

A just and necessary  
APOLOGY AGAINST  
An unjust Invective,  
Published by M<sup>r</sup> *Henry Burton* in a late Book of his,  
entituled,  
TRVTH STILL TRVTH,

THOVGH Shut out of doors.

By *Edmund Calamy* B.D. and Pastour of *Alderman-  
bury*.

EXOD. 20. *Thou shalt not bear false witness against  
thy neighbour.*

MAT. 5.22. *But I say unto you, that whosoever is angry  
with his brother without a cause, shall be in danger of  
the judgement: and whosoever shall say unto his  
brother, Racha, shall be in danger of the Councel: but  
whosoever shall say, Thou fool, shall be in danger of  
hell fire.*

LONDON, Printed for *Christopher Meredith* at the sign  
of the Crane in *Pauls Church-yard*, 1646.

***TRVTH, No longer TRUTH, but turned into Gall and Wormwood: OR, An ANSWER to a late Pamphlet written by M. Burton, and entituled, Truth, still Truth, though shut out of Doors.***

IT was the law of the *Areopagite Judges*, that those that pleaded before them,\* should plead without *prefacing*, and without *passion*. *M. Burton* quite contrary to this law, first begins with a *Preface*, and then writes a book so full of *passion*, as that whosoever reads it will acknowledge, that at least when he wrote it, he was not only 〈 in non-Latin alphabet 〉, (as he confesseth of himself, *pa.* 2.) but (if I may invent a word to expresse that which cannot be expressed by any word now in use) 〈 in non-Latin alphabet 〉, a man, not only of like passions with others, but made up all of *passion*; and that whosoever will contend with him, shall be loaded with *dirt*, rather then with *arguments*, and forced not so much to answer *Objections*, as to wipe off *aspersions*. For my part, I will not defile my self, nor my answer with reckoning up all the *opprobries* and calumnies that are cast upon me, not only collaterally and obliquely (as the supposed pen-man of the Pamphlet, as he calls it, to which he frames his Reply) but directly and by name. Only I crave leave to present this true, but short character of his book. His words *areswords and spears*, rather then *words*. He *fights* with his *heels*, rather then with his *head*, and *kicks*, rather then *argues*, and *whips*, rather then *answers*. Scarce any man since *Montagues Appeal* hath written with more bitterness. I may say of

him, as D. Rivet doth of Bishop Montague, *\*This man cannot mention a man from whom he differs, though but in sleight matters, without a reproach.* And as Plato said to Diogenes, when he trod upon the pride of Plato, *Thou treadest upon my pride with greater pride:* So doth M. Burton tread upon me, and whatsoever is blame worthy in me, with a pride more then *Episcopall*. And surely, if to be railed upon and reviled be sufficient to bring a man into discredit, then must I be esteemed as *< in non-Latin alphabet >*, as the *dung, off-scouring, and filth of the world.* But to all his bitter *invec-tives*, I will return the same answer that Austin did, who when he was told that his adversary was too hard for him in railing, he said. It was an easie thing that way to conquer Austin; but the Reader should perceive it was, *Clamore, non veritate*, by loud crying, not by truth. And what Hierom said against Helvidius, *Arbitror te verita•e convictum ad maledicta converti.* It is a sign of a man not able to stand before the truth, when he betakes himself to reproachfull language.

*Non eget veritas Mauri jaculis, nec arcu.*

*Non taliclypeo, non defensoribus isti•.*

Neither is it my purpose to meddle with the controversie between M. Burton and Aldermanbury; I say, between M. Burton and Aldermanbury. For though M. Burton saith, That his quarrell is only with four men in Aldermanbury, yet, if the Reader will lose so much time, as to

