WILLIAMS (Theodore).—EDWARDS (Thomas) Gangraena: or a Catalogue and Discovery of many of the Errours, Heresies, Blasphemies and pernicious Practices of the Secretaries of this time . . . As also, a Particular Narration of divers Stories, Remarkable Passages, Letters . . concerning the present Sects. 4°; London, 1646.

First Edition. In three parts, with separate titles. A very good copy.

Red morocco, by Clarke. From the collection of the Rev. Theodore Williams. On the upper cover are his crest, motto and initials, on the lower his arms and crest; both stamps are impressed in gold. Mr. Davenport gives a reproduction (p. 410) of one of Theodore Williams' stamps, but assigns it to a T. Wycliffe.

This is apparently the copy recorded by Lowndes as having made £7/2/6 at the Williams sale. The date of the sale was 1827. £3/10/-

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GANGRAENA:

OR A

Catalogue and Discovery of many of the Errors, Herefies, Blasphemies and pernicious Practices of the Sectaries of this time, vented and acted in England in these four last years:

AS ALSO,

A Particular Narration of divers Stories, Remarkable Passages, Letters; an Extract of many Letters, all concerning the present Sects; together with some Observations upon, and Corollaries from all the fore-named Premises.

By Thomas Edwards Minister of the Gospel.

2 Tim. 3:8,9. Now as lances and lambes withfood Moses, so do these also resist the truth: men of corrupt mindes, reprobate concerning the Faith. But they shall proceed no further, for their folly shall be manifest to all men, as theirs also was.

2 Pet. 2:1,2. But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Herefies, even denying the Lord that bought them, and bring upon themselves swift destruction.

And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

Jude, ver. 19. These be they who separate themselves, sensual, having not the Spirit.

Lutherus in Epist. ad Galat. Maleficia sunt charitas, quae servat cum jadura doctrinæ fidem, cui omnia cedent debeat, Christus, Apostoli, Angelus est coelo.

Lutherus Epist. ad Stæphaniun. Non hic tempus timendi, sed clamandi, ubi Dominus nostrer Jesus Christus damnantur, excitur et blasphematur: mi pater grandum est periculum quam credant multi. Inventar fane inebrius, avarus, adulter, homicida, antipapa, & omnia vitiorum pecc, modo impii silentii non arguer, dum Dominus patitur.

LONDON,

Printed for Ralph Smith, at the Signe of the Bible in Corn-hill near the Royal Exchange. M. DC. XLVI.
Reader,

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

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

Right Honourable and Noble Senatours,

Here present you with a Catalogue, or Black Bill of the Errors, Heresies, Blasphemies and Practices of the Sectaries of this time, broached and acted within these four last years in England, and that in your Quarters, and in places under your Government and Power, for which I tremble to thinke lest the whole Kingdom should be in Gods Black Bill: I much fear lest the subject matter of this Catalogue may prove unto England (unless some speedy and effectuall course be taken to prevent it) like the Bill of Divorce given to Israel; like the Roll of the Book commanded from God to be written by Jeremiah against Israel and Judah; like the Roll of a Book sent by a hand to Ezekiel, wherein was written, lamentations, mourning and woe; or like the hand-writing upon the wall against Belshazzar; and the flying Roll in Zechariah, a curse going over the face of the whole land. And unto whom, Right Honourable, should I represent and make known these things, but unto You who are the supreme Judicatory of this Kingdom, having that sufficiency of Power, which only is able to remedy and redresse them, who are our great Physicians, and have been wont to cure the worst maladies and

Ier. 3. 8.  
Ier. 16. 2.  
Ezek. 3. 9, 10.  
Dan. 5. 5.  
Zech. 5. 2, 3.
The Epistle Dedicatory.

Psal. 82:6,

diseases of our Church and State, who are by God himself stiled Gods, and therefore should above others lay to heart and be sensible of the injuries and dishonours done to God and his name. And I humbly pray your Honours to bear with me in my addresses this war, as having no other means but this, of acquainting You with the sad state of things in our Church: And yet it is necessary, You should hear of these things, for as 'tis said in the Prophet Jeremiah, concerning the making of that Roll, It may be the house of Judah will hear all the evil which I purpose to do to them, that they may turn every one from his evil way, it may be they will present their supplications before the Lord, that he may forgive their iniquity and their sin; so it may be some good may come of this Book, to cause an humiliation for, and a suppression of heresies and schisms, as being a more free and full discovery of our times then ever yet was made, and therefore I send it abroad in this way, whereby it may be read by all Judah: and I doubt not but some faithfull Baruchs, who are not shut up, but do preach before you on Fast days, will cause you to hear the Words of this Book in the Lords house, by applying them to your consciences, and making them a catalogue of sins for matter of humiliation to you on those days, showing how far they may become yours in suffering without punishment and censure too many of them. And now, Noble and Worthy Senators, be graciously pleased to pardon the boldnesse I shall take in dealing plainly with you in this present Epistle, and not to impute it to any malignity and disaffection to your service, or to peremptory sauciness, and disrespect of You, (for besides that some worthy members of Parliament to whom I am known can testifie the contrary, all my Actions from the beginning of your sitting, my Sermons, Prayers, Praises, Discourses, Actions for You speak otherwise: I am one who out of choice and judgement have embarked my selfe with Wife, children, estate, and all thats dear to me in the same ship with you, to sink and perish, or to come safe to land with you, and that in the most doubtful and difficult times, not only early in the first beginning of the War and troubles, in a malignant place among Courtiers and those who were servaants & had relations to the King, Queen & their childre, pleading your Cause, justifying your wars, satisfying many that scrupled: but when your affairs were at lowest, and the chance of War against you, and some of the Grandees and favourites of these times were packing up, and ready to be gone, I was then highest and most zealous for you, preaching
ing praying stirring up the people to stand for you, by going out in person,
leaguing of money, in the latter going before them by example; And as I
have been your Honours most devoted servant, so am I still yours, and
you cannot easily lose me; and I do humbly lay myself and Book at the
feet of your Wisdom and piety, (submitting both to your pleasure)
but the matter and contents of this Book, and to the present state of
things. I am bound and stirred in spirit, to see the people so given to er-
ror and schisme, and the zeal of Gods house and glory constrains me,
and I can no longer forbear speaking my whole heart to you. The evils
of this kinde are grown to such a height as there is no more time for si-
lence, or for being afraid, but of crying out and speaking plainly. And
I am confident when your Honours have read over my Book (which I
humbly desire you in the fear of God, and for the glory of Christ to do,
a Luther bespeaks the reading of an Epistle of his) that will be a just
Apologete with you for my freeness and boldnesse. O the evil of these
times would put zeal into the heart of any man, who hath any love to the
glory of God, his truth, and the souls of people, and make the hammering
tongue to speak freely, see the dambe to speake and cry out. Christus for
Who was borne dumbe, When he saw one going to kill his father, spoke and
cried out, O kill not Christus. And now When our Father, our Saviour
and blessed Spirit are wounded by damnable heresies and blasphemies,
and many precious souls destroyed, can we be silent! O cursed be the
silence and slattery that is in such a time as this: For now things are
grown to a strange passe, (though nothing is now strange.) and every day
they grow worse and worse, and you can barely conceive and imagine
them so bad as they are, no kinde of blasphemy, heresie, disorder, con-
fusion, but either is found among is, or coming in upon us, for we in-
stead of a Reformation, are grown from one extreme to another,
fallen from Scylla to Charibdis, from Popish innovations, Super-
sittions, and Prelatical Tyranny, to damnable Heresies, horrid
Blasphemies, Libertinisme and fearfull Anarchy, our evils are not
removed and cured, but only changed, one disease and Devil hath left
us, and another as bad is come in the room; yea, this last extremity into
which we are fallen, is far more high, violent and dangerous in many re-
spects; all which in an Epistle cannot be contained, but are laid
down in the following Book in many places, specially in the eleventh
Corollary. Luther in an Epistle to Spalatius, calls Want of fre-
dom in a Minister, irremissible peccatum, an unpardonable sin,
and silence in the neglecting of truth, a wicked silence; and in an Epistle to Sulpitius faith, Let me be found any thing, a proud man, an adulterer, murderer, and guilty of all wickedness, so as I be not convicted of wicked silence whilst the Lord suffers. The consideration of which, makes me well contented to run the venture of being accounted proud, saucy, peremptory, and of incurring the hazard of your displeasure by speaking freely (though I hope better things) then to let the glory and honour of Christ and his truth suffer any longer by my silence; For I call the most High GOD to witness, that (so far as I know my own heart) what freedom I here use, in laying open the state of things before you, is not out of any sinister respects, or any pleasure I take in this liberty (for I have had many carnal reasonings and conflicts in my spirit against it) but only out of the great necessity of the times, moved thereunto out of love and zeal to the glory of God and his truth, my faithfulness to your Honours, compassion to the souls of those for whom Christ died, and the delivering of my own soul in the discharge of my conscience. Great Persons, as Princes, Nobles and Counsellors, through their high places, multitude of affairs, flatteries, are subjeft, to great failings and infirmities, as both Scriptures, and all Histories shew: but this hath been the praise and honour of some of them, that upon being minded by faithful Ministers of their faults, they have laid it to heart. Theodofius that Noble Emperor had many infirmities, as that cruell fact of his against the inhabitants of Thessalonica, as his being angry out of measure against the people of Antiochia, as his lenity towards the Arians, whom he permitted to keep Conventions in chief Cities; but in all his faults this is observed and admired by the Ecclesiastical historians who write of him, that he ever gave place to wholesome admonitions, and amended upon being dealt with, as by Flavianus Bishop of Antiochia, Amphilochius Bishop of Iconium, Ambrose Bishop of Milan; and he took Ambrose's liberty of speaking to him so well, that he did not only give him thanks, but said of him to his praise, I have at length found a master of truth, for I have known Ambrose only a Bishop worthy of this name. It was one of the sins of the Prelates and Court Chaplains (for which among others God hath cast them out) to flatter, and the sin of the Court, that the Ministers that preached there must sing placentia, speak smooth things. Now far be it from such a High Court of Parliament as you, (Who above other Parliaments are in solemn Covenant with
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with God for Reformation Nationall, Domesticall, Personal, and have professed to engage your hearts for God and his worke) and from the Ministers who stand up for you, and adhere to you, to be faulty in the same kinds: Be pleased therefore in the midst of your many great affairs which even swallow you up, and by reason of which you have not time to bear and know all things concerning the State of Religion, to suffer one of your daily Remembrancers to God, to be Gods Remembrancer to You. You have, most Noble Senators, done worthily against Papists, Prelates and scandalous Ministers, in casting down Images, Altars, Crucifixes, throwing out Ceremonies, &c. but what have You done against other kinds of growing evils, Heresie, Schisme, Disorder, against Seekers, Anabaptists, Antinomians, Brownists, Libertines and other Sects? You have destroyed Baal and his Priests, but have You been zealous against the golden Calfes, and the Priests of the lowest of the people? are not these grown up, and daily increase under you? are any effectual means used against them? You have made a Reformation, and blessed be God Who put it into your hearts to do such things, but With the Reformation have We not a Deformation, and worse things come in upon us then ever We had before? Were any of those monsters heard of heretofore, which are now common among us? as denying the Scriptures, pleading for a Toleration of all Religions and Worships, * yea for blasphemy and denying there is a God. You have put down the Book of Common Prayer: and there are many among us have put down the Scriptures, slighting, yea blaspheming them. You have broken down Images of the Trinity, Christ, Virgin Mary, Apostles: and we have those who overthrow the Doctrine of the Trinity, oppose the Divinity of Christ, speak evil of the Virgin Mary, slite the Apostles. You have cast out the Bishops and their Officers: and we have many that cast down to the ground all Ministers in all the Reformed Churches. You have cast out Ceremonies in the Sacraments, as the Crosse, kneeling at the Lords Supper: and we have many cast out the Sacraments, Baptisme and the Lords Supper. You have put down Saints dayes: and we have many make nothing at all of the Lords dayes, and Fast dayes. You have taken away the superfluous excessive maintenance of the Bishops, Deans: and we have many take away and cry down the necessary maintenance of the Ministers. In the Bishops dayes we had singing of Psalms taken away in some places, conceived

*Book init. Toleration luflified, pag. 7,8. printed in this last January.
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prayer, preaching, and in their room, Anthems, stilted forms and reading brought in; and now we have singing of Psalms spoken against and cast out of some Churches, yea all publike prayer questioned, and all ministeriall preaching denied. In the Bishops times Popish Innovations were introduced, as bowing at Altars, &c. and now we have anointing the sick with Oyl; then we had Bishopping of children, now we have Bishopping of men and Women, by strange laying on of hands, as is related in this following Book. In the Bishops dayes we had many unlearned Ministers, and have we not now a company of Jewebom Priest? In the Bishops dayes we read the fourth Commandment taken away, but now we have all ten Commandments at once by the Antinomians; yea all faith and the Gospel denied, as by the Seekers. The worst of the Prelats, in the midst of many Popish, Arminian tenets, and Popish innovations, held many sound doctrines, and had many commendable practices; yea the very Popish hold and keep to many Articles of faith and truths of God, have some order among them, encourage learning, have certain fixed principles of truth, With practices of devotion and good works; but many of the sects and sectaries in our dayes, deny all principles of Religion, are enemies to all holy Duties, Order, Learning, overthrowing all, being vertiginous spirits, whirligig spirits; and the great opinion of an universal Tolerance, tends to the laying all waste, and dissolution of all Religion and good manners. Now are not these Errors, Heresies and Schifmes, spots and blots in our Reformation? do they not blemish and cast a darke shadow upon all the light part? are they not the dead flies in the Apostocharies ointment, sending forth a stinking favour? are they not the reproach and rejoicings of the common enemy? the scandall of the weak, the blasing-star of the times? And are not Sectaries strangely suffered, connived at, keeping open meetings in the heart of the City? yea printing With * License their erroneous opinions, and daring to give into some of your hands such Books as to speak of? being let so alone, that they are grown up to many thousands both in City and Countrey. Christ in Rev. 2. 19. highly commends the Angel of the Church of Thyatira for his works, service, faith, patience, &c. but yet reproves and threatens him for suffering without punishment false doctrines to be taught, and disorders to be practis'd in the Church: But I have a few things against thee, because thou hast kept that woman Jezebel, which calleth her
self a Prophetesse, to teach and to seduce my servants: and be pleased to observe what truth that Scripture holds out, namely, that a connivance and suffering without punishment false Doctrines and Disorders, Persons to preach whom God hath not called, and to preach Errors, Heresies, blemishes and daubes the most glorious works, and provokes God to send judgements; a Toleration doth eclipse and darken the glory of the most excellent Reformation. God accounts all those errors, heresies, schisms, &c. committed in a land, but let alone, and suffered without punishment by those who have authority and power, to be the sins of those who have power, and he will proceed against them as if they were the authors of them. A man comes to be partaker of other mens sins, by countenancing, consenting and suffering without punishment, as well as by formally committing them. * Solomon in 1 King.11. from ver. 1, 10 15. is accounted by God to be guilty of all the Idolatry committed by his Wives and their followers, and accordingly God is angry with him, and threatens him, because being a King, he had power in his hands to hinder it, not that Solomon did bring into the house of God Idols, or ever commanded the people to forsake the Worship of God and to Worship Idols, or that he did in his own person worship Idols; this only is certain, that he suffered them to build Altars, and sacrifice to strange gods: Ephes.5.12. tis the command of God, to have no fellowship with the unfruitfull works of darkness, that is, not by consenting, helping, imitating and suffering them without reproof; Now a Magistrates reproving, is by using coercive power to punish and suppress evils, as is evident in the example of old Eli to his sons, who though he did reprove by words, yet because he punished them not, he was partaker of their sins, and was severely punished by God for it. 1 Sam.2.23, 24, 25. chapt.3.13,14. Now, Right Honourable, though you hold none of these Opinions, practice not these ways, neither command any of these things, but have put out Declarations, wherein there are some passages against Anabaptists, Brownists and other sects, and made Orders and Ordinances for the preventing and remedying of many of these evils; as that Oraer of Febr. 16, 1643. That Ministers suffer none to preach in the places where they have charge, but such as they will be answerable for; as the Ordinance against the preaching of Persons not ordained in this, or some other Reformed Church; as the Ordinance of not printing without License; yea upon a complaint.

\* Amos, Animad. in Remonstr. Synodal. Script. Super Artic. 5. de Perl. Fid. 

 examines, cap. 7. de Solomon. Cerum et Solomonem non introduxisse aut admixisse idola in domum Dei; nec aegidis populum ut vel Dei verum cultum deterrerent, vel coelestes idolos nec probari poterint, cum in sua propria persona colligisse idola. 

 Hoc tantum certum esse eis idololatria, quod infatuarit amphilictibus idololatricis permittent eam construere. 

 Aquinas in Ephes 5.12. 

 Ibis ergo nilicite communicare imitando, coadjuvando, conficiendo sed certe hoc non sufficit, nisi etiam cos reprehendatis.
complains have questioned and troubled some Sectaries for their Errors and pernicious Practices; yet notwithstanding there is a strange unheard of Suffering and bearing with them, and such a one as I believe all things considered, never was there the like under any Orthodox Christian Magistrate and State. How do sects and schisms increase and grow daily, Sectaries doing even what they will, committing insolencies and outrages, not only against the truth of God and the peace of the Church, but the Civil State also, going up and down Countries, causing riots, yea tumults and disturbances in the publike Assemblies! how do persons cast out of other Countries for their Errors, not only live here; but gather Churches, preach publikely their Opinions! what swarm are there of all sorts of illiterate mechanick Preachers, yea of Women and Boy Preachers! What a number of meetings of Sectaries in this City, eleven at least in one Parish! what liberty of preaching, printing of all Errors, or for a Toleration of all, and against the Directory, Covenant, monethly Fast, Presbyterian Government, and all Ordinances of Parliament in reference to Religion, and most of these persons either never questioned at all, or if questioned, abusing those in a high manner who question them, coming off one way or other, and afterwards going on in spreading their errors more than before, or if committed by some below, whereby they are bindred from preaching and dipping, then brought off and releaft by some above (of which they brag and boast) yea many Sectaries countenanced, implored and prefered to special places both of profit, honour and trust, and that which is saddest of all (and yet too true) Orthodox Worthy persons, who being in places of Power, for preventing mischiefs and evils questioning some Sectaries for their unlawful meetings and salfc Doctrines, have been lookt upon ever after with an evil eye, and opportunities watcht to molest and displace them. In a word, there hath not been to this day any exemplary restraint of the Sectaries (as ever I heard) by virtue of any of your Ordinances, but they are slighted and scorned, and as it was formerly with the Kings Proclamations against the Jesuits, Priests, Papists, and forbidding to go to Maffe, there were the more Priests in the kingdom, and more went to Maffe; (the Proclamations being never looked after, and when any zealous Protestants in place did go to execute them, they had little thanks for their pains, and those they questioned, were too hard for them, getting off;) so preaching of laymen was never more in request then since your Ordinance against
it, Presbyterial Government never more preached, printed against, then since your Votes, Orders and Ordinances for it; never more dangerous unlicensed Books printed, then since the Ordinance against unlicensed printing; and when men have been complained of for the breach of Ordinances, as that of lay preaching, &c. how are they dismissed, and preach still, infift still? look what wayes were taken heretofore by the Popish party and Prelates who pretended to be Protestant, in favour of the Papists, Arminians, and discountenancing zealous Protestants, the same will be found to be now in use in behalfe of the Sectaries against Presbyterians; and if you be but pleased to review your own Remonstrances, either in former, or in this present Parliament, or remember the maximes and grounds you proceeded upon in questioning many, and by what rules you judged of intentions to overthrow the Protestant Religion, and to advance Popery, Arminianisme, and then look upon the Proceedings of some, you will finde the same steps trod in now, and the same course taken in favour of the sects: (But an Epistle is too narrow a compasse to particularize all things of this kinde, and a word is enough to the wise.) And yet I do not say Your Honours have done these things, for there are matters of this nature you hear not of, and upon complaints of things that have come immediately to your Houses, there hath been some redresse, yet such things are done by Committees, or Persons under Your Power and Government, and no effectual wayes taken, to prevent, discover or remedy these things. Now I humbly submit to your deep judgement, Whether God account not men guilty of that which is committed by others under them, they having power to hinder it; as also, whether it will not be interpreted by men, that there is certainly great countenance and favour above, or else persons below durft not do as they do. And be pleased to suffer me, as a Minister of Christ, to bring to your remembrance (Which I do in all humility,) these following Scriptures, Levit. 26. 25. 1 Sam. 29, 30, 31, 32. chapt. 3. 12, 13, 14. 1 King. 12. chap. 31. 13. chap. 33. 34. 2 King. 10. from 19. to 33. Jerem. 5. 30, 31. Dan. 5, 5, 2, 23, 24, 25, 26, 27, 18. Amos 2, 9, 13, 14. Hag. 1, 2, 4, 5. Gal. 6, 7. Rev. 2. 13, 14, 15, 16, 18, 19, 20. Which texts of Scripture, with the examples laid down in them, I name not as if I would compare your Honours with Jeroboam, Belshazzar, &c. or charge on you their faults in kinde, or that I wish such evils should come to You, no, let the interpretation of these Scriptures be to your enemies, and the ful-
filling of them to them that hate You; but because whatsoever things were written aforetime were written for our learning, and all the things which were threatened and hapned to Eli, Jeroboam, Jehu, Belshazzar, &c. were for examples, and written for our admonition upon whom the ends of the world are come; therefore I minde You of these Scriptures, that you may fear to fall into any such kinde of sins, or to suffer such to be done when 'tis in Your power to hinder.

The sects have been growing upon us ever since the first year of Your sitting, and have every year increased more and more; things have been bad a great while, but this last year they are grown intolerable, and if Schisme, Heresie, &c. be let alone and rise proportionably for one year longer, we shall need no Cavaliers nor enemies from without to destroy us. Certainly God looks for other manner of fruit from You; the great Deliverances, Victories, Successes, the solemn Covenant, Protestsations, Remonstrances, Declarations made to God, this Kingdom, the Kingdom of Scotland, and all the Reformed Churches, call and speak for other kinde of things. The Reformed Churches abroad wonder at these things, and say, Why may not the King as lawfully tolerate Papists, one false Religion, as the Parliament suffer all sects to grow? besides their love, zeal and prayers for you begins to languish and grow faint. Our dear Brethren of Scotland stand amazed and astonished, and had they not seen these things, could not have beleived them. The Orthodox, godly considerable party, both Ministers and people in City and Countrey, by Whose means under God, you are now so strong and lifted up above your enemies, are grieved, offended, and much discouraged, the common enemy scorns, blasphemes and reproaches the Reformation looking upon us as given up to a spirit of giddinesse and error. The Malignants every where turne Sectaries and Independents, siding with them and pleading their cause; and they do wisely, there being no such way as that to save their purses, live quietly, and to undermine you and effect the Enemies worke. And what can you thinke Will be the issue of these things? It is high time therefore for your Honours to awake and be doing, to suffer no longer these sects and schismes, these disorders and confusions that are in the midst of us, but to fall upon some effectual wayes, as you in your great wisdomes shall finde out, and to do something worthy a Parliament in this kinde also. Do this and God is on your right hand to helpe you, and you shall not be re-
ved for ever, the Kingdom of Scotland, the Reformed Churches, this
great City with the Ministers to stand by you and to honour you:
Do it not, but let things still run on thus, and all kinds of errors,
confusions, &c. increase, and know God is a righteous God, and
will require it as your hands, visit and be avenged for these things.
And let no man flatter you with your great prosperity and success,
that your mountain is now so strong that you shall never be moved, but
remember that God is a God changing the times and seasons, that
removes Kings and sets up Kings, that can quickly bring down
that part of the Wheel below which was highest, that made a sudden
change to Belshazzar in an hour: That God who is said to scatter
Kings, can scatter you: Look upon the Court party, the great Counsellors
of State, and Prelates, whose height was like the height of the
Cedars, and were strong as the Oaks, yet the Lord destroyed their
fruit from above, and their root from beneath, and cannot he do so to
you? I beseech you fear, considering the great dishonour of God and his
name, and the sad estate of things under your Government, lest God
bring some great afterclap upon you, and have an after reckoning,
either giving you up at last to the hands of those that are now in
arms against you, or sending an evil spirit of division among your
selves and the two Nations, or making use of the Sects (that
party when grown stronger, who have been so much suffered to
grow under you,) to become thorns in your sides, and pricks in your
eyes, to cast you out, and to teach you new Law and new Divinity,
as they have done already in many of their Books (as Englands
Birthright, A Letter from an Utter Barrefter, A Letter, called
England's lamentable slavery, Lilburns Letters to Mr. Prynn, to
a Friend, Innocency and Truth justified, cum multis alijs;) or by
sending some other judgement, as the Pestilence, &c. (all which I
can nestly pray God to prevent.) And truly when I think of things
by my selfe, and behold to what a height Errors, Heresies, &c. are
come, and withall reflect upon the great things God hath done for you,
the many powerful Sermons you have had preached before you about
the Nationall Covenant, and against the Sects, the many Petitions
representing the evil and danger of these things, and yet how
little is done, our evils of this kinde rising higher and higher,
in the increase of false doctrines, and a greater multiplication of schismes every day, then other, I tremble for fear, lest for the

Dan. 2. 21.
Dan. 5. 3, 4, 5, 6.
Psal. 68. 14.
want of zeal in suffering so many dishonours of God, and his house to
lie so long waste, the word be gone out of his mouth already which he
spake against Eli; I said indeed that thy house, and the house of
thy Father should walke before me for ever: but now the Lord
faith; Be it farre from me, for them that honour me I will ho-
nour, and they that despise me shall be lightly esteemed. But to
draw towards a conclusion, theres no other way to prevent all this
wrath, but to be zealous and repent, to do something speedily and
effectually against the Errours, Heresies, Schismes, Blasphemies and
Confusions of these times.

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

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

Secondly I answer, This objection is taking counsell, but not of God,
a covering, but not of Gods Spirit; this carnall policie of suffering cor-
ruputions in Religion for fear of losing a party and strengthening King-
doms, hath proved the ruin of families and Kingdoms; be pleased to re-
member Jeroboam, Jehu, &c. Who out of policie for fear of losing a par-
ty and strengthening the other side, set up and suffered the golden Calves
and Priests of the lowest of the people, and this very thing became a
snare, and the losse of the Kingdom to them; and I might show out of Ec-
clesiasticall Histories many examples of sad things befalling Princes,
Who out of policies or any carnall respests have suffered all sorts of effects
and heresies, but I will only instance in one out of* Baronius, of Valen-
tinianus senior, Who suffered in the west the Christians to embrace what
faith every one of them would, and to follow what heresies they pleased,
but how well and safely the end of it declared, for both his sons were slain
by the faction and treachery of the Gentiles, Gratian by Maximus, Val-
tinianus junior was strangled in a baltar. And yet afterwards the
same Emperor by edict commanded the houses and places Where the
Maniches met to be confiscate. 2 Chron.35, 'tis storied of Amaziah,
that he had hired a hundred thousand mighty men of valour for a hun-

dread talents of silver, but a man of God came to him to disperse his Army, namely that part of it the children of Ephraim, and told him in answer of his carnal objections, that God had power to help and to cast down; and for his hundred talents, the Lord was able to give him much more than this: so say I, Whoever or what numbers ever shall desert the Parliaments Army and Service for their suppressing the sects, and putting in execution their own Ordinances, God hath power to help, and cast down, and is able to cause many more than these to adhere to them; and no question, besides Gods help and blessing which uses to accompany setting true Religion, and destroying false; the hands of the Kingdom of Scotland would be the more strengthened, the City of London, the Ministers and all who love truth, peace and order, would adhere more firmly, and the Parliament would be both stronger, and make themselves famous both at home and abroad to all generations. Thirdly, supposing the Sectaries to be as potent as is falsely surmised by themselves, yet I humbly conceive it stands not with the Honour, Power, wisedome nor piety of a Parliament for fear of losing a party, to be afraid of maintaining their own Ordinances, and punishing those things that they know are bad; In such a case flat justitia, rust cælum. Fourthly, the sons of Zeruiah are not now too hard for you, God hath made you stronger then ever, by giving you many glorious victories, battell upon battell, and one strong hold after another, so that if any will fall off from you for doing your duties you need not care; and Who knows but that all these victories are sent to take away all excuse, to answer this objection, and to encourage you to this worke; God inforces upon turning the days of fasting into feasts, therefore to love the truth and peace; and from deliverances to pay your vows, and make good our Covenants, as in Zech.8.19. Num.1.15.16. Psal.16.14,17.18,19. And thus having in some poor measure discharged my conscience towards God, your Honours and this Kingdom, in the Discovery made in this Book of many sects and Sectaries, I leave the issue and success to God, humbly taking my leave, as Dr. Holland that learned man and Doctor of the Chair in Oxford was wont to do of his Colledge upon going journeys, saying, I commend you to the love of God and hatred of Popery; so do I commend both Houses of Parliament to the love of God and his truth, and the hating of all sects and schismes, earnestly praying to God, that none of the things which You and we have cause to fear may come upon You and the Kingdom, but that God would mercifully...
mercifully pardon that too great suffering, countenancing, spreading
and prevailing of Errors, Heresies and Schisms which hath been in
this Kingdom these four last years, and would fill you with such a love and
zeal to his truth and house, that you might thoroughly purge out all
things that offend, and cause the false Prophets and the unclean spirits to
passe out of the land, speedily and effectually lay the top-stone upon the
building, the foundation whereof you have laid long ago, fully settle this
Church and the Government of it, Whereby We may be brought into
one, and become terrible as an Army With banners, and like a Strong
and fenced City, both against schisms that may arise from within, and
the assaults of enemies without.

Your Honours humble

and most devoted servant,

Thomas Edwards.
The Preface.

In the last week of June, or the first of July, 1644. (in one of those two weeks I am certain) came forth my Answer (entitled Antapologia) to the Apologetical Narration: Ever since which time I have forborne the Press, out of an expectation of a Reply (which was with great confidence by many of the Independent party at severall times given out I should have) with much patience passing by the many reproachfull scornfull speeches, and railings both in publike Sermons and printed Pamphlets, and many other ways cast upon me and my Antapologie: I was not willing to be provoked, or to trouble my self at the barking of every dogge (who according to kinde, did bark at the Moon (thats all) but not hurt it: could scoffe and jeer at the Antapologie, but knew not which way to go about to answer it) but rather resolved to reserve my time and strength, for some learned and solid Reply from the Apologists, or any other for them, to which I might have given a Rejoynder. But now 18 Moneths being almost expired since the Antapologie came abroad into the world (time sufficient for five such eminent persons, or some other to have returned an Answer in, if ever they intended it) and now being without all hopes of any Reply from them (there being none in the Press, as I can learn) but rather 'tis given out by the Apologists themselves, and their neerest friends, that for peace take they forbear it (which let them beleevet that will, I do not) I shall wrotte no longer, but am resolved to appear again in publike against the errors of the time, and to set forth Tractates and Discourses upon such Subjects and Points, as I conceive may make most for the glory of God, the peace of this Church, and be most seanteable for the present necessity; be opus diei in die iuno. I have all this while, out of choice and upon serious deliberation, declined the letting forth any Tractate of the Controversies of the time (although I have been by Learned men oft call'd upon, yea earnestly sollicited thereunto, left the Apologists, or some other for them, should have taken occasion by
by answering that, to have had some cloak and excuse for not replying to my *Antapologie*: but having given all this time, and finding by experience all their great words and threats of an Answer (both in print by *Mr John Goodwin*, yea, the Apologists themselves in the Assembly, and many of their *disciples* to be but mere florishes and great swelling words of vanity) on purpose to feed their deluded Profelytes for the present (who called upon them for an Answer) I shall now finde them more worke, and adde many other Treatises to the former. And however upon the Reason before specified, I have been thus long silent, and discontinued the Press; yet for hereafter, I do give it under my hand, that I will make amends, and redeem the time because the dayes are evil; promising (the grace of God enabling me, and sparing me life, health and liberty) that for this next year, or longer, as the troubles of the Church may continue, I shall often letting forth one Tractate or other. I aim at, and shall endeavour to be like that tree spoked of in the *Revelation*, to yeeld fruit every moneth, and that the leaves of the tree may be for the healing of these Nations. Now to give some account to the Reader, of the nature of this following Discourse, and of my scope therein. This present Treatise is not so much against any one errour & sect, as against all I have heard of: a *Discovery of & Directions against that many headed monstrous Hydra of sectarisme* sprung up in these times in *England*: a worke and undertaking, which I well know & expect, will cause me all the hatred, envy and danger, which the cunning, malice, power or blindness, zeal of all the sectaries in England can procure. Paul speaks in his Epistles to the Corinthians (among other troubles) of his fighting with beasts at *Ephesus* after the manner of men, 1 Cor. 15. 32. and of a messenger of Satan tent to buffet him, 2 Cor. 12. chapt. which were none of the least dangers and sufferings he met withall, as will appear both by looking into the texts themselves, and consulting some learned Divines upon those Scriptures. Now in this present worke, and some other following Tractates, some thing like to these I have to conflict with, namely, wilde beasts, grievous wolves, as the Scripture calls hereticks and false Prophets, Mat. 7. 15. Acts 20. 29. and with messengers of Satan, false Apostles, transforming themselves into the Apostles of Christ, 2 Cor. 12. 13. and 'tis never the least hazardous, nor difficult, that they are wolves in sheeps cloathing.
cloathing, and Satan transformed into an Angel of light. Now for me, a poor weak sinnful man, who have no armes of flesh to back me, none of those relations to the great, Noble and mighty of the times, which many have, (in an age and time when truth is fallen, but heresie and errour prevails in all places, (cried up as new light, and as new truth,) yea, sectarisme is set up in places of honour and profit, and sectaries are delivered,) to appear in open field against, and to contend with them, is a hard and dangerous service. But I know whom I serve, and he who is with me, is stronger then they who are against me: and in this caufe of God, his truth, and all the reformed Churches, I fear not what man can do unto me. I well understand that I put my hand into a Hornet's nest, and shall raise up against me all the spirit of separation, schilline and errour thorow-out the Kingdome, from the highest Seeker to the lowest Independent: but I value it not, jacta est alea (as Luther spake upon a like occasion,) I can comfort my self with that of David, Pr. 118.12. They compassed me about like Bees, they are quenched as the fire of thorns, but in the Name of the Lord I will cut them off. That God which delivered Paul from beasts at Ephesus, and from the messenger of Satan, that encouraged and enabled little David to fight with a Bear and a Lion, and to pull a Lambe out of the Lions mouth, yea, to kill both the Lion and the Bear, hath, doth, and will preferve me, till I have finished my testimony. Only my earnest desire is to the Orthodox and Pious Reader, that for the Lord Jesus Christ's sake, and for the love of the Spirit, they would strive in prayer to God for me, that I may be delivered from unreasonable men, and from them that are disobedient; and that my service and labours in this kinde may be accepted of the Saints, and that I may be strengthened with might by his Spirit, that in zeal and faithfullnesse, and yet in love, humility and wisdom, I may speak as I ought to speak in all my following Treatises. There are two things, amongst many, that I have oft thought upon, and observed both from the Scriptures and the works of holy men, both ancient and modern, which in this caufe against the sectaries, makes me not to be troubled at reproaches, evil reports, &c. First, That those Ministers, who out of zeal to the glory of God, love of his truth, compation to poor soules, have appeared
and acted vigorously, by preaching and writing against the errors of the times and places they lived in, have still met with a great deal of malignity, hatred, reproaches, and speaking all manner of evil against them falsely, as also many misconstructions, neglects and unkinde dealings from friends. Secondly, Notwithstanding all this, they have gone on in their worke and way, with constancie and heroick resolution, triumphing and rejoicing in their sufferings, rather rising higher, and growing more bold, then being moved or discouraged: of both these I will give some instances: Christ the chief Shepherd and Bishop of our souls, for speaking against the sectaries of the time, namely the Pharisees, Sadduceas and Hrodians, was maligned, reproached, laid in wait for; as also his own Disciples, and John, were sometimes offended at him, as Joh.6,60,61,66. Matth.9,14,15,16,17. and yet Christ endured contradiction of sinners, and bare witness to the truth. Paul for opposing false teachers, and the errors which had crept into the Church of Corinth and Galatia, met with great reproaches, bad reports, not only from the false Apostles, but from many of the people, in so much as they counted Paul an enemy, passed judgement on him, and spake contemptibly of him, Gal.4,16,17. 2 Cor.10,10,11. 1 Cor.4,3,8 9,10,13 14. And yet Paul counted it a small thing to be judged, and could take pleasure in reproaches, in necessities, in perfections, in distresses for Christ sake. 2 Cor.12,10 and none of these things moved him, to he might finish his course with joy, and the ministry which he received, to testify the Gospel of the grace of God, 2 Es 20,24. d Athanasius for opposing the Arians and detecting their wayes, was conspired against, accussd and pursued with an unsupportable hatred; and yet he went on with great zeal and courage against the whole world, which at one time was made Arian, so that he was remembred by the Fathers to an Adamant, for his enduring all things. Augustine and Hierom, both of them, for preaching and writing against hereticks and schismaticks, especially Donatists, suffered many reproaches, and yet rejoiced, counting their sufferings a signe of their greater glory; as e Hierome writing to Augustine, congratulates Augustine for deserving the hatred of all hereticks, which he rejoiced was common to himself with him, and that which is an argument of the greater glory, all hereticks do detest you,
you, and persecute me also with the like hatred, that whom they
cannot kill with swords, they do with wishes. Yea & Augustine in
opposing Pelagius errors, (Pelagius being a man of a strict life,
and of great authority among all, having many famous men that
adhered to him, as Cælestius, Julianus Episcopus, Sulphius Se-
verus and others,) was confounded by some of his friends, to be too
sharfe and bitter, and his writings had many misconstructions:
There were epistles by Prosper and Hilarie lent to Austin, where-
in they express, that many, who were most eminent in the honour
of Priesthood, did reprehend Augustine, as if without a cause he had
been too vehement, and had too sharply managed the controversie
against Pelagius; yea, among the auditors of Augustine, all did
not truly and with a right hand receive it.

Cælestius enim in adeelegentiam scriptis clarus fuerat. Julianus Episcopus Campaniæ opinionem traditionis clarus
habebatur, & tempore fatis omnia tua et cogitatione in praepos, unde plures nobles & religiosos hibi diuinixit.
Et Sulphius Severus magna audacia in a Pelagius seduadus est. Exitant epistola Prosperi & Hilarii ad Augusti-
nun, in quibus seruiunt, quod multis qui primo facendarum honores supereminabant, Augustinum reprehendens,
quasi non cauas nismis esse vehemens, & causam nismis acriter agere. Inter ipsos etiam Augustini auditores, non
omnes doctrinam eius de hoc loco restate & dexter acceperebant. Vide ibi plura,

Luther, as his name was hateful to the Papists, so also to the le-
taries of that age: S Thomas Muncer, one of the first preachers
and ringleaders of the Anabaptists (Luther having had some conflicts
with him, and others of that sort) put forth some writings, where-
in he did pour out his rage and fury against Luther, reproaching
Luther, that he wanted a spirit of Revelation, and favoured only
carnal outward things; and after Luther had reproved Muncer
for his opinion of liberty and the ways he went in, he set himself
against Luther, thundering out railing speeches, laying that Luther
did equally offend as the Pope of Rome, yea that Luther was worse
then the Pope himself, promulgating only a carnal Gospell, but
Luther all his daies, both against the Papists, and sectaries,
Schwenckfeldians, Anabaptists, and, notwithstanding all
reproaches, went on with courage and rejoicing. Luther en-
steemed evil speakings as meat flattering him; Luther was afraid
of praifes, but rejoied in reproaches and blasphemies. K. Tis enough
to m. faith Luther, if I please Christ my Lord and his Saints: I do
from my heart rejoice and give thanks to my God, that I am hate-
ful to the devil and all his toakes. I am certain, faith Luther, that
the truth of God cannot be rightly handled and maintained with-

humanis, de
libero arbitrio.
Puit autem Pa-
lagius monachus,
& mores fuis tan
severa discipline
gubemabat, ut in
magna efi apud
omnes anobita-
tes, ita ut Augusti-
nus primum sup-
preffio eus no-
mine errores ipsi-
us refutavit. Nec
tam leve fum cer-
tamens. Illi qui
Pelagii partes de-
fendentas fuecer-
perunt, non fu-
runt obscuri viri

Melch. Adam.
via Luth pag. 138,

Reder. Span-
hmag. Diaire
Hiflor; de orig.
progre Scio-
nomi, Anabap-
tiftarum.

Blaf, hemiz lim-
cibus & sagina
mihi; major et
m. hi. & timer in
laudibus, gaudium
vero in maledictis
& blasphemis.

Mibi fatis et f. Chrifti domino
meo & suis fan-
atis placueror, Diabolo & tu-
s quam invi-
ne elle ex animo
labor, & gratas
ago Deo meo.

Luthers.
out envy and danger, and this is the only signe that it hath been rightly handled, if it offend; I do daily more and more please my selfe, and am proud that I see a bad name increases to me: Zuingerius that great leader of the Reformation in Helvetia, for disputing and writing against the Anabaptists, was by Balthasar Hubmerus Pacimontanus (though Zuingerius had done him many offices of love) loaded with so great reproaches, that he was necessitated to make an Apologie for himself to satisfie the brethren. Calvin that faithfull Pastour of Geneua, as his labours and zeal against popish heresies are known to all, so did he write and act against all other kinde of errours that sprung up, against the Anabaptists, Libertines, Servetus, Valentinus Gentilus, Stancarus, (as his works witness) and for his pains and zeal, being as a Christian Hercules overcoming so many monsters, he was called Heretick, Ambitious, afflicting a new Papacie, one that studied to heap up riches, a Rayler, so that Beza write an Apologie for him; yea, some neighbour Pastours reproached him, as if he made God the authour of sin, because he excluded nothing from Gods externall providence; in a word, being so courageous a defender of found doctrine, he was at home and abroad vehemently oppossed; and yet for all these he went on in his worke, like another Paul and Athanasius, with undaunted resolutions and pains: upon occasion he spake thus of his hard usage and ill requital, Certainly if I had served men, I had made a bad bargain; but 'tis well that I have served him, who always pays his servants that which he once promised them, and 'tis enough that I live and die to Christ, who is gain to his life and death.

* Calvin was so hatefull, that some named their doggs Calvin, others changed Calvin into Cain; many out of hatred of him, did professe they kept away from the Lords Supper. Now for the first of these, namely reproaches, scorns, &c. I do certainly expect and prepare, for the disciple is not above his Master, nor the servant above his Lord: it is enough for the disciple that he be as his Master, Matt. 10. 24, 25. And what am I better then those learned fathers, Augustine, Athanasius, and those first Reformers, Luther, Zuingerius, Calvin? 'tis honour enough for me to be somewhat like to them in sufferings. I have had some experience of the te狐aries malice, hatred, rage upon my former Books and Sermons that
that I have preached, and therefore know, that this and other Tra-
cates will inflame them. I am in my conscience fully perswaded,
that this Tractate is at this time, both seasonable and useful in
many respects, yea necessary, and that for all sorts of men; Ma-
gistrates, Ministers, people, both those that stand, and those that are
fallen, yea the very sectaries themselves, and in justice and all reason, I
might expect thanks and kind acceptance of my labour and pains.
But I look that the sectaries of all sorts will storme, and cast out of
their mouths floods of calumnies, reproaches, both against my self
and book, besides all other ways do me all the mischief they can
and dare; yea, I fear, that too many Brethren, partly through their
relations to many sectaries, and through that lukewarm temper
( in reference to errors of minde ) that hath long possessed them,
who thinke every one too hot that appears against the sects, will
not so cordially approve this worke. I can too truly say, that in
my former books and Lectures, I have been too much deferted, and
not received those encouragements which many have done from
Brethren upon like occasions; but none of these things move me;
not the losse of good name, not the unkinde deserting of friends;
neither count I my life dear to my self, so I may finish my course,
and the ministry which I have received, to testifie the Gospel
and the truth of God, against the errors of the time. And as I
know persecutions and afflictions abide me in this way; so it
shall be my prayer and endeavor, to follow the example of
Christ, and those servants of his before named; and had I not
long since let down, and counted my cost, giving up my name to
God to take care of it, and my face to the ministers, I should not have
appeared thus in writing and preaching; but I have, through the
grace of Christ, learned to account it an honour to suffer for truth,
and opposing errors, as well from sectaries, as from Popish spirits:
in this matter of opposing the present errors, I fly all the pow-
er, malice and policie of all the sectaries in the Kingdome. And I
am resolved, by the grace of Christ, which hath enabled me hither-
to, to go on in a constant, chearfull opposing and writing against
the errors. I have determined with my self, to fear nothing
in this cause, but to contemn all things; yea, the higher the er-
rors arise, and the more mighty they grow, the more to rise up
against.
against them; I value not my name, nor my life, if compared to the truth of Christ, but shall take pleasure in reproaches, necessities, sufferings in such a time as this is, when few are valiant for the truth; no gold shall bribe me, nor preferments take me off; no lack of supplies shall dishearten me. I shall maintain this warfare at my own charges, and this good cause can not be starved for want of fees. And what ever can happen to me in this cause, I shall rejoice, yea and will rejoice, as remembering those speeches of Christ, John 18. To this end was I borne, and for this cause came I into the world, that I should bear witness to the truth. Matthew 5.12. Re-joyce and be exceeding glad, for great is your reward in Heaven.
A CATALOGUE OF
Many of the Erroors, Blasphemies and Practices of the Sectaries of the

time, with some Observations upon them.

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

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

2. I shall lay down a Catalogue of the Erroors, blasphemies, practices of the sectaries, together with a particular narration of sundry remarkable passages, and some Letters concerning them.

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

In the first head I shall do two things;

First, Lay down eight particulars for better satisfaction and direction about the erroors, &c.

Secondly, Answer two Objections which may be as stones to stumble at in the entrance to the matter, and cause a prejudice against the worke.

First, The first thing I premise, which I would have the Reader to take notice of, is, that this Catalogue of Erroors, Blasphemies, Practices, Letters, is not of old erroors, opinions, practices, of a former age, dead and buried many years ago, and now revived by this Discourse; but a Catalogue of erroors now in being, alive in these present times, all of them vented and broached within these four years last past, yea most of them within these two last years, and last. It should have been long enough, before I would have raked up old erroors from the dead and hell; I had much rather send them
them back from whence they came; and that is my intent in their discovery. I approve well of that rule of Discipline in the French Churches, that the Ministers should not in Sermons meddle with confuting of old erreurs; and of that of Amesius to Ministers, That all erreur is not everywhere where to be refuted. For old Heresies that are buried are not to be digged up that they may be refuted; but leeing these walke up and down in City and Coun-

dry, I may give warning of them. Secondly, This following Discovery, is not only of present erreurs, which may be now in Polonia, Transilvania, Holland, New-Eng-

land, Somer-Islands, for then I would not have troubled the Reader neither; but in England, held and vented in this Kingdom, as will appear more fully in this discourse. Thirdly, More specially in these places of England, as London and the Counties adjacent, in the Parliaments Quarters, in their Armies and Garrison Towns, not maintained by persons at Ox-

ford, &c. for then it had not been so much to us; but as the Prophet Ezekiel speaks of Jerusalem, Ezek.22.7,9,10,11. In thee, in thee, in thee (oft repeated) are such and such things; So in thee London, in thee Associated Counties, in thee Armies, and that after a solemn Covenant to extirpate heresies and scifimes, are found such and such erreurs, blasphemous opinions, strange practises; so that the Reader must remember, that all the following Errours, blas-

phemies, practises, Letters, be of persons in this time, and in this Kingdom, yea of such who live and dwell among us.

Secondly, I do not undertake nor profess in this Catalogue and Discovery, to give a full Catalogue and perfect enumeration of all the erroneous opinions, blasphemies and practises of the sectaries within these four last years, so as no more can be added to them; I make no doubt, but many a Reader may say, this Catalogue wants such an opinion that he knows of, and such an opinion, but only of many of them, and of some principall; and therefore in the Title of this Discourse, I call it a Catalogue of many Errours, (I do not say of all:) It cannot rationally be imagined, that one man residing constantly in one place, not travelling to the Armies, nor up and down from country to country, having his hands full of preaching, and writing controversies, can come to the knowledge of all erreurs breached in all places, or can have time to read over exactly
many Errors of the Sectaries.

exactly all the books of the Sectaries, to extract all their opinions: It may rather be thus argued, what a world of strange errors, &c. are there held in all parts of this Kingdom, when one man hears of so much! if all the Ministers in the Kingdom would bring in what they know, or but a considerable number of Ministers, as a Committee from several parts of the Kingdom, would join together to read all the books, to take notes of the Sermons in publike, to have some observe and watch meetings in private, and draw into one all the ways of the sectaries within these four last years, a great volume would not contain the errors, prodigious opinions, and strange practices of these times: There’s no question but there are many monsters conceived by some in this Intermissticall season, which are not yet brought forth, and others that are brought forth, yet like to bastard or mishapen children, are concealed from the publike view, made known only to a very few, being the hidden works of darkness, the time not being yet come to publish them openly, waiting only for the midwife and nursing mother of a Toleration, to bring them forth and nourish them: But though this be not a perfect Catalogue, yet I believe it will be found the fullest that hath yet been made of these times, and give a further Discovery then yet we have had. I have seen several books written within these four last years & lesse, that give us a particular relation of some errors and blasphemous opinions, as learned a Mr Gatakers, but that’s only of the Antinomian errors, b Mr Baily, one of the learned and Reverend Commissioners of the Church of Scotland, but that is only of the Independents, Brownists and Chilists. c Mr Pagets, who relates more then any late Authors, but many of them are of the old Anabapists, and old sectaries of other countries rather then of the new, and of this Kingdom. d Mr Wells, but his relation is chiefly of the Familists and Antinomians in New-England many years ago. But this work as it speaks only of the errors and opinions in present being and in England, so it discovers more, then any one book hath, of the errors held and maintained among us; yea then all the States extant have discovered, many great errors being in this present Treatise laid down, which are not mentioned at all, neither by the forenamed Authors, nor any other, so that this present Discourse will be a further improvement of our knowledge.
of the errors and ways of the sectaries of our time.

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

Fourthly, I here give the Reader a Synopsis of sectarisme, and have drawn as it were into one table, and do present at one view, the errors and strange opinions scattered up and down, and vented in many books, manuscripts, Sermons, conferences, &c. and have disposed them under certain heads, and put them into their proper places, in a methodical way for memories sake, that the Reader may the more easily finde them. The Reader cannot imagin I found them thus methodized and laid together, but confused and divided, lying far atunder, one or two in one book, some in another; others in this manuscript, others in that; this error vented at such a private meeting, that error in such a Sermon, this opinion at such a conference: For many of these opinions, the very same opinions and errors are maintained and held over and over in severall books and manuscripts, so that to have given them the Reader as I found them, would have been to have brought the Reader into a wildernes, and to have presented to publike view a rude and undigestted Chaos, with a heape of Tautologies, all which are carefully declined in this following discourse, by joyning in one things divided and scattered; by relating but once one and the same error and practise, and by forbearing to lead the Reader thorow woods and over the mountains, and instead of that, carrying him directly and presently to the bird in the nest.

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

Sixtly, For the proof and manifestation of the truth and reality of
the errors, blafphemies and practices contained in this present
Tractate, that the Reader may not rest upon my bare affertion and
relation of them, but may have other grounds of satisfaction for
their belief, and to be the more affected with them; I propound
these following particulars, as grounds of proofs.

1. That for divers of the opinions, errors and practices related,
there is such a notoriety of them, being so notoriously known to
thousands, and maintained by thousands, every day and every place
witnessing the truth of them; that to quote books written, and
Sermons preached for them, or persons holding them, is to lose
time; and when all is alledged that can be, 'tis far beneath the
evidences that the mentioning of the things themselves give.

2. Many errors and blafphemies contained in this following
Catalogue, have been complained of, and particulars given in by
sufficient persons, to the Parliament, Committees of Parliament,
Assembly of Divines, and others in authority, of which errors I
have had either perfect copies given me from Ministers both of the
Assembly and City, or relations from their mouths who

\*a Sentent. Quo-
rundam Patt, Ecc-
lefi. in Gallia, de-
pace Ecclef. inter
Evang. procur-
randa.
Nos in hac caufa
etiam atque etiam
cavendum in exili-
manum nempe ne-
is, qui Thesis ali-
quam tuerunt, ea
omnia tribu-
mus, quae nobis
ex ea confequi
videretur, secun-
dum rei quam diffe-
rendi rationem.
Fit enim fapem-
mero, ut qui prin-
cipium teneat ex
quo aliquid con-
cludatur, idem ra-
men id necesse
quod ex eo colla-
gitur.
have known particularly the story and truth of them, which copies I keep by me to produce if need be; and out of which amongst many other papers and books, I made up this Catalogue.

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

4. Of some of these errors and practices here related, I myself, and other persons of good note and quality, have at the same time together been ear witnesses and eye witnesses upon the places.

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

6. For any of the errors, blasphemies put in this following Catalogue, which have come to my knowledge by none of the former five ways above specified (which yet are not many) I have had the relation of them from godly Ministers, and understanding conscientious Christians, with many circumstances of names, places, conditions, time, and confident attestations of the certainty of them, the relations coming to me by providence, and occasionally spoken of in the hearing of others as well as myself, and so delivered as there can be no reason in the world to thinke they should be false, but much every way to believe them true. And that the Reader may the more build upon the truth of all things delivered in this book; besides that account I have given him already in these six particulars, I shall acquaint the Reader with the course and way I have taken to come to the truth of things, and not go upon hear-say. When any things of this nature have been related to me, though by persons of worth and conscience, I have used to enquire of
of them, whether they were ear witnesses or no; if not ear witnesses, who they had the reports from, and how they came to know them, and where, and by whom, and upon what occasion these points were delivered? if they said they were ear and eye witnesses, yet if there was but one single witness, I have used to question, who else was present? and to enquire after circumstances and occasions, and accordingly have gone to other persons named, from one to another, to finde out the bottome and truth both of opinions held, and practises used; where I could with wisedom and probability go to finde out and know the truth, I have done it my self, and where my appearing might hinder the discovery, and caufe persons to be shie and more reserved, I have set others to enquire, and directed them the way, and entreated them to ask sych and sych questions, and after particular enquire, according to concurrence of circumstances and witnesses, I have entertained sych things for truth, or else received them as false, or suspended them as doubtfull, not to be affered: and that I might be the more faithfull Relator of the opinions and ways of the sectaries of this time, and know when and where to put more or lesse weight of credit upon informations and relations, I have a long time used to write down daily the same day, yea the same hour (when I could get opportunity of privacie) the occurrences both of opinions and practises that concerne our sectaries, and that in sych a manner and way, that looking upon my papers a year after, I can judge of what authority the relations are: and accordingly I have forborne to put into this Catalogue of errors, some strange opinions I have heard of from good hands (though they may be true) because I have not had the opportunity to meet with, and further to enquire of some persons concerning their truth; and because some whom I have enquired of, could give me no further satisfaction. I have taken this way, to satisfie the Reader, rather then all along in the severall errors, blaspheemies and practises to lay down the particular proofs; which I think the better way upon these following reasons. 

