, and modally Of Centuring Culpable, when the words are true. Yet I Papilts. am content to undergo the Cenfure you here cast out of me, rather than to cenfure, that a Papist cannot go beyond a reprobate, unless you do, (as Mr. Perkins doth, to make it good,) be so charitable to all the millions elfe among them, as not to call them Papifts, except they practically hold the most per-C 4 nicious

nicious opinions of their Councils and Divines. I confels I affect none of the honour of that Orthodoxnels, which confitteth in fentencing millions and Kingdoms to Hell, whom I am unacquainted with.

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Of Pauls not feandalizing the weak.

I know that Expeditors much differ about the weak brother here deferibed, but not in the poist that I now urge the text for, E X CEP T. XII. Answered, Here we have first a meer magisterial dictate without proof, that I speak [triffingly] about Scandal, and shew how little I understand it. But where's his reason or Constration? 2. Why all is but this [Paul would not eate flesh rather than he would offend his weak brother, &c.] Judge, Reader, whether the bare citing of these words be any proof, that in Scripture, Scandal is not taken more for tempting, ensharing, and laying before men an occasion of stumbling, or Jinning, than for meer displeasing men, which is the thing that I aftinned.

But, fure Brother, if you foberly review it, you will find that you deal very hardly with the Scripture and the fouls of men. First the word [ouavdalige] which our Translators turn [make to offend] you read [offend] instead of scandalize; And 2. You bring a text against the truth which I affert, which is as plain for it as can well be spoken. The whole Chapter shewing, that [the meake brother] that Paul speaketh of, was one that [mith Confeience of the Idol, did eate it as a thing offered to an Idol, and their Confeience being weak mas defiled, ver. 7. 9. And It is one whole Confeience is emboldened (or sanfirmed) to eate those things which are offered to idols, and thereby he may perish, vcr. 10, 11.

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And it is he that is (not difpleafed) but made to offend. And the feandalizing which Pull would avoid is called [becoming a fumbling to them that are weak, ver. 9. Emboldening to that beinous fin, ver. 10. Making a brother to offend, v. 13. twice over. Is this, think you, difpleafing the innocent, or rather, tempting the fe that are apt to fin, and confirming the faulty.

Read what Dr. Hammond faith of their weakness, and what a Deve in fignifieth there. and then further tell me; 1. Whether you mean fuch weak ones that you would not have me offend? 2. Whether those that are most displeased with us for Communion in the Liturgie, be fach as you will fay, are most in danger of yielding to fin? 3. Whether you would do as Paul doth, Call those weak brethren, who to that day did eate in Idols temples, and that as a thing offered to idols? 4. Whether Paul commanded the Corinthians to separate from the Church, because fuch men were in their Communion? 5. Whether Paul himfelf in communicating with that Church, did not that which you write against? 6. Whether by this rule, we fhould not take heed most of scandalizing those Christians that are aptest to fin? 7. Whether this text, which you to abufe, well confidered, is not sufficient against all your

your Caule, and for that which I maintain?

EXCEPT. XIII. p. 6. Answered. Here is nothing but, 1. His faying that He may well doubt of the truth of what I report, viz. whether any (or many) faithful Ministers would so reproach their people, and their honourable name which is upon them, as to call them pievish and felf conceited Christians. ] Answ. 1. Are there any such Christians or not ? 2. If they are, should their fault be healed or cheristed ? 3. If healed, should it be reproved or concealed ? But I will anfiwer this further anon, when it comes in again.

2. He doubts not but those that thus complained to me expected so much prudence and faithfulness in me as to conceal their Complaints, and not vent them now when the state of affairs is so much altered. Answ. Here are two untruths implied : 1. That these complaints were only made in fecret, with an expectation that not only the perfons, but the cafe it felf fhould be concealed. But how did he know this? Might not many of them be men that fince conform, and make the fame complaint now openly? Yes, I could name you more than one fuch? Might not fome be fuch as have done the fame in print themfelves? Yes, Old Mr. Rob. Abbot was one, who after removed to Auftins London, and died there, before Mr. Alh. If you will

More of revealing fecrets. will but read his book against feparation, you will fee thathe filenced not fuch matters, but hath faid more than ever you are able well to answer. 2. It is not true that these Complaints were only made before the state of affairs w.s. altereds for I have oft heard it time, with greater fense of it than ever before. Nor is it any dishonour to a Minister, not to be ignorant of Satans wiles: The more they know them, the liker they are to overcome them.

3. In his conclusion are two more miftakes, but because they are prophetical, I will not count them with the groffest. The first is, that be bopes that bereafter ali that fear God will be very careful bow they make any complaint unto a Person, (The Second) who will take the next worst occasion to revile a whole innocent and Godly Party by a malicious publishing of it : Whereas, I. Since the writing of his book I have had complaints against fuch as he, by many that fear God ; 2. And he cannot prove what he prophefieth I will do. But yet two more untruths are implied in the prophefie. 1. That I will revile a whole Innocent, Godly Suffering Party, when I protefted I meant no particular party, but those of every party, Episcopal, Presbyterian, Independent, Anabaptist, &c. who through want of Love are apteft caufelelly to condemn their brethren and avoid them (unlefs he will call all the Ignorant, Proud, and Uncharitable of all parties, by the name of a whole Godly suffering party.) 2. That I will

will revile them malicinufly; unless he mean that writing for Love and Unity is a malicious act against Satan and his Kingdom.

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12 Untruth.

Whom I mean by Dividing; And of his Curfe. EXCEPT. XIV. (Hereafter I muft number them, for he is weary of it) Anfwered. This hath little worthy observation, but his 12th. Untruth, viz. that [by mentioning the feparatist as a distinct body of men, from the Aminomian, Quaker, and Anabaptist, it is evident I can mean no other, but my Presbyterian and Congregational brethren ] which he follows with An Appeal to God against this Slanderer, and earnestly prayeth that he would please to rebuke him.

Whether this earnest prayer be a Curfe? and whether it be like to that rule, to pray for them that curfe us, and whether this brother himfelf doth not in these very words put his error into his earnest prayer, even in print, and fo verifie what he would fo vehemently-gainfay (to fay nothing of the Common fame in London, that he that is famed to be the Author of thefe Exceptions, kept a day of Humiliation about me and my book) I leave to the Readers observation. And also whether this earnest prayer (or Curfe) and this bold Appeal to God, be not prophane, and rather a fruit of pathon, than charitable zeal ? And whether he here knew what spirit he was of?

But to his Untruth I anfwer, 1. I protefied openly that my meaning was not what he

he affirmeth it to be; And could he know it better than I? 2. An Antinomian and Anabaptist as such, are distinct from Separatifts as fuch : But doth it follow that therefore they may not be Separatifts also that are Antinomians and Anabaptilits? Though the Frors whence the Sects are denominated be various. 3. I have long ago in many books told the Papifts that I mean them, as the Chief Schismaticks and Seci ; and Dr. Hide for the first page of his book, what I thought of him; And the Lutherans that fo refilt all the endeavours of Dury, Calixtus, Bergius, Lud. Crocius, and many more, in refuling Communion with the Calvinists, that I mean them; And here I profess that I mean no other party of men at all, but the Dividers of all parties what sever, even in the beginning of my Preface; And yet, alas, brother, did you not tremble first to publish so gross an Untruth, and when you had done, to ground your Appeal to God, and earnest prayer against me, upon it ? The Lord give you a meeker spirit, and a tenderer conscience.

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And that I mean not an Independent as fuch (for the Presbyterians will not fufpect me) I will ftop your mouth with this fufficient proof, I. That the chief Independants have written excellently against feparation, as Mr. Jacob by name; And they pretend that Mr. Bradshaw and Dr. Ames were Independants. 2. That I rejoyce in the face of the Churches of New England, fince fince the Synods Conceffions there, and good Mr. Eliots propositions for Synodical confant Council and Communion of Churches, as much as in any Churches State that I hear of in the World, (Though as to the form of Government, my judgement most agrees with the Waldenfes, or Bohemian, published by Lascitius and Commenius; ) especially fince the Magistrates late printed Order, that all the Ministers shall take especial care to Catechize and perfonally inftruct all the people under their Charge, even from houfe to house; at least 3 or 4 Families meeting together, &c. which I much rejoice in. It is evident then, that though a man may be a Divider, that is Episcopal, Presbyterian, Independant or Anabaptift, yet as fuch as their denominations fignifie, I mean none of them; for many of all these names are no Dividers (though a Papilt is to by the effence of bis Religion, un-churching all belide his Sect.)

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And if you had done me but commor justice, you would have noted, that in my scheme in the end, the second Proposition of the way of Love which I plead for is in these words; [Love your neighbours as you felves: Receive those that Christ receivers, and that hold the necessary of Communion, be they Episcopal, Presbyterian, Independants, Ana baptists, Arminians, Calvinists, & c. so they be not proved beretical or wicked.] Judge now of your Truth and Charity by these evidences. EXCEPT. XV. p. 8. Answered. Here is the 13th. visible Untruth, He faith [He speaks very slightly of Prayer in comparison of study, for the attaining of wisdome, calling it to cheap a way, which sheweth you how little he understandeth the nature of true Prayer,] & c.

Anfw. I love you the better for your zeal tor the honour of Prayer, though I had rather knowledge and truth had guided it. Reader, I intreat thee to peruse my book, and if thou find there what he faith, condemn me more than he doth, and spare not. I tell those men that will do nothing for knowledge but ask for it, that God hath not promised you true understanding upon your prayers alone, without all the rest of his appointed meass; Nor that you shall attain it by those means as soon as you defire and seek it; For then prayer would be a pretence for lazines, & c. That praying is but one of the means which G d hath appointed you to come to knowledge bys Diligent reading, hearing, and meditation and Counsel of the wifest is another. ] And will any Christian deny the truth of this except the Enthufiafts? Or fhould any Godly Miniller rile up against it ? Is any of this true? 1. That I have here one word of Comparing prayer and study ? 2. Or that I prefer study or reading, or other means before prayer? 3. Or that I speak lightly of prayer in Comparison of the other? 4. Or that I make prayer it felf an eafie thing? Is not this, that I call

13 Untruth.

Whether I flight prayer ? And whether wifdom is to be got by prayer alone, without any other means. call his 13th. Untruth, composed of many? When it is visible, that I put prayer first, that I only fay that it is but one means, and not all; and that others must be added; and that praying alone without other labour is too ealie a way? What should one answer to such dealing as this? I befeech you, brother, preach not the contrary whatever you think, left you justifie the filencers, while you blame them?

And if really you are against my words, fatisfie the World by experience, how many you ever knew that came to the underftanding but of the Articles of Faith, or the Decalogue or Catechilm, or Christianity it felf (that I fay not to your degree of knowledge above me and fuch as I, ) by prayer alone, without hearing, reading, meditation, or conference. And why Paul bids Timothy give himself to Reading, and meditate on these things, and give thy self wholly to them? And why Hearing and Preaching are fo much urged ? And whether it be any great fault to filence you and me and all the Preachers in the Land, if prayer be the only means of knowledge? And whether you do not before you are aware still agree with them whom you most avoid, who cry up Church-prayers to cry down Preaching ? And why you wrote this book against me, if your earnest prayers against me, and the people, be the only means ?

And when you have done, I can tell you of many Papifts and others, that you your felf felf fuppole never pray acceptably, who have come to a great deal of knowledge: Though there be no *functified faving Knowledge* (after the first Conversion) without prayer. I am forry you put me to trouble the Reader about fuch things as these.

It follows Neither doth Solomon direct to any other way principally, & c.] Anfw. Did I speak one word of the principality or which was the principal way? Did I not put prayer first, and other means next? This is not well, brother; Truth beseemeth our Calling, and our work. And yet he that hid, I was found of them that fought me not. in my opinion, which yet expecteth your reproach) doth give fo much knowledge as is neceffary to mens first faith and repentance and conversion by the hearing or reading, or confidering of his word, ordinarily to them that never first asked it by Sincere prayer; For I think that Faith goeth before a believing prayer.

You adde We cannot but wonder that any dares so expressly go against the very letter of Scripture, --- but that we have done with rondering at Mr. Baxter's boldness.

Anfw. This I may well put as your 14th. 14 Untruth, Intruth. Reader, try if you can find one yllable of what he fpeaks in all my book? Doth he that faith [prayer is but one of the neans] contradict the letter of Jan. 1. 5. f any man lack wifdome, let him ask it of God? D how hard is it to know what fpirit we are if? That a man fhould go on in fuch deal-D' ing

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ing as this? and make his own fictions the ground of fuch tragical exclamations when he hath done? Yea, he proceedeth.

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For what follows in justification of his unwarrantable conceit exceeds all bounds of so briety; --- whither will not Pride and over weening carry a man ? He that had so tramp led upon his brethren without any regard t their innocency or sufferings, now speaks bu slightly of our Lord Christ himsfelf.

Anfw. Your anger I pais by; I like you the better for fpeaking against Pride: Fo by that you shew that you love it not un der that name. But still How hard is it.t know our selves ?

I am forry, 1. That you are fo fore an tender as to account it trampling on you, to be intreated to Love your brethren, and no to divide the Church of God. 2. And that yo fay, He regardeth not your fufferings, wh fuffereth with you, and writeth fo much a that book containeth againft your fuffering; 3. And that you fhould call that your Inne cency, which I have proved fo largely to b againft the new and great Commandemen, and when you make to poor an answer t the proof.

I might number these with your Ur truths, but that I will choose out the grosse fort; such as is the next (15th. Untruth that I speak flightly of Cbriss. Is it flightin Chriss to speak the words and undenie truth of Scripture? Two things I say of Chriss; 1. That he increased in mildom is

15. Untruth.

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bis youth? Do you not believe that to be true? Surely Mr Jeanes in all his writings against Dr. Hummend of that point, did ne- Whether I ver deny it. 2. That he would not enter upon ot Christ? bis publick Ministr, till be was about 30 years of age? Do you not believe that alfo? What How Chrift then is here that is a flighting of Chrift? increased in The reason of this later which I humbly. wildom. conjecture at (and elfewhere express) is that he might be an example to young men, not to venture and enter too early upon the Ministry. The reason you alledge from Num. 4. 2, 3. I gainfay not, though I think it far fetcht (that Christ must not enter fooner upon his publick Ministry in his extraordinary office, because the lons of Corab were numbred from 30 years to 50.) But you infinuate another untruth, yea express it while you flatly fay, I infinuate, that Chrift staid till 30 years old, that he might be more perfect in wisdome : I had no fuch word or thought. My following words | It had been eafier for Christ to have got all knowledge by two or three earnest prayers than for any of us refer only to the first claufe, (of his growth in wildom) and not at all to the later (of the time of his Ministry.)

But you deny that Christ had any addition of wildom, except as to manifestation, 1 believe Gods word! And with others he will be as pardonable that believeth it, as he that denyeth it. I did not expound it : But if I must, I will. I think that according to the present frame of humane nature, the in-

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corporate foul receiveth the feveral objects it must know ab extra, by the fantasie, and that by the fenfes, and that our acts of knowing exterior things are as Philofophers affirm, objectively organical, though not efficiently and formally, that is, that the Intromiffion by the fenfes and phantafie, is neceffary to the right flating of the object. And therefore that in all those acts of Knowledge which Chrift exercifed as other men do, 1. The Object, 2. The Organical capacity and aptitude of the body were neceffary (not to the perfection of his humane foul, in Effence, Power, Virtue, Inclination, Disposition, but only to the Act of Knowing. And fo I think Chrift when new born knew not actually as a man, all that he after knew; no, nor long after; And that he increafed in Actual knowledge, 1. As Objects were prefented, 2. And as the Organs increafed in Capacity and aptitude, and not otherwise. Yet I believe that Christ prayed before his Organs and actual knowledge were at the highest, and that he could (had it been his Fathers will and his own) by prayer have fuddenly attained their perfection; and that Culpable imperfection he never had any, nor fuch as is the effect of fin in Infants now. If this be an error, help me out of it by fitter means than reviling.

You adde that Chrift needed not prayer for bimself, but as a pattern to us, & c. Answ. Chrift had no Culpable need, nor as God any natural need. But, brother, take heed of the Com-

Common error of them that think they can never say too much or do too much, when they are once engaged; for this is but undoing. 1. Do you think that Chrifts humane nature was not a Creature? 2. Do you himfelf. think that all Creatures are not Dependant on the Creator? and need him not? 3. Do you think Chrifts humane nature needed not Divine fustentation in existence, life, and motion, and Divine influx or Communication hereunto, seeing that in God we live, and move, and be? 4. Do you think that Chrifts body needed not created means? as the earth, the air meat and drink, and fleep and reft? And that he needed not drink, when it is faid, he thirsted, Job. 19. 28. I thirst. And Job. 4. 6. being wearied with bis journey, &c. ver. 7. Give me to drink. Whether he needed not cloathing, and needed not ordinary bodily supplies, when it is faid, that some ministred to him of their subfance, Luke 8. 3. As our Father knoweth that we have need of all these things, Mat. 6.8. 32. So I think that Christs humane nature needed them; and that he gave not thanks at meat for his Disciples only; and that he bid them speak nothing but the truth, when he faid Mat. 21. 3. Mar. 11. 3. Luke 19. 31. The Lord bath need of him. And that it was for *bimfelf* that he prayed three times that the cup might pass, if, & c. (though for our instruction) Luke 22. 44. Matt. 26. 42. 44. Heb. 5.7. Who in the daies of his flip, when be bad offered up prayers and Supplications  $D_{2}$ with

Whether Chrift needed Praver for

with strong crying and tears unto him that was able to fave him from death, and was heard in that he feared; though he was a son, yet learned he obedience by the things which he fuffered, and being made perfect, &c. ] I believe that when he was on the Crois he needed deliverance, and when his body was in the grave it needed the Divine power for to effect his refurrection. And how a man would have been formerly judged of that had de-

nyed any of this. You may learn by the feverities of many Councils against the Eutychians, Nestorians, Monothelites, &c.

I am fo regardfal of your fufferings that I would not put your mind to any needlefs grief; But yet I heartily wifh your Repentance, not only for your errors, but that you fhould let out your (unknown) fpirit to fuch vehemency in your revilings upon fuch pittiful grounds, as when you adde [So that to fpeak fo leffeningly of Prayer and Chrift, to undervalue fo much the unfpeakable ulfelanefs of the one, and the incomprehensible Majesty of the other, becomes very well the fpirit that Mr. Baxter mrites with.] This is but a repetition of untruths.

E X C E P T. XVI. p. 9. Answerd. Having Dir. 27. given five proofs by which I knew many to be miftaken that expound Texts of Scripture, by the Imprefilons on their own fpirits, I faid Dir. 28. [It is very ordinary with poer fanciful momen and melancholy

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choly perfons, to take all deep apprehensions for revelations; and if a Text come into their minds, to fay, \_This text was brought to my mind, and set upon my spirit, as if nothing could tions of Scripbring a text to their minds but some extraor- cure. dinary motion of God? and as if this bringing it to their mind, would warrant their exposition.] Whereupon I advise men to know the necessity of the spirits ordinary fanctifying work, and not to despise mens pretences of revelation; but yet to believe none against Scripture. As to the ground of this paffage, it is fuch as is not difputable with me, being matter of fense; (so impossible is it for me to escape all the heinous accufations of this brother.) It is not many years fince I have had feveral perfons with me (two or three out of one County) that brought me books written for the Prefs, and urged me to procure them printed and fhewed to the King, in which were abundance of Scriptures abused to many daring predictions of things prefently to come to país, and all upon pretence of Visions and Revelations, and the fetting of fuch an exposition on their hearts: And the men were ignorant, melancholy, and crazed perfons, and the Scriptures almost all falsily interpreted, and the predictions fail. And all of them had the fifth Monarchy notion without conference (that I could learn) with any about it.

When I lived in Coventrey, Major Wilkes a Learned Scot, lived in the house with me, who

Of melancholy misinterpreta-

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who profeffed to have lived many years in a Courfe of Vifions and Revelations, and had abundance of Texts fet upon his heart, and expounded to him by Vifion, moft for the Millenary way, and for Prophecies about our times and changes, (and fome againft precifenefs) many of his expositions were confiderable: fome palpably falle: fome of his predictions came to pafs, and fome proved falle: He was of a hot melancholy temper, and as I heard, after diftracted.

If this brother had known how many (if not many fcore) of deeply melancholy perfons have been with me, that have had fome of them prophecies, most of them almost in desperation, and some of them comforted by fuch or fuch a Text, brought to their mind, which was of a quite different fense, and impertinent to that which they fetcht from it, and fome of their Collections contrary to the reft; he would take heed of doing Gods spirit fo much wrong as to father poor crazed peoples delirations on it? And this is as common, I think, among the Papifts themselves, that meddle less with Scripture than we do: What abundance of Books be there, of the phantafmes of their Fryers and Nuns, as Prophecies, Vifions, and Revelations, which the judicious Reader may perceive are but the effects of melancholy and hysterical passions, improved by ignorant or deceitful Priefts.

But what is the Charge against me here? Why, he faith [He calls them poor fanciful women, women, and melancholy perfons, that ordinarily receive comfort by fuggested Texts of Scripture.]