look into his *Narrative*, he will finde that he calls upon all *Aldermanbury* to be ashamed and confounded for shutting him out of doors, as he phraseth it. But I will not make this quarrell mine. *For as I was never thought worthy by M. Burton to be desired to give leave to his first admission; so also I was not at all made acquainted with his dismissal, and therefore am not at all concerned in the businesse.* And although I shall be willing to open, not only the *doors* of the *Church*, but the *door* of my heart, in admitting M. *Burton* in a brotherly and Christian compliance; yet, notwithstanding I shall for ever shut the *door of my lips* from speaking any more about this controversie. And the rather, because that whereas in the book to which he answers, there are these words, *And that all men may be fully convinced of Aldermanburies love and good affection towards M. Burton, we doe here professe to all that read these lines, That if M. Burton will be pleased to forbear preaching his Congregationall way amongst us, and preach such things, wherein both sides agree, we will re-admit him with all readinesse and cheerfulness, and will promise to endeavour upon all occasions to come and hear him; which offer, if M. Burton refuseth, let the worldjudge, whether M. Burton shuts himself, or be shut-out of the Churchdoors of Aldermanbury.* To this friendly invitement, he answers not a word; which makes me for ever despair of his brotherly correspondency with us in our Churches. And truly, if M. *Burton* will not only refuse to take a Pastorall charge in our Congregations, but condemneth our Churches, as having *inseparable corruptions* in

*them* (for so he saith, p. 13. and repeats it twice) *I say inseparable, till the very frame of them be made new;* wherein he sideth directly with the *Brownis*•, and denieth our Churches to be true Churches, as wanting a *right foundation, and constitution*, pag. 14. in which, I am assured our *dissenting Brethren* will be *dissenting Brethren* from him also) and *refuseth to give us the right hand of fellowship*, as it is, p. 13. and saith, *That people cannot with a safe conscience communicate with us*, as it is, p. 23. nor *acknowledge our Ministers to be their Pastours truly*, as it is, p. 23. and will not forbear to preach those dangerous errors in our Churches, no wonder that any conscientious *Presbyterian* should be shie of admitting him to preach to their people.

Neither is it my design to answer this book of 33. pages, in all the particulars,\**Nam quis leget hac?* As one said to a *Philosopher*, that in a great tempest at sea fell a asking many *trifling Questions, Are we perishing, and dost thou trifle?* So say I to M. *Burton, Is the Ship of England a sinking, and are there truths of the highest concernment now in agitation, and shall I stand trifling away my precious time in long replies?* I cannot do this, if I would; neither would I, if I could. And besides; this *Truth is now grown stale and threed-bare*, especially to this *new-truth-itching* age, and by this last book is so *drowned in Gall and Wormwood*, as that it may well lose: its name, and be called *Gall and Wormwood*, as that *star* is, which *fell from Heaven, Revel. 8.11.* and as *cloathes* when died receive the name of those colours

into which they were died. And therefore I will not abuse either my self, or the patience of the Reader, or an *Athenian* eye so much as to frame an answer to every particular.

But that which makes me put pen to paper, though most unwillingly, is, because I am in this bitter *Pamphlet painted* out to the world in all my worst *apparell*, and rendred as *Blackamore*-like, and as *odious* as the pen of an angry *Scribe* could make me. Now although, I thank God, I can say with the *Apostle*, *Non aesti•o humanum diem*, *With me it is • small thing to be judged of men*; and no new thing to be misreported and misrepresented: yet notwithstanding, because this report comes from so *Reverend* a man as *M. Burton*, and some may possibly believe it for the Authours sake: I am bound in conscience not to be so cruell to my *good name*, as to see it *murdered* in my life time, and by my silence to consent to the *murdering* of it, or to suffer such a *picture* to go uncensured, when a few words will discover the maliciousnesse and falsenesse of it. And besides, I am twice challenged by name to answer him, and thorowout his whole book he speaks very undervaluingly of the Reformation begun in our Churches, and laieth *stumbling blocks* in our peoples way, which necessity calts to remove. All which I shall 〈 *in non-Latin alphabet* 〉, in few words endeavour to do.

To begin first with his *Index expurgatorius* of my life. I read of a *Painter*, that being to paint King *Antigonus* that

wanted an eye, painted that side of his face only that had an eye, that so his *deformity* might not appear. But M. *Burton* quite contrary labours to set me out in all my *deformity*.

Page 5. He saith, *I have not under pretence of enjoying my Ministry, abased my self to the superstitious innovations of the Prelates, and thereby caused many both Ministers and people thorow my example to fall into the same snare. Let the guilty apply it. And let some of Aldermanbury remember Edmundsbury, I say no more, verbum sapienti.* Here M. *Burton* sets out himself in all his *embroidery*, that so my *picture* might be the more *ugly*. But M. *Burton* may remember that there was a time when he did *abase* himself to the *superstitions* of the *Bishops*, as *hundreds* in this City can witness. And when he was appointed by a *Prelate* to satisfie the consciences of some that did scruple that wicked Oath, *Ex officio*, which he did endeavour to doe, as I am credibly informed. All which I relate to shew that that which he saith of himself is not true, and what little cause he hath to accuse others for things done 12. years agoe, that not many years before was guilty of as bad things himself.