1. Because in many of the errors, even contained under one and the same head, the proofs to be given of the truth of the thing, doth arise many ways, from printed books, from manuscripts, from Sermons, from preaching in private houles, from Articles given in by witnesses, and from others relations; now to quote.
quote all these, with all particular circumstances of time, place, &c. whereby to make out a full proof, would be an endless work, and be so long and tedious, that it would cross one of my ends in this work, which is to have this Discourse but short, a manual that might be for every one's reading. 2. Because some of these errors and opinions can be proved only from manuscripts, and relations of honest persons, who were ear witnesses, which manuscripts are but in the hands of a few, unknown to most of the Readers, and to make references to them, by quoting them in the margin. Readers were never the nearer; and then every man is not willing to be named in print, neither may I lawfully do it without their knowledge and leave; besides that were the way for the future, to deprive my self of the knowledge of many opinions and practices, if I should print the names of every one that hath imparted intelligence to me. 3. In this Catalogue of errors, under one and the same error, (which for number I make but one, that I might not seem needlessly to multiply errors, and that I might contract things) yet under that one error, there are more branches, it may be two or three; now though one part or branch of such an error as the former part is expressly set down in books that are in many hands, yet other branches are not, but only have been expressed by word of mouth: Now in such a case to quote books, speaking but to one part and not to the whole, might question my faithfulness in all other particulars: unto these I could add more, but these may suffice.

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

Seventhly, I premise this for the Christian Reader to remember, and for preventing mistakes in this work, that though I set down
and joyn together all the following opinions in one Catalogue, because they all agree in uno certo in that common notion of error, yea all agree in Independencie, and in forsaking the communion of the Reformed Churches: yet I am far from thinking them all alike. A scholar that makes a Catalogue of Books, writes down Decimo sextos as well as Folios in it, because they be all Books, and yet puts a great deal of difference between the one and the other; so do I notwithstanding I put them together. All the errors reckoned up are not of the first magnitude, nor in the highest form; some are fundamental errors, overthrowing the foundation directly, many by consequence and deduction; others are superstructures, building upon the foundation hay, straw and rubble: I put a wide difference between a simple pure Independent, yea a simple Anabaptist, who only holds that opinion of denying Pædobaptisme, and between an Arian, Antitrinitarian, Anti-scriptorist, Perfectist: Again, I put a difference between erroneous persons, that erre out of ignorance, weakness, and are seduced, following those opinions in simplicity of heart (as some people did Abfalom) and are peaceable, keeping their opinions also to themselves, and such persons as are wilfull seducers, the heads and leaders of faction, who make it their worke to disturb the peace of the Church, and to subvert souls. In all this discourse I desire to think of Jude 22, 23. And of some have compassion, making a difference; And others save with fear, pulling them out of the fire.

Eighthly, I desire to forewarn the Christian Reader, and do earnestly beseech him for his own good, that he be not offended, nor hindered from believing the truth, and laying to heart the particulars laid down in this ensuing Treatise, no not by all the clamours, reproaches that may be cast upon my book and person: It cannot be expected, but that Satan and the Sectaries will make it their worke, by all wayes possible to blast this book, to keep from reading and believing it, as they used all wayes to reproach my last book, and to keep Christians all they could from reading it: Blinde and erronious zeal is violent and furious, and what it wants in arguments, it will make up in clamours, yea, and speaking all manner of evil fally of them that discover and lay it open, as a Luther speaks; the world cannot bear that the things of it should be
be condemned, therefore from every part hatreds, treacheries, calumnies, evil speakings are heaped together to oppress that Doctrine, and those Teachers who oppose it: And therefore let them speak evil as long as they will, and give out 'tis a railing, lying piece; yet let me speak to the Reader, as the Apostle doth, 1 Thes. 3.3.4. That no man should be moved by these afflictions, for we told you before, that we should suffer tribulation, even as its come to passe, and ye know: so now I tell you before, that when you hear of all kinde of reproaches, ye may not be offended, Job.16.1.

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

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

Ans. The prevailing of herefies and sects among us, is not now to be discovered and published to the world: It hath not been all this time kept within our own walls, and known only to our selves, but hath been a long time known abroad; and at home, and hath been declared by divers others, both in writing and preaching before now: so that I shall not divulge any secret to the common enemy: all that I do is but to draw them into one, that we may see them as it were at once: our errors and schifmes are spoken of far and near by enemies and friends. How many Sermons have been preached before the Honourable Houses of Parliament, and in other publike places speaking of the errors of the time, which have been also printed long since by command of Authority, and exposed to the view of all? Many Learned men have given a Catalogue of several errors, as Mr Gataker of many Antinomian errors, Mr Baily one of the Commissioners of Scotland of other errors, and Dr Featsly, Mr Paget, with some others: In books upon all occasions, 'tis confessed by men of severall judgements, and denied by none, that we have many great errors amongst us: many errors have been complained of to the Houses of Parlia-
many Errors of the Sectaries.

ment, Committees, Assembly, and examined spoken of in the presence of many; besides that some errors are vented, even of the grossest sort in print, as in Pilgrimage of Saints, Bloody Tenet, Mortality of the soul, Man of sinne discovered, cum multis aliis: Yea, some of the Sectaries have in their writings published and acknowledged, there are many sorts of opinions among us, hence taking occasion to write for a toleration of all as Anabaptists, Antinomians, &c. and the great Historian and Chronicler of the sectaries (the Moderate Intelligencer) who writes their lives and deaths, and trumpets forth their victories and praises so immoderately as if they did all: hath published to the world, some weeks ago, that there are twenty several opinions in the Army; and hath pleaded more then once for liberty of conscience for them all; so that I by writing in this kinde of the errors of the time, cannot be guilty of discovering our nakednesse, the enemy having known so much long before. But why stand I to prove that our heresies and schisms are openly known in England, when as their found is gone into all Lands, into Holland, Zealand, France, yea to New-England. The Walachrian Classis, in their Letter to the London Synod complain much of heresies, schisms, errors, confusions in Religion spreading in the City, which by such an expresse, holy and sacred oath is bound to God, to call out all errors, heresies, schisms out of the house of God. Many Letters have been written over into England out of Holland, from Ministers and Professours of schools (men zealously affected to the cause of the Parliament) complaining of the errors, sects and schisms amongst us, which have been communicated to some prime members of the Assembly and others. New-England speaks much of the heresies, errors, and all sorts of sects amongst us, wondering that the Assembly suffers them, and that they do not stirre up the Parliament to suppress them. Mr Shepards Letter written from thence, shews their knowledge of the heresies, errors and sects amongst us, so that our errors and schisms to publiksly known to the world, cannot be concealed from Oxford. Seeing then there are so many errors and monsters of opinions spoken of in all places, I cannot be taxed for the discovery of that which was before concealed, but in this work am only a gatherer together of those errors that were scattered, which by Gods blessing may be a means

Moderate Intellig. Num. 36.


c New-England at such a distance, knows us so well the nature of the Assembly, and therefore speaks so of it, out of zeal against our errors d New-Englands Lamentation, for old Englands present errors. A printed Letter of M. Shepards.
to keep many from falling into schism by seeing such monsters in that way, and to cause many to returne, when they finde that they never dreamed of not intended.

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

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

2. Ob. As this book will give occasion to open the mouths of enemies, so it may cause distractions and divisions among ourselves, weaken the hands of many who are cordiall to the Parliament, apprehending themselves to be written against; besides this may offend many good persons that are not testatories, especially that Independents should be put into this Catalogue, and ranked with all sorts of herericks and schimaticks.

1. I answer to this, as Luther did in an Epistle of his to Spalatinus upon a like occasion: Spalatinus would not have had Lu-
many Erroirs of the Sectaries.

ther at such a time to have writ against the Papists, for fear of disturbing the publike peace: to whom Luther thus replies, That excellent indeed, that thou thinkest it not fit to have the publike peace disturbed, and yet judges it fit to have the eternall peace of God disquieted; not so, O Spalatine. Shall the grievous wolves come freely to the flock, not sparing them; and if the doggs barke to give warning of them, shall they be said to disturb the peace, and cause distractions? Brethren, things are come to a good passe, that hereticks and sectaries must do what they please, and if any course be taken, by preaching, writing, petitioning, to remedy it, 'tis given out by sectaries, 'tis a plot to make division, discourage the Army, disturb the peace. I say no more, if this be to preserve union and peace, and to be cordiall to the Parliament, to let hereticks and sectaries do what they lift, preach, write, spread their errours, destroy many souls, and no man must say, what do they? cursed be that union, peace and affection to the Parliament. 'Tis a golden saying of Luther, and worthy to be thought of in these times; Cursed be that charity which is kept with the losse of the doctrine of faith, to which all things ought to give place. Charity, an Apostle, an Angel from Heaven, a yea, and I will adde, Parliaments.

Ans. 2. If in such a time as this, and such a case, when by many persons all the things of God are laid waste and made null, Church, Ministry, Sacraments, Scriptures, and what not? men will be offended for speaking, let them, 'tis better they should be offended, then the glory of Christ should suffer; 'tis an offence taken, and not given; Christ cared not in that case that the Pharisees were offended. 

Mat. 15. 12, 13, 14. I wonder they are not offended at the hereticks and errours daily broached; and yet should be offended at the discovering and speaking against them. I have more cause to be offended at this objection of theirs, and their lukewarmeness: we be unto them that broach these errours, and to those that countenance them, for every plant which my heavenly father hath not planted, shall be rooted up.

Ans. 3. I name not these things to provoke and exasperate any, especially none of those, who in simplicity of heart, and under pretences of greater holinesse and new light, are taken in these ways; (for as I have writ before, so I say again, I put a great difference.
And I desire to commend to the Readers serious and sad consideration, three particulars concerning the errors and sects of this time; and the rather, because they were not so common to the sects in the ages before, at least not the two first. 1. That among all these sorts of sects and sectaries, there are hardly now to be found in England (for to this Kingdom, and to these four last years do I confine my self all along in this discourse) any sect that's simple and pure, and not mixt and compounded, that is, any sect (among them all) which holds only the opinions and principles of its own way, without enterfering and mingling with the errors of other sects; as for example, where can a man finde a Church of simple Anabaptists, or simple Antinomians, or simple pure Independents, each of them keeping to their own principles, as Anabaptists to Anabaptism, Independents to Independencie, and holding no other? but rather do we not see by experience, that both the severall kindes of sects, and most persons of each kinde, are compounded of many, yea, some of all: One and the same society of persons in our times, being both Anabaptistical, Antinomian, Manifelstanian, Libertine, Socinian, Millenary, Independent, Enthuialstical? yea, among the Independents (who are of all the rest accounted best) where can any man shew me an Independent Church strictly so call'd, or a man of them hardly, who symbolizes not with the other sects, holding beside Independencie, neither the opinions of the Chiliafts, nor of the Libertines, nor other strange opinions! The Army that is so much spoken of upon all occasions in the news Books, Pulpits, Conferences, to be Independent (though I conceive upon good information, that upon a true muster of the whole, Commanders and common soldiers, there would not be found above one in six of that way) yet of that Army, call'd by the sectaries, Independent, and of that part of it which truly is so, I do not thineke there are 50 pure Independents, but higher flown, more Seraphicall (as a Chaplaine, who knows well the state of that Army, expressed it) made up and compounded of Anabaptisme, Antinomianisme, Enthuialstme, Arminianisme, Familisme, all these errors and more too sometimes meeting in the same persons, strange monsters, having their heads of Enthuialstme, their bodies of Antinomianisme, their thighs of Familisme, their legs and feet of Anabaptisme, their hands of Arminianisme, and Libertisme,
as the great vein going throughout the whole; in one word, the great religion of that sort of men in the Army, is liberty of conscience, and liberty of preaching. But heretofore, both in times more ancient and later, and in other Counties, several sects kept themselves more to their own proper tenets, without that general confusion of each running into all, as the Arians, Novatians and others, in the first six hundred years, and the Antinomians in Luther's time. Secondly, That all these sorts of sects, how different soever, yea and contrary to one another in many principles and opinions, yet all agree in these times in separating from our Church, refusing communion in our publick Assemblies, and in disallowing the authoritative power of Clauses and Synods; all the sects, yea the worst of them, as the Antiscripturists, Arians, Antitrinitarians, Perfectionists, being Independents and Separatists (though all Independents and Separatists be not Arians, Antinomians, &c.) which deserves the more to be thought on, because in the Primitive times, some hereticks and sectaries would have been glad of communion in worship with the Orthodox; (a) Arians desired to be received into the Church of Alexandria again, and made such friends to Constantine, that upon his pretending repentance, he commanded Alexander the Bishop of Alexandria, to give him the hand of fellowship and to admit him) as also they approved of the power of Synods and Councils, coming unto them. The Arians, Donatists and other Sectaries held many Councils, as that of Tyrus, Antioch, the first Council of Carthage in Constantinian days; of these and many more we read of in Ecclesiastical Histories. I never read of any Independent Minister in all the Primitive Churches (no not amongst the Sectaries) for the first six hundred years, save only in the days of Aurelius Bishop of Carthage, who living in the fifth Century, in an African Synod and Council held at Carthage declares; (b) There are many who conspiring with their own proper people who they do deceive, scratching their itching ears, and with fair speeches seducing, men of a loose life, or rather puffed up, separating themselves from this society, who think they must attend to their own proper people, and being often called to the Council, refuse to come along, lest their absurdities and novelties should be discovered and made manifest; against whom Aurelius moved, that they might be deprived 

(a) Theodore, Histor. Fab. ubi. cap. de Aria, c Codex Canoni Eccl. Africanae, 53. Can. a Christiano. Lusello. Sube enim plerique conspirantes cum plebis prope, quas decipiens, ut dictum est, carmen falsantes, atque blandis ad ilium concordum vitiose vites homines, vel certe inflati, & ab illo consueto separati, quiputane prope plebi incubandum, & nonnunquam conveniant ad Concilium venire decentem. Fasque non prodatur flagitia merentes. The words in the Greek are α'ς φιλομορφους μη ποιεσετε το το, του ἰματιων Να ἀναπτυξην την εκκλησιαν, are more significant, ειπε-ναι δοσκολα, properly signifying absurdities and unusual novelties.
of all authority over their proper people, as rebellious and disorderly, which was contented to and voted by the whole Synod, saying places, place. Thirdly, That for the errors and opinions laid down in this Catalogue, some are contrary and contradictory to others of them, so that many of these errors fight among themselves; this indeed is one great difference between truth and error, that truth though it be contrary to error, yet one truth is never contrary to another, truth is one and uniform; but many errors are not only contrary to truth, but to errors also; yea some of these errors are most contrary to what ever could have been expected; many of the persons who hold these opinions being fallen into some of the errors of Popery, Arminiansme, Libertinism and those of the grossliest sort, (as the Reader in the Errors hereafter named may more easily perceive) which they spoke so much against heretofore, and for fear of which coming in upon us, they first began to forfake this Church, so that they have wheeled and wheeled about so long on the right hand, that they are perfectly come round to the left.

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

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

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

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

4. As the condition of Adam, Noah, Abraham, Moses, &c. was, that they did walke with God by the teaching of God, to
is ours: that is not to limit Christ to Adam, Noah, Abraham, Moses, David, John and the Disciples. As they were not to try God to any things before them recorded, but each of them had a new record; so are not we to limit God in the generall records of those paths, but wait upon him in the enlargement of the Gospel what he will record you; and far be it from me to conclude either in Doctrine or practice, that half of his glory is revealed as yet:

As that I should enclose Christ in such a small compass as we have recorded: though I rejoice to understand it in the searching thereof, yet pressing toward the mark for the price of the high calling of God, waiting what he will record in my heart, and in that measure worship him in spirit and truth from the teaching of the Spirit.

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

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

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

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

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

10. To read Scripture in English to a mixt Congregation without present expounding it, is dangerous, and worse then to read it in Latine; for in Latine, as it doth no good, so it doth no harme.
11. That God hath a hand in, and is the Author of the sinfulness of his people; that he is the Author not of those Actions alone, in and with which sin is, but of the very Pravity, Aty, Anomy, Irregularity and sinfulness it self which is in them.

12. That all Lyes come forth from out of the mouth of God.

13. b’Tis the will and command of God, that since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships be granted to all men in all Nations and Countries: and they are only to be fought against with the sword of Gods Spirit, the word of God; and for the Parliament to use any civil coercive means to compell men of different judgement, is one of the greatest sins that can be named, ’tis committing a greater rape, then if they had forced or ravished the bodies of all the women in the world. d Yea, if it be mens consciences, the Magistrate may not punish for blaphemies, nor for denying the Scriptures, nor for denying there is a God.

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

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

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

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

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

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

20. That God loved not one man more then another before the world, neither is there an absolute particular election, but only general and conditionall upon perseverance; and the Scripture nowhere speaks of Reprobates or Reprobation.

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

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

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

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

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

26. That there is but one Person in the Divine nature.

27. That Jesus Christ is not very God, not God essentially, but nominally, not the eternall Son of God by eternall generation, no otherwise may he be called the Son of God but as he was man.

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

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

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

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

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

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

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

35. Every man satisfies for himself for the sins against the second Covenant, namely unbelief, because he that believes not, the wrath of God abides upon him; so that for a years unbelief a man bears a years wrath, and this is all the satisfaction God requires *.

36. That no man shall perish or go to hell for any sin but unbelief only.

37. That the Heathen who never heard of Christ by the word, have the Gospel, for every creature, as the Sun, Moon and Stars preach the Gospel to men, and in them is revealed the knowledge of Christ crucified, and sin pardoned, if they had eyes to see it.

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

39. a Christ did not by his death purchase life and salvation for all, no not for the elect: For it was not the end of God in the coming of Christ to purchase love and life; but Christ himself was purchased by love, that he might make out love and purchase us to love. For Christ came not to reconcile God to man, but man to God, for though Christ doth hold forth love and life, yet he did not purchase it, but was purchased by it.

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

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

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

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

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

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

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

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

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

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

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

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

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

53. That Sanctification is not an evidence of Justification, and all notes and signs of a Christian's estate are legal and unlawful.

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

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

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

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

58. There is no original sin in us, only Adam's first sin was original sin.

59. That the guilt of Adam's sin is imputed to no man, no man is punished for Adam's sin.

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

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

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

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

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

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

66. That the morall law is of no ufe at all to believers, that 'tis no rule for believers to walke by, nor to examine their lives by, and that Christians are freed from the mandatory power of the law.

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

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

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

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

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

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

73. That 'tis as possible for Christ himself to sin, as for a childe of God to sin.

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

75. That God doth not chastife any of his children for sin, and let believers sin as fast as they can, there is a fountain open for them to wash in, and that not for the sins of Gods people, but for swearers and drunkards the land is punished.

76. That
75. That believers have nothing to do to take care, or to look to
themselves to keep from sin, God must look to them, if he will.
77. God loves his children as well sinning, as praying, hearing and
doing the holiest duties; he accounts of them never the better for
their good works, nor never the worse for their ill works.
78. That God's children are not at all to be humbled, troubled or
grieved for sin after conversion, and what Peter did in this kind;
after his soul fact of denying his Master, issued from the weakness
of his faith.
79. That God's children are not to ask the pardon and forgive-
ness of their sins, they need not, they ought not, and 'tis no lesse
then blasphemy for a child of God to ask pardon of sins, 'tis in-
delity to ask pardon of sins, and David's asking forgivenesste of sin
was his weakness.
80. That when Abraham denied his wife, and in outward ap-
pearance seemed to lie in his distress, lying, dissembling and equi-
vocating that his wife was his sister, even then truly all his thoughts,
words and deeds were perfectly holy and righteous from all spot of
sin in the sight of God freely.
81. The called of God have sin in the flesh, they have sin in the
conversation, but they have no sin, neither can they have any in the
conscience; for the true faith of God's elect, and sin in the consci-
ence, can no more stand together than light and darkness, and this
reconciles those two Scriptures, if we say we have no sin, we de-
ceive ourselves, and he that is born of God doth not commit sin,
neither can he, because he is born of God.
82. The Great Antichrist is that mysticall body of iniquity
which opposeth Jesus Christ, and not the Pope of Rome, or any
particular succession of men, only he is a part of Antichrist. Denn
makes the opposition of Antinomian errors to be the man of sin
and the great Antichrist, as is to be seen in several pages of his
Man of sin discovered. And Sectaries make them who deny
Christ's dying for all, to be Antichrist; others make Antichristia-
nisme to consist in the coercive power of the Magistrate in matters
of Religion.
83. That the soul of man is mortall as the soul of a beast, and dies
with the body.
84. That the souls of the faithfull after death, do sleep till the day
of
many Errors of the Sectaries.

of judgement, and are not in a capacite of acting any thing for God, but tis with them as tis with a man that is in some pleasing dream.

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

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

87. That the perfection and resurrection spoken of by Paul, 1 Cor. 15:51, 52, 53, 54, 55, 56, 57, the hope set before us, the eternal inheritance, a City having foundations, whole builder and maker is God, are to be attained in the fullness and perfection of them now in this present time before the common death of the body.

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

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

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

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

92. That there is no Church of Christ upon the earth, no true Ministry, no Sacraments, no Gospel, no faith, because there are no visible nor infallible gifts.

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

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

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

96. That many Christians in these days have more knowledge than the Apostles, and when the time is come that there shall be true Churches and Ministry erected, they shall have greater gifts, and do greater miracles than the Apostles ever did, because the Christian Church was but then in its infancy.

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

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

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

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

101. That the Scriptures nowhere speak of Sacraments, name or thing.

102. That the Covenant whereof Circumcision was the seal, was only of temporall Promises, as E v. G. of the land of Canaan; that the Covenant God made with Abraham, had nothing spiritual in it; and that Circumcision was a seal of the righteousness of faith to no other but to Abraham alone quatenus a father, and not to his children.

103. That Baptisme is not a seal nor signe of the Covenant of grace.

104. That Pædobaptisme is unlawful and antichristian, and that it's as lawful to baptize a Cat, or a Dog or a Chicken, as to baptize the Infants of believers.

105. *Tis
many Erours of the Sectaries.

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

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

107. Baptizedness is not essentiaal to the Baptizer, nor essential to preaching; so that persons, not only not in office, but not so much as baptized, may both baptize and preach.

108. Miracles are essential to the administration holden forth in the commission of Baptisme, Mat. 28.19.

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

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

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

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

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

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

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

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

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

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

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

120. That all days are alike to Christians under the new Testament, and they are bound no more to the observance of the Lord's day, or first day of the week then to any other.

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

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

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

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

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

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

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

128. That there is no need of humane learning, nor of reading Authors for Preachers, but all books and learning must go down, it
many Errors of the Sectaries.

it comes from the want of the Spirit, that men write such great volumes, and make such adoe of learning.

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

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

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

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

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

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

135. That 'tis unlawful for Christians to pray at all with any others, (either as being the mouth in prayer, or as joyning in prayer) though never so godly, and of their own judgements, either in the publick Assemblies, or in their Families, unless such persons who prayed had an infallible spirit, as the Apollites.

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

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

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

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

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

141. That there is no distinction concerning Government of Ecclesiasticall and civil, for all that Government which concerns the Church, ought to be civil, but the maintaining of that distinction is for maintaining the interests of Church-men.

142. That a few private Christians, as six or seven gathering themselves into a Covenant and Church-fellowship have an absolute entire power of the Keyes, and all Government within themselves, and are not under any authoritative power of any Classes, Synods, or generall Councils, whatsoever they do, or what waies theyer take.

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

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

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

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

147. 'Tis ordinary for Christians now in these daies, with Paul to be rapt up to the third Heavens, and to hear words unutterable,
many Errors of the Sectaries.

unutterable, and they cannot well have assurance of being Christians, that have not found and had experience of this.

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

Anonynm, ans. to M. Prins, 1 Ques. p. 8. "As the grounds of Independent Government attribute nothing to the Magistrate in Church affairs, further then the Magistrate is a member of their Churches and Assemblies: some people under heaven are more unto the Magistrates then the Independent in civil matters.

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

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

cases, and in many instances that may be given to give out for the present a Church may not according to M. Burroughs principles excommunicate a member, who out of conscience is not satisfied of subjects taking up arms against Armies, raised by a Prince, nor of the lawfulness of such a warre, and therefore declines and refuseth both bearing arms, all maintenance to such Armies, and all assistance to them, dishonoring others as fo, and that out of conscience only (as he professes) and yet the Parliament I think hath sequestred many upon such occasions, taking their estates and many Independents of M. Burroughs judgement have been forward sequestrators, selling and buying their goods, and holding their lands at reasonable rates: but in the Tract I intend not so much an formal refutation, as a recitation and discovery: but of the false principle, and others in M. Burroughs book, I shall speak more upon occasion of answering the grounds brought for pretended libertie of conscience, whereby such as others of M. Burroughs principle and rules about toleration will be found both unjust and weak, fit to tire women and weak people with, but not to satisfy any scholar.

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

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

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

154. It is lawful for a man to put away his wife upon indisposition, unfitness or contrariety of mind arising from a cause in nature unchangeable; and for disproportion and deadness of spirit, or something distasteful and averse in the immutable bent of name; and man in regard of the freedome and eminency of his creation, is a law to himself in this matter, being head of the other sex, which was made for him, neither need he hear any judge therein above himself.

155. 'Tis lawful for one man to have two wives at once.

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

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

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

159. 'Tis unlawful for Christians to fight, and take up arms for their laws and civil liberties.

160. 'Tis unlawful to fight at all, or to kill any man, yea to kill any of the creatures for our use, as a chicken, or on any other occasion.

161. That using of set formes of prayer prescribed is Idolatry.

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

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

164. Some of the Sectaries in London do hold, That in Suffolk, there is a Prophet raised up to come and preach the everlasting Gospel.
Gospel to them, and he stayes but for a vocalcall from Heaven to
tend him, which is expected daily, and that this man is that Pro-
phet spoken of in the Scripture, 1 Joh.25. that Prophet in that Scrip-
ture, distinguished from Christ and Elias, is this man raised up
in Suffolk.

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

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

167. That there shall be a generall restauration, wherein all
men shall be reconciled to God and saved, only those who now be-
lieve and are Saints before this restauration shall be in a higher con-
dition then those that do not beleve.

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

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

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

171. All the creatures shall assuredly partake of the Gospel of
peace, and that our Lord the great Prophet spake something to
this purpose, when he saith, Go preach the gospel to every crea-
ture, though they cannot hear to life and glorification; and Christ
is the great Prophet of his Father, to declare his Fathers counsell to
the whole creation, and he is the great High-Priest, which offereth up
himself a sacrifice of full satisfaction, not for all men only, but
for all that by man was lost, even the whole creation of God.
172. That a Directory, or order to helpe in the way of worship, is a breach of the second Commandement, and there is no word of God to warrant the making of that Directory book, more then Jeroboam had for the making of Calves of gold, which he set upon two high places, one at Dan, the other at Bethel, to the confusion of himself and his posterity.

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

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

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

176. It is not suitable to God, to pick and choose amongst men in shewing mercy; if the love of God be manifested to a few, it is far from being infinite; if God shew not mercy to all, to ascribe it to his will or pleasure, is to blaspheme his excellent name and nature.

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

I could relate also to you other errors, that have been reported to me and others by honest understanding men, to have been vented (and 'tis likely enough they may be true) as that 'tis lawfull for wives...
wives to give without their husbands consents, something out of their husbands estates, for the maintenance of the Church and Min-isters whereunto they belong: as that the Lords Prayer, called and cryed up by many to be so, it could not be the Lords Prayer in regard there was a petition for pardon of sins, which Christ would not have taught, or words to that purpose; as also that if a man were strongly moved by the spirit to kill, to commit adultery, &c. and upon praying against it again and again it continued, and yet was still strongly pressed, he should then do it; but because I have not these upon so good grounds, nor such a concurrence of circumstances, or further confirmation upon enquiry, I therefore forbear to put them down particularly in the Catalogue of Errours, or to assert them with that authority. I might here also annex to all these Errours many Expositions of Scripture given by the Sectaries in their Sermons and private meetings, but I will only give two; 1. That of Rom. 8. 2. The law of the Spirit of life, hath freed me from the law of sinne and death, that is (as was expounded) from the morall Law. 2. That of Joh. 5. 39. Search the Scriptures, for in them ye thinke ye have eternall life; you thinke to have, that was their thought and mistake, not that Christ approved it, that eternall life was to be had in the Scriptures.

A Catalogue of the Blasphemies of the Sectaries.

Now besides these Errours and Heresies laid down, many of them being Blasphemies (as the Reader cannot but have observed in perusing their Catalogue) there have been many blasphemous and blasphemous speeches vented by Sectaries severall ways, both by writing, preaching, conference and discoursing, and some so horrid and abominable, in such a despitefull, scoffing, fearfull way, that I tremble to thinke of them, and shall forbear to name them: And indeed within these four last years in England there have been blasphemies uttered of the Scriptures, the Trinity, each person of the Trinity, both of Father, Son and holy Ghost, of Gods eternall election, of the Virgin Mary, the Apostles and holy Penmen of Scripture, of Baptisme, Prayer, the ministry of the Word, and the Ministers of all the Reformed Churches, of the Government of the Church, and of the Christian Magistrates: In some books printed and dispersed up and down, there are fearful

G 3 blasphemies;
blasphemies; as in the Arraignment of persecution, The Sacred Synodical Decretall, Martin's Eccho &c. profaning and abusing the holy and dreadfull Name of God in a most fearfull manner, scoffing at the holy Ghost, sent in a Cloak-bagge from Scotland, making a most blaphemous Prayer, wherein the Passion, Death, Resurrection and Ascension of Christ are in a scoffing way alluded unto, with many others which I will not foul paper with transcribing. In some Manuscripts of one Paul Best, there are most horrid blasphemies of the Trinity, of Christ, and of the holy Ghost, calling the Doctrine of the Trinity, a mystery of iniquity, the three headed Cerberus, a fiction, a tradition of Rome, Monstrum bi-forme, triforme, with other horrid expressions borrowed from hell, not fit to be mentioned. There was a fearfull blaphemous scoffing speech of God the Father, Son, and holy Ghost, spoken by one Clarke (as I remember the name) given in to a Committee of Parliament, in way of complaint in writing, with a hand subscried, and one witnessed it before the Committee, but I forbear to relate it. Mr Paget in his Heresiography, Epistle Dedicat. speaks of one committed for mocking at Christs Incarnation, the particulars whereof, though I have been told from Mr Paget, yet I judge it best to conceal. There have been many blasphemous speeches, in a way of derision of the holy Ghost, calling it flabile numen, and asking what kind of bird it was? whether———but I dare not speak it. The holy Scriptures are by many in these times slighted and scoffed at (that grows and spreads much) call'd the golden Calfe, that there are many contradictions and lies in them, that they are no better then a Ballad; that they can make as good Scriptures; that place in Gen 6:6, where 'tis said, God repented that he made man was untrue; to other places of Scripture. The Doctrine of Gods eternall Election and Premeditation hath been call'd a damnable errour. The Virgin Mary hath been called a——the Apostoles have been call'd——and they could write as good Scriptures as the Apostles; upon occasion of quoting that Scripture in Rom 7. of Pauls complaining of sin, it hath been answered, Paul was a novice, that was his weaknesse, and that Paul understood not Christ in the Promise, and that he for his part understood the mystery of God in Christ better then St Paul. When that Scripture in Gal. 5:12. was objected to one that pleaded for liberty.
liberty of conscience, the answer was, he thought the Apostle was in a great passion. A Minister in Hertfordshire bringing a place of Scripture against an Anabaptist, to confute him in some opinion he held, the Anabaptist confessed he could not answer it, but said, it was the weakness of the Apostle, and there he wanted the spirit. Another Sectary denying the Resurrection of the dead, and some of the Church coming to admonish him of that errour, and bringing Scripture to prove it, he answered, This is Scripture to you, but not to me. Pædobaptisme hath been blasphemed by many reproachfull speeches: the Lords Prayer hath been sleightly and scornfully spoken of: the whole Ministry of all the Reformed Churches, with their Ordination, worke of preaching, &c. scorned and abused in severall Pamphlets: the Presbyteriall and Synodicall Government, reproached in all Wilde and scolling language, call'd devillish, antichristian, and all to naught, resembled to the beast in the Revelation: the Civil Government and Magistrates have been blasphemed, with their Ordinances, Orders, the supreme Court of Judicature the Parliament call'd Antichristian, and the Committee of Examinations jeered, by way of comparing it to the Court of Inquisition, and to the High commissiion: the solemn, sacred and Nationall Covenant of the Kingdoms, derided, blasphemed in many Pamphlets, that many pages would not contain them. But I will not trouble the Reader to name any more of them: M. Pryn in his fresh Discovery of New Lights, hath extracted many Passages of this kinde out of the Pamphlets of the Sectaries, and in a libellous book entituled England's Birthright, there is more stuffe of the same kinde.

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

Some Passages in the Prayers of the Sectaries.

And though we are discountenanced by the Civil Magistrate (which is a great thing) after they have had our estates, and our blood, yet Lord, &c. When the blinde man was thrust out of the...
the Synagogue by the Pharisees, Jesus Christ met him; so though
we are thrust out of the Common Assemblies and men's affections
who formerly loved us, &c. Let thy Spirit teach us, we may look
four, five years from an Assembly of men before they teach us, &c.
Though they may withhold thy Truth in Policie, yet thy Spirit can
reach us if all the Ministers in the world hold their peace, &c.
Thou hast triumphed gloriously by a despised Army, not only by
our enemies, but our seeming friends, who indeed were our real
enemies, vilifying those men whom thou hast been pleased to ho-
nour, &c. Another Independent Minister, in his prayer prayed,
that the Presbytery might be removed, that Christ's King-
dom might be set up. Another Independent Minister about the
end of September last, gave God thanks for breaking the neck of
that wretched Petition of the Citizens. August last the 10th day,
being presently upon Lilburns committing to New-gate, at
Knowles Church in St. Helen's on a Lords day Mr. Knowles prayed
these words, or to this effect, Lord, bring thy servant Lilburne out
of prison, and honour him Lord, for he hath honoured thee. This
last month in December, one of the Independent Ministers in his
prayers at a Lecture, two or three several Lectures, prayed to God
that the Parliament might give liberty to tender consciences. One
of the Independent Ministers at his Church meeting in a house,
gave thanks unto God for the liberty of conscience granted in A-
merica, and said, Why, Lord not in England as well as in America?
or words to that purpose. Another Independent Minister in his
Prayer put up this Petition, O Lord make the Parliament friends
to the Saints. d May 25, 1645. An Independent Minister praying
for the Parliament, prayed that God would keep the Parliament
from grieving the Saints, or doing any acts that might make them
sad; that they for whom so many prayers and praises had been
put up by the Saints, might not now grieve them. April 24. The
same Independent Minister in his prayer after Sermon, prayed,
That now God had delivered us both (namely, the Presbyterian
and Independent) from such bondage and oppression, we might
not be guilty of bringing our brethren into bondage, left the Lord
carry us back again into Egypt for it. The same prayed on August 1.
joyning Parliament and Assembly together, That they might do
nothing but what the Saints should rejoice in, and be glad of.
About
many Errores of the Sectaries.

About the beginning of September last, a Reverend Minister of the Assembly who was an ear witness related it, and said he would acquaint the Commissioners of Scotland with it; that an Independent Minister, either in his prayer or Sermon, used words to this effect of the Scots. That it was just with God to bring this overthrow upon Scotland, because of their beating their fellow-servants; and that they could not be content with suffering their brethren to enjoy their liberty, but must have domination.

Having given the Reader an account of many Errores and blasphemies of the Sectaries, with some Passages in their Prayers; I come now to relate many of their Practices. But the Reader must not conceive I can set down all, or that any one man (although of far greater abilities and leisure, having also fairer opportunities of conversing among them, with better suspicion observing their ways, then my self) is able to do it. They have many depths, wiles and methods which I know not, nor cannot find out; there are many windings and turnings of the serpent, crooked goings, in and out, off and on, here and there, which I cannot trace, the way of the serpent upon a rock is too wonderfull for me, and which I know not. They, Proteus-like, turne themselves into all shapes and forms, and according to several occasions and times, have different humours and tempers, sometimes complying so that one would think all difference would quickly be at an end and they were ours, sometimes so far off and back again, as causes wonder and amazement in the beholders. I have been told from godly and wise men, who have had much to do with some of them, and have professed to let themselves to study and to observe them (men who are moderate enough, and have a special love to some of them) that they know not what to make of them, they are strange men, nor cannot fathom their depths, and therefore 'tis not to be expected from me a plain open-hearted man (who hate tricks, playing under-board, reserves and desigines, whose motto is that of the Psalms, Let integrity and uprightness preserve me, for I wait on thee, and never studied Machiavel, nor am not versed in the Jesuits Politicks) that I should discover all their practices and ways: Neither was it my intention or scope in writing of this book, to speak all I know of their practices and ways; (for I took a resolution in the entrance of this work, not to be
too large, that so the more might both buy and read it, and my purpose is hereafter (God sparing me life, health and liberty, for the benefit both of the present and succeeding generations) to write an Historiudl narrative of all the Proceedings and wayes of the English Sectaries, both in England and beyond the seas, from the first year of the Parliaments sitting, till the time of the setting forth that History, and have already laid in many materials, and kept an exact account of the most remarkable passages tending that way; and my earnest desire is to all the godly orthodox Readers, into whole hands this book shal come, who are enemies to sects and schismes, and lovers of truth, peace and order, whether Gentlemen of Committees in the several Counties, or Souldiers in the Armies, or Ministers in the several parts of the Kingdom, or other godly Christians, that they would be pleased within this three or four moneths next following, to communicate to me all the certain intelligence they have, of the Opinions, wayes and Proceedings of the Sectaries; and I promise faithfully, that whatever agreement or condition be made by any who import any matters to me (as namely for concealing of their names, or forbearing the relation of such and such particulars, as place, &c. whatever they be) I will most sacredly observe, and they shall find me both secret and true to them, for I fear God, and dare not violate my promise) only for the present to give the world a taste and tryall of the Practices of the Sectaries (for upon some of the heads of their Practices and wayes which I in this present Discourse name) I could write upon each of them a book, in giving many instances and examples for a proof and confirmation of their truth.

Now I might in the first place make a Paralell between the practices and wayes of our Sectaries, and the Sectaries of old in the Primitive times (especially the Donatists) as also between them and the Jesuits, them and the Arminians of the Netherlands, them and the Prelates and their Court party, them and the present Malignants; yea, them and some of the bad Emperours, as Julian, and could shew such an agreement in their practices and wayes, treading so just in their pathes and steps, as if none of them were dead or put down in England, only now acted among us under new names, and under other habits and formes, but still the old,
old, a likenesfe and spirit of the Donatifts, Jesuits, Arminians, Prelates and Court party were alive, and transformed into many of the Sectaries: And indeed to do this fully would deserve a Tractate by itself; which I shall leave to be done by some other able hand; or else if no other take up such a fruitfull Argument, I may finde some opportunity hereafter to treat upon it; only before I name the particular Practices of the Sectaries, as I have done their Errors, I will hint some of the more special Parallels between the Sectaries and the Donatifts, Jesuits, &c.

First for the Donatists and some other sectaries of the Primitive times, 1. Our Sectaries and they agree in their complaints of Persecution of their Schisme: the Donatists would always be complaining of that, as a Augustine shews it in many places of his learned works against them; and our Sectaries in their Sermons, Prayers, Pamphlets, Discourses, Petitions, all crying out of Persecution, and accusing the Orthodox Presbyterian: and the Donatists, yea, when for their feditious, tumultuous, libellous scoffing, wicked lying, scandalous reports, books and practices they have been questioned, there's nothing in their mouthes but persecution, and unheard of persecution of the godly. I am of the minde if any of them should come to be imprisoned and hanged, for stealing, killing a godly Presbyterian, plotting against the Parliament and City, to feize upon their Forts or some Parliament men, some or other of them would cry out of persecution. 2. They agree in their furious outrages and violences against all that oppote their way. Learned men know what Circumcelliaries there were among the Donatists, and to what a height they came, as b Augustine relates; and among the sectaries there are outrageous vicious men, and such that in the Churches have committed many insolencies, assaulted and abused some Ministers in their own houses, and in other places where they have met them: but I must not enlarge. 3. They agree in their high flatteries of themselves and their party, extolling them and crying them up to the Heavens; the Donatists did ojoe adorationum imissingue capita, as c Augustine speaks; and the Sectaries of our times are the incomparable flatterers and admirers of their own party, have written and spoken such praises and flatteries of their side, as have come almost to blaspheme; but these praises are ordinary, As precious men as

\[ H_2 \] any
any upon earth, Men of a most precious anointing, None since the 
Apostles times like them for gifts and abilities; yea some have 
not sticket to say, they were beyond the Apostles, and if Jesus 
Christ himself were on earth he could hardly preach better, that 
they lead as holy lives as Saints and Angels in Heaven. 4. In their 
great partiality, praftizing that themselves which they condemne 
in others. 
Augustine shews this in many places of the Donatists: I could give many instances of our Sectaries in this kinde, 
crying out of preaching and printing by the Orthodox against 
them, and yet preaching and printing all kinde of things against 
them; speaking against petitioning the Parliament, or interpoling 
in any thing before them. by way of Petition, or having meetings 
for that end (as you may finde in some of the Newsbooks the 
pensioners of the Sectaries,) and yet themelves in a disorderly tu-
mulurous way, being but private particular persons (neither 
bodies, nor Societies reprezentative, nor real) have had many 
strange meetings, and drawn up Petitions with clauses and passa-
ges medling with the affairs of Parliament, in a kinde charging 
them, and taking cognizance of things of a high nature done 
in Parliament, before the time they ought, with many a such 
like: but I take off my hand. 5. In their appealing from Ec-
clesiaftical Judges to the temporall: So the Sectaries, from Cla-
ftes and Synods to the Parliament, or some temporall Judges ap-
pointed by them. 6. In their unwillingneffe to have their a-
ctions or writings examined by any judicious learned men, but 
keeping things in the darke. Epifbanus reembles Sectaries to 
a Moule, a feeble creature that doth much hurt by keeping under 
ground, but if once above ground, then's contemptible and ea-
ily taken: Some of the Sectaries have been provoked enough to 
set down what they would have, both by earnest intries from 
beayond seas, and at home, by commands in a kinde, by upbraiding 
for not doing it, and yet to this day they cannot be brought to it; 
and I judge it is for these Reasons: 1. Because they cannot well 
agree among themselves of any fystem or body. 2. Because they 
know not how long they shall be of this minde, nor how much 
further yet they may go. 3. Because what they set down may 
offend many of their own party, and loofen all the rest of the Seects 
from them. 4. Because some Grandees and Persons of note (who
many Errors of the Sectaries.

are gone further,) will not be well pleased at it. 5. Because when
once given under their hands, and that after to long expectation,
it will be judged by all rational men their utmost strength (which if
it should have answer upon answer, as no doubt it will) and the
weakness of it discovered and laid bare, they are lost among many,
and will suffer exceedingly in the esteem of all intelligent un-
prejudiced men, whereas now by being silent, they bare the
world in hand, as if they had some great matter of strength; many
before they speak and utter themselves are thought to be wise, and
to have much in them, who when they have once spoken, are eas-
ily seen thorow. 7. In their quoting Authours for them, who are
acknowledged for the main to be professedly against them; and in
their quoting peeces of Authours, and not the whole, leaving the
later part which would explain their meaning; thus the Dona-
tists did * Cyprian, and yet he was much against them as he profe-
tes; and fo Augustine complains of the Donatists, integra non
allegarunt Scripturas; thus the Authour of Sions Prerogative roy-
all, quotes many Presbyterians for several things, who professedly
were of another way; and one Mr E. (as the Reader may observe
in an Extract of one of the printed Letters) quotes the Churches
of France, Scotland, &c. for the Independent way, who are known
to be professedly against it: and fo a the Authour of The bounds of
liberty of Consc. quotes the Leydenses b Profess for him, who profes-
sedly speak against it, and in one sentence he leaves out some three
times words all of them belonging to one sentence, which would
shew the sense of those Learned men to be against him (as no-
torious a falsification as I think is to be found in any Papish,) and so
Mr John Goodwin in his point of Justification quotes Calvin, Bucer,
and others, who are known ex professo, d to be of another judgement;
and he quotes e my Antapologie with other Authours, to justify his
opinion, whereas I have professedly at large spoken against what he
maintains; and among other places which he perverts I shall name
one, where he cites the former part of the sentence, leaving out the
later, which had he but named, would have been an evident con-
futation of him, dealing just with me as the devil did by Christ f,
Psal. 91. 6. leaving out the last part, to keep thee in all thy ways.
2. The Sectaries and the Jesuites agree in many things, 1. As the
Jesuits are famous for sending out Emissaries into severall Coun-
tries.
tries to corrupt, not contenting themselves to do mischief at home; so do our Sectaries send forth their members into all Counties and places of this Kingdom, they lay hands upon them, and send them as a Church act to preach such and such errors, to rebaptize, &c.

2. The Jesuits have their *pie fraudes*, holy deceits, for the propagating of their cause, holy fictions, made things to deceive the people; so have our Sectaries many for the spreading of their party. 3. The Jesuits insinuating among themselves, get into great Noblemens houses and acquaintance, into great Ladies and Gentlewomens, and into Princes Courts and Houses, and follow state matters, meet to contrive and consult, not preaching too much, nor following their studies too hard; so do many of our Sectaries get into acquaintance and favour with great Noble men, Parliament men, tolicite, follow them, worke by the great Ladies and Gentlewomen, consult and debate of matters Civil, &c.

4. The Jesuits are full of equivocations, mentall reservations, say one thing but mean another, speak things in a sense of their own, different from what 'tis in the common acception. 5. The Jesuits have always one plot or other, never give out, are working active men, if crosed in one, then are trying in another, and have many irons in the fire at once, that if one do not take another may, nothing discourages them, but on they go; so 'tis with the Sectaries of our time, active nimble men, restless spirits, never without plots and fine desigines, with childe of many at once, that if some miscarry, yet others may bring forth. 6. The Jesuits wil worke and act where they are not thought to be, by others, and by instruments unsuspected, not appearing themselves, but bring about their ends so and by such, as a man would never dream of; so our Sectaries will not appear themselves in many things, when yet the hand of Josh is all along, but get their worke done by others, who also draw others to them. 7. The Jesuits make all things give place to their desigines, to advance the Catholike cause, and so they may compassle them, they are not mannerly to stand upon tearms, but will take any person out of the way who stand to hinder them, use everall indirect means to effect what they have plotted, run great ventures and hazards but they will go thorow; so the Sectaries of our times are daring men, will attempt things a wise man would thinke they should be afraid of, will try to break any man, or worke him
many Errors of the Sectaries.

him out that stands between them and home, do things otherwise against their principles.

The Sectaries and the Netherland Arminians agree; 1. The Arminians at first flattered the Magistrates, declining Synods and Ecclesiasticall Assemblies all they could, and still appealing to the Civil Magistrate, crying up the power of the Civil Magistrate in Ecclesiasticalls, ascribing to the Magistrate the ultimate and highest Jurisdiction and power of giving judgement in matters purely Ecclesiasticall, reasoning that to the Magistrate alone immediately under Christ did belong the judgement, when controversies of faith did arise in the Church, and they aspersed the Orthodox Ministers for not giving so much of this the Reader may finde enough in Voetius and Vedelius; so do our Sectaries, all of them are against Synods, declining them; many of them say, they will in all matters of Religion give account to the Parliament, or to any Committee appointed by them; and say they give more to the Magistrate then the Presbyterians, and in that kinde have odious insinuations to reflect upon Presbyterians. 2. The Arminians at first broached but small and few errors, in comparilion, but in time, some years came to vent all kinde of errours almost, Socinian errors, and what not? so our Sectaries at first were more modest, but within these four years, especially these two last, how have they grown, and what they are fallen into, the forenamed Catalogue is sufficient proof. 3. The Arminians professed reserves, became Scepticks, were against certainty of faith, professed though this was their present judgement, they came to have, as our Divines have expressed, a monethly faith, nay an hourly; this they now hold, but they knew not what they might hold to morrow or the next hour; this principle of uncertainty in matters of Religion the Remonstrants did hold forth in those times of the troubles of the Churches in the Netherlands, that so they might overturn all forms and harmonies; that was one of the scepticall rules of the Arminians, Dies diem docet; so our Sectaries are all for new light and reserves, and multitudes of them are become mere Scepticks and Questionists, and will tell you this they hold for the present, but know not yet what they may see, &c. 4. The Arminians could not be brought to speak out along while, nor to give what they would have, but hid themselves in.
in doubted phrases, and were feared monstria liquíd alere: when they stood for and desired a Toleration, upon conferences and meetings they were put to it, to give in what they held, and all they held, they were proferred at the conference holden at Delph favour and Toleration, if they would give assurance they desired only forbearance in the five Points, but they could not be got to it; to our Sectaries have forborne this day, notwithstanding all means used, to set down this we hold, this we will stick to. 5. The Arminians in those times in the Low-Countries, in some Cities and Towns where they had power, persecuted the Orthodox, troubled them much; so do our Sectaries in Towns or places where they have power, persecute godly Orthodox men, especially if zealous against the sects: O how have some Sectaries vexed, plagued and troubled many godly Ministers and people severally ways! of which more under their particular Policies & factious Practices. 6. The Arminians had well nigh undone the Netherlands, and brought all to confusion, and had not the old Prince of Orange been stout and wise, even doing something beyond the ordinary way of his power; and upon the Synod of Dort determining the Magistrate added the civil sanction, and used coercive power, that Country had been lost; so our Sectaries have by their errors, divisions and factions they have made among us hazarded all, and if God do not wonderfully put in, and be merciful to us, their ways and courses will undo us all. 7. The Netherlands Arminians would be Remonstrants, did write against, complain of the Synod of Dort, that they could not have their liberty, were not well dealt with, could not have so fair a hearing; how many books were written, how many afpersions were cast upon the Synod? And have not, and do not our Sectaries write against the Assembly? complain by word of mouth? are not their mouthes full of such speeches? They cannot be heard, They have not had liberty to bring in their Questions, &c. Is it not remarkable, that the Pamphlet, or rather Libell against the Assembly, put forth by stealth, is entituled A Remonstrance of the Dissenting Brethren? so that they are the English Remonstrants. 8. The Netherlands Arminians when once the Magistrate did effectually set to back the Synod of Dort, and were against them, then they writ books in a far other stile, and that power which before they so liberally measured out to them,
them, they did not a little limit and contract, denying the Magistrates had any power over private meetings; so our Sectaries; if once the Magistrates come to suppress their errors and false Doctrines, and their private meetings, we shall see how they will change their file; nay, have we not too much experience, how but upon votes for Government, and but upon the preparative Orders for setting Church-Government, upon the overtures of it this last summer, when the Order came of casting this City into Classes and a Province, and an Order for choosing tryers of Elders, what passages had we in Sermons, Prayers of some of the Sectaries; as among many to give two only, on the day of Thanksgiving for taking Sherborne Castle, a sectary preached this, That the Parliament was making of Laws against the Saints, and that he was not afraid to speak, because he was not afraid to suffer. And others preached of the great persecution that was coming; and how the Bishops tyranny would be nothing to the Presbyterian, their finger would be heavier then the Bishops loyis, or words to that purpose. The Sectaries and the Bishops, with that Court party agree: 1. The Bishops and the Court party would bring off one way or other, by Letters written from great friends at Court, by appearing for them, by removing to some other place the business, by finding out one device or another, deluding the parties who prosecuted and troubled them, all those of their party that were active and able; who by virtue of the Laws conscience, and courage, some men in place were questioned and endangered for preaching some Doctrines of Popery and Arminianisme, &c. or for some practices not legal, of which many examples were in the former time, fetching them out of the hands of Orthodox men who had power; sending Warrants for discharge of Priest, Jesuits, &c. and now all England over generally, the Sectaries for any of their party that are questioned, either for preaching false doctrines, or for speaking unjustifiable words, or for other misdemeanours, double all ways to bring them off; they will use means to remove them from one Committee to another where they are stronger, they will get Letters writ on their behalf, they will worke things so, as by delays one way or another the Sectaries shall escape, as much as ever the Jesuits, Priest, Arminians, Innovators did heretofore. 2. The Bishops
Bishops and Court party would prefer none but their party, kept out all men from all places in Church and Common-wealth though never so deserving, especially if zealous, or had any great parts to stand for the truth, and they would prefer their own party though never so unworthy, though little to commend them; and so the Sectaries in all places where they have power, bring in Sectaries though otherwise unfit, into offices and places, though dishonest and scandalous, and set themselves with all the industry and cunning that may be, to keep out godly conscientious men that are against the sects, though the publike suffer never so much for the want of them. 3. The Bishops and Court party did set themselves to worme out (that being the Archbishops phrase) all godly, zealous, able men out of places, and would by one means or device watching them, cast them out quite, or so hamper and vex them, that they were weary of their lives and places; so do our Sectaries make it their study, to remove, worme by degrees out of places upon one pretence or other, when they cannot do it otherwise active Presbyterians, of which we have too many instances, and set themselves to vex them, by over-rating in Towns where they have place, by bringing them into Haberdashers Hall, by putting in Articles against them which they cannot prove, and so putting them to chargeable journeys and expences, with abundance of such.