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Anfw. This is the 16th. vifible Untruth. 16 Untruth. Indeed here are are two groß untruths together. 1. He changeth the *fubječi* into the predicate, and then affirmeth me fo to have fpoken. I faid [It is ordinary for fuch fanciful and melancholy perfons, to take deep apprebenfions for Revelations, and if a Text come into their mind, to think it is by an extraordinary motion of the fpirit. And he feigneth me to fay, that they that ordinarily receive comfort by fuggefted texts are melancholy. Is it all one to fay, It is ordinary for melancholy perfons to pray, to fear, to erre, & c. And, [They that ordinarily pray, fear, erre, are melancholy.] Again, Brother, this is not well.

2. He feigneth me to fpeak of them that [ordinarily receive Comfort] when I have no luch word, but fpeak of them that would draw others into error and feparation by confident afferting falle expolitions of Scripture as fet on their mind by reveletion from the fpirit. This is not well neither.

He addeth [If this be not to fit in the Chair of Scorners, what is?] This needeth no anfwer.

[For (faith he) is not this the very Language of holy men; Anfir. Alas, brother, how impertinent is your question? The question is, Whether this be the language of no melancholy perfon? or of none but holy men? and that

as boly? Is it not the language of many a Popilh Nun and Fryer that pretend to Revelation? Have not I heard it with these ears from multitudes in melancholy and other weakness that have perverted the Texts which they alledged? Have I not read it many books of Experiences? Is he a fcorner that faith, that a man may speak the fame words mistakingly in melancholy which another speaketh truly? Do you well, brother, to trouble the World at this rate of discourse? For charges on me, I pass them by. And for his faying that the bare recital of their usual words is fitter for a Fester than a judicious Divine, and when he hath done, to be fo angry that they be not all ascribed to Gods spirit, I will not denominate fuch paffages as they deferve, left I offend him.

Lest you deny belief to me, I intreat you and the Reader to get and read a book published by Mr. Brown (as is uncontrolledly affirmed, who lately wrote against Mr. Tombes against the lawfulness of Communion in the Parish Churches) concerning the experiences and strange work of God on a Gentlewoman in Worcester (whom I will not name, because yet living, and God may recover her, but is there well known.) This Gentlewoman having been long vain, and a constant neglecter of publick worship, was fuddenly moved to go into the Church while I was there preaching (on Rom.6.21.) The very Text struck her to the heart; but before

before the Sermon was done the could hardly forbear crying out in the Congregation : She went home a changed perfon; refolved for a holy life. But her affection (or pathon) being strong, and her nature tender, and her knowledge *small*, the quickly thought that the Quakers lived strictlier than we, and fell in among them. At last perceiving them vilifie the Ministry and the Scripture, her heart finote her, and the forfook them, as speaking against that which by experience the had found to do her good; And defiring to speak with me (who lived far off,) opened this much to me. But all these deep workings and troubles between the feveral waies, did so affect her, that she fell into a very strong melancholy; Infomuch that the imposed such an abitinence from meat upon her felf, that the was much confumed, and so debilitated as to keep her bed, and almost famished. Mr. Brown (and others) were her instructers, who were very zealous for the way called The Fifth Monarchy, and having instructed her in those opinions, published the whole ftory in print (which clfe I would not have mentioned) I shall fay nothing of any thing which is otherwife known, but defire the Reader that doth but understand what melancholy is, better than the Writers did, to read that book, and obferve with forrow and pitty, what a number of plain effects of Melancholy, as to thrughts, and Scriptures, and actions, are there aferibed to meer Temptations on one fide,

fide, and to Gods unufual or notable operations on the other fide! In the end he faith [And indeed when a foul oppreffed with forrow before, shall fuddenly find ease, by having some Scripture brought to their mind which before they thought not of, if this be not the spirits work as a Comforter, we shall be alwaies doubtful how aad when he performeth that office, which way of Doubting Mr. Baxter's Divinity leads into, which sufficiently shews, it is not of God: For God calls us to hope perfectly, and to rejoyce in the hope.

Anfre. The Divinity which I think true and found, doth teach Enthuliasts, whether Fryers or Nuns, or any fuch Phanatick, no to believe every spirit, but to try the spirit. whether they be of God; And to believe that Satan can transform himfelf into ar Augel of Light; And to doubt whethe their fuggestions, revelations or prophecie be of God, till it be true and fure : For in ftance, I would have had your fellow prifon er have doubted of his three after men tioned prophecies uttered in the Pulpit, a from the spirit of God (That we should hav no more King, Tythes, or Taxes : ) Be not an gry with me for giving you fuch instances It is only to fave others from wronging th Holy Ghoft, and exposing Religion to pro fane mens fcorn. And I would not have on turn Anabaptist, if in their forrow or mu fing that Text should be set upon their mind, Act. 22. 16. Why tarriest thou, arif and be baptized, and wash away thy sins. No would

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would I have another turn Papist, if that Text be fet upon his heart, Act. 9. 6. Arife and go is to the City, and it shall be told thee what thou must do: And if it be a Popish Priest that he first meeteth with, and thinketh that this is the man that must inform him.

I would not have a member of any Church, upon an infufficient reason separate from it, if that Text be set upon his heart, Come out of her my people, &c. Or 2 Cor. 6. 17. Come out from among them, and be ye Separate, &c.

Nor would I have an Hypocrite or ungodly perfon conclude himfelf to be fincere, if that Text do fuddenly come into his mind (how affectingly foever) Job, 1.47. Behold an Ifraelite indeed in whom is no guile.

Nor would I have an upright doubting Chriftian conclude himfelf an Hypocrite if that text come into his mind, A&. 8. Thy heart is not right in the fight of God, & c.I think that there is fomewhat elfe befides the fudden coming into our minds, and the deepeft affecting of us, that is neceffary to prove the true meaning of a Text, and the foundnefs of our Conclusions from it. And yet I never doubted but that the fpirit doth both caufe our comfort, and our refolutions and other gracious effects, by bringing forgotten Texts to our remembrance.

But the way that I think the fpirit cureth our doubting by,'is all these things follow-

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ing fet together. 1. Supposing that he hath infallibly guided the writers of the Scripture. 2. And hath fet to it the infallible feal of God (which is the Impress of his Power, Wildome, and Goodnels.) 3. And that he helpeth Ministers to preach this Gospel to'us. 4. He next doth help us to Remember, and to Understand it; And no falle exposition is from the spirit of God: And he hath left us fufficient means to discern (as far as is necessary to our Salvation and our Comfort) whether it be rightly interpreted or not. 5. And he helpeth us firmly to believe the Truth of it : And of the unfeen Glory which it promifeth. 6. And hereby he kindleth in us Repentance, Hope, and Love, and reneweth both foul and life to the Image of God, and the example of Jefus Chrift. 7. And then he helpeth us to Act or Exercife all this Grace. 8. And he helpeth us to difcern the fincerity of it : And And fo by the *fpirit* we know that we have the (pirit, and have the witness of Christ, and the feal of God, and the pledge, earnest, and first fruits of eternal life within us, whileft the spirit doth make known himfelf to be in us. And all true figns of Sanctification, or the Divine nature in us, are figns of this in-dwelling fealing spirit : But fo are not the fudden paffions, and fancies, and change of parties, fides, or by opinions, or ftrong conceits unproved, from whence some use to fetch their comforts. 9. And next he helpeth us hereupon to make a true appli-

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application of the promife of Justification and Salvation to our felves : Having before applied or received it by Faith and Confent, and being Justified, he helpeth us to apply it to our Allurance and setled Hope and Comfort; and to argue, There is no Condemnation to them that are in Christ Jesus, that walk not after the flesh but after the spirit : But I am in Christ Jesus, and I walk not after the flesh but after the (pirit; Therefore there is no condemnation to me. 10. Next the fame spirit exciteth actual Hope and Foy in the foul, by the faid application of the promife; that we shall not only conclude from it, that we have pardon and right to Heaven in Jefus Chrift, but alfo shall have the Will and Affections duly moved with that Conclusion. 11. And the fame spirit helpeth us to answer all the false Cavils of Satan, the World, or our mifgiving hearts, which rife up against this hope and Comfort. 12. And lastly he helpeth us in the ufe of all those holy means, by which this Hope and Comfort is to be maintained, and helpeth us against the fins that would dettroy it, and fo keepeth it in life, and exercife, and perfeverance, till we finally overcome. By all these twelve Acts together the spirit causeth the Hope and Comfort of Believers, and faveth them from their doubts and forrows ..

And now, Brother, when you can calmly think of it, I fhould be glad that you would confider, whether to fay this Divinity leadleadeth to doubting, and that it is not of God, be not, I. An untruth, 2. An injury to him whom you calumniate, 3. An injury to the fouls of men that must be thus comforted, 4. And an injury to God, by telling the World, that his own doctrine is not his own, and by feigning Gods truth to be mans error. And whether your way here opened (by receiving fudden Comfort by a remembred Text) be founder doctrine? And be not fuch a way as Papifts, Quakers, and moft deluded people commonly boaft of? And if you bring poor fouls no better directions for their full affurance, peace and joy, whether in the end you will not prove a miferable Comforter >

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Whether God bates bookprayers or , form.

EXCEPT. XVII. p. 10. Answered. When I fay that I wonder at men that think God maketh fuch a matter as they do of. their several words and forms, as that he loveth only extemporate prayers and bateth forms, or loveth only prefcribed forms and hatetb extemporate prayers by babit, he faith this is [ As if ] could never speak meanly enough about prayer. But, brother, if you kindle this burning zeal your felf, by teaching men to hate either forms or praying by habit; Marvel not if i burn you, within and without; and when your own paffions have scorched you, other mens hatred of your prayers, as you hate theirs, do trouble you alfo. And if you hate the quenching of these fires, even when the Chur

hurches by them are all on a flame, as for men as you will be of another mind, I ll you again, brother, you greatly wrong d dishonour God, if you think that he yeth fo much upon that which he never we any law about, or spake one word for r against, as to tell the World that he hateth I prayer that is put up by a form or book. nd that he that denyeth this, speaketh meanof prayer. The Lord teach you to know that manner of spirit you are of, (which equest I shall reiterate for you, instead of raying with your carnestness, The Lord reuke him.) Have you the bowels of a Chriian, and the spirit of Christian Love and Inity, and can you think that God bateth for that was my word) all the prayers of Il the Churches and Christians in the Vorld, that use a form? Even of all the Greek Churches, the Armenians, Abatfines, acobites, Syrians, Copties, Lutherans, and Calvinists, of all the English publick Churches; and the prayers of fuch holy nen as Dr. Preston, Dr. Sibbes, Mr. Perkins, Ar. Hildersham, Mr. Cartwright, Dr. Stoughm, Mr. Whateley, Mr. Bolton, and all fuch s they that used fome the Liturgie, and ome other forms? And that God hateth he prayers of all Christian Families and christians that use a form? Do you dislike dding to God's word, and will you adde to it fo boldly, as to fay, he hateth that which e never once forbad ?

If you would make your reader think E that

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that I make God indifferent to all modes and words in prayer, you would abute him: For though I never heard a man *fwear* in prayer, I think you curfe in prayer a little before; and I have heard many rail in prayer, and traduce men for truth and duty, and vent their own errors. But I befeech you promote fuperfitition no more, and feign no Divine Laws which you cannot fhew us ? And teach not this unhappy age to feign thing neceffary that are not, and paint out the moft holy gracious God, as the patron of every one of their fancies.

Your words Doth not God regard the man ner of our addreffing our felves to him? May we not pray in the spirit? ] Do still make m pray, that you may know your spirit. D you well to intimate that I fay the contrary When I maintain that God fo far accepter them that worship him in spirit and truth that he will accept their prayers, with a form or without, and hateth neither; yea, hat left both indifferent, to be varied as mens of cafions and use for either vary, as he hat done a form or notes in preaching. It is a easie thing to turn formalist either way, t thinking God loveth our prayers either b cause they are in the fame words, or in var ous words.

The fecand part of this Exception ca leth me [a triffer, that doth neither believe u Scripture nor himfelf, but tries to abuse, & c Because I say about a Liturgie, 1. Certain in Clrifts time, both Liturgies by forms, an praye prayers by habit were used. 2. That it is like whether the bat the Pharifees long Liturgie, was in many Jews had a bings worfe than ours; And yet Chrift and Liturgie in is Apostles oft joyned with them, and never Christime; ondemned them.

Anfr. 1. Let the Reader observe wheher ever Christ, his Apostles, or the Phaifees medled with the Controversie about he lawfulnels of forms? Whether ever Christ condemned them? 2. Let the Realer note that when I fay that Certainly orms were used, I say not, whether in the ynagogue or Temple, or Houle, nor do I y that they were other forms than Diine? But when I fay that it is like in many bings the Pharifees Liturgie was worse than urs, I mean that it is like (though not cerin) that part of it was of humane invenion, and uled publickly.

And, I. The word Liturgie (as Martinius nd other Etymologists agree, hath three ignifications, 1. The largest is, for any pubick office of ministry, and specially of distriution. 2. For the publick fervice of God, n reading, teaching, praying, &c. 3. For tated orders and forms of that publick ervice, To which Bellarmine addeth a 4th. s the narrowest fense of all, viz. For the crificing offices only; which is no usual nfe. Now the fecond and third being the ow-Common fense, I thought there had see Plal 92. uen no question about them.

That the Jews had a Divine Liturgie in oth fenfes (as a fervice, and as a prefeript E 2 form)

and 102, 3:c.

s Chr. 16. 4. and 25. 2 Chron.8.14, 35.

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form) I proved in my 5tb. Disput. of Litur. gies many years ago. 1. In the Temple they had most punctual prescripts for their facrifices of all forts, and their offerings; and the manner of performance, and the actions of Priests and people about them. In the Synagogues Mofes and the Prophets were read every Sabbath day! And the Pfalm were purpofely penned (many of them) and recorded to be Prayers and Praises for the publick and private worthip, and were committed to feveral Church-officers to be publickly uted: And David and Solomon appointed the Instruments, Singers, and or der & manner in which they should be used A form of prayer for the Priefts is prefcribe in three benedictions, Numb. 6. 23. Heze kiab commanded the Levites to fing Praife to the Lord with the words of David and o Afaph the Seer, 2 Chron. 29. 30. I Chron 16.7. [On that day David delivered first thi Plalm to thank the Lord into the hands o Alaph and his breibren, Exod. 15. The fon of Moses is a form. And Rev. 15. 2. th Saints are faid to fing the fong of Mofes an of the Lamb. Molt Expositers think the the Hymne that Chrift fung at his last fut per, was the usual form: If not, it was new form. Moles form at the moving an resting of the Ark is set down, 'Numb. 10 35,36. Deut. 21. 7 8. There is a form fo the people to use, Judg. 5. Deborahs fong recorded : so is Hannabs praise. I Sam An Joel 2. 17. there is a form for the Priefts the

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heir Humiliation: And John taught his Difciples to pray; And when Chrift was lefired to teach his Difciples as John had one his, he gave them a form. Now let the ober Reader judge whether the Jews had o form or Liturgie of God's appointnent.

If he fay, I thought you had meant a butane form; I answer, If you will think that which I fay not, and choose rather to revile, han observe what you read, I cannot help

2. When I speak of a Probability afterward, I do mean of a humane Liturgie: of which I will now only fay, 1. That it feemth very improbable to me that the Phariics who so abounded with Traditions, would not fo much as have any humane with of prayer or praise.

2. When Chrift speaketh of their long ayers, I defire them on both extreams to conder, that, If it was a long Liturgie, they ould not compare the Puritane to the harifee in his long prayers as they use to o, but to others. But if they were extemrate Prayers, I. To one fide I fay, that if hrift had been against extemporate praying, would have put that into his rebukes : To the other fide I fay, If the Pharifees d the gift of long extemporate prayers, we ust take heed of over-valuing such a gift, d ascribing it too much to the spirit, so at the Pharifees long prayers, as a two ged fword, cut both extreams in this evish Controversie, E 3 3. This

3. This Controversie whether the Fews had a Liturgie, is handled to largely by Mr. Selden, that I must refer the Reader to him that would fee what is faid for the affirmative, in Entych. Alexandr. pag. 35 to p. 63. Where he thews that till Ezra's time there was none but the Scripture Liturgie; And that in Ezra's time eighteen Prayers were made; and shews how far they might or might not adde: Where having cited abundance of Rabbins, he shews that however the Jewish Rabbins are fabulous, these historical testimonies are our best means of information, and are credible, and addeth the words of Jof. Scaliger, FHic fuit vetus Ritus Celebrationis Paschæ temporibus Messie: Quod vetustissimi Canones in Digestis Talmudivis manifesto probant : Nisi quis eos neges antiquos effe; Quod idem ac si quis capita Papiniani, Pauli, Ulpiani, & aliorum Jurifconfultorum in Digestis Justiniani producta neget effe eorum Jurisconfultorum quorum nomine citantur; Quod nemo sanus dixerit.

Of jeasting at other mens prayers. EXCEPT. XVIII. p. 10. Answered. Here you except against me, if for any thing, for being grown so scrupulous and so tender as to be offended, if any break jess to pon Common Prayer.

Anfiv., I. I fpake of jefting on both fides at one anothers devotions, and not of one alone. 2. If you are for that way of break-

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ing jeafts and feorns at other mens prayers, with what meafure you mete it will be meted to you again. They will requite you to the full with jeafts and feorns at yours alfo. 3. Brother, do you like this way, or do you not? If you do, what a fpirit are you of? If you do not, why do you quarrel with this advice

And whereas you cite my own words in the Reply to the Bishops, I must tell you, 1. That I know nothing in any of those Papers or Treaty, as to the matter that I have changed my judgement in, or repent of. And I admire that the Prelates that ask fo often [ What will satisfie us? ] and others that carry it to the World as if we had faid nothing, flould to this day leave that Reply and our Liturgie then offered them, and our Petition for Peace, fo much unanfwered; Which few that knew them will believe is for want of will and fervour or indignation against them? 2. That yet the fentence cited by you [Whether it be that the Common-Prayer-Book bath never a Prayer for it (elf.) I confels is farcastical, and I unfeignedly thank you for calling me to review it; and I do unfeignedly repent of it, and defire pardon of God and men, for speaking words of fo much derifion? Though I then no more perceived my fault, than you do yours.

Imentioned fome that were scandalized at the scorns of men at the Liturgie heretofore; And, I. He calls it a prophane story fitter for Ranters, 2. He challengeth me to tell E 4

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the names of them that used those expressions. 3. He thinks I did greatly sin in repeating them. 4. Elic he will think I invented them, on purpose to make my brethren odious, and justifie the perfection against them.

A. for. I. It it be fo bad, why are you fo angry with me, for being against it, and the like, or any forms at other mens tolerable devotion?

2. Your challenge is but a drop of your unrighteoufnels. I told you I knew them that were inflamed by those words, but not that I knew the Speaker. And how fhould a man know the names of all that look in at a Church-door? How oft have I had Ouakers in the face of the Market and of the publick Congregation, revile me, and curfe me as in the name of God, and speak as bad words as those, when I feldome asked what their names were. And yet I must name them or be to you a malicious lyar. And shall I not be fo with you, it I obey your challenge? Is it not unfavoury to name men in fuch stories? Well, I will thus far this once obey you. In 1640. coming up to London to the Physitians, I lay at Bosoms-Inn in Laurence-Lane: On the Lords-day the Inn-keeper, an old man (Mr. Hawksbead as I remember his name was) came in from Laurince Church with fome guefts in a very great pation: We ask'd him what the matter was? Heanfwered, that as he went into the Church, a fellow look'd in, and spake those very words I recited, fave that

#### he faid [ The Deele ] instead of [ The Devil : ] And from very fober honeft people I have, I believe, many fcore times heard them call the Common Prayer [Porridge] and fay, [He is not out of bis Porridge yet.]

3. If I fin in repeating them, I pray you justifie not that spirit that uttered them; Nor be not of the mind of the Councellor of the wicked in this age, whofe policy is to perswade men to commit such beinous fins (Perjury, Lying, &c.) which found odioully in the naming, and then no man may ever accuse them, lest he be guilty of railing, incivility, &c.

4. Brother, a very low degree of ingenuity would have taught you to have judged fuch a Plea for Love, by one that in this book speaketh more against Persecuting you, than ever you read, I believe, in a Licenfed book fince the printing Act, to have come from no malicious perfecuting intent.

Yet, as if you were fo eagerly fet on the Defence of the dividing scandalous miscarriages of this age, as to take it for perfecution to much as to lament them, or pray against them, you gather the fame conclufion from my very prayers to God, for pitty to his Church that is distracted and endangered by fuch ulage.

And here, seeing your sufferings are so The compeasimuch talk'd of, and I am numbred by you among your perfecutors, endure me to tell you, that suffering hath its temptations as well

ons of futferings.