And whereas he bids *some of Aldermanbury remember Edmundsbury*, I would have him to know, that if it were lawfull to boast, I could tell him, That for 10. years I preached at *Edmundsbury faithfully and painfully* thrice a week. And that there are many now in *Heaven blessing*

*God* for my *Ministry* there; and that I can have the testimony of all the godly people and *Ministry* in *Bury*, and thereabouts, in a larger manner than is *fit* for me to desire; and that I refused offers of 400<sup>lb</sup> *per annum* to tarry with them; and that I have been often called to return to them, with expressions of their unhappinesse in my departure: but *I am a fool in thus boasting*, let the Reader pardon me, since I am *constrained* unto it. One thing more I will adde, That had not Bishop *Wren* put in his foul feet, to defile those clear waters, I should have lived and died with that people, whom I still love and bear in my heart, and am assured that if *M. Burtons* book come amongst them, they will abominate it, because it makes use of *Edmundsbury* to make me odious to *Aldermanbury*.

But *M. Burton*, pag. 7. *Bids the Scribe put M. Calamy in minde how one at Edmundsbury or Rochford, that he might not suffer for the truth, did prostitute his Ministry to all those superstitious and idolatrous Innovations of the Prelates in those daies, whereby he became a snare in Mispheh, both to Ministers and people: And that for so doing, according to divine Canon, he was to be barred from his Ministry as Ezek. 44.13. And he bids him tell me the example of Origen, &c.*

The Reader may perceive by these words, and those that follow, pag. 7. and pag. 8. That the *indictment* is drawn in *very high language*, and that I am charged as guilty, not only of *superstition*, but *Idolatry*, and *Idolatry* as



bad as that of *Origen*, when he offered incense to Idol-gods; and that for so doing, I am for ever to be debarred from my Ministry: Which accusation is so high, as that I cannot but say as the *Archangel* faith, *Jude* v. 9. *The Lord rebuke thee.*

In answer to this *black bill of indictment*, I say, that so farre as it holds forth to the world any thing that is true, I shall be willing to own it. Of all *Austins* works, there are two books of his which I have ever most prized, and desire most to imitate, his book of *Confessions*, and his book of *Retractations*. Who doth not admire *David* in his Psalms, which we call *poenitentiall*, or *Psalms of spirituall restitution*, wherein he labours to satisfie the Church for the scandall he had given? And *Solomon* also for his *Ecclesiastes*, or his book of his *spirituall retractations*? *Chrysostome* observes it of *Paul*, as his greatest honour, that although he had obtained pardon of God for his sins, yet he is not ashamed to reckon them up to the world, *1 Tim.* 1.13. And therefore, I hope, none shall shew more willingnes in confessing or retracting any thing wherein I have erred. And if I have wanted the fore-wit of innocency, I will not be wanting in the after-wit of godly sorrow and true *repentance*. Thus much I answer in generall.

But in particular to M. *Burton* I answer.

1. That whereas he cals himself, pag. 11. *my elder brother*; he deals in this, not as a *brother*, much lesse as

an *elder-brother*, that should have lesse *passion*, and more *discretion*. And whereas he calls me, pag. 9. a *Christian*, he deals with me in this, not as with a *Christian*. For suppose I were guilty of all he writes, yet I would answer him, as *Beza* did the *Papists* (who, because they could not answer his arguments upbraided him with the vices of his youth) *Hihomires invident mihi gratiam Christi, These men envy me▪ the free grace of God that hath pardoned these in me.* And as *Austin* answered the *Donatist* (that separated from all the *Christian Churches* in the world, and affirmed, that there were no true Churches to be communicated withall but theirs, and were also divided amongst themselves *in minutula frustula*, as *Austin* saith) who not being able to confute his arguments, reproached him for his former life, when he was a *Manichee*, *The more (faith Austin) you blazon my sins and spirituall diseases to the world, the more will I commend my Physician that hath healed them all.*