4. The Bishops and Court party to bring about their ends, would bring matters to such a condition, and such a necessity, and then would make those necessities, that condition of affairs, as a ground of such and such following actions, pleading the necessities and the condition of the times as their warrant; so our Sectaries do in many cases, they have by their policies and ways hindered the settling of Church-Government all this while, and they plead the long delay of settling it, as a ground to justify their gathering Churches, saying, how many years would you have us stay? whenas in the Assembly, City, in all places, by all means where they have any interest, they retard the worke; and so if means be used by Petitioning the Parliament to settle Church-Government, and to suppress the great errours, then some of the Sectaries say and give out, The Army will be offended, whenas many of the Sectaries have used all means, and do still, to bring things to that passe, that we might have an Army under the commands, and in the hands of the
the Sectaries, though (blessed be God) we have a Noble Generall free from sectarisme, and not above one in six in the Army that way taint. 4. The Prelaticall faction and that Court party were great Innovators, given to change, running from one opinion to another, being Arminians as well as Popish, yea some of them Socinians, and countenancing such, and were every day inventing some new matter in worship, adding this ceremony and the other, putting down some part of worships, and altering them by substituting other; as in putting down singing of Psalms in some Churches, and having Hymnes; in putting down all concea- ved Prayer, and commanding bidding of Prayer, with a multitude of such like: so our Sectaries are great Innovators, as changeable as the Moon, bringing into their Churches new opinions daily, new practices, taking away the old used in all Reformed Churches, and substituting new; taking away of singing of Psalms, and pleading for Hymnes of their own making; bringing in anointing with oyl, bringing in their laying on of hands to give the holy Ghost, with severall other strange wayes and practices, which the Reader shall finde in this following discourse, among the narrations of passages and stories. 5. The Prelaticall faction and that Court Clergy were daring bold men, that durst venture almost upon any thing, upon counsellings to prorogue and break up Par- liaments in times of danger and distraction, upon putting men out of Offices and places that were not for their turne, and to bring in others calculated for their meridian, upon corrupting Religions and Laws at once, breaking in both upon the truth and the liberty of the subject at the same time, upon any thing or perfon that stood in their way: so our Sectaries many of them are daring men, have attempted and been upon high busineses, about coun- selleling and drawing up Petitions for adjourning (as they call it) the Assembly, in a time when the distractions of this Church are so infinite, and things so unsetled; as also have inserted strange passages into other Petitions, which yet have not been presented, others of the company opposing them; with severall other particulars which would be too large now to relate; in one word, thers almost nothing which they have not and dare not venture on, that stands in their light, and in the way of their designes; and I may say of many of the Sectaries (for I do not mean all, as I have
have said before, so I say again, there are some good souls meerly seduced, who are not of the Faction; they have overpassed the deeds of the wicked, not only walked after their ways, nor done after their abominations, but have corrupted themselves more than they; justified the Bishops and their faction, by falling into those opinions, and doing those actions in a high, bold and open way, which that faction never durst do for fear of the people. Next, the present Malignants and the Sectaries agree in the general thus, that thorowout the Kingdom, 'tis now notorious that the greatest Malignants and Sectaries hold together, and vote together against the Presbyterians and the Reformation in all places and upon all business, of which there are many examples in the choice of Burgesses for Parliament, in the Petition presented in London at the choice of the new Common-Council, the grandest Malignants and the Independents joined together to oppose; and in some Committees where men of both these sorts are 'tis observed also: but to come to some particulars; The parallel between the present Malignants and our grand Sectaries, stands in these; 1. The Malignants have opposed the proceedings of Parliament, by preaching and writing books against them, reviling the Houses, especially the House of Commons, and many particular worthy Members by name, speaking against their Ordinances, constitutions, as Covenant, Directory, Ordination, against their power and Priviledges; we know what Anlicus that grand Malignant hath done, and how many books both from Oxford and here at London have been by the Malignant party printed and vented: so all'o have many Sectaries: and here it would fill a great book, to bring into one all the speeches, with the passages in Petitions, Sermons, Prayers, printed books, that have been vented against the Parliament, and particular Worthy Members of both Houses, their power and Priviledges, with their Ordinances and Orders, in reference to matters of Religion, as the Nationall Covenant, Directory, Ordinance against mens preaching out of Office, the Monthly Fast, the Ordinance for Tithes, the Orders and Directions about Claires and chusing Elders; in which Sermons, printed books, discourses, Petitions and other carriages of the Sectaries, there have been more things vented destructive to the very power and nature of Parliaments, undermining the very root and foun-
many Errors of the Sectaries.

dition, and all their proceedings in reference to matters of Reli-
gion, yea of justice and civil matters, then ever have been by
all the Malignants in England as ever I could hear of; witness
Lilburne's book, with that lately come forth, call'd *Innocency
and Truth justified*; all the printed Letters and papers that were print-
ed upon occasion of his imprisonment; England's Birthright,
the Ordinance of Tithe Dismounted, the Arraignment of Persec-
tnation, and all his fellows, as *Martins Echo*, &c. Turner's
Heavenly conference for Sions Saints, resembling the Directory
to the golden Calves of Jeroboam, and affirming there are un-
truths, contradictions to the Canonicall Scriptures, errors, &c.
And here I dare be bold to say, that there have been greater inlo-
rencies and affronts offered to this Parliament by many of the Se-
caries, then ever was to Parliament in England by any men who
lived within their power: as for instance, when Lilburne was
committed to prison, and such a Letter was come forth in his name
against the Parliament, in such an open vile manner, and at such
a time, being prisoner, many of the Sectaries of Southwark met
together, and propounded to chuse Lilburne Burgess for Par-
liament; and that Lilburne after so great favour and mercy
shown him by the House of Commons, after so high an abuie of
the Honourable Speaker, the Honourable Committee of Exami-
nations, yea and of the whole House, as discharging him of his
imprisonment, without either acknowledging the justice, or peti-
tioning for the mercy of the House of Commons (a favour that I
never heard or read of granted to any man before, and that I
thought had been a thing impossible, even against the fundamentall
Orders of the House, for a man committed by the House upon far
leffe offences, without petitioning to be set free) should yet set
forth a *book to all the world, justifying himself in his former
ways, and point blank charge the House with being unjustly
dealt with in his late imprisonment, imprisoning him contrary to
the known and declared Laws; yea further, in severall places of his
book, after a bold and audacious manner abusing and bringing in
dangerous insinuations reflecting upon them.

*Lilb. Innocency
and Truth publish
ed* page 37. I con-
ceive I may ju-
justly say without
breach of their pri-
vileges, that I
have been unwise,
deals with in my
late imprisonment,
to be imprisoned so
counter to the
known and decla-
red Laws, I have
been without ei-
ter cause shown,
or legally tryall.

 vide page 71, p. 75.

But you will say,
the House of Com-
mons was not at leis-
ure by reason of
the publick; I an-
swer, leave them six
hours time would
serve my turn in
this particular, and
is very strange in
five year space, so
such a time cannot
be found from the
publick to transferr
my business so far.
I am they can finde
more time enough to set
as great and rich
places upon some of
themselves, and to
enjoy them, for all
their own Orde-
rance to the con-
trary: yea and I
know some of them
at this day, hath
plurality of places, and I say the thing I desire of them, is more surely my due than any of their great places are theirs, and
therefore I hope they have not bad cause to be angry with me for seeing justice at their hands, being it was the end
wherefore they were chosen and trusted, and that which they are sworn to do. *vide pag. 74.* Speaking of some passages in
a Parliament, Declaration, not easily to be forgotten by those that made them, if they be any spurs of bone in their heels.
A Catalogue and Discovery of

pg. 71, which Warrant and Commitment (though made by a Committee of the House of Commons) is as illegal as all the rest, and in my apprehension against the very tenour and the true intent and meaning of the Petition of Rights, and expressly against the words of the Statute of the 43. Ed 3. Again pg. 37. But I have several times been imprisoned both by Committees and by the Vote of the House of Commons itself, contrary to a known Law made the present Parliament by themselves, against which there is at present no Ordinance published and declared by them and the Peers for the cognizance of: Ergo, I say they are tied in justice, according to the tenor of this Law, to give me reparation against those persons that were chief instruments either in Committees or in the House of Commons itself, to vote and take away my liberty from me, contrary to this Law; and for my part I do accordingly expect my reparation for my late causethese molestations and imprisonments. Pag. 69. I shall freely declare the main reason which makes me in being true to my liberty and freedom sat in point of honesty: I cannot submit to that Oath, in that I conceive all Laws and Ordinances in such cases as this, ought to be univerally binded all, and not so restrictive as the additional Ordinance of Accounts us, which Ordinance exempts Peers, Members of the House of Commons; for my part I judge myself as free a man (though otherwise I desire not to make comparison) as any of them, and I conceive I ought not to be in bondage to any Law or Ordinance that they themselves will not stand unto.

O what unheard of Malignancies are these! And so Mr John Goodwin in a Sermon hath uttered that against the Parliament and the power of it, as opens a gap to all sleighting of their authority and power; and I believe never was there any such speech from any before himself. 2. The Sectaries and Malignants agree in being bitter enemies of our brethren of Scotland, and of their Armies; the Malignants we know look upon them with an evil eye, as the first cause of all their misery, and cannot give them a good word; and all the world sees how the Sectaries hate the Scots, raise and spread evil reports upon them, are as thorns in their sides, heavy enemies, obstructing them in all places where they have power, deviling all ways to be rid of them, and studying what in them lies to make a breach; I could tell the Reader many speeches, stories of the Sectaries in this kinde in reference to our brethren of Scotland, but it needs not, for they that run may read it. 3. They agree in this, rather to have Episcopall Government and a Toleration, then a strict Presbyteriall and thorow Reformation; we all know this would please Antichrist and his fellows, and I think I can prove from good hands (and if I should name them, the Sectaries would say so too) that some of the prime Ministers in the way of the Sects have said, That Episcopall Government and a Toleration of their way would give them content. The Malignants and Sectaries agree in Independency, the Malignants now turn Independents, and profess they are for Independency, and for this I could quote several speeches, and name some Malignant Ministers, and others of note who are for Independency against Presbyterian; but this is now so commonly known, that Britannicus, a man who hath done them many good offices, and cried up several of
of them, confesses in one of his Pamphlets about a fortnight since, that the Malignants are turned Independents: hardly a Malignant Priest about Town, but is for Independence against Presbytery. Lastly, The Sectaries agree with Julian the Apostle and some other enemies of Christians in these four things. 1. Julian was a great scoffer at Religion, Christ and Christian Religion, as Ecclesiastical stories mention; and many of the Sectaries of our time, are fearfull scoffers and mockers at all things that are good, Scriptures, Trinity, Christ, Ministry, Ordinances, what not? there was never a greater generation of scoffers at Religion then many of the Sectaries of our times, witnessed many printed books, as Arrainment of Persecution, and his fellows, the Ordinance of Titus Dismounted, besides many scoffing books against the Presbyterial Government, as the two brethrens MS. with others of that kinde.

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

3. He attempted to get the Militia out of the hands of the Orthodox Christians, as Theodore in his Ecclesiastical History relateth: and the Sectaries have and do use all means within their power to get the Militia out of the hands of the Orthodox into their hands solely, of which I could tell tales. 4. Julian was the great patron of Toleration for all sects, Donatists, Arians, Eunomians, he was the great man for libertas perditionis (as Augustine calls it) the Donatists fled to him, he gave them publicke liberty of Churches, he call'd back from banishment Erius the great leader of the Eunomian heresie, and whether all the sects are not agreed with him in that, as also with Valens another wicked Emperor, who was for Toleration of all but the Orthodox, I leave to their own consciences to determine.

ommnes Galilaei, id est Chriftiani est militia pellecentur. b Julian the Apostle therefore created a Toleration the libri perditionis (as Austin calls it) because he did hope by that means to destroy Christ and Religion, August. Epist. 155. Julianus inquit deiactor Chrifti, & inimicus hæresicient libertatem perditionis permitterit, & tum Bæticae hæresicii reddidit, quando templo Sammonis: eo modo putans Christianum non posse pereire, de terris ibi veritatis Ecclesiae de qua laus fuerat invideret, & saeculose diffensiones liberas esse submitteret. Praeclaus Elench. Hæret. pag. 147. Julianus Aetetiam autorem & dicem hæresis Eunomii, & Confiantii dententiam damnatum, & in eadem actum, quod quia benignis litteris recovacivit, & publica vestura reduxit: Episcopus, sub Confiantio exilio multaria revocavit, & in urbibus suas redire permitterit. Atque id ille non miferor corde factura, sed ut Episcopos inter se committens ad inCellium armaret bellum, & ipsa fida dididit Ecclesia labefacere ced. The Emperor Valens did grant freedom of Religion to all heretics, yea and Heathen, but was a great enemy to the Orthodox. Theodoret. Hist. Eccl. lib. 4. cap. 22 Valens impunitatem concepit Genilibus, Judæis, & aliis quibusquis qui nomen Chriftianum fibi affumentes duxerant evangelium repugnabant: Solus autem Apostolicus docti in propagandis tyranus ille se hostem pribue, And
And as I have made a Parallell between the Sectaries of our time, and the Donatists, Jesuits, &c. so I might now at large show in all the forenamed particulars, an Antithesis and Dissimilitude between the godly Orthodox Presbyterians, and the Donatists, Jesuits, Arminians, Prelates, &c. but I dare not enter into it for fear my book be too voluminous, having already exceeded that proportion which I at first intended when I began it; all I shall do then in point of parallell, is but to hint a few things (which I desire the Reader well to observe) of the difference in the carriage and behaviour these four years last past all along of the Presbyterians both to the Honourable Houses, and the Sectaries; and of the Sectaries to the Parliament and the Presbyterians; and for the truth of what I say, I dare appeal to all the world, yea and to the consciences of many Sectaries themselves. Though the Presbyterian party from the beginning of the differences between the King and Parliament, among those who professe to stand for Reformation and for the Parliament hath been, and still is (without all compare) the greater part of both Kingdoms, the body of both Assemblies and Ministers, the body of the people in Cities and Countries (especially of persons eminent in place and quality) yea and the Parliaments too (of the Parliament of Scotland there's no question;) the Parliament of England also, after advice had with the Assembly, hath declared for Presbytery, having voted and formed into Orders, Directions and Ordinances, severall parts and pieces of Presbyteriall Government;) yet for all this have not the Presbyterians taken upon them to set up the Government in that manner and way as they conceive and judge to be most agreeable to the word, drawing in the people with them, but have waited upon the Parliament all this while for the settling of the Church, addressing themselves in most humble manner by way of petitioning, and that both Assembly, Court of Common-Councel, Ministers, people, and when sometimes their hopes have been deferred beyond all expectation, and have met with some disappointments and discouragements in their Petitions about settling the Church, as by a Vote passed against one Petition before it was presented, as small thanks given for another, and little respect shewed to a third; besides the Sectaries insulting over them and their Petitions, branding them in Pulpits, in the weekly Newsbooks.
books, and in their daily discourses, notwithstanding whatever they might conceive of neglects and hard usage on the one hand, and of great abuse of them by the Sectaries on the other hand, yet they have taken all patiently, waiting still, petitioning still in all humble and thankfull manner, forbearing to print what was presented (though there was no Order nor command against it) out of their tender respect of giving any offence or displeasing the Parliament (though in the mean time they suffered much by misreports of their proceedings both for matter and manner:). The Presbyterian party (though the Assembly of Divines, the Representative body of the City the Court of Common-Council, the Ministry of the Kingdom, thousands and ten thousands of godly well affected persons, the Kingdom of Scotland, yea all the Reformed Churches own that way,) hath not upon the fore-named things and others (as the not giving leave upon a Petition to print an Answer to the Remonstrance of the Independents, in which the Assembly is extremely wronged) broke out either against the Parliament, saying they will fight no longer, &c. speaking their pleasure of them, drawing up all their grievances to a head, and letting them forth in print; or against particular Members, falling upon them by name, making them known to the world, whom they conceive and have been informed of, to be the great hinderers of their desires, and ticklers against them; but even as becomes Christians have taken all patiently, waiting upon God and the Parliament. And as the carriage of the Presbyterians hath been thus in all humble duty and high respect to the Houses of Parliament, and every Member in their places (for I have not yet heard of any Presbyterian that hath singled out any one Member by name, to abuse him in print, as some Sectaries have done both particular Members and the whole House of Commons) so hath it been with all love, brotherly kindnesse, tendernesse, respect and forbearance to the Sectaries; and considering that the Presbyterians were, as I have shewed before, both of the Ministers and people standing for Reformation, the body of both Kingdoms, having the command and power of the Pulpits, so great an interest in the people, &c. their love and forbearance to the Sectaries hath been admirable; when
The Independents were but few, and other Sectaries a small number in the first and second year of this Parliament, some half a score or dozen Ministers, three or four hundred people, the Presbyterianists gave them the right hand of fellowship, admitted them to their meetings, opened their Pulpit doors unto them, showed all brotherly respect of love and kindness to them, even more than to most of their own way, condescending to such a motion, as to forbear preaching and printing against their opinions and way, making them (who were so small and inconsiderable a party) as it were an equal party, putting them into the balance with themselves; they appeared not to hinder their being chosen to be general Lecturers for this City in several great Churches; and as at first, so all along they have been tender and respectfull of them in Assembly, City and in all cases, suffering them to grow up to thousands; and notwithstanding breach of agreements, drawing away their people, preaching against them in their own pulpits, many high and strange carriages, yet still using all fairnesse and love, hoping by brotherly kindnesse, forbearance and a thorough Reformation in the Church, (wherein they have been willing upon all occasions to gratifie and have respect to their consciences) at last to have gained them. O the faithfulness, dutifullnesse, patience, long-suffering, forbearance of the Presbyterianists; their dutifullnesse and patience in waiting upon the Parliament; their faithfulness in not abating in their zeal and respects to them; their love, kindnesse and tenderness to the Independents, yea to other Sectaries also who have had someting of Christ and grace in them, and have not fallen into errours and blasphemies raising the foundation. But now on the other hand, the Sectaries (though a contemptible number, and not to be named at the same time with the Presbyterianists) have not waited upon the Parliament and Assembly for the Reformation, but preached against it, and stirred up the people to embody themselves, and to joyn in Church fellowship, gathering Churches, setting up Independent Government, rebaptizing and dipping many hundreds; and upon any thing that hath been voted by the Assembly, Parliament that hath crossed them (though alas, few Orders or Ordinances which have reference to the Sectaries, or
or are against their mindes, have little life in them, or are put into execution; witness that Ordinance against mens preaching who are not ordained Ministers, witness that Ordinance about Printing, cum multis alius. Lay-men never preaching so much, nor so openly as since the Ordinance, and all kinde of erroneous wicked books printed, dispersed as much as before) they have put forth books against the Parliament, Assembly, preached against them and their proceedings, the Directory, Ordinance against preaching of persons not Ordained, &c. talked their pleasure, that they would lay down Armes, that the King would give them a Toleration, that these proceedings would discourage the Army, and such like; they have not forborne printing of Aniwers to books, Petitions, passages in Letters, or other things which might make for their caufe, because the Parliament did not like them, or had forbid them, there is nothing that may make for the furthering of their way but they do it, Parliament, Assembly, City, Kingdom say what they will to the contrary. And as their carriage hath been thus to the Parliament, so they have and do all kinde of wayes within their power, wrong and abuse the godly Orthodox Ministers and people, vilifying, slighting and scorning them, raising up all kinde of evil reports, and casting reproaches on them, requiting them for all their love and kindenesse, with preaching against them in their own Pulpits, stealing away their people from them, labouring by all means, in places where they have any power or interest, to keep good Ministers out of such Churches, and Presbyterians out of all offices and employments; yea in many places where they have power, they study and watch to throw out by one wile or other godly Ministers who are against their way, detaining their dues, vexing of them, and making their lives bitter unto them, domineering and abusing the godly Orthodox party, yea using all policy and industry to get themselves into all chief places of power and command, that so they may trample upon and crush them. O had the Sectaries been in the place of the Presbyterians, and the Presbyterians in theirs, and they so dealt with by the Presbyterians as the Presbyterians have been by them, I know what they must have expected from them: I dare appeal to every ordinary common understanding, yea,
to the consciences of the Sectaries themselves, whether if they had had the Parliaments of both Kingdoms, the Assemblys and Ministers, the Churches and Pulpits, the representative body of this City, and the people and we had been as few as they were in the three first years of the Parliament, would they have suffered us to preach in their own Churches against them and their way, to have from time to time confuted their Doctrine, to have preached up another Government and way, against what the Parliament had voted and was a settling, to have enjoyed speciall Lectures in principal places, to promote a way contrary to theirs, to have drawn away their people and maintenance from them, to have fallen upon the practice of setting up Presbyterian Churches and Government, Classically, Synodically, in City, Countrey, to have printed freely against their way, and used all means to have rendered them odious among the people, would they have sat still, and gone without places and offices of honour, power, profit, and suffered the Presbyterians a small party, to get into Court, Armies, Committees, &c. to increas to such a number, such a strength and head, as to possesse most places of command in the field, and in the strongest Garrisons and Forts? as also Civil offices both of power and profit, yea to have a plurality of places and offices? would the Sectaries, if they had been two or powerfull Armies, consisting of Commanders and Souldiers for their way, under Generals after their own heart, have borne those things at the hands of Presbyterians, which the Presbyterians have done from them? O no, they would never have endured the hundredth part of those wrongs, discouragements, injuries, had the Assembly consisted of Independents, excepting a matter of eight or nine Presbyterians, would they have endured that, and put up that from the Presbyterian party as the Assembly hath done from the Independent? suffered them to spin out time to long, to speak those things in the Assembly some of them have; and instead of bringing in according to Order the whole frame of their judgements concerning Church Government in a body, with their grounds and Reasons, to bring in a Remonstrance, casting dirt upon them and their proceedings? would they in New-England endure one or more Presbyterians to live among them, and to go up and down their Countrey, and in chief Towns
many Errors of the Sectaries.

Towns and places to preach against, cry down their Churches and Church Government, and to extoll and cry up a contrary way, as Mr. Peters and others do here? for my own part I am confidently perswaded, and so I believe are all wise men that have observed the ways of the Sectaries, that if they had been in the place of the Presbyterians, having had their power, number, authority, and the Presbyterians had been a small number as they were, and should have offered to have done but the twentieth part of that in preaching, writing, &c. against them, which the Sectaries have done against the Presbyterians, they would have trod them down as mire in the street, calling them out with scorne before this time of day, not have suffered a Presbyterian to preach among us, or to have been in any place or office, military, or civil, but all would have been shut up in prisons, banished, or else hiding themselves in holes and corners: many godly persons in some places having much ado now to hold up their heads, to live by them, to preach quietly, to go safely in the streets, and to be quiet in their houses. And for conclusion of the difference in the carriage and behaviour of the Presbyterians and the Sectaries, the righteous Lord judge between them, and recompense to the Presbyterians according to their kindnesse, love, peaceablenesse, forbearance and righteousness, and the Lord forgive the Sectaries, and turn their hearts, and cause their folly, insolencies, unrighteousnesse and unjust dealings with their brethren, to be so manifested to themselves and all men, as they may proceed no further.

Now for the particular practices of the Sectaries they are many, and it would require a Tractate by itself to sett them down; indeed I hardly know any strange practice that hath reference to their ways, but some or other of them are guilty in one kind or another. Most of their practices and ways may be referred to these ten heads: 1. To Loofenesse and liberty in life and conversation. 2. To Covetousnesse, Ambition and self-seeking. 3. To Policies and subtilty. 4. To Ambition, sedulity and nimblenesse in the prosecution of their way. 5. To Tumultuousnesse, disorder and confusion. 6. To the Disturbance and overthrow of economicall, Ecclesiasticall and Politicall relations and Government. 7. To Insolencies, Pride and Arrogance. 8. To Acts of immodesty and incivility. 9. To Power and will, carrying
all before them, and throwing down all that stands in their way.

10. To Hypocritic under pretences of piety and holiness.

Now for the particular practices of the Sectaries, I had drawn up many, to the number of seventy, and provided for every practice instances for proof, and upon some of them I could write a large discourse, even a book upon severall of them; as of their behaviour and carriage towards the Parliament, the Kingdom of Scotland, the Assembly of Divines, the City of London, the Ministry of England, yea of all the Reformed Churches, as of their seeking and getting into all sorts of offices and places they are any way capable of (being Sequestrators, Collectours, Receivers, Surveyers, Excisers, Customers, Secretaries, Clerks, &c. getting places in Court, great Towns, dwelling in sequefterd houses freely, procuring Acres, &c. not a man almost of late coming into any place or office but an Independent or Independentish, there being no kinde or sort of preferment, imployment, place, but some or other of that way enjoy ) as of their plotting and labouring from the first year of the wars, to get into their hands the sword and power of Arms, by having a considerable Army, which they might look upon more particularly as theirs and of their way, by attempting to remove and heave at many gallant Commanders, to get the command of the strongest Garifons and places, yea to make Towns of consequence that were no Garifons to have been Garifons, as Yarmouth; but I am necessitated for divers reasons to passe by wholly for the present many of their practices, and others to name only, defiring the Reader as he goes along, to supply the defects, by calling to minde all particulars he knows and hath heard of upon the severall heads.

They use to acribe and attribute all the successse of things, all that is done in field, at leagues, all victories, brave actions to their party, crying them up in Pulpits, News-books, conferences, calling them the laviours of the Kingdoms; and for this purpose they have certain men that are Cryers and Trumpeters between the Army, City and Countrie, who trumpet forth their praisess giving them the Titles of Terrible, &c. a large book would not contain the relation of all the victories, glorious actions, exploits have been given to the Army call'd Independent.
They give out and boast their party to be more and greater then they are; some of them will speak in all places as if all were theirs, all for them; they have given out as if Parliament, Armies, City of London, Country, all the godly, wise, judicious understanding men, were theirs, and will be theirs: yea, that the Assembly, the French Churches, the Commissioners of the Church of Scotland thought well of their way; and so of particular persons that are prime men, they have given out, as if they were, or are coming over to them. Some of them have brag'd that Sir Thomas Fairfax, that valiant, victorious Commander in chief of the Parliament forces, began to have some glimmering of New light; and I can prove letters have been written over to some of their party in Holland, that Mr Marshall was turned Independent; they use to boast of their friends in the House of Commons, and they will acquaint their friends in the House of Commons; and they bragg of a Toleration, giving out their friends in the House of Commons have said they shall have a Toleration; and they boast thus to awe persons, and to make men afraid to speak against them, or to oppose them, but rather to adhere to them who are so powerful, and have so many on their side.

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

They pretend one thing, when they intend quite another, and 'tis usual for them to pretend the publike good, the benefit of the state, when 'tis evident they intend their own interest, and strengthening of their party; they will pretend peace, love, forbearing of all names of difference, to make the Presbyterians secure, negligent, and to forbear all means of settling things, and yet at the same time go quite contrary, using all means and ways for promoting their own party, as they did after the losse of Leicester.

What themselves are most faulty in, that they will charge upon others,
others, the Presbyterian Ministers and people, as making divisions, and wanting love, as breaking the peace, and causing misrules, tumults, as being guilty of persecution, whenas "tis evident to all the world they are most faulty in all these particulars, and in many more, and for the proof of it I could demonstrate it in a hundred instances.

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

They have laboured and do by all ways to have no Church Government at all set fed in this Kingdom, but to keep it out. Or secondly, if there must be any, yet to have a defective, imperfect loose Government and Reformation, that may not be able to do the work, that so others may fall off to their way the more; and for proof of this, they have refused to joyn for a pure full Reformation in points according to their own principles, that so one good might not hinder a greater good (as was expressed) and have opposed to the utmost a thorow Presbyterian Reformation. 3. They have laboured to get a Toleration granted before the Government be set fed, to get an exception before the rule was made, and if once they had gotten that, let the Presbyteryians get the Government then when they could, and this they stirred in, and fought to effect last winter. 4. Seeing they could not do this, but this policy was elpied, they labour for a Toleration together with the Reformation, that the Church Government and a Toleration might be born and brought forth together as twins in one day, and so go hand in hand, and this they are labouring for now, the moniter of Toleration conceived in the wombe of the Sectaries long ago, they having grown big with
With it ever since, are now in travell to bring it forth, and till they could be ready and get things fitted for a Toleration, they bestirred themselves so against the London petitions, that of September, those of November, left Government should be settled before a Toleration, and therefore one of them laid to some Citizens, Why should you be so hasty for Government, cannot you stay a while? how long laid they? To spring, said this Sectary, hoping their Toleration businesse would be ready by that.

In some Parish Churches where the Sectaries are put in, they have put down all singing of Psalms, as at Elst, in Cambr. In. Alber in Hartford-shire, and will not suffer the Parishers to enjoy any singing of Psalms; and in other places they begin to put down all Prayer in the publike Assemblies, and to say there must be only Discoursing and preaching; and in places where they cannot prevail to shut out singing of Psalms, they in a contemptuous manner clap on their hats, in the time of singing Psalms, and having been pull'd off, put them on again; yea, in prayer also many of them keep on hats.

They send forth into severall Counties of this Kingdom from their Churches in London, as Church acts, severall Emisaries members of their Churches, to preach and spread their errours, to dip, to gather and settle Churches; they are not content with their own meetings on Lords dayes, week dayes, keeping constant Lectures in let places for all to come to that will, thereby poisoning many in the City, but they endeavour the leavening of all the Counties, as I might give instances of Lam, Kiffin, with many others sent abroad, yea of some sent into the North as far as Yorke.

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

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

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

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

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

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

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

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

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

They have been and are Polupragmaticall, indefatigably active, 19.
stirring, restless night and day, in City, Countrey, in all places having their agents to do their worke and promote their caule: their eyes are intent upon every thing that may make for them or against them, and they have a hand in every thing, they are men of a hundred eyes and hands, out acting and out working all the Prelbyterians, they deal with this man to take him off, and worke with another man to qualifie him; they have got most of the weekly writers of News to plead their caufe, commend their persons, cry up
their actions; they have sent Emisaries to severall Countries to
preach, carry Letters, deal with persons for chusing of Burgesses
in Parliament for their way, as Mr Peters and others; they observe
all mens tempers, humours, and accordingly deal with them all, some
with offices and places, some by holding out principles suiting
their lufts.

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

They take upon them more places then they can or do discharge,
and bear the names of some places which they feldome officiate,
and have laboured to add more places to thole they have already,
and that both in City and Countrey, so that some of them besides
their
many Errors of the Sectaries.

their places in the Assembly, which they seldom attend (especially this last year) and their private gathered Churches, have divers Lectures and places, besides their hanging upon great men, to preach before them to ingratiate themselves, and getting to preach at White-Hall, St James, Westminster, and other eminent places, where the great ones, Earls, Lords, and the Grandees of the time resort; they do not, as we Ministers fit still expecting a call to places, but they are forward men, bestirring themselves to attain this place and that; getting such great mens Letters in their behalf, using such Ministers of note, and other persons of quality and power in Parishes to make way for them to come in, pretending to preach for nothing, &c. and still in all these Lectures and preachings, they have an eye to Churches in places most convenient for their ends, as so situated, so capacious, and so times when few or no Lectures else are, as on the Lords day in the morning between six and seven o'clock, all those Lectures at that time of the day from Stepney to Westminster, they either have possession of, or have strongly laboured for them; yea, and to have set up others on the Lords days in the morning, at Ludgate, Aldersgate, &c. if by themselves or all the friends they made, they could have effected it; and so the Lords day in the evening, when other Sermons are done, they have gotten that Lecture at the Three Cranes; and to the Lecture on Monday night, when there's no Lecture else, besides the Exposition Lectures on week days in the several parts and quarters of the City, and new Lectures in other eminent places of the City, which they have endeavoured to set up, if they could have obtained the Ministers consents; and in their places they have an eye to good pay, a Hundred pound a year for preaching once a week in one place, and Seventy pound per annum, for preaching once a fortnight at another, and a Pence for a Sermon as soon as they have done, and a good supper for another, and yet they will have a care to take no more pains then needs must, as Mr B. having a Hundred pound per annum for preaching at Cripplegate on the Lords day in the afternoon, could never be got to give the Parish a Sermon now and then on a Fast day, or a day of Thanksgiving, as a great friend of his in that Parish, who knows, told me; besides, I could name others who will do nothing on the Fast days. They take upon them the names of such Lectures and Churches, as being chosen and nomi-
nated to them, but others of their own party supply them, sometimes one, and sometimes another, they have one Sprigg or another, one Emissary or other from the Army, one House-bird or other to serve the places: It would make a book by it selfe to relate all particulars in this kinde. One man of their way, besides being a member of the Assembly and his a private Church, hath places in Norwich, Yarmouth, Fifhstreet-hill in London. A second, besides the Assembly, hath places, at Acton, four Lectures at Westminster, besides his interest and share in some Lectures in London. A third hath a place at Stepney, Criplegate, Cornhill, besides part of another Lecture, and all reserves for this Parliament man and the other to ingratiate himselfe with them. A fourth, besides the Assembly which he seldom comes to, and his particular private Church, hath Lectures in London, which all the last summer he seldom preached at, not preaching at one of them in the space of three quarters of a year together. And they do not only neglect their Lectures in our Churches, but they take to themselves more members in their own Churches then they can preach or look too, for they admit members who live constantly many miles from them, here one ten miles off, there another five miles, another sixteen miles off, some at Norwich, some at Yarmouth, another forty miles off; every one of their particular Churches is not a Parish Church but a Bishops Diocesle, nay some of them are Archbishops privits and Provinces, far larger then the Presbyterian Provinces, reaching from London to Dover, as Dr Holms, who hath several members there, going twice or thrice a year thither to visit; and in one of his visitation Sermons, preaching to his members, prayed God to bleffe and remember them who had but a bit once in a quarter or half a year. And as this is the practive of the Clergy, to the Laity among the Sectaries have plurality of offices and places, some have both military and civil, others two or three civil offices, and I could name one, who hath some five or six, besides his being a Committee man: In a word, our Sectaries are become Pluralists, Nonresidents, and some of them Ubiquitaries, and are well paid for it, as Mr Peters.

They generally walke loosely and at large, over what they did before they turned Sectaries, and in comparison of the godly Presbyterians; they do many things under pretence of Christian liberty,
many Errors of the Sectaries.

liberty, which professours heretofore were not wont to do, nor do not, neither durft they have done, of which I could give many instances both in persons and things; I do not know, nor hear of a Sectary in England, that is so strict and exact in his life, as he was before, and as thousands of the Presbyterians are; and this is not my observation alone, but a generall observation: many of them play at Cards and Tables, are very loose on the Sabbath days, go to Bowls and other sports on dayes of publike Thanksgiving, as Mr John Goodwin and severall of his Church, they wear strange long hair, go in such fine fashionable apparell beyond their places as 'tis a shame; they will feast, ride journeys, do servile businesses on the Fast dayes, and give their Parish Churches no Sermons, no Prayers at all on those dayes; they make little conscience of family duties, they will sit and tipple, be joviall and merry together. I could tell true and certain stories of many Sectaries who were exceeding precise and strict before they fell into thole wayes, but are abominable loose now; and let but a man turne Sectary now adayes, and within one halfe year he is to metamorphosed in apparell, hair, &c. as a man hardly knows him.

In all matters and busineses which succeed not according to their minde, but crosse their way and designes, as if a choice of persons th' y like not be made to places, or if such a thing passe and be done that pleaseth them not, they will try all wayes possible, and cast about to finde some flaws or other, pretend this thing and the other to question the election and make it null, or to obstruct it; they will put in Articles against men chosen, though they cannot prove them; they will pretend somethings or other was omitted, and such a passage was illegall, and all to bring to a new election, and then they will worke all kinde of wayes to effect their designs.

They have (spoken strange and high speeches against the setting of Presbyteriall Government and the Presbyterians, as one Anabaptist of late, That he hoped to see Heaven and earth on fire before Presbytery should be tetered; another Sectary, That it was one of the Articles of his belief, that within seven yeers there would not so much as the name Presbytery be heard in England; a third, That he hoped to see the Presbytery as much trod under foot as the Bishops were; a fourth, That if the Saints were thus persecuted, and could not have the liberty of their conscience, it would come to— A Gentleman told me, he had heard many soldierys of a Regiment of Horse (which I forbear naming) say, m
That when the Army of Cavaliers was overcome, there would be another Army to overcome, intimating the Presbyterians; and I could relate strange speeches told me by faithfull ear witnesses, no sleight persons, spoken against our brethren of Scotland by some Sectaries.

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

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

About the time of the moulding the new Army, some of the Sectaries gave out where ever they came, and went from one to another both to Ministers, people, that such and such (call them what you will) are the men that will fight cordially for you, overcome the Cavaliers, and when they have done, they will either submit to the Government established, or else leave the land, you need not fear them; and this they labored to possesse all men with, that so without muttering or speaking against, there might the more Sectaries get places in the Army; and yet we see now by experience, that upon all motions and Petitions for setting the Government, or against Toleration, the Army is spoken of, and will you discourage those that fight to bravely, and that God hath made so instrumental to you? and that if they may not have liberty of conscience, and liberty to preach, the Army will be discouraged, and if they may not preach they will not fight; and after

Victories
Virtues we have been minded by Letters from the Army of liberty of conscience, and expecting no compulsion in matters of the minde.

They upbraid in printed books and speeches many Presbyterians, particularly of the Assembly, with their former conformity, yea they brand & asperse them, that they have been great time-servers, Innovators; and this they do to make the people believe, that what they do now is not out of conscience, but to serve the times, and that such men are not likely to have the truth revealed to them, not fit to have a hand in the Reformation, who have so polluted themselves with corruptions in worship and the inventions of men; and among many, Good Mr Calamy hath been abominably belied in this kind, especially in that late railing Pamphlet of Mr Burton's, called Truth still Truth, though shut out of doors, whereas many of the great Sectaries themselves, and principall ringleaders in each sect, as Anabaptists, Antinomians, Independents, &c. were not only conformists in the way of old conformity, but great Innovators and forward Episcopall men, the Innovations of Altars, bowing at the name of Jesus, reading the book of Sports, causing the people to come and kneel at the Rail, threatening and bringing their tender conscience people into the spirituall Courts, yea into the High-Commission being practised by some of them: and I challenge the Sectaries to name so many of the Presbyterian party who appear for that Government by writing or other ways, to be so faulty for Innovations and serving the Bishops as I can name amongst them. The full Relation of the time-serving and Innovations of Denn, Cox, Ellis of Colchester, Dr Holms, Saltmarsh, Cummins, Wale of Norfolk, cum multis alijs, would make a new book; and the best of the Independents will be found upon search, yeathem of the Assembly, not only for many years to have been conformists, but to have gone further in conformity to the Bishops than some of us. As for example, Mr Burroughs in the times of the Bishops pressing Innovations, was wont to ride up and down the Countrey in a Canonical coat; and I ask him, M. Bridge and M. Greenhill, whether they besides Subscription took not the Oath of Canonical obedience, and gave not some monies to the repair of Pauls Church in London? whereas I, as great a conformist (as some of the Sectaries would make me to have been) never had a Canonical coat, never gave a peny to the building of Pauls, took not the Canonical oath, declined Subscription for many years before the Parliament (though I practi-
A Catalogue and Discovery of

The old conformity) would not give ne obulum guidem to the contributions against the Scots, but dissuaded other Ministers; much lesse did I yeeld to bow to the Altar, and at the name of Jesus, or administer the Lords Supper at a Table turned Altarwise, or bring the people up to Rails, or read the book of Sports, or highly flatter the Archbishop in an Epistle Dedicatory to him, or put Articles into the Highcomission-Court against any, but was my self put into the Highcomission-Court, and Purveyors with Letters missive and an Attachment sent out to apprehend me, for preaching a Sermon at Mercers Chappel, on a Falt day in July, 1640, against the Bishops and their faction, such a free Sermon as I beleve never a Sectary in England durft have preached in such a place and at such a time.

To conclude for this time the Practices of the Sectaries, 'tis apparent they make the propagation and advancement of their way and party in opposition to the Presbyteriall Government their supreme law, for the effecting of which they have and do use all means though dishonest and unlawfull; they say and unsay, affirm and deny, make promises and break them, go backward and forward, and in one word have dispensed with their most sacred principles of Church-fellowship, to as such things may make for the increase and advancement of their party, of which I could give a world of instances. Objet. But it may be it will be laid, What are the practices of some men, and matters of fact, to a way, 'tis arguments must convince men, and not Practices? Answ. Much every way in this, because both in printed books, Pulpits and discourses the Practices of the Sectaries are brought to perwade people to forsake our Churches and to come to them; as the great holinesse, sanctity, self denial, humility, innocency of that party, with their painfull preaching without great livings, or expecting Tithes; and on the other hand, the Presbyterians are branded as men of no great piety, holinesse, charity, and if it were not for livings of two or three Hundred pounds a year, they would turne Independents, and many people are drawn more by these things then by all their Arguments; Now therefore the discovering to the people nackedly and truly their practices, may undeceive them, and be as good a means to bring them back to the communion of the Reformed Churches, as ever the false representation of them was to mislead them.

Here follows, A Copy of some Letters, with a Narration of Stories and Remarkable Passages concerning the Sectaries.
Mr. Henry Denne, in a Conference with me Novemb. 20.
delivered:

1. That Christ did only satisfie for the sins committed against
the first Covenant, quoting for it Heb. 9.15. and being asked, If
there were no sins against the second Covenant? He answered,
Onely unbelief. And being farther asked, Who then satisfied
for this unbelief? He answered, Every man did satisfie for him-
self, because he that believes not, the wrath of God abides upon
him: so that for a years unbelief, a man bears a years wrath, and
for a moneths unbelief, a moneths wrath; and professed, This was
all the satisfaction God did require.

2. Being then urged with the Heathen, That they must then
all be saved, because their sins against the first Covenant were
pardoned, and they had never sinned against the second, which
was never revealed to them. He answered, The Heathen had
Christ and the Gospel preached to them in the creatures, the
Sun, Moon and Stars, which he proved from that place, Col. 1.23.
 γνωσθης ον, and in them was revealed the knowledge of
Christ crucified, and pardon of sin by him, if they had eyes to
see it.

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

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

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

1. That Christ's humane nature is defiled with Originall sin, as well as ours.

2. That there is but one person in the Divine nature.

He addes, The Lord pity poor England, and subscribes,
From Withicomb, Octob. 27.

R. B.

Sir, I am your Servant, W. S.

This Letter was sent me from a worthy and godly Minister, with this Supercription, For Mr. Thomas Edwards, Preacher of Gods Word.

Dear Father, Since my coming into these Western parts, God hath done great things for the Publicke round about us, in which I desire to rejoice: Those I need not to acquaint you withall. The City sooner knows what is done within thirty miles of us, then we our selves: Wherefore I shall not meddle any further in things of that nature, then to let you know, That Sir Tho: Fairfax is conceived ere this time to be beyond Tampton, Goring retreated, Cromwell marched from Winchester, some say to Langford, some to the Army: But the mercies which he hath vouchsafed more peculiarly to me, I cannot, dare not conceal: Which, seeing they are extended to me in the way of my Ministry, (and your hands concurred to separate me to that work) I know you will be well pleased to be acquainted with. Till God was pleased to call me out of Pool (my Garrison) upon an occasion you shall anon be better informed of, I was in an exceeding successfull way of winning some home to Christ, winning off others from a mistaken Christ, and a very fair way was made, by God's blessing, for the passage of Gospel truths, which before had bin much infected with Antinomian Errors. I found a people there, for the generality, so greedy of knowing, as I scarce ever saw till then; which desire (like a vehement thirst, which catcheth at any thing that is moist (though poysen to quench it)) made the subtill seducers bold to convey, and themselves facile to receive any venomous Tenents, under the pleasing notions of Christ.
many Errors of the Sectaries.

Christ and new lights, (for the smoking tayles of those London Fire-brands, which retard the work, have fumed the West too, the devil that kindles them, is so very busy in his work of compaffing the Land,) and weak Christians, (who had not indeed been tenderly enough dealt withal formerly) wanted very much a tender hand to set them in joynt almost in every point of Religion: Upon consultation with my fellow-labourer Mr. B., a precious sweet man, it was resolved we should win these silly souls from Error, by those very ways they had been wooed unto it: which were Preaching Grace and Justification, (which only they called Preaching Christ,) and affording them private conferences, (mean while avoiding all sharpnes in publique reproofs, but yet undermining their Errors, by grounding them in the opposite truths,) in which some question or other in debate between us, (proposed commonly some daies before) was (every one speaking to it in order (pro or con) as they conceived it) moderately discussed. Then one Minister or other present, with our Approbation, closed with prayer. Sir, the issue of the first and second meeting was very comfortable, and we did all of us (in appearance at least) punctually agree. In the second meeting especially, we had a very happy success, (except on some few, whom when we could not it seems satisfy, (though they told us not so there) God was pleased to speak so for us, by a signall Providence, which I shall acquaint you with,) for they all (except those few) went home blessing God, for so great a blessing as they conceived themselves posseffed of in us. But those few (that I may not detain you long from that providence which to us appeared very notable, and I am confident will to you) it seems being a little Anabaptized into an expectation of I know not what Revelations by one Pinell (as I heard) a Chaplain to Col. P. (who a little before had charged St. Paul (he might as well have said the Holy Ghost) with weaknesses and infirmity, in complaining of the body of death: So high-floven is the position of the Saints not confessing sin, in his brain) not satisfied with our stating the question, then debated of (viz. Whether Sanctification were an evidence of Justification, and how far?) Because we did not allow enough to those bare Revelations,
had prepared an Argument (as they conceived) beyond all exception, to convince my Brother and me of the reality and use of them, and therefore invited us after the meeting, to a woman (their Oracle, a Supernumerary Sybell at least) lately delivered of a childe, whose extasies they much confided in. When we came, we found the woman (who it is probable had but lately received some extraordinary comfort, but the Devil had had his Oar too in the Boat) dreamt into Anabaptisme; but with such Revelations, in which she told us Christ did appear to her gloriously, & perfumed her, (and she would ask those about her, whether they smelt not those perfumes,) and told her, her childe must never be Baptized. We were loth to trouble her to confute her, then being weakly, but left her with a promise to return when she had gained more strength. Mean while, on the next Sabbath, I had occasion to handle the common place of Revelations, from Gods appearing to Abram: In which Exposition, I told them how easily Satan might deceive under the habite of an Angel in them, with much more to that purpose. After that mornings exercise, these persons sufficiently baited my harmless expressions, in private, as I heard: But God the next day made the truth of them publique; For the next news which I heard, was, that this woman before spoken of, was grown perfectly distracted, which I my self since finde fully verified; for I have talked with her; and now she cries out of seeling and smelling the Devil in every thing almost. It seems his design being wrought, he thought fit to resume his proper likeness. This the obstinate of that party laboured by intreaties and pretences to conceal, (they will not see, but they shall see, God faith Isa. 26.) But I assure you, it is an absolute truth, and will be attested by many witnesses. However, this accident pulled divers of them out of the snare. Since, we had another meeting where we debated the Question, Whether a man gifted, without an outward call, might Preach; and if so, in what cases? Where one Maddock of this place appeared our only Adversary. When all his Arguments had been debated, (to determine it,) we were fain to go Parliament-way to divide the house, upon which (of Two hundred and fifty well nigh) I think Two hundred
many Erross of the Sectaries.

hundred voted on our side the Negative, and the rest (some of them ( as staggering) hovered between both) divers of them, about thirty women, and three or four men only appeared for Mr. Maddock: So that by that division, we saw how God had wrought for us since a few weeks. For whereas before, above One hundred people were his Profylites; we had abated them to the number beforenamed, and had, I am confident, further effected the design of unity, had not God visited the place with a sad scourge, that of the Pestilence, which, seeing my Regiment was providentially out of Town when it brake forth, I thought my self called to avoid, by going forth to my peculiar charge at Wimborn, where I ordinarily have been these three weeks. Sir, I take it for a speciall mercy to that poor place, that both the Regiment were absent, and I called forth to them at this time, for by that means I am in a capacity of begging and collecting supplies for them, and they of conveying them thither. Sir, I am now at Hampton to that intent, and I shall God-willing see the Isle of Wight, and Portsmouth too. To that purpose I beseech you, (as you desire to help a people, among whom I am confident God hath as plentifull an Harvest to gather, as in any part of the West, and a Garrison of infinite consequence, which is likely to be speedily ruined by the multitude of poor people in it, (Two thousand at least, whose livelihood, knitting formerly maintained them) who must now live on a common stock) and likely to ruine all the country by those poor people breaking out for provision, which we have so much infection round about us in the West, that we cannot get it in the country sufficiently) that you will imploy your utmost endeavors both by your self, Mr. B. Mr. C. and the rest of the Reverend Brethren to collect us a liberall supply, which upon the first notice that it is ready, I will put you into a way how to convey to me. I beseech you Sir (once more) labour to save such a people, such a Garrison from ruine, if you love them, or

Southampton, Octob. 14. Thursday. Yours in the work
of Christ, S. F.

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

Worthy
Worthy Sir, The consideration of those many obliga-
tions that lay upon me, and that unwearied pains you
take to cure (if possible) the malady of a distracted Church; by
discovering and confuting the Errors of the Rent-makers and
Separatists that are crept in amongst us; made me upon some
serious thoughts to draw up and send you in these ensuing lines,
some new prodigious Opinions and Practices of some of late
agitated and fomented. Not long since, I had some conference
with one Mr. Web, a man that pretends a New light, who said to
me (upon some conference we had of the Divinity of Christ)
That he bless God he never trusted in a crucified Christ, nor
did he believe him to be the Son of God, nor the Scriptures Di-
vine, but Humane invention, and not fit for a Rule of life and
conversation for any to walk by; and in confirmation of this he
said, The Scriptures were that golden-Calf and brazen-Serpent
that set at variance King and Parliament, and Kingdom against
Kingdom, and things would never be well, until the golden-
Calf and brazen-Serpent were beaten to pieces; To which end
he had a Book to come out shortly. I asked him yet further, of
his Opinion concerning the Resurrection of the dead; which he
affirmed, there was no more Resurrection of a Man then of a
Beast, nor had he any more Soul then the Body; yet he granted
a Spirit in both wicked and godly, which he layes goes again to
him that gave it: No difference doth he acknowledge betwixt
either, for local torment more then is upon earth; he denies
any local Hell, or Devils, more then men are Devils in them-
selves: He yet further holds it unlawful, for the use of man, to
kill any of the creatures. And this is the substance of what he
told me of his new Gospel-light; for the matter of his conversa-
tion towards men, I cannot tax him; for his judgement hereto-
fore, he was a great Ring-leader of the seduced Sect of Anabap-
tists, and is now become (as many more in that way) an Atheist;
many follow him in City and Country; he is a rigid Indepen-
dent, and hopes all of that judgement, though now differing,
yet will suddenly be of his judgement, they wanting but one
step (as he calls it) of his New truth. Hee loves not the
Scottish
many Errors of the Sectaries.

Scottish Nation, but terms them the Babylonish Beast, and the Presbyteriall Government the Priests Monopoly. Suddenly upon my departure, I met with a friend a Gentleman of quality, who in a very sad condition did express his sensibility of our growing misery by this scab of Error increasing daily; illiterate persons presuming to Preach, one of which drew away a most five Daughters, and in a short time Re-baptized them all, making choice of which he best liked, and Married her without her Parents consent. Another woman having a desire to be Re-baptized, and having pulled off all her clothes to the naked skin, ready to go into the Water, but forbearing during the time the Dipper prayed, she covered her secret parts with both her hands, the which the Dipper espying, told the woman that it was an unseemly sight to see her hold her hands downward, it being an Ordinance of Jesus Christ, her hands with her heart should be lifted upward towards heaven (as he shewed her how he did) but she refusing for modesty's sake could not be Re-baptized. Another of these fellows, who counts himself inferior to none of the rest (of his seduced Brethren) one whose name is Will: Kiffin, sometimes Servant to a Brewer (whose name is John Lilburn, who was lately put into Newgate, upon occasion of scandalizing the Speaker of the Honorable house of Commons in Parliament,) this man's man is now become a pretended Preacher, & to that end hath by his enticing words, seduced & gathered a Schismatical rabble of deluded children, servants and people, without either Parents or Masters consent; (this truth is not unknown by some of a near relation to me, whose giddy-headed Children and Servants are his poor flavish Presbyterites,) For a further manifestation of him in a Pamphlet called, The Confeffion of Faith of the Seven Anabaptistical Churches, there he is underwritten first, as Metropolitian of that Fraternity. I could relate, if time would permit, of somewhat I have had to do with him, in which he appeared to me to be a Mountebank: This man and some others have had Disputes with Doctor Fearly, Mr. Seaman, and Mr. Boulton, Mr. Calamy, and Mr. Porter, and divers others, that have put them to silence, as not able to speak to the point they took in hand to maintain; yet they gave out
to their Members they had the better, and likewise reporting
Mr. Calamy durst not Dispute with them; which report was
most false, like the rest of their Doctrine. For it is well known
my Lord Mayor gave Order, that Mr. Calamy should hold
no Disputation with them, according to the time appointed,
for fear of tumults, which he might very well fear; and great
Prudence it was in him to prevent it, knowing what great prepa-

tations there was of most Sects, especially Anabaptists, Kiffin
himself being left out from the Disputation, and put to do the
drudgery, to fetch up Members scattered too and fro in the
Country near the City, and others of them did the like good
service (as Hobson the Taylor) in their places. One thing more
(and is most of all considerable) of Kiffin's New found light, so
called, which I had from some eye and ear witnesses of his Mem-
bers, who were present at Kiffin's, and Patience visitation
of one of their Members, whose name is Palmer living in
Smithfield, and laying hands upon her, did also Anoint her with
Oyle; the woman recovering came into their Conventicle
house, and there before many people said, That Physicians left
her as they found her, but Brother Kiffin and Patience Anoint-
ing her, she suddenly recovered; for which in that place, she
desired thanks might be put up; which Kiffin did also relate,
and did according to the woman's desire (return thanks: ) Many
such heathenish and Atheistical passages, with basenesse I could
relate of this man, and some of his Members, and some others:
but it would too much intrench upon modesty and your pa-
ience. I will therefore contain my self within that compasse as
near as I can: And lastly, relate unto you the opinion of one of
cour dissenting Brethren, an Independent Minister, whose name
if you desire you shall hereafter know; it was some eight days
since I met with him at a friends house, where he seemed to be
very inquisitive of me, to know the reason the Presbyteriall
Government is not settled: My Answer did not satisfy him, but
he did yet further quarre. By what warrant the Parliament could
Establish a Presbyteriall Government? I told him, from the
lawfull call they had: which call, saies he, is from the people,
and that people have power to call them to an account for any
illegall
illegal act, which he seemed to question many of theirs, de-
siring it were new moulded; many such Sophisticall expres-
sions he used, as if his intention had been to beguile belief in me,
That the people have power to call the Parliament to an ac-
count; But I bless God, none of these brain-sick conceits do
draw me any whit away from my steadfastness and due obedi-
ence, to do or suffer, for or by that ever to be Honored High
Court of Parliament, whom God hath not only in a miraculous
manner preserved, but also by them hitherto preserved the
whole Kingdom; My Prayers therefore shall be, That as God
hath done such great and glorious things for and by them, that
they would do something for God and his people in settling
Government, without which, many that groan after Reformation,
will suddenly depart the Kingdom, and those not Chris-
tians of the lowest rank: But to prevent this, I shall desire your
Prayers to Almighty God, that he would keep it forever in the
hearts of those truly Noble, and Right Honorable ones, to re-
member their Covenant they made with God in the day of di-
stresse. So at present and always I leave you to the Pro-
tection of the Almighty, beseeching him to grant you the glory
of his grace in this life, and the grace of his glory in the life to
come. I rest
The 10. of Decemb. Yours to be com-
1645. manded, 7. R.
This Letter was Written to me by a Person Religious, and cordially
affected to the Parliament.