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well as prosperity; And that the temptations to paffion, and to run too far from those we fuffer by, and to lofe our charity to them and their adherents, are fo much ftronger to me (I leave others to judge themfelves) than the temptations to fear and timerous complyances, that I was much more jealous of my heart in this, when I fuffered most than at other times: For I knew that it is one of Satans defigns to rob me of my Charity and Integrity, in which he would more triumph than in depriving me of my maintenance, reputation and liberty. And I must confels to you, brother, that (though I once hoped that we fhould have been great gainers by our fufferings) the fruit of them now appeareth to me to be fuch in many as maketh me more afraid of imprifonment for the fake of my foul, than of my body, left it should ftir up that paffion which should bear down my judgement into fome errors and extreams, and corrupt and defiroy my Love to them by whom I fuffer.

And traly, Brother, I am fully convinced that many that think their fufferings are their glory, and prove them better men than others, are lamentably loft and overcome by their fufferings. I think your companion and you are no gainers by it, who prefently by preaching and writing thus, bring water to the extinguishing of Chriflian Love. I think those two Gentlemen before mentioned, that turned Quakers in prifon, and left their Religion (as many more

Many are overcome by fuffering, who think they overcome. It's a reproach to our Nation that Hornius Hift. Eccl. faith, [Ita ut [eperatismus five Brownif. mus non alios babeat authores quam cum Tyrannide & superfitione Epifcopos Dominantes, pag: 244. So much good Suffering dosh.

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more have done) were lofers by it. And I think many thoulands in thefe times, that are driven into various errors and extreams, and have loft their charity to adverfaries and differters, have loft a thouland times more than their liberties and money comes to. Woe be to the World becaufe of offences; And woe be to them by whom offence cometh. Experience of too many maketh me lefs in love with fufferings than I have been; And to think that the quiet and peaceable preaching of the Gofpel (though under many other difadvantages) if God would grant it us, would be better for our own fouls.

EXCEPT. XIX. Answered. You proceed, [But Mr. B. being once got into the chair of the scornful will not eafily out, and therefore goes on [It is an odious found to hear an ignorant, rafh, felf-conceited perfon, efpecially a Preacher, to cry out Idolatry, Idolarry, against his brethrens prayers to God, because they have fomething in them to be amended, Whereas we do not therefore think any thing to be guilty of Idolatry, because it bath something in it to be amended. Shut becaufe it is used in the worship of God without any command of God to make it lawful; ] And this we must tell our Distator, is a species of Idolatry, and forbid in the second Commandement : And if he will not receive it for it is, to ale his own arrogant and imperious words.

## words, because he understands not Christian sense and reason.

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Anfre. 1. The charge of Idolatry against the Liturgie and Conformable Ministers I found in John Goodmins book, and Mr. Brownes, and others: But this, Brother, carrieth it much further.

2. He contradicteth himfelf in his Negation and Affirmation : For, whatfoever is' to be amended, which is ufed in Gods worfhip, hath no command of God to make it lawful (For it is fin:) But whatfoever is ufed in Gods worfhip without any command of God to make it lawful, he affirmeth to be Idolatry: Ergo, whatfoever is ufed in Gods worfhip which is to be amended, he maketh to be Idolatry.

3. Reader, if this one Section do not make thy heart grieve for the fake of the Church of Chrift, that our poor people fhould be thus taught, and our Congregations thus diftracted, and unholynefs, that is, uncharitablenefs, fathered upon the God of Love, and our fufferings and non-conformity thus turned to our reproach, and wrath and reviling pretended to be Religion, thou haft not a true tenfe of the concernments of Chriftianity and the fouls of men. I thall propofe here thefe few things to thy confideration.

Quest. 1. Whether an Idolater be not an odious perfon, and unfit for Christian Communion? (That these men think so, their practise sheweth.)

Q. 2. Whe-

Whether all that use any thing in Gods wotthip not commanded (and in particular a form of prayer) be Idolaters? And what this ceafure of Idolatry fignifyeth. Q. 2. Whether he that writeth and preacheth to prove others Idolaters, do not write and preach to make them (fo far) feem odious, and to perfwade men from loving them, and having communion with them as Chriftians?

Q.3. Whether he that preacheth up hatred caufelefly, and preacheth down Chrifiian love, do not preach down the fum of true Religion, and preach against God, who is Love?

2. 4. Whether preaching against God and Religion, be not worse than talking against it in an Ale-house, or in prophane discourse? And fathering all this on God and Religion be not a fad aggravation of it?

Q. 5. Whether this, brother, that affirmeth this to be *Idolatry* that he fpeaketh againft, fhould not have given us fome word of proof, efpecially where he calleth me that deny it, a Dictator? And whether both as Affirmer among Logicians, and as Accufer among men of juffice, the proof be not incumbent on him?

Q. 6. Whether here be a fyllable of proof, but his angry affirmation?

Q.7. Whether thou canft receive this faying of his, if thou have Chriftian fenfe and reafon, fo far as to believe that all the Churches of Chrift fore-named, the Greek, the Abitline, the Armenian, the Copties, the Lutherans, and all the Reformed Churches that fall under his Charge, are Ide Idolaters? And couldft bring thy heart accordingly to condemn them, and feparate from them? And whether thou canft take all the holy Conformifts of England, fuch as Bolton, Preston, Sibbes, Stocke, Dike, Elton, Crooke, Whateley, Fenner, &c. for Idolaters? yea, and all the non-Conformists that used and joyned in the Liturgie?

Q.8. Whether thou can't believe that this fame brother himfelf, that writeth at this rate, do use nothing in Gods worship which hath no command of God to make it lawful? Is all this reviling, all this falle doctrine, all his untruths commanded of God? Or doth he not make himself an Idolater?

Q. 9. Whether, if he teach true doctrine, there be any Church or perfon in the World that worfhippeth not God with Idolatry ; I give my reafons. 1. There is no one but finnetb,(or uleth fin) in the worfhip of God. But no fin is commanded or lawful. Ergothere is no one, according to his doctrine, but uleth Idolatry in the worfhip of God.

2. There is no one that uleth not fome things not commanded to make them lawful, in the worfhip of God: Therefore, if he teach true doctrine, there is no one but uleth Idolatry. The antecedent I have oft proved by many inftances: The method of every Sermon, and Prayer, the words, the time and length, the translation of the Scripture, whether it fhall be this or that, the the dividing of the Scripture into Chapters and Verles, the Meeter of Pfalms, the Tunes, Church utenfils, Sermon notes (which fome ule,) Catechilms in forms, &c. the Printing of the Bible, or any other books, &c. none of thefe are commanded. And all thefe are ufed in the worfhip of God. And muft all Chriftians in the World be taught to fly from one another as Idolaters? Is this the way of Love and Unity?

Q. 10. Why fhould this, brother, be for extream impatient with me for calling *Dividers, weak and pievifb*; and cenforious Chrittians? If in his own judgement all men be Idolaters, that ufe any thing m Gods worfhip not commanded? Is not this to cenfure all men as Idolaters? And yet is a cenfure of pievifhnels on these Cenfurers a jutifying of perfecutior.

Q. 11. Whether this kind of talk be not fport to the Papifts, to hear us call one another *Idolaters*, as well as them? and do not make them deride us; and harden them in their bread-worthip, and image-worthip, as being called *Idolatry* on no better grounds than we fo call one another.

Q. 12. Whether it be not a great difhonour to any man to fuffer filencing, becaufe he cannot add to Gods worthip, the Cerenonies and Liturgie, and at the fame time to add to Gods word new and falle dotrines of our own, by faying that [ It is a proces of Idolatry, forbidden in the fecond Command, becaufe it is afted in the worthip of God without without any command to make it lawful.] And if we fhould fuffer luch falle doctrine, and additions, and Love-killing, dividing principles as this, to go uncontradicted, whether we do not betray the truth and our flocks, and fhew that we were too worthy of our fufferings?

But that this affertion or definition of Idolatry is falfe, I need to prove no otherwife, than, 1. That it is unproved by him that is to prove it, and, 2. That it denieth Chrift to have a Church on earth, or to have any but Churches of Idolaters. 2. That it turneth all fin in Gods worship into one species, even Idolatry. And so every falfe doctrine used in Gods worship is Idolatry : Every Antimonian, Anabaptift, Separatift, or of any other error be it never fo finall, must be presently an Idolater, if in prayer or preaching he speak his error: And what man is infallible? When your Companion promised in the Pulpit, that there should be no more Tythes, no more Taxes, nor no more King, in Worcestersbire after Worcester-Fight, this must be Idolatry. For certainly no error is commanded of God. 4. That it maketh the description of a thing indifferent, to be the description of Idolatry. For as a thing forbidden ] is the description of fin, fo to be [not commanded] speaketh no more but Indifferency (Though the probibition to do any thing not commanded, speaketh more, if it could be proved.) 5. It is contrary to the Scripture which never uleth the word

IDO.

[IDOLATRY] in that fende? Perufé the feveral texts, and try. 6. It equalleth almost all Churches with the Infidel and Pagan World. 7. It heinoufly injureth God; who is a hater of Idolaters, and will vifit their fins (as God-haters) on the third and fourth Generations; to feign him to be thus a hater of his Churches, and of them that use any thing in his worship not commanded. 8. It tendeth to drive all Christians to depair, as being Idolaters, and fo abhorred of God, because they have all some incommanded, yea forbidden thing in worthip : For by this mans doctrine, a finful wandring thought, a finful diforder, or tautologie, or bad expression is Idolatry, (as being not commanded.) 9. It tendeth to drive men to give ever worshipping God; because while they are certain to fin, they are certain to be Idoters, when they have done their best. 10. It hardeneth the Mahometans in their mmity to Christianity, who being the great exclaimers against Idolatry do already alfely brand us with that crime.

But what ever elfe it do, I am fure it is fo pernicious an engine of Satan, to kill Love and divide the Church, to feigh every Conbraift how holy foever, and every one that a fith in worfhip any thing not commanied, to be an Idolater, that I may well adif all Christians, as they love Christ and us Church, and their own fouls, to keep hernfelves from fuch mistakes. Were it to that it is tunneet to do great works fo-F rilly, rily, on such slight occasions, in such a difcourse as this is, I would here flay to open the meaning of the fecond Commandement; and shew, I. That there are abundance of lawful things in Gods worship, as circumstances and outward modes that are not commanded in *fpecie* or *individuo*. 2. That fome things forbidden in that Commandement indirectly, are not Idolatry. 3. Much lefs are they a fufficient caufe of feparation. But this is fitter for another place. And I again refer you to Mr. Lawfon in his Theopolitica.

E X CE P T. XX. Anfwered. This Exception is but a bundle of miftakes, and the fruit of your falle interpretation of my defign, 1. That I prove not what I fay, is not true, when the many inftances fully prove it and you your felf deny them not. 2. When I explain my felf frequently and fully, when I do not mean by Dividers, and what fepa ration I allow, you feign me to open m mind [very minvilingly,] and to [defend thefer mind [very minvilingly,] and to [defend thefer mind the feat the

EXCEPT. XXI. p. 12. Anfweren When I fay Dur prefence at the prayers of the Church Cluss b, is no profifion of Confent to all that is fanlay in those proyers ] he faith, [The Apostle ibrught oubcarvife in a like cafe of fitting at meat in on Idols Temple.

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Anfre. Brother, of all the men that ever I had to do with, fcarce any hath dealt fo Superficially, without faying any thing against the proofs which I lay down, nor feeming to take any notice of them. How an you choofe bat fee your felf, that by denying my propolition. 1. You make it un- present at. awful to joyne with any Church or perfon n the World; and fo would diffolve all Church-Communion and Family-worship; for do not all men fin in prayer? And muft any man confent to fin?

Whither we are guilty of confenting to all that is faulty in the prayers that we are

2. How do you reflect on God that forddeth is, to forfake the affembling of our elves together? If confenting to fin be unwoidable ?

3. I told you, we Confent not to the faults nt our own privers, much less to anothers, that re less in our power? What work would his one opinion of yours make in the Vorld? If we are guilty of all that is faulty all the prayers of the Church (or Family) we joyn with, yea more, do by our prefence r fels Confent to them; and withal, if all not commanded in worship be Idolatry, what a Vorld are we then in? It's time then to urn feekers, and fay that Church and Miiftry are loft. It is these principles, broher, that I purpofely wrote my book gainft.

But

But you speak much befides the truth when you lay The Apostle thought otherwise in a like Cafe; | For you never prove that he thought otherwife : Dare you fay, (I be feech you think on it) that Paul and all the Apostles, and all the Churches, professed confent to all the faults in worship which the were prefent at ? How know you that the were never prefent at any fuch as Paul re proveth in the Corinthians? Yea, wa Christ a professed Consenter to all that h was prefent at? Or all that he commander men to be prefent at, when he went to th Synagogues, and bade the cleanfed, go they themselves to the Pricits, and offer, Oc. An bade his Disciples, hear the Scribes and Pha rifees, &c. I do not charge the Confequen ces on your person, but it's easie to see, that it will follow from this opinion, that Chri was a finner, and confequently no Saviour, an fo no Chrift. Alas, whither would you can ry the people of the Lord?

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Nor do you prove Paul's Cafe to be lik this. Eating at the factifices in the Ido Temples was vifible Corporal Idolatry, for bidden indeed, in the fecond Commanda ment as Idolatry (interpretative, vifible, esternal, corporeal.) It was that very Act b which an Idol was outwardly worfhipped Therefore it was a Profeffing-act interpretatively. Symbolizing with Idolaters have told you, is Profeffing; for a Symbole a Profeffing fign. But he that is prefenwith a Church profeffing to worfhip, ne

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an Idol, but the true God, and that according to the Scripture, and is united to the -Church only in this profession, doth not by 6 doing Profess Confent to a Ministers ill wording, or methodizing of his Prayers or us Sermons, which is the work of his own office.

2. As for your charge of Blasshemy, & c. n me, for intreating you to take heed left ou blassheme, by making Gods forepowing of faults, to fignifie an approbatin, I pass it by, and will not by fo frivolous return be drawn to enter further on that oint.

EXCEPT. XXII. p. 13. Anfmered. Thether it be bitternefs, fiercenefs, fury, or and impatience, to reprove these fins, in an flance which your felf presume not to ntradict; And whether the opinion that o truth is to be filenced for peace] be fit for dicious peaceable men to own, or be not to be gain-faid, I have long ago debated my book of Infant-Baptilme, pag.

EXCEPT. XXIII. p. 13. Answeredyou diffent, why did you answer none of the fix Reasons I gave for what I faid, nor m to take notice of them? But only when ty 14 were easte to instance in unseasonable imprudent words of truth, spoken to Princes which have raised perfections of long continuance, ruined Churches, caused the death of multitudes, &c. Upon which you put sour questions, To which I answer, I. The flattery of some, will not justifie the futul imprudence of others. 2. If you should be guilty of the blood of thousands by one fin, will it excufe you that another was more guilty ? 3. Elijab, Micaiab, and Jaba Baptili, spake not unseasonably or imprudently: Nor is all imprudent that bringeth fultering or death. 4. Golpel Ministers may follow them that spake prudently; but unseasonable and imprudent speaking, is not following them. I have recited elfewhere a faying even of Dr. Th. Jackson, that It w not becaufe great men have not fins and wrath enough that there are no more Martyrs under Christian Rulers; but because there be not John Baptists enough to tell them of them (to that (enfe.)

But, either by all this you mean to defend unfeafonable and imprudent fpeaking, or elfe you mean that there is no fuch in, or elfe you must needs contend where you confent. If it be the first or third, I will not be to imprudent as to fence with you. If the fecond, it is groß contradiction of reason and morality, and of Christ himself, Matth. 7.6. I Jim. 2.11, 12. I Cor. 14. 28.34. Amos 5.13. Eccl. 3.7.

EXCEPT

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EXCEPT. XXIV. p. 14. [He buth found out a new Caufe of Separation, and fuch as we doubt not the Pope will thank him for, when be faies, Almost all our contentions and divisions, are caused by the ignorance and injudiciousness of Christians; ] For it is evident that our contentions at this day, are principally, if not whely caufed, by the pride, impertinencie and tyranny of impofers, which guilt Mr. Baxter would eafe them of, by charging it on the ignorance and injudicious ness of Christians.

Anfro. These last words are your 17th. Untruth; I. Where have I faid a word to eafe them of it? May not two perfons or parties be both guilty of Division? Yea, if Offlattering one were guilty wholly] that is, of the whole, yet he may not be guilty folely, and no.one

2. Have you or any of your party, done fo much to have ftopt that caufe of divisions which you accufe, as I have done? And did I ever change my mind?

3. O that God would make you know what spirit you are of, and what you are doing ! Alas, brother, will you leave England no hope of a Cure? What hope, while we are impenitent? What Repentance, while we justifie our fins? Yea, while the Preachers teach the people to justifie them, and become the defenders of the fins which they should preach against, and fight against their brethren that do but call men to Ke-F 4 Fent:

17 Untruth.

Whether any Chriftians be dull, ignotant, and injudi. cious.

tent : What ! is Godlinefs up, and millionnour among us, while Repentance is down, as an intolerable abhorred thing ! What a Godline's is that, which abhorreth Reportance? I am offended greatly with my own heart, that melteth not into tears over fach lines as these, for England's fake, and for Religions fake; For the honour of God, and for the fouls of men. Is that [ a new Cause of Separation ] which hath been the Caufe fince the daies of the Apofiles to this day? Did ever man read the hiftories of the Schiffnes and Herefies of the Churches, and not find out this Caufe, this old, this ordinary Caufe? If you had remembred but what Secrates and Sozomene fay of the Church of Alexandria alone, what contentions, what tumults, what blood-fhed thefe weaknesses and faults of Christians caused, it might have told you, it is no new thing. O lamentable case of miserable England, that even among the zealouser fort of Minifters, any should be found, that either vindicateth all Christians from the charge of Ignorance and Injudiciousness! Or that thinketh these are no Causes, or no culpable Causes of divisions! That have no more acquaintance with the people of this land ! And know no better them that they plead for! That fuch should feek to flatter poor fouls in despite of that open light, and undeniable experience of all the Chriftian World! That in an age when the weakneffes and faults of Christians have wrought fuch

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fuch heinous effects among us, they fhould be denied ! And when God by judgements hath fo terribly fummoned us to repent, by filencing, dithpations, imprifoinments, reproaches, and most dreadful plagues and tlames; alas, shall we call to profetfors that have ruined us by Ignorance and Injudiciousfnefs (the gentless names that their fin will bear) and say, Repent not Chrillians, you are not ignorant or injudicious; It is not you that are the caufes of our divisions and calamities, Our Contentions at this day are principally, if not wholly caufed by the pride, impertinency, and tyranny of the Impofers.

Believe not, Chriftians, that you are innocent; Believe not that you are not ignorant and injudicious as you love your fouls, and as you love the land: If once God deliver us up to Antichriftian darknefs and cruelties, it will be cold comfort to you, to think, that you once were flattered into impenitency, and made believe that you were not the Caufe.

But that our hearts may yet more relent in this fad condition of the feduced, let us hear the following words.

Befides, (faith he) we cannot understand the meaning of such phrajes as [dull Christians, Ignorant and injudicious Christians;] For whoever are Christians indeed have received an amointing, by which they know all things, I Joh. 2. 20. 27. And Should not have such vile Epithets affixed to them, which only tend to expose even Christianity it solf, as if it did

22.5

## not cure those that sincerely imbraced it, of their Ignorance and Injudiciousness.

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Anfw. It is no difgrace to Christianity, that it is fet off by the prefence of Ignorance and Injudiciousness; As fickness maketh us know the worth of health. Nor is it long of life or health, that doleful difeafes remain yet uncured; For were it not for them, inftead of difeafes there would be death. It is Godlinefs and Christianicy which bringeth that Light and Health into the World that is in it; And men are not ignorant and bad because they are Christians and Religious, but because they are not better Christians, and more Religious. Perfect Chrifianity would make men perfectly judicious. The weakest true Christian exceedeth the Learnedst Ungodly Doctor even in judgement and knowledge; Because he pra-Elically and powerfully knoweth, that God is God, and to be preferred in honour, obedience, and love before all the World; and that Christ is Christ, and to be believed in for Juffification and Salvation; And that the Holy Spirit is his Advocate and our Quickener, Illuminater and Sanctifier, to be believed and obeyed; and that there is a Life of Happiness to be hoped for, which is better than all the pleafures of fin, and the felicity of worldlings; In a word, they have a real, though imperfect understanding of the Baptismal Covenant, and of the Creed, or Symbole of Christian Faith : And this is a great and noble knowledge, and Cure

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Cure of them that were lately ignorant of all these things, and were led Captive by the Prince of darkness at his will. If the Reader that would fee the difference will peruse my small Tractate of Catholick Unity he may be informed of it.

But yet is there no fuch thing as Igno-see my book rant, dull, injudicious Christians, because they of Directions know all things; Must we not use fuch phra- to weak Chrifes and Epithetes, becaufe Christianity cureth stians to grow them. Dear brother, I have no mind to make you odious, nor to open your fin to others; But you have opened it to the World, and I must open it to you, if posfibly you may repent; But efpecially I am bound to try to fave mens fouls from this perilons deceit; And therefore I shall prove to you that there are fuch dull and ignorant and injudicious Christians; And 2. I shall tell you the greatness of your error and

That there are fuch is proved, 1. By the words of Scripture, Heb. 5. 11, 12, 13, 14. Seeing yee are dull of bearing : For when for the time yee ought to be teachers, yee have need that one teach you again which be the first principles of the Oracles of God, and are become such as broe need of milk and not of string meat; For every one that uleth milk is unskilfull (or unexperienced in the word of Righteousucs; for he is a babe : But Itrung meat belongeth to them that are of full age, even those who by reason of use have their fenfes exercifed to difeern both good and evil. 1 Tim.

in grace.