2. But I answer in the second place, That this *indictment* is drawn with a *blacker coal* t••n the truth will bear, and is as *false* as *odio*•. And herein *M. Burton* deals with me, just as *Christopher Dow* dealt with him. This *Christopher Dow* was one that undertook to answer *M. Burtons* book, called an *Apology*, or an *Appeal*, and spends all his second Chapter in •ipping up the life of *M. Burton*; he tells us that. But I will not off•r s• much injury to *M. Burton*, or discover so much *malice* in my self, as to copy out that *foul picture* that is there drawn of *M. Burton*: I abhor such dealing. I believe not the things to be

true: because I suppose them spoken out of malice, to render his adversary odious. •re•ate the story, only to manifest to the indifferent Reader, that M. *Burton* takes just the same course with me, raking up from the dead what he conceives was done by me 12 years ago at least: which things, though they should all prove true, yet, I hope, the impartial Christian will no more justify M. *Burton's* practice against me, then they did *Christopher Dows* against M. *Burton*. But when they shall perceive the charge to be false, they will conclude, that M. *Burton* hath committed such a fault, which a sea of water will hardly wash off.

First, He saith, *Let the Scribe put M. Calamy in minde, how one • Edmundsbury or Rochford, &c.* It shews then he cannot tell at which of these two places this Idolatry was committed, whereby the Reader may perceive upon what slender information he builds his heavy accusation. But let M. *Burton* take notice of that, which thousands will attest beside my self, that I left *Bury* (a place for situation and wholsomenesse of air, so excellent, that *Camden* saith, *Sol no• vidit •rbem s•t• elegantiore*) to go to *Rochford*, where I got a quartane ague that continued many years, and s•ffered as much misery, I dare say, as any of our dissenting brethren did in their banishment into the unwholsome air of the Low-countries, meerly and only to be free from *conformity* to Bishop *Wrens Innovations*.

He saith, *That at Edmundsbury or Rochford, I did prostitute my Ministry to all those superstitious and idolatrous Innovations of the Prelates in those daies; and I did this, that I might not suffer for the truth, and that by this I became a snare in Mispeh to Ministers and people, and that for so doing I am to be debarred from my Ministry, and that in this I did as bad as Origen, or the Christian souldiers in Julians daies, that offered incense to Idolgods.* To all which, let not M. Burton be offended, if I answer in his own words, p. 1. *Finde me a man that hath sharp teeth, &c.* But I will not answer railing with railing. Only, I say, this is a high breach of the ninth Commandment: For can M. Burton prove that I did *prostitute my Ministry to all those superstitious and idolatrous Innovations, &c.* I say, *to all, &c.* Surely, I never bowed to; or towards the Altar, to, or towards the East. I never read that wicked book of liberty for sports upon the Lords day. I never read prayers at the high Altar, placed at the upper end of the Church, where the people could not hear. I have often preached against Innovations, and once I did it at a publike Visitation, and was called in question for my labour, and should have been sent for to the High Commission, had not Godraised up a speciall friend to prevent it. I never justified the Oath *ex Officio*, nor ever prosecuted any man or woman at the High Commission. I never (to my best remembrance) at any time preached for the justification of any of the Innovations. In some few things I did, I confesse, conform according to the light I then had,

out of the uprightnesse of my heart, not to *avoid suffering for the truth* (the Lord knoweth) though M. *Burton* sitting as *Lord* over my conscience is not ashamed to *judge* of my *intentions*, as well as my *actions*, and to say, *I did it that I might not suffer for the truth: which cannot but be a rash, if not a most unjust censure*. And for those particular things wherein I yeilded, I had the consent of the godly people in *Bury*, who did professe unto me, that if my conscience would give me leave to yeeld to those things, they would not be offended with what I did, nor like my *Ministry* any whit the worsere; and how then could that that I did be such a *snare to Ministers and people*? But how will M. *Burton* prove that that which I did was Idolatry, and to be parallel'd with the Idolatry to the *Heathenish gods*, like that of *Origenes*, and of the *Christian souldiers* in *Julians time*, and for which I am to be debarred from my *Ministry*? Surely, when he wrote these words he consulted more with *Machivil*, then with his *Bible*: I will answer in his own words, pag. 16 *Calumniate boldly, and some reproach will stick, by this time our stomack being accustomed to the poison under his tongue, hath learned to digest all*. But let M. *Burton* ask his own conscience how far in former times he hath *been guilty of that which he accuseth others*. And if I should be so wicked, I could name some of his brethren of the *Congregationall-Way*, that have yeilded far more to the *Prelates* innovations then I have done. But I abhor to practise that which I *condemn* in others.