Dear Early beloved in the Lord Jesus, My dearest respects and
unexpressable love remembred to you, longing to see your
face in the flesh, that we might be comforted together in the
discovery of what the Lord hath made known to us of that
great mystery, God manifest in the flesh: In which is discovered
His everlastings love to the Sons of men, which he hath been al-
ways discovering in all Ages, since the beginning of the World
to this day, but darkly, vailedly, hiddenly as it were; so that
all those severall wayes of Gods dealing with the Sons of men,
I have
have been still so many pledges of his love, so that God hath not bin discovering divers things to the Sons of men, but one thing at several times in divers manners. Therefore I behold but one thing in all the Scriptures, under divers Administrations; So I understand the two Covenants to be but two Administrations of one thing; and that which makes the Scriptures Law or Gospel, is our understanding of them in either of those two considerations: So that Christ Jesus came to witness and declare this love of God to us, not to procure it for us: For if God had at any time any displeasure to us, he had been changeable, seeing before the world began, he saw us lovely in his Son. Now I conceive Christ's coming, was more like a Conqueror to destroy the enmity in our nature, and for to convince us of the Love of God to us, by destroying in our nature, that we thought stood between God and us, according to that of the Apostle, Heb. 2. For as much as the Children were partakers of flesh and blood, he likewise took part of the same, To what end? To destroy him who had the power of death: Who is that? The Devil: Why so? To deliver them who through fear of death were all their lifetime subject to bondage: So that we being in bondage, his coming was to deliver us, not to procure the Love of God to us, or satisfy him, as some say: He was as I may so say, a most glorious publisher of the Gospel, as he himself faith, He was sent to Preach the Gospel, to heal the broken hearted, to Preach deliverance to the Captives, to set at liberty them that are bruised, Luke 14. 18, 19. All that which Christ here faith to be the end of his coming, is not a word mentioned of any thing done by him in way of satisfying God. Again, John 18. 37. Jesus faith to Pilate, To this end was I born, and for this cause came I into the world, namely, to bear witness to the truth. Oh me thinks how ignorant to this day is the world of the end of Christ's coming! which makes them so dark in the understanding what Christ is: people look upon him so to be God, as not at all to be man; whereas I am of the minde, he was very man of the same nature with us: for otherwise it would be no encouragement to us, to go to the Father upon the same ground that Christ is entered, if he was of a more holier nature than us; but in this appears.
pears God's Love to us, that he would take one of us in the same condition, to convince us of what he is to us, and hath made us to be in him: That now we are to stand still and behold the glory of God come forth, and brought to light by the appearing of our Lord Jesus Christ, who hath abolished death, and brought life and immortality to light: therefore he faith, I will declare thy name to my brethren. O then let us behold Christ Jesus in all that he is to be the representation of God to us, in which same glory, God hath and ever will behold us; which the more we behold, we shall see our selves changed into the same Image from glory to glory. Me thinks the beholding of Christ to be holy in the flesh, is a dishonour to God, in that we should conceive holiness out of God, which is to make another God. Again it would be a dishonour to Christ, in that he would be but fleshly: And again, a discomfort to the Saints, in that he should be of a more holier nature then they, as being no ground for them to come near with boldnes to God: Again, it is to make the body of Christ a Monster, the head of one nature, the body of another. Now to conceive all fulnesse of holines in God, and that Christ is and ever was, and the Saints in him, beheld holy, righteous, and unblameable, as they are and ever were, beheld in the Spirit in union with God, having their being in him; and so its said, The fulnesse of God dwelt in Christ, and ye are compleat in him, one God and Father of all, who is above all, through all, and in you all.

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

Now to give the Reader some Animadversions upon this Letter, there being in it rank poysen mingled with honey, damnable Heresies under the expression and pretences of making known God's everlasting Love to the Sons of men: My counsell therefore to the Reader is, that of Christs, Beware of false Prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves. Now setting aside the salutation and entrance into the Letter, which is full of plausible insinuations, and is indeed
the sheeps cloathing; the body of the Letter, and the main sub-
stance of it is hereticall and very Erroneous; for besides many
expressions that are unsound,dangerous and deceitfull,there are
two main Errours vented; 1. That Christ's coming in the flesh,
was only to wittnesse and declare the love of God to us, to be a
most glorious publisher of the Gospel, but not to satisfie God
for us,not to take away his displeasure,or procure his love to us.
2. That Christ in his humane nature was not holier then other
men, and the beholding of Christ holy in the flesh was a disho-
nour to God; which Errour, though thus expressed, I conceive
to be all one with that Error spoken of in the first Letter,held by
some about Bath,namely (he who wrote this Letter living there)
That Christ's humane nature is defiled with Original sin as well
as ours. But for an Antidote against these two damnable Here-
phies,take these following Scriptures,Rom. 3. 24, 25, 26, Heb. 9. 12,
14,15, Rom. 5. 9, 10, 2 Cor. 5. 18, 19, 20, 21. So Eph. 5. 2. 1 Joh. 2. 2.
1 Joh. 5. 10,Luk. 1. 25. Heb. 7. 26, 27 &. 4. 5. 1 Pet., 22. And because I
finde in some printed Books and severall Manuscripts, that the
first of these two is often spoken of,namely That Christ's coming
was to declare the love of God to us, but not to satisfie for us,
nor to take away his displeasure, or to procure his love and life
for us: I shall therafore say a little upon that point, to undeceive
some, who happily out of ignorance, and for want of being able
to distinguish things are pulled. There is a twofold Love, Amor
benevolentia, the love of Gods good will, the love of Election;
and there is Amor complacencia, the love of Gods being well
pleased and delighting, which distinction is founded in Scrip-
ture in many places, as Eph. 1. 4, 5, 6, 7. and Rom. 11. 6, 7, 28.
where we finde persons beloved in Gods election, and yet Ene-
mies to God, and come to be made accepted in and by Christ,
and in him to have redemption. Now for the former love, that
of Gods eternall election, Christ is not the cause, but this free
love is the cause of sending Christ, as in 3 Joh. 16. v. and Ephes.
1. 4. the Scripture faith, According as he hath chosen us in him,not
for him; and so Christ's coming is the great declaration & mani-
festation of Gods love of good will to us: but for this second love,
namely of complacency delight and acceptance, Christ's coming
is the cause and ground of that, taking away the enmity, wrath, &
making us accepted, as Ephes. 1. 6. made us accepted in the belo-
ved. Ephes. 5. 2. Christ gave himself for us an offering, and a sacri-
fice to God, for a sweet smelling savour. So Col. 1. 21. 22. Again, we
may distinguish and conceive a difference between the Person,
the State and Condition, and Actions done by a person in such
a State and condition; now a person may be beloved as concern-
ing Election, and yet the State and condition of that person hate-
ful, and he a child of wrath, an enemy, as in many Scriptures,
Ephes. 2. 3. tis said of them who were the Elect of God, yet
they were by nature the children of wrath as well as others, till
quickned by converting grace; and so Col. 1. 21. Rom. 5. 9. 10.
Enemies, so called both in an Active and Passive signification,
that is, they hated God as an enemy, and were hatefull unto
God as his Enemies. Again, a person, and the State and condition
of that person in which he is, may be beloved, (namely that of
Regeneration) and yet the actions done by such a person in such
a State may be hatefull, as now the sins of the regenerate God
hates, and is displeased with them, 2 Sam. 11. 27. But the thing
that David had done displeased the Lord. So that in a word,
though according to Election a person may be beloved, yet their
State and condition wherein they are, may not be beloved; and,
God hath revealed his will to us in these following Scriptures,
(as in some before named) Ioh. 3. 36. Tit. 3. 3. that the State and
condition of persons out of Christ, is to be under the wrath of
God, yea it speaks of the persons themselves, as considered in
such a State and condition, that they are children of wrath, en-
emies, hateful, that is to God, as divers interpreters expound it;
and Rom. 1. 30. haters of God; the word in the Greek is ἐχθροεῖς,
which doth signify sometimes Passively hatefull to God, as well
as Actively hated of God. Euripides in Troad. Ε'λένη εχθροεῖς,
Helena deo invisa, so that the meaning is, Backbiters are truly
hatefull to God. And whereas tis objected, Men thought God
was angry with them, and enemies to them, they supposed so;
hence such Scripture phrasies: But the truth is, tis man who is
an Enemy to God, and so Christ came to reconcile man to God,
and not God to man, who was never angry. Aas. Many Scrip-
ture
Vide Davcn. on Col. 1. 21.
Hostes autem
dicuntur tam
activa quam
passiva signifi-
catione vocabul
id est Deum
derunt ut bo-
sae; Deo xofo
fuerunt us bo-
ses ejus. Dici-
tur homo sub
Natura peccati
hostis Deus qua-
res siclicit Deus
invisus & ex-
ofus est. Qui
non obtemperat
filio, in Dei
manet super
eum, 3 Ioh. 3.
Thomas Aquinis
nas, in Tit. 3. 3.
picture phrascs brought upon this occasion, are not spoken because of mens apprehensions, they supposing them so; neither can they be understood of man to God, but of Gods displeasure to man: That time the Apostle speaks of the elect Ephesians, wherein they were children of wrath as well as others, they knew it not, nor did not suppose so, as being heathen, and in their pure naturals, and could not understand so much, Ephes. 4, 18, and yet the Scripture terms them Children of wrath, Enemies, &c. as being really and truly so; and Wrath, in Ephes. 2. & 10. 3. 36. and in other Scriptures, cannot be understood of Mans wrath and displeasure against God, but of Gods wrath and displeasure against Man, in somuch as the Scripture calls it expressly The Wrath of God, and saved from Wrath; which cannot be mans own wrath, but Gods wrath: And that name given to Christ, 1 Tim. 2. 5. One Mediator between God and men, fully shews it, not a Mediator only with men, to reconcile men to God, to bring men to be friends with God, but between God and men to bring God to be reconciled; and indeed this is the chief, to save men from Gods wrath, and to procure Gods love and favour to men; for what could mans enmity and wrath against God do? But Gods wrath and enmity against man was that made him so miserable. 2. And whereas this is said in this Letter, He was a most glorious publisher of the Gospel, he was sent to preach the Gospel, and Christ saith, I will declare thy name to my Brethren: So that in all that which Christ saith to be the end of his coming, not a word mentioned of any thing done in way of satisfying God. Ans. Suppose nothing to be said in those places of Christs doing by way of satisfying: (which yet I deny, and in both those Scriptures there's enough implied of that, as I might shew at large in those phrases, Preaching the acceptable year of the Lord, deliverance to the captives, &c.) But granting it to be so, yet many other Scriptures fully set forth Christs dying for us; some Scriptures speak most of Christs Propheticall office, others of his Priestly, and others of his Kingly: Now the Propheticall office of Christ, of declaring and publishing, was but one part of his Mediatorship; Christ was a Priest also to satisfie and make atonement; he is called a surety,
An Extravagant of certain Letters Writen to me and some other Ministers from some Reverend and godly Ministers, within the space of this 18. Moneths last past.

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

Sir, I think it fit to give you an account of things: The last Saturday the Jewish Sabbath was kept again, with windows shut: I am informed this day, that they have begun it in other parts of the Town; some of the Magistrates do side one way, others the other way; they threaten the Major to his face, told him they would keep the Jewish Sabbath, and hoped before long to see it here as at Amsterdam. But we are gone beyond Amsterdam, and are in our high way to Munster.
This Mr. E. is an Independent Minister.

(a) Witnesses the Acts of their National Synod of the Reformed Churches of France assembled at Charroux, December 26, 1644.

Branding the Independents for a Sect, and that way as a poison.

(b) And as for the Scotch Churches, all the world knows their judgement upon their way; besides that the frame of their Church-Government is against it, they have in their generall Assemblies of late years declared their sense against it.

(c) Witnesses their Books of Discipline and Letters from Churches of the united Provinces to the Assembly, against the way of Independency.

Munster. The people are impatient to see things as they are, God grant they do nothing that is inconvenient. I heard Mr. E. the last Sabbath day, who undertook to confute you: I have scarce patience to tell you how weakly, how contradictorily, even in the judgement of the vulgar. He still compared us with the Moabites, Ammonites, Samaritans, sometimes denied Separation, sometimes justified a Separation, by ours from Rome, by the Lutherans and Calvinists; and said these words or to this effect: That the Church of Scotland separated from the Church of England under Episcopacy, not receiving the Sacraments, except it be of late: And that the Scotch Commissioners when they came to England, had a Congregation of their own, although the Parish-Church was hard by. He told the people they had the judgement of the Church upon their way, (a) French, (b) Scotch, (c) Holland, New England, and they had the judgement of the Assembly, that is they saw which way they would go, and had never declared against their way of Independency and gathering of Churches. He said, though others were so hot, yet those of the Assembly who had heard their Reasons, were moderate, and named Mr. M. Mr. H. Mr. C. and said Mr. S. gave them an Honorable testimony: I have the notes by me, and Mr. M. a Minister of London heard him. Remember me to Mr. L. Mr. P. acquaint our Friends of our sad condition: My heart is heavy, my body weak, my imployment great, the Magistrates divided, my Brethren tender and delicate, loth to ingage, mischief growing on apace; what shall I do but beg your Counsel and Prayers?

Your Fellow-labourer in the Gospel of Jesus Christ.

July 29, 1645.

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

Septemb. 1. 1645.

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

Decemb. 4. 1644.
Ood Mr. Edwards, Those (a) Letters which came to my hands, I left at your house when I came out of London, receiving them even as I was going out of Town. I am confident you will have no public use of them, for they will not dare to give a punctual Answer to your Antapology. Our Independents in the country are bold and pragmatic; I do in this corner make what opposition I can, and am resolved so to continue, what hard measure soever I meet withal. Our country Independents begin to brag of their strength in City, County, and Parliament: I do hope without cause. I have tried L. M. lately, and finde him cordial in the way of Presbyterian Government: I am confident it is Christ's way, and therefore will finde strong opposition from the Jesuitical policies and plots of such as from among our selves are risen, speaking perverse things to draw Disciples after them. But whatsoever Mr. John of Colemanstreet says, they will be found the Fighters against God: and therefore I hope will not long prosper.

Your loving Brother in the Lords Work.

Octab. 29. 1644.

Everend Sir, Though my acquaintance with you should go before my expecting any favour from you; yet since I am well acquainted with your Antapology, in which I see your conscience, and am confident that there will never be made any rational Reply: I therefore presume you will be pleased to pity me who have suffered much by H. of London. All that I would befeech from you, is, That I may understand whether there be any course to be taken against turbulent men, who are violent against the Presbytery; if there be none, I fear that in a short time Religion will suffer extremely; if you know any, I befeech you to advise me therein; we are so miserably vexed with unadvised Independents, that unless we have some helps against them, or some hopes to be eas'd in time of them, our discontents will make our lives bitter to us: I know that your share
many Errors of the Sectaries.

share of wrongs from them hath been more then ours, and I think more then any mans in England; therefore I entreat your advice.

Septemb. 18. 1644.

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

Your most hearty Friend, and
Brother in Jesus Christ.

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

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

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

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

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

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

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

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

August 1, 1645.

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

August 14, 1645.

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

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

John Hich of Hauridge in the County of Buckingham, who
lived in the Parsonage-house lately, holds many strange and de-
sperate Opinions, (which I forbear to reckon up here, having
named them before among the other Errors.) This Hich was be-
fore a Souldier, and settled at Hauridge, finding the people there-
abouts for his turn, and became a preacher to many with his dan-
gerous Tenets and uncivil carriage. He hath infected the said
Hauridge and places Adjacent, and labours at Markets, Fairs,
and private meetings, (which he hath almost every Lords-day)
to poison and infect the whole Country, and hath disturbed the
peace also. Upon the Lords day the 13. of this instant (a) Ju-
ly, the said Hich with divers more of his Faction, at morning
Exercise, came to Hauridge Church, and after John Warren Mi-
nister at Hauridge had ended his morning Sermon only, and was
entring upon his latter Prayer, the said Hich with a loud voyce
in the Congregation said, That the said John Warren had preach-
ed contradictions, and such things as he could not prove; and
when the said John Warren desired him to be silent, he would
not hold his peace, but said he had as much to do there as Mr.
Warren, he was as publike a person as himself, as good a Mini-
ster as himself, and made such a stir in the Congregation, that
there was a great noise and tumult, in so much that Mr. War-
ren was inforced to depart; and as he went from Hich in

(a) In the last part of the Relation given me in writing.
many Errors of the Sectaries.

the Church-yard, he pull'd him by the coat. The said Hich with his adherents stay'd in the Church-yard and near there unto well nigh two hours after this, so that Mr. Warren durst not come to Evening exercise, but went to Chesham a Market town and Preached there.

The last Lords-day the 20 of July, the adherents of Hich came into the said Church-yard, and made a noyse, (amongst whom there was Nicholas How, one of the Disciples of the said Hich) while Mr. Warren was Expounding a Chapter, in so much that he was inforced to desist and speak; and when one of the Townsmen went forth to quiet them, he was but jeer'd at: The said Hich is of such a jeering insulting disposition, that he is not to be tolerated.

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

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

The humble Petition of Laurence Clarkson humbly sheweth,

That whereas your Petitioner hath been above six Moneths in Bonds for Dipping: in which time he hath taken great pains, both by Dispute and searching the Scriptures, in which he doth finde, and is convinced, That he ought not to Dip any more, neither after the day of his convincement, being the 10. of July, will your Petitioner either Dip, or teach for the same; but only wait upon God for a further manifestation of his truth: So expelling your Worships Answer, shall daily pray

Laurence Clarkson.
His Speech at the Committee, as it is entered in the Committee
Book, July 15. 1645.

This day Laurence Clarkson, formerly committed for an
Anabaptist, and for Dipping, doth now before this Com-
mittee disclaim his Errors: And whereas formerly he said he
durst not leave his Dipping if he might gain all the Committees
Estates by it; Now he faith, that he by the holy Scriptures
is convinced that his said opinions were Erroneous, and that he
will not, nor dare not practice it again if he might gain all the
Committees Estates by doing it; And that he maketh his Recan-
tation, not for fear or to gain his liberty, but meerly out of a
sense of his Errors, wherein he will endeavour to Reform
others; And thereupon he is discharged of his imprisonment.

Laurence Clarkson.

This Laurence Clarkson being thus discharged of his impi-
sonment, turned from Anabaptist and Dipper, to be a Seeker,
and to deny the Scriptures to be the rule of a Christian, or that
in Doctrine or Practice half of Gods glory was revealed as
yet; and hath put out a Pamphlet about six weeks ago, called
The Pilgrimage of Saints, by Church cast out, in Christ found,
seeking Truth: where he endeavours to free himself from those
reports divulged in the Anabaptists Assembly, concerning his
laying down the Ordinance of Dipping, and teaching for Bapt-
tizing of Infants: shewing he layed it down for a Truth, and not
an Error, only Erroneously practisef: And in exchange thereof,
have not, nor cannot practise the Sprinkling or Dipping of Infants
of what Parents soever. Now let but the Reader look upon
his Recantation, and see what is there expressed; how he doth
disclaim his Errors, and that he is convinced by the holy Scrip-
ture, that his former opinions (which were namely of not Bap-
tizing Infants, but grown men, & for which only committed) were
Erroneous, and that he made his Recantation meerly out of a sense
of his Errors, wherein he will endeavour to Reform others; and
it will be found plainly he laid down Dipping for an Error,
(not only Erroneously practisef) and did not acknowledge

Pilgrimage of Saints.

many Errors of the Sectaries.
it a truth, and whatever reservations he might have to himself in his Petition and Recantation of denying Dipping, because there was no true Church, nor Ministry to use it in; yet his words and the whole frame of his Recantation are expressed against it absolutely; and the best that can be made of it, is, that it was a Jesuitical Equivocation, and deep Difimulation.

There is one Thomas Web in and about London, a yong man between twenty and twenty one years of Age, mentioned in the third Letter, who about Septemb. 27. 1644. in a house in Queen Street in Covent-Garden, exercising upon that Scripture, I am Alpha and Omega, the Beginning and the End, the First and the Last, delivered many wicked and blasphemous opinions and speeches, the most of which are put in among the rest of the Errors before named, and so I will not trouble the Reader with them in this place. This Web was complained of to the Assembly, the Assembly sent up the Articles to the House of Lords; he was by that Honorable House committed, and stood so some time: But upon a Recantation of all those Errors, both by word of mouth, and with his hand subscribing to a form of Recantation drawn up, he was freed from imprisonment: But since the time of his release, he hath both in city and countrey vented many of his strange opinions, and hath preached in London publicly in a Church some where near Black-friers; and last Summer was about in Suffolk, Essex, and of late in Kent. In July last he was at Colchester; and July 16. I was informed that he lay at one Sparrow's house, and exercised the Lords day before in that house, Preaching severall Antinomian Doctrines; and said, I should here speak to you of other points, but that Wolves creep in among the Fold; as also he preached there on a week day, wherein he expressed himself against all Baptisme by Water; as also, for him to say he was equal to Christ was no robbery, (as a great Secretary an Ear-witness related it) who said he liked it not; but being spoken to that he ought to complain of it; he Answered, That to trouble any man for his conscience, was to do worse then he who spake so. This Web also speaking with a judicious godly Christian of Colchester, said, We might not use these expressions, God the Father, God the
many Errors of the Sectaries.

Now, God the Holy Ghost, for that was to make three Gods; to which was Replied, Do you speak this as your judgment, or only for Arguments sake? to which we gave no Answer. This we was also in Suffolk, and there Exercised, and would have Preached in a publike Church, had not the Minister of the place hindered him. He hath also been in Kent, and among other places at the Town of Milton; he came thither to teach School, but Preaching there for the Minister, in the second or third Sermon he vented strange Doctrines, so that a hundred and fifty of the Parish would hear him no more, but went to some other Church. He was called before some of the Committee, or Deputy Lieutenants, who upon hearing the complaints would not suffer him to stay there, so that he is come to London again. This we before many witnesses maintained, That it was more lawfull to sit drinking in an Ale-house, then to force men away out of the Ale-house, to go to Church against their consciences. 

In Sept. last, we came to a Minister of the Assembly, namely one of them before whom he had renounced his Errors, and thanked him for being a means to draw him off these Errors, and blessed God for his mercies to him, for he was in the ready way to Atheisme, and many of his companions in those opinions were turned Atheists; and yet this man after his Recantation, hath in Suffolk, Essex and Kent, carried himself so as is now related.

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

In September last I was told from some honest men who had been lately in Kent, that on the Monethly Fast day in July last, there were some men and some women to the number of nine, Dipped in a River near Ashford; one of this company was Dipped three times, because being afraid of the water, all the body was not under the water, but he was almost drowned and Strangled by the water. And the last Summer an old man being dipped about Ashford, as soon as he came above the water, sware, God's foot you had almost strangled me; of both these there were many Ear and Eye-witnesses.
There is one Mr. Henry Denne a great Secretary, who lives at Elsly in Cambridgeshire; in the Bishops' times he was a great time-server, an High-Altar man, and practised the Innovations; but now of late years an Anabaptist: This man is a great Antinomian, a desperate Arminian, besides several other opinions that he holds. He was Re-baptised by a Mechanick, and made a member of Lambs Church which meets in Bell-Alley in Coleman Street. He hath spoken of great gifts and abilities given him upon his Baptism, and of great Revelations he hath found since, and all to draw others into his way. This Mr. Denne was sent forth by Lambs Church into Bedfordshire, Cambridgeshire, and those parts, to Preach universal Grace, and to Re-baptise; and according to his Commission he did much mischief in those parts, for which he was committed by the Committee of Cambridge; but by the means of one Mr. Disborough a Sequestrator, making Friends to a great man, the business was put over to a Committee of Parliament; and being by them committed to Peterhouse, after a while he was dismissed, and went down to Elsly, where he Preacheth openly in the Parish Church, having the power of that Church, and the means belonging to it. This Denne Preacheth much against Tithes, whereby he draws the people after him: He hath put down all singing of Psalms in his Church. He Preaches and Prays, and after he hath done he calls to know if any be not satisfied; and then they stand up that will, and object, and then he Answers. Others of the Brethren that will, meer Mechanicks, one, two, or more sometimes, do Exercise after him. About the time the Ordinance came forth against the Preaching of Lay-men, there was one Exercised in the Church of Elsly, (he was supposed to be a Souldier of the Army) against the Ordinance forbidding the Preaching of persons not ordained; shewing how unlawful it was to restrain men, and ought not to be obeyed. There is also one Tandy or Dandy who comes sometimes to Elsly and Preaches there, and about that country, who tells them of Revelations and Miracles, and faith Revelations are ordinary with him. This Mr. Denne hath some kind of strains in his Preaching, which affect and
many Errors of the Sectaries.

and take the people much; as for instance, he will say thus, O Lord Christ, if thou were now upon earth, and didst reveal the Gospel to men, they would call thee Anabaptist, Antinomian, Independent, who now call us so. He would have Preached about Spring last, on a Lecture day at St. Ives, but the Committee gave order against it; and being not suffer'd, he went to a Church-yard not far off that place, and under an Ewe tree he Preached, many following him, and shook off the dust of his feet against St. Ives, pronouncing many fearfull woes against them for not receiving the Gospel. Mr. Disborough faith of him, he is the ablest man in England for Prayer, Expounding and Preaching. This Denne comes sometimes to London, where in Lambs Church in Bell-Alley he Exercises; he was there lately, and the usuall Theam that he is upon, is Christs dying for all, for Judas as well as Peter: He often Preaches this Doctrine (as those who have heard him do report,) This is the everlasting Gospel, to believe that Jesus Christ hath died for all men, Turks, Pagans; and that all the sins of men committed against the Moral law, were actually forgiven and pardoned when Jesus Christ shed his blood; and none of them that ever men had committed, or should, were imputed to them, but men were only damned for not believing in Christ, and for nothing else. One Mr. S. a Minister in the city had conference with him of late, in November the 20. as is set down in the first Letter, and to him he boasted he had been committed once or twice to Prison, as at Cambridge once, another time at London, and yet released. This Denne delivered his Opinions (which you may finde in the first Letter) in such a manner, as if he had been an Apostle sent from Heaven.

There is one Mr. Erbury that lived in Wales, who in the beginning of the Parliament was an Independent, but by degrees is fallen to many grosse Errors, holding univerfall Redemption, &c. and now a Seeker and I know not what: This man was a Chaplain in the Earl of Essex's Army a great while, and did broach there many Antinomian Doctrines, and other dan-
dangerous Errors; but having left the Army a good while since, he was about London; and did vent his opinions here; but about Spring last, he hath betaken himself to the Isle of Ely for his ordinary residence, from whence he takes his progress into one county or another in private houses, venting his opinions amongst well-affected people under the habit of holiness. In July last he was at Berry where he exercised in private, some forty persons being present; he declared himself for generall Redemption, that no man was punished for Adams sin, that Christ died for all; that the guilt of Adams sin should be imputed to no man: He said also, that within a while God would raise up Apostolical men, who should be extraordinary to Preach the Gospel, and after that shall be the fall of Rome: He spake against gathering Churches, the Anabaptists re-baptizing, and said men ought to wait for the coming of the Spirit, as the Apostles did; look as in the Wildernes they had honey and Manna, but not circumcision & the Pasleover till they came into Canaan; So now we may have many sweet things, conference and Prayer, but not a Ministry and Sacraments: And then, after the fall of Rome, there shall be new Heavens, and new earth; there shall be new Jerusalem, and then the Church shall be one, one street in that city and no more. Not long after he had been at Berry, he went into Northamptonshire, & came to Northampton, where in a private meeting the main scope of his Exercise was, to speak against the certainty & sufficiency of the Scriptures, alledging there was no certainty to build upon them, because there were so many several copies; he was also at Oundle, Newport-Pagnel, and appointed shortly to return again to Berry.

There is Nichols who lives about Moor-Fields, that comes into Stepney Parish sometimes to draw away people, and hath drawn some away: He did to Mr. Greenhills face justify and maintain many wicked opinions; as that God was the Author of all sin, that all lyes came out of the mouth of God, and quoted a place in the Book of Kings for it; That no man was sent to Hell for any sins, but cast thither only because God would have it so, with other such opinions; upon which occasion
tion there was a meeting concluded of, and Mr. Greenhill, & Mr. Burroughs, with many others, were at it (this meeting was a little before Mr. Burroughs fell upon the preaching of the power of the Magistrate in matters of Religion, and the point of Toleration) in which meeting Mr. Greenhill declared how this Nichols (for so his name was reported to me) came into their Parish of Stepney, corrupting people, and venting his opinions, and in this meeting, some of them said this was not to be endured, and they said amongst themselves what a sad thing it would be to have our children and wives drawn away; and it was propounded whether in such a case a man ought not to keep his wife and children from such a one; and it was answered, a man was a King in his owne family to rule and govern; and it was reasoned thus by some in the company, If one man may keep out such a one, whether some families living near together, may not joyne to keep away such a one, and so whether a whole Town might not joyn to keep out such a one, and it wasanswered, a man was a King in his owne family to rule and govern; and it was reasoned thus by some in the company, If one man may keep out such a one, whether some families living near together, may not joyne to keep away such a one, and so whether a whole Town might not joyn to keep out such a one, and it was answer’d yes; and then it was replied, If a whole Town might, why not a whole Country, and so a whole Kingdom, but upon those words there was a little pausing, and suspending? In this meeting Mr. Burroughes asserted in regard of these things matters being so, there was a necessity both of the government of the Church, and of the power of the Magistrate, in reference to the liberty of mens consciences in points of fundamentall Doctrines, and that concerneth the power of godliness, and the keeping the peace; and Mr. Greenhill, and Mr. Burroughes either one or both of them concluded, it was a sad thing that a man’s wife and children should be thus taken away by false Teachers, and there should be no means left against such a one but Prayers. At another time an Anabaptist and a great Sectary came to Mr. Greenhill, and said he might as lawfully baptise a dog as a beleevers childe. Katherine Chidley about August last came to Stepney, (where shee hath drawn away some persons to Brownisme) and was with Mr. Greenhill, where shee with a great deal of violence and bitterness spake against all Ministers and people that meet in our Churches, and in places where any idolatrous services have been performed: Mr. Greenhill
answered her by Scripture, and laboured to reduce to a short head all she had spoke, asking her if this were not the sum; namely, that it was unlawful to worship God in a place which had been used or set apart to Idolatry, under the Names of Saints and Angels; she would not hold to the stating of the question, but running out, Mr. Greenhill to convince her, told her that all England in this way and manner had been set apart to St. George, and Scotland to Saint Andrew, and to other Kingdoms to other Saints; so that by her grounds it was unlawful to worship God in these, and so by consequence anywhere in the world; but in stead of being satisfied or giving any answer, she was so talkative and clamorous, wearying him with her words, that he was glad to goe away, and so left her.

There is one Marshall a Bricklayer, a young man living at Hackney (a great follower of Mr. Randal) who infects many with his errors: This man in the presence of some godly understanding Citizens maintained, That Paul when he complained in the 7. c. of the Rom. of the body of death &c. was a Novice, and understood not Christ in the promise; and that he for his part understood the mystery of God in Christ better than St. Paul; and he said of the Scriptures, they were as other writings of men, every one had writ as they conceived; and at the same time one of Marshall’s company spoke thus to the Citizens, The Scripture is your golden calfe, and you dance about it; this Marshall further maintained there was no Hell, but all men should be saved, wicked as well as good, and all other creatures who shall returne unto God; again, all the hell that is, is in this life, which is nothing else but the legall terrors and fears men had in their consciences; that the Scriptures are full of contradictions, and all sin is more from God than from men, because in him they live, move and have their being; that it is unlawful to kill any creature that hath life, because it came from God; and though this man had gone forth for a Souldier, yet he held it unlawful to fight with, or kill any man.

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

There is one Clement Wrighter in London, but anciently belonging to Worcester, sometimes a Professor of Religion, and judged to have been godly, who is now an arch-Heretique and fearfull Apostate, an old Wolf, and a subtile man, who goes about corrupting and venting his Errors; he is often in Westminster-Hall, and on the Exchange; he comes into publique meetings of the Sectaries upon occasions of meeting to draw up Petitions for the Parliament, or other businesses. This man a-
about 7 or 8 years ago, fell off from the communion of our Churches, to Independency and Brownisme, and was much taken with Mr. Robinson's Books, as that of the Justification of Separation; from that he fell to Anabaptisme and Arminianisme, and to Mortalisme, holding the Soul Mortall; (he is judged to be the Author, or at least to have had a great hand in the Book of the Mortality of the Soul). After that he fell to be a Seeker, and is now an Anti-Scripturist, a Questionist and Sceptick, and I fear an Atheist. This Wrighter is one of the chief heads of those that deny the Scriptures to be the Word of God; and that questions all points of Christian Religion; He hath vented himself to some in city and country, as to Mr. Cole, Mr. Farthing, Mr. P. a Minister, also to an honest man of Winchester, who lived in London because of the Cavaliers; He spreads Papers and Questions about the City, giving them to such whom he thinks he may corrupt, and that will be faithfull to him. A true copy of severall of his Questions, are by a providence come to my hands, and I can prove it to be his, and name the persons if any good might come of it, to suppress and punish this grand Imposter and Seducer. This Clement Wrighter about Spring last did affirm to Mr. Farthing, (from whom I have it in writing, written by his own hand) That man hath no immortal Soul, but when he dieth, all of man sleepeth till the Resurrection; and that the Scriptures are not the Word of God, neither in the Translation, not yet in the Original tongues, so as to be an infallible foundation of Faith; that the Scriptures are writings only probably to be believed as the Story of Henry the Eighth: He further said, That there is no Gospel, no Ministry, nor no Faith, nor can be, unless any can shew as immediate a call to the Ministry as the Apostles had, and can do the same Miracles they did; He also maintained, That no man was damned but for rejecting the Gospel; and that none could reject the Gospel, but those that had it tendred to them as they had in the Apostles dayes, being confirmed by Miracles. On April the 9. 1645. being that day commonly called Easter Wednesday, Mr. Cole Book-Seller in Cornhill, in his own Shop (I going to him to help me to an unlicensed Book) amongst other Discourse
course told me, That divers persons whom about 4 years ago he thought as godly as any, were now fallen to deny all things in matters of Religion, and held nothing, but laboured to Plunder men of their Faith; and that many of these were vicious in their lives, as well as Heretickall in their judgements; and some of them would come into his Shop, and had spoken fearfull blasphemies not fit to be named; as that the Virgin Mary was.--- (I forbear to mention what followed.) And as he was thus speaking to me, there was coming on the other side of the way, and crosssing over towards the Exchange Clement Wrighter, and I spake to Mr. Cole of him; whereupon Mr. Cole said, I, there's one that makes it his business to Plunder men of their Faith; and if he can do that upon any, it fattens him, that's meat to him. About two moneths ago in November, came to my hands a Paper of Questions given abroad by Clement Wrighter, about the Ministery, Church, and two severall Baptifmes appertaining to the true Ministery of the Gospel; very dangerous and subtile Questions which I forbear to Print, till I can have time or some other to put them forth with an Answer. On the first of December this last moneth, was a meeting in Distaffe-lane,of some of several Sects, Seekers, Antinomians, Anabaptifts, &c. to consult about Liberty of Confcience; how all these might have the Liberty of Practifing their own way, and that with the peace of the Kingdom: At which meeting were also some Presbyterians; where upon occasion of debating things in reference to pretended Liberty of Confcience; one of the Presbyterians moved this Question, Whether they met here as Christians, or as men only: To which Question one of the Sectaries (whose name is Mr. W.) desir'd to know why such a Question was asked, or such a doubt made, that they should not meet as Christian men; unto whom the Presbyterian Replied,because he had heard that some of that company denied the Scriptures to be the Word of God; and being bid to name them if he knew any such, he named Mr. Wrighter, saying, it hath been so related to me from others, and I desire to be satisfied from himself, Whether he do deny the Scriptures to be the Word of God; and put the Question
to Wrighter saying, I desire to know whether you doe hold the Scriptures to be the word of God; but Wrighter would give no Answer, neither I nor no; but in stead of any satisfaction given, one of that company, and a great friend of Wrighters; one Mr. Wallin fell upon the Presbyterian, asking him how he would prove the Scriptures to be the Word of God; and said, I will argue it with you, and maintain it that you shall not prove the Scriptures to be the Word of God; and after these two had done reasoning (Wrighter being all this while silent) the Presbyterian said to Wrighter, I am now confirmed in it that you deny the Scriptures to be the Word of God, because being charged with it, and so publiquely, you doe not deny it.

Among all the confusion and disorder in Church-matters both of opinions and practices, and particulars of all sorts; of Mechanicks taking upon them to preach and baptize, as Smiths, Taylors, Shoemakers, Pedlars, Weavers, &c. there are also some women-preachers in our times, who keepe constant Lectures, preaching weekly to many men and women. In Lincolnshire, in Holland and those parts, there is a woman-preacher who preaches, (its certain) and 'tis reported also she baptizeth, but that's not so certain. In the Isle of Ely, (that island of Errors and Sectaries,) is a woman-preacher also: In Hartfordshire also there are some women-preachers who take upon them at meetings to expound the Scriptures in Houses, and preach upon Texts, as on Rom. 8:2. But in London there are women who for some time together, have preached weekly on every Tuesday about four of the clock, unto whose preachings many have resorted. I shall particularly give the Reader an account of the preaching of two women, (one a Lace-woman, that sells Lace in Cheapside, & dwells in Bell-Alley in Colemanstreet, and the other a Majors wife living in the Old Bailey,) who about a Moneth ago, the second Tuesday in December (as I take it) did preach in Bell-Alley in Colemanstreet, the manner whereof is as followes; (as I had it from a godly Minister of this City, who was there present an eye and ear-witness of it.) Three women came forth out of an inward roome or chamber, into the roome where they
many Errors of the Sectaries.

they used to exercise, and where some company waited for to heare them; These women came with Bibles in their hands, and went to a Table; the Lace-woman tooke her place at the upper end; the Gentlewoman the Majors wife sate on one side by her; the third woman stood on the other side of the Table; the Lace-woman at the upper end of the Table, turned her self first to this Gentlewoman, (who was in her hoods, necklace of Pearle, watch by her side, and other apparrell suitable) and intreated her to begin, extolling her for her gifts and great abilities; this Gentlewoman refused to begin, pleading her weakness; and extolling this Lace-woman who spake to her; then the Lace-woman replied again to the Gentlewoman, this was nothing but her humility and modesty, for her gifts were well knowne; but the Gentlewoman refused it again, falling into a commendation of the gifts of the Lace-woman; whereupon this Lace-woman turned her self to the company, and spake to some of them to exercise, excusing her selfe that she was somewhat indisposed in body, and unfit for this worke, and said if anyone there had a word of exhortation let them speake; but all the company keeping silent, none speaking: Then the Lace-woman began with making a speech to this purpose, That now those dayes were come, and that was fulfilled which was spoken of in the Scriptures, That God would pour out of his Spirit upon the handmaidens, and they should prophecy, and after this speech shee made a prayer for almost halfe an hour, and after her Prayer took that Text, If ye love me, keep my Commandements; when she had read the Text, shee laboured to Analyze the Chapter as well as she could, and then spake upon the Text drawing her Doctrines, opening them, and making two uses, for the space of some three quarters of an houre; when she had done she spake to the company, and said if any had any thing to object against any of the matter delivered, they might speake, for that was their custome to give liberty in that kinde; (but though there was a great company, both of men and women) yet no man objected; but all held their peace: Then the Gentlewoman that sate at the side of the Table, began to speake, making some Apologie that she was not so fit at
at this time in regard of some bodily indispositions, and she told
the company she would speake upon that matter her Sifter
had handled, and would proceed to a Vse of Examination,
whether we love Christ or no; and in the handling of it, she
propounded to open what love was, and what were the grounds
of our love, and how we should know it; and as she was prea-
ching, one in the company cried, Speake out, whereupon she
lifted up her voice; but some spake the second time, Speake out,
so that upon this the Gentlewoman was disturbed and con-
founded in her discourse, and went off from that of love to
to Speake upon 1 John 4, of trying the spirits, but shee could
make nothing of it, speaking non-sense all along; whereupon
some of the company spake againe, and the Gentlewoman
went on speaking, jumbling together some things against
those who despised the ordinances of God, and the Minifter
of the Word; and upon that some present spake yet once more,
so that shee was so amazed and confounded, that she knew not
what she said, and was forced to give over and sit down; The
Lace-woman who preached first, seeing all this, lookt upon
those who had interrupted her Sister with an angry bold
countenance, setting her face against them, and she fell upon con-
cluding all with prayer, and in her prayer she prayed to God
about them who despised his Ambassadors and Ministers that
he had sent into the world to reconcile the world; whereupon
some fell a speaking in her prayer; Ambassadors, Ministers, You
Ambassadors! with words to that purpose; and upon those words
shee prayed expressly that God would send some visible judg-
ment from heaven upon them; and upon those words some of
the company spake aloud, praying God to stop her mouth,
and so shee was forced to give over: In briefe, there was such
laughing, confusion, and disorder at the meeting, that the Mi-
nifter professed he never saw the like; he told me the con-
fusion, horror, and disorder which he saw and heard there,
was unexpressible, and so he left them, fearing lest the
Candles might have gone out and they have fallen to kill
or mischief one another. The next Tuesday after there
came a world of people, to the number of a Thousand
first
many Errours of the Sectaries.

first and last to Bell-Alley, to hear these women Preach (as an Inhabitant of that Alley related it to me) but these women because of the multitude did not preach there, but preached in the Old-Baily the same day; and since have Preached in a house near the French Church; where on Tuesday being the 30 of December, another Minister heard them, and related that he saw a great deal of lightness and vanity among some that were at that Exercise. And on Thursday the 8 of January near the French-Church at one Mrs. Hills, one Mrs. Atomy (one of the women by all the description of her spoken of before that Preached in Bell-Alley) at three of the clock in the Afternoon Preached, where about fifty persons men and women were present. In her Exercise she delivered many dangerous and false Doctrines: as 1. That it could not stand with the goodness of God to damne his own creatures Eternally. 2. That God the Father did reign under the Law; God the Son under the Gospel; and now God the Father and God the Son are making over the Kingdom to God the Holy Ghost, and he shall be powred out upon all flesh. 3. That there shall be a generall Restauration, wherein all men shall be reconciled and saved. 4. That Christ died for all; with several other Errors and conceits. She told them that for her part she was in the Wilderness, waiting for the powring out of the Spirit. When her Sermon was done, (which was above an hour) she said, If any one had any exception against what she had delivered, she was ready to give forth her light; and if they could demonstrate she had Preached any Error, to hear them; she said she was desirous that all the glory should be given to God, and was willing to impart or give out that dram of light the Spirit had given her; that she desired to lay down her Crown at the feet of Christ; and wished that shame and confusion might cover her face for ever if she had any confidence in herself. After she had done speaking, a Sister stood up first and objected what warrant she had to Preach in this manner; the Preaching woman interrupted her, and said she knew what she meant, that she ought only to Preach to those that were under Baptisme; and further, she said she disclaimed that she took upon her to Preach
Preach, but only to Exercise her gifts; for she could not be evinced that any in the world this day living, had any Commission to Preach. Then her Sister asked her what warrant she had to Exercise thus; she Answered her grounds were 1 Pet. 4. 10, 11. As every man hath received the gift, &c. and that in the 10. of the Hebrews, Exhort one another, and in the 3. of Malachi the 16. and in Titus, That the elder women ought to teach the younger: Further she professed, That when she and her Sister began that Exercise, it was to some of their own Sex; but when she considered the glory of God was manifested in Babes and Sucklings, and that she was desired by some to admit of all that pleased to come, she could not deny to impart those things the Spirit had communicated to her; but still her Sister insisted upon her former objection, &c said she ought not to preach to the world; and said she would speak more freely, but that there was a multitude there. Then another Sister spake to this second Sister, that truth sought no corners, why should she say so? Then a man stood up and asked the Preaching-woman what she meant by those who were under Baptism: she Answered, under a Gospel-order: He Replied, what was that? she said, all that were Baptised being not Believers. Then a second was objected, Who Baptised Simon Magus, Ananias and Saphira? Mrs. Atomÿ Answered, she doubted whether they did according to their Commission in Baptising them. In her Prayer this she-Preacher prayed God that all those who were present, and did not acknowledge his weak ones that spake for the Spirit of God, that he would discover the iniquity of their hearts. She also in her Prayer gave thanks for the occasion of their meeting, that they had been quiet without distraction, which they were not the former day: and to the men present that brought an Argument for Infants Baptism, she gave an Answer to it. He asked her what Baptism was? She Answered, she was not very fit to Argue those Questions, and went from the Table to the fire-side: and then another Sister said, You have heard what was delivered, and may rest satisfied. I was informed also for certain this week by a Minister who came out of Kent, that at Brafteed where Mr. Saltmarsh is
is Preacher, there is a woman-Preacher, (one at least if not more) in which company besides Preaching, 'tis reported (as this Minister faid, very commonly) that they break Bread also, and every one in their order.

In September last, Die 25. being at a Merchants house in London, there came in one Mr. Y. who related that in his Family there were but four persons, himself, his wife, a man, and a maid-Servant, and faith he, we are of severall Churches and wayes; I am of the Church of England, my wife was of one Mr. Lacies Church; but she is fallen off from that Church (as many others have) and is now of none, doubting whether there be any Church or no upon the Earth; my Maid-Servant is of Paul Hobsons; my man belongs to a company of which there are some twenty or more yong men, who meet together to Exercise, but sing no Psalms, abominate the hearing of our Ministers, keep none of our dayes of Falling nor Thanksgiving.

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

There is one Paul Hobson a Taylor, who comes out of Buckinghamshire, and is now a Captain, having been in the Armies, who hath been a Preacher a great while: This man when he was in the Army, where ever he came he would Preach publikely in the Churches, where he could get Pulpits,
and privately to the Souldiers; the subject matter of his Sermons was much against Duties, and of Revelations, what God had revealed to him; he was a means to corrupt some precious hopeful yong men who went out of London; and Preaching one time against Holy duties, (as an understanding man who heard him, related it to me and other company) he spake thus: I was once as legal as any of you can be, I durst never a morning but pray, nor never a night before I went to Bed but pray; I durst not eat a bit of Bread but I gave thanks; I daily prayed and wept for my sins, so that I had almost wept out my Eyes with sorrow for sin: But I am perswaded when I used all these duties, I had not one jot of God in me. This Paul Hobson is one of those whose hand is subscribed to the Confession of Faith of the Anabaptists, set forth last Winter. This Paul Hobson Preached in Newport-Pagnel, and thereabouts, in contempt of the Ordinance of Parliament made the last April; After he was once taken and questioned for it, and let go, he comes back again and does it the second time, in contempt of the Governor of Newport-Pagnel that then was, and misbehaved himself; also when apprehended, uttering many bold and seditious speeches, that they would acquaint their Friends in the House of Commons of their bad usage; that they were resolved to make this businesse the leading case of the Kingdom for all the godly party; adding, that if the godly and well-affected party were thus perswaded, they should be forced to make a worse breach then what was yet, when they had done with the Kings party; and saying, when they had made an end of the War with the Cavaliers, they should be forced to raise a new Army to fight with them; The matter of Hobson and his Confederates preaching there, was against our Church, Ministry, Childrens Baptisme; some of them boasting of working Miracles, and casting Devils out of men possed: all which the Reader may finde in Mr. Pryns booke called, A fresh Discovery of New Lights; and the truth of them assered the second time, in a Book intituled, The Lyer confounded, or a briefe Refutation of John Lilburnes Lyes and Calumnies. Sir Samuel Luke sent him up here for, a contempt against an express Ordinance of Parliament, and the businesse was referred to
Many Errors of the Sectaries.

To a Committee, who heard and read the Examinations of the Witnesses, and the proofs of the charges against him, but I know not how it came about, in stead of some exemplary punishment, this Hobfon was presently at liberty and preached the very next Lords Day in Moor Fields or thereabouts, (as I am informed from good hands) and preaches ever since on week days and Lords Days: Every Wednesday in Finsbury fields in Checker-alley in the afternoone he preaches, where some three or four months agoe he preached on Colossians 3.

If ye have risen with Christ, seek the things that are above, and saith, ye are risen above the Law, and above the world. This Hobfon hath printed a Book of Sermons which he hath preached, in which there are many Errors, as Christ did not by his death purchase life and salvation for all, nor for the elect. For it was not the end of God in the coming of Christ, to purchase love and life; but Christ himselfe was purchased by love that he might make out love, and purchase us to love, for Christ came not to reconcile God to man, but man to God; Secondly, that the union which the Saints are said to receive from the Holy One, 1 John 2. 20. is one with the Christhood of Christ. Besides these there are many strains of Antinomianisme, Libertinisme, and unwholsome words which are not according to godlines, in that Treatise of Discovery of Truth, page 63, 65, 66.

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

There is one Lamb who was a Sone-boyler, and a Church that meets in Bell-Alley in Colemanstreet called Lamb's Church: This man and his Church are very Erroneous, Strange Doctrines being vented there continually, both in Preaching, and in way of Discoursing and Reasoning, and strange things also done by them both in the time of their Church meetings, and out of them. Many use to resort to this Church and meeting, the house, yards full, especially yong youths and wenches flock thither, and all of them Preach universal Redemption. In their Church meetings and Exercises there is such a confusion and noise, as if it were at a Play; and some will be speaking here, some there; yong youths and boyes come thither, and make a noise while they are at their Exercises, and them of the Church will go to make them quiet, and then they fight one with another. Lamb Preaches sometimes (when he can get into Pulpits) in our Churches. On the 5. of November 1644, he Preached at Grace-church in London, where he had a mighty great Audience, and Preached universal Grace, the Arminian Tenets; and he Preaches in the Countreys up and down; he Preached at Gilford in Surrey, in one of the Churches, about the beginning of September last, and would have Preached at Godalming the same week, some coming to the Minister for leave, and the Minister denying, Lamb came himself to him to have had the use of his Pulpit on a Lords day. This Lamb with one Oats and others of that Church, use to travel up and down the Countreys to Preach their corrupt Doctrines, and to Dip. Lamb and Oats were at that time when he Preached at Gilford, going to Portsmouth; and at another time an Essex Minister
After told me, that *Lamb* & one *Tomlins* with others, were travelling in Essex to do the Devils work, and that these men were sent down from the Church as a Church Act into the county of Essex to make Disciples and propagate their way, and indeed into most counties of England (where these men can go with safety) some Emissaries out of the Sectaries Churches are sent to infect and poison the counties, some out of *Lambs*, some out of *Kiffins*, some out of others. About September last one *Kiffin* an Anabaptist went his progress in Kent, and did a great deal of hurt; and I have been informed from good hands, by the means of some that are acquainted and intimate with them, that not only Emissaries from London go into these nigher counties, as Essex, Kent, Suffolk, Hartford, Cambridge, &c. but into Yorkshire and those Northern parts (since reduced to the Parliament) and no doubt also into the West; and several Sectaries went early to Bristol and those parts, as one Mr. *Bacon*, *Symonds*, &c. and into Wales also, so that we are like to have Sectarianisme like a universal Lepræsie over-spread this whole Kingdom; I pray God keep it out of Ireland; and I hope Scotland by Gods mercy, and the benefit of the Presbyterian Government will keep it out there. But to return to *Lamb* and his Church in their Church-meetings, they have many Exercisers; in one meeting two or three, when one hath done, there's sometimes difference in the Church who shall Exercise next; 'tis put to the Vote, some for one, some for another, some for Brother *Tench*, some for Brother *Bat*, some for Brother *Oats*; and strangers who come thither, will make a cry, and cry out for whom they like best as well as the Church, as a young man of Ipswich coming thither of Novelty, and the question being put, who should Exercise next, Brother *Bat* or Brother *Tench*, he cried out, Brother *Bat*, Brother *Bat*; in this Church 'tis usual and lawful, not only for the company to stand up and object against the Doctrine delivered when the Exerciser of his gifts hath made an end, but in the midst of it, so that sometimes upon some standing up and objecting, there's pro and con for almost an hour, and falling out among themselves before the man can have finished his Discourse. *Oats* who is a great Dipper and Preacher
Preacher among them, delivered in Bell-Alley in Coleman-street not long ago. That the Doctrine of God's eternal Election and Predetermination was a damnable Doctrine and Error; and in the same place since the Disputation should have been between Mr. Calamy and the Anabaptists, this Oats Preached, That their Disputation should be forbidden by the Civil Magistrate, was the greatest affront that ever was offered to Jesus Christ, since the forbidding of Peter and John to speak in the Name of Christ. Of this Lambs Church there is one Mills, who married a Wife, and when he had got her estate, would keep company no longer with her, nor will allow her any thing; she hath often complained to the Church of him, but they jeer her; she hath followed him, but he is ready to strike her (as she complains) and can have no redresse; the Members of this Church are generally loose, many of them turn Seekers, and slight the Scriptures much. In the latter end of the Lords day many persons, some of other separate Churches, and some of our Churches will go to this Lambs Church for Novelty, because of the disputes and wranglings that will be there upon questions, all kinde of things started and vented almost, and several companies in the same room, some speaking in one part, some in another. On a Lords day lately in Lambs Church in the Evening, there were three or four companies wrangling together, and putting questions, some maintaining that the regenerate part in a childe of God was perfect, as also one Mr. P. a Member of Mr. J. Goodwins Church reasoned for a possibility of men to be saved who are not Elected. Upon the Ordinance of Parliament coming forth against mens Preaching who are not ordained Ministers, the last Lord Mayor having information of Mechanicks preaching in Colemanstreet, appointed some officers to go and see; they coming to the house where Lambs Church was in Bell-Alley, took a young man about twenty years of Age a Weaver, and Lamb, at their Excercises; the Church abused these officers, and called them Persecuters, and Persecuting Rogues; but Lamb gave better words, and desired they might be let alone till they had finished their Excercises, and they would upon their words meet them, and be forthcoming at my Lord Mayors
Mayors house about six of the clock; whereupon the officers gave them that liberty, and according to their words they came; being brought before the Lord Mayor that then was, his Lordshipship asked the yong man first why he Preached, & what warrant he had? his Answer to the Lord Mayor was, O Lord open thou my lips, and my mouth shall shew forth thy praise; God had opened his mouth, and he must shew forth Gods praise: My Lord Answered him, he might shew forth the praise of God in the discharge of his Calling, and otherwise in his place as a private Christian. My Lord asked him how long he had been a Preacher; he Answered, ever since he had been a Disciple: My Lord asked him how long that had been; he Answered, ever since he was Baptized: My Lord Replied, hath your mouth been opened even since your Infancy? he told my Lord, his Infants Baptisme was no Baptisme; but he had been Baptised not above six moneths. Then my Lord spake to Lamb of his Preaching, saying, You have transgressed an Ordinance of Parliament; he made Answer, No, for he was a Preacher called and chosen by as Reformed a Church as any was in the world: My Lord took Bail of them to Answer it before a Committee of Parliament, and they appearing, were committed for a while, and then let out by the means of some Friends they have, and have Preached since more openly and frequently then before; so that the late Mayor when he saw that the Committees of Parliament suffered their own Ordinances to be thus contemned, committed no more of them, neither doth this present Lord Mayor, seeing it is in vain.