1 Tim. 3. 6. Not a novice, left being lifted up with Pride, be fall into the condemnation of the Devil. The verb τυφωθείs is otherwife by our Translators in the margin turned [befotted.] And Strigelius faith that it fignifieth not only puffed up, but one crack'd brain'd and phanatick: And Lyferus faith of the fame word, 2 Tim. 3. 4. translated High minded, that it answere th an Hebrew word which fignifyeth, to be dark, and not to fine clearly; which Leigh reciteth. Sce Martinius de Typha.

1. Cor. 3. 1, 2. 3, 4. And I brethren could not fpeak unto you as unto Spiritual, but as unto Carnal, as unto babes in Chrift: I bave fed you with milk, and not with meat. For hitherto yee were not able to bear it, neither yet sow are yee able: For yee are yet Carnal: For whereas there is among you, envying (the word is, Zeal, that is, emulation) and firife, (or contention [and divisions,] or factions,) are yee not Carnal, and walk as men (or according to man;) For when one faith, I am of Paul, and another I am of Apollo, are yee not Carnal?

Eph. 4. 14. That we henceforth be no more children, toft to and fro, and carried about with every wind by the fleight (or coulenage) of men, and cunning craftiness whereby they lye in wait, to deceive; but speaking the truth in Love may grow up, &c.

Luke 24. 25. O fools and flow of beart to believe, all that the Prophets have spoken.

Mark

Mark 6. 52. They confidered not the miratheor the Loaves, for their heart was hardened.

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Mark 8.17. Why reafon yee becaufe yee have no bread? Perceive yee not yet, neither understand? Have yee your hearts yet hardened? Having eyes fee yee not? And having ears, hear yee not? And do you not remember?

Luke 12. 16. These things understood not bis Disciples at the first.

Luke 18.32,33,34. They shall scourge bim, and fut bim to death, and the third day be shall rife again : And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

I Cor. 8. 2. 7. 10. If any man think that be knoweth any thing, he knoweth nothing yet as he ought to know; — Howbeit there is not in every man that knowledge : but fome with Confeience of the Idol unto this hour, eat it as a thing offered to an Idol, and their Confeience being weak is defiled. Shall not the Confeience of him that is weak be emboldened to cat those things which are offered to Idols.

See Rom. 14 and 15. Gal. 6. 1. 1 Cor. 9. 22. Gal. 3 and 4. throughout. Col. 2. 21,22, & c. Heb. 13. 9. 1 Tim. 1. 3. Should I recite all fuch Epithetes, convictions, and reproofs in Scripture it would be tedious.

2. The thing is further proved by the common experience of mankind, which it

aina-

amazeth me to think a man that liveth among men in the world, awake and in his fenfes, can be ignorant of? Enemies know it: Friends know it; not only that there are *Ignorant* and *Injudicious Christians*, but that the far greateft part are fuch though not in a damning, yet in a *fad and roublefome degree*! And that the far greateft part of those that we hope are truly godly, remain fo lamentably ignorant of abundance of things, that thould be known, and continue in fuch an infancy of understand-

ing, as is a great advantage to the Tempter, and many waies calamitous to themfelves, and to the Church : It is the lamentation of all experienced Ministers. Alas, how ignorant even honest people remain a And how flowly they come on in knowledge?

3. If God have made it one half the work of the Paftors of the Churches, to labour all their daies to heal the *Ignorance* of good people, then, fuch Ignorant ones there are : But the antecedent is plain in Scripture ; and believed by most Ministers, as their daily Sermons tell you.

4. Do not the multitudes of Sects and Errors, and Contentions that have torn the Church from the Apottles daies till now, prove it? Were all those in the Catalogues of *Epiphanius*, *Augustine*, *Philastrius*, &c. Certainly graceles? Or were none of them Ignorant and Injudicious?

And though Church-tyranny be a grand DiviDivider, that this was not the only Caufe, two inflances prove to the great difgrace of this affertion of his. First, the inflance of the faid fects of Christians, for the first 200 or 400 years, when there were no fuch Impositions. Secondly, our late twenty years (or neer) contentions and divisions, and numerous parties, when there were little or no impositions. Was it impositions or tyranny that bred fects in the Armies, and in England and Ireland in the daies of liberty?

5. And is it not fufficient proof to England, that there are meak, ignorant, injudiciaus Christians, when the ruines of twenty years experience overwhelmeth us, and when fo many years unreconcilable differences prove it? And when we have fo many feets and differences to this day : What all these differences, these wars, these disputings, these censurings, divisions and constitions, and yet no Ignorant Injudicious Christians? O what will pass for proof with them that will not take fuch experience for proof?

6. And what fay you by all the Greek, the Abaffine, Armenian, Neftorian, Jacobite, &cc. Chriftians, that are alas, in National general Ignorance: Which will you affirm, Brother; That all these Nations are damnable Infidels, or no Chriftians? Or that there are no Ignorant Chriftians among them?

7. And what fay you by all the Contentions of Lutherans and Calvinifis, Arminians and and Antiarminians, the troubles of Germany by Muntzer and his Anabaptifts, and thote at Munfter, and thofe in Holland, and many other Countreys.

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8. And what fay you by all the books now extant (Dr. Criffes Mr. Salimarsfres, Cop's, Mr. Cradocks, Mr. Dels, Mr. Dens, Mr. Randalls, Jacob Behmens, and all the Germane Prophets, Andr. Ofiander, Smenkfieldius, &c.) Is there no Christianity? or no ignorance and injudiciousfness apparent in them? Befides all the writings of Episcopal, Presbyterian, Independents, Separatists, Anabaptists, &c. against one another. 9. Do you not think your felf, that multitudes of Conformists, yea Ministers are Ignorant and Injudicious? Sure you do; And can you judge them all to be no Christians?

10. Do you not think that I am Ignorant and Injudicious? If not, you must not only think that I am no Christian, but alfo extreamly maliciously wicked. But if you do fo think of me, can you think fo of all the non-Conformable Ministers of my judgement. I am fure if you believe your felf, and as you write; Ignorance is the eafieft charge we can expect from you.

11. And will you put forth fuch a book as your own to the World, and when you have done deny the Ignorance and Injudicious facts of all Christians? This is all one as to smear that there is never a fwearer among Christians.

12.1

#### 12. I appeal to the common Charges of Ministers in their Sermons and books, who charge weak Christians with dulness, ignorance, and injudiciousness.

13. I appeal to the experience of all Mafters of Families, whether they meet with no fuch Christians there? Yea, how hard it is to meet with better?

14. I appeal to the experience of every felf-knowing Christian, whether he find not abundance of *dulnefs*, *ignorance* and *injudicion(nefs* in himfelf ?

15. I appeal to the *prayers* of almost all Christians, whether they charge not themfelves with this to God?

16. I appeal to almost all the difagreeing difputers of this and every age, whether they charge not one another with it ?

17. I appeal to most Parishes in England, whether many of the people charge not their Ministers themselves with it ?

18 I appeal to Universities, Tutors and Schools, whether they know none fach?

19. I appeal to any judicious man, whether he find not the judicious even among good Chriftians; yea, and Minifters to be, alas, too rare ?

20. And I appeal to all men that are awake, whether there be no Christian children in the World ? And whether all fuch children are cured of *Ignorance* and *Injudi*confine fr, and know all things by the anointing of the Spirit ? And it all this be no proof, it is time to give over teaching and difputing. G And The greatness of the fin of thus flattering Chriftians. And now that, if perhaps, you may repent, and others be preferved, I shall tell you what nature this sinful doctrine and practice is of; I. It is a cherishing of Pride, which is the first-born of the Devil: Yea of spiritual Pride, even a Pride of mens *Knowledge* and *Judicioussefs*, which is worse than Pride of wealth or ornaments.

2. Hereby it refifteth a great work of the Golpel and Spirit of Chrift, which confifteth in the humbling of fouls, and making them become as little children, confcious of Ignorance, and teachable.

3. It defendeth that fin which all experienced judicious men complain of, as that common calamity of mankind, which is the grand caufe of contentions, and errors in the World. Which is, mens thinking that they know what they do not, and overvaluing their own understandings,& thinking that they are wife when it is otherwife.

4. It contradicteth the Holy Ghoft, and reproveth his language and reproofs, as I have before fhewed. To which I adde 2 Tim. 3. 6, 7. They lead captive filly women laden with fins, led away with divers lufts, even learning, and never able to come to the knowledge of the truth. I Cor. 15. Where Paul is put to prove the Refurcction; ver. 34. Some have not the knowledge of God: I speak this to your shame: ver. 36. Thou fool, that which thou sweft, &c. Hol. 9.7. The Frophet is a fool, the spiritual manis mad, &c. I Cor. 3. 18. Let him become a fool that be may [ 99 ] .

may be wife. If you fay that fome of thefe were not true Saints, I anfwer, I. Paul calleth the Church of Corintb in general, Saints. 2. Our quefiion is of more than true Saints; even fuch as may by others (who are no heart-fearchers) be called, Chriftians; whether we may call any [dull, ignorant, or injudicious Chriftians?]

5. You teach Parents and Mafters to neglect and betray the fouls of their children and fervants, that are Chriftians: And children and fervants, to reject the teaching of Parents and Mafters: For if they are not dull, nor ignorant, what need they to be taught or to learn? And at what age do they come to know all things, and to be paft the title of Ignorant? Is it at 4, or 5, or 7 years old? Doubtlefs they may have the fpirit then: If not, where is it that you will fet the bounds? At what age mere you paft your ignorance and injudiciouficfs, and knew all things?

6. You thus make the work of Schoolmasters needles; and also of Tutors and Academics.

7. You encourage and countenance idle Minifiers, as to the labours neceffary to Chriftians: If there be no dull nor ignorant Chriftians, they are not fo blame-worthy as we have made them.

8. You excufe those that unjustly hinder Christs Ministers to preach to Christians, in any part of the World : If there be no ignormal Christians, Preachers are not fo ne-G 2 ceffary,

# ceffary, nor filencing them to bad a thing as we have made it.

9. You encourage the contemners of the Preaching of Gods word, who fay, what need we go to hear, we know as much as they can tell us.

10. You contradict the Sermons of almost all Ministers, as if they abused Christianity, and belyed the people, when they reprove their *ignorance* and *dulne*[s.

11. You encourage the bold invaders of the Ministry, who thinking that they know all things, and are not ignorant, do turn Teachers of others, before they have learned themselves.

12. You encourage the difputing, contentious wrangling, and infolent fpirit that is abroad, which maketh men tear and divide the Church, by confidence in their feveral opinions; while all of them may think that they are not ignorant nor injudicious.

13. You feek to keep Christs Disciples in continual Ignorance, while you would make them believe that they are not Ignorant, and fo keep them out of a learning way, which is a Disciples state.

14. You condemn your own practice, who preach to those that you judge your felf to be Christians; For what need they your teaching (as to their understandings) if they are not Ignorant, but know all things?

15. You countenance the Quakers and Papifis in their doctrine of Perfection: Yea you go far beyond them, inalmuch as they afcribe

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ascribe perfection but to a few.

16. You justifie all the Errors of the times, which Christians hold, and teach them to fay, we are Christians, therefore we erre not, for we are not ignorant.

17. You justifie Contradictions: For if ten men be of ten feveral contrary minds, e.g. about the exposition of a Text, it is but one of them that can be right; And yet you teach them all to think that they are right.

18. You do this against the full light and experience of an age of Errors, yea of almost all ages of the Church.

19. You fhew your felf infentible of the finful ignorance and divitions, and ruines thereby procured, thefe twenty years.

20. You teach all those that are or have been guilty, to be impenitent.

21. You do this in an age, when dreadful judgements, which have begun at the house of God, do call his houshold most loudly to Repent, and to be an example of penitence to others.

22. Should you prevail thus to keep Chriftians in impenitence, you would keep us in our calamities, and turn away the peace and deliverance which we hope and pray for, and be the prognostick of our continued woe, if not of the undoing of the land, and an utter forfaking.

23. You teach Christians in prayer not to confels their dulness or ignorance, and make them speak fally that do contels it. G 3 24. You 24. You vilifie all those means which God hath instituted to cure his peoples ignorance, as a needless thing, if it be cured in all already; As reading, hearing, meditating, conference,  $\mathcal{O}c$ .

25. You crois the use of all the World, even the works of Creation and Providence, so far as they are Gods means to teach Chrifians knowledge, and cure their ignorance.

26. You teach men to lofe the most of their lives, as to growth in knowledge, when they must believe that they are cured of their ignorance as foon as they are Chriftians, and know all things perhaps at feven years old.

27. You teach almoft all Christians to defpair of their funcerity, and to deny themfelves to be Christians. For when you have taught them that [whoever are Christians indeed, have received the anointing by which they know all things, and are cured of their ignorance and injudicions fuels. I are not to be called dull, or ignorant, or injudicious Christians.] They will quickly affume [But it is not thus with me, I am dull and ignorant, & c. therefore I am not a Christian indeed.]

28. You almost if not wholly deny and un-Church Christs Church on earth, while you deny all to be Christian's indeed that are ignorant, injudicious, dull, and know not all things.

29. By cherishing the pride and ignorance of Christians, you cherish all their other

fins,

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fins, which these two are the common parents of.

30. You make us hereby feem a tender and a factious people, that fee motes in the eyes of others, but not beams in our own; who can aggravate the fins of others, yea, the *publick worfhip* into Idolatry it felf; But when we come to our party, we take it for a reproach to Christianity, to be called dull, or ignorant, or injudicious.

31. You fnew by this that your cenfure of the Conformitts is fo high, as to make them all to be no Christians indeed. For you cannot think that an Idolater is not Ignorant and Injudicious: and fo no Chriflian with you. But he that wrote Mr. *Eolton's* life, thought otherwife.

32. You abuse the Scripture, 1 Joh.2.20. 27. to countenance all this; As the Quakers do [He that is born of God sinnetb not.] Culvin truly noteth that by [knowing all things, he meaneth not univerfally, fed ad preferuis loci circumstantiam restringi debet; It is, the All things which the apoltates there reproved did deny. As the Prophet faith, They shall not need to teach one another faying, Know the Lord for all (ball know him: \_ And yet they might have need to teach one another an hundred other truths, though they all knew the true God from Idols. So here to know all things, is to be knowing perfons, in comparison of the infidels and apostates; (which, with Calvin, he speaketh to procure a fair audience with them :) As if he should fay, G 4

fay, [I speak not to you as fo rude and ignorant perfons that know not these great things which these apostates deny. ] Dr. Hammond thinketh that it meaneth, that the Holy Ghoft by which you are anointed, or preferred before others, is a certain proof or evidence to you, of the Truth of all the doctrine which Chrift taught, and therefore you cannot forfake him by the feducement of these apostates. Beza faith, Atqui cogno-Scimus omnes ex parte, I Cor. 13. . Eft igitur Hyperbole, and significat Apostolus, se nibil afferre quod illi jam antea non intellexerint, quos ipse commonefaciat potius quam doceat, ut loquitur etiam ipfe Dominus, Jer. 31. 34. Vel quod etiam simplicius est, omnia intelligit necessuria agnoscendis Anti-Christin. Or cavendis illorum infidiis: And to that purpose the English Anotations.

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But further I grant, that all Chriftians have that fpirit which teacheth them all things needful to Salvation. But how? Not 'in the first moment. Nor without their pains and patience in learning: But in bleffing them by degrees in the use of those means, which they must continue learning by, while they live; which notwithstanding, most are long *dull* and *ignorant*, and *injudicious*, though not in comparison of unbelievers.

But what if the Text had meant properly [yee know all things;] Do you prove that this is spoken of all true Christians, and that in all ages? And that it is not partly grounded

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ded on the extraordinary anointing of the fpirit, poured out, Att. 2. proper to those primitive times, for the oblignation of the Gospel.

33. It's a heinous fin to be a *flatterer* of mens fouls! And to fowe pillows under mens elbows, and to call evil good, and to footh multitudes up in their Ignorance, and tell them, It is not an Epithete fit for them.

34. And thus you teach them to oppofe and hate a faithfuller fort of Ministers, who will tell them of that which you would draw them to deny.

35. And it is a double fin for a *Minister* to do this, who is a watch-man for the peoples fouls.

36. And yet more, for one that fo tharply reprehendeth the faultynels of Conformists, as to separate from them.

37. And to pretend that the confeffion of our own faults is not only an eafing of other mens, but even a meriting of the Pope; As if either the Pope must be in the right, or no Christians must be faid to be Church-Dividers by their ignorance; Even in a time when our Divisions fo shew themfelves, that no one can doubt of them: What is this but to perfwade men to be Papists?

38. And what is all this but to expose us to the form of all that are inclined to form us. To teach them to look on us as they do on the Quakers, as a proud, diffracted How fad is it to read in Hornius, Salmafius and others abroad, fuch horrid deferiptions of the Englifh fects and feandals ? Though the Actors were not fo many as fome of them thought.

Eted fort of people, that will make the World believe that none of us are ignorant, injudicious, or dividers, against fuch notorious publick evidence: Yea, to harden them that have voluminously reproached the non-Conformiss, and to engage your felf to justifie all the ignorant, injudicious fayings that they are charged with; or elfe to prove that the speakers were no Christians.

39. And this you do in the very day of our fcandals and reproach, where thoufands are already hardened into a diffafte of ferious Religion, by our former divisions and injudicious mifcarriages; As if you would thrush these miferable souls yet deeper into Infidelity and Atheism. And when the fcandal of our divisions hath turned many (and some old professions of Religioufnets) unto Popery; you take the course to turn off more.

40. Yea, by making us thus odious, you do very much to increase the distaste and displeasure of our Afflicters, and to bring more fufferings upon us, as a people that are Phanaticks indeed : Even while you make Proud imposition and perfecution the cause of our divisions. And when the world knoweth, not only that in the first 300 years of the Church, there were swarms of herefics and sects, and also after Luther's reformation, and among us in Armies, Cities, and Countrey for about 20 years, even to our own confusion; yet would you tempt them

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to take us for a people not to be believed, by feeming to deny all this. And when I proved to you, that it is Gods way after our mifdoings, to take the fhame to our felves, that it may not fall on our Religions and the Devils way to juftifie the mildoings of Chriftians, that Chriftianity and Religion may bear the blame; you give no confutation of any of this, and yet go on to wrong the truth, by defending that which is not to be defended; If there be none of all this that in your eyes is matter fit for your Repentance, I fill pray that you may better know what manner of fpirit you are of.

Yet I wilh you to observe, that I do not fay, that in terms you affert all these ill confequences; nor do I think that you so practically hold them, as not in some measure to hold the contraries of them; I take you not to be so bad: But I only advise both you and others, to own no more the opinions which infer such things, nor to do that which tends to cherish them.

And I here proteft to all that fhall take the occafion of your paper, to afperfe the Proteftants, or the non-Conformifts in general, that they will be inhumanely difingenuous in fo doing, when none but the guilty fhould be accufed.

EXCEPT. XXV. Answered. I. Brother, you do ill to intimate either of these UnOf the loud voice of the Preacher, and a found judgement.