But that which followeth is (if any thing can be) more offensive and scandalous, and renders me more odious and abominable.

Pag. 7. *But you will say, you have repented: Would God it Were a repentance not to be repented of. For Were it so, how could the old spirit of bondage still remain, only turned into the spirit of domination? Or how could there be such an Antichristian spirit in man to oppose the Kingly Government of Jesus Christ over consciences and Churches, and to persecute all those of this Way? Or how could men be still so ignorant of the Waies of Christ, and stand out so stifly against them, had they truly bewailed their former superstitious abominations? They clamour on us to shew them a Model, a patern of What We hold. We call upon them for sound repentance for their superstitious practices, in subjection to an Antichristian Hierarchy, according to that, E•ek, 43.10, 11. If they be ashamed for all their iniquities, then shew them the patern of the house.* Thus farre M. Burton.

The plain *English* of these words is this, That none ever repented of their conformity to *Prelaticall* Innovations, but *Independents*. And that there is a spirit of *domination* in all Ministers that are not of his way: and that the government which he m•intains is the *Kingly* office of *Jesus Christ*; and that they are all of an *Antichristian* spirit that oppose it: which words savour so much of that spirit of *domination* and *Antichristianisme*, which he condemns in others, as that I wonder M *Burton* is so

blinde as not to see it. But I perceive by this very passage, that let the Presbyterian Ministers meet never so often to humble themselves by prayer and fasting for their former conformity (as they have often done) yet, if they will not turn *Independents* they must still be accounted amongst the number of those, that as M. *Burton* saith, pag. 7. *have been vassals to Antichrist, and defiled themselves with doing the drudgeries of lording Prelates, and Without any more ado, when occasion is offered, With dry eyes to pretend for Christ in a Way of Reformation.* Surely such kinde of language will never gain *Proselytes* to the *Congregationall-Way*.

For my own particular I crave leave to declare to all that shall read these lines what I have done to manifest my repentance, and let M. *Burton* then judge whether it be a repentance to be repented on, or no.

First, I went to *Bury*, and there made in a Sermon, a *recantation and retractation* of what I had done, in the hearing of thousands. And this I did before the times turned against *Episcopacy*, not out of discontent, nor because I was disappointed of my expected preferment at Court.

Secondly, After my coming to *London* at the beginning of this *Parliament* I was one of those that did joyn in making *Smectymnuus*, which was the first deadly blow to *Episcopacy* in *England* of late years.

Thirdly, My house was a receptacle for godly Ministers in the worst of times: here was the *Remonstrance* framed against the Prelates: here were all meetings. I was the first that openly before a *Committee of Parliament* did defend that our *Bishops* were not only not an *Order* distinct from *Presbyters*, but that in Scripture a *Bishop* and *Presbyter* were all one. I blush to speak of these things, but the judicious Reader will consider how I am provoked to it, and will pardon me. The Lord knoweth I did these things to make reparation to the *Church of God*, for what wrong I had done Her. For my conscience was at last fully satisfied, that the bringing in of those innovations was but a shoing-horn to draw in, if not the Pope, yet Popery, and it was the grief of my soul that I had had the least hand in ushering in either the one or the other.

But what is all this, as long as I turn not *Independent*? This will not satisfie M. *Burton*. And therefore he brings that place, *Ezek. 43.10, 11. If they be ashamed for all their iniquities, then shew them the pattern of the house*. But may we not be ashamed of our iniquities, and yet continue to hold the discipline of the reformed Churches? *Hath God shewed the patern of his house to none of the reformed Churches in Geneva, France, Scotland, &c?* This is a bold assertion: must we comply with M. *Burton* in his Model (which I perceive by what is in his book, is farre different from the judgements of his brethren) or else we shall never see the patern of Gods



house? *But What Will M. Burton say to those Presbyterian Ministers that never conformed either to the old or new Ceremonies of the Prelates? What Will be say to old M. Dod, M. Hildersham, M. Ball, &c. M. Rathbane, and many others? Did not those reverend Ministers see the patern of Gods house? And yet it is Well known that they Wrot many books against those that refused communion with our Churches, and were their greatest enemies.*