Now unto all the former Sectaries both in City and Country, I might adde a particular Relation of these following; One Kiffin a great active Anabaptist, one Patience his fellow preacher, that would not be suffered in New-England: One Mr. Coxe who came out of Devonshire an Innovator, and great time-servor in the Bishops time, that against the will of the Bishop of Exeter Dr. Hall his Dioecesan brought in Innovations into his Parish Church, (as some godly people that came out of those
those parts have informed me) who hath put out a Pamphlet called, *A Declaration concerning the publike Dispute which should have been in the publike meeting House of Aldermanbury the third of December concerning Infants Baptisme*: One *Thomas Moor of Lincolnshire* a great Sectary and Manifestonian that hath done much mischief in those parts: One Mr. *Wallin a Seeker*, and a dangerous man, a strong head; one Mr. *Robison*, who is commonly reported to be the Author of that Book called *Liberty of Conscience*, Printed in the yeere 1643. and by Mr. *Pryn* spoke of as the supposed Author of many other scandalous Books: one *John Lilburn*, a darling of the Sectaries, who hath printed strange Letters against Mr. *Pryn*, the Parliament, the Ordinance of Tithes, the Assembly and Black-coats, and hath carried himself in an unparalleled way of insolency and contempt of Authority, a great stickler in the meetings at the *Windmill Tavern*, and drawing up petitions for the Parliament, at which meetings he hath spoken strange things, and in which petitions strange clauses have been inserted, (as godly Christians, ear and eye-witnesses have informed me,) a man who pretends great piety, holinesse, and suffering for the truth of God, as his own books, and his friends letters of him give out, and yet from good hands of godly Ministers and others, he is reported to be a man of a loose life, prophaning the Lords Day in Sports, one who is a player at Cards, one who will sit long with company at Wine and Tipling, and hath done all he hath done for money; printing Dr. *Bastwicks* Bookes for money in the Bishops times to set up with, went out in the Parliaments service, being so necessitous before the warres, that he knew not what to do for himself and his family; and it may without all breach of charity be judged that he hath printed severall Pamphlets (which being unlicensed and of such kinde of Arguments, fell dear) and abused the Parliament so intolerably and fearfully severall wayes, and all to get money. One Mr. *Bacon* who was sometimes of *Glocester*, and Preached several Erroneous Doctrines, and after conviction and all fair dealing with him, being incorrigible was cast out of *Glocester*, but here in London hath
hath been entertained in the house of a great man, one *Barber an Anabaptist* about Thredneedle-street. One Mr. *Bachelors*, the Librifer general of Books, not only of Independent Do-

*trines, but of* Books for a general Toleration of all Sects, and against *Paedobaptisme*, &c. One *Randal* who Preaches about *Spittle-yard*, a great Antinomian and Familist, a man of a loose

dlife, and large conscience; but there would be no end of naming all. I shall give a brief Relation of two more only, and that shall suffice for present. The first is one Mr. *Knowles*, who would not be suffered in *New-England*; but about four years ago came into old England; he Preached at *Christopher's Church*, be-
hind the Exchange, a little after his coming over, that the use of prescribed Lyturgies, as the Book of Common-Prayer, was Idolatry, and all they that used it should be damned, and it was delivered so absolutely without any condition of Repentance or forsaking it, that it much startled; this man a little after discovered himself to be an Antinomian, and was in a Brotherly way dealt with by some Ministers meeting at Mr. *Calamies*, and after some reasoning and debate (if my memory doth not extremely fail me, which it seldom doth in matters of this nature) he and Mr. *Simpson* the Antinomian, set their hands to a Paper drawn up of some Propositions concerning the Moral Law and the Ten Commandments delivered by *Moses*; and yet after that complaints were made to the Ministers by some godly Christians of either one or boths Preaching against those points they had sub-
scribed. This *Knowles* went into the Army which was under the command of the Earl of *Manchester*, where he did a great deal of mischief; and afterwards coming to London, Preached at Bow in *Cheapside* openly against Childrens Baptisme, which then gave so great offence, that he was complained of to the Parliament for that Doctrine; where after some time he getting free, went down into *Suffolk*, and there played his Rekes not only for Preaching strange Doctrine, but in such a tumultuous, seditious, factious way, (going as I have been informed) with some armed men accompanying him, and Preaching in the Churchyard, when he could not in the Church, and getting up the Pulpits when the Sermon or Lectures had been
been ended, against the will of the Minister and Parish, so that there were several Riots and tumults by his means, so that he was sent up by some in Authority in that county, with Articles and complaints against him to a Committee of Parliament; and after he got off from that Committee (as the Sectaries finde too many Friends in Committees, of which there are many sad examples) he goes, and in the heart of London, in great St. Helens, next door to the publique Church, keeps in the time of publique worship his meetings, where for a long time great resort was to him, some of the Neighbors having told me, that according to their estimation they could not judge the number lesse then 1000, which many dayes resorted thither; and after his Landlord would suffer him to stay no longer, now in Finsbury Fields he is set up, and hath made a great meeting house by breaking one room into another (as I am informed also). And lastly, this Knowles is one of them who dares keep publique Disputations (though it is well known he is a weak man, and sorry Disputant) with Ministers of the city against Pseodo-baptisme, and is one of them whose hand is subscibed to the Declaration lately put forth concerning the publique Dispute which Should have been concerning Infants Baptisme.

The last of all is one Mr. Peters the Soliciter Generall for the Sectaries, who came out of New-England about four years and four moneths ago, concerning whose Preaching, practices and proceedings in city and country, I could write a whole Book, having received certain informations from honest men, Ears and Eye-witnesses of his Preaching and carriage; but it is too long to tell you what he hath vented against the Assembly, Presbytery, the Reformed Churches, Directory, ye and Parliament in his way, and how he hath pleaded for Antinomians, Anabaptists several times, and how often in Pulpits he hath taken his leave of Old England, and every Spring for some years told them of his present going to New-England; this man is an Ubiquity here and there, in this country, and that country, in the Army, and at London; when ever the Independents or some other Sectaries are about any great design or business, he must be sent for, though from the Army; as for instance at the
the Siege of Bristol, when almost ready to be taken, in the height of action he must come up from his charge to London, to go ride about the countreys of Kent, Sussex, Berkshire, Buckinghamshire, &c. to stir them up to chuse good Parliament men; of whose Preachings at Reading, Greenstead, &c. I could give the Reader an account, but that I must study Brevity. And now that their design for a Toleration hath lately more vigorously been prosecuted and pursued then heretofore, I am persuaded Mr. Peters late coming up from the Army hath been in relation to that, though there may be some other ends too of his coming. And Mr. Peters is so bold, daring, and active for the Sectaries; that against all their own Church-principles (their most sacred, that of the power of the Church) Mr. Peters is kept here, and must not go to New-England: And for that I will tell the Reader this Story. Mr. Peters had expresse Letters from the Church of which he is Minister, without all excuse or longer delay to come away to New-England as this last Summer; Himself meeting a Minister of my special acquaintance, told him, I am now going for New-England shortly: To whom my Friend said, I, you have been long a going, I will not believe it. Mr. Peters Replied, I, but now I go, certainly I must, the Church hath commanded, written peremptorily for me, and drew out the Letters. But upon occasion of the Churches writing thus, for Mr. Peters going to New-England, there are meetings of several Independent Ministers (of the Grandees) to consult and resolve this case of conscience about Mr. Peters going, considering the peremptory call of the Church; the result and issue of these meetings, was, that Mr. Peters being so useful a man here should not go, but stay in England; and the objection of the command of the Church being urged, it was Answered, and so Resolved, That if the Church were twenty Churches that sent for him, he should not go. I will only particularly speak of one passage in Mr. Peters Sermons, and then I have done with him: He hath frequently in city and countrey, in many places, as at Chelmsford in Essex, and at several Churches in London, Preached, That if it were not for Livings of Two or three hundred pounds a year, there would be no difference

A known godly man of some quality in London present at the meeting to consult of charging Burgess, informed me that he heard him with his own mouth relate, that to bee the end of his coming. And for the West, such and such great Commanders in the Army, (whom I forbear to name) would take a care of that.

A godly Minister who was present at the Debates told me this and many more particulars of these meetings:
rence between the Presbyterians and Independents (wickedly
and maliciously insinuating to the people) as if the Presbyte-
rian Ministers opposed the way of Independency, and stood
for Presbytery, because of great Livings, a thing our souls abhor,
and could by many demonstrations refute; but I will only say, this,
That set aside Dr. Burgess's 400 l. per An. so much sticking in
the stomachs of the Independents, it will be found that several
of them have greater maintenance, and better outward Accom-
modations, of Sequestr'd houses, Libraries given them, prefer-
ment for children, friends, with other advantages, besides their
maintenance in their private Churches, then any Presbyterians
have that I know of: And I believe it would be found upon
search, That Mr. Peters the Independent hath had Two or
three hundred pounds a year, and better some years since he
came over into England; he hath had the Archbishops Library
given him, a hundred pounds in money at once by the House of
Commons, his pay in the Army (though he be so much out of
it) he bought (as I am told from those that know it) of Apa-
rel, Hangings, and such like, at one time, as he could not get lesse
then two or three hundred pounds by, besides all the sums of mo-
ney that have been given him for his pains in Ireland, and Hol-
land; & I believe if he be well called to an account by the Com-
mittee of Accompt, for all the moneys he hath received in
Kent in the first or second years of the Wars, and all the mo-
neys for sending poor children over into New-England, with
Receipts in other places, which I may not hear of, nor cannot
give so good a reason of as of the former; it may be found
an Independent hath had as good a Living, Two or three hun-
dred pounds a year, and that free of all Taxes, as any Presby-
terian in these times, with his Parsonage of Three or four hun-
dred a year. And this may suffice for a Narration of the pro-
ceedings of several great Sectaries. Now I will add a few
remarkable Passages, and so come to the third part of this Book,
the Corallaries and Observations upon the whole.
An Extract of two Letters lately written.

Good Mr. Edwards, my hearty thanks premised for the Letters received from you the last weeke, I am much comforted, and so are all with us, that pray for the peace of Jerusalem; that the City both Ministers and people, are for the greater part united in their desire of government, and for the suppression of Schisme that gangrens our Church and State. Things are in a sad posture with us; giddy people have all encouragement from some that are in place to separate from communion with us; they grow very bold and insolent; no Magistrates dares controll them; let Ministers but do their duties in confuting their opinions, the mouths of men are filled with obstreperous clamours against them; many Ministers that affect popularity, though otherwise Orthodoxe, grow mealy mouthed, and dare not open their mouths against them, but stand in a condition of Neutrality till they see which way the wind will blow. The Directory and Assembly are much scorned and slighted: One of our gravest Lecturers, (I wish I could say discreetest) hath ever since our meeting about Classical Assemblies, opened himself with much bitterness against the Parliament, Assembly, and Scottish Government, calling the Parliament stout-hearted, the Assembly a rotten company, the government Ecclesiasticall in Scotland a filthy stinking government; the Independents doe out-wit and out-act their brethren that dissent from them. It's a sad thing to thinke that so much blood hath been spilt, and vast sums of money spent, if in the end we should have a Toleration; Oh what promises have we had of Uniformitie in Religion, both in Doctrine and Discipline! but the sons of Zerviah are too strong for us; sed sedes in caulis arbiter agmus; and the unity of the City raises up my hopes that God will confound all Machivelian policies, for that liberty that will not stand with Christianity, and the Kingdoms safety. I am glad to hear that you are appearing in print againe, I pede falso. Never any thing was written since the Parliament began that gave so full satisfaction, nor that gave these Incendiaries of our times such an incurable wound as your last Booke did. As I am writing one sends me Mr. Burroughs book of
of the divisions of our times, I looke into the middle of it where he labours to make the Prelaticall and Presbyterianall parties the causes of all our broyles; so doe your cut-purses in a cloud cry out, Beware of the cut-purse. I hope in one of your Books you have wafted of the dirt this man throws into our faces; much every where is written against the Presbyterian governement without control. I commend you and our great undertakings to his blessing and protection, whose Name is our strong Tower, and rest,

January 7.
1645.

Your fellow labourer and sufferer
in the Lords worke.

MY Dear Brother and Friend, I know not to whom almost in the world to communicate my selfe as to you in the perpetuall troubles of this Towne. The last Fast Day Mr. E. did in publique name the publique Preacher in his Sermon, as the principal Author of all this uprore; and that all mischiefs were acted under the wings of the publique preacher, he not distinguishing between Independents and other Sects; and because two yeers since I made a very short Apologie why I preached on Christmas Day, he cryed up Mr. S. his Antagonist for a holy Saint of God: Old Mr. F. for a glorious Saint, and that every stone the boyes cast at him was a Jewell, comparing the pretended abettors to Cut-purses, Thieves, Rogues. He complained how the Saints were perfecuted alive and dead, and gave instance in an Anabaptist which the last week Mr. C. Minister staid for some time from being buried, denying him in his life time all his dues, but told the people this poor man shall judge them at the last day. Here comes Newes downe of a Toleration, and the Sectaries say they have Letters inform them, that they shall yet tread upon the necks of Gods Enemies. Goodman S. the last Night could not hold the glorious Newes, but said their friends in the Parliament told them they shall have a Toleration. All things here tend to apparent mischiefe; communicate these things to Mr. E. and the Assembly men, lend me word what is fit to do to vindicate my selfe; to suffer
suffer it is intolerable. My yearly means besides is detained; some Ministers that some weeks since were Presbyterians, have declared themselves the last week tantum-non Independents.

Dear friend, for Christ's sake minde me in this business, for its conceived abroad that I am the Author of all disorders here, and that which lies near my heart, is, That some Presbyterians think so, and so destroy their own interest.

Thine in Jesus Christ.

Having given the Reader a particular Narration of many of the Sectaries, with a true copy of several Letters, and an Extract of others; I will add a few remarkable Passages concerning them, and so come to the third and last part of this Book. On the 24. of December last, a Citizen of good worth in this City related to me at his own house, in the hearing of many others, That on Monday being the 22 of December going to hear Mr. Bridge Preach on Fishstreet-Hill, in the Chancel of that Church, a little before the Sermon began, he saw a man among people gathered about him, speaking to them; and heard him say, That men in the latter days (speaking of these times) should have more light then the Apostles had, and that we should not tie our selves to the imperfections of the Apostles. About the beginning of May last, a judicious godly Minister who came out of the country told me in the hearing of a Gentleman also, that the Sectaries say they have Grievances: 1. The Assembly of Divines. 2. The Scotch Army. 3. The Committee of both Kingdoms. 4. The House of Peers. 5. The House of Commons meddling thus with matters of Religion.

November last the 11. I was informed for certain, from the testimony of an honest godly man, that would not tell an untruth for Ten thousand pound, who was also an Ear-witness, That at Kiffins the Anapaptists Church, when their Exercises were finished, a Paper was given into this effect, which was read to know a Reason why they met every first day of the week, according to the custome of the Nations? And why about nine of the clock according to the custome of the Nations? And why
why they Preached and Prayed so long, according to the custom of the Nations? At the same time also a woman spake in that Church, and some cried, Speak out: whereupon Kiffin told the Church, he would relate the whole matter, which was, That this woman being sick, she sent for him; he coming to her, Prayed and Anointed her with oyle upon her Breast and Stomack, but yet she did not mend upon it; whereupon she sent again for him; he remembrance the words of the Apostle, That it was the Elders of the Church, he took with him his Brother Patience; and so they Prayed over her, and Anointed her with oyle, and she was raised up, and desired that thanks might be given unto God for it; and upon further enquiry of this Anointing, besides the third Letter speaking of it, I have it brought me two or three other ways.

I have been informed for certain, and that upon a second enquiry after the truth of it, that on the 12 of Noewmb. last, there met a matter of 80 Anabaptists (many of them belonging to the Church of one Barber) in a great house in Bishopsgate-street, and had a Love-Feast, where five new Members lately Dipped were present; the manner of their meeting was as follows, taken from the relation of one of their own Members who was at it: When the company was met together, they began with Prayer; after Prayer, every one of the company kneeled down apart; and Barber, with another of their way, went to each of them one after another, and laid both their hands upon every particular head, women as well as men, and either in a way of Prayer, prayed they might receive the Holy Ghost; or else barely to every one of them used these words, Receive the Holy Ghost; after these words they sat down to Supper, which was dressed for them by a Cook; when Supper was ended, before the cloth was taken away, they administered the Lords Supper; after the Receiving of that, in the close a question was propounded, Whether Christ died for all men or no? which they fell into dispute of; and being late, Eleven of the clock at night, and the party who related it having a great way home, left the company hot at this Disputation, which was
was likely to hold them some time; the party who relates this was somewhat troubled at this new businesse of laying on of hands thus, as not well knowing the meaning of it; but upon enquiry, the party relates so far as could be learned upon asking some other of the Members; the meaning is this, That such persons who now after the laying on of these hands shall have gifts, must be sent to Preach into the countreys, yea, into the streets openly and publikely, yea, to the doors of the Parliament Houses; and the forenamed party said, The like had been done in another Church of the Anabaptists before; and added, They agreed to forbear a while from sending them into the streets publikely, and to the Parliament to Preach, till they should see how things would go.

A little before the choice of Common-Council men for the City of London for this present year, the Sectaries used all means, yea, and tumultuous dishonest ways to get faithful godly well-affected men to the Parliament, who were Presbyterians, not to be chosen, and to bring in Independents, and Independentish persons in their room; insomuch that some Independents went about to several houses where they thought they were likely to finde any acceptance, and spake against the old Common Council men casting aspersions upon them; yea, I was assured from good hands, that papers with names of old Common-Council men were thrown about the Wards into several houses, against those they would not have chosen (who yet were men that were as well affected to the publique as can be desired, and have done as much) and other Names put in whom they would have chosen: And because I would be certain of this report, I desired the person who related it to help me with one of these Papers, who accordingly did, and I here Print it verbatim, that the world may see what stirring fellows these Sectaries are, to scatter about such things. OUT, Glide, Read, Meredith, Hart, Blackwell, Thomas, Hobson, Randall. IN, Parks, Vaughan, Doyley, Sheafe, Read, Fenton, Baber, Hart.

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

To Mr. Edwards, Sir, You stand as one professing your self to be instructed by Christ, with abilities from God to throw down

P 2

Error;
Error; and therefore to that end do Preach every Third day: May it therefore please you and those that employ you in that work, to give these leave whom you so brand, as publiquely to object against what you say When your Sermon is ended, as you declare your self; and we hope it will be an increase of further light to all that fear God, and put a large advantage into your hands if you have the truth on your side, to cause it to shine with more evidence, and I hope we shall do it with moderation as becometh Christians.

Yours, William Kiffin.

The second is that about the beginning of September; in my Sermon having some passages against the Preaching of illiterate Mechanick persons, one stampd with his foot and said aloud, This Rascally Rogue deserves to be pull'd out of the Pulpit: upon whose words, half a dozen more who stood near him said, Let's go pull him out of the Pulpit; whereupon, one Mr. B. spake to them, and the first man who railed on me, called him Rascal too, and so all of them went out of the Church.

October last, 25. day, one Mr. C. a godly Minister told me, That about three or four days before, heing into the company of one Mr. Vicars (who lives at Colchester, as the Minister reported to me) and reasoning against the way of Independency, Mr. Vicars wished him not to be so earnest against it, for he was confident within three months there should be a Toleration established; and this he spake from knowing men who knew it, and could help to effect it: whereupon Mr. C. told him, he would speak of this freely in the city, Army, countrey; that he had thus reported there should be a Toleration.

In October last, the 16 day, one Mr. F. told me, he thought many of the Sectaries would ere long be against civil Government as Ecclesiastical; for faith he, a Minister a Sectary spake it in my hearing, and the hearing of others, very boldly, and openly, That the people ought or might call the Parliament to an account for their money, and the great Taxes laid upon them; and if the Parliament had called the King to an account for his Impositions and Taxes, why should not the Parliament
many Errors of the Sectaries.

as well be called to an account by the people? and he added moreover they would be, with other words to that effect.

In September last there was a Petition drawn up by some well-affected Citizens, and sent about to be subscribed by hands of well-affected people, to be presented to the Parliament for the speedy settling of Church-Government, shewing the great mischiefs, as the broaching of all abominable Errors, &c. for want of it, which was brought to the hands of one Mr. Alley that he for Stepney should get hands for it (as others did for other places) this Petition being brought to Mr. Alleys by well-affected men, he carried it to Dr. Hoyle, Dr. Hoyle gave order it should be read in the Church after Mr. Burroughs had finished his morning Lecture, that so many people being together, they might with less trouble have a subscription of hands; whereupon Mr. Burroughs (though he had done his Exercise) yet he stands up and speaks against it, and against subscribing of it, using Arguments against it, that it came thither from no Authority but the Vicars, and how could they subscribe to a Petition for a Government which they never saw, nor knew what it was, with other Arguments. Mr. Greenhill also in the Afternoon fell bitterly upon speaking against the Petition, and warning the people not subscribe it by any means; and this Mr. Alley was baited and rated by several of the Sectaries and them of that way that he met with; both in the street, and upon the Exchange, and in all places they gave him reproachful speeches, saying, he fought the blood of them; whereas all he did, was, that the Petition coming to him, he carried it to the Dr. but got never a hand to it, and all he did was openly too; besides this man is a great Friend of Mr. Burroughs, and Mr. Greenhill, having pleaded for them in my hearing, always speaking honorably and tenderly of them, and expressing also his desire of liberty and indulgence for them as being godly and learned men; (but a man being conscientious, and seeing the mischiefs of Toleration, and the good of settled Government, was willing this Petition should go on) yet this man was thus used. Mr. Greenhill also on the Fast day following, which was the 24. of Sept. fell upon this Petition in a bitter manner, giving this Petition

The Reader may observe the violent Spirit of Sectaries against all persons and things that pleases not them.
many Epithites, 9 or 10 (as it was related to me, and if it should be so, 'tis much in Mr. Greenbil accounted a moderate man) as scandalous, seditious, tyrannical, and such like, speaking against Presbyterian government that it would be more tyrannical than Bishops; and would you return into Egypt again? and either Mr. Greenbil or Mr. Burroughs upon occasion of this Petition, said, was this all your kindness to them in the Army that had done so much for us? with such like passages. Mr. Burroughs also, as in the forenoon at Stepney, so the same Lords Day at Cripplegate warned the people against this Petition; & among other Arguments said, what will you have us banished from you? (whereupon some of the people wept) and told them in the Pulpit, he would resolve any that should come to him of the unlawfulness of that Petition. The next day some well-affected Citizens went to his house to be resolved, who put him to it, and made him even weep again; he asked them whether they were of this Parish, and said if they were not of this Parish, he would not resolve them; but still they put him to it wherein it was unlawful, and some of them were with him report Mr. Burroughs said little, but his wife spake much and took upon her, and said it was a second Binions Petition. Mr. Wells of New-England spake against this poor Petition too, with many other of the Independents and Sectaries of all sorts; some of them were not ashamed to say it was a Digbies petition, and made by Digby. Many also of the Pamphleteers (who I think are the pensioners of that party, and I am sure one of them being lately tried to insert into his weekly Newes the petition presented at the choice of the new Common-council, confessed ingenuously he could not, for he was engaged to the other side,) branded this Petition, The Perfect Passages, as promoted by persons ill-affected, invented by the Lord Digby, to make factions in our Army, a very dangerous Petition, and if any be not of this minde, if they will but repair to Mr. Burroughs or any well-affected Minister they may be further satisfied. The Moderate Intelligencer as voted to be false, scandalous, and that a Committee should inquire out the Author to be punished, besides he makes it to be a quarrelling with our friends, and making enemies
enemies of them, and unreasonable; so also the *Perfect Occurrences* of that week, with others of them had a fling at this Petition and the Petitioners.

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

In *Decemb.* 1644, coming into Mr. *Smith's* shop in *Cornhill,* near the Exchange where some persons were, there was some discourse about *Liberty of Conscience,* and *Tolerations,* whereupon I spake against it, & Mr. *Cole* Bookseller confessed he was against a general Liberty of Conscience by what he saw and knew; for he knew a company that were a Church, to which he had once thoughts of all other Churches to have joined himself a Member, who now deny the Scriptures to be the Word of God, and have meetings to reason against the Scriptures; whereupon I asked him what Church they were; he said a Church of Brownists within these few years; he alleged also their Reasons why they denied the Scriptures, because there were untruths contained in them, with other Reasons which I forbear to name, unless I annexed an Answer to them; I said to Mr. *Cole* if they denied the Scriptures then they could not believe Jesus Christ.
Christ, they must question him; he replied, he had objected that, and for Jesus Christ they held there was such a one because of Histories, as they did believe there was a Queen Elizabeth because Chronicles make mention of her: Other passages were spoken of the Holy Ghost which I forbear to speake of. Mr. Cole related also he went on a Fast day in the Evening to find these persons out, and found them playing at Tables; so in the close I desired the company that stood by, as Mr. Burroughes a godly Minister, (not Mr. Burroughes of the Assembly). Mr. Smith, with some others, to bear witnesse what Mr. Cole had said, and told him I would not conceal it, and bring guilt upon my selfe, but acquaint authority with it, and accordingly with my hand, Mr. Burroughs and Mr. Smiths subscribed it was given into a Committee. This Mr. Cole hath often said it to Mr. Smith (as if he be called he is ready to be deposed) that he knew many who met to dispute against the Scriptures, and hath been at their meetings, and once shewed him one of them telling him his name; he also at another time told Mr. Farthing that he knew many who denied the Scriptures, and that for three Reasons which he gave him, the very same he named in my hearing, and the hearing of Mr. Burroughs and Mr. Smith; And so much for the second part of this Book.
THE THIRD PART OF THE BOOK;
Consisting of certain Corollaries and Observations upon the Errors, Blasphemies and Practises of the Sectaries laid down in this Catalogue.

1. Corollary.

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

2. Corol. Hence then we may fee it is more then time to
settle the government and discipline of the Church, and that
fully and effectually, the civil Magistrate also concurring and
backing it with his civil power, lest many more damnable
heresies come in upon us, and we be destroyed by rents and
divisions; the errors mentioned in this Catalogue, beside many
others not here named, cry aloud and call for a speedy setting
of Church government, and to put some stop to the wilde beasts
that come in to devour & lay all waste; and though many say, The
time is not come, the time is not come that the Lords House should
be built, that it is unfeasonable now, and a new Querie hath been
put out to retard the setting of the Presbyteriall government
with passages in Sermons, and weekly News Pamphlets to the
same purpose: yet it will be found it is more then time in
 GODS account, God speaking now to such people as he did in
Hag. 2.4.9. Who can read this Catalogue of errors, heresies, blasphe-
phies, and practises of the Sectaries here in England within
these four last yeeres, and not say it is time to settle govern-
ment? What will these things come unto if let alone a little
longer? and what will we do in the end thereof? what will
not men fall into, what will they not preach and do if govern-
ment be not quickly seted? There had need be a Ne ultra
let up; some among us are fallen to horrid strange ways,
come already to deny the Scriptures, the Trinity, the Div-
inity of Christ, the Immortality of the Soule, hell, heaven,
yea to scoffe at Scriptures, and is it not time to put a stop then?
Some yeers agoe Ministers who preached before the Parlia-
ment complained of the Church not being setled, and then said it

Mr. Saltmarsh
his new Query.

Q.2

WAS
was high time to build the house of God, for which Sermons they have had thanks given them, and were ordered to print them. The Parliament some years agoe thought it time the Government of the Church should be speedily settled, as is evident by their Orders and Declarations in Print, February 16. 1643. (now two years past wanting but three weeks) the Parliament speaks thus, That considering the many urgent reasons of having the government of the Church speedily settled, the Lords desire the House of Commons to joyn with them in sending to the Assembly, to hasten and speed their advice to the Houses of Parliament, for the settling of all things that concern the present Discipline of the Church. April 9. 1642. The Lords and Commons doe declare, That they intend a due and necessary Reformation of the government and Liturgie of the Church and for the better effecting thereof, speedily to have a consultation with godly and learned Divines. And I might quote divers passages out of Declarations, and Transactions, between both the Kingdomes of England and Scotland in reference to Church government, wherein three years agoe they mutually express their great sense of the want of perfecting and enjoying a Reformation in Church government: But I will onely name one, which is in a reply of the Lords and Commons to the Brotherly Answer which the generall Assembly of Scotland made unto a Declaration formerly sent unto them from the Parliament. The words are these, And according to our former Declaration of the seventh of February, Our purpose is to consult with godly and learned Divines, that we may not onely remove this, but settle such a government as may be most agreeable to Gods holy Word; most apt to procure and conserve the peace of the Church at home, and happy union with the Church of Scotland, and other Reformed Churches abroad, and to establishe the same by a Law, which We intend to frame for that purpose, to be presented to his Majesty for his Royall Assent. And in the mean time humbly to beseech his Majesty that a Bill for the Assembly may be passed in time convenient, for the meeting to be by the fifth of November next, the miserable estate of the Church and Kingdome not being able to endure any longer delay.
And without all doubt, if before the Assembly met, the miserable estate of this Church & Kingdom was not able to endure any longer delay, and that two yeaers agoe there were many urgent Reasons of having the government of the Church speedilysettled, then now it is high time the Church and government were setled, the condition of this Church being seven times more miserable now, then when those Declarations were put forth, most of the fearfull heresies, blasphemies, and practises being broached and acted since, and many of them not so much as whispered before: And as concerning the speedy settling of the Church Government, let all whom it concerns consider well of this Dilemma; either we shall have a Church Government, or not; either the establishing of the Presbyterial Government is intended, or not; if it be not intended to settle it at all, then to speak only of unseasonablenesse and hastinesse, it is but a meer shift and colour, then let it be declared so, let it be told us there shall be no Church Government settled; but if it be really intended, and said Church Government must be, and shall be settled half a yeer or a twelve moneth hence; then why not now presently? if it be unseasonable now, if this an unfit time, will it not be as unseasonable, as unfit, half a yeer hence? when can we think the Sectaries and those who oppose the present settling, will judge it seasonable? do not delays in all good things hinder and make men more unfit? if we be unfit now, shall we not be more unfit half a yeer hence? will it not be more difficult? will not the Sectaries increase more and more; besides, many other rubs that may come in, and that will by the Sectaries be cast in on purpose to hinder? Do we not in experience see it now harder, and find it more difficult to set up Church Government, then two yeers or a twelve moneth ago, and yet we then thought within a while, we should find it more easie? and will it not be so next yeer, and half a yeer hence? The Sectaries know this well enough (as being politicians) and therefore labour so by all means and wayes to delay the settling of Government: All that the Sectaries desire is but time, and to let things lye as they do, give them but time and they have enough (politicians will work out all things in time, and many things fall out between
between the cup and the lip) one of the grand practices and
designes of the Sectaries, all along hath been to delay, retard,
keep off all settling, for which they have started many things,
found out many ways of diversion, cast in many blocks and ob-
structions, fomented and heightened jealousies and fears,
took advantage and wrought upon the lusts and humours of
men, cum multis aliis, and that the Sectaries are all for gaining
time, I will give two instances: A Minister who is a Sectary,
in the beginning of these unhappy wars, said to a godly Minister
one Mr. D. his great acquaintance then upon some discourse of
the wars, if the wars would continue fifteen yeers, or would
to God the wars would continue fifteen yeers, and in that
time we might do our work. Another Minister of that way prayed
not long since, about September last, O Lord, give thy pre-
cious servants time, it being expressed in such a manner as the
Minister who heard him told me, by what went before he
could not understand it, but of gaining time to effect their work
in. And for a conclusion of this second Corallary, I say no more,
either let there be a speedy settling of Church Government and
the civil Magistrates backing it effectually, or there will be spee-
derine; our Religion will be lost, and men will turn to fast,
either Malignants or Sectaries, that Government will come too
late, there will be none to govern, and the malignity of the dis-
 ease will be gone so far, and get such deep rooting, that the re-
medy and medicine, though excellent and powerful, will not
reach it; this is the fence and cry both of Ministers and people of
the body Representative, and body represented, as is to be seen
in their * Petitions, and heard in their daily discourse: and cer-
tainly in this case vox populi is vox Dei, every week; yea, every
dayes delaying of settling Government now, is more than
moneths or half yeers before: For now Blasphemies, Heresies,
strange practices are come to a height, and grow more in a
week or moneth now, then in a yeer before; tis now tide, and
water comes in apace, and therefore if the bank be not made
suddenly up, all will be overrun and drowned: The veins are
open and the body bleeds apace, and if there be not a speedy
stopping of the vein, it will be too late; every day brings forth
some

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* Vide Petit.  
16. Jan. of L.M.  
Ald. Comm.  
Coun. And  
that Church  
Government  
may be speedi-
ly settled be-
fore we be de-
stroyed our by
another  
through rents
and divisions.
some new Monftr of opinion, and blasphemies swarm and increase everywhere. Now since that part of my Book hath been printed which speaks of the Errors, Heresies, and Blasphemies: I have been informed of, and met with divers particulars, but will here insert two only. The first was related unto me in the hearing of others, by an understanding honest Citizen this present January 20. in the evening, That he lately heard a woman say there were lies in the Scripture; and speaking to him said, you make an Idol of the Scripture, and you speak as good Scripture to me as the Scripture, that place in the Gen. 6.6. It repented the Lord made man, was a lye; he told me also he heard a man find fault with that story in Genesis, of Noah being angry with Ham for seeing his nakedness, and telling his brethren, and said he would confute the truth of that story (namely, that Hams fact towards Noah, was not as is recorded in Scripture, but something else) by a Story related of Noah in a Book called The Wandering Knight, which speaks otherwise (the particular Story named to me, because it is so abominable I forbear to mention it) unto whom this Citizen Replied, I hope you will not compare that idle Book of The Wandering Knight with the Scripture; yes, faith he but I will, for tis as good Scripture as that. The other is a passage in a printed Book call'd Toleration justified (which came forth this present January 20. and was openly dispersed at Westminster, given by Sectaries into some Parliament mens hands) where there is a formal pleading for Toleration of Blasphemy, of denying a Deity and the Scriptures in Pag. 8.9. and that no other mean must be used but reasons and arguments. In one word to finish this Corollary, and to come to a Third, the time past may suffice us to have let the House of God lie waste, and people to have had their wills, walking in licentiousness, lusts, schisms, heresies, and abominable blasphemies: Now therefore we had need redeem the time by speedily and effectually settling the Church Government, because the days are so evil, no longer suffering them to live the rest of their time, to the lusts and errors of men, but to the will of God.

3. Coral. Hence we may manifestly and experimentally see, what
what the mischief, evill, and danger of a Toleration, and pretended libertie of Conscience would be to this Kingdom, and what it would prove and produce: if only the intermission of Government for a time to question and look o're things: if a kind of connivance and bare suffering of many persons (though some have been questioned, imprisoned, and molested, which no question hath awed and restrained much) have brought forth to many damnable heresies, horrid blasphemies, fearful practises, and that into the open light being publiquely pleaded for, yea, and set forth to the world in print: what would a legal and formal Toleration produce? what would be the effect of pretended Liberty of Conscience so much contended for in these times, if that were established by authority of Parliament? if a few years permission and connivance without exemplary restraint hath had such effects and fruits among us, what would one 20 years Toleration of all Religions and Consciences enacted by a Law do? if in this time wherein the Sectaries have been probationers upon the trial of their good behaviour under hope of a formal Toleration, according as they carried themselves (which without all doubt somewhat kept them in) they have vented so many Errors, Heresies, &c. what will they not fall to, when they are for themselves, and in the possession of a Toleration? This Land is become already in many places a Chaos, a Babel, another Amsterdam, yea, worse; we are beyond that, and in the highway to Munster (if God prevent it not) but if a general Toleration should be granted so much written and stood for, England would quickly become a Sodom, an Egypt, Babylon, yea, worse than all these: Certainly, as it would be the most provoking sin against God that ever Parliament was guilty of in this Kingdome, like to that of Jeroboam, to cut it off and to destroy it from the face of the earth; so it would prove the cause and fountain of all kind of damnable heresies and blasphemies, loose and ungodly practises, bitter and unnatural divisions in families and Churches; it would destroy all Religion and as Polytheisme among the Heathen brought in Atheisme; so would many Religions bring in none among us; let but the Reader well re-
view and consider of all the Heresies, blasphemies, practises laid down in this Book, all broached and acted in England within these four last yeers, yea more especially within this last yeer; and if one man hath observed and gathered so much what Armies of blasphemies and monstrous heresies are there thinkes we, if all that have been vented were drawn into one Synopsis? Ex ungue leonem, we may guesse by a part at the whole, and yet all these would be as nothing to what a legall Toleracion within a few yeers would bring forth: Error, if way be given to it, knowes no bounds, it is bottomlesse, no man could say how farre England would goe, but like Africa it would be bringing forth Monsters every day; a Toleracion, like Opportunity, would make many Hereticks, cause many to broach and fall to that which they never meant; God appointed government both Ecclesiastical and Civil to restrain mens nature and wantonneffe, as knowing what men would fall to, that there be no end of his follies and madness if tolerated. Should any man seven yeers ago have said that of many in England, (which now all men see) that many of the Professors and people in England shall be Arrians, Anti-trinitarians, Anti-Scripturists, nay blaspheme, deride the Scriptures, give over all prayer, hearing Sermons, and other holy duties, be for Toleracion of all Religions, Poperie, Blasphemie, Atheisme, it would have bin said, It cannot be; and the persons who now are fallen, would have said as Hazael, Are we dogs that we should doe such things? and yet we see it is so; and what may we thanke for this, but liberty, impunity, and want of government? we have the plague of Egypt upon us, frogs out of the bottomlesse pit covering our land, comming into our Houses, Bed-chambers, Beds, Churches; a man can hardly come into any place, but some creaking frog or other will be comming up upon him.

A Toleracion is the grand designe of the Devil, his Master-piecee and chiefe Engine he works by at this time to uphold his tottering Kingdome; it is the most compendious, ready, sure way to destroy all Religion, lay all waste, and bring in all evill; it is a most transcendent, catholique, and fundamentall evil
evill, for this Kingdom of any that can be imagined: As original sin is the most fundamentall sin, all sin; having the seed and spawn of all in it: So a Toleration hath all errors in it, and all evils, it is against the whole streame and current of Scripture both in the Old and New Testament, both in matters of Faith and manners, both generall and particular commands; it overthrows all relations, both Politicall, Ecclesiasticall, and Oeconomicall; and whereas other evils, whether errors of judgement or practise, be but against some one or few places of Scripture or relation, this is against all, this is the Abaddon, Apollyon, the destroyer of all religion, the Abomination of Desolation and Astonishment, the Libertie of Perdition (as Augustine calls it) and therefore the Devil follows it night and day, working mightily in many by writing Books for it, and other ways, all the Devils in Hell and their Instruments being at work to promote a Toleration.

There have been more Books writ, Sermons preached, words spoken, besides plottings and actings for a Toleration, within these four last yeers, then for all other things. Every day now brings forth Books for a Toleration. The Devil for some thousands of yeers had not found out this Engine, nor made use of it to support his Kingdom; we shall never read of it in the Old Testament, nor finde it pleaded by the false Prophets and Idolaters against those Kings that punished them for their dreams and false prophecies, saying, It is our consciences, and men ought not to be troubled for their consciences, nay the greatest patrons of Liberty of Conscience do confess, it was not then; men might be punished under the Old Testament by the Civill Magistrate for their false worshipes and Doctrines; but it is the will and command of God since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish or Antichristian consciences and worshipes be granted to all men in all Nations and Countries; but upon the coming of Christ in the flesh, that the lying Oracles were dissolved, and that voice heard that the great God Pan was dead, and the Devill finding his Kingdom weaken'd in the world by the fall of those Oracles, and by so many being con-
verted to the faith of Christ by the Apostles, and daily likely to bee more and more; the Devill then bestirred himself, and set pretended Liberty of Conscience on foot, after the experience of some thousands of yeers in the world, as the most powerfull and likely means to recover and strengthen his Kingdom, and hath ever since from time to time made use of this Engine, especially in times of Reformation and places where he is a casting out, using this pretence of Liberty of Conscience, as a means either to keep his old possession, or being cast out to enter in again. The first time we read of Sathanas making use of this plea of Liberty, in his Instruments and Ministers, is in 2 Pet. 2. 19. where the Apostle shewes the false Teachers that brought in damnable heresies, did tell them of liberty, while they promise them liberty, and Rev. 2. 14, 15, 20. where some learned interpreters upon that place shew, that Iezabel and those other false Teachers did under pretence of Christian libertie, since Christ's coming and under the Gospel, shew them a lawfulness of community of wives, and of eating things sacrificed to Idols, and ever since in severall ages of the Church, the Devil hath improved it, more and more as he hath seen his advantages and the times backing it: He strongly set it on foot in the primitive times by the Donatists and other Hereticks, and in latter ages by the Anabaptists, Familists, Arminians, Socinians, and in our dayes by all the Sectaries, now bestirring himself to keep a footing in this Kingdom by Toleration, yea being wroth at his casting out in Popery, Superstition, Prelacy, he strives and endeavours by this pretended Liberty of Conscience, to enter in with seven other spirits more wicked then before, and to dwell here, and to make the last estate of England worse then the first. And therefore I hope the Parliament, Assembly, Ministers, City, and the whole Kingdome considering the evil of a Toleration will cry it down, and abominate the very thought of it. And truly when I read over and consider severall passages in many of the Parliament Remonstrances, Declarations, Messages, Ordinances, Protestation, yea joyn Declaration and Covenant of both Kingdomes made to the most high God, the King, the Kingdom of Scotland, the subjects of England.
England, the Reformed Churches, yea, and to the whole world for the preservation of the Reformed Protestant Religion, and that not only against Papists, Popery, but against Sectaries, schism, and all Heresies, and that the principal and main ground of all this war on theParliaments part, hath been the securing and preserving the Reformed Religion, professed and maintained in the Reformed Churches, (all which particulars faithfully transcribed out of the Remonstrances, Declarations, &c. I shall set down in a Tractate against Toleration, which I intend speedily to set forth) I can never believe the Parliament will ever grant a Toleration, or hearken to petitions of that nature, and that their pious Resolutions may be the more confirmed and strengthened against all the specious pretences and plausible Reasons brought by the Sectaries for a Toleration, I shall with all speed present the Honourable Houses with certain considerations Theologicall and Prudentiall against a Toleration, with an answer to all the most plausible and practicall Reasons given by the Sectaries; in the mean time I leave this sad consideration against Toleration to be seriously thought upon, what a Toleration will bring forth, when as a connivance hath occasioned so many errors, heresies, and blasphemies as are contained in this Catalogue.

4. Coral. Hence all men may see as in a clear glass what Independency is, that hath brought forth in a few yeers in England such monsters of Errors as are named in this Catalogue; most of the persons who vented these Opinions, and are fallen to be Anabaptists, Seekers, Arrians, yea, Anti-scripturists, being within these 5, or 6 yeers Independents, and of the Church way. The tree is known by the fruit, and a good tree cannot bring forth evil fruit, and so we may judge of the Independent way by these fruits, and observe how far Independents have proceeded, and what degrees they have taken, even per saltum in a short time: We may by this Catalogue see the truth of this spoken of by many Divines both Fathers and Modern writers, that Schism makes way to Heresie, and separation from the Church to separation from the head, men falling to that, not holding the head, Colosssians 2. 19. O the sad and wofull effects
effects of Independency, as in all places where ever it hath bin
set up, as New-England, Roterdam, Amsterdam, Burmudes; so
in England, where within these four yeares it hath produced
among persons accounted religious, more damnable heresies,
strange opinions, fearfull divisions, losenesse of life and manner,
then ever have been in all the Reformed Churches of
the Presbyteriall way above fourscore yeares. Independency
in England is the mother, nurse, and Patronesse of all other
errors; they are all her Daughters, and may rise up and
call her mother: The last Nationall Synod holden in France
declares, That the Seet of Independents opens a gate to all kinde
of Singularities and Extravagancies, taking away all meanes of
any remedy to the evil. It was the saying of a great Sectary, that
Independency is the door to let into Anabaptisme, and Anabaptisme
was the door to let into the Truth, meaning that from thence
they would come to be Seekers, Perfectists, &c. Independency
and other Sects are so neer of blood, that a man may
for the most part without any great Solecisme say, Independency
is all Sectarisme, and all Sectarisme is Independency;
Independents turn Anabaptists, Seekers, &c. and Sectaries
turn Independents; we have now few Independents (strictly so
called) but Independents, Antinomians, Independent Anabap-
tists, Seekers, &c. or rather men made up of all these, Independ-
cy, Antinomianisme, Brownisme, Anabaptisme, Libertinisme,
so that Independency is become a compound of many Errors,
and if Independency could once get a Toleration, wee
should then see it speake out to purpose. And as Independen-
cy is in this sense all error, being the great cause of them, so
many errors are for Independency, that is, the Love of Errors
causes many to become Independents, wanton witted men who
are conscious to themselves of singularities and novelties,
which they feare will not be tolerated in a communion and
consoication, neither can they make them good before a Synod,
out of fondnesse to their opinions doe affect such a way
which may exempt them from all danger of censure, and so
many Errors turne to Independency as being a way to save
them harmless, and Independency falls to all kind of Errors,
and from one to another, and that because it declines the remedy and means God hath appointed for preserving from errors. And as Independency is the mother and original of other sects, so tis the nurse and patronesse that nurses and safeguards them; how do all errors take sanctuary in Independency, fly thither and are safe, as the Chickens under the wings of the Hen; all Sectaries pleading they are Independents, that being now their sword and buckler, Independents and other Sectaries, Anabaptists, Antinomians, Seekers, &c. hold together, make one body against the Orthodox, godly, strict Ministers and people. Tis wonderful to think how in all places the Independents countenance, plead for, and protect the rest of the sects: I could name divers Independents who in Pulpits have pleaded for Anabaptists, Antinomians: I could tell the Reader many stories, how by the means of Independents many great Sectaries have been brought off when in question, and how by reason of them, all remedies and ways thought upon and drawn up by the Assembly for the preventing the growth and increase of Anabaptists, &c. have come to nothing, as also how never yet any complaint came to the Assembly, or motion was made there against the wildest sectary, but some Independent spoke for them, (of which I could give many particular instances). and though not always directly, yet finding fault with the modus procedendi, and objecting still against one thing or other. And tis to be observed of the Independents here in England, how notwithstanding all kind of false Doctrines are broached and rise among the people; yet they seldom or never (especially of late) preach against them, or write against them; they will not lose a party, or offend any sort of sect though it be for God, and for this truth; heretofore some of the old Independents and Brownists, did good service this way in writing against the Anabaptists, Arminians: As Ainsworth, Johnson, and especially Master Robinson, and so in New England they were zealous against Familists, Antinomians, &c. But now all the Independents of England generally lay not a word against them, but side with them, stand up for them: I know not a man of all the Independents in England (excepting
excepting one) that appears either in preaching or any other way against them, but they with the rest of the sectaries are folded together as thorns, and are joined close as the scales of the Leviathan. And of this take one example, look upon Mr. Burton, a man who in the Bishops dayes was so zealous against false Doctrine, as Arminianisme, points of Popery, any corruption and innovation in worship, that he was all on fire against them, and no Book that came from a Bishop or his Chaplain, though but a touch of error in it, could escape his Pulpit and pen; yea, he would strain and aggravate every sentence and phrase, interpreting all in the worse sense; but now he can be silent enough against his brethren the sectaries, and hath not in the growth and increase of all the damnable errors and heresies, far worse then Cosens Devotions, Tasksons Arminianisme, Montagues Popery, Bishop Lauds Altars, and bowing at the name of Jesus, preached any Sermons or printed any Books against them that ever I heard of; he can now let the Doctrines against God's eternal election, of universal redemption, free-will and the power of men by nature, &c. go unquestioned, never preaching, nor writing against, or complaining to the Parliament of these things (though in printed Books and in dayly Sermons, as by Den, Lamb, the Author of a Book call'd the Fulnesse of the Love of God, and many others, these Doctrines are maintained far more grossly then they were by the Bishops and their Chaplains)nay though damnable heresies and blasphemies are vented in printed Books, as The Pilgrimage of the Saints, &c. and in the meetings of the sectaries, against the Divinity of Christ, denying the Scriptures to be the Word of God, &c. yet we hear no noise of Master Burton, nor none of his brethren; no appealing to the Parliament from any Committees, as from the Bishops to the King, no outcry, no Book written of the Errors, Innovations, Blasphemies of these times, as he did of the times of the Bishops. I am perswaded if the Bishops and their Chaplains had vented but the twentieth part of those damnable Heresies, Blasphemies, which his brethren the sectaries that are against Presbyterian Government, have done, the man out of his zeal, in those times would have been ready like Phinehas
Phinehas to have run them through, and have stirred up the devout people to have stoned them for blasphemers, alleging that Scripture in the Old Testament of stoning blasphemers, 
Levit. 24. 11, 12, &c. But alas, all the truth the poor man is now capable of, are his Church-way Tenets, and his opposing the Presbyterian Government; Thats Truth shut out of Doors, Thats Truth still, though shut out of Doors, as appears by his two late Pamphlets; all Mr. Burton's Truths are, 'Tis Idolatry, may worse then Idolatry to wait upon Parliament and Assembly for Reformation; That it is necessary to Salvation to be joyned in Church fellowship, &c. But I wonder when we shall have a Traètate from him, or any of his Brethren against the Arminian and Socinian Tenents, or against the Anabaptists, Antinomians and Seekers, or such a Traètate, as this, A Catalogue and discovery of the Herefties, Errors and blasphemies of these times. I will tell the Reader a story which I had from a good hand, an ear-witnefe of it, and sometimes an old friend of Mr. Burton, that about fourteen months agoe, Mr. Burton hearing of Mr. John Goodwins preaching his Errors of justification, Mr. Burton said, I will preach publikely against them, these Errors are not to be endured: Whereupon an Independent being by, one Mr. C. said to him, O pray sir doe not; shall two such famous men as you two fall out, and preach one against another? what a scandal will this be, and what hurt will it do in these times? whereupon Mr. Burton's zeale was cooled, and preached not against him, as I was informed, and Mr. Goodwin in one of his Answers against Mr. Pryn speaking of Mr. Burton, calls him my brother Burton, and Mr. Burton puts it up, and never writ a Book to vindicate himself from that asperation of being brother to Mr. Goodwin, who holds such Doctrines in point of justification, (as sometimes he called damnable, and accounted Master Goodwin little better then a Heretick for holding them, ) I am confident had any other man, who had not been an Independent, as Bishop Hall, or one of his Chaplains, holding for smaller Errors then Mr. Goodwin doth, called Mr. Burton Brother, the man next day would have made
a Sermon of it to wipe off the Aspersion, and inveighed against them for calling him brother, and would openly have disclaimed the kindred, yea he would have gone neer to have writ a Book upon it, that such men should call him brother, and thereupon have declared himself against their opinions, as the Hierarchy, Ceremonies, &c. But we see what Independency is, that gives a quietus est to all errors, though in Doctrine, yea in the Doctrines of Indulgence, the grace of God, &c. and truly I looke upon it as a righteous hand of God upon the Independents in England, to let the sword be upon their right eye, and to take away all zeal from them in matters of Doctrine, for their opposing the government of the Reformed Churches, and separating from their communion by setting up particular Churches of their own, and for their hindring all manner of ways the Reformation so long desired and prayed for. In a word we may thanke Independency and Independents for all these errors, heresies, blasphemies, and all other evils in our Church, as being the cause of their Rise, Growth, Increase, and Continuance among us; and I do here as a Minister of Jesus Christ charge upon the consciences of the Independents all the confusions and mischiefs we lie under, as having been the great means of hindring and delaying the setting of Church Government, keeping all things loose, that so they might the better fish in troubled waters, as having strengthened the hands of the Sectaries by standing for them in all places, and bringing them off danger, as constantly opposing all ways and means propounded for suppressing of them, being content rather that God's glory, name, and truth should suffer, thousands of souls perish, and all Religion be ruined, by all kinde of abominable blasphemies, damnable heresies, wicked practices, then that their owne interests and way should be in the least kinde prejudiced; O had there been any true zeale in them to the glory of God, or love of truth, and the soules of people, they could not have endured to have seen all these evils, but would rather have hazarded the perishing of themselves and their Independent way, then to have been upheld with the dishonour of God, the losse of
A Catalogue and Discovery of their Wickednesses, and therefore though they have been the cause of, and therefore though their errors, blasphemies, and with Pilate, with their hands of all the evils that have come upon us like a flood and

of all the Evils that have come upon us like a flood and

of all the Evils that have come upon us like a flood and
many Errors of the Sectaries.

which might have prevented their growth: We Lord have talked of peace, love, selfe denial, truth; but we have caused division, multiplication of errors, we have sought great things for our selves; through our means Lord things are come to this sad passe: Oh, what shall we do?

5. Corall. Hence then from all these errors, heresies, &c. broached in England within these few yeares, we may learn what an active, restless, subtle spirit the Devil is, how he compasses the earth to and fro, tries all sorts of men, watches all opportunities, works all ways, and makes use of all times to uphold his Kingdom; and when he can no longer do things one way, then he will try another; if he be cast out of a Kingdom or person at the foredoor, he will come in again at the back; and when he cannot work any more by one sort of men, then he will by another, coming to Christ in Peter and in an Angel of light; and though he have received many losses, yet he will never give out, as is in that parable Mat. 12. 43. 44. 45.

When the unclean spirit is gone out of a man, he walks through dry places, seeking rest and findeth none; then he saith, I will return into my house from whence I came out, and goeth and taketh with himself seven other spirits more wicked then himself, and they enter in and dwell there; and in Mat. 13. 24. and 25. verses, When good seed is sown in the field, while men sleep the Devil will sow tares among the wheat. (a) Theodoret hath an excellent observation, that Constantine coming to be Emperour, the Sacrifices of the Heathen Gods were by his command put down, and Houses were built for the Worship of God, and the Ministers of Christ were had in great honour and respect, and those who

confilia excogitaro capi, omnesque sedulo pervestigavit modes quibus cum tam praeside ab univer-

satis opifice & moderatore gubernatam penitus everteret; nuncum animadvertet gentilium

errorem suis integumentis evolutum, & varias ac multiplices Daevorum fraudes perpiciue de-

prehbas, & creaturam a quaum plurimis nulla amplius dignatum veneratione, sed pro illa crea-

torem laude & praconis celebratum, idcirco deinceps non aperite contra Deum ac servatorem no-

strum bellum iciere, sed cum homines quodam nomine quidem Christianos, re tamen ipfa ambi-

tiones & inani gloria servos referisset, bis taquam instrumentis ad suos veterarios conatus

perficiendos valde idoneis uti capiit. Atque iforum opera complures in veterem induxis errorem

non quod creaturam denuo colit efficiens, sed quod ita comparavit ut creator & opifex mundi in

eodem cum creatura ordine constitueretur.
used them contumeliously were threatened to be severely punished. So that things being in such a condition, the minds of the Christians were filled with joy and content, and their enemies with sorrow and sadness. But the Devil that wicked and envious spirit, when he saw the state of the Church of God, to be so happy and prosperous, he could not endure it; but begins to think upon subtile and pestilent Councils, searching diligently all kind of ways by which he might wholly overthrow it. For when he perceived that the errors of the Gentiles was discovered, and the many deceits of the Devils, clearly apprehended, and the Creature by most men accounted no longer worthy of any Worship, but the Creator Worshipped and served in stead of the Creature: he did not from that time openly fight against God and our Saviour, but finding some men in name Christians, though indeed servants of ambition and vain glory, he began to use them as his instruments very fit to bring about his deceitful works. And by their help he brought many into the old errors; not that he did bring them to Worship the Creature again, but he so wrought, that the Creator and Maker of the World was placed in the same rank with the Creature: Arrius and his followers denying Christ to be very God, and God essentially.

(b) Theodore. Hist. Eccles. i. 15. c. 20. c. 15. c. 16.
(c) Theodore. Eccles. Hist. l. 5. c. 16.

Verum omnes communis humani generis adversarii tendiculas vitare non adeo facile est, nam qui morbum intemperantia effutigeret idem aut risae irretivus cinctor. vid. plura, ibid.