Untruths. 1. Either that there is no fun thing as [an ignorant fort of Preachers, mo valued for their affectionate tone and fervon than abler judicious men; When as the who Christian World knoweth that there as many fuch Preachers both among the fever fects, (and of our felves, there are or hav been fome) and in the publick Affemblies and among all Christian Churches when there is preaching through the World And the worlds experience puts it pa doubt, that the generality of the vulgar, un learned and injudicious fort of men, do va lue a man by his tone and voice more tha for the judgement and excellency of h matter, if not put off by fuch advar tage. Brother, you and I are both know perfons; Though I look not to mentio my felf without your imputation of prid I will venture, while I put my felf on th fide which you fay I reproach, to tell you that I was once commonly taken to have a affectionate a tone of speech as ever yo were, at the least: And I ever found the Matter and Affection together took best But that warm Affection and fervent ut terance, with common and little matter took more with the far greater part, that far more excellent matter delivered, with less fervour of affection. I have faid as much against cold preaching as over you hav done at least : And I am as much against i as ever : And I am my felf much helped in profiting by an affectionate delivery. But Bro Brother, I take it for no pride to think that have had more experience of mens cafes han you have had; ( If you have had no nore Paltoral Charge than I suppose, and ame but out of the University when I was eady to be turned off from mine.) And must tell you that I have been off forry to ce how the people have been moved (in Army and Countreys) to value a Quaker, a Seeker, an Antinomian, an Anabaptist, a Socinian that preach'd down the God-head of Christ; (And among the Orthodox, uch ignorant ones as you know I am acquainted with; ) meerly for the tone and ervency of their delivery. Scarce any thing ath more infected the injudicious with er-

2. Or if you deny not that such a thing bere is, then it is yet worfe in you to feign this empty loudness, or affected fervency, to be he Preaching which God owneth to the Conversion of souls, Comparatively. This s to reproach the work of Preaching and Conversion, so ill do you avoid what you njurioufly impute to others, when you cry nut, [What could Parker, &c. have spoken nore reproachfully, &c. Sure you thought I ad spoken against fervent preaching it self, or elfe you would not have talk'd as you lo? Here also ( after some mention of my ride and Folly ) you adde two more grofs Datruths. 1. That what I spake of indivilical perfons without respect to any party, Conformists, non-Conformists, or Separa-

uits,

18 Untruth.

tifts, and inftanced in many of my own a quaintance, fome of which now Conform, y are zealous Conformists, who were the fe venteft loudeft Preachers that ever I kne in all my life: [ If I will not tell you who th are, (alas man, did you never know Incl you must think it concerns all that are at th day engaged in a Gospel Separation. ] Ansi Had you faid [ We will think fo ] it mig have been true : But, 1. I had made no me tion at all of *(eparation* in the whole Direct on, nor intended any more than I expre fed; But only meant to direct people avoid that error in the choice of Teacher which prepareth them for any feduction ar division. 2. I had largely spoken there f affectionate Preaching. 3. I am not a quainted with very many fuch as in Englas have been known by the name of Separ tifts, that go no further; But those few th I do know, I take to be colder, dull Preachers, than those that are called Pre byterians byfar, for the most part of them; far was I from meaning them; But Quaker and Fifth-Monarchy men, and fome An baptifts I know, and many revilers of the Ministry I have known, in Armies a Countreys that were just fuch as I d fcribe. 2. It is an untruth that you ha no pretence of Reason for (that I can thir of ) that I (bave left off the Lords work, an instead of belping it forwards with you, a meakening your hands, and difgracing t

19 Untruth.

#### FIII ]

builders. ] If you mean that I preach not in the Pulpit, no more do you: If you mean that I have not a separated Church, I never had one (on your principles at leaft :) If the Lords you mean that I preach not in London, 1. I caunot if I would. 2. I never had any Paforal Charge, nor place in London, but preach'd one year up and down for others, his Apofiles and another year took but a voluntary Lecture. 3. London I was forced eight years fecution by go to forfake for my health and life.4. Gods removing. work is not only in London. 5. I have no call thither, nor any people related to me as Pastor there. 6. There are very many worthy men there that want both employment and maintenance, whom I will not injure. Are not all these reasons enough? But if you think otherwife, 7. Are not all the Preachers in England for fakers of Gods work that preach not in London? 8. I think you preached not for many years, when you by fo long in prifon: Did you then forfake Gods work?

But I must confess, Brother, I have alwaies been too flothful and unprofitable a Ervant, and still am : Yet I can fay, that I know no other employment that I have, and that I pend no more time in other things Ruan necelfities of life require; I play hway none, and I idle away but little; and brerabing, were it oftner, is a small part to my work, and that will be proved to be the Lords work, which you think is against him (as all have done that ever I wrote againft

Whether I have left off

Note how crdinarily Chrift himfelf and avoided per-

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againft almoft;) And I love you much the better for being zealous for that which you do but think is the Lords work; But I am paft doubt that it will prove at laft, that fuch doctrines, paffions, and practices as yours, will be the weakeners and hinderers of the builders.

Of the judgement of the Univerfal Church.

EXCEPT. XXVI. Answered. p. 16. ] intreat the Reader to peruse my words which you except against fo angrily, and ] am affured, he will find them uleful to him. in the great Question Who shall be Judge And to help him out of his perplexities 1. It is a notorious untruth that you fay It is altogether a new way of deciding Con troversies, to affirm Dictator like, in all point of belief or practice which are of necessity : Salvation, you must ever keep company with the Universal Church. Be it right or wrong who knoweth not that knoweth what wa held of old, that it is the way, that Irenaus Tertullian, Epiphanius, Hierome, Augustin Optatus, and abundance more have largel written for: And which Vincenting Lirinen fis wrote his book for, (Quod femper, ubig & ab omnibus, &c.)

2. Note, Reader, that he leaveth out, that faid here [no man muft be Judge, no, not the univer fal Church, but only that they are ou affaciates, and that here every Christian make the Articles of his Faith his own, and up no mans authority, & c.] But I maintain the it is no Article of absolute necellity to Salvation that hath been unknown to the Univerfal Church till now; for then it were no Church.

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But, saith our brother, who shall tell us what is the Univerfal Church : And where full we find it ? Anfw. Are these Questions now to be answered by me? Did you never before hear it done by others? The Univerfal Church, is the Universality of Christiuns: It is to be found militant, on this habitable earth. Did you not know this?

But you ask, How comes the Scripture nut to be mentioned? ] Anfw. Because it was not seasonable, or pertinent. I was not detining the Church; If I had, it was demable without the naming of the Scripture, at least before the Scripture was writen : And whence think you did I mean men should make the doctrine of Faith their own, past controversie, but by the Scripture? Good brother, till you have written more books for the authority of beriptures than I have done, or preach'd nore for it, own not fuch difingenuous inlimations.

2. You fay that, [ what be addes is Of the judge? much more conceited and fingular; In matters ment of Learn-If high and difficult speculation, the judge- ed men in difant of one man of extraordinary understand- ficult speculaand clearness, is to be preferred before both Rulers and the Major Vote. Anfiv. It is nother Untruth, that this is fingular. My ble

ble Vind. Grat. elsewhere cited. Why de the Scotilts, to far follow Scotus, and the Nominals, Ockbam, and the Dominicans Aquinas, &c. if this were a fingular opini on? Do not all the Peripateticks fay the fame of Aristotle in Philosophy? And the Atomists of Epicurus, Democritus and Lu cretius; and the Cartefians of their Master Doth not Dr. Triffe fay the like of Brad wardine and of Pifcator? And do not man besides Rutherford think the same of him Do not the Ramifts say so of Ramus? De not the Protestants fay fo of Calvin, as to all that went before him ? Nay, is it not al most the common opinion of all Learned men? And a thing beyond dispute? Die ever any man put fuch points of high fpe culation to the Major vote? Alas, brother that you fhould trouble men thus, by print ing your confidence against unquestionabl Truths!

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In the next place you fuppole, [Mr.Bax 20 Untruth. ter bopes, as Haman did in the like cafe, tha be shall be the man, or elfe be would not hav advifed us to prefer the judgement of any on man what foever.] Anfiv. Here are thre more Untruths, I. That I hope to be the man 2. That Hamans was the like cafe. 3. Tha elfe I would not have advifed, & c. But I le them go for one; till you have proven what you fay, and know my heart bette than I my felf. In the mean time I give you an inftance in which I affure you I hop not ro be the man : Will you fuppofe at the

nex

next meeting of Ministers, that there are fixteen that understand not the Hebrew Tongue, and three that have but a little finattering in it, and one that is a Bithner, a Phagine, a Buxtorfe, a Tremelius, or ( to pleafe you where it is possible) an Aynfworth: If the Controversie be, how such a Text of the Old Testament is to be interpreted, will you put it to the Vote? Or will you not prefer that one mans judgement before all the rest? And do not those Ministers do thus, that trust to the Translators, and understand not the Originals themselves.

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But you adde, [He knows we believe that the Scripture is both perfect and plain. Anfw. Yes, plain to them that are fitted to underfand it. Our labour is not to alter the Scripture, but to alter mens understandings. Do you know as much as Twille or Bradwardine for all the Scriptures are plain? Or do you think that I know as much as you? Let the Reader judge. Do you not think that your writing and preaching is needful, for all that the Scripture is plain and perfect : And do you not know more than all your hearers? If all the Ministers filenced and unfilenced be not needle is to teach the people, why may not some one man excell you and me, whole teaching may be needful to us, and yet the Scripture not be difgraced ? Or why will you not write us an Infallible Commentary, and fave Mr. Poole his labour of abbreviating the Criticks, if the plainnels of H 2 the

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the Scripture ferve your turn without the teaching of any one that excelleth you? Shall all our people, and all the differing, contending parties in England fay, The Scriptures are perfect and plain, and therefore we need not the Translation of them, the Interpretations, the decifions or helps of any but, our felves? Or of any wifer than the most?

As for your Anathema, I thank you for your admonition.

Whether honeft people be not apt to ftray after one anothers example.

EXCEPT. XXVII. Answered. You fay He seems to us very much to disparage the reputation of honesty, when he scruples not to affirm [It oft falleth out that honest people are like straying sheep, if one leap over the hedge, the rest will crowd and strive to follow him.] This we think is enough to make people afraid, of being honest, if indeed when they are so, they are so apt to go astray.

Anfin. 1. Do I need to cite you an hundred Texts in which this finning, firaying inclination is charged upon honeft men? When Paul faith of himfelf, what he doth, Rom. 7. and David of hhmfelf, Pfal. 119. 176. And he that faith that he bath no fix deceiveth himfelf, and the truth is not in hims. And there is not a just man that doth good and finneth not. Did not Pauls carnal Corinthians, and Lgeal Galatians go aftray one after another? Are you fure that they that followed their Leaders into all those fects which Epiphanius phanias and others mention, were all diffuaeft? And all they that followed Sminkfeldius, and Bebmen, and Stiefelius, and Muntzer, and fuch others? And all they that have followed Dr. Crifpe, or Arminius, or the Leading Anabaptifis, or Seekers, of these ages? Yea, or all they that did and faid those contrary and contounding things in our late troubles, which must not to you be mentioned ? Are you fure that none of all these were honest? Or are you fure that none of them went aftray? Even when they contradicted, yea, killed one another? Or are you fure that fome feduced not the reft? At least you should not have forgotten in the doing of it, that you were then writing an Antidote to keep honeft people rom being infected by my book for Love and Unity; And if honeft people are in no fuch langer, why laboured you in vain? Your. mensenels upon what your pallion sets you on, hindereth your memory of what you annot choose but know.

2. But, O brother, how injurious a Courfe is this that you take? How contrary o all the courfe of Scripture, and the duty of a Minifter, to lay the recutation of hoetiy it felf for much on fuch finners as not honest men are, that honefty it felt on the thus published by you to feem dangrous and hurtful, unlefs all honeft people e vindicated from fuch errors? As if we null grant that, if men can but prove this caying difpolition in many honeft per-H 3 fons, they muft be afraid to be honeft? And do you not undoubtedly hereby give up all honefty to be avoided? Will any man but you, that is fober, and awake, deny the antecedent, that feeth our feveral parties, and knoweth what we have done? This is not the way to vindicate honefty. Health and Life are not to be avoided becaufe moft menhave difeafes and infirmities. Why did you not anfwer the proofs I gave you of the Lutherans, Armenians, Greeks, and other Kingdoms that run together in an error? Are the falls of Gods fervants recited in Scripture, a reafon to teach men to flye from honefty or religion?

E X C E P T. XXVIII. Anfæred. When I counfelled men to [note and avoid the fins and bad examples of religious men, and to findy what are the common errors of the religious party where we live, that we may take a special care to escape them. ] Here, 1. You impute this to my enmity against strictness.

Whether we should mark and avoid the fins of Chrifians in the time and places where we live "

Anfw. 1. I thank you for all your admonitions; but, truly, Brother, you quite miltake our controversie through you book; which is about Dividing the Churches, and destroying Love, and not whether my heart be malicious, wieked, or to be Anathematized! What if I be worse than Judus? What's that to our case in hand i 2. And time will teach you, that fin is no godly strictures nor honesty; and that he than was against your fin, might be for your strict ness and your honesty. 2. You

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2. You question whether [any man that dares write fo, is ferious.] This needs no anfwer.

2. You [ believe fuch counfel was never given to Christians before. Anfre. 1. Alas, that any Minister or Christian should be fo unexperienced! Would you not only reproach the non-Conformists, but all Protestants, and all Christians? as if none either of their Ministers or Neighbours ever counfelled men to watch and escape the fins which the Religious part are guilty of, in the time and Countrey where they are? The Jews were before Christs time the holy peculiar people of God: And did. you never read, I Cor. 10. 1. 5, 6, 7, 8 9, 10, 11, 12. It's too long to transcribe. Did you never read Heb. and 4 ? Nor read of the fins, of the Polygamy, the putting away of wives, and other taults of the better fort, and the generality of the Jews? Did you never read how common the high place-worthip was even under godly Kings? Nor yet how the Law was neglected till the book was almost unknown? Did you never read of the fins of Noab, Lot and his Family, Abraham, If sac, Facob, Mofes, Aaron, and his fons ; the company of Corab, David, Schomon, Peter, &c? Did you never read of Christs rebuke of his Disciples for their hardness of heart, their ignorance, their striving who thould be greateft? And how he took that occasion to warn them by the comparison of a child, and by his walhing and wiping H 4 ot

of their feet? Nor yet of his rebuking their common expectation of a temporal Kingdom? Are not the errors of the feveral Religious Sects reproved by the Ancient Writers, Irenaus, Tertullian, Epiphanius, Augustine, Oc. Did you never read any writing counfelling men to avoid the crrors and fins of the Donatifts, nor the Novatians, the Monothelites, the Neltorians, Eutychians, &e? The errour of the Religious fort among the Lutherans, is Confubitantiation, Church-Images, Ceremonies, &c. The error of the Religious Calvinifts is too much neglect of the Lords day: What those of the Arminians and the Anabaptists, and many other forts are, I leave to you. Did you never read any man that warned others to avoid these fins and errors? Did you never find in the Antimonians writings, that the firicter fort of good people went too far in prefling humiliation, tears and degrees of forrow, fo as to be too dark and fparing in preffing the doctrine of Grace and Love: (And it was partly true;) Did you never hear or read, how superstition, cremetical and monaftical lives, excellive faftings and aufteritics, were caufed by the firicteft people ? Nor yet of touch not, tafte not, bandle not ? Nor of fome lawful things feigned to be unlawful? Nor yet that ever Paul. wrote to the Corinthians, Galatians, &c. And Christ, by John, to fix of the Afran Churches, to know and avoid the fins of Christians, together with the hereticks among

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among them? Nor yet that Pul faid, Ac. 10. Of your own felies shall men arife fpeaking perverse things to dram away Difciples after them? Nor yet that he faid, I have no mon like minded, (as Timothy,) for all feek their own things, and not the things that are Fifus Christs? Nor that all forfook bim at his appearing before Nero? Nor that all his Difciples for fook Christ and fled? Nor that Paul laid that the Ministers of Sutan transformed themselves into Ministers of Righteousnels? In a word, that belide all other fins. the carnal fiding and divisions which Paul reproved the Corinthians for, moli ages have among the firicter fort been guilty of ? Would you teach your hearers to put their doctrines or practices to a Major Vote of Proteffors? Do you think we know the fincere from hypocrites? Or that either hypocrites or fincere are without fin? Or that we must take no warning by good mens falls? Must we all do over again, all the faults that Religious men have done these 30 years? You make my heart grieve, Brother, to think that there should be a man among us, that thinketh the Church muft be built up by fuch doctrines, and fuch means as yours ?

You fay [We are commanded not to conform our felves to the World.] Anfire. Nor to finting Christians neither; [But first (fay you) to suppose that the Religious party have gecreatly fome common errors among them, and ben to advise that we should carefully study to cfcape Whether the Religious fort may not have fome common errour to be avoided >

cfcape them; This counfel we think Mr. Baxtex may be the father of; nor do we envy him the honour of it.]

Anfin. 1. Have the Religious fort among the Greeks, Abaffines, Neftorians, Jacobires, Armenians, Lutherans, Anabaprifts, Arminians, &c. no common error among them?

2. Are you for more Infallibility and Perfection than the Papifts themfelves?

3. Will any Christian besides you, that is fober, deny that we should study to escape them?

4. Did you ever read any fober Writer of another mind?

I befeech you take heed of this pernicious flattery of Profeffors: And I befeech all the Religious that love their fouls, to take heed of being enfnared by fuch flattery, into a proud, impenitent flate.

And in the grief of my heart here, I muft fay to the people that which I expect this brother fhould impute to enmity to godlinefs. You fee by this manner of teaching what you have brought your felves and your Teachers to? I have oft grieved to obferve, that many look that Preachers thould make it their bufinefs to *flatter them*, and *extoll them* in the higheft praifes, and to prick others as deep, and vilifie them as much as may be; and this is the preaching that they are beft pleafed with. I know that the precious and the vile muft be widely differenced, and he is no Preacher of the Gofp.

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Gofpel that doth not do it: But when the Preacher must notific our party as precious, and cast dung on those as vile, whom uncharitable men without proof think vile, and must hide all our fins, as if to touch them were to reproach Religion it felf, and must aggravate theirs, even the greatest that differ from us, or elfe be a flatterer and temporizers. O that fuch knew but what manner of spirit they are of!

You adde that I make my advice ridiculons, by forgetting that I bid men agree with the Univerfal Clusch. Anfin. I faid expressly, [In the neceffary Articles of Faiths] And must we therefore agree with them in all their fins and errors? Or may I not fay, [feparate not from most or any Christians as to things true and neceffary,] and yet [avoid their fins,] and [he followers of them as they are of Christ.] Alas, poor Christians, that ever you should either be instructed at this rate? or yet have need to be infiructed against it ?

EXCEPT. XXIX. Answerd. Why, Everher, did you never till now hear either Familits, Sociatans, or the groffer Quakers (luch as Major Cobbet writes againt, and Smith) called by the name of [a Sect.] Had you no greater thing to quarrel with? You thall call them how you will. Your antest I passby.

EXCEPT.

EXCEPT. XXX. Answered. You fay May we not justly suspect that to be, bad in the worship of God, which the wicked fort do love? Anfw. I spake not of | what they love, but, what they are for; ] This change of my words is unrighteous. I only advised men not to reject a good cause, because it is owned by some (or most bad perfons.) And why did you not answer my instance of the Pharifees long prayers? We have had many Religious perfons or fects that have of late been some against Infant Baptisme, fome against finging Plalmes, some against Ministry, and Church-meetings, and fome against Sacraments, and instituted Ordinances, and fome against Tythes and Univerfities, and humane Learning; (And Mr. Norton of New England told me, that with them, A Church Separated from a Church, or was gathered out of it, rejetting their Paftors, and choosing unlearned men, and would receive and endure none that had humane Learning ; and that Mcfes and Aaron (as his words were) Magistrates and Ministers went down on their knees to them with tears, and could not move them to relent unto unity, or to receive a learned Minister, nor get any answer from them, but [ that is your judgement, and this is ours. ] I speak his very words as neer as I can pollibly, spoken to old Mr. Ash and me, before his (yet living) companion Mr. Broadstreet a Magistrate of New England.) Now all this the commm people are against. Muft

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Must we therefore be against Magifirates, Ministers, Ordinances, and all, because the common people are for them. How commonly are they against the Quakers, and the Familists, and the Instellars, and Heathens, and (with us) the Papists? Are all these therefore in the right? Let any Familist deny the Scripture, or the immortality of the foul, and the common people will be against them. Must we deny God and Christ because we live in a land where they are owned?

Brother, confider, 1. That fome truths the light of nature teacheth all. 2. And fome common illumination teacheth multitudes ot bad men. 3. And fome good education, and the tradition of their fathers, and the Laws of the Countrey teacheth.

4. And fome are better perfons among those that you separate from, than many are that separate from them. Let not us then be bad, and more erroneous than those whom you account the worse, and all because they are no worse.

The Text which you wifh me to read on my knees, I have done fo, and I thank you for that advice; but I anfwer not your hope of retracting what I have written (in that,) but contrarily, 1. On my knees I pray God to forgive you fuch abufe of Scripture. 2. And to give you a founder mind. For the Text fpeaketh of Infidels, or denyers of Christs incarnation, and maketh this the differencing Character, [Eve-

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#### ry fpirit that confesseth that Jesus is come in the flesh is of God ; and fo on the contrary. But are all these Christians that you plead for feparation from, and charge with Idolatry, Infidels, and denyers of Chrift? And all the Churches on earth that use a Liturgie? O brother, you use not Scripture, or the Church aright. We grant that in profeffed Christians also, the carnal mind is enmity to God, and they that are most carnal, are likest to reject the truth; But yes we would not wish you to measure Trut! by the quality of the Receiver: For Chrif is truly Chrift, though many workers o iniquity shall fay, we have prophetied in thy name : Many hereticks have been fric and temperate, when the greater part of the Orthodox have been too loofe: Yet that did not prove the Christian doctrine to b falle.

21 Untruth.

22 Untruth.

EXCEPT. XXXI. Anfavered. I have little here to do but number your visible Untruth in matter of fact: One is (21th. Untruth, [He flyes upon all fides that are for order i any kind,] When I speak not a word again Order, nor against any fide; but the in stances of some mens extreams, which a that are for Order hold not.

Your 22d. Untruth, is [Without exprej fing himfelf whether he is for Papal, Presby terian, or Independent Government in the Church,] And hif this were not crime enoug

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feem unsetled in so necessary a point. What fignification have I given of unfetledness? When I have long ago publickly told the World my judgement about all this to the full, in my five Disputations of Church Government; and in a Book called Christian Concord, and another called Universal Concord, another of Confirmation, belides many more. But might not a man be setled that were (as I am in the main) of the fame judgement as is expressed in the Waldenfes, or Bobemian Government, described by Lascitius and Commenius; which taketh in the best of Episcopacy, Presbytery and Independency, and leaveth out the worft, and the unneceffary parts? Are all the Hungarian, and Transilvanian, and old Polonian Protestants, that come neer this order, withour Order, or unfetled ?