But M. *Burton* goeth on to cast abroad his wilde-fire, and addeth, *That all the Reformation here and there pretended to be set up in Parishes, hath rather Cam•lion-like received it's form from the fashion of the times, then from a reall, intrins•cal change wrought in the heart by the Spirit of Christ.* The best way of answering this pass•ge would be to rake a little, and but a little in M. *Burtons* dunghill, and to bestrew him with two or three of his own *dirty flowers*, that he may tell others how *sweet they smell*, but I dare not, *Nobis non licet esse tam disertis*, I mu•t follow the Apostles rule, Rom. 12.21. *Be not overcome of evil, but overcome evil With good.* But how dares M. *Burton* say, that all the Reformation set up here and there is but *pretended to be set up, and that it hath no reall, intrinsecall change, &c?* The Lord give him a heart seriously to consider the rashness and uncharitableness of this speech.

But he adds, pag. 8. *That such as now glory most in their new Reformation, were they not among the very last that held up the Servicebook, a• loath to lay it down, till very*

*shame left it?* Here the Reader may perceive that M. *Burton* doth *antiquum obtinere*, and resolves to like no Reformation, but what ends in separation. And why may we not glory in our new Reformation, which in some places hath as much *Scripture puritie*, as the best of theirs, and is joyned with unity also, which theirs want? And what is M. *Burtons* Church, and his new Reformation, that it must lift up it self above all other Churches, and other Reformations? If I may believe reports, there are *divisions* not a few among his people, and—But I must not believe reports: yet notwithstanding, if M. *Burton* takes leave in a bitter manner to say, pag. 13. *Doth he not bewray his grosse or wilfull ignorance, if not insolence, in asking what defilements are still in their Churches?* I hope he will give me leave in a milde manner to demand of him, whether there be no *defilements in his Church?* And whether his Church *be purified according to the purification of the Sanctuary?* And whether, if a Church be not purified in every thing according to the purification of the Sanctuary, a man cannot with the comfort of a good conscience communicate in that Church? for so he seemes to say, pag. 23. which is a Doctrine, as *fa•re* from *truth*, as it is from *peace and unitie*. As for the *Service-Book*, let M. *Burton* know, that at a meeting at my house, it was resolved by above a hundred Ministers, after a long debate upon divers weighty considerations, that all that could in their judgements submit to the reading of some part of it, should be intreated for a while to continue so to doe. To this our dissenting Brethren, then present did

agree, and one of them made a speech to manifest his concordance. This is enough to give any man satisfaction for the late laying of it down. And if M. *Burton* means that *Aldermanbury* was among the last that held up the *Service Book*, he is exceedingly mistaken in this; as he is in many other things, as hundreds can witness for me.

And thus I have endeavoured to answer so much of the book, as relates to my former life and conversation. As for my answer to the other particulars, which amounteth to another sheet, I will condemn it to perpetuall silence; and the rather, because as *Jacobs cattell by looking upon the rods, when they did conceive, brought forth cattell speckled and spotted*, Gen. 30.41. So my fear is, left by conversing too much with his bitter invectives, I should also bring forth as angry a Pamphlet as his is, contrary to my *genius*, and naturall temper. For as the Painter engraved his named so artificially into the picture of *Min•rva*, that whosoever should undertake to deface his name should be forced to deface the goddesse also: So hath M. *Burton* so interlaced and interwoven his scoffing and railing speeches thorowout his whole book, that it is impossible to answer one, but I shall be necessitated to answer the other also, which will ill become a Presbyterian, nor well become an Independent; and therefore I draw a vail over the rest.\* Only I will put M. *Burton* in minde of a saying that *Hi•rom* relates of *Domitius* an Oratour, *Cur ego te, inquit, habeam at principem, cum tu me non habeas ut Senator•m?* If he

exp<sup>o</sup>ts that I should account him as a Brother, and as an elder Brother, let him not account me as an *Heathen*, and as a *Publican*; let him not so bitterly inveigh against our *Assemblies*, if he looks to preach in our *Assemblies*. And if he would be accounted as a *Confessor* and *Martyr*, let him not expose my good name to *Martyrdome*, and therein make me a *Martyr*, and himself a *Persecutour*: For it will alwaies be accounted as great a persecution to be *branded in our good names*, and *stigmatized for Idolaters* and *time-servers*, &c. to all posterity by M. *Burtons pen*, as to be *pillored* and *lose our ears* by an *Episcopall hand*.

FINIS.