(b) Theodore relates many excellent things of Theodosius the Emperor (saying him Admirabilis est Imperator) as not only forbidding the Worshipping of the Heathen Gods and shutting up their Temples as Constantine the Great did, but wholly racing them to the ground, as his making a Law to suppress the meetings of the Heretics, as his writing to Valentinian the Emperor, &c. yet he shows how in his passion he committed a cruel and wicked fact, and his (c) observation upon that, is, though Theodosius was so admirable an Emperor, and deserved so much praise, yet to escape all the snares of that common adversary of mankind is not so easy; for he that escapes one, as intemperance, may be taken and held in the cord of covetousness, and if he have the victory on that, then the Devil hath another way, envy may undo him; and if he overcome envy, then anger may find him out. And to conclude, the Devil lays for
for man infinite temptations by which he may bring him to de-struction, and if one will not, he then tries another, and he hath the perturbations and disempers of the body serving his temptations. (d) Tis a saying of Luther, that the Devil seeks about in what part of the hedge he may go most easily over, and watches advantages by what ways he may overturn the bending bowing Chariot. And we find it by experience in England, how since the Reformation began in the first and second yeers of the Parliament, wherein we thought the Devil had and should have been cast out of England, what fresh footing he hath got again. Oh, many of us when we saw Satan begin to fall like lightning in the throwing down of Images, Altars, and many other superstitions, in the breaking the power of the Hierarchie, in the putting out of many Idol scandalous Ministers, expected a blessed time, and made account we should now be troubled no more with false Doctrines, as Arminianism, &c. with corruptions in Worship, with false Prophets; we made account the winter was past and the deluge of heresie, errour was over, and that the time of the singing of the Birds was come, and the land should be no more drowned; but we now see by this Catalogue and Discovery, that the Devil hath recovered himself, and set up his Kingdom by other kind of instruments and in another way then heretofore; and I am confident that for the present, the Devil hath gained more in the matter of false Doctrines, Disorder, Deformation, Anarchy, and Libertinisme, then he lost in the Reformation by putting down of many Popish Errours, Superstitious Practises, and Tyrannies: yea, I think it may be said safely, that the Devil hath had a more plentiful harvest this last yeer in England, then ever in any one yeer since the Reformation: nay, certainly more damnable Doctrines, Heresies, and Blaphemies, have been of late vented among us, then in fourscore yeers before; so that we see in all these great changes, how the Devil hath bestirred himself, and what improvements he hath made of these times, raising up new instruments to do his work, and making use of the pride, vainglory, covetousnesse, ambition, losnesse, wantonnesse of men, to keep Gods House from be-
ing built, and in the mean time to build up his own with both hands.

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

By one Truth printed about two yeares ago.

Rom. i. 30.
Coral. Hence then from all this discourse of the errors, opinions, and practices of these times, we may see the true reason and ground of that great growth and increase of the sectaries among us, and why so many daily fall to that party and way, and so few to the Presbyterians; Namely, because many of the opinions and practices laid down in this Catalogue, are so pleasing to flesh and blood, and suitable to one or other corrupt principle in man's nature; whereas Presbyterian Government, and the Doctrine of the Reformed Churches goes against the grain, and crosses men's lusts. I might instance in a hundred of the opinions, besides practices mentioned in this Catalogue; those of Antinomianism, those of the power of man by nature to believe, of universal grace, of making Reason the ground of Faith, &c. and show how they answer to, and feed the carnal hearts of men, and have something to fit all men's humours, but I will name only these following.

1. That liberty they allow to all sorts of men to preach, and exercise their gifts in publick, and to question and object openly against what their Ministers deliver.

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

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

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

5. Their maintaining of Independency and entireness of power in every particular Congregation; so that they are not to be subject to Classes, Synods, for censures and jurisdiction.

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

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

8. The believing those opinions of the personal visible reign of
of Christ that outward glorious Kingdom which shall be on earth, unto which and many more opinions there being added in these times the practices and allowance of long hair, all kinde of fashions in apparel, libertie of sports and games heretofore denied, a free and frolick kinde of living, not so strict and precise as in former times, together with great offices and places of honour, proff, both military and civill which attend on that way, and Sectaries get upon all occasions before the Presbyterians, ( it being the ready way now to get great gifts, offices, or some place to turn Sectarie ) it is no wonder that so many fall to be Sectarists and Separatists; any man who hath but half an eye may see how each of these opinions hath something in them to feed some corrupt principle or other in man, as either ambition and desire of rule, or spiritual pride to shew a mans gifts, or covetousnes, or licentiousnesse, or blinde zeale, or unstandenes of Spirit, &c. And his may fully satisfie any rational man of the falfenesse of that ground brought to prove their way is of God, and there is a hand of God with them that so many of all forts fall to it, who considers that in the way of Sectarisme there is both winde and tide, lufts within, of pride, love of liberty, covetousnesse, ambition, &c. and without, the preferments and favour of the times; hence hundreds of proud, ambitious, covetous loose men side with them, and professe to be for that way rather then Presbytery, and it no way comes from the almighty power of God backing his truth, and carrying on his own work against all oppositions and difficulties; for besides that Satan doth not stand at their right-hand to resist them, but furthers them all ways, they are in the warm Sun, having the South-wind blowing upon them, and golden showers of hundreds falling into their laps, all which principles within and favours from without, have brought up and cherished these weeds, and caused them to increafe from a few to an Army; and on the other hand, from these opinions, practises, and lufts so suitable to the corrupt hearts of men, because the Presbyteriall government opposes them, it comes to passe that the Orthodox Ministers of this Kingdom have so hard a taske, and are so reproached, deserted,
many Errors of the Sectaries. 137

deserted, as touching the Popes crown and the Monks belly, the pride, covetousness, licentiousness of men.

8. Cor.

Here is then an Apology and Iustification sufficient in the sight of the world for those Ministers and people, who are jealous for setting Religion and cry out for Government, who preach, petition, speak often one to another of these things; whatsoever doth but read and consider this Catalogue of Errors, Heresies, Blasphemies, Practises, together with the Letters and the Narration of Stories cannot but say there is great reason of petitioning again and again, of crying aloud and sparing not, and of stirring up one another to use all means within our callings and places to put some stop to these great and growing evils; the truth of these things well considered may plead an excuse and take off the imputations of hastiness, impatience, unmannerliness, precipitancy cast upon some Ministers and people, and justly they have done nothing but what was necessary: It is an excellent saying of Luther, 'tis matter of praise for a man to bear patiently and modestly the names of all crimes cast upon himself; but to allow the spoiling of the name of Christian, the robbing of the glory of God, the denying of Christ, and not rather to cry against and gainsay with all a man's might even unto blood deserves an Anathema. Is it not high time to speak and speak again, when things are come to this passe with us, as that all Religion in so high manner is corrupted and corrupting, thousands of poor souls daily perishing, and the wrath of God ready to fall upon us for all these things. Paul in Gal. 2. 5. would not give place by subjection no not for an hour, that the truth of the Gospel might continue, and in Gal. 1. 7, 8, 9. Paul speaks twice of troublers and perverters of the Gospel, though an Angel from heaven or any man, let them be accursed. It is storied in Judges 18. 23, 24. that the children of Dan saying unto Micah, What aileth thee, that thou comest with such a company, Micah said, Ye have taken away my Gods which I made, and the Priest, and ye are gone away, and what have I more? and what is this that ye say unto me, What aileth thee? Now if Micah was so affected at the taking away of his false gods which he made, the Ephod, Teraphim,
Teraphim, graven image, and the Priest that he judged it an unreasonable thing, they should say, What aileth thee? How may Ministers and others in our times answer the Sectaries and luke-warm persons that say, what aile you, what ado do you keep, cannot you let the Parliament alone, leave them to take their own time and leasure, but you must petition them and preach, and keep a stir, talking of Heresies, Schisms, &c. Our God and all Religion is taking away, and how can we be silent and content? The Scriptures are denied to be the Word of God, and blasphemed; the doctrine of the Trinity is called a Tradition of Rome, a fiction; the Godhead of Christ is opposed, and his humane nature is made to be defiled with original sin as well as other mens, the Holy Ghost is scoffed at, the Morall Law is taken away, yea Gospel, Ministry, Church, Faith, Sacraments, singing of Psalms, prayers are overthrown, as holding there are none on earth, and what we have more, and what is this that the Sectaries say unto us, What aileth ye? Looke what Esther faith, Esther 8. 6. For how can I endure to see the evil that shall come unto my people, or how can I endure to see the destruction of my kindred? To may Ministers and Christians now say, how can they endure to see that destruction that comes to the souls of men, the great dishonour of God, the treading down of truth, and the hazard of ruine to these three Kingdomes? 1 Sam. 4. 20, 21, 22. Phinehas wife when a son was born to her, and the women bid her not fear, for thou hast born a son, she answered not, neither did she regard it, but named the childe Ichabad saying, the glory is departed from Israel, for the Arke of God is taken. John 20. Mary Magdalen missing of Christ, came running to Peter and John saying unto them, They have taken away the Lord, and shee stood weeping and looking for him, and being asked by the Angels why she wept: Shee faith unto them, Because they have taken away my Lord, and I know not where they have laid him. And have not we great cause in the midst of all outward mercies and deliverances that are born unto us, to be troubled and cry out, The glory is departed from Israel, the Arke of God is taken; and to weep and mourn with Mary, saying to those that
that ask us why weep ye, Because they have taken away our Lord, and to come running to the Parliament saying to them, the Sectaries have taken away the Lord? And truly when I consider that dreadful condition of things through the abounding of schismes, heresies, blasphemies, disorder, and all kinds of confusions in all places, City, Country, Armies, * Universitie, Garrison Towns: I wonder that all Pulpits ring not of these things, and that all places are not filled with out-cryes, and that every hour of the day the Houses of Parliament are not followed with petitions and cries of City, Country, Ministers, and People, against the schismes, heresies, blasphemies and confusions of these times, many coming to them with complaints as the true mother of the childe to King Solomon against the false mother for stealing away her son from beside her; so these against the Sectaries, for stealing away their wives, sons, daughters, servants, and making them Anabaptists, Seekers, Antinomians, Independents, &c. O were there that zeal for the house of God, the truth of God, and the glory of God that ought to be among Christians, the Parliament doors would be waited upon continually, and such a sad face of things represented to them daily, in Remonstrances, Books, Petitions, as would cause them at length to fall upon some effectual courses for the preventing and suppressing of all these heresies, schismes, &c. And for conclusion of this Corollary, I say to some men among us who plead for Moderation, and Deliberation, in the midst of all our growing Heresies, Blasphemies, &c. Go ye and learn what these Scriptures mean, * Buy the truth and sell it not, contend earnestly for the faith which was once delivered unto the Saints, strive together for the faith of the Gospel. Be zealous. If there come any unto you and bring not this Gospel, receive him not into your houses, neither bid him God speed.

9. Corol. Hence then from all the Practises & ways of the Sectaries laid down in this Catalogue, we may observe & take notice what deceitful workers the Sectaries are, what a dangerous generation of men they be, what kinde of Merchants we have to deal with; namely such, who have so many and strange

* I was informed for certain this January 29. that in Cambridge some yong Schollers Freshmen and under-Graduarts are turned preachers, and as in their own Chambers so in some Townsmens houses do preach to Schollers, to Townsmen and Townswomen, and that it is thought these Freshmen are gathering, or will shortly gather Churches.
practises of all kinds, as I have already related; Merchants who have the art of selling dear, raising the prizes of their own commodities, but of buying cheap & beating down others Markets, such who can put good glosses upon bad wares, sell old, coloured and glazed over under the name of new, Merchants who have Factors in all places where they are likely to put off commodities, and will be sure to miss no mart, faire, nor marker, well spoken men, who with fainted words will make Merchandize of men, seeming to lose somewhat at first to get mens after-custome, merchants who have Brokers abroad to get them chapmen with many such like, and therefore in all trading and dealing with the Sectaries men had need look about, tread warily, fear every thing, and take heed of beleeving and trusting them too far. It will not be amiss for those men who converse with them, and are cast into societies and bodies where some of them are, to remember these practises of theirs, and to have recourse to this Booke, to look it over as often as they have anything to do with them, to see if they can observe which walke they are in, and what they are practising upon. The Sectaries are a subtle, cunning, active, nimble, proud, deceitful, selfe-seeking, plotting, undermining generation; the Iesuites may go to school and learn of them, and therefore we have cause to beware and suspect them in every thing, to fear them yeelding, and to feare them flying, to fear some design in every thing that comes from them, and to look for the hand of Joab in many busineses when a man cannot visibly see it: I wish all men in matters of Accommodation, Toleration, and all kinde of transactiions with them to look well what they do, as having to doe with flippery men of whom there is no hold, to be sure therefore to binde them as fast as may be, and not to rely upon words, promises, for they will say they meant it not so, but thus, to take heed of trusting them with any power they cannot countermand, to have a care how they let Papers goe out of their hands, lest they never see them more. In the yeer 1641. there came forth a Book entituled, Look about you, wherein the plot of Contzen the Iesuite to cheat a Church of the Religion established
ished, and to bring in Popery by Art is laid down, and truly this Catalogue and Discovery of the Errors and practices of the Sectaries may fitly be called, Look about you, and in it, many of the plots and proceedings of the Sectaries to cheat this Kingdom of the Presbyterial Government, and the Reformed Protestant Religion, and to bring in Independency and Secularism are discovered.

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

II. Coroll. Hence then from the consideration of all the Errors, Herefies, Blasphemies, Disorders, we may see in what a sad and dangerous condition we are in at present; and into what perilous times we are fallen. Tis Storied of Polycarpus, that when at any time he had heard heretical words he was wont to cry out, O good God into what times hast thou reserved me, that I should suffer such things! and forthwith he would fly from that place where either sitting or standing he heard those words. But how may we cry out of our time (upon the reading of this Book) wherein so many damnable heresies, and blasphemies are vented, we may say the Lord pity poor England and poor London where such things are; we may
may cry out to God as the Psalmist in Psalm. 79. 1. O God, Jer. 5:30, 31. the Heathen are come into thine inheritance, thy holy Temple have they defiled, they have laid Jerusalem on heaps; and take up that complaint of Jeremy, A wonderful and horrible thing is committed in the land, The Prophets prophesie falsely, and the Priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof? The Apostle Paul 2 Tim. 3. speaks of perillous times, and that which makes the times perillous, is when there are men having a form of godliness, Denying the power thereof Which creep into houses, and lead captive silly Women laden with sins, men of corrupt mindes, reprobate concerning the Faith, refisting the truth. Look as God in the eight of Ezekiel, showed Ezekiel great abominations, and bid him turn yet again, and he should see greater abominations, and yet after that said, turn thee yet again and thou shalt see greater abominations; and the third time said, O Son of man turn thee yet again and thou shalt see greater abominations then these: so in this Catalogue the Reader may see great errors, and yet Ezek. 8.9,13. may turn himself again and behold greater, namely, damnable herefies, and yet turn himself again and read horrid blasphemies, and a third time and read horrible disorders, confusions, strange pra&ifes, not only against the light of Scripture but nature; as in womens preaching, in stealing away mens wives, children, from husbands, parents, in baptizing women naked in the presence and sight of men, &c. O we in these four last yeers have over past the deeds of the Prelates and justified the Bishops, in whose time never so many nor so great errors were heard of, much lesse such blasphemies or confusions, we have worse things among us then ever were in all the Bishops dayes, more corrupt Doctrines and unheard of pra&ifes then in 80 yeers before; these monsters of denying the Scriptures to be the Word of God, of denying the Trinity and the Divinity of Christ, the immortality of the soul, the resurrection of the body, Hell and Heaven, the pleading for a free and open Toleration of all Religions; yea, of blasphemy, denying the Scriptures, and of a Deity, with more of this kinde were not known in their dayes. I am persuaded that if seven
seven yeer ago the Bishops and their Chaplains had but preached, printed, licenced, dispersed up and down in City and Country openly, a quarter of these errours, heresies, blasphemies, which have been all these ways vented by the sectaries, the people would have risen up and stoned them and puld down their houses, and forced them to forbear such Doctrines: O what a do did Ministers and people keep at the coming in of some Popish innovations, at the preaching, printing but of some passages tending towards Arminianism and Popery? but when some flat points of Popery and Arminianism were printed with license, and preached in some publike places, how did they that feared the Lord speak often one to another, keep Fals in private, speak against the Bishops and their Chaplains, talk of nothing but leaving the Land? and yet now we have grofier and worse Arminianism by far, as is evident by some of the errours laid down in this Catalogue; yea, the sectaries are come to points of Popery, and practices of Popery as the Reader may find related in this Book, as to hold those Words of Christ, this is my Body must be understood literally, as denying the preaching of the Word and administration of the Sacraments to be Notes of the visible Church, as bringing in anointing with oyl for sick persons, as the laying on of hands to give the gifts of the Holy Ghost, and not only to smaller matters of Popery, but unto the greatest and highest, as denying the perfection and sufficiency of the Scriptures, and pleading for some men to be infallible and to have infallible gifts, that must resolve controversies of Faith, which are the great pillars of Popery, and foundations of all their other errours (as learned men know) O how is the scene changed within these few yeers, those Doctrines of Arminianism and Popery which in Episcopal men we cryed out so of, and counted a Piaculum that held in our Church, and were made the great ground of separation from the Church, the same points now more grosse (for they by distinctions refined and qualified those opinions) are delivered and received with great applause and the Preachers of them cryed up and preferd before the most Orthodox Ministers: O how are the times changed, persons
sons professing Religion in England were wont to look upon these two things as most hatefull.

First, The corruption of the Doctrine of Religion.

Secondly, A Toleration of all Religions, and in the worst times we could not endure these things: O the crying out that was in the former times against Arminianisme, Popery, Socinianisme, Toleration of all Religion, but now, O the crying up of Liberty of Conscience for all these, and the pleading that errors of the minde are not so dangerous as practises that Arrians who live honestly may be saved; yea, all men and all creatures shall be saved at last! Who ever thought seven years ago he should have lived to have heard or seen such things preached and printed in England; all men then would have cried out of such persons, Away with them, Away with them; Much lesse to live to see such persons countenanced, spoken for; brought off all trouble, yea, and prefer'd; if some of those godly Ministers who were famous in their time should rise out of their graves and come now among us, as Mr. Perkins, Greenham, Hildersham, Dr. Preston, Dr. Sibs &c. they would wonder to see things come to this pass in England, and to meet with such Books for Toleration of all Religions, and Books in defence of Arminian, Antinomian Errors; what would they thinke when they should meet with such Ministers and Christians whom they judged godly and sound, now to plead for a Liberty of all consciences, there to meet with one of their acquaintance turned Anabaptist, another turned Seeker, a third Familist, a fourth an Anti-Scripturist: O what ado did we keep in England many years ago, about Jackson, Montague, Cosens books and such like! and now we make nothing of worse Arminianisme, and far greater Errors, the points complained of in Doctor Jackson, Bishop Montague &c. where harmless wholesome Errors, (if any Errors could be harmless and wholesome) in comparison of many Errors in this Catalogue. Certainly if Mahomet were now alive among us, he would be a gallant fellow in these times, and be in great request for his Revelations and New-Light: Yea, we are fallen to that madness and folly, that I am perswaded if the Devil came vi-
ibly among many, and held out Independency and Liberty of
Conscience, and should preach never such false Doctrines, as
that there were no Devils, no Hell, no Sin at all, but these
were only men's imaginations, with several other Doctrines,
he would be cried up, followed, admired; and if it should hap-
pen he were complained of and questioned by some Presby-
terians (for to be sure Sectaries would not) he would have
some or other to speak for him, and help to bring him off;
and that which makes the condition of England so sad in re-
gard of Errors, Heresies, &c. are these following circumstanc-
es that accompany them, and are to be found among us.

1. That they are in a time of Reformation when we pro-
true Reformation, and casting out of all corruptions in Do-
ctrine and Worship.

2. That they are among us, and grow up after a so-
lemn Covenant and oath to extirpate Heresies, Schismes,
and whatsoever is against found Doctrine, so that our Errors
Heresies, Schismes are perjured Heresies and perjured Schismes.

3. That these are risen, increased, raigne, and prevail so far
under a Parliament setting, not under the Bishops, corrupt Cler-
gy, Court party, but under a Parliament: Parliaments when
Errors in Doctrine have come in upon our Church in their
vacancy were our great Remedies to remonstrate against, pu-
nish, suppress them, that they never rise nor grew during
Parliaments setting, but kept them in awe, and was a rod over
them, how were Bishop Montague, Cofens, Jackson, and their
Books questioned by former Parliaments, and what a famous
Remontrance was made by the House of Commons to the
King, June 11. 1628. against the Arminian Errors, shewing
how the hearts of the Kings subjects were perplexed, when with
sorrow they behold a daily growth and spreading of the faction
of the Arminians, but alas how is all kind of grosse Arminia-
isme, far worse then Jacksons and the Arminians of those
times, preached and printed, now a Parliament is setting, as by
Mr. Den and his followers, and in a Book intituled, The ful-
nesse of Gods love manifested, and Printed in the yeer 1643. be-
sides far greater Errors then Arminianisme as is manifest by
this Catalogue.

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

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

6. Errors and Schismes are so farre from being punished, that many who hold them are highly respected, preferred, countenanced, put into many offices, places, yea after their being questioned by some Orthodoxe men in place and censured, they have been received into great mens houses, have had places conferred on them, and that which is yet worse and shews the sad condition of this Kingdom, faithfull, godly, orthodoxe persons who have opposed and questioned thinking Sectaries, who have had nothing to commend them but their Errors and Heresies, have ever after been undermined, obstructed, discountenanced, complaints made against them, pretences of one thing or other, till they have been laid aside, or their lives and places burdensome to them; of which I could give divers instances in some gallant men.

7. That persons who would not be endured nor suffered in other countries and Churches, but were cast out and banished for their errors, heresies, and turbulency, do here in England vent and spread their opinions, gather Churches, preach openly where multitudes resort, how many cast out of New-England for their Antinomianisme, Anabaptisme, &c. have come over, and here printed Books for their Errors, and preach up and down freely; so that poor England must lick up such persons, who like vomit have been cast out of the mouth of other
ther Churches, and is become the common shore and sinke to receive in the filth of Heresies, and Errors from all places; what was said of Hannibals Army, it was colluvies omnium gentium, the same may be said of us for all kinde of sects and sectaries. Anglia colluvies omnium errorum & sectarum.

8. The Errors of these times are vented by men looked up-on as godly and holy, who in the Bishops dayes suffer'd, and were strict in their lives, and so have an interest in many good persons, men also who are popular and have popular gifts to go up and down from City to country, from one country to another, and that go to meetings in private houses, know the way of it, and the Art of taking people, talk all of Reformation and greater perfection, pretending to correct Magnificat, and to reforme Episcopacy, Presbytery, and all Churches; whereas the Arminians and Prelaticall men in the Bishops times were not esteemed as good men, had not those popular gifts of prayer, &c. nor did know the way of private meetings, neither had they those pretences of holinesse, Reformation, to take the people with, but people generally judged they needed Reformation.

9. These Errors are held, cryed up, and received as New Truths, as new and glorious Lights; what was Error and worse then naught, cryed downe in the Bishops and their Chaplains for damnable Errors, Heresies, Arminianisme, Popery, the very same points concerning universal Redemption, Free-will, conditionall Election, denying the sufficiency and perfection of the Scriptures, &c. are in our times new and glorious Truths, and preached to the people for the everlafting Gospel.

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

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

12. We are unsensible and not affected under all these spiritual plagues of heresie, schism, blasphemy, intolerable Anarchy; the fortieth part of those errors, heresies, blaspheemies, which are now in the midst of us, would seven years ago (had we heard and known them) have made our hearts ake, and our hair stand an end; filled our faces with paleness and blackness, whereas now we make light of them; the custom and commonness of them hath taken away the sense and horror of them, we are strangely senseless, brutish and stupid under all these errors; 3 or 4 years ago the twentieth part of these opinions and practices laid down in this Catalogue, would not have been endured; but the Ministers would have been more awakened and the Kingdom startled; we should have kept solemn Fasts.
Faiths, cried out more to the Magistrate for his help: so that now the consideration of all the errors, heresies, with these aggravating circumstances, do declare the dangerous and fearful condition we are in, even the Parliamentary party that hath stood up for Reformation; because, among us and in these quarters, are to be found so many heresies, schisms, blasphemies, so many heretical blasphemous Books, so many confusions and disorders, mechanick Preachers, women-preachers, yea, young boyes taking upon them to preach and lead people, and in the midst of all our outward Victories, Deliverances, Successes, I tremble to think what will be the issue and end of these things, and what strange matter and Articles there will be for God's visitation of England, out of these four last yeers; and we shall finde both in the Prophets, Isaiah, Jeremiah, and the Revelation of Saint John, how the most dreadful judgments are threatened against Churches, for false Doctrines, and Prophecying falsely; and I am perswaded God will not bear long with us, not so long as with the Bishops and Court party, because we have professed more holiness and greater Reformation: but as he speaks of the Angel and Church of Pergamos, for having them among them that held the Doctrine of the Nicolaitans, Repent or else I will come unto thee quickly; so God will soon come against us, which may cause us to take up that speech in Jeremiah, Be astonished, O ye Heavens at this, and be horribly afraid, yea, be very desolate; but if we could still promise our selves Victories, Successes, and that the evil of Sword, Pestilence, &c. should not overtake us; yet know these errors, heresies, &c. which spread among us, are a worse judgement: Luther saith, that Hereticks and false Teachers are summa indignatio Dei, the greatest displeasure of God to a Church, plaga divine ire the stroke of Divine wrath, that the Church is not so much destroyed by temporal persecutions as by the pestilent Doctrines of men: for by them tis increased, but by false Doctrines tis left, and that we have more cause to bewaile the scandals that fall out in our own Churches, than the persecution of the Papists and all tyrants, neither do the Papists so much
much hurt the Church as false brethren, which boast to have the same Faith, Doctrine and Worship of God.

The errors and wicked opinions among us are worse then the sword, and we are in a more dangerous and sad condition by reason of them, then for all other evils that are upon us; the Armies of heresies, errors among us, are worse then all the Armies of Cavaleers, and Monsters hardier to be subdued, the spirit of error and schism that is in the midst of us, is the arrow that flyeth by day, the destruction that wasteth at noon day, and the errour by night that walks in darkness; in one word, tis the saddest and worst evil that can come to a Church, and that draws quickly all other evils after it, which Julian the greatest enemy that Christian Religion ever had, knew well enough, and therefore did not by sword go to destroy it, but granted a Toleration of all Religions to Donatists, Arrian, &c. as the readieft and surest way to destroy the Church, by that means thinking to cause the name of Christ to perish out of the earth, as Austin speaks.

And as errors, heresies, are a greater evil then the sword and temporal persecutions, so are they worse then evil manners and a bad life; false Doctrines are not only evil deeds, fruits of the flesh, things which God hates, & damnable as well as a wicked life, 2 Epistle of John v. 11. Gal. 5. 2. Rev. 6. 15. 2 Pet. 2. 1. O but they are the depths of Satan, Rev. 2. 24. and the spirit of God in the Epistles of Galathians, Timothy, 2 Theff. Cha. 2, 2 Epistle of Peter Chap. 2. Epistle of Jude, the Revelation, and in other Scriptures, expresses more detestation against heresies and errors in divers respects, then against evil manners, as I might shew; but I will give one only one instance out of the Epistle to the Galathians, where the Apostle besides affirming the fame of heresies, which he doth of the wickedest actions, murthers, drunkenness, adultery, fornication, &c. That they which do such things shall not inherit the Kingdom of God: He speaks over and above of false Teachers, who broach false Doctrine, Gal. 1. 8. 9. once and again, If we, or an Angel from Heaven, or any man preach another Gospel to you, let him be accursed. And Gal. 5. 12. I would they were even cut off which trouble you.
you; wherein he shewes that holy indignation against false Teachers and false Doctrine which he doth not against evil lives, neither praying so for their cutting off, nor in that manner pronouncing such a double being accursed upon them.

In one word, heresies, errours, are more destructive to the nature of a true visible Church, then loose manners and destroy the foundation more; purity of Doctrine, profession of the true Faith, is the most essential note of the visible Church, when as outward sanctity of life is not, but may be found in men out of the Church; false Doctrine and Heresies alter and corrupt the Worship itself, so doth not the bad manners of persons in the Church: Hence Luther answers to some that objected bad manners to him, I will not faith Luther commend my manners, but Doctrine, and the true Faith, and besides, it is impossible (faith Luther) but that a bad life will follow false Doctrine; for if men make shipwrack of Faith, they will of a good conscience: The Donatists who fell into errors, fell to many insolencies, as to commit rapes, murther, &c. So the Anabaptists, Antinomians, into what loosenesse do they run daily: Heresies and errours, spread sooner, further, and more incurably; yea, take and infect them, whom corrupt manners could not prevail with; in broaching and maintaining heresies, men vent their parts, learning, get a name and fame by them, which they do not by committing drunkenesse, uncleanesse; men will dye in their errours, and stand to them to the death, going by a rule (as they conceive) but men all along purpose to repent of their wicked practices: men are hardly, seldom reclaimed, convinced of the most damnable errours, because the way of errour is commonly a faction, a party that hath interests, designs, and many followers, whereas a bad life hath not the serious consideration of these things, that heresies, errours, do so abound among us, and that they are the worst of evils, may serve for a true glasse to shew us, in what a lamentable dangerous condition we are in at present, and may make every one of us take up that wish of Jeremiah, O that my head were Waters, and mine eyes a fountain of tears, that I might
might weep day and night for the errors, heresies, blasphemies, confusions, that are among us: yea, to call upon others to come and make haste, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids gush out with waters, to teach also our sons and daughters wailing, and every neighbour lamentation, for death is come into many of our parishes, Houses, Churches, to destroy the souls of our Wives and Children from within, and the young men from without: I think we have more cause to write Books of lamentation, and to weep over England for this, than for the sword or any other kind of evils.

12. Coral. Hence then from the consideration of all the errors, heresies, blasphemies, and practices of the sectaries in England; we may bethink ourselves what's to be done, if we would have the Kingdom saved, and what cause to take both for our selves and others, to prevent their further growth, to reduce things to a better condition, and to turn away the wrath of God from this Kingdom; which for the heresies, blasphemies, disorders, and confusions of these four last yeers, is ready to come forth upon us like fire, and burn that none can quench it: Now the remedies and directions that I shall give, suitable as I conceive to our state and condition by reason of our errors, heresies, &c. as they are laid down in this Catalogue, are both to Ministers, Magistrates, and people, which shall be such rules as more properly and peculiarly concern each of them in their several places.

1. The Ministers seeing such damnable heresies, &c. and things come to this passe must look more narrowly, watch more diligently over their flocks then ever, to keep them from heresies and schisms, and make account tis their duty and their special work in these times to attend more to that part of their Ministry, that concerns Doctrine and convincing of error, then heretofore: It was ever a qualification and a duty required in Ministers of the Gospel, to be able by sound Doctrine to convince gainfayers, 1 Tit. 9. as well as to exhort and comfort; but specially when many seducers and false Prophets are gone out into the world, and errors, heresies,
swarm; therefore the Apostle stirs up Timothy upon this consideration to be instant in season, and out of season, to reprove, rebuke, exhort, which all long suffering & Doctrine, in regard that many will heap up teachers after their own lusts, and shall turn away their ears from the truth, and be turned unto fables. (a) Cælestin in his Preface to that Book call'd Instruendo adversus Libertinos, faith, That when any pernicious sect begins to arise, but chiefly when it grows, 'tis the duty of them whom God hath appointed to build up his Church, to oppose it strongly, and appear against it before it get strength to corrupt and destroy all. And certainly when there are Pastors of the Church, they ought not only to dispense choice good food to the Flock of Christ, but they must also watch against Wolves and sheeves, that if they will come to the Flock, they may set them far away by their loud outcries and Veciferations. And Ministers must know tis no leflle noble and necessary a work, to keep away poyson from, and expel it out of the children, then to provide them food. (b) Orig. hath an excellent saying to this purpose, That he does as well deserve of men that takes away poysonous errors, as he who teaches to live piously and innocently: And indeed all Reformation is in vain, (c) as Luther speaks, if there be not pure Doctrine; for this is one of the things that waistes the Church and people of God, whenas they are not defended against wicked opinions; so that it comes to passe, that the Doctrine which is according to godliness being lost, many spoeld consciences do wander up and down, and run into infinite sects and superflitious, seeking to be healed. (d) Luther tells Ministers they must not only build up, but also defend: In the time of Peace they must teach, and in the time of War they must fight with, and resist Satan and Heretics. Ministers ought now to be intent to the errors of the times, both in Doctrine and practice, and observe what is the proper work of the day, and preach accordingly.
taking heed of being guilty of sinful silence, whilst Christ and
his truth suffers; We have too many wounds with which we
have been wounded in the house of our friends; many Minis-
ters have and do undo us; some by their total silence, others
by speaking too favourably of the sects, and too much daubing;
tis high time now to speak out, when the truth of God, the
Faith once delivered to the Saints, more precious then our
lives, is almost lost, three Kingdoms almost ruined, and all
the Reformed Churches in their truth and peace hazarded;
they that can now be silent, well contented, and let the
wolves come freely, and not bark, they deserve to be accoun-
ted dumb dogs: Let therefore all godly orthodox Ministers,
who would not have all run to ruin, stir up themselves and
lift up their voices like trumpets, stand no longer looking on
as idle spectators or halting between two; for he that is not
now with God in his Cause, is against him; and he that ga-
thereth not, scattereth. (e) 'Tis a golden speech of Luther, that
after Justification and Grace, there is no other work greater then
to speak the truth for Christ: and in another place he faith, 'tis
a womanish thing to sit in a corner, and lie hid in some hole;
but that's worthy a man to plead the cause of God and his truth
in the midst of the Great men and Nobles. And that Ministers
in our times may be a means to prevent and suppress the er-
rors, heresies, and schisms; they must not only often preach
against them, but they should set themselves against all the
ways by which errors are come in, and are further coming
in upon us, and oppose them by preaching, writing; as Lay-
mens preaching, as the gathering of Churches, and above all
a Toleration; for that would be an open door at which all
kinde of heresies would come in, and no man could keep them
out: and therefore if Ministers will witnesse for truth and
against errors, they must set themselves in a special manner
against a Toleration as the principal inlet to all heresie and
error; and if a Toleration be granted, all preaching will
not keep them out: for as it hath been answered the Patrons
of Images who plead, let them stand, but preach against the
worshipping of them, that if they stand, preaching will not

(a) Post justificationem &
gratiam nullum
alium opus mag-
gus est quam lo-

gi rationalissimi de
Chrifto. La-

theroeris,
take away all the danger; 'tis not sufficient to keep the people from all idolatry; so say I in this case, if a Toleration be granted, the Devil will be too hard for us, though we preach never so much against them. A Toleration will undo all; First bring in Scepticism in Doctrine and looseness of life, and afterwards all Atheism. The Patrons of error because they cannot at first plead for such and such Doctrines in terminis, and yet hold them, and would have them propagated, therefore they plead for a Toleration, which once being granted, they will come in then of course: O let the Ministers therefore oppose Toleration as being that by which the Devil would at once lay a foundation for his Kingdom to all generations, witness against it in all places, possesse the Magistrates of the evil of it, yea, and the people too, shewing them, how if a Toleration were granted, they should never have peace in their families more, or ever after have command of wives, children, servants; but they and their posterities after them are like to live in discontent and unquietness of minde all their dayes.

Tis the saying (a) of Luther, that Ministers first care ought to be of the Name of God, and the next of the salvation of others; when any thing is done, by which of necessity either of these must suffer and fall to the ground, Let the Pope perish, let wicked Magistrates perish, let the Patrons of wicked opinions perish, let the whole World perish, and let Gods Glory, his Word, his Church, his Worship, be saved, Amen. Now neither of these can be safe if there should be a Toleration; but a Toleration is very destructive to the Glory of God, and the salvation of souls; and therefore whoever should be for a Toleration, Ministers ought to be against it: if the Parliament, City, yea all the people were for a Toleration of all the Sects, Anabaptists, Antinomians, Seekers, Brownists, Independents (which I speak not to cast the least aspersion upon them, as if they would be, for I believe the contrary) but supposing it; yet Ministers ought to present their Reasons against it, preach and cry out of the evil of it, never consent to it, but protest against and withstand it by alllawful wayes and means within our callings and places, ventering the losse of liberties,
many Errors of the Sectaries.

liberties, estates, lives, and all in that cause, and to inflame us with zeal against a Toleration, the great Diana of the sectaries; let the Ministers look upon that cloud of witnesses before them, who were enemies to Toleration. Paul certainly when he pronounced a curse twice together, in Galath. 1. 8,9. upon false Teachers, if any man preach another Gospel, let him be accursed; and wished they were cut off that troubled the Church, and would not give place to false teachers, no not for an hour, that so the truth of the Gospel might continue, was against all Toleration. The Fathers and Bishops in the Primitive times were zealous and faithful in opposing the suffering of heretics and schismatics, even when some of the Emperors winked at them, or were their professed Patrons. (b) Amphilochious is famous for dealing with Theodosius the Emperor in so free a way, and in such an admirable kind, reproving him for suffering the meetings of the Arrians: so is Ambrose, when Valentinianus the second had published a Decree, wherein he commanded the Arrians should have Churches, for withstanding the Emperor to his face at Millain, and refusing to deliver up his Church; and lastly, (to name no more of the Fathers) so is Chrysostome when the Arrians were permitted to hold a Synod within his City, for speaking to the Emperor Arcadius after this manner: Tell me, O Emperor, whether if any man would insert base and abject stones, into that fair and spécius Crown which thou wear'st upon thy head, would'st thou not be offended with him. The Emperor yielding; Chrysostome replied, well, dost thou not think the Emperor of Heaven will be offended, if in a godly City which is sincere and sound, a scabbed and infectious member be permitted to inhabit; seeing it is required of every one, either that he be converted, or that be banished: Yea, the primitive Bishops and Pastors of the Churches were so against mixtures of Religion, and admitting of divers ways of Religions in one City or Kingdom, as that they made many Canons and Decrees in Councils and Synods against the suffering of heretics and schismatics, as Arrians, Donatists, 

against hereticks and schismaticks, were not only approved of by the Fathers, being Enacted and Decreed still after every general Synod, the Emperours publishing new Laws against the new hereticks; but those holy men were so far from giving any way to formal Toleration, as that they stirred up and exhorted the Emperours, to adde their civil Sanctions to the Canons and Decrees of Synods, made against the heresies and errors of the times. I might shew how the Pastors of the Reformed Churches (namely those who were stars of the first magnitude) were against the Toleration of Anabaptists, Libertines, and other Sectaries in their time, and what they did and writ against it, as Calvin, Zuingleus, Peter Martyr, Philip Melancthon, Zanchius, Beza, Knox, Bullinger, Musculus; yea, and Luther, however at first he was somewhat tender in that point, as newly coming out of Popery, and knowing how the Papists had abused it, and fearing the worst; yet afterwards he was against a Toleration of hereticks and sectaries, and was for the banishment and suppression of them, as is evident by an (c) Epistle of his, written in answer to that question, Whether it may be lawful for the Magistrate to kill false Prophets? where Luther's judgement is for banishing false Prophets, but not killing; and by his writing to the Senate of Mulhus, seriously admonishing them not to admit of the Anabaptist Thomas Muncer. For though Luther made request unto Frederick Duke of Saxony, that within his Dominion they might be favourably dealt with and spared, (for that their error exempted they seemed otherwise good men) yet afterwards upon better experience when Muncer was cast out of Saxony, he was so far from interceding for his readmission, that he writ with all speed and vehemency to Mulhus that they should not receive him.

(c) Luth. Epif. Tom. 2. Epif. pag 38 r. "Antitheta magistri tui occidere pseudoprobetas. Respondet Luth. ego ad judicium sanguinis sardum, ubi etiam meruit abundat, cum in hac causa terrer me exempli sequela quam in Papistis ac Antichristis & in Judaeis videmus. ubicum statuum suisset Pseudoprobetas & Judaei occidi successu temporis factum est ut non in sui sancta probetas & innocentes tructerentur, authoritate ejus statuti, quo impii Magistrius recti, Pseudoprobetas & hereticos fecerunt quosquos voluerunt idem sequantur esse removit & apud nostras i homi uno exemplo licitum probari potest, sedueores esse occidendos cum ad huc et Judaeis viadamus buja statuti innocuent sanguinem seuiendi proncem. Secum nullo modo possis admittere falsos Doctores occidi, satis est eos relegari. Qua pana si posteri abuti volunt, pattia lamen pecuniae & scribunt tuum vocentur."

Sleidan
many Errors of the Sectaries.

Sleidan, lib. 5. Quam ejusque Saxonie simulbus Muncerus observaret ac rumor increbuisse, eam cogitare Mulfusium: Lutherus earum cognita dato ad Senatum litteris graviter monere, ne recipiant.

As also how in England in Queen Elizabeth's dayes, learned Bishops and godly Ministers were against the sufferings of many Religions in this Kingdom; as Bishop Jewel, Bishop Babington, Bishops Bilson, Master Cartwright, and Master Perkins, who in his learned works on Rev. 2.20. speaks thus, Every man is not to be left to his own conscience, to teach and hold what Doctrines he will: but all such men or women as teach erroneous Doctrines, by the Governors of the Church are to be restrained. It is a grievous fault in any Church not to restrain the Authors and maintainers of false and falsh Doctrines, and of opinions which stand not with the truth of God's Word, and on the contrary, is a virtue and good gift in any Church when they restrain the Authors and favourers of false and false Doctrines. And in this regard our Church is to be commended and approved, and the Common-wealth likewise, for making Laws to restrain both Papish Recusants, and some Protestants, who depart from this our Church, as being no Church of God, but a member of Antichrist and of Babylon. But I shall passe over these, and set before the godly Orthodox Ministers, the zeal, courage, and faithfulness of some Bishops and their Chaplains, in King James and King Charles his Raign, in writing, preaching, remonstrating, and protesting against a Toleration of the errors of their times, thereby labouring both to provoke and shame the Presbyterian Ministers, if they appear not against a Toleration of the errors of this time. In the beginning of King James his Raign, the Papists hoping to work upon his natural disposition, inclining to clemency and peace, framed and presented many Petitions and supplications to Him, for a Toleration of their Religion in private Houses without molestation to Priest or Lay-person for the same; with reasons for a Toleration annexed thereunto, and not only by Petitions did they promote their design of a Toleration, but by all other means, as by soliciting friends abroad, and favourers
Vide Powels anf. to Petites for Toler. of Popery in England, and a refutation of an Epiftle Apologetical written to perfwade the permission of the promifcuous use and profession of all sects and heresies.

Pag. 39, 40.

favourers at home earnestly to importune King James in their behalf, so by transforming themselves into all forms and colours under several masks and vizors, sometimes of Catholike Noblemen and worthy Gentlemen of England, sometimes of spiritual, sometimes of Lay-catholikes, and sometimes of true and charitable Brethren of the Reformed Church, writing Books, Apologies and Epiftles for a Toleration. Now these Petitions and Books were answered by Gabriel Powel, firft during his abode in Oxford, 1604. Afterwards living at London-house, 1605. by the commandment of some of the Bishops, he refuted an Apologetical Epiftle for the permission and profession of all sects and heresies, as also writ a Tractate of the unlawfulnesse and danger of a Toleration of divers Religions in one Kingdom: besides in his Book de Antichristo, Dedicated to King James, in the Epiftele Dedicatory, he speaks notably against Toleration. And Gabriel Powel did not only oppose, but Doctor Sutcliffe Dean of Exeter, at the fame time writ a Book in answer to thofe Petitions of the Papifts; and Doctor Willet in his Preface to his Comentary on the Epifle of Jude, writes againft thofe Popifh Books which in the former part of King James Raign were fet forth to insinuate themselves to the State, and to perfwade a Toleration of their Religion, againft which he gives ten Reasons. And when in the latter part of King James his Raign, the Spanish match was on foot and things tended towards a Toleration, and greater favour of Popery: Dr. Abbot then Arch-bishop of Canterbury made a moft free Remonftrance to his Majesty against the match and Toleration indulged to the Papifts (a perfect copy whereof is in Master Prys's Hidden works of darkness, or a necessary Introduction to the Arch-bishop of Canterbury's tracts.) In which Remonftrance are these following paffages: May it please your Majeftie, I have been too long silent, and am afraid by my silence I have neglected the duty of the place it hath pleased God to call me unto, and your Majesty to place me in. And now I humbly crave leave, I may discharge my conscience towards God, and my duty towards your Majesty. And therefore I befeech You give me leave freely to deliver
deliver myself, and then let your Majesty do what you please with me. Your Majesty hath pronounced a Toleration of Religion, I beseech you (Sir) take it into your consideration what your Act is, what the consequence may be; by your Act you labour to set up that most damnable and heretical Doctrine of the Church of Rome; how hateful it will be to God, and grievous to your good subjects, &c. What dreadful consequence these things may draw after I beseech your Majesty to consider; and above all, least by this Toleration and discomfitance of the true profession of the Gospel, wherewith God hath blessed us, Your Majesty do not draw upon the Kingdom in general, and your self in particular, Gods heavy wrath and indignation. Thus in discharge of my duty toward God, to your Majesty, and the place of my calling, I have taken humble boldness to deliver my conscience. And now (Sir) do with me what you please. This Remonstrance against a Toleration or indulgence of Popery was seconded by Doctor Hakewel and others. In this Kings Reign a Toleration of Papish Religion for Ireland was in agitation, and so far proceeded as it was ready to be concluded; whereupon the Archbishops and Bishops of Ireland joined in a publick Protestation against it; A perfect Copy whereof is as follows. The Religion of Papists is superstitious and idolatrous, their faith and Doctrine erroneous and heretical, their Church in respect of both, Apostatical; to give them therefore a Toleration of Religion, or to consent that they may freely exercise their Religion and profess their faith and Doctrine, is a grievous sin and that in two respects: First, it is to make our selves accessory not only to their superstitious idolatries, heresies, and in a word to all the abomination of Popery; but also (which is a consequent of the former) to the perdition of the seduced people, which perish in the deluge of the Catholike Apostacy. Secondly, to grant them a Toleration in respect of any money to be given, or contribution to be made by them, is to set Religion to sale, and with it the souls of the people, whom Christ our Saviour hath redeemed with his blood. And as it is a great sin, so it is a matter of most dangerous consequence, the consideration
sideration whereof we leave to the wise and judicious, besieking the zealous God of truth, to make those who are in Authority zealous of God's Glory, and of the advancement of true Religion; zealous, resolute, and courageous, against all Popery, Superstition, and Idolatry. And when there was a great meeting of all the chiefest in the whole Kingdom about a Toleration, and likely to be granted: Doctor Downe, Bishop of London-derry, preached at Dublin before the Lord Deputy and the whole State, and in the midst of his Sermon, openly read this Protestation above written, subscribed by the Archbishops and Bishops of Ireland, and at the end he boldly said, and let all the people say, Amen. And thereupon, suddenly all the whole Church almost shook with the sound that their Amen made, and the Lord Deputy calling for the Bishop, for a Copy both of his Sermon and Protestation, to send to the King; the learned and courageous Bishop gave this answer, that there was nothing he either spake or read in the Pulpit, but he would willingly justify before his Majesty, and feared not who read or saw it; which Protestation and Sermon were a means to prevent a Toleration. Now if the Bishops and their Chaplains were so zealous, courageous, against a Toleration of the errors and false Doctrines of their times both in England and Ireland, as thus to write, preach, remonstrate, and to protest, and that in corrupt degenerating times, when the Court Prerogative was swollen high, and the current for favouring of Popery run strong; King James his minde with many of his Counsellors, strongly bent upon the Spanish Match, and since this Kings Raign and Marriage with a Papist, Popery having many powerful friends both in the Court of England & Ireland; (*there having been for many yeers deep designs to bring Popery in again into these Kingdoms, for the effecting of which, one of the best means projected was the giving of a Toleration and Indulgence) Did I say the Archbishops, Bishops, Deans, Doctors, Court Chaplains, and Bishops Chaplains (for there were some of all these sorts opposed) hazard the favour of King, Nobles, great Courtiers
Courtiers, the losse of all their preferments, Archbishops, Bishops, Deans, great Livings, to withstand a Toleration: and shall the Ministers of our times suffer a Toleration of all sects to come in upon us, in a time when the greatest Reformation is pretended that ever was in this Kingdom, and a Parliament sitting, and be either wholly silent, or oppose faintly; be afraid of displeasing some great men, or hazarding a little estate and liberty? was the luken-warm Angel whom God hath cast out of this Church, for not being zealous enough, yet so zealous as to hazard all against a Toleration of Popery, and that to the face of King, Deputy of Ireland, and the whole State? and shall the Presbyterians Orthodox godly Ministers be so cold, as to let Anabaptism, Brownism, Antinomianism, Libertinism, Independence, come in upon us, and keep in a whole skin? O let not the Assembly, Ministers of London and the Kingdom, give any occasion (God forbid they should) to the enemies of Reformation, to say of them, The Bishops and their Chaplains (who were counted Time-servers) opposed the errors of their times, withstood a Toleration with the hazard of great preferments, and great revenues; but the Presbyterians who pretended to be great Reformers, to reform the former Reformation, and to correct Magnificat, suffered all kind of errors and schisms, to come in when they were in place, yea, and a Toleration, and durst not appear vigorously against them, for fear of offending this Great-man, or losing this Friend, or being hindered of this Preferment they might haply come to, if they should be too forward. Certainly, the Bishops and their Chaplains shall rise up in judgement against the Ministry of this generation, who appeared against the minde of King, Council, and so powerful a faction, as was for Popery and the Toleration of it in those dayes, if they be silent or mealy mouthed; besides the shame and dishonour of it here, before the Churches abroad, and good men at home, who will lay all the blame upon the Ministers, and say we may thank them for this, for dealing no more freely.
ly nor faithfully with the Kingdom; crying out an unworthy Assembly, an unworthy Ministry in City and Country, to sit still, and suffer all these errors and noxious Principles, in Books, Sermons, to come in upon us, and to passe unquestioned. O for some Gabriel Powels, Downams, Abbots, &c. to write, preach, remonstrate, protest against the errors and ways of these times! 'tis want of courage and speaking out hath undone us, and 'tis only boldness and freedom in speaking, to declare particularly such Books come forth, such Sermons preached, such practices played, such persons prefered and suffered, such partiality used, &c. in reference to the sectaries, that must recover us; there's no way to put a stop to things, and save all from ruine, but present courage and heroick resolution, and lets speak out, and suffer no longer a company of giddy, cunning, self-seeking sectaries, to betray the truth of God, and to abuse and undo two Kingdoms: And I would not doubt it, if the Assembly, Orthodox Ministers of the City and Country, would but be courageous, and appear effectu-
ally in their Ministry; they would make all the sectaries and their friends weary, and ashamed of the trade they drive, and the course they take (they being guilty of such foul matters, both against the Church and the civil Peace; yea, Kingdom of Scotland, City of London, the Reformed Churches, and Parliament) Let's therefore fill all Presses, cause all Pulpits to ring, and to possess Parliament, City, and whole Kingdom against the sects, and of the evil of schism, and a Toleration, that we may no more hear of a Toleration nor of separated Churches (being hateful names in the Church of God.) And if any Ministers should be afraid of suffering in places where they live, because the sectaries have a powerful influence in some parts, and acts and ways of molesting and troubling those who oppose them; let them consider they cannot suffer upon a more honourable point, then in opposing by all lawful ways, as by preaching, writing, the coming in of a formal, legal Toleration of heresie, schism, and all Doctrine, which is contrary to godlinesse,
many Errours of the Sectaries.

godlinesse, and to the peace of Church and State. It hath been the desire and care of godly Ministers in the Bishops times, when God called them to suffer, that they might suffer upon some point which was clear, and not upon words or matters by the by. Now the opposing the sects of these times, and that great desire of a Toleration of all Religions, pleaded for so much by many, are points will bear us out before God; and all who come after us (if ever a Toleration should be granted) will say when they see and feel the mischiefs of a Toleration, These were good and wise men, that had their eyes in their heads and looked a far off, as often as new evils arise in the Kingdom upon a Toleration; this which they have done against a Toleration, will be spoken with honour of them throughout all generations, and in other Christian Kingdoms.

2. Ministers in their meetings, should advise and agree together, to consider of and think upon some ways and means, for the preventing the further growth of the sects, preserving their people from the infection, and the remedying of them; and therefore it were good, that in the City and in each County, the Orthodox godly Ministers would chuse a company among themselves, make a Committee to attend upon this work, and draw up some things that might be useful to put a stop to our errors, which might come forth in the name, not of any one man, but of all; as many eyes see more then one, and many hands build up more: So acts and ways propounded by a Community, many Ministers carry more weight and authority, than done by one single Minister; and therefore it were good to set forth some Books against the errors of our times, with joynt consent in the name of all the Ministers, to send out some grave Admonition to the people, in the name of the City-Ministers subscribed by all, to warn the people, in the name of God to beware of the errors of these times, and to withdraw from sectaries, and to return again into the bosome of the Church; and lastly, for the Ministers to make a Remonstrance of all the Errors, Heresies, Blasphemies, Schisms, Insolencies,
Infolencies, Tumults, that have been in England these last five years, out of all the Printed Books, publike Sermons, preachings in private Houses, discourses of the sectaries; and with a Petition humbly to present it to both Houses, with hands subscribed of all the Orthodox godly Ministers in this Kingdom: In the beginning of the Parliament, there was such a Remonstrance containing the errors in Doctrine, innovations in Worship, tyrannical practises in Government in the Bishops dayes, with about eight hundred Ministers hands subscribed to it, and all know the good that came of it; but now there is a more fruitful field to walk in, more matter, stranger Doctrines, greater Blasphemies, Innovations in Worship, horrible Infolencies and Disorders for such a Remonstrance; and who knows but this were done fully (as it might) with a thousand hands of Ministers subscribed to it, and set before the Parliament, it might do as good an office for the sectaries, as for the Prelates and their Courts?