3. It is your 23d. Untruth that I write ve-23 Untruth. ry dubionfly about Justification, whether we are to take it to be by Faith or by works. ] When as all that I was here to fay of it, is fpoken very plainly; & I have written many books to make my mind as plain as it is pollible for me to fpeak: (As in my Confession, my Disputations of Justification, my Apologies, my Answer to Dr. Barlow, and in my Life of Faith, which was printed before this, where I have detected a multitude of errors about Justification; and many more.) And if you expect every time I name Justification I should write the fumm of all those books over again, I shall fail your expectation, though though I incur your centure, who, no doubt had I done it, would ( juftly ) have centured fuch repetition for tedious vanity.

You adde [We fear be is not found in that point.] (Anfor. Your fear is your best con tutation, and the best allistance that you aftord, to make me as wise and judicious as your felf.)

[The Lord, (fay you,) We hope in merey to his Church, and particularly to those who have been deceived into a good opinion of him will bring this man upon his knees, that he may make a publick acknowledgement of his folly.]

Of Justifica-

Anfw. If that be your work, it is the fame with his, that it is faid you fometime wrote against : so many Volumes have been written already by Papifts, Prelatifts Anabaptists, Quakers, Seekers, and many other Sects, for this very end, to cure mengood opinion of me '(as if a man that could but think ill of me, were in a fairer hope of his Salvation) that if all these have not yet accomplish'd it, nor all the famous Sermons that have been preach'd against me I doubt, brother, that your endeavours come too late. You may perfwade fome few factious credulous souls into hatred, but ttill those that love God, will love one another. And I confess of a 1 that ever I faw, I leaft fear your book, as to the bringing men out of a good opinion of me, unles your name and back-bitings can do it. When you fay that I fay that | The pre-(umptuous

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imptuous do bouft of being Righteous by Chilts imputed Righteoufness, ] in confeience and honefty you should not have left out [without any fulfilling of the Conditions of the Covenant of Grace on their parts,] Is this just dealing? Are there no such presumpmous boasters? Or will you justifie them all, that you may but vent your wrath on me. My judgement in the foresaid point of Imputation of Christs Righteousness, I have opened at large in the foresaid wriings. The Life of Faith, Confession, Disp. of fulfif, & c.

E X CEPT. XXXII. p.18. Anfwered. I id, [The good of nature is lovely in all men as sen, even in the wicked, and our enemies; (And wefore let them that think they can never eak bad enough of nature, take beed left they minto excefs; ) And the capacity of the good holinefs and happinefs is part of the good of twies]. Would you think now that any an alive fhould find error or herefie here? thould deny this? Yet, faith this brother, his is ftrange counfel to them that have learned on Scripture, that every imagination is evil, c. So that we do not fee if we will allow the irit of God to be the belt Counfellor, how we fpeak had enough of corrupted nature, as nature of every man now is.]

Anfw. Truly, brother, that man that build not have Professors of Religiousiness England humbled in these times, may find Whether we can speak bad enough of nature. in your book a greater help to cure his crror, than in the Debater, or the Ecclef. Politician. I. Your [not bad enough] is fure a hyperbole : For you can fpeak as bad as the Scripture doth; And if that fpeak not bad enough, you accufe it of deficiency or error.

2. But I suppose, you meant [ not too bad.] What do you think then of fuch faying: as these following? If you speak truth. then, 1. Mans nature is not capable of grace, or of any amendment or renovation 2, Nor is it capable mediately of Glory 3. Mans nature is not Reasonable, nor better or nobler than a bruit. 4. The argument would not be good against murder ing of any but a Saint, Gen. 6. 9. Who f sheddeth mans blood, by man shall his blood b shed; for in the Image of God made be man 5. No man can grow worfe than he is, if h never so much despise God and all hi means of grace, and commit every da Adultery, Murder, Treason, Oc. 6. The there are no degrees of evil among natura men, nor is one any worfe than another 7. Then men on earth are as bad as those in hell, and as the Devils. 8. Yea, ten hun dred thousand times worse than Devils, and the damned; for fo bad you can call them 9. Then mans nature hateth good formally as good, and loveth evil formally as evil 10. Then there are in mans nature no tefti monies for a deity, or the immortality o the foul, nor no conficience of good or evil nor no principles or dispositions to com

See All. 17. mon and 14. And the Rom. 1, and 2, nor

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mon honefty or civility; or elfe all thefe are bad. 11. Then no wicked man is culpable, as finning against any fuch innate Light, Law, or Principles. 12. Then natural men are as much void of power to read, confider, or do any good at all, or forbear any fin at all, even hourly murder, theft, perjury, &c. as a stone is void of power to speak or to ascend. And so that all fuch that are damned, are damned for not doing that which they had no more power to do, and for not forbearing that which they had no more power to forbear than a stone to speak. Or else that all such power it felf is evil. 13. Then it may be faid, that there is nothing in all the nature of man which is the work of God; or elfe that Godswork it felf as well as mans is evil. That man is not a man, or else it is evil to be a man. 14. Then there is nothing in mans nature that God can in any kind or measure Love; or elfe that God loveth that which is evil, even with complacence. 15. Then there is nothing in mans nature which we fhould love in one another; and no man is bound to love, yea, every man is bound perfectly to hate all that are not Saints; or elle we malt not perfectly hate, but love that which is perfectly evil. 16. Then no man should love his children or friends, for any thing in them till they have grace. 17. Then no natural man should love himfelf: Or elfe goodnels is not the proper object of rational love. 18. Then 12

if

if every man be armed with utmost malice against others, and perfecute and destroy them, imprison, torment, murder all good men, yea Kingdoms, if he were able, it would be but that which we are naturally no more able to forbear, than the fire to burn, or a stone to be heavy. 19. Then feeing every man ought to look upon every natural man as perfectly evil, and a perfect enemy to all mankind, if they all murder one another, it is but the destroying of fuch as have no good, either natural or moral, and so are far worse than toads or serpents. 20. Then every natural man hath no reafon faving only Gods command, ( which it is impossible for him to obey) to forbear the murdering of himfelf or his children, any more then others. 21. To conclude, Then man is not Bonum Phyficum, and in Metaphylicks, Ens & Bonum non convertuntur.

You adde, [And had not Mr. Baxter told us before, that be understood by Flesh, only the fensitive Appetite?]

24 Uniruth.

AND DOUGH

Anfiv. This is your 24tb. Untruth, and a meer fiction; And your not noting the place was no fufficient hiding of it. I have oft in many a writing declared otherwife what I understand by [Flefb.] Viz. 1. The fensitive apprehension, imagination, appetite and passion as it is grown inordinate. And, 2. The understanding, will, and executive power as they are corrupted to a finful inclination to the objects of fense, and become become the fervants of the fenfitive part, and are turned from the love of God, and things fpiritual, unto the flefhly intereft.

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You proceed, [ Now we see one firm reason o deny the least allowance of free will in the bings of God, since those that hold it in any legree, are strongly inclined to deny original in and corruption; which if Mr. B. hath not Elt, Oc. ] Anfow. 1. This is plainly affertive of me, and is your 25th. Untruth: I never lenied it; but have in my Divine Life and other Writings, faid more to prove it, than wer you have published. 2. If no degree of free will, even Physical, or Civil, be to be llowed, those that deny us liberty to preach, or if it were to live, do no more in your ccount, than they are as absolutely necefitated to do, as your pen was to write this. und fure you will alter our course of Juice, and equal murder, man-flaughter, and hance-medley, as they call it : And wheres he that killed a man by the head of his xe flying off unwillingly; had an excufe nd refuge from death by the Law of Mofes, ou will allow every man that killeth anoner, or that hurteth, beateth, or flandereth ou, this much excuse as to fay, I had no ore liberty of will to do otherwife, than have to hate felicity as fuch : Or I could pmore do otherwife, than your pen can prbear writing when you move it.

And out of this Section of your judge- fear of flanent of humane nature, I ask you, I. Do der?

I 2

25 Untruth. Whether there be any freewill.

Whether he that counts all natural men as bad as he can name, will not hate them, and fay bad of them without fear of flander 2

you

you not tell the world here the reason why you write to vehemently against my Principles of Love? What wonder if you thould hate all men perfectly whom you count natural, and fo perfectly evil? 2. Do you not tell the World, that your purpose is to speak as bad of all us and others whom you account natural, as your tongue can polfibly speak, and to take this for no flander, but your duty; feeing you think, you cannot speak bad enough of corrupted nature, as the nature of every man now is? Do you not here tell us, that how bad foever you shall fay of us, you never do or can fay bad enough? But why are you to angry with me for being and doing fo bad, when I have no freedom to be or to do better, any mor than the fire not to burn? Yea, when you inferr all mens natures to be incurably evil and therefore desperate; seeing it was capacity of bolynefs which I afferted, whe with fuch abhorrence you contend again. my words.

EXCEPT.XXXIII. p. 19. Anfwered 1. To be a furly, proud professor is a milded acculation far than your last. 2. But whe should a Preacher think that a man musispeak against no fin which he is guilty of himself?

EXCEP

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EXCEPT. XXXIV. Answered. 1. I understand not what you 'mean by faying If they perfecute any, they contract a guilt upon all? ] If you mean on all the people, then you think you are guilty of perfecuti-. on : If you mean on all the Magistrates, then the Innocent, even Obadiab that bid the Prophets are guilty of perfecuring them. What guilt a publick perfons fin bringeth on a body politick as fuch, is a cafe that I mean not to dispute with you.

2. You adde, We think they do a very ill office to Magistrates that insinuate, it is possible for them to perfecute some, and yet be innocent.] Anfw. If you intimate (as you feem plainly to do) that I have fo done, this is your 26 Untruth. 26th. Untruth, and worfe than a meer untruth.

EXCEPT. XXXV. Answered. 1. Doth it follow that becaufe lawful feparation is not from the fame uncharitable spirit, that perfecution is, therefore unlawful separation is not?

2. You force me to confute you by Infances which yet you abhor to hear. You fay [ Persecution in no case can confist with love?] Do you think your felf that all the Whether no Common-wealths-men, the Anabaptists, perfecution the Separatists, the Independents, or who- can config ever, that had a hand in the order for fe- with Love? queftring all Ministers, that kept not their daice

daies of humiliation and thankfgiving for the blood of Scotland, had no love at all remaining? Or that none of this was perfecution? Nor yet the ejecting of them that refuled the engagement? Nor yet the imprisonment and banishment of the London Ministers, and the death of Mr. Love and Gibbons? To pass by the Scotch war it felf. and all the reft. Do not the Sectaries think that the Presbyterians did or would have perfecuted them? And did not the Presbyterians think that the Sectaries perfecuted them? Do you think that in the Contentions, with the Donatists, the Novatians, and many other professors of firictness, the parties that perfecuted had no Love, and fo no true grace remaining? Truly, brother, I like perfecution as little as most men living do, and have written more against it than you have done; (forgive this pride) But I cannot be fo uncharitable as to condemn all the fects, and parties, and perfons, as utterly graceless that have been drawn to perfecute one another; When I confider how few fects in the World have escaped the guilt; and how far pievishness and seeming interest hath carried them. You know, I suppose, that the Munster Anabaptists themfelves, did not forbear it. The Lutherans have oft perfecuted the Calvinifts; And the Arminians in Holland thought that the Calvinifts perfecuted them, and denied them liberty of Confcience: Even the New England godly Magistrates and Ministers are

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acculed of it by the Quakers and the followers of Mrs. Hutchinfon and Gortin.

And I would you knew what spirit you are of, whether you have none of the fame spirit your felf? Would you not have hindered the Printing of this Book of mine, if you could have done it ? And then would you not have hindered me from Preaching the fame thing, if you could have done it? And is not this to filence that Teaching which is against your judgement? Is not that fpirit, which hath all the vehement flanders and revilings which your book aboundeth with, and which earnestly prayeth God to rebuke me, of the fame kind think you, as to uncharitablenefs, with the perfecuting spirit ? And is this in you inconfistent with all Love?

3. It is your 27th. Untruth, that (after many virulent expressions) I am forced to confels, Ge. My constant expression of my judgement, and true stating of my sense, is no [forced Confession] of any thing: Much less did I ever confess that no perfecution can confiss with Love; but have even there faid much to evence the contrary.

EXCEPT. XXXVI. Answered. I put ten Questions to convince men of the fin of that teparation which I speak against: And all his answer to them, is but this, [He asks many questions about Church-Communion: But But be knows the Proverb, and let that answer bim.] Answ. But is this impartial enquiring into the truth? Or is this kind of writing fit to fatisfie fober men?

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28 Untruth.

EXCEPT. XXXVII. Answered. Your 28th. Untruth is next, [He taketh it ill that we should think the Church of Christ to confist but of a few,] When I have no such word or sense; but my self profess there to believe it; and only contradict them that would rob Christ of almost all those few, and make them incomparably fewer than they be.

You adde, [But when he faies, the belief of this is the next way to infidelity.] Anfw. That's your 29th. Untruth; I faid no fuch thing; I only admonilh you to observe that your abusive leffening the number is your way to Infidelity; And I proved it, which you pass by: He that can believe to day, that Chrift came to dye for no more in all the World, than the Separatifts are, is like very flortly to believe that he is not the Chrift, the Saviour of the World, and the Lamb of God that takes away the fins of the World.

When you adde that [ Icast reproach on the word of God that affirmeth this expressly,] it is but another of your untruths, and an abuse of the word of God.

EXCEPT.

29 Untruth. Of the fewnes of Believers. [ 139 ]

EXCEPT. XXXVIII. Answered. When I tell you of fome that have run through all fects, and turned Infidels, you 30 Untruth. adde another Untruth, that I thus reproach a whole party with the miscarriages of some few; unless you mean by a whole party, all that are of that opinion which I confute : For all the Separatifts are not for it. And fo what ever opinion in the World I shall gain-fay, you may fay that I contradict a whole Party, that is, the Party that holdeth that opinion. But, brother, doth every one reproach you, that telleth you of your danger, and would fave you from infidelity and hell? If the common people should tell you that you reproach their whole party, when you preach to them of the tendency and effects of fin and error, you would eafily fee the fault in them. Your talk of a proflituted Conscience I forgive : But if you must not be told of the dangerous tendency of an unfound doctrine, left you feem to be reproached, you will leave your felves in a fad condition, when your cure is rejected as a reproach.

EXCEPT. XXXIX. Answered. Very good. You grant that [ if the fame spirit be restored to the same words, they will be as good as they were at the beginning.] But, what spirit was that, brother, that first took up the forms and words that now we speak of? Whether the fame spirit may not be restored to the ancient forms,

It was not only a spirit of miracles, tongues, or fupernatural infpiration. Why do you fay then that I no man can reftore the Same Spirit to them, and we cannot believingly expect that God will do it, because we have no promise for it. ] It was but the spirit of Illumination and Sanchification; And have not all Christs members this fame spirit ? Judge by Rom. 8. 9. 1 Cor. 12. Eph. 4. 3, 4, 5, 10 16. You have here then by confequence given up your whole caufe. You grant that If the same spirit be restored which first used the prayers, and responses and praises of the Liturgie, it is very true, that they may be used now: But the same spirit is in all the truly faithful; Ergo, by all the truly faithful they may be used now.

EXCEPT. XL. p. 20. Answered. You fay, [It is unbecomingly done in Mr. Baxter to compare Cromwell to the Tyrant Maximus, who dedicated a flattering book to his fon.]

Aufro. 1. Maximus is by moft Hilforians made to good a man, of himfelf, that I more feared left many would have made me a praifer of Cromwell by the comparison. 2. He is called a Tyrant, because he was a Usurper; And do you think that Cromwell was not fo; when he pull'd down both King, Parliament, and Rump? Nay, Maximus was chosen in England by the Souldiers at a time when pulling down and fetting up by SoulSouldiers was too common; and when his predecessors had little better Title than himelf: Therefore I pray you judge not too oughly of Maximus: But Cromwell did usurp at a time when the cafe was otherwife; Our Monarchy was hereditary by he undoubted Constitution and Laws of he Land; and our Parliament by an Act was to fit till they had diffolved themfelves, ind he had by folemn promifes obliged nimfelf to the Parliament as their fervant, and had fought against and kill'd the King, mong other things, on this pretence that he fought against his Parliament, and would lave pulled them down; which thing he ctually and finally did himfelf. Sir, God is ot well pleafed with the juffifying or pallating of these things, , though men may e tempted to do it in faction, and for a diided interest.

3. It is publickly known that I did openy and conftantly speak the fame things all he time of *Cromwell's* Usurpation: Why hen is it unbecoming now? Among other laces, see my book of Infant Baptisme, pag. 47 to 152. and 269, 270, &c. Where the affages spoke with caution are yet fuller han all these that displease you: If *Cromell's* party endured me then, cannot you ndure me to say one quarter as much low?

4. What if I had done otherwife? Shall the a fuffering Preacher as you teach us I, that its unbecoming to Repent?

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31 Untruth. Maximus Im-Perator Rempub. gubernabat ; Vir omni vit & merito prædicandus, fi ei vel diadema non legitime *cumultuante* milite impositum repudiare, vel armis civilibus abstinere licuiffet ; fed magnum Imperium nec fine periculo remus, nec fine armis potuit teneri : Sulp: (everus Dialog. 3. 6.19.7.

Beda etiam, Eif. Eccl. l. 1. e, 9. Maximus vir firenuus & p obus atq; Aagusto dignus, mis contra Sacramenti fidem per tyvannidem emerfiffet, & c. Invitus propemodum ab exercitu creatus Inverator, & c.

5. That I dedicated a flattering book to his fon, is your 31 ft. Untruth. For common fense here will difcern that you distinguish between the Book and the Dedication. And two books at once I directed to him. The books were one against Popery, and the other against the English Prelacy, and Reordination, and the imposing of the Liturgie and Ceremonies; And there is not one fyllable of his fon in all the book, fave in that Dedication. Nor did I ever fee him. fpeak to him, or write to him elfe, nor hear from him. But only hearing that he was disposed to peace, and against such turbulent Church-destroying waies as you here plead for, I thought it my duty then to urge him to do that which was right and juft.

EXCEPT. XLI. Anfarceed. Havin my felf been bred up under fome Tutors and with acquaintance, that kept up a re putation of great learning and wildom, b crying down the Puritans as unlearned fe lows, when themfelves were more unlearnet than I will here express, on the by I fai that I had known fuch, and alfo that the were fome fuch now, who having clum wits that cannot feel fo fine a thred, nor a capable of mastering difficulties, do cenfu what they underitand not: And that ma that should be conferous of the dulness and i norance of their fumbling, unfurnished brain

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bave no way to keep up the reputation of their wifdom, but to tell men, O fuch a one bath dangerous errors, &c. ] To this he faith, that if Ben. Johnson or Hudibras had writit, -but for Learned Mr. B. mortified Mr. B. judicious Mr. Baxter, to fall into fuch levity, will I hope wayn all to take beed how they over-value themfelves, left God in judgement leave them to themfelves, as be hat be evidently done this poor man, & c! And he concludeth with an invitation of me, [ to a fecond and more feafonable retractation.]

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Anfir. I heartily thank you for your pity, and for any zeal of God, though it be not according to knowledg; And for my retractation, I fuppole you would have called it a third. You quarrelled not with my fufpenfion of my Aphorifins of Jultification. And for my retractation of my Political Aphorifins, I have no more to fay to you and others of your mind, but that you would better confult your own peace and other mens, and your innocency too, if you would meddle with your own matters, or with that only which concerneth you.

And to conclude, **1.** I unfeignedly forjive you all the revilings and other injuries of this your Book.

2. I intreat you to review what is againft God and his Church, againft Faith, Love, ad Peace, and to repent of it in time. 3. I befeech you to give over this pernitious flattery of Profeffors, and daubing over their ignorance, injudicioufnefs, pride, and divifions. 4. I intreat you to be more impartial towards diffenters, and let not your Judgment be blinded by your pathons.

5. To help you to impartiality, I befeech you confider how you tempt the Bifhops to think it no harm, to filence men that *hold* and do fuch things as you have vented and done in this book.

6. I befeech you to that end, better to fudy your felf, and to know what manner of lpirit you are of. Befides all the intimated Untruths, here are 30 or 31 großs Untruths in matter of fact which I have fet before you. For my felf, it is not the leaft part of my Non-conformity, That I dare not lie, by publick Declaration to fay, I Affent and Confent where I do not. Now thall a man aggravate the crime of fuch things as thefe, and yet do what you da bimfelf?

7. I do folemnly profess to you, that I feel no malice against you, much less a defire of your hurt in all this that I say which is against your Judgment, but an unfeigned love to you, and tenderness of your person.

8. Laftly, I again proteft againft the injuffice of any one that fhall charge your *Opinions* and *Mifcarriages* on the Non-conformifts; when I know not two Presbyterians or meer Independants of your mind; though too many fo called in *England*, have enclined to unjuft feparations. And we are no more concerned in the opinions of them that are not Proteftants, though they alfo go under the name of Non-conformitfs,

than

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thin in the opinions of the Papifts, who

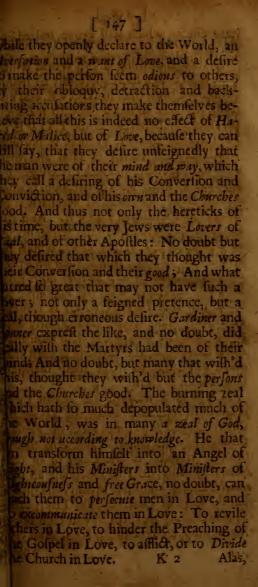
And to Conclude, I affure you, that if you write any more at the fates as you have done in this Antidote, I shall give you the last word, as not Intending to confute you, if you shall maintain that Light is darkhels; nor plead any more a cause against you, which needeth not much argumentation as to fober judgements, but as to interefts, paffons, and byaffed wills, which are otherwife moved than by truth and reafon, and have but one care ; And I fear not to encourage you before-hand by telling you, that you shall see that I have somewhat else to do. For it is a truth that I tell you with grief, that he that will take out of your book, 1. All the falle doctrines. 2. All the groß untruths. 3. And all the impotent revilings, together with the professed end defign, to undeceive them that have a good opinion of me; will leave fo little, is may contained in a very narrow rocmi And he that feeketh in it for any thing that Inoureth much of Judgement, Repentance, Love, Unity, or Peace, must have other eyes than mine, or be disappointed. And wonder not at that, when the found Prinples of Love, Unity and Peace are the mings that have cast you into this displeame, and which you write against. For where ever the Principles of Christian Love and Peace feem intolerable, there are fuch formary principles as will bring forth con-K trary

trary effects, which will prove indeed intolerable in the end.

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As there is nothing in this World which God doth defign more glorioufly to manifeft and magnific than his LOVE, and nothing which he fo much obligeth mankind to, especially Believers, as the LOVE of Him and one another; fo there is nothing which the great enemy of God and man doth fo much hate, and feek to extinguish fighting by many forts of weapons neither against small nor great, in comparison o Divine and Christian LOVE. And hi common way is to prefent the perfons to u as UNLOVELT, or Odious, whom h would have us hate. And as their own pre dominant Carnality and Impiety doth giv him full advantage with the ungodly, to make first that Holynefs which is contra ry to them odious, and confequently hol perfons, and God bimfelf; fo with those that really Love God, the Tempter findeth the double advantage to make their brethre feem odious to them.

1. The great weakness and error of the judgements, formetimes about the Things i difference, and formetimes about the Perfor through unacquaintedness; whereby, eithe through mistake of the Cause or of the Man, they easily deny or extenuate all the amiable Goodness which is in him; and this that the Love of God, and of Truth an Godliness obligeth them to base their bre ther, as a supposed enemie to both. And y



Alas, how much is the gerpent too fubtile for the underftanding that truffeth to it fell and is not illuminated and guided by the fpirit of Light and Love: How eafily can be hide from us, that in our brother which we fhould Love, and magnific and multiply hi faults into odious crimes, and transform hi very virtues into vices, and his righter judgement into errors. In this, brother, thank God that my principles give me the advantage of you, that I think you not od, ous, but weak.

2. The other yet greater advantage the Satan findeth, to kill the Love of molt, SELFISHNESS; one selfish m thinks that he may well account him b. and odious, who is against his worldly weal and bonour: And another thinks him b and odivus, who is against his Learned or R ligious reputation, and would detect his i norance or vice. Another thinks him b and odious, who is against his Opinions, a the words or manner of worthipping Ge which he is confident are belt; And he th hath once suffered spiritual pride to ext his own understanding and his picty, w make that fo far the measure of his co fures, that all shall be thought to far fwerve from Truth and Godliness as the fwerve from him. But if we should fu much by others, and that for a caufe wh we take to be the caufe of God, h easie is it for felfishness to stir up those 1 fions, which shall blind our understandin

In far as to fee no good at all fearce in them that we fuffer by, or to extenuate all that is Lovely in them; yea, to think hardly of almost all others of their judgement and party, or their fakes: And if we think we may nee call them Perfections, yea, or but fuch is Conform to the Perfections water, we think t jultifyeth almost any thing which we fay or do to make them odious: As those on he other fide think they are justified, in all hat they fay or do, against men, if they an but call them Schifmaticks.

So far are men from Loving their enemies, nd bleffing them that eurse them, and doing and to them that bate them, and praying for bem that despightfully use them, (or falsely cenfe them,) and persecute them, that they e hardly kept from bating those that Love men, and curfing those that blefs them, and ring those that would do them good, and lifely acculing and despightfully uting and fecuting those that pray for them: And et left they fould not be flattered in their and that yet they may judge themfelves he children of our heavenly father, they fill do all this as Acts of Love, to the Church nd Truth, and to the perfons fouls; and fill Love them, as is faid, with a burting, a wiling, a flandering, a curfing, and a buting malicious Love.

O that the God of Love would pitty and reference the feltifh and *paffionate* fort of refefed Chriftians! and teach them to now what manner of fpirit they are of ! O K 3 that

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that he would rebuke the evil spirits that are gone forth ! The spirit of Coveroufnefs and Pride ! Of Hypocrifie, and Religious Imagery! Of Self-conceitedness ! Of Malice and Wrath ! Of Back-biting and Falle accusing, before that both Christianity and Humanity be turned into Devilifme, (2. Tim. 3. 3. Auctoria) and earth be more conformable to Hell | O that the spirit of Light would make us of one mind, and the spirit of Love would mortifie both mens malignant and religious poffions, contentionsnels and malice, and caule us to Love our Neighbours as our felves! That as the envious and striving wildom from beneath hath cauled Confusion, and every evil work to the wildom from above, which is first pare and then peaceable, gentle, and easie to be in treated, might bring forth Mercy and good fruits, without partiality and bypocrifie; tha we might edifie the body of Christ in Love (Eph. 4. 16.) and frustrate the hopes of the enemies of our peace, who wait for our to tal diffolution, and triumph already in ou Divisions, (when it is their own Mill which grindeth us into powder,) But God cu make their Oven to bake us into a mor Christian and falubrious Confistency, (tha I may use Ignatius his allegory,) but it mut be first by fermenting us with unfigne Love; and then we shall be Lovely in hi fight, and the God of Love and Peace will b with us, 2 Cor. 13.11. Amen. PUST

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That the Excepter may yet further be convinced that it is not any Party of men called Independents or Anabaptists as fuch, that I here speak against; As I did in my opposed Book declare that I thought them both, and all others that hold the foundation, and difclaim it not by Herefie, or wicked lives, to be fuch as the Churches (hould receive into their Communion; and that it is their duty to hold Communion in the fame Affemblies, notwithstanding their difference; and that it is not the Opinions which denominate them, that I write against; but only the Love-killing and Dividing principles which are among them, which make them fly with cenfure and alienation from their brethren that are as meet for Church-Communion as they; and oft break them into pieces among themfelves; fo do I yet gain here declare the fame; And not only fo, but that if it were in my power, when their Communion with others cannot be procured, they should yet be toler ated in their feparation it felf, and enjoy Communion with themselves alone, in their separated Congregations, under the Laws of Peace, leing not tolerated to turn their preaching or worship into a reviling and reproaching of the Orthodox, to the deftruction of Christian Love: And I should not doubt K 4 but

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but the Communion of the Orthodex Churches maintained in Constant Synods, together with the *Special Countenance* of the Christian Magistrate, and the *daily experience* of Believers (which would fill make the aged fort forfake them) would fuffice better than violent feverities to repress the evil, and to give victorious Truth opportunity to do its proper work.

And to filence this calumny yet more, I do renew the Profeilion which I have often publifhed, that my own opinion is fo much tor Independency, as that I think, no Church is made, by God, to be a Ruler to other Churches, under the name of a Mother Church, or a Metropolitane, or Patriarchal, but that all these are humane forms; And that Councils are not the proper Governours of the particular Paftors; but are for Communion of Paptors and Churches directly, by way of Confultation, Confent and Agreement; (As I have heretofore declared, that Bifhop Ufher profeffed his judgement to me.)

Though I confess that the Pastors in Council are still the Guides of the people, as well as singly at home, and by their Confene lay a stronger governing obligation on them; And that the General Law of Unity and Concord doth confequently bind the feveral Pastors, to concur in all things Lawful, (Confideratis confiderandis) with the Constenting Churches.

And even Dr. Hammond is for Independency

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dency to far as to fry, that fevery fuch regular fembly of Christians under a Bishop, Inch-as Timothy was ) an Occonomus fet over them by Chrift, was the Church of the Living God. ] Though he adde fuch again every larger circuit under the Metropolitane, &c. | Yet he confesseth, And such all the particular Churches of the whole World, confidered together under the Supream head, Christ Fesus, dispensing them all by himself, and administring them feverally, not by any one Occonomus ; but by the several Bishops , as inferiour heads of unity to the feveral bodies, so constituted by the several Apostles in their plantations, each of them baving an a Norouia, a several distinct commiffien from Christ immediately, and fubordinate to none but the supream Donor or plenepotentiary. ] Sc far he, on 1 Tim. 3. 15. c. To this do but adde what Bilhop Billon of subjection largely sheweth, and other Bishops as well as he, that Metropolitanes and Patriarks are not of Divine but humane institution, ad accidental to the Divine constitution of Churches; And also what Ignatius faith, of the Unity of Churches, and defeription of a Bilhop, that | To every Church there was one Alter, and one Bifhop with the Presbyters and Deacont, ] and io every communicating body, or Congregation that had an Altar, had a Bifb p, (as Mr. Mede on this of Ignatine sheweth; ) and then you will fee how far Independency is owned by others as well as by n e.

And for further filencing the call mny,

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let it be noted, that the Churches in New-England are commonly called, Independent, or Congregational, and yet they are against Separation, and do find by experience that Separation is as perillous a thing to Independent free Churches, as it is to Diocelane Churches, and fomewhat more, Becaule they use not outward force to preferve their Unity, and because one fingle Congregation is fooner diffolved by division than luch a thing as a Diocefane Church is. And therefore no men thould be more willing to fupprefs Dividing Principles and Palifons than the Independents, both because they are most charged with them, and with all our Sects and Confusions, and because they are not the leaft in danger of them.

And that the New-England Churches are against the Separation which hath been commonly known by the name of Bromnifme, I will give you these following evidences.

1. Even Mr. Robinfon himfelf, a part of whofe Church began the Plantation at Plimonth, though he was one of thofe that was called a Semi-feparatift, yet hath written for the lawfulnefs of hearing in our Englifh Conformable Parifh-Churches : And in his Letter to his people in New-England (in Mortons Memorial) he hath thele honeft obfervable paffages.

[How imperfect and lame is the work of grace in that perfon who wants Charity to cover a multitude of offences? ---- Neither are you we to be exported to this grace only up a the cummon grounds of Christianity, which are, that perfons ready to take offence, either want Charity to cover offences, or wildom duely to weigh humane frailies; or lastly, are profs. though close bypocrites, as Christ our Lord reacheth, Mat. 7. 1,2,3. As indeed in my own experience, few or none bave been found which fooner give offence than fuch as eafily take it, neither have they ever proved found and profitable members in focieties who have nourified this touchy humaur. ] To these he addeth special Reasons from themselves. Mr. Browne accufing the Ministers as be-ing Separatists, and would be Anabapists, & c. The Ministers answered, that They were neither Separatifts nor Anabaptists, they did not feparate from the Church of England, nor from the ordinances of God there, but only from the corruptions and diforders there, R.C.

"Old Mr. Wilfon Paftor of Bofton, be-"ing defired by all the Elders of the Chur-"ches affembled at his houfe, that (on his "dying bed) he would folemnly declare to "them, what he conceived to be those fins, "which provoked the displeafure of God "against the Countrey, told them, that he "had long feared these fins following as "chief among others which God was "greatly provoked by, I. Separation. "2. An baptisme. 3. Corahistine, when "people rife up, as Corab, against their Mi-"much"

" much upon them, when indeed they do "but Rule for Chrift, and according to "Christ; yet it is nothing for a brother to " ftand up and oppofe without Scripture "or reason, the doctrine and word of the "Elder, faying, I am not fatisfied, &c. "And hence if he do not like the Admini-" firation, (be it Baptisme or the like ) he "will then turn his back upon God and his "Ordinances, and go away, &c. And (faith " he) for our neglect of baptizing the chil-" dren of the Church, those that some call "Grand-children, I think God is provoked "by it. 4. Another I take to be the making " light of, and not subjecting to the Autho-"rity of Synods, without which the Chur-"ches cannot long fublist. And fo for the "Magistrates being Gallio like, not caring " for these things, or else not using their "power and authority, for the maintenance "of the Truth and Gospel, and Ordinan-" ces, & c. Morton, p. 133. 184. And among the Poems there recorded of him, this is part,

Firm ftood he 'gainft the Familift
And Antinomian fpirit ftrong;
He never lov'd the Separatift,
Nor yet the Anabaptifts throng.
Neither the Tolerators ftrein,
Nor Quakers fpirit could he brook,
Nor bow'd to the Morellian train;
Nor childrens right did over-look, p. 186.

And

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And, Pag. 195. in the Poems on their famous Mitchell it followeth.

"The Quaker trembling at his thunder;

"And with Caligula refum'd his bed: "He by the motions of a nobler fpirit "Clear'd men, and made their Notions "fwine inherit.

"The Munster Goblin by his holy flood "Exorcis'd, like a thin Phantalina flood : "Brown's Babel fhatter'd by his lightning, "fell.

"And with confuted horror pack'd to "Hell.

"Let not the brazen Schifmatick afpire, "Lot's leaving Sodom, left them to the fire.

But the fulleft evidence is the work of the New-England Synod, 1662. who determined of two great points of Church-practice, fo as greatly tendeth to reconcile them to all the moderate Presbyterians, and other peaceable Christians. The one is 2. [That Members of the visible Church according- to Scripture, are confederate visible believers, in particular Churches, and their Infant-feed; that is, Children in minority, whofe next Parents, one or both, are in Covenant. The Cafe of Christians that are of no particular Church is not here medled with). 3. And that The Infant-seed of such when grown up, are personally under the Watch, Discipline, and Govern-

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Government of ibe Church]. 4. That these adult performs are not to be admitted to full Communion, meerly because they are and continue members, without such further qualifications as the Word of God requireth thereinto. 5. That Church-Members who were admitted in minority, understanding the docirine of Faith, and publickly professing their Affent thereto, not scandalous in life, and folemnly owning the Covenant before the Church, wherein they give up themselves and their Children to the Lord, and subject themselves to the Goverament of Christ in his Church, their children are to be baptifed.]

As to the points themfelves, having written a Treatife on the fubject, (under the name of Confirmation) and therein diftinctly shewed my Opinion in reconciling terms, (though it may feem stricter than these propositions, and more inclining to the diffenters in fomethings) I shall fay nothing of it here. But by this it is visible, that the New-England Synod do not only exclude the practice of Gathering Churches out of Churches (which was the great contest in England between the Assembly and the Congregational party); but they provide that not fo much as any particular perfons that were Baptized in their Churches in Infancy, shall be made Churchmembers de novo (unless by removing from one Church to another), but shall be accounted members till they apostatize-notorioully or are Excommunicated : And fo

thall their children after them-fucceed by the way of Eaptifm into the Church, and they will have no other ordinary Churchdoor but Baptifin. And fo gathering Churches of Baptized perfons will ccafe, unlefs it be in a ravelled frate, when the old Churches being diffolved, believers are to embody themfelves anew. And Mr. D.1venpirt and a few more, feeing that by this way their Churches would fall into the way of England and other Churches, by a fuccellion of Members growing up from Infancy (and not by making them up of new Adult enterers, as the Anabaptifts do,) did oppose himself by writing against the Synod, which by fome of them is largely Answered : Wherein they tell us that there were not ten in a Synod of above seventy that did in any thing Vote on the Negative, and not above three against the third Proposition, which carryeth the Caufe. They frequently disclaim Separation : They cite Allen and Shephard p. 33. as advising for the Reformation of fuch Churches as our Parifhes, that they be acknowledged true Churcher, and then called to Repentance and Reformation, and a felect number of those that agree to it, being fit for the facrament, ere. to be admitted, and go in the Congregational way, pag. 42. they cite Cotton, (Holin. of Chur. Men. p.92. faying, [Neither among us doth irregeneration al ne keep any from Church-fellowship with us, unless it be accompanied with fuch fruits as are openly fcanda-

lous, and de convincingly manifest irregeneration. ] They prudently tell us, p. 45. that The Lord bath not fet up Churches only that a few old Christians may keep one another warm while they live, and then carry away the Church into the cold Grave with them when they die; but that they might with all care and advantages nurse up still successively another generation of (ubjects to Chrift, & c. ] And that , We may be very injurious to Christ as well as to the fouls of men, by too much fraitening and narroming the bounds of his Kingdom, or visible Church on earth. ] Citing Pareus, (in Mat. 13.) faying, [In Church-Reformation it is an observable truth that those that are for too much stricinel's do more burt than profit the Church. Abundance more to the fame purpole I might collect.

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And feeing they take children growing up, to be members under Church-difcipline according to their Capacities, Let it be confidered foberly, whether this doth not intimate to us, that Difcipline it felf muft not be exercifed with the hartful rigor that fome expect? For I would intreat the ridgeder fort, if they are Parents, but to tell me, at what age, and for what faults, and for want of Grace, they would have their own children excommunicated? And when they have done, whether they will alfo proceed to a Family Excommunication of them for the fame caufes?

They adde a fixth Prop. for the Baptizing of the Children of those that by death or extraordinary

#### traordinary providence have been inevitably hindered from publickly acting as aforefaid, and yet have given the Church care in judgement of Charity to look at them as so qualified,

 and fuch as had they been called thereto would have fo acted.
 And they adde a feventh Propof. that

And they adde a reventil Propol. that [ The Members of Orthodox Churches being Jund in the faith, and not feandalous in life, and prefenting due toftimony thereof; thefe occationally coming from one Church to another, may have their children baptized in the Church whither they come, by virtue of Communion, of Churches; But if they remove their babitation, they ought orderly to covenant and fibject themfelves to the Government of Chrift, in his Church where they fettle their abode, and fo their children to be baptized: It being the Churches duty to receive fuch to Communion, fo far as they are regularly capable of the fame.]

So that they provide for the reception of all meet perfons. But the chief thing observable is that in Propos. 5. Where the Qualifications or Description of a just entitleing Profettion is laid down, as confisting in no more than these four things, 1. Understanding the doctrine of Faith. 2. The publick Profession of Affent thereto. 3. Not to be feandalous in life. 4. And folemnly owning the Covenant before the Church, wherein they give up themselves and their children bebere the Lord. They require no other proofs of Regeneration; nor any particular account how they were converted; nor what further figns of it they can fhew.

And, for my own part, I never dissented from those called Congregational, in England, in the two great points from which their Churches are denominated, viz. 1. That regularly they should confist but of fo many as are capable of Perfonal Communion, which they call a Congregation. 2. And that this Congregation is not jure Divino under the spiritual Government of any superior Church, as Metropolitane, Patriarchal, &c. But my chief diffent from them hath been, in their going beyond Independency, and too many of them coming too neer to Separation, 1. By making other tearms of mens title to Churchmember-fhip, than these here recited by the New-England Synod, and then the understanding, sober profession of Assent and Confent to the Baptifinal Covenant is. 2. And for their gathering new Churches in the feveral Parishes, as if there had been no Churches there before, and the members not gathered by them, were not the fubjects of any Church-Discipline; neither the Children nor Adult.

And the reafons why I have ever diffented from them in these points, have been these.

1. Becaufe I find that the contrary was the way of Scripture-times and all antiquity. And that the Apofiles fiill received members, upon a fudden and bare profeilion of of belief and confent to the Baptifinal Covenant, with the penitent renunciation of the Helh, the World, and the Devil. And all Ages fince have held this courfe, and made Baptifine the Church door.

But I shall heartily joyn with any Brethren that will endeavour herein to fave the Church, from that flate of Imagery and dead Formality, which Papifls and all Carnal Hypocrites have mortified Gods ordinances, and unspeakably injured the Churches by, and are still working every ordinance of God that way: All good men should labour to recover Religion and Christian profession to an understanding ferious fuels.