3. To these, and all other ways used by the Ministers; they must pray much to God, and call upon him night and day, that he would prevent and cast out of this Church all the errors, heresies, roots of bitterness, poisonous principles got in among us, and to give a miscarrying womb to the sectaries, that they may never bring forth that misshaped Bastard-monster of a Toleration (which is part fish, part flesh, and part neither of both, that hath one part like a fish, another like a beast, a third part like a man) Ministers must give themselves continually to prayer, as well as Ministry of the Word; praying as well as preaching against the errors of the times; and therefore let the Ministers pray, pray, pray, yea, fast and pray against the sects, and against the much beloved Toleration, saying with David, I will yet pray against their wickedness: Let's complain to God, how his Truth is trodden down, his Name blasphemed, the Crown of his Glory profaned, the Scriptures derided, the Ministry of his Word despised, the Church and Sacraments denied; yea, all Religion ready to be
be lost; and lets cry to him with David, It is time for thee 
Lord to work, for they have made void thy Law, thy Gosp-
pel, Faith, yea, and the light of Nature and Reason, plea-
ding for a Toleration of all blasphemies, and denying there
is a God: Ministers have cause to take up that prayer in 
Cant.2.15. Take us the foxes, the little foxes that spoil the 
vines, for our vines have tender grapes; and that in Psalm.70. 
O God the heathen are come into thine inheritance. Alexander 
the devout Bishop of Alexandria, was famous for his pray-
ers against Arrius, and did as much against him, as Atha-
napus by his deep Disputations and Arguments. Theodoret 
relates of Alexander, that when he was commanded by 
Constantine, upon pretence of repentance to receive Arrius 
into the Church, he went into the Temple with two more, 
calling himself down before God, weeping and praying, 
that he would not suffer the Wolfe to be mingled with the sheep, 
in his prayers, saying, Lord, but if thou permittest him to 
come in, neither can thy judgements be searched out, take away 
thy servant out of this present life. And upon Alexanders pray-
ers, the next morning immediately Arrius was smitten by 
God, and died miserably, his bowels falling out.(a) Luther 
oberves that the prayers of Ministers unto God do oft more 
against heresies and false Teachers, then their arguments, 
saying, that hereticks and false teachers are the stroaks 
of divine wrath to a Church and Kingdom; as heretofore 
a carnal sword was Gods plague to a carnal people;and there-
fore thestrock is to be more turned away, and God to be 
reconciled by humble prayer with him, then to deal with 
them by strength of wit and learning, that so the victory 
may be upon our tears (God shewing mercy) and not of our 
works: And Luther speaking of hereticks, faith they are 
not overcome with force of Arguments nor with Reasons, 
They grow proud and infrute over all these, and prevail till the 
nostrum operum. Impij Doctores sunt pane peccatorum, & summa Dei indignatio: And 
speaking of Reasons against them, faith, superbinnt super haec omnia & prevalent donee 
dextra excepti eos immutet quod ut facias non fiducia ingenij, eloquentie eruditionis praefum-
sum est, sed humilitatemore implorandas est, Luthern.
right hand of the High change them; which that God may do, we must not presume nor trust upon wit, learning, eloquence, but God is to be implored with humble earnest prayer. Gabriel Powel who was so zealous against Popery and the Toleration of it, as to write so many Books, did also express his tears and make an humble Petition unto God against them, full of zeal and affection; and therefore Ministers in our times, wherein not only principles of Popery are maintained, but all other heresies, yea, and a general Toleration aimed at as appears by the greatest number of Books Printed on that Argument, should according to that exhortation in the Prophet Joel, Weep between the Porch and the Altar, and say, Spare thy people O Lord, and give not thine heritage to reproach. Joel 2.17.

2. The Magistrates from the consideration of all these errors, heresies, blasphemies, should appoint and command a solemn general Fast, to be kept throughout the Kingdom, for this very end, that the Land might be humbled and mourn for these heresies, blasphemies, &c. and for the great growth and too much suffering of them; and for the fearful breach of our solemn Covenant with God, we have had publike solemn Fasts, several times commanded upon particular occasions; and lately, one kept for seeking God, about the settling the Covenant of the Church, but we have had none yet called, nor kept particularly upon this occasion of heresies, schisms, blasphemies, which is the saddest of all. Moses that great Magistrate, upon the people's making a golden calf, and committing idolatry, fasted the second time forty dayes and forty nights, even presently after fasting forty dayes before, Deut. 9.18, 19. compared with verse 9. and verse 11. (the number of forty dayes, are sundry times mentioned in the Scripture for humiliation) and have not our Magistrates great cause to fast, for the golden calves made by the people, the strange opinions and worships of these times, and to be afraid of the anger and hot displeasure wherewith the Lord may be wroth against us to destroy us. Those two damnable errors of
of denying the Doctrine of the Trinity and Divinity of Christ (if there had been no more) which have been openly and publiquely maintained by some, and are held by many, were as just a cause for fasting and humiliation, as the Israelites golden calf; these opinions besides all the other wickedness of them being idolatries. (b) Learned Voet, Thes. de necess. ac utilitas. Dog. de sancta Trinitatis Part. Alt. sect. 2. & 4. Ep Socinianes efe idololatras & quidem tur pifinos, quipe qui ex formulis religiones sue praeter unum illum somum naturam Deum conditorem omnium, divino culto adorant Christum, natura ilior aucta libertas exercitit in suae Ecclesiae corurum celebratio publica, aut privata: publica, non est concedenda Socinian. Quis est idololatriz multo evidenter, & magis theoreticae ac crafti, quam un. gr. est inver- sario Martia, & ex Sacrorum in

Papatu. (c) Junius 1 Kin. 21. 9. Cæcum indito jejunio convocata, ut pro more publico conceatur de maleficis inquisitio habetur.
Lord all the heresies and blasphemies contained in this Book, as Hezekiah did Rabshakeh's letter, praying to God, and laying our mouths in the dust, if so be there may be hope, saying, This day is a day of trouble, and of rebuke, and of blasphemy; for the children are come to the birth, and there is no strength to bring forth. In Mat. 9.15. Christ shews that the chiefest ground of fasting in the Gospel for Christians, is the taking away of the bridegroom, the loss of Christ, The bridegroom shall be taken from them, and then shall they fast. In Exod. 33.3. God tells Moses, that for their sin in the golden calf, he would not go up in the midst of them, they should lose his presence, to wit, the visible signe of his presence as in the cloud, that is (as the Hebrew Doctors say) The Sons of Israel made the golden calf, and the glorious cloud which overshadowed them was taken away, and they remained uncovered. Now upon this evil tidings of losing a visible signe of God's presence, the people mourned and did not put on their ornaments; nay in verse 5. God calls upon them, to put off their ornaments from them, that he may know what to do unto them, that is to fast and pray, to humble their souls, and shew fruits of repentance, (for putting off ornaments used to accompany fasting, Jona 3.6. 2 Sam. 12.15,20. Dan. 10.3,9. Ezra 3.4.) And what cause then is there in this Kingdom for solemn fasting and prayer above any time since the Reformation, seeing that's a special Gospel fasting day, and time of humiliation the loss of Christ, and the withdrawing of God's presence? Now take away purity of Doctrine and worship from a Church, and Christ withdraws; errors and heresies drive Christ away who is the truth, and deny the Lord who bought his Church. And therefore towards the removing and preventing of the wrath of God, I judge it needful for the Parliament, to call and appoint some solemn fasts of this nature, to confess the errors, heresies, and blasphemies of these last years, and to cry mightily to God not to visit the land for them.

2. The Magistrates together with the commanding of a solemn
solemn fast, in regard of the many errors and the breach of the National Covenant, should call upon the people for a solemn renewing of the late Covenant, and that upon those fastling dayes, and should send forth some orders to the Ministers, to lay open to the people the breach of the Covenant and the danger of it, and to stir them up to renew and keep it better. In the second Book of the Chronicles we shall read, that after great corruptions and degenerations, the good Magistrates, Asa Hezekiah, Josiah, renewed their Covenant, and caused all the people to do so to; and considering what a woful falling from the truth and breach of the Covenant hath been in this Kingdom, since the taking of it (as for instance, we swear to the most High God to root out and extirpate all heresie, schism, and whatsoever Doctrine is contrary to godlinesse; and since the Covenant, they have grown more and been suffered more then before) theres a great deal of need that on Fast dayes appointed for humiliation for the heresies, schisms, &c. the Covenant should be anew taken, and kept better by us.

3. Together with the publick Fafts and renewing the Covenant, the Magistrate to shew his detestation and abomination of the errors, heresies of the times, should command that in the close of the fastling dayes, the wicked Books printed of late yeers, (some whereof licensed, dispersed, cryed up) should be openly burnt by the hand of the hangman; as the Books entituled Mortality of Man, The Bloody Tenet, Compassionate Samaritan, The storming of Antichrist, The Pilgrimage of Saints, Toleration justified, Fulness of Gods love manifested, The Arraignment of Persecution, Sacred Decretal, Martins Eccho, Discoverey, of the man of sin, The Smoak in the Temple, with many others. Moses in Deut. 9. 21. tells Israel that he took their sin, the calf which they made, and burnt it with fire: O that our Magistrates would take these calves of the people, these Idol Books and burn them with fire: O what a burnt offering, a sweet smelling sacrifice would this be to God?

There
There was a Book burnt by command of Authority, about some five moneths ago, called Comfort for believers, with a Declaration made upon it by the Assembly: O what a goodly bonfire would all the heretical and erroneous Books make, that have been printed in England within these four last yeers, with a solemn Declaration to be published at their burning? 4. After all these, the Magistrates should execute some exemplary punishment upon some of the most notorious sectaries and seducers, and upon the wilful Abettors of these abominable errours, namely, the Printers, Dispersers, and Licensers, and set themselves with all their hearts, to find out wayes, and to take some course to suppress, hinder, and no longer suffer these things; to put out some Declarations against the errours and the wayes of the sectaries, as their sending Emissaries into all parts of the Kingdom to poyson the Countries, as their dipping of persons in the cold water in winter, whereby persons fell sick, dye, &c. declaring that they shall be proceeded against, as Vagrants and Rouges that go from Country to Country, and if any fall sick upon their dipping and dye, they shall be endited upon the Statute of killing the Kings subjects, and proceeded against accordingly. 'Tis related of the Senate of Zurick that they made a decree against the Anabaptists, after they had been dealt with all by ten several disputations, and continued still obstinate, that whosoever rebaptized any that had been formerly baptized, he should be cast into the water and drowned. And in one word to cause all the people to stand to the Covenant; as tis said of Isiah 2 Chron. 34:32. that is to keep them in such awe, by the Magistrates Authoritie and Penal Laws, as that they shall not dare but stand to the Covenant.

5. To all these, the Magistrate should add the speedy establishing and setting the whole frame of the Government of the Church, in all the Officers, Assemblies, and Censures, without which this Church will never be brought into unity, nor errours prevented from rising up, or suppressed when grown.
Private Christians they should do something considering the errors and heresies of these times: First, mourn, and sigh in secret, be as the Doves of the vallies, mourning for the dishonour of God and his Name, the ruine and destruction of souls, like those in Ezekiel, Ezek. 9. 4. Secondly, they should take heed, and be fearful more then ordinary of the errors of these times, and beware lest they be led away; Christians have many exhortations given them in this kind, by Christ and his Apostles to beware; as Mat. 7. 15. Mat. 16. 6. Mar. 8. 15. Phil. 3. 2. 2 Pet. 3. 17. Colos. 2. 8. they had need beware of the sheeps clothing, of Satan transformed into an Angel of light, and that they may be preserved; yet they must shun their society and company, be afraid of converging and being familiar with them, having partly with them (for they have many subtile arguments to intangle, fained words to make merchandise of people, good words and fair speeches, to deceive the hearts of the simple) so Christians are commanded Rom. 16. 17. to avoid them, 2 Tim. 3. 5. to turn away from them spoken of sectaries, 2 Epistle of John 10. 11. not to receive them into house, neither bid them God speed, give them no countenance. O the zeal that hath been in the Primitive times against keeping of company and familiarity with hereticks! As in Saint John against Cerinthus, in Polycarpus, against Marcion; and truly, when I look upon some Christians, I wonder how they dare keep company or be familiar with some sectaries of this time; as Wrighter, Web, Hich, Erbury, Den, Randal, Paul Hobson, Lamb, and such like. 2. They must take heed of going to their Conventicles and Churches, to hear them preach and exercise; those private meetings are the nurseries of all errors and heresies, very pest houses. 'Tis Storied of Julian the Apostata, that he came to fall from Christian Religion, by going to the School of Libanus the Sophister, where he heard Declamations against Christians; and many by going to the sectaries Sermons and exercises, where they declam against our Church and Ministry, pretending great Reformation, and purity, come to fall
fall to their Errors and wayes. Tis Solomon's counsel, Prov. 19. 27. Cease my son to bear the instruction that causeth thee from
the words of knowledge; and Christians should cease from those
that preach errors, & not lead themselves into temptation least
God leave them, but rather every good Christian should say
of the separted meetings of these times, as old Jacob of Simeon
& Levi, O my soul, come not thou into their secrets, unto their as-
semblies mine honour be not thou united. 3. Christians had need
to pray much that God by his spirit would lead them into all
truth, and keep them from being led into Temptation, that
he who keeps the feet of his Saints would keep them; we
are fallen into those times wherein if it were possible the
very Elect should be deceived, (yea without all question)
some of the Elect are deceived in these times, and led away
with too many Errors for a while, and therefore we had
need pray and pray that we may have such an union from
the holy One, whereby we may know the Truth from Error.
4. Christians should grow in Grace, laying out what
stock they have, doing what they know, and so they shall
know more, and that will be a good means to preserve them.

3. Private Christians for a remedy of these Errors,
Heresies, &c. Should in all humble manner Petition the
Magistrates againe and againe, that some course may
be taken against the Errors, Heresies, Blasphemies, &c.
of these times, representing the sad condition of their coun-
tries, parishes, families, and laying open how their Wives
and Children are stolen from them, and taken away against
their wills; how they have no command of their servants,
no quiet in their families, no peace to them that come in, nor
to them that go out: If any persons should go about to steal
from us our children, sons and daughters to carry them
over beyond Seas, and that in all parishes Children were ta-
ken away, what a cry would there be, and Petitions put up
to the Magistrates to remedy this! Now behold there are
worse spirits abroad then those, that go up and down from
City to Countrey, and from one Countrey to another, to steal
away our Wives, Children, servants, and to carry them to
worse
worse places than New Plantations, namely to Hell; and shall Christians still and suffer all, and not lay open their case to them who may help and remedy these things!

13. Coral. Hence then from all these Errors, Sects, Heresies, Blasphemies, and Strange Practices of the Sectaries, vented in a few years, and so many observed by one man, we may see and learn what a vast thing Error is, how endless 'tis, without all bank or bottom, a whirl-pool and bottomless gulf, Error knows no end; when men once forsake the narrow and straight way of Truth, they wander in infinitum; look as 'tis in Philosophy, uno absurdo dato mille sequuntur, one absurdity being granted, a thousand follow; so in Divinity; as 'tis with sins, blood toucheth blood, and one sin draws another, till there be a long chain, and one wickedness is maintained by another; little sins make way for great, and one brings in all; so in Errors, there's a chain too, and one Error is brought to defend another Idolatry and Will-worship; the Errors of that hand are unsatiable, multiply excessively, as the Prophet Ezekiel speaks in the 16 of Ezek, of the unsatiableness of Jerusalem when once she fell to Idolatry, how she committed whoredom with the Egyptians, how she played the Harlot with the Assyrians, because unsatiable, and yet could not be satisfied, how the moreover multiplied fornications in the Land of Canaan unto Caldea, and yet not satisfied, ver. 26, 28, 29. And we see in Popery there's no end of their Superstitions and Will-worships, of the number of their Saints, Images, Altars, Ceremonies, &c. And so 'tis in Errors on the right hand, and in all sorts of Erroneous ways. The Donatists among themselves brake into many pieces, into minutula frustula, as Augustine speaks, and that not only falling from one Schism to another, rent upon rent, but fell from Schism to Heresie, and from one Heresie to another, many Donatists falling to be Arrians. Calvin Writing against the Libertines faith of them, If he should take upon him to mention or comprehend all, he should never make an end. For there have been divers Sects of that way both in Holland, Brabant,
and in the other parts of Lower Germany; and therefore he would only speak of them that had disturbed those parts to which he had special relation. The old Anabaptists fell into so many Sects and Factions, and into so many contrary Opinions and differences, as that some thought it impossible to set them all down in order; and therefore Bullinger in writing of the Anabaptists, professes he will not endeavour exactly and largely to describe all the several Sects of Anabaptists, as being not possible to be done; and in the chief Factions which he names under several heads, he shews also they are not of the same Opinion, even in the same points. And to what strange Practises the Anabaptists fell, both at Munster and other places, Histories are full of. The Netherland Arminians who at first fell into Errors but in a few points, the five points (as they are commonly called) in a few years, into what Herefies of all sorts did they fall, as into Socinianism, Libertinism, Anabaptism, Scepticism? Many of the Remonstrants Ministers were guilty of the Socinian Errors and in their Churches did nourish and tolerate all those whom they knew to hold the Socinians Tenets, and worse too. And now the Sectaries of our times who a few years ago were generally Independents or Brownists at most, into what Errors are they fallen, and into what Practises, running every day further and further, adding daily out of pretence of New-light and Revelation, one horrid Error or new Ordinance or other, so that they are fallen to damnable Herefies, Blasphemies, and come round to those Practises & principles for which at first they pretended to fall from us. This whole Book in many particulars I have given, is a full proof of this; and yet to what they will fall, the Lord only knows. We may fear many of the Sectaries will as at Munster, run up and down naked in the streets, and come to those unheard of cruelties and prophanesses related by Historians of those Anabaptists. Look as it was

Bullinger adver. Anabapt. lib. 1. c. 9.

with some Popish spirits in those late times when men ran
a madding after Popish Innovations and Ceremonies, as Dr.
Coffens and others, they were infatiable, daily finding out
some Innovation or other to bring into their Chappels and
Worship of God, adding this week one new Invention,
and the other week another, and so on, till in some things
they went beyond Popery in their outward Worships; and
had they been let alone, God knows what they would have
come to by this time: so some Sectaries in our times are fal-
len from one point to another, denying singing of Psalms,
denying all Prayers with others, denying all Preaching,
denying the Scriptures, bringing in Love-Feasts, anointing the
sick with Oyle, laying on of hands to give the gifts of the
holy Ghost, cum multis aliis.

14. Coral. Hence then from all these Errors, Heresies,
Blasphemies, Schisms, and strange Practises that are among
us, we may see the benefit and excellency of the Presbyte-
rial Government, that prevents and keeps out these Mon-
sters and Disorders, or if any of them begin to arise quick-
ly suppresses them, and hinders their growth. Presbyterial
Government as soon as an Error doth but peep out will
finde it, and take it single before it grows into a body, and
crush it in the egge, before it comes to be a flying serpent,
which is made good by experience of it in all the Reformed
Churches where it is settled in power; Where have we ever
read of, or have found in the Church of Scotland, France, &c.
such things as in the Independent Churches? The like Er-
rors, Heresies and Confusions as have grown up among us
now within these four years, never grew in all the Reform-
ed Churches since the first Reformation. And who-
ever will be further satisfied of God's blessing from Heaven,
the Presbyterial way, with preservation of truth, and unity
of Religion against Heresies and Schisms, let him read the
Antapology, or The full Answer to the Apologetical Nar-
ration, pag. 297, 298, 299, 300. only I will now give one
testimony of the Church of Scotland concerning the benefit
and excellency of Presbyterial Government, which the

Reader
Reader may finde in the Preface to the Syntagme of Confessions of the Reformed Churches. This is a rare privilidge of the Church of Scotland, above many other Churches, for which the name of that Church hath been famous, that for about the space of fifty four yeares, more or leffe, it did without schisme or heresie keep unity with purity of Doctrine.

And now to put a period to this Book, I desire the good Reader not to be mistaken, or offended at my freedom in this Book, in naming so many persons, and marking some of them, or in my quicknesse and earnestnesse in the manner of speaking things, as if I did it out of bitterness and passion, or out of ill will and malice to the persons of those men; no, I can say it truly in the presence of God, tis out of zeal to the truth of God, and compassion to the souls of men destroyed by these errors, proceeding also from dead and serious consideration of the discharge of my duty: and I can say it truly of all those men whom I principally lay open, and give the people warning of, that I have had nothing to do with them, and they have not wronged me at all, but as they have wronged the truth, and the glory of God; and among all these notorious sectaries, excepting Wrighter, and one or two more, I know them not so much as by face, having never so much to my knowledge as seen them: I never saw Den, Hich, Clarkson, Paul Hobson, Web, Lamb, Marshal, with many others named in this Book. And therefore to take off all prejudice from the Reader against me, and this present Book, I will make use of the words of Zuinglius and Calvin, two great lights of the Church, written upon the same occasion, one as against the Anabaptists, and the other against the Libertines. 

(a) Et encebus Zuinglius contra Catabaptistas, p. 17. 18.

(b) Good Reader, perhaps I do somewhat against thy stomach, propound these things to thee, but truly no violence or rage of minde hath drawn me to it, but my faithfull care and solicitude for the Churches. For there are many of the Brethren, who when they did not know what kind of men these were, did think whatsoever was said against them, was too harsh and bitter. But now when as their flocks...
flocks begun to be destroyed by them, they then by letters and cryes have called upon us, confessing those things to be more then true; which before they had heard: I am not ignorant, that it will not be well taken by all, that I name these men. But what should I do when as I see three or four seducers, who do lead into destruction many thousands of men, making it their daily work to overthrow the truth of God, to scatter the poor Church, to spread abominable blasphemies, and to disturb the world with confusion; ought I to be silent or dissemble? O how cruel should I be for the sparing or pleasing of some, to suffer all things to be destroyed and wasted, and not to warn men to take heed. If I knew a way to be laid by theves, were it not my part to reveal it, that so the travellers might not fall into their hands, ought I to conceal witches, who would conspire the death of the people? Now there is no theft so wicked, nor poysn so pernicious, as abominable Doctrine which tends not only to overthrow all Christian Religion, but all honesty and humanity; shall I therefore be silent? I am compelled therefore to make an outcry against these men. There were never monsters more to be abhorr'd than Wright, Webb, High, Clarkson, and their fellows; should I speak against the Pope and Papists, and spare them, who are worse enemies, and do overthrow the truth more? For the Pope hath some form of Religion, and doth not take away the hope of eternal life, shews God is to be feared, acknowledges Christ to be true God and man, gives some authority to the Word of God: But to these men, this is their end, that they might mingle Heaven and Earth, bring all Religion to nothing, abolish all learning, cauterize all mens consciences, and in the end, leave no difference between men and beasts. Now he who keepeth the feet of his Saints, keep us in these evils times from all errors, and by his holy spirit, lead us into all truth, Amen, Amen.

Postscript.
GOOD Reader, since that part of my present Book was printed off, which contains the Cate
logue of the Errors, Heresies, Blasphemies, and Pradis of the Sectaries, together with
the Narrative of Stories and Remarkable Passages, there have come to my hand Books lately some forth; as also Relations
from good hands, informing me of more Errors, Blasphemies,
and strange Passages of the Sectaries, some whereof I will
add by way of Postscript, namely, four other Errors not be
to named, that I may make up the hundred and seventy six,
just a hundred and fourscore, and a few other Stories of Note.

1. Error. That the former by which men Baptize, viz. 1
Baptize thee in the Name of the Father, the Son, and the holy
Ghost, is a Form of mans devising, a Tradition of man, and
not a Form left by Christ.

Go, and teach all Nations, Baptizing them, are not understood
of Baptizing with water, but of the Spirits Baptizing, or the
Baptism of the holy Ghost; and that the Baptism of Christ by
Water, was only in the Name of Iesus Christ, not of the
Father, Son and holy Ghost, as is now practisef.

* Book intitu-
led Unifor-
ity examined.
The Covenant
is expressly in
termisb, for un-
iformity in
Doctrine, wor-
ship, discipline
and Govern-
ment, and yet
thereis a Book
printed and li-
censed directly
against it, brand-
ing it for the
highest wicked-
nes. These men
may say and
write what
they please.

Mr. Saltmarsh
smoke in the
Temple, p.16.
Ibid.

*3. That the Gospel doth not more set its spirit against any
thing of Antichrist, than against this point of External uniform-
ity in the Worship of God; and that uniformity is Antichri-
Stian; and uniformity is a piece of the mystery of iniquity; 'Tis
the burden of the Saints, the bondage of the Church, the
straightening of the Spirit, the limiting of Christ, and the eccli-
sing the glory of the Father.

4. Christ hath not promised his presence and spirit to Ministers
more than to other believers, nor more to a hundred, than to two or
three; and if two or three in the Countrey being met together in
the Name of Christ, have Christ himself with his Word and Spi-
rit among them, they need not ride many miles to the Assembly at
London to know what to do, or how to carry and behave them-
selves in the things of God; and therefore for any company of men of
What
What repute soever, to set up their own judgement in a Kingdom for a preremptory Rule from which no man must vary, and to compel all the faithful people of God to fall down before it, &c. is a far worse work in my eyes then that of King Nebuchadnezzar setting up a golden Image, and forcing all to fall down before it, seeing Spiritual Idolatry is so much worse then Corporal, as the spirit is better then the flesh: The Spiritual Church is taught by the anointing, the Carnal Church by Councils.

On the 9. day of this present February, I was informed for certain that one Colens of Rochester in Kent said, that Jesus Christ was a Bastard, and that if he were upon the earth again, he would be ashamed of many things he then did, for which Blasphemies, being proved against him by witnesses, he was put into Prison at Rochester; but being committed, at the Sessions there came an Order from some place to the Recorder to release him; upon the receipt of which Order, the Recorder, a Serjeant at Law, and a grave man, used these words. Colens, know you must shortly come before another Court to answer for these Words, where you shall have no Order to release you: And now this man being at liberty, entertains in his house the Sectaries, that come from London or other places into those parts, as Den, Lamb, Woodman, who have preached in his house since; and this Colens is so bold, that he dares threaten to question and trouble godly Presbyteral Ministers, and goes to some of their Churches to see if he can get any matter against them; for example, he hath gone to one Mr. Clares a godly Minister, and threatened upon hearing him to complain of him, and put in Articles against him.

In Decemb. last, a little before the monthly Fast, came down Mr. Den with Lamb to Rochester, and sent to a Reverend Minister of that place to have leave to preach; but he denying it, Lamb came to move for his Brother Den, but the Minister would not give way: Whereupon in a house on the Fast day, Den preached to about eight-score, some who came out of Towns near hand, and some Inhabitants: then he went from hence to Canterbury, and came back also to Rochester and preached again; in his travels also he dipped many, one of which being of the Town of Chattam fell desperately sick upon it, but whether dead or no, that I could not learn; and a Gentlewoman near Canterbury was Dipped, (of whose Dipping the Anabaptists boast much) that by Dipping she was cured of an incurable disease. I cannot say at the same time.
was informed also, for certain at the same time, That Mr. Den is turned Carter, and goes to Cart, (holding that Erroneous opinion) that Ministers must work with their hands, and follow some worldly calling; and that Den hath driven a Cart upon the high Way to London, he was seen to do it and met upon the Way.

Febr. 3. I was informed for certain, that not long ago Oats an Anabaptist and some of his fellows, went their progreffe into Eflcx to Preach and Dip, and among other places they came to Billericcy, and on a Tuesday at a Lecture kept there, Oats and his company with some of the Town of that Faction when the Minister had done preaching, went up in a body some twenty of them (divers of them having Swords) into the upper part of the Church, and there quarrelled with the Minister that preached, pretending they would be satisfied about some things he had delivered, saying to him, he had not preached Free-grace; but the Minister one Mr. Smith Replied, if they would come to the place where he dined, he would satisfy them, but it was not a time now to speak; besides that he was spent; Whereupon these Anabaptists turned to the people, and said to them, they were under Antichrist, and in Antichrist's way; for say they, Antichrist's way is first to Baptize, then to believe and preach; but Christ's way is, first to preach, next to believe, and then to baptize; and so they took occasion to speak to the people, and to preach universal Grace, and other of their Erroneous Doctrines for almost an hour; then after this they came up through the Town in a body together, divers of them having Swords, and carrying themselves insolently; and upon this occasion some of the Town meeting them, and they falling out there was a Ryot committed, and some of them being brought to Chelmsford at a Sessions it was found a Ryot, and they were proceeded against according to the Statutes in that case. Mr. Peters, since his bringing the good News of taking Dartmouth, and his great reward of a hundred pounds, and two hundred pounds a year given him, in Way of thankfulness, hath improved his time till that he returned back to the Army, in Preaching against the Reformed Churches, the Presbyterian Government, Assembly, Uniformity, Common-Council, and City of London, and for a Toleration of all the Setts, a few particulars out of his rambling Discourses I will give the Reader as I received them from ear witnesses, godly understanding Christians, and a Minister. In this month of Feb. the first of Feb. he preached
ched at the Bridge-foot in Magnus Church, in the forenoon, that the word Uniformity was not in all the Scripture, but the word Unity, and shew me your pattern for it: That in Holland, an Anabaptist, a Brownist, an Independent, a Papist, could all live quietly together, and why should they not here? That in the Army there were twenty several opinions, and they could live quietly together; he spake in a silent way of the Reformed Churches, and of those who are Presbyterians, saying, what's in the Reformed Churches? What in the Churches of France; a little against Popery; he spake of the Cities Petitioning for settling the Government of the Church, saying they were not fit for Government, much less the whole Land, and will ye bring your selves into bondage? he spake in a silent way of the Assembly, and how one poor man in a Council knew more than all the learned Doctors, and yet faith he, I spake not against Councils; and presently in the same breath, said, I never knew any good they did: And then he was upon Independents, why pray may not an Independent be a Common Council man? what is he, but an overgrown Puritan, or words to that effect? On the day of publice Thanksgiving for taking of Dartmouth, at Alhollows Church in Lunnard-street, he preached as follows, namely, of overcoming mountains. We had overcome Stratford, he was one mountain; we had taken Bristol, that was another mountain; and now the mountains to be overcome, were Slavery and Tyranny; and he was persuade, if ever this Kingdom was brought into Slavery, this City would be the cause of it; the Parliament had voted ease or liberty for tender consciences, and what had the Common Council to do with matters of Church Government; they must Petition forsooth, and they will have this, and they will hope that; and if ever this Kingdom be brought into bondage, we may thank them with such like words. Upon these and other Sermons preached, he was complained of to the Court of Common Council, and a Committee appointed by that Honourable Court, to examine and hear the proofs of it. One Master H. a great Independent and stickler for that party, was complained of to the Common Council, for saying to two Common Council men, lately, that the King, the Scots, and the Common Council; did drive one on design.

We may see by this that all feeling of Church Government is tyranny and bringing into Slavery. Liberty of these men is Anarchy and Confusion. The City may see their petitioning and standing for Church Government troubles all the Sectaries, and I hope they will be encouraged to persevere and grow dayly in their zeal for the Orthodox, and against the Sects.

Feb. 14. I had an information from good hands asserted with much confidence, but lately some six or seven of Colonel Whaley's Regiment troopers, came to Wellingborough in Northamptonshire, and there in Houses preached to the people; some of the people told them, they had a Minister one Master Andrews, who preached much
This Mr. Andrews is a godly man well affected to the Parliament. We may see what the Liberty of Conscience is, that these men would give if they had power; and this is not the spirit of freedom only, but of many other sectaries both in the Army and out of it, as could prove by many speeches that have fallen from them.

much against the sects. They replied, they would take a course with him, and some of them hearing that he passed forth at a Parish Church in the Town, they may laid him, and becoming home in the night, they asked who was there? He replied, one Andrews. Whereupon they let fly at him, and discharged a pistol, upon which being amazed, he in the dark fled away and escaped them. The next morning some six of them came to the House before he was up, and that with swords and pistols spanned, and some laid at the door of the House, and others went in with their naked swords and pistols, and running up stairs, a woman at top of the stairs stretched out, whereupon Master Andrews being a bed, and fearing it might be those who laid in wait for him over night, leet out of his bed, shut the door upon them, and got a chest to the door to make it good; whereupon one of them perceiving a place in the door where it was joined together, ran his sword through the door half way, which Master Andrews broke; by this time there was a great cry, and they went away for fear of being taken; and as they went the constable met them, who take to them of their carriage, upon which they wounded him; and a collector to the Committee of Northampton coming also, they hurt him, and said they would leave never a priest in England before they had done.

A minister in Yorkshire, writes a letter to a minister of London, dated Jan. 29. 1645. Sects begin to grow fast in these Northern parts for want of a settlement in discipline. Mr. R. hath gathered an independent congregation in Halifax Parish, and some others are about to do so also, I could wish we were reduced into presbyteries, to prevent further mischief.

There is a book lately printed, and that with license (as the title of the book expresses, and now the time is come, that all kind of errors are printed cum privilegio) call'd a confession of faith, of seven churches of Christ in London, which are commonly (but unjustly) call'd Anabaptists, dedicated to the high court of Parliament, and given into the hands of many members, which came not to my hand till Feb. 13. or else I would now have given some Animadversions upon it; but for the present this much, there are many dangerous opinions and practices, which to my knowledge by books in print, and discourses of theirs, some of those whose hands are subscribed to the confession of faith, hold, but are concealed, other points of their confession expressed generally, and doubtfully, not holding them as the reformed churches do; and whereas they plead a peaceable and quiet carriage, I can prove a tumultuous disorderly managing of their opinions, as in Mr. Knol's and Paul Hobson, besides of many other Anabaptists in the kingdom, which particulars I thought briefly to hint, as an antidote against that book for the present, intending suddenly a more full discovery of the fraud and fallacy of this confession of faith of seven congregations. And for a conclusion of all, I humbly pray unto God, that he would bless this book so to the people, that by his spirit it may be eye-sword to many, that they may see the sectaries, and that the kingdom may no longer deceived with the pretences of these men, but that all, according to the solemn league and covenant they have taken, may in their places and callings, do their duties to put a stop unto these growing and destroying evils.

FINIS.
An Appendix.

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

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

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

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

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

4. That Christ's humane nature is not hypostatically united to the Divine nature, for these Churches do not confesse Christ to be God, nay they earnestly deny his Godhead, and affirm the Creed of Athanasius to be full of blasphemies.

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

6. That a Minister baptizing infants is a false Prophet spoken of in Ezechiel, who doth sow pillows under the peoples elbows.

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

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

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

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

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

12. That there is no hell, or at least no pain of sense in hell.

These
These three opinions are most stoutly, though not so generally maintained, yet the number of them that are deluded doth exceedingly increase for want of Ministers to undeceive the people, who run after them apace.

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

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

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

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

An Extract of a Letter written Feb. 10. 1645. from a godly Minister in Essex to a Minister in the City of London.

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

Your faithful and assured Friend.

Febr. 26. Two Citizens, godly understanding men related to me for certain that one of the women preachers Mrs Attaaway spoken of in this Book page 119. and who upon complaint was question'd by the Committee of Examinations for her preaching, was run away with another woman's husband, with whom
AN APPENDIX.

whom she had been familiar along time, but about 14 days ago gone away and that beyond seas (as is commonly reported.) This man with whom she is gone, was one of the Society and Company of which Mrs Attaway was, and one who used to hear her preach, he left his own wife great with child, besides other children, and the poor woman (as 'tis reported) was ready to be distracted, and Mrs Attaway hath left her children behind too, exposed to the world at six and seven, and conveyed away all her goods that are any thing worth: It was told me also by one of those Citizens that 'tis given out she met with a Prophet here in London, who hath revealed to her and others that they must go to Jerusalem, and repair Jerusalem, and for that end Mrs Attaway hath gotten money of some persons, ten pounds of one young maid, and other money of others towards the building up of Jerusalem: These two godly Citizens not long agoe upon occasion of hearing that Mrs Attaway preached, went to confer with her, and to dissuade her from preaching, and coming thither there were four or five men with her wherof one of them was this fellow she is now run away with, and these Citizens speaking with her, one of her Company a S e f t a r y said to her Sister speake not to these men for they are in the flesh, and the discoursing with them, either the same man or another said, Sister speake no more to them for they being in the flesh you will but preach them the more into the flesh.

I have been within these few days from good hands informed that in this last week of February there have been some meetings of Sectaries in the City to consult and to draw up some Petition to the Parliament to counterwork the Common council, and their consultations and debates were to this effect that seeing the Common-Council and the Scots agree together for settling Church-Government, and that now new Votes and Resolves of both Houses are come forth to settle the Government of the Church, it was needfull for them to do something and to present a Petition to the Parliament which might consist of these heads, 1. That the Parliament would not take the sense of the Common-council for the sense of the City but look upon them as two or three hundred men, and
not what they petitioned and desired as the sense of the City.

2. That the Parliament would take the Militia of the City into their own hands. 3. That the City might not keep any correspondence or intelligence with foreign states, for they for their parts disclaimed it. 4. They would not as some others lay any blame upon the Parliament for not settling the Government of the Church all this while, or tax them with delays, but thanked them for their deliberation in proceedings about the Government of the Church, and left them to their own time to settle the Government of the Church according as it might stand with tender consciences. These and some other things for the matter of the petition were propounded and spoken of, some moved that in their Petition speaking about the Government of the Church, they should put in to settle it according to the word of God; another in the company moved that it might be with respect to tender consciences and said he loved not that expression according to the word of God. Now for the way of managing this Petition that it might take and do the work, these things we are propounded to get to it 40, or 50, thousand hands, and for that to draw in and get the hands of the Malignants to the Petition, to draw in many moderate Presbyterians, and to get the hands of all those that keep separated meetings, to send the Petition to their several meetings to be subscribed: I have had some of the names of the persons that met about this business related to me, but I forbore to name them; and as a further testimony of the truth of this Relation, I have been told it from more hands than one, besides the substance of this hath been discovered and made known to some in Authority in the City.

I have had lately given me from a sure hand the Copies of two letters taken from the Original letters, and compared by a Minister with the Originals, one of William Jenney to his wife, since he went away with Mistress Attaway the lace woman, and the other of Mistress Attaway to William Jenney before his going away, both which I had thought now to have printed verbatim, but because they are too large, and cannot with the rest of the matter in this Appendix be brought into a sheet, I shall
shall only give the Reader a hint of some few things: In his letter to his wife dated Feb. 15. he writes thus of the reasons of his going away. I thought good write unto you these few lines to tell you that because you have been to me rather a disturber of my body and soule, then to have a meet helpe for me (but I silence). And for looking for me to come to you againe, I shall never come to you againe any more. I shall send unto you never more concerning any thing. If you had been a kind woman unto me I should never have parted with you, but God direct you and keep you as one of his Creation, and in that respect I desire you to be looking up to him your Maker.


Mrs. Attaway in her letter to Jenney writes thus.

Dearest Friend and welbeloved in the Lord, I am unspeakeably sorry in respect of thy sufferings, I being the Objec that occasioned it, how shall I ever be able to answer it, I need such love, I shall desire to dedicate my spirit to the Lord, to seek him in thy behalfe, that he would be pleased to set thee at libertie, in the mean time that he would be pleased to bare up thy spirit quietly under it: me thinks thy sufferings should be almoat at the highest they are so great, when the people of Israels bondage was greatest, then the same day the Lord delivered them. When Jeholaphat knew not what to doe he looked to the Lord, let us looke to him, believing confidently in him with the faith of Jesus, and no question but we shall be delivered, in the mean season I shall give up my heart and affections to thee in the Lord, and whatsoever I have or am in him which is our head, thou shalt command in the mean season. While thou art absent I shall rest in the possession of thy love Which I shall not be so injurious as to question. That dram of love that is given me thou haft it freely question it not. So committing thee into the bosome of that loving kindness that hath redeemed thee I rest.

A Citizen related it to me that he imploying one L. D. a Secta of Lams Church, to work for him gold and silver wyer, he hath made away his worke to the value of about 12 pounds, and is himself gone away too about the Countries he knows not where; but Lam the preacher is bound for 10 pounds worth of this gold and silver upon whom he will come. This Citizen

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

Now they are run away together they are delivered.

This Mrs Attaway hath a husband in the Army, and the world may see what these women preachers are, thus to write to another womans husband and now to go away together.
Citizen was unwilling to have employed him, but he did to
protest his honesty and faithfulness: and told this Citizen that
faith he I have such Revelations and new light as never man had,
and doe you thinke I will be dishonest.

The same Citizen told me he employed three women as spin-
ners for him of gold and silver, which being Sectaries and of
Lams Church (as I remember) are wont to spin on the Lords
day which he fearing did on purpose upon a Saturday night late
fetch away all the worke they had wrought off, and comming
againe on Monday morning found they had done a good dayes
worke, and inquiring in the House of it, others in the House
said it was ordinary with them to work on the Lords day and
he talking with them, they said they knew no Sabboth, nor no
such day, every day was alike to them, and one as good as an-
other.
Reader,

Thou art presented with the Second Part of Gangrana, declaring some other (not infirmities of the Saints, as some men speak, but) abominations of men of corrupt minds, reprobate concerning the Faith, and a vindication of those few particulars of the former Treatise, which were excepted against; The Author hath proceeded in this Labour, not to please himself (what pleasure can it be to rake in a Dunghill?) but to preserve thee; The discovery of Errors is, (by the blessing of God) the prevention of them, in which regard the Labours of a Epiphanius, b Augustine, c Philaстрius, d Theodoret, of old, of e Calvin, f Damus, and others of late, published for this end, have been, and are of great esteem in the Church of God; And I make no question but these Labours of this Author, as they now find acceptance with judicious and godly Christians, so also in future times will out-live the calumnies by Sectaries cast upon them, and our posterity will admire, what is by us undervalued; Let not clamours of men, who call light darkness, and darkness light, discourage thee from reading, it doth not mee from approving that this Treatise be imprinted.

Imprimatur JAMES CRANFORD.
The Second Part
OF
GANGRÆNA:
OR
A fresh and further Discovery of the Errors, Heresies, Blasphemies, and dangerous Proceedings of the Sectaries of this time.
As also a Particular Narration of divers Stories, speciall Passages, Letters, an Extract of some Letters, all concerning the present Sects: Together with some Corollaries from all the fore-named premises.

A Reply to the most materiall exceptions made by Mr. Saltmarsh, Mr. Walwyn, and Cretensis, against Mr. Edwards late Book entituled Gangraena.

As also brief Animadversions upon some late Pamphlets; one of Mr. Bacon's, another of Thomas Webs, a third of a Picture made in disgrace of the Presbyterians.

A Relation of a Monster lately born at Colchester, of Parents who are Sectaries.

The Copie of an Hymne sung by some Sectaries in stead of David's Psalms.

By Thomas Edwards Minister of the Gospel.

Beware of false Prophets which come to you in Sheeps clothing, but inwardly they are ravening Wolves, ye shall know them by their fruits. Matth. 7. v. 15, 16.
But shun prophane and vain babblings, for they will increase to more ungodliness. And their word will eat as doth a Gangrene, of whom is Hymenaeus and Philetus. 2 Tim. 1. 16, 17.
But covetous men and seducers shall waxe worse and worse, deceiving, and being deceived.

2 Tim. 3. 13.

London,
To the Christian Reader.

Good Reader,

Is my lot (so divine Providence is pleased to order it) that in my conflicts for Truth, and against Error, I should not enter the field and fight single combats, but encounter with many: My Antapologia was an Answer unto five men, esteemed Giants by many of these times; who though they were five to one, yet by the good hand of God that was with me in that work, I keep the field till this day, neither they nor any for them (notwithstanding all the great threats given out) having yet engaged against me in that cause. Now in this present book, consisting partly of a Reply, I have to do with Three, a three-headed Cerberus, the three-bodied monster Geryon: The Apologists were fair smooth men in comparison of these, their voice was the voice of Jacob; but these are hairy, rough, wilde red men, especially Cretensis: These are grown higher, are gone farther, and are more daring then the former; and yet I doubt not but bee that then brought me off with safety and honour too, will also now stand by mee, and having delivered mee from the lion and the bear, these uncircumcised Philistims, especially Goliah Goodwin shall be as one of them.
To the Christian Reader.

them: Whilst I was making this Reply, had even finished it, striking off this three headed Cerberus, new heads of that monstrous Hydra of Sectarism sprung up, which the Reader also shall find have their deaths wound too in this present Book; and yet after all these heads cut off, I expect a great red Dragon having seven heads, and seven horns, and seven crowns upon his heads; but let as many Sectaries come forth as will, I shall sing with David, Psal. 27.3. Though an Hoit should encamp against me, my heart shall not fear: And besides my Reply to the Answers made against my Book entitled Gangræna, the Reader shall find in this Book more work for the Sectaries, the Second Part of Gangræna, a Discovery of more Errors, Heresies, Blasphemies, and Proceedings of the Sectaries, wherein I have not only laid down many Errors, Heresies, and Proceedings of the Sectaries not touched before, but some greater, stranger, higher Heresies and Blasphemies, and some that are more against the second Table, and destructive to the civil Lawes and peace of Kingdoms, which Sectaries in their pleading for Tolerations seem to exempt out of the number of Errors to be tolerated; yea, I desire the Reader to take notice there are some things spoken of in this present Book, some Blasphemies, &c. done by Sectaries, that the like or worse are not to be found in any age since the coming of Christ, nay, I think not since the Creation of the world, as that Blasphemy of one* John Boggis. Now that the Reader may the more profit by this work, and not stumble in the Entrance, I shall premise three things whereby to remove a few prejudices that may be in the minds of some men, both against the matter and manner of this Book.

Tis objected, The bringing upon the stage matters of fact, & the practices of some men against a way, is not a right course to convince a way to be naught, nor the followers of it of their errors,

* Pag. 162, 163 of this present Book, and that, pag 8.
To the Christian Reader.

Errours: Arguments and Reasons are the way to satisfy men.

Answ. I have spoken to this Objection in the first part of Gangraen, pag. 76. and the Reader may finde more said to it in this second part, pag. 79. 80. And therefore that which I shall say here is this. Such discoveries as these, are a more sensible practical way of confutation of the Sectaries to the body of the people of the Kingdom, then so many syllogismes and arguments, they can understand these when they cannot perceive an argument; and Christ himselfe, in speaking against false prophets faith, By their fruits you shall know them: Doe men gather grapes of thorns, or figs of thistles? &c. And the Apostles in their speaking against the Hereticks and heresies of their times, confuted them thus by their practices and ways: Whosoever does but observe the passa- 
ges in the Epistles of Peter, Jude, Paul, shall finde this true.

And whereas tis said by some of them, if they would do so by the Presbyterians, they could show as many Errours held by some Presbyterians, and as bad practises, &c. and so re- criminate. I answer, suppose they could, I yet there's not the same reason in divers respects; but I will onely give one in-
stance, namely this difference: The Anabaptists, Independents, &c. have their Church way and government up, they are in the practice and possession of it, they may use it, and do to the utmost, to suppress Errours, Scandals, in the power of censures, in admitting of none but whom the body allows, &c. and yet in the free practise of it, and under it, all these Errours grow, and men fall from one thing to another, as all men see; but now those who are in their judgement for Pres-
byterian Government in this Kingdom, they enjoy it not, have not the benefit of it to confure scandalous persons, suppress a-
ny Errors, or to do any Acts of Government at all, but all lies waste. 2. I deny that the Sectaries can show men who are

A 2 Presbyte-
Presbyterians (though they want the benefit of the Government) that fall into those Errors, Blasphemies, Practises which the Sectaries doe, is a meer flourish, they can show no such thing; nay, I am confident that among all the Presbyterian Ministers and cheife members who have appeared and acted for that way, since Presbyterians, the Sectaries cannot instance in one man like to hundreds and thousands of their Sectaries, either for Errors in judgement, or loosenesse in life.

2. Tis objected tis an unchristian way to bring mens names upon the stage, tis to much to speak against a way from the Practises of some of that way, but to name men in print, and publiquly to brand them, this is worse. Ans. I could give many Answers to justifie this, and show the examples both of Fathers and the holiest, judiciousest moderne Writers who practised this; as Calvin in his Tractate against Libertines, naming Quintinus, &c. and giving reasons there by way of Answer to this very objection of naming men, but I cannot now insist upon it: all I will say is this, for my own part tis much against my genius and temper to do it, for naturally I do not love to offend any, or to contend with any man, but to comply and please all; besides, I am sensible of the hatred, reproaches, dangers I am liable to for doing it, but a necessity is laid upon me to preserve the people, and to give them warning to beware of wolves in sheeps clothing; and as I hold my selfe bound in conscience to write Books to discover the errours and opinions of such wayes, so to name the persons of prime notorious Sectaries who are sticklers, (not of all men who are mis-led, or in some lesser matters mistaken) and that from the example of the Apostle Paul, who doth not onely name the errours, wayes, but the men themselves, as Hymeneus, Philetus, Alexander, Phygellus, Hermogenes, 1 Tim. i. 19, 20. 2 Tim. 2. 17. 2 Tim. 1. 14, 15. & 4. 14, 15.

3. Let
3. Let no godly person be offended at my Book, if the stile of it be quick and smart, and if I speak sometimes a little sharply to Cretefis; but rather let them consider how unworthily (not only unbecoming a Christian, but a man) he hath dealt with mee and all Presbyterians in his Answer, discovering such unsufferable pride, arrogancie, scornfulness of spirit towards all Presbyterians who fall not down to the golden calves of his opinions of Imputation of faith, Independency, &c. as that there seems no way left to recover him but to deal a little roundly with him, and lay open his folly; besides, the Apostle Paul speaking of the Cretians, who are always liars, faith, Wherefore rebuke them sharply, that they may be found in the faith. In one word, Cretefis in all his Answers is too like those spoken of in 2 Sam. 23.6. that must be thrust away as thorns, because they cannot be taken with hands: the man that must touch him had need be fenced with iron and the staffe of a spear: Cretefis is a man so foul-mouth'd in all kind of filthy language, that his maid had need scour his mouth always with a wip when he goes to write any Book. But to hold the good Reader no longer in the porch, let me earnestly intreat thy prayers to God for his gracious assistance, protection, supporting of him who is resolved to spend and be spent, and to run all hazards for the truth of God and his Churches against the errors of the times; yea, and if he be offered up upon the sacrifice and service of your faith, he joyes, and will rejoice.

Thine in Chriſt,  

Thomas Edwards.
THE PREFACE.

Christian Reader,

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

And therefore for preventing the Sectaries glorying, and triumphing to much in their Answers, and their possessing many people against my Book, as if it were a Book of lies, and that I could not make proof of, or give a good account to the world of what I have written; as also from interpreting my silence (though but during a time simply necessary to give a full Answer) a repenting of writing my late Book and a retreating from that cause wherein I have so much appeared (as Mr. Walwyn
THE PREFACE.

A word more to Mr. Edwards pag. 1 Sir, until I perceive the contrary, I cannot but hope that I have prevailed something with you towards a change of your mind, and that you have begun to repent you of the evil you have done by publishing your book entitlesthe Gangrana.

Mr. Walwyn seems to do) I have thought is necessary in the Interim, till my larger Reply can come forth, to set forth a few sheets to declare my mind to all the world, and to take away all just occasion from men of speaking against my late Book: Now this Book being of the same nature and kind with Gangrana, besides a brief Answer to some main Objections made against it, is not only an Addition of more Errours to the former Catalogue, a higher Discovery of the ways and Practices of the Sectaries, a further Confirmation of the truth of things contained in Gangrana, but an assurance to the Reader of my Resolution and Constancy, by the grace of God, in opposing Errours and Sects maugre all the malice wrath and power of Hell; as also a satisfaction in part to the most material things objected by Master Saltmarsh, Mr. Walwyn, Mr. Godwin, against my Book; and as I am perswaded this Discourse will not be without its use for the present, so I question not when my full Reply to these three Pamphlets shall come abroad (of which this Book is the fore-runner, and prepares the way) not only all rational and unprejudiced men, who shall read and consider, will be satisfied by it, but my Antagonists will be laid so open and bare, as their folly and shame shall be manifested to all men, and themselves and their friends for them will with a hundred times they had been asleep in their beds when they meddled with Gangrana; yea Gangrana, and this defence of it will prove so incurable a Gangren to them, that they shall never be cured of it by all the Mountebank quack-salving drugs and tricks of all the Sectaries of this time; and though for a short time confident lying may please and take with many, yet as Solomon speaks, the lip of truth shall be established forever, but a lying tongue is but for a moment; and as Hierom Mendacia ad modicum placet, sed diu non durat.
ERRATA.

Page 75. line 10. for desire, read desired. p. 80. marg. for sanctatem r. sanctitate. p. 98. l. 22. for or r. nor. pag. 101. l. 31, 32. r. of the woman. pag. 106. l. 18. for preached r. prayed. p. 135. l. 7. for Wright r. Wrighter. p. 139. l. 12. r. to that purpose. pag. 155. l. 14. for the r. are. p. 185. l. 16. for where r. whither.
A Fresh and further

**DISCOVERY**

**OF THE**

**ERRORS and Pernicious Practices of the SECTARIES in ENGLAND.**

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

**Additional Errors to the former Catalogue of Errors, Heresies, &c.**

That no Opinion is so dangerous or Heretical as that of compulsion in things of Religion.
2. That Kingly government among Nations and Commonweals is unlawful, and that for Kings it cannot be said to what use they serve, or that there is any use of them, except to debauch and vex a people.

3. It is unlawful for Christians to eat any Swines flesh, in regard the Devils once entered into the heard of Swine.

4. 'Tis unlawful to eat any manner of blood in any kind of thing whatsoever, and that Black-puddings are unhallowed meat, and that the eating of Black-Puddings is a barbarous custome.

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

6. That Judas, Caius, and all the damned, yea all the Devils shall be saved at last, and that there are no hell torments to eternity.

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

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

9. That children of beleivers have more then a federall holinesse, an inward reall holinesse.

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

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

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

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

14. That singing of David's Psalms is blasphemy, and telling of lies.

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

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

18. Some
17. Some Sectaries hold they cannot sinne, but if they sinne, Christ sinnes in them; he does all, they are acted by him in all.

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

19. That Hell-fire never had bin if Jesus Christ had not come.

20. That Jesus Christ delivered never a soule from Hell-fire.

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

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

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

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

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

Good Mr. Edwards,

I thank you for your Book: Oates whom you mention in your Book, hath been sowing his Tares, Bootmong, and wild Oates in these parts these five weeks without any controll, hath seduced hundreds, and dipped many in Bocking River, and when that’s done he hath a * Feast in the night, and at the end of that the Lords Supper.

* The new Convicts as it seems by the Indications here, make a Feast for the Church, and the Digger upon their entrance into it by dipping, and are then admitted to that they call the Lords Supper.
A further Discovery of the Errors

Supper. All opera tenebrarum. No Magistrate in the Country dare meddle with him, for they say they have hunted these out of the Country into their Dens in London, and imprisoned some, and they are released, and sent like decoy Ducks into the Country to fetch in more; so that they go on in divers parts of Essex with the greatest confidence and insolencia that can be imagined. Mr. Archer of Halsted preaches boldly against Parliament, Assembly, Directory, Ministry and all: I pray you let me hear whether there be any hope of light shining out of darkness. Ellis the Antinomian, brother to Ellis of Colchester the Independent, married a widow, got two hundred pounds of hers, made her believe he would carry her to his friends in the North, but left her by the way, and ran away with the 200 l. That miscreant seduced many. Your Book doth much good: I shall pray to God to speed your Plough, who am

Your assured friend

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

Sir,
I have sent you in this enclosed, the true Story of the monstrous birth in our Town. I thank you for your Book: The Sectarists rage at it, but it is a signe it doth the more good. Thus beseeching the great God to continue your courage and resolution for his Name to the utmost, I rest

Your most affectionate Brother

in the Lord

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

An Extract of a Letter sent me from a Commander now in the Parliament Service, dated Decemb. 29. 1645.

Sir,

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

Your servant

A Relation of some passages of a great Sectarie, a Lieutenant about the beginning of June last, 1645.