I will here infert the words of a moth Learned and High Prelatift, to fhew you that whoever is against this Course in Practice, no fober men can deny it in principles: Eldersfield of Bapt. pag. 48. marg. Upon score of like reason or bereto, and for such after-tryal, may have been taken up in the. Christian Church that examination which did fift the Constancy or rather Consistency of those that had been taken in young, to their presumed grounds, that if they wavered, they might be known and discharged; Or if they remained constant, they might by Impusition of bands receive what the common name of that Ceremony did import, of their Faith (at least a fign of ) Confirmation: Valques bath from Eralmus (in the Preface to his Paraphrase on the Gospels) a word of most wholfome, grave, and prudent L 2

#### prudent advice, that those who were buptized young, when they begin to write Min, should berexamined, An ratum habeant id quod in Catechilmo ipforum nomine promissum fuit? O tod fi ratum non habeant, ab Ecclesiæ jurisdictione liberos manere, in 3 part. Thom. Difp. 154, To. 2. C. Il, 2. If they did then fland to what their Sureties had profumed for them, If not; they (hund be difcarded: Most necessary !- and of unimaginable benefit; '(But not if it be turned into curfory Imagery,) Such a ferutiny, would thake off thou ands of rotten hypocrites, and purge the Church of many such Infidel-believers (or professions: ) upon whose dirty faces a little holy water was (prinkled when they knew not what it was; but they no more mind the true Sanctification appertaining, than Turks or Saracens, (who shall rise up in judgement against their washed filtbyness.) Or than these of whom St. Peter, It is happened unto them according to the true Proverb, The dog to his vomit, and the washed (wine to wallow in the mire; ] Such Discipline of awakened Reason is that which the World groans for, (And groan it may for any remedy that the formal Hypocrites will either apply or endure.) That men would become Christians! O that the truth of faith, and the power of true Christian belief, might be seen in the bearts and lives of this, that knowingly put the neck in Christs yoak. ] So tar Eldersfield. See alfo Dr. Patrick of Baptilme. Dr. Hammonds words I have recited after my Treat. of Confirmation; They

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ate very worthy of confideration. But to

2. My fcond reason why I diffent from them that will have other Tearms of Church-entrance than Baptifine, and a stricter exaction of a Title to memberfhip than a professed Affent and Consent to the tearms of that Covenant; is because, if in our very Church-title and Constitution we forfake the Scriptural and primitive tearms, we are liable to the exceptions of all diffenters, and cannot justifie our felves against their accusations; nor well answer them that fay, It is long of us, and not of them, that they communicate not with us.

3. Becaufe we shall unavoidably injure many of Chrifts members, and keep those out whom he will own, and would have us own; to the great injury of him and them.

4. Becaufe we shall lessen and weaken the Church of Chrift, which is already fo small, and so be injurious to it.

5. Becaufe we shall be alwaies at uncertainty, on what tearms to go: For if once we leave Gods prefcribed tearms, we shall never know where to fix: But every Pafor will examine as he pleafe, and form uch Covenant-tearms as are agreeable to he measure of his own private judgenent and Charity: And even among Conregational men, we fee already that the earms of mens Titles do vary, as the Paftors

flors (or Congregations) differ in point of strictness.

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6. And this layeth a certain foundation for perpetual diffentions and divisions; when there are no certain tearms of Concord: And there is no Union when we depart from Christs authority. And it is not in vain that Christ himfelf preferibed a form of Baptizing; And if all his Churches lince the Apostles daies, have brought us down that Greed or those Articles of Faith, and form of Baptizing used univerfally among them; New waies, and various waies, (even as various as mens degrees of prudence and charity) will never be the tearms of the Churches Unity.

7. And I am very much the more confirm'd against this extream by my long experience. Having made it much of my work to know the minds and lives of all the people of the great Parish where I lived, and fince that, having converfed with many of the inferior rank, both for effate; and profession of piety, I have found that there is much more good in a great number of those, that are not noted openly for special Proteffors of Religioufnels, than I did before believe. For no man is usually noted now for Religious, in this stricter sense. 1. Whofe knowledge hath not fome readinels of expression, in conference, and ir prayer. 2. And who doth not come to private meetings, and affociate himfelf with the firicter and forwarder fort of Pro feffors

fessors. But there are abundance of things which may hinder fome ferious weak Chriftians from both these. Dulness of natural parts, and want of good education, and use, and teaching, and company, may keep mens parts and utterance very low. And some young Christians for want of former ule, at their first true Conversion, cannot speak sense; in the very fundamentals, which yet they have a faving fense and knowledge of, (but are like Infants,) and their prayers have little better expressions, than Abba Father, and the unutterable groans of the spirit.

And some never had the opportunity of profitable company; And fome are hindered from such converse by bashfulness; And some by poverty and business, or distance; And some by the restraint of Parents, Husbands, Masters, &c. And some by ill company, and fcandall, may have a prejudice against those Religious people who are neerest to them; who yet may be real lovers of Chrift. Having found in many called common people more knowledge (though not beter utterance) than I expected, and more truft in Christ, and more defire to be better, and love to those that are better, and more willingness to be taught ( crowding in publick or private when they have a full opportunity, and affectionately hearing the clofest preaching,) I am grown the more fearful of wronging Chrift, his Church and them, by numbering

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ing fuch with those that are without, when they are Baptized perfons, that never were proved to have apostatized, nor to have lived impenitently in any fin fo großs, as the back-bitings, proud-censorious and divisions of too many Religiouser people are.

8. To which may be added the fad experience of this age of the dreadful mifcarriages of the more noted fort of Proteffors, turning Infidels, Ranters, Quakers, Socinians, Antinomians, and too many fcandalous in life; and fuch as have deftroyed Order, Government, Unity, & Reformation, when there was fcarce an enemie able to hurt it much befides themfelves: Which is no difhonour to the Profettion of Holynefs, much lefs to Chrift and Holynefs it felf; But it feemeth to me a notable rebuke of our common over-valuing the meer Parts and utterance, and extemporate performances of the people, and of Ministers flattering fuch Profeffors, and over-looking all of Chrift which is in many, that have had no fuch helps for gifts and utterance as they:

2. The fecond Point in which the New-England Synod agreed was, the flated Confociation of Churches, and use of Synods, And herein, faith the Defence, p. 99. there appeared no Diffent or diffatisfaction in the Synod. Where they adde also (as to the point of Separation,) [We never faid nor thought, that there should be a withdrawing Araving from other Churches upon differences; errors or offences, of an inferiour and dubious nature, yea, though continued in: We are far enough from haftyness or harshness in that matter, being professed adversaries to a spirit of (inful and rigid separation.)

And that Apoftolical man Mr. John Elior, hath printed a draught for flated Synods, (for Counfel and Concord, which is their proper ufe,) which will go far enough to fatisfic moderate men-in that point, and faith more for fuch Synods than ever I faid.

2. Having faid thus much of the Judgement of Congregational men in New-England against Separation, I shall adde fomewhat of the fecond Affertion, That it concernetb the Congregational Party, as much in point of Interest, to be against it, as any fort of men whatsoever. 1. Because their Churches have no other bond of Concord (here) but voluntary Confent ; And if that break, they are diffolved. 2. Because their members being usually neither, fo low as to be ignorant of matters of Controversie, nor so high as to be able folidly to Refolve them, are most like to be quarrelfome, and fall into divisions. And honest people that have a zeal of God, and for Truth and Unity, and not knowledge enough to guide it fleadily, are liker to contend and trouble one another, than either they that are more careless, and have less zeal, (and therefore like, fivine will leave fuch pearls to any that will

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#### will take them up,) or they that have found knowledge to guide their zeal. 3. And the power which too many of them give the people, over the Paftors and themfelves, will do much to increase these divisions, and caufe their diffolution.

And that this is the fense of New-England, appeareth, 1. In their banishing Lyford first, and the two Brownes after, left they should be divided about the Prelacy and Liturgie. 2. By their common judgement against dangerous Toleration. 3. By the History of Mrs. Hutchinfons buliness in Sir Henry Uane's daics. 4. By the History of Mr. Williams buliness. 5. And of Gorton's. 6. And of the Quakers of late; All which I shall say no more of, but only tranfcribe fome of the words of Morton's Memorial, about Mr. Williams, p. 78, &c.

[In the year 1634. Mr. Roger Williams removed from Plimouth to Salem, He had lived about three years at Plimouth, where be was well accepted as an affiftant to Mr. Ralph Smith then Pastor there ; But by degrees venting of divers of his own fingular opinions, and Seeking to impose them upon others, he not finding such a concurrence as he expected, defired bis dismission-foreseeing that be would run the fame courfe of rigid Separation and Anabaptiftry as Mr. John Smith the Separatift at Amtterdam had done, the Church confentea to bis difmission; and such as did adhere to him mere also dismissed, or removed with bim. or not long after bim, to Salom .- But be baring in

in one years time filled that place with principles of rigid Separation, and tending to Anabaptistry; the prudent Magistrates of the Maffachulets jurisdiction, Sent to the Church of Salem, defiring them to forbear calling him to Office; which they not bearkening to, was a cause of much disturbance .- He being in Office, proceeded more vigoroufly to vent many dangerous Opinions, as, That it is not lawful for an Unregenerate man to pray; nor to take an Oath; and in special, not the Oath of Fidelity to the Civil Government; Nor was it lawful for a godly man to have Communion, either in Family-Prayer, or in an Oath, with fuch as they judged unregenerate. And therefore be himself refused the Oath of Fidelity, and taught others foro do. Alfo that it was not lawful fo much as to hear the godly Minifters of England, when any occasionally went thitber; and therefore be admonifhed any Church-members that had done for as of beynous fin. Alfo be spake dangerous words against the Patent which was the foundation of the Government of the Massachusets Colony. Also be affirmed that the Magistrate had nothing to do in matters of the First Table, but only the Second: And that there (bould be a general and unlimited Toleration of all Religims: And for any manto be punished for any matters of his Conscience, was Persecution. -Staying at home in his own house, he sent a Letter, which was read in the fublick Church-Affembly, to give them notice, That if the Church of Salem would n.t Separate, not only from

Had not this man brought the Catholick-Church into a little room. from the Churches of England, but the Churches of New-England too, be would reparate from them. The more prudent and fober part of the Church being amazed at his way; could not yield to bim : Whereupon he never came to the Church-Allembly more, profelling separation from them as Antichristian: And not only fo, but he withdrew all private Religious communion from any that would hold Communion with the Church there. Infomuch as that he would not pray, nor give thanks at meals with his own Wife; nor any of bis Family, because they went to the Church-Affemblies. Divers of the weaker fort of the Church-members, that bad been throughly levened with his Opinions, of which number were divers Women that were zealous in their way, did by degrees fall off to him: Infomuch as that he kept a Meeting in his own house, unto which a numerous company did refort, both on the Sabbath day and at other times, by way of Separation from, and opposition to the Church-Affembly there: Which the prudent Magistrates understanding, and feeing things grow more and more towards a general division and disturbance; after all other means used in vain- they passed a Sentence of Banishment against bim, out-of the Massachutets Colony, as against a disturber of the Peace of the Church and Commonwealth. After which Mr. Williams fate down in a place called Providence—and was followed by many of the Members of the Church of Salem, who did zealoufly adhere to him, and cryed out of the Persecution that was against him : Some others alfo

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alfo reforted to him from other parts. They bad not been there long together, but from rigid Separation they fell to Anab putty, ren uncing the Baptism which they had received in their Infancy, and taking up another Baptifin, and fo began a Church in that way. But Mr Williams Hopped not there long; For after some time het Id the people that had fillowed lim that he was out of the way himfelf and had milled them; For he did not find that there wis any upon earth, that could adminuter Baptisme, and theref we their last Baptisme was a nullity as well as their first : And therefore they must lay down all, and mait for the coming of new Apolles: And fo they difforced themfelves, and turned Seekers; keeping that one Principle, That every one should have tiberty to worship Grd, according to the light of their own Confeiences; but otherwife-not owning any Churches or Ordinances of God, any where upon 'earth. ] So far the Hillory.

To which I adde, that this man was one of the great influments after all this, of fublimating the Englith Separation to the fame height, and gratifying the Papifts by reiting up the fect of *Scekers*, who faid, that both Scripture, Minifury, Church and Ordinances were loft. And had they not now broken the Church fufficiently, and made it *fm.dl enough*, when they had made it *none*?

God forbid that I fhould transcribe any of this with a defire to bring reproach on any mens perfons, but only to help our dear dear brethren that are in danger, to profit by the warning of other mens falls.

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For to this end was the Scripture written historically, with the falls of the Saints inferted in it.

The fame Hiftory, pag. 139, 140. thus defcribeth Mr. Thomas Dudley a Principal Founder and Pillar of the Maffachuffets, and often Governour, dying 77 years old, that [His zeal to order appeared in contriving good Laws, and faithfully executing them on Criminal Offenders, Hereticks and Underminers of Religion: He had a piercing judgement to difcover the Wolf, though cloathed with a Sheep-skin,-] Thefe following are the conclusion of a pious Copy of Verfes found in his pocket when he was dead.

#### Let men of God in Courts and Churches watch,

O're fuch as do a Toleration batch, Left that ill egg bring forth a Cockatrice, To poyfon all with Herefie and Vice. If men be left, and otherwife Combine, My Epitaph's, I dy'd no Libertine.

(But this is no excuse to them, that Tolerate not men to obey the Laws of Christ.)

To these I may adde that (though many Prelatists utterly mistake, and think that it is the Ministers every where that are the chief Leaders of the people to Separation, yet) both in New-England and in Old, the people people are fo much proner to it than the Ministers, ( except a very few,) that if it were not for the wildom, gravity, ftability and authority of the Ministers refireining them, the matter would be otherwife than it is. As this Synod of New-England sheweth you their stability and moderation, fo do the choiceft of their Paftors still stand firm against all extreams, and hold the people in that Concord which they have. The excellent fervice of Mr. Mitchell in this kind before he died is predicated by all. I will not recite all the complaints I heard from Mr. Nortons mouth, against the separating humour of many people, and their danger thereupon; nor the many Letters to the fame purpole, which many worthy men thence have fent over to their friends, and their particular lamentations of the cafe of Hartford, Boston, &c. which I have had the fight of; which fully teffifie that they are no promoters of those waies.

The fad cafe of the Bermuda's I before mentioned: Sad indeed, when in fo difciplin'd a Plantation, one Minister shall turn away the greater part from Church-Communion, till they become aliens, — And the rest whom he gathered as the only worthy perfors, shall fo many turn Quakers and such like, till Religion between both is, --- alas, how low (as their late worthy Minister fore-named testifyeth.)

The diffolution of the feparated Churches ches of the English in the Low Countreys by their own divisions, is a thing too well known to be concealed.

From all which I gather, that it is the Intereft of the Congregational Churches themfelves, as much as of any others, to joyn with us for the Principles of Chriftian Love, forbearance and Unity; and againft the Principles of alienation and divition: which is all that I am driving at.

Obj. But the Churches of New-England would not joyn with a Church that sheuld use the Common-prayer in that worship, nor in the Sacrament:

Anlin. Nor I neither ordinarily if I were with them, and in their cafe; who have liberty to worship God in the most edifying and ferious, and orderly manner that they can. And yet were I in Armenia, Abaffia, or among the Greeks, I would joyn in a much more defective form than our Liturgie, rather than in none. And that this is the judgement of many New-England Ministers, (to joyn with the English Liturgie rather than have no Church-worfhip;) I have reason to conjecture, because in their forefaid Defence of the Synod, Pref. pag. 4, 5. They profels themselves to receive their principles not from the Separatifts, but from the good old non-Conformists, to whom they adhere, naming Cartwright, Ames, Pareus, Parker, Baines, Fox, Dearing, Greenhan, ore. And I need not tell those that have read their writings, that the old non-Conformilts

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Conformifts did fome of them read the Common-prayer, and the most of them judge it lawful to joyn in it : Or elfe Mr. Hildersham, Mr. Rich. Rogers, &c. would not write fo earneltly to men to come to the beginning, and prefer it before all private duties: And Perkins was for kneeling at the Sacrament : And Mr. Baines his fucceffor in his Letters writes for Communicating kneeling at the Sacrament, and anfwereth the objections.

But though I write this to give them the due honour of their moderation and fober judgement; yet not as making them or any men our Rule, in faith or worthip.

Obj. Therefore the Churches of New-England reprove not (eparation from a Common-prayer Church, though they would have none separate among themselves, because there is no just Cause.

Anf. 1. The former answer may serve to make it probable, that they would joyn with them as Churches, in cafe they had not better to joyn with on lawful tearms. 2. And their own expressions fignifie that they take the English Parishes that have godly Ministers, for true Churches, though faulty. 3. And those that I now write for carnot forget, that they gathered their Churches by separation out of our Parish-Churches, when there was no Commonprayer nor Ceremonies used, nor any difterence in worship found among us, that I kuow

know of; And that in New-England it felf, the Principles which I deny, do too of procure feparation from those. Churches, that have nothing which moderation and peaceablencts will think a fufficient cause of fuch disjunction.

4. And it is well known that the name of a Separatist and Brownist was first taken up here in England, with relation to thefe Parish-Churches where they had the Liturgie and Ceremonies as now. Therefore they would speak equivocally in disclaiming Separatifts and Brownists, if they meant not fuch as the word is first and commonly used to fignifie. 5. And if that were not the fense, a Separatist might be faid to be against Separation as well as they in New-England. For Ganne or Johnson would be against feparating from their own Churchcs, or from any which they judged as faultlefs. 6. It was the Parish-Churches that had the Liturgie, and were acculed to have 91 Antichristian Errors (in them and the Church of England which they belonged to) which Mr. H. Jacob the Father of the Congregational Party, wrote for Communion with against Francis Johnson, and in respect to which he called those Separatilts against whom he wrote; The fame I may fay of Mr. Bradshaw, Dr. Ames, and other non-Conformists, whom the Congregational brethren think were favourable to their way.' And if the old Independents (as well as the reft of the non-Conformilts) accounted

counted them Culpable Separnifts that then wrote for leparation from the Parib-Churches (for Diocesane Churches I I meddle not with,) then we have limall reason to think that those New-England Brethten that disclaim the Separatilis, were of the mind of these Separatifis themselves, or that they differed from the old Independents herein, when they feem rather to be of fuch healing principles and temper towards the Presbyterians, (as in my opinion) they have in their Synodical Conclusions made up almost all the breach : And therefore are not to be accounted more for feparation than the old Congregational Divines.

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And that you may fee that the Magistrates of New-England are of the mind of their Pastors in the Synod, and take the youth to be under the Ministers Charge, or at least that I may hereby express my gladnes for this work of their great prudence and Christian zeal, and call those my brethren of the Ministry to Repentance, who did neglect this work of perfonal Instruction, while we had liberty to exercise the Pastoral office; and also that I may yet remember them that are filenced, what abundance of good the Law yet alloweth them to do, by this courfe of going from house to house, and of Catechizing the youth, (seeing we are restrained to no members under 16 years of age,) I fay for these reasons, I thall give you as my Conclusion, the Order M 2 of

of the Governour and Council of the *Maffachufets* in *New-England* to all the Elders and Ministers in their Jurisdiction, for Catechizing, and private labours with all the Families under their Charge; Dated at Boston, Mar. 10. 1668.

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### [ 1817]

To the Elders and Ministers of every Town within the Jurifdiction of the Massachusets in New-England:

## The Governour and Council fendesh greeting;

#### Reverend, and Beloved in the Lord,

W Hereas we find in the Examples of holy Scripture, that Magisfrates have not only excited and commanded all the people under their Government, to feek, the Lord God of their Fathers, and do the Law and Commandment, 2 Cro. 14. 2, 3, 4. Ezra, 7. 25, 26, 27. but also flirred up and fent forth the Levites, accompanied with other principal men, to teach the good knowledge of the Lord throughout all the Cities of Judah, 2. Chron. 17. 6,7, 8, 9. which endeavours have been crowned with Gods bleffing.

Alfo we find that our Brethren of the Congregational Perfwafion in England have made a good Profeffion, in their Book, entituled, A Declaration of their Faith and Order, Pag. 59. Sect. 14. where they fay, That although Paftors and Teachers frand effectally related unto their particular Churches; yet they ought not to neglect others living M 3 within within their Parochial Bounds, but befides their conftant publick Preaching to them, they ought to enquire after their profiting by the word, infiructing them iii, 'and prefing upon them (whether young or old), the great Doctrines of the Gofpel; even perforally and particularly, fo far as their ftrength and time will permit.

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We hope that fundry of you need not a fpur in these things, but are confcienciously careful to do your duty : yet foralmuch as we have caufe to fear, that there is too much neglect in many places, notwithstanding the Laws long fince provided therein; We therefore think it our duty to emit this Declaration unto you, earneftly defiring, and in the bowels of our Lord Jefus requiring you to be very diligent and careful to Catechize and Instruct all the people (especially the Youth) under your Charge, in the Sound and Orthodox Principles of Christian Religion; and that not only in publick, but privately from house to house, as bleffed Paul did, Acts 20. 20. or at least three, four, or more Families meeting together, as ftrength and time may permit, taking to your affiftance fuch godly and grave perfons as to you may feem most expedient. And alfo that you labour to inform your felves, (as much as may be meet) how your Hearers do protit by the Word of God, and how their Conversations do agree there-with; and whether the Yourh are taught to read the English Tongue: taking all occafions

cations to apply fuitable *Exhortations* particularly unto them, for the rebuke of those that do evil, and for the encouragement of them that do well.

The effectual and conftant profecution hereof, we hope will have a tendency to promote the Salvation of Souls, To fupprefs the growth of Sin and Prophanenets, To beget more Love and Unity amongst the people, and more Reverence and Effeem of the Ministry, and will affuredly be to the enlargement of your Crown and Recompence in Eternal Glory.

Given at Boston the 10th of March, 1668. by the Governour and Council, and by them Ordered to be Printed, and fent accordingly.

Edward Rawfon, Secret.

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