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

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

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

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

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

Tuesday March 17. on the day that a Committee of Lords and Commons came down to Guild-Hall to the Common-Council concerning their late Petition; many Sectaries from all parts of the City and Suburbs, came to Guild-Hall, where, from about four a clock, till about nine, the Sectaries in several companies and knots in the Hall, 30. 40. and more in some companies, vented boldly, and pleaded for all sorts of opinions, the Antinomian opinions, the Anabaptistical opinions, &c. pleading for a generall Toleration of all Sects, yea some maintained that no immortal spirit could sinne, or be capable of sinne; and it being objected, what say you to the Divels? they denied the Devils ever sinned or could sin: many other horrid opinions were maintained at the same time, so that 'tis beleived, that never since Guild-Hall was built, there was so much wickednesse and error broacht and maintained openly in it
as at that time. Among many godly orthodox Christians, who were at that time in Guild-hall, and opposed the Sectaries in their pleading thus for all Errors, and a generall Toleration; there was one godly Citizen who told me this story of himself, that he reasoning with severall of the Sectaries against their opinions, and against a Toleration, the next day being the eighteenth of March, an Independent Wollen Draper to whom he had workt almost 20 years, took away his work from him, and said he should have no more work of his, because the night before this Citizen had argued against Independency, saying it was a Schilme; whereupon this Citizen dealt plainly with this Woollen-Draper, and told him, Sir, will you put me by my work, which is my living, for my conscience? is not this Persecution? will you have your consciences, and shall not we enjoy ours? would you be tolerated, and will not you tolerate us?

On the nineteenth of March a Pamphlet call'd The last warning to all the Inhabitants of the City of London, came abroad in Print, which Pamphlet speaks against all Kingly government, receiving the King in again, and against all established Ecclesiasticall government, besides many other dangerous passages in it; Now this Book was spread and dispersed up and down by Sectaries, as for instance, one Samuel Fulcher an Egge man, re-baptized by one Crab a Felt-maker, was the 21 day of March examined before a Justice of Peace for spreading this Book call'd the last warning to London, and confessed he had sold six or seven of them. * One Overton an Independent Book-seller and a member of Master John Goodwins Church, or his man for him, sold many of them to severall persons as I can prove; One Calver a Sectary and a Book-seller on Ludgate-hill sold and dispersed many of these Books; and so one Barber an Anabaptist boasted two days after the Book came forth, naming this Pamphlet, that there was a Book come forth had cut the legges of the Presbyterian government, and asked a Citizen if he had not seen it.

In Northampton-shire a great Sectary, and a chief servant to a Knight of that Country, would not keep the day of Thanksgiving for the victory at Naftey, but was so farre from keeping it himself, that he would not suffer the Knights tenants to keep it, or to go to Church,

* All kind of unlicenced Books that make any ways for the Sects, and against Presbyterian, are sold at his shop, and is given out the man sells them, but not the master.
Church, but made them carry dung all day, as I have been informed from one who knows it certainly; but what do I relating one instance, when as 'tis notorious that many of the Sectaries, (Master Goodwins and Master Saltmarshes Saints) keep not at all, neither days of publike Thanksgivings, nor of publike Fasts, but do all kind of servile work and worldly business on those days, yea on the publike Fast days, feast, and are eating of rost meat and good cheer, when Gods Saints and servants are humbling and afflicting their souls.

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

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

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

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

On the sixteenth of March, a Member of the Assembly of Diveses related this following story for a certain truth, which he knew to be so, only would not name the persons; that a Sectary, (one of Master Goodwins and Master Saltmarshes Saints and Believers) a Seeker by Sect, sought to gain the good will of a Virgin to be his wife, and when she consented and was contented to it, he propounded that they might lie together at night, at which motion he startled, saying, nor till we are married, to which answer this Seeker replied, that marriage was but an idle Ceremony, they
were now man and wife before God, having promised one another, whereupon they went to bed together, and next morning after the Seeker had satisfied his lust, he ranne quite away, and left his bride, and instead of one Seeker there were two, the daughter thus forsaken, and her mother (who was a widow) to seek after him.

In a Book lately printed, call'd the Ordinance for Tyes Dismounted, (which book also was given into the hands of one Parliament man (as I can prove) by a great Sectary who may justly be thought the Author of it) there are such passages of reproach against the Parliament as are not to be paralleled in any writings, except some of the Sectaries: In pag. 6.7.8. 40. this Sectary speaking of a passage in the Ordinance of Tythes made by the Lords and Commons, hath these following words, Had not such a passage gone under the Title of the Lords and Commons who are chosen for the weake of the people, I should not have judged it an act of humanity, but rather the result of an Hell-bred conspiracie by the Divell and his Angels to confound us with their unreasonable malice, &c. and this was the first stone these Master-builders laid in their blessed Reformation.

And in another place of the Book, speaking by way of scorne, calling it that most religious and spirituall Ordinance for the Supper, as absolute Ordinances, as unalterable as the Directory, these words are brought in, For indeed at the first outset it was not policy to rush such a diabolical and villanous invention point-blank upon us, with an It is decreed and ordained by the Lords and Commons assembled in Parliament. But after a more mysterious manner of ordination, slyly intrude it upon us unawares in the godly and pious Commonwealth of Rules and Directions, as if our Parliament men had such a spirituall and holy care over us, to give us such wholesome and pious Directions, while indeed under this innocent Apparition in the shape of Lambs they are no other than ravening Wolves, rending and tearing us in pieces, and again, speaking of Parliament men in that Ordinance for Tythes Dismounted there are these words, But what they are let all the people judge, let them consider whether there can be the least dram of honesty or Religion in them, or respect to the liberty of the free-born Nation therein, seeing they lay upon us a heavier yoke than ever was laid upon us in the days of the Bishops. And again, this Sectary, the Author of the Ordinance for Tythes Dismounted, speaks thus of the Parliaments Ordinance concerning suspending scandalous persons from the Lords Supper. It will be the
the greatest trahdome and bondage that ever the Kingdom was involved into, and by this Ordinance of the Supper, I am afraid we shall all go supperless to bed: and speaking of the Classed Synods, calling them High Commissions, he adds, if we can finde no justice there, we may appeal (forsoath) * to our Gods themselves, the Parliament (life everlasting, world without end) of whom, how may we expect mercy or justice then, that thus before hand whip us with the stings of Scorpions, and grind us between the devouring jaws of such diuellish tyrannical Courts which will even crush our bones in pieces, and squeeze our very marrow and juice, and suck out our very hearts blood like so many greedy Cannibals. Vid. plur. ibid.

The Sectaries generally cannot endure any man who speaks against, or complains to Authority of any who broach Errors (though never so great) as for example, a godly understanding Christian told me within these three dayes, that because he complained of a man who denies both the Sonne and the holy Ghost to be God, therefore the Independents and all the Sectaries among whom he lives deadly hate and revile him; and since the time that the weekly newes Books have mentioned a Vote to be passed in the House of Commons for drawing up an Ordinance against Paul Brest that Antitrinitarian and Blasphemer, some of the Sectaries have spoken boldly and bitterly against it, and saying they would be loth to be any of them that should give a voice, or have a hand in the proceedings against him, with other words to that effect.

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

The Sect of Seekers growes very much, and all sorts of Sectaries turn Seekers; many leave the Congregations of Independents, Anabaptists, and fall to be Seekers, and not only people, but Ministers also; and whosoever lives but
a few yeers (if the Sects be suffered to go on) will see that all the other Sects of Independents, Brownists, Antinomians; Anabaptists will be swallowed up in the Seekers, alias Libertines, many are gone already, and multitudes are going that way, and the issue of these Sects and Schifmes will be, that all will end in a loosehfe and licentioushfe of living.

A Hymne which some of the Antinomians do sing at their meetings instead of Davids Psalms.

He newes is good, Christ shed his bloud
our peace is made in Heaven;
And now he is gone up to his Throne,
all power to him is given.

2 Our glory is great, we are compleat in Gods great love we stand,
We are on high exalted by Christ's victorious hand.

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

4 Shall sinne or hell Gods people quell, or ever keep them under?
No, Christ hath died, sinne purifide and Hell bands rent in sunder.

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

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

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

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

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

10 Then let's be bold, our heads uphold;  
the time is drawing nigh  
When we shall raign, and eke remain  
with God eternally.

11 Let all base fears, and needless cares  
out of our souls remove,  
With speed let's fly to God on high  
and dwell with him above.  Amen, Amen.
And tis remarkable, that now for present, the best Independent Churches and Congregations are mixed Assemblies and meddles, consisting of persons whereof some are Anabaptists, some Antinomians, some Libertines, others hold Arminian and Socinian Tenets; those who for mixtures in manners, and because of some persons not to holy in their lives, made a Schisme in the Church, have worse mixtures among themselves in Doctrine, a linsley wolsey compounded Religion; I do not think there is any one Independent Church of three years standing, and that hath attained to the number of between 30. and 40. members, but had, or hath in it some Anabaptists, Antinomians, Seekers, or else persons holding one or other odde and strange opinion. M. Symonds Independent Church at Roterdam is over-grown with Anabaptisme, and he hath written into England that he is so pestered with Anabaptists, that he knew not what to doe; Master Sympoms Church hath bred divers Seekers, Master Lockiers Antinomians, Master John Goodwives company is an unclean Conventicle, where the spirit of Error and pride prevails in most, the unclean spirit being entred there into himself and his people with seven evill spirits, Socinian, Arminian, Popish, Anabaptistical, Libertine Tenets being held by himself and many of his people. And what shall I say more, it would be too long to tell of what I have heard of some members in Master Carters, Master Cradoks, Master Brisco, Master Barlets Churches concerning opinions they hold.

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

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

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

This Relation was given me under the hand of a godly honest Citizen, who was an eare and eye witness of all the said passages, who also named to me other persons that were present, and he delivered me this Relation in writing before two sufficient witnesses, and declared himself ready to make proof of this before Authority when ever he should be called..
This following Relation was sent to a godly and able Minister of this City, (one who hath a Pastorall charge in London) and this Minister delivered me the Original writing, which to a tittle I here set down.

Reverend, and much respected,

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

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

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

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

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

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

Worthy Sir,

Our Brethren in these parts desire to praise God for you, and for that courage he hath given you to encounter, and publicly to oppose the Sectaries of these days. God make you as Augustine, Malvum Hereticorum. Sir, this Bearer, a Minister, an honest neighbour of mine will make a true Relation to you of some of the late pranks of some Sectaries on both sides of us. One is of Oates the Anabaptist (whom your Gangrene takes notice of) that after one of his private Exercises amongst the weaker vessels, one Wades wife of Stisted in Essex, seemed to be so affected with him, that she said she would never hear Minister again: and it may be God intends to make her as good as her word; for upon this she was taken mad, and remains in a sad distracted condition; and
and Practices of the Sectaries.

and her husband sent to Master Blackaby, and Master Faircloth (our godly neighbours) to pray for her. This, one Redgewell an honest man making report of, was asked if he were not at Oats his Exercise, he answered no; then it was demanded, was not your wife there? He answered, if he should deny that, he should sin against God, and tell a lie, for she (as he said) was there, but was never well since. This Bearer can likewise tell you somewhat of Master Archer of Halseed. Also of one Lancaster of Bury a Pedler, and of his opening the whole Book of Ezra at a private meeting, instead of opening his pack, and of the prayer that followed his Exercise, &c. Of Master Erbury also, &c. It would be lost labour for me to make a further Relation by writing of these things, seeing you shall receive the truth more fully by word of mouth, and by a faithfull Relator: I have no more to say at this time, but that I heartily pray for you, that God preserve, direct and guide you, and make you more and more serviceable to him and his Church, in your generation, and to let you know that I am

From Clare in Suffolk

March 30. 1646.

Your faithfull friend

and Brother

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

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

One Lancaster in a private meeting at Bury, condemned all the Ministers of England for the Sanballats and Tobisbs of this time, that hindered the building of the Temple, resembling himself, and the Sectaries to those who would build the Temple, but it was withstood by the Ministers, who hindered it. At that meeting there was a plain godly man, a solid old Christian of Master Faircloth's Congregation who opposed him, and God was so mightily with him, that it turned to the shame and reproach of this Lancaster, and those who adhered to him.
Mastor Archer of Halfleet, an Independent, a man who hath preached much against our Ministers and Tyths; at the same time, or thereabouts, when he preached so against Tyths, used means to procure to himself a great Living in Essex, of two hundred pounds per annum, and came to some Gentlemen of the Country for their hands to further the getting of that Living.

An Extra\(\text{c}\) of a Letter sent me from a worthy and godly Minister out of the Country.

Friend,

You last together with the Book, I received. I must confess when I first saw your Title, I said it was none of those Anus Gellius calis Illecebras ad legendum, &c. For what is a Gangrene but an abundance of corrupted blood inflamed, &c. and yet for your sake I not runne but read over the text, and found it every way answerable: And that you were indeed the Master of that Art, which (appointing the cure according to the cause) wisely prescribes cutting and flashing scarifications, washings, not only with mul seçim water, but Vineger and Salt, ungumentum Ægyptiacum, burning Trokiskes, Arsenicon sublimatum, and much more then you have yet applied, considering not only the creeping of this Canker, but that danger the whole body is in of no lesse then that Sphacelus of Atheisme, which not only good and godly Master Greenham, but old Bishop Lake himself long since prophesied would most probably over-runne this Realm, rather then Papisme; And why then should any speak of a Toleration, except à tollendo potim quam tolerando. Obsta principiis, &c. Is one of the best Aphorisms of all the sonnes both of Hippocrates and Galen that I know. 'Tis sad, very sad to see our Anglia (as Spalatensis complains of his Rome) turned into Africa, new monsters every day, such horrid blasphemies, intolerable wickednesse, &c. Shall Vipers still be suffered to eate up the very bowels of their mother? I could tell you many a sad story of some that preach, pray, and prate, what not? Independents all, yea and Scholars, nay Ministers, yet not by Ordination. The people they say make Ministers, quoting Ezek. 33. v. 2. The Scriptures
and Pratifes of the Sectaries.

Scriptures say they are obscure, no Assemblies, Synods, nor generall Councils more likely to teach the truth then the Sanctuary a particular Congregation, &c. These words were used praying for England. O blessed God, we have often already prayed in thy Son's name; now let us pray unto thee for thy Sonne—— clothe thou all his enemies with shame, but, &c. An usuall strain in their prayers, is as followes, That God would pardon the Reformed Churches their great prophanation of the Lord's day; and why is this used but to make them odious? Another strain, Who hath gained? Who hath given you so many victories, but the Independents? Liberty of Conscience Lord, &c. and all in our own Kingdom. The Millenary conceit is the common subject of Sermons, and a Church on earth without so much as an Hypocrite. Publick thanks was given to God, for that the London Petition for settling, &c. took no better. A thousand such, and other Passages of no small note, you may hear if you please but to visit your friends in these parts, whose very souls are so vexed, that I for my part am resolved (if it may be) to bury my self at my study, and stirre as little as I can to hear or see such, or the like abominations. And where now is Sodom, as some of their Brethren call'd old England when they went off our shore to sea, using that expression, farewell, farewell Sodom, &c. And what are they but Babell-builders, whose tongues are so divided, that I doubt nor of the downfall of their Babylon, which by interpretation faith Origen, signifies that confusion Christians shoul'd out of. Courage friend, let Devils that must be disposed, cry out, we torment them before their time. If ever the Jesuite will be at the height, I suppose he is very near now; who say no more but security if any thing will slay us, which God forbid. Thus with best salutes I rest, though in haste, yet heartily

Yours

March 30 1646.
A

Justification and Vindication of the truth of the most materiall Passages related in the Book entituled Gangræna, from those exceptions made against them in three late Pamphlets entituled, Groans for liberty, A Whifher in the Eare, Cretensif, alias Master Goodwin.

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

Now, for the present I Reply as followes (reserving the greatest part I have to say till my full and particular Reply to Mr. Saltmarsh and his fellows shall come forth) that as 'tis a strange bold assertainment to affirm not only for himself, but for all the Parish, that they know 'tis a meere untruth (which implies thus much, that M. Saltmarsh does not only assuredly know all things that all the women in the Parish do, but all what ever the whole Town of Brasteed knowes; for else how can he say to of all the women, and all the inhabitants of that place) so 'tis an untrue assertainment? for some who live at Brasteed do not know it to be an untruth, but beleeeve it to be a truth; for one Master Wheatly a godly able Minister who lives at Brasteed in a Gentlemans house, and hath lived there this two
two years, told me very confidently this Relation of a woman in the presence of two Ministers, besides two other Inhabitants of the Town who have lived longer in Brafield than Master Saltmarsh affirm the same, and three godly Ministers living near to Brafield, have told me also there is such a woman, of whom this is commonly spoken, and a Citizen in London an honest man having some relation to Brafield, and knowing the place, tells me there is such a woman, as is reported by many of Brafield to be a preaching woman; and he coming lately out of Kent, told me that upon the way meeting with a Gentleman of the Committee, who discoursing of M. Saltmarshes denying there was any such woman in Brafield, and was speaking against my Book, this Citizen replied, he believed it to be true, and offered to lay a 20 shilling piece that there was such a woman, but the Gentleman durst not; and besides all this the Minister who first told me, having lately been written unto about it, in a letter by way of answer stands to that Relation which is laid down in Gangrena.

But of this in my full and particular *Reply the Reader shall receive more large satisfaction; only for present from what I have now said (though there be much more behind) I leave to the consideration of any judicious and unprejudiced Reader whether I had not ground enough to write as I did, and whether there be not more reason to believe so many affirmative witnesses than one negative, who may not know all that's done in Brafield; (for such a thing may be, and he never the wiser) besides, Master Saltmarsh being a Sectarie is a party, and his testimony is by me proved to be false, in affirming all in that place know it to be a meer untruth, whereas the contrary is the truth, divers living in that Town relating the story of a woman Preacher there.

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

* Of the name of the woman, her meetings, with other particulars anent this matter.

E Now
A further Discovery of the Errors

Reply.

Now by way of Reply, first concerning M. Walwyn himself, I am confident that every judicious Reader, who hath but read M. Walwyn's Pamphlets, out of them will acquit me, that I have said nothing of him but truth, he being out of his own mouth and writings condemned for a dangerous man, a Seeker, and a strong head, as many who knew him not before, from reading his Pamphlets, have told me, that he hath justified to the world what I have said of him; But I shall at large make good this against the man in my full Reply to him and his fellows, following him from place to place, from person to person with whom he hath conversed, and from one thing to another that he hath had his hand in; wherein I shall lay him open to the world, and prove him to be a dangerous man, yea a desperate dangerous man, a Seeker and Libertine, a man of all Religions, pleading for all; and yet what Religion he is of no man can tell; A man of an equivocating Jesuitical spirit, being full of mental reservations and equivocations, as appears by the sense he hath put upon the * Nationall Covenant; there being hardly any Jesuite could have put a more equivocal interpretation upon the Covenant, than himself: And I desire the Reader to observe what I now say of Master Walwyn: Since his first Book came forth against me, I have enquired and spoken with many honest godly men about Master Walwyn, who know him well; and all of them with one consent and voice (though I have enquired of them apart concerning him and the men know not one another) yet all agree that Master Walwyn is a dangerous man, and a desperate man: For present I will only alledge two Testimonies (reserving others till my full Reply) which I believe will be full and speak home, and the parties who witnesse, will be ready before any Committee, or Court of England, if called, to testify so much: The first was given me in writing, March 30. 1646. subscribed by the hand of him who brought it to me, and delivered to me in the presence of two godly Citizens as his hand, and that which he would maintain to be truth, and produce other witnesses for the proof of it, when he should be call'd by Authority; and 'tis as follows.

_Inprimis, * That Master Walwyn did say it was a sinne to pray for the King, and that it would lie as a sinne upon the Priests so to delude the people; and that he did admire at our Priests that they should stand bawling and praying for the King, that God would

* A word more re M. Edwards
and Practices of the Sectaries.

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'turn his heart, and say of him that he was the anointed of God.

And he said they were glad to do it (namely the Ministers) because if the King maintain them in their way, they would cry him up to the people: And Master Walwyn being asked how we should performe the Covenant we had taken to maintaine the Kings honour, he said he remembered no such clause in the Covenant: And he further said, that he did much admire at the simplicity that was in the hearts of the people, that they should suffer themselves to be governed by a King, and that under such a government the Kingdome could not be safe: He being asked what he thought of M. Marshall, M. Calamy, M. Sedgwick, and other godly Ministers, he answered and said they were a company of Mourners, and that they kept the people in ignorance and blindness, and that they preached nothing but what we know already, and that he knew no Scriptures for them to be Preachers more then other men, as he named Shoemakers, Coblers, Weavers, or Sopboylers, and the like; absolutely speaking against all Congregations and Ministers, and that if their Tyths were taken from them, they would soon leave their trade; and said that the Apostles were tradesmen, and were not chargeable to the brethren; He further said that our Ministers might go and preach the Gospel to the Turks and Heathens, and not to stand prating here, for as he said before, we knew enough already. I asked him who should preach to the people, and how they should be maintained, if they would have them have nothing, he answered he knew no Ministers that ought to be maintained, but that every man that had gifts might be a Minister, and use the liberty of his Conscience; and he spake in the behalf of Paul Bost for his Blasphemy; saying, that if we could not convince his Conscience, we ought not to punish his body. Touching the Rebellion in Ireland, Master Walwyn said, the Irish did no more but what we would have done our selves, if it had been our case; and said, What had the English to do in their Kingdome? and that they were a better naturd people then we, and said, why should not they enjoy the liberty of their Consciences? I told him that it was a sad thing to see how we were divided, some women would not pray with their husbands, and some not sit at table when they gave thanks for the creatures; and servants would not joyne in prayers with their Masters.

Observe to what this pretended liberty of Conscience brings men, namely, to plead for treason, Rebellion, and all kind of wickedness.
The second was told me March 29. by a Common-Councilman of the City of London, a godly understanding and active man, who related to me both the place where it was spoken, and the names of some other Citizens, who were present, and heard it as well as himself, and the Relation is as follows.

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

Now Master Walwyn I dare appeal to any indifferent Reader, whether I have injured you in giving barely a brief note of touch upon you, saying, Mr. Walwyn a dangerous man and a Seeker, or rather whether I did not much befriended you to say so little of you, when as you deserved I should have made a long Relation of you, and your ways, as well as of Hich, Webb, Clarke, Wightman, and many others. But what may be the true reason that Master Walwyn was so touchie upon the naming of him in a word or two as to make a Book, and bring himself thus upon the Stage? I suppose that beside his pride, and the showing of his parts, it was to ingratiate and endeear himself to all the Sectaries, by appearing and writing against a man so hateful to them as Master Edwards is, and specially at this time, writing once and again for the cause of Liberty of Conscience, that so being taken notice of for a strong head, and true to the generall liberty of all Sects; some or other of the Independents might
might get him a Burges place, and bring him in to be a Member of
the House of Commons: I am of the opinion he aimed at that, know-
ing that Cornwell was clearing, and many places there wanted Bur-
gesse, and do beleeve if a man could see the List of those who are
prickt for Cornwell by the Independent party, he would find Mr.
Walwyns name in, and I am of the mind it Master Peters were asked,
and would tell truly, it would be found M. Walwyn, and Lieut. Col.
Lilburne are committed to his care for Cornwell, and that he must
preach at their election; and besides all other reasons I have to
think so, this is one, that both Master Walwyn and Master Lilburne
were by some named, and voyces laboured to be made for them to
have had them Burgesse of Southmarke; I have spoked with two
godly men of the Burrow who were once or twice at a meeting a-
bout the business of Master Walwyns being propounded for a
Burgesse in Southmarke, who then opposed it, as hearing from ma-
ny hands, that he was a dangerous man, and a Seeker, yea worle.
As for M. Walwyn saying my informations of Mr. Lilburne to his
knowledge are such as if they had been made of purpose to shame
me to all the world, I reply, had he instanced in any one particular,
I would have given a particular satisfactory answer: But it may be
Master Walwyn means that which Cretenfis particularises in pag. 48.
of playing at Cards, that 'tis false that Master Lilburne is a player at
Cards, and that he protests he never plaid a game at Cards since
his coming to London; Now I desire to ask Cretenfis, Master
Walwyn, Master Lilburne, what they mean by since his coming to
London, whether the first time of his coming to London when he
came a youth to be here an Apprentice? (as many may take the
words) or since his last coming to London out of the Army about
twelve months ago? or coming to London after some journey two or
three months ago? or which of the times he means since his coming
to London: Now if he speak and mean of the first, that he hath not
plaid at Cards never since his coming to London when he was a
youth, I can prove that is false by good witnesses, and I know Mr.
Lilburne will confesse he hath plaid at Cards since these warres. I
can for a need tell him where, and when, and produce witnesses,
but that needs not, Master Lilburne on the 17. day of March last,
confessed to a Citizen, though he had not plaid at Cards since his
coming to London (keeping himself under that equivocation) yet
When he was prisoner there, being taken by the Cavaliers when they came to Brantford, he had plaied at Cards several times in Oxford: But if he mean since his last coming to London, which may be few months, or a few weeks ago (neither do I know how often Master Lilburne may make journeies, and return again to London) that no whit infringes the truth of my Relation concerning him, for I did not say he plaied at Cards this month or two; but if he have often plaied at Cards, since he was a great Sectary, and a stickler against the Presbyterianians and the Reformed Churches within this yeer two or three, of the contention against Presbyterian Government, that makes good what I have said of him; and in common accepti

Now if Lieutenant Colonel Lilburne would play often at Cards when he was Prisoner in Oxford in his affliction, and among the Caveliers, the enemies of Reformation, (both which are great aggravations of the fact;) for, if any man be afflicted faith Saint James, let him pray, not play at Cards; and a man among enemies, and those who hate Reformation, & strictness had need walk more circumspectly, & be more exact because of the reproach of the enemy, and who no question from thence took occasion both to strengthen themselves in their loose walking, and to speak evill of the wayes of God) I know no reason but a man may without breach of charity judge he will play at Cards now he is at liberty, and among his brethren the Sectaries. And so much for the present by way of Reply to Mr. Walwyn.

Reply to Cretensis.

As for Cretensis the Cretian, alias Master Goodwin, he is a man who expresses so much pride, arrogancie, malice, wrath, jeering, and scoffing, not only at me and my Books, and some few faithful Ministers and servants of God, but against all Presbyterianians Assembled or not Assembled in England Scotland, France and Ireland, coming forth just like Goliath, railing and defying the armies of the living God, that I have much ado to keep my self from answering him according to his folly, and beating him with his own weapon, Difficile est Satyram non scribere,
and my indignation to see the unworthiness and insolencie of the man much provokes me. But I consider what becomes me as a Minister of the Gospel to do in such a case, rather what he hath deserved, and therefore shall passe by his railings, and scoffs, not rendring evill for evill, or railing for railing, but contrariwise blessing, knowing that I am thereunto called: And instead of railing and vilifying M. Goodwyn, I will a little expostulate with him; M. Goodwyn, will you never leave your scoffing and scorning, your reviling and reproaching of all men, stuffing your pages with great swelling words, and filling whole leaves with nothing but jeers and multitude of fix footed words instead of Reasons and Arguments? will you by all your writings and preachings make good that Title which by way of reproach was first given to you, namely, The great Red Dragon of Coleman strete? will you still speak as a Dragon, and Dragon like flie fiercely in the faces of all, spitting your poyson and venom against all, casting fire-brands every where? will you always use your mouth to speak great things and blasphemies, and open your mouth in blasphemy against God, his Name and his Tabernacle, as you have done in your Books of Controversie? will you never learn to be meek and lowly, to deny your passion, speak as a Lamb, and repent of your deeds? let me tell you, that if you belong to God, this spirit of yours, and the way of managing things in your Books of M. S. Theomachia, Answers to Mr. Prynne, Cretensis will cost you dear, and you will be saved as by fire. For my part instead of reproaching and scoffing you (though not for want of matter, Cretensis being a very fruitfull subject for a man to exercise his wit upon) all I will do either in this brief, or in my full and large Reply shall be to draw to one head all the Errors and strange ways Cretensis holds and hath walked in, by which (if God will) he may be ashamed and truly humbled, and his spirit faved in the day of Christ, or however, that godly weak Christians may know him as a dangerous erroneous man, and avoid him: All I will say now (reserving particulars, and the proofs of them till my full Reply) shall be this, that Cretensis hath an hereticall wit, and holds many wickd opinions, being an Hermophradite and a compound of an Arminian, Socinian, Libertine, Anabaptist, &c. and in regard of some strange opinions he hath held many yeers, and others that in
time he might fall unto (which in the Presbyterian way he could never enjoy with quiet, nor have liberty to propagate them) therefore he took sanctuary in Independency, falling from our Church, and the Presbyterian Government (which a little before the first sitting of the Assembly, he held to be most agreeable to the Word of God) unto the Independent way, as that wherein he might with more safety enjoy his opinions, and left Creenstir should score up this for a lie, as he hath done many truths; which before I have done with him, I shall make apparent to all. I do here give the Reader a true Copy of a Narrative sent me from a godly humble learned Minister subscribed with his own hand, which fully proves the matter I have now spoken of.

A Narrative of certain words uttered by Mr. John Goodwyn Minister of Coleman street, not long before the Assembly sate.

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

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

'Master Edwards let me request you not to bring my name up on the Stage in Print to attest this businesse for divers reasons best known to my self: I say no more, Verbum sat, sipieni.

Tours in all offices of love.

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

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

I desire the Reader to observe the hand of God in leaving M. Goodwin so to himself in writing this Pamphlet as to suffer his own pride, passion, rage & malice so far to blind him, as to name his own Book (and therein himself Cretensis) giving himself the name of Lyer, as is manifest by the Title of the Book Cretensis, Or a brief Answer to an ulcersous Treatise, &c. so that The brief Answer to an ulcersous Treatise is Cretensis, not the Treatise published by Master Edwards.
Edwards, which is made by Master Goodwin contradictinft to Cre-
tenis, fo that if Master Goodwin understands plain English, com-
mon fense, and knows how to range his Parts of Speech in a Sen-
tence, &c. let him in his Rejoynder to my Reply deny it if he can;
and truly 'tis admirable (and I cannot but admire the wisdome and
goodneffe of God wherein men deale proudly to be above them)
that this great Rabbi, and Seraphicall Doctor, who comes forth
like Goliah, challenging all the Presbyteriains Assembled or not
Assembled, carrying himself with that disdain and scorn towards
me, just as Goliah to little David, filling up some of his pages
with scornings of me, as that I cannot write true English, put the
Nominative Cafe and Verb together, speak common fense, nor give
the English fense of a Latin fentence, should himself in the very
first words he writes prove himself such an Ignoramus both in the
Latin and English, as to give himself the title of Notorious Lyer,
namely, * Cretenfis, Or a brief Answer, &c. and as the man doth it
in the Frontifpice of his Book, fo in the Book itfelf, as in page 39.
where he would make me a lyer in that Relation of Coifens of Ro-
chester; in the very entrance into it he fumbles, giving his own
Relation the lye, as the Reader may perceive by these words, Cre-
tenis, speaking of what was reported to me that Coifens should fay
of Chrifl, faith, let this be the first lye in this Catalogue: the man nev-
er faid it, fo that he makes it a * lye that Coifens never faid it: Now
if this be a lye that Coifens never faid fo, then by the rule of contraries
'tis a truth that he spoke it; & however Cretenfis may mean otherwise,
if the man knew how to bring it out, yet the beft that can be made
of it, is, that this great Critick, who for want of matter, falls up-
on my words, making me to speak falf English, nonsense,
and to be ignorant in putting the Nominative Cafe and Verb toge-
ther regularly in English, is himself ever and anon tardy in falf English,
nonsense, not putting the Nominative Cafe and Verb regu-
larly together, of which I could give (if I had no material things against Cretenfis, nor nothing efle to do but to pick fraws)
many inftances both in this and other of his Books; but I will
name only one, and that in this business of Coifens appealing to
Cretenfis himself, where in this following fentence, His Relation
here reports that one Coifens of Rochester in Kent, that Jeftus Chrifl was
a Baftrard, is the Verb for the Nominative Cafe? and whether Mr.
Goodwin
Goodwin hath well ranged his Parts of Speech in this sentence, and put the Nominative, Case and Verb together regularly in English; besides, adde unto this what followes Hoc primun : Let this be the first he in this Catalogue, the man never said it: whether he hath framed the structure of a period according to the common rules of Reason, Grammar, and common sense; but to put a period to this first Observation, let the Reader take notice that in the thing wherein the man hath minded (his principal designe being this by all his Art, flourishes and fallacies to render me a Falsifier and a Lyar to the world) in that God hath punished him, suffering him to give himself the name of Cretensis, alwayes Lyar, by which name he will be known and called as long as he lives, and after he is dead also.

Master Cretensis Answer in the whole frame, drift, and in all the strays of it is so carried (if no, formally yet virtually and equivalently to justify and defend all the Heresies, Blasphemies, Practises I have spoken against) for what one of all the 18c. Errors or Blasphemies is spoken against, disavowed or condemned in Cretensis Answer, but rather all along throughout the Panshler, the Errors, Heresies, &c. are slighted, made nothing of, put off with jeers, scoffs, and great swelling words of vanity; yea, in a sort denied, as if there were none such, and in fine, both Cretensis Conscience and wanton wit are prostituted and stretched upon tenter-hooks to finde evasions and tricks to bring off without losse all sorts of Sectaries and opinions; as for instance, Cretensis palliats and daubes with untempird morter, the Errors, Heresies, Blasphemies, &c. with such kind of devices as these following: That he could make a Discor, as many Errors and Heresies together in me alone, and that the most Orthodox Presbyterian under Heaven (no nor Independent neither) errors not much beneath the like rate or number of Errors and mistakes of Religion, that he marvels how Master Edwards could stay his pen at so small a number as 180, and did not advance to ten thousand times ten thousand, &c. that if I will own the verdict of so learned and ingenious a pen as ever wrote on my side, I must release the better half of the prisoners, and insted of 180, Errors and Heresies write down fourscore, and that for twenty and ten of those opinions which I have impeached of Errors and Heresie (and he will not say for how many more) he casts the glove to whoever will take it up to bring them off with the honour of truth; besides
sides, Cretensis makes a sixfold deduction from the Catalogue of Errofes and Heresies, and pleads formally, and in terminis for
some of the Errofes, lastly also he so minces and extenuates the
whole contents of my Book, that when all the accused ones shall
have time and opportunity to stand forth, and plead their innocency,
there will be very little truth found remaining in any thing reported
by me, except in such things as are transgressions against no Law;
and indeed the whole Answer is in one kind or other a continued
pleading for Baal, and a calling Error Truth and Darkness Light.
O the wretchedneffe and wickedneffe of Cretensis, whereas for
these abominations of the Errofes, Heresies, Blasphemies of our
times, (known too well to all the Kingdome) he should have fate
down astonied, mourning and fighing, rending his heart, crying
out, my bowels my bowels, I am pained at the heart; the man makes a
sport and mock of them, to make himself and the Independent sons
of Jeroboam who are of his own constitution merry with them,
using also several Artifices and sophifcations to elude the truth.
And though this be very sad that such a man as Cretensis, who pre-
tends to so much Saintship and holinesse should do thus, or indeed
any man who hath but the name of a Christian, yet I cannot but
observe a good hand of God in this as well as in the former, thus to
leave him as to shame him before all the world, many besides my
self taking notice and speaking of this in Cretensis, how without
all distinction he speaks for, and most shamefully excuses all
kind of Errors, Heresies, Blasphemies, Antitrinitarians, Arrians,
Antifcripturists, &c. not finding any one Error or person throughout
my Book worthy to be blamed; but in this we find no strange thing,
for that Scripture must be fulfilled, As for such as turn aside unto their
crooked ways, the Lord shall lead them forth with the workers of iniquity.

Cretensis throughout his whole Answer, without excepting any
one man, makes all those erroneous persons Saints, faithfull ser-
vants of God, &c. whom I have mentioned in my Catalogue, and
though most of the instances in my Relations, where I name per-
sons and insist somewhat largely upon them, be of most dangerous
men, and of men holding most abominable horrid errours and
blasphemous opinions, as Wrighter, Webb, Clarkson, Hick, Mar-
shall, &c. yet doth not Cretensis condemne, speak against any one
of them, or separate the vile from such as may be precious among the
the lower sort of sects, but bundles them up among the Saints, speaking of the Saints, the Saints whose nakedness Master Edwards being of Satan's Council, hath laid open, and spread a table for Satan with the name and sorrows of the Saints, so that in Cretensis Kalender Antitrinitarians, Antiscripturists, Arrians, Socinians, Perfectionists, are canonised for Saints as well as Independents, Brownists, and Anabaptists, and a man may finde there Saint Best, Saint Wright, Saint Webb, Saint Hick, Saint Clarkson, &c. as well as Saint Goodwin and his Church; and no question if Saint Best shall suffer by the Parliaments authority, for his damnable Heresies and Blasphemies, he shall be a Martyr too as well as a Saint in Cretensis Kalender, and be reckoned the Protomartyr of the Sectaries; and in this the Reader may observe how Cretensis, no question against his own intention) whilst the main scope of his Pamphlet is to make Gangrena a lying Book, confirms the truth of many passages related in it, namely the Independents holding with all other sects, not dividing from them, pleading for them upon all occasions, strengthening their hands, bringing them off from danger, &c. al which Cretensis in many pages of his Book makes good, & though he had a fair occasion upon the coming out of Gangrena to have cansehered many out of their number (there being so many foul sects and sectaries discovered) and can never come off with honor for not taking it, yet 'tis evident Cretensis will not loot any one sort of sects, or any one sectary, but joyns them with himself and his own Church, the Saints, the faithful servants of God, and such like.

Cretensis out of his pride, and in his rage casts fire-brands every where, abusing and having a fling at all he comes near, or takes an occasion to speak of, and that not only particular finge persons of approved integrity and abilities, but whole societies, as the Honorable Court of Common-Council, page 49. calling them Brethren in iniquity with me, for representing in their Petition to the Parliament, that there were *eleven meetings at least of sectaries in one parish in this City, yea and all Presbyterians assembled, and not assembled: Had Cretensis only abused and scorned me, a poor weak thimble full of dust, that in his account knowes not how to range Parts of Speech in a sentence, nor to put the Nominative Case and Verb together regularly in English; I could have born it, and

passed it by, as I have done many of the like kind; but who can without a check, suffer this proud man to fling and scorn all kind of worthy men, as if all wise and understanding dwelt in him alone.

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

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

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

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

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

Observ. 10. All the materials and ground-works Cretensis makes use of and
goes upon in his Answer to Gangr. to disprove the truth of things
related by me (as the Reader may obserue) are either the Testimo-
nies of the parties themselves, as Overton, Cofens, Kiffin, Lilburne,
Master Burroughs, &c. (which in their own case are little to be
credited; and if according to Cretensis rule it be no regular pro-
cesse in Law, to aske my fellow whether I be a thiefe, then sure'tis
no good one to ask of a mans self if he be a thiefe) or doubtfull
dark Answers to matters of fact, that may be taken in divers senses
just like the Answers of the lying Oracles, of which there are ma-
ny instances, as in that of Lilburns playing at Cards with many o-
thers, or else his witneses will be found to be Sectaries, Ana-
baptists, Apprentice boyes, or parties interested, or suchlike; as
for instance in Master Ricraftis Letter; whereas my proofs
of things will be found to be of another nature, most of the great-
est things laid down in my Catalogue known to my self and many,
many, the Books being extant to prove them, and most of my wit-
nesses will be found to be godly able Ministers, and other eminent,
found, substantiall Christians, and the worst of them of more re-
pute, more likely to know things they reported then the best of
yours, (excepting Master Burroughs, whom yet I shall prove to
have forgot himself in writing that paper yet down by you page
42.) beside the persons whom I had relations from, had no reason
to speak things out of partiality, prejudice, but only the naked
truth, many things being related to others as well as to me; besides
few of them who writ or related these matters, did them out of any
designe against the Sectaries, but only in a way of declaring, and
bewailing to what paffe things were come; and if to all these be ad-
ded what Cretensis himself grants, page 26. one affirmative testi-
mony is more valid in Law, then many negative, all that Master
Goodwin hath alleged by way of Answer is to little purpose.

That those very things Cretensis charges me with either in my
antapologie, or Gangrana (though most unjustly) as forgery,
lying, jugling, bitterness, malice, bloudy negotiation against
the Saints, taking up reports, and printing them upon weak and
flight grounds, obscene scurrilous writing, contradictions, false
English, nonsence, with such like; the man himself as in other of his
Books, so also in this, is most faultly, as the judicious Reader may
observe more or lesse in one of these kinds or other throughout the
whole Book, and in my full Reply I shall more largely and parti-
cularly specific; in one word, Cretensis is a most ungodly, Anti-
Christian, insolent, proud, malicious, wrathfull, lying, obscene,
scurrilous, nonsence, absurd, contradictory piece.

Cretensis in all his Books of controversie and Answers of all sorts
that I have seen and met with, is of all Writers in this latter age the
greatest falsifier of Authors, wresting them upon all occasions, and
that with a Gyan-like confidence against their own sense, and con-
trary to what they are known ex professo to hold, and he will not be
beaten off from it, as is apparent in his Treatises of Justification,
and in his Answers to Master Prynne, and in this Book bringing in
Master Ball for him in the point of Free-Will: Now this must a-
rise either from that hereticall genius of his, that be sometime being
condemned of himself, speaking lies in hypocriste, having his conscience
feared with a hot iron, or else from a high flown mad fancie, making
G
things to appear which are not at all, like to that mad man of _Athens_, who thought all the Ships that came into the Haven were his (though he never were sharer, much less owner in any Ship) so _Cretensis_ fancies all learned Writers to be for him, whereas indeed there never was any found and Orthodox Divine for him, as I shall now more fully hereafter, and divide learned Master _Gataker_ from him.

_Observ. 13._ _Cretensis_ just _Cretian_ like fastens that upon me in my _Gangrena_, affirming I say that which I do not, as in pag. 28. Sect. 23. and doth father opinions upon me merely from the leaving out of a word or two by the Printers over-fight, (though corrected in the second Edition and abroad full fourteen days before _Cretensis_) which was either done wilfull and on set purpose against his knowledge, or from his not reading over my Book, but taking up things upon trust.

_Observ. 14._ There are many things in _Cretensis_ Pamphlet which he pretends to answer, making much ado of, and labouring to fasten upon me lies, nonsense, &c. which yet in the close after a great many high-flown words, _Cretensis_ is forced to confess them true, and that both of himself and others (though by many words he hath laboured to puzzle and cast a mist before the eyes of the Reader.)

_Observ. 15._ I desire the Reader to observe that this Answer made by this great Rabbi is but by snatches here and there answering _Gangrena_ by great leaps, as Leopards use to take; _Cretensis_ answers one passage out of pag. 70. and then leaps to 128. taking another there, and from pag. 128. leaps back to pag. 8. and after this fort the whole Answer is; and for those pages where _Cretensis_ fastens upon something to give an Answer unto, even there he snatches, takes not the whole, what goes before, nor what follows after, so that after that rate of answering (if such kind of Discourses must have the names of Answers) how may not men elude, and make nothing of the excellentest Books that ever were written by men, yea of the Scriptures themselves, and wrest them, if they will not take one place with another, and observe what goes before and what follows after; and as this great Rabbies Answer is by snatches, so is full of miserable shifts and poore evasions, as among others pag. 16. _Cretensis_ gives that reason why my _Antapologie_ hath not been answered in 18. months, because the way by which light and truth
truth should go forth into the world was bedg'd up by Clergie, Cla-
sique Councils, as with thorns against him: Now I wonder with
what face Cretens can write this, when as all men know the Inde-
dents have a Licenfer of their own at hand, Master Bachelor, who is
such a * friend to all the world of beleevers, that certainly he can-
not deny Cretensis: Do not we daily see the man licenles without
either fear or wit all kind of Pamphlets, The Error of Anabaptifme,
against Master Marshall, the Error of Seekers in the Smoke of the
Temple, A pretended Answer of Master Saltmarsh to the Assemblies Pe-
tition, and now Cretensis against Gangraen, and will Master Bach-
eler with Clergy, Claissique Counfels, bedg up the way as with thorns against
Cretensis Reply to Master Edwards Antapolgie? can Cretensis think
though his own deluded Church and other. Sectaries may have so
much Independent faith as to beleev him, that any Presbyterian
hath so little wit as not to laugh at such folly? why could not
John Bachelor as we leap over the hedge of Clergy Claissique thorns to
Licenfe a Reply to Antapolgie, as an Answer to Gangraen, and pray
Master Goodwin in your next account you give unto the world by pub-
like writing, give me an account why honest John Bachelor could not
as well leap over the hedge of Clergy Claissique thorns to Licenfe a full
Reply to Antapolgie, as to Licenfe A Brief Answer to Gangraen? but
no more of this now.

The Christian Reader may observe Cretensis as in this, and his
former Books, so in all his preachings and wayes, to have all
the characters and marks of false Prophets and false Teachers,
not only in his hands, but upon his forehead, so that if I would here
enlarge I might cleerly show all that Christ and the Apostles
spake of false Prophets, are to be found in Cretensis; but I will on-
ly instance in a few laid down by Peter and Jude in their Epiftles,
and upon the propounding of them I know the Reader will
say, as face answereth face in glasse, so doth Cretensis answer
these Scriptures; Peter faith of the false Teachers in his time,
that they speak great swelling words of vanity, and that they promise
their followers liberty; and Jude, they are clouds without water,
carried about of winds, raging waves of the sea, foaming out their own
foame, wandring starses; their mouth speaking great swelling words,
having mens persons in admiration because of advantage, These be
they who separate themselves, sensual, having not the Spirit: Now I

* Saltmarsh groans for liberty. pag.
do appeale to any man who knowes Cretensis, either in his writings or preaching, whether he be not a man that speaks great swelling words of vanity, whether he doth not promise his followers liberty, yea a universal liberty? whether he be not a cloud without water, flourishes and shoues without substance? whether he be not a raging wave of the Sea, foaming out his own shame, witness his Answer, a wandring star, wandring from one opinion & religion to another? and lastly, whether he be not a Separatist and fenful person, without the spirit of love, meekneffe, humility, zele for Gods truth, and of a found mind; in one word, I do not think there's any man in the Kingdome hath a more hereticall head and heart then Cretensis, and unless God give him repentance, and recover him out of those shares of death wherein he walkes, I feare if the man lives but one seven yeers, he will prove as arch an Heretick, and as dangerous a man as England ever bred, and that he will be another David George, Francken, Socinus, and be canonized for a Saint amongst thofe of Munfter, Racconia, &c.

But it may be demanded by some, what's the matter, and what are the Caufes that such venemous rancorous Books as Mr. Goodwins Cretensis, &c. are printed, and to many hard Speeches in City and Country daily uttered against Mafter Edwards, and his late Book entituled Gangrena, is it not a Book full of lies, nothing but lies, is it not a Book full of venom and malice against the Saints, and faithfull fervants of God, calling for fire and fword againft the Saints?

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

1. A Viall is poured out upon the Sunne, the glory of their prime men is darkned, both by the Antapologie and Gangrenz, they who made themselves as the Sun in the firmament of the Church, are found by these Books not only to be as the Moon full of spots, subject to like weakeenesse as other men, but to be in the Eclipsie, fuller of blotsthen others, yea, their Sun is turned into darknes, and their Moon into bloud, and they who would have been thought to have been the only Saints, nay Angels dropt from Heaven with new Gospel, new Light, and new Revelations, do evidently appear(by what I have written) to all men who have not sacrificed the principles of their ingenuity upon the gainfull service of the *Independent faction, to be strange kind of Saints, if Saints. The best of them appear to be spots in the profession of Religion, but for many among them, who yet are cried up to the heavens, they have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Now they being men proud, high-minded, impatient of any check and contradiction in their way, who thought alone to have had the repute among the people for sanctity, holinesse, and to have been idolized by them, and the contrary being so clearly demonstrated by many particular instances and proofs given in my Books, no wonder that they are so mad, and rage against me, and finding their Kingdom full of darknes that they gnaw their tongues for pain.

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

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

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

Now in this what doth Cretensis else but play the Jesuite and Arminian instead of solid Answers, thus to flight, vilifie me and my Books, that being just the way they took against such Books as were to hard for them, and knew not how to answer, as Dr. Twist's Books against Arminians, &c. but whatsoever Cretensis in his rage casts upon me and my writings, my Books will speak for me and themselves in the gates; having the testimony of many learned and godly men both of this and other Churches, at home, and beyond the Seas; and could I without blushing and all suspicion of praising myself, relate the passages in Letters, messages sent me, speeches by word of mouth from great Divines both at home and from abroad concerning my Antapologe and Gagrenz, and that not only of particular men apart, but of many in a body both in City and Country, as a common joynet act, besides expressions that have fallen from some Independents, and Independentish concerning me, my studies in the Controversies of the Church way, and some of my Books (as a speech of Master Thomas Goodwin spoken to a Minister one Master T. and others then present upon occasion of some Independents flighting me, and my first Book, as Cretensis doth here, yea passages out of some of Master John Goodwins Answers to Master Pryme concerning me and my Antapologe) it would be a full confusion of all Cretensis hath laid against me in this matter, yea
yea a clear conviction that all words of this kind are nothing else but the venting of his spleen and passion against me and my Books:

But all I will say by way of Answer to Cretensis reproaches of this nature is, 1. The quick sale these Books had being bought up by learned and judicious men of all ranks, the last Book Gangrana being now in the Press the third time within less then two months, unto which adding the greannes of the Book, consisting of so many sheers, with the not being exposed to sale by setting up Titles in all places of the City, at Church doors, Exchange, &c. like Wine that needs no Bush, (though al wayses under heaven were used by the Sectaries to blast it) is an evident argument 'tis not such a weak nonsense piece as Cretensis speaks of; for in these times when the Press is so thronged with such variety of Books, and many excellent pieces come forth, more than men can read, judicious understanding men have something else to do with their money and time, then to buy and read Books full of nonsense, contradictions; and whose Authors know not how to range their Parts of speech in a sentence, nor how to put the Nominative Case and Verb together regularly in English. 2. I Will here give the Reader a true Copie of a Letter to a tittle, sent me from eight and twenty Ministers out of one Country in this Kingdom, whose joyn't judgement upon my Antapalogie and Gangrana, may serve with every indifferent Reader to ballance, yea to weigh down Cretensis.

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

Sir,

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

March 19. 1645. Your loving Brethren and fellow-
labourers in the Ministry.

Unto this Letter the hands of 28. Ministers are subscribed; but
I forbear the printing of them, as I do the County where they live,
to avoid all danger which might come to any of them from printing
their names, if some Sectaries in the Army come that way, as
they are likely to do.

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

Cretensis pag. 2. labours by all his Rhetoric and many words to
insinuate to the Reader how in writing of my Book Gangraea I
have said all, and the worst I can of the Independents and Sectaries,
and that whilst I charge them only with such and such crimes, I do not
so much charge them with thefe, as acquit and discharge them
from all others, and that there's no reasonable man but will abate and
deduct, and that to a good proportion from such reckonings and ac-
counts, etc. much less will be judge such accounts short or defective
in particulars; and that Master Edwards hath but faintly informed
the world how vile and bad the Sectaries are, but hath justified and
acquitted them from all other crimes and imputations of any worse
resentment or import then those where with he afflicted them, and conse-
quently hath represented them to the world as better and farre more
deserving, than for the greatest part of his own Presbyterian generation.

However Master Edwards or the Printer for him, may possibly
in some places of his Book print none of the truest English, yet: I
am sure Cretensis in this Page speaks none of the best sense nor Rea-
son that ever I read in my life, but every line and sentence is so

Reply.
flight and weak that a man may look through and through it; and
the truth of it is, *Cretensis* all along hath a multitude of bom-
basted starded words, priding himself therein, but seldom or nev-
er in all his Answers hath he any thing else; witness his An-
wers to Master Walker, Master Pryn, and this present Passage; and
first for that which *Cretensis* speaks here, the man makes good what
he faith pag. 50. that he never read one quarter of my Book,
and that he took things upon trust, as observed by others; for
certainty had he read my Book over, he could never have writ
thus, that in charging the Sectaries with these I acquit them from
all other crimes and imputations, and that I have represented them
to the world a better and far more deserving generation than the far great-
est part of the Presbyterians.

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

2. Had *Cretensis* but read over my Book, and considered what
Errours, practices, Blasphemies I speak of, to what a nature some
of them amount, and of what a kind they are, that there can hard-
ly be worse, he would never have said I had dealt but faintly with
the Sectaries, and that the Sectaries were a better and farre more
deserving generation then the Presbyterians; for if the farre great-
est part of Presbyterians be worse (or so bad) either for Doctrines,
Practices, &c. as I have proved many of the Sectaries to be, then I
must profess I will disclaime, and be the first that shall cry out of
them, and will never go about to plead for them as *Cretensis* does
for his Sectaries. But supposing I had not declared my mind in this
case, yet all that *Cretensis* faith, is in-consequent without all strength
of reason; for there may be & are reserues when not thought of, and
wise men alwayes in all matters of accusations and reckonings will
feare there's more behind, and suspect something worse, though
not declared at first; and I would aske *Cretensis* whether either
in impeachments, or reckonings and accounts brought in to
Courts of Justice against such and such men, though at first but
part
part of the Accusation be alleged, whether the accused can be secure they are justified with an high hand from all other crimes and imputations of any worse resentment or import: and when one is impleaded and endited upon the latter, this be a good plea in Law to say he is free, because they were not mentioned at first; much less then will it hold in cases where there was a formall Declaration and caution entred that such Articles were but preparatory and not the whole matter.

* Cretensis pag. 3. makes two challenges, casting his Glove the Cretens.

* first and second time to me; first as to matter of Practife, look of what crimes or miscarriages soever I have with any truth im-peached the Sectaries, he will produce both as many for number, foul (yea farre more foul) for nature perpetrated and done by a farre lesse number of Presbyterians; yea and that he will give a- no:her manner of account of the reality and truth of what he brings upon the Stage in this kind. Secondly,for matter of opinion, that he will discover and find out as many Errours and Heresies, and those of every whit as dangerous an import, to be at this day in a farre lesse number of the Classique party, yea that he could make a discovery of as many Errours and Heresies in me alone, and that he doth not think the most Orthodox Presbyterian under heaven, nor Independent neither erres much beneath the like number of Errours.

I accept these Challenges, and do take up the Glove both the first and second time, rechallenging and defying Cretensis to make them good; and in these ungodly challenges made by him out of his great care and love of Errours, to strengthen the hands of Hereticks, least they should suffer losse, were he John of Gaunt, and his Glove John of Gaunts Gantlet, I would take it up, and first of all I reply to Cretensis, the man speaks he knowes not what; Cretensis not having read one quarter of my Book as himself pro-fesses, knowes not what crimes or miscarriages, Heresies and Blasphemies with the way of making them good, I charge the Sectaries with: and yet he will at random, and blindfold undertake to finde as many in a farre lesse number of my Classique Profelytes and party. O what will not this man say, so it may make for the Independent party; surely he will startle at nothing who dares speak thus: can you produce as many Blasphemies against Christ, the
Scriptures, &c. and find as many horrid opinions in Presbyterians as 
I have proved to be in Sectaries; where will you find among the Pres-
byterians such as Hich, Wrighter, Web, Clarkson, Marshal, Nichols, Den, 
Oats, Creten, cum multis aliis; As for the condition Creten, propounds 
upon which he will make good his undertaking, and out at which 
he hopes to escape, to salve his lying, I do for my own part accept 
it, and am ready freely and candidly to declare my mind and judg-
ment in all points of Religion, and shall persuade others also to 
do the like; but of this more in my full Reply, where I shall show 
the fallacy and shift of Creten in this; only for the present the 
Reader may observe he puts in these conditions, that so he may 
provide a Sanctuary for all kind of Hereticks and erroneous per-
sions, and a place of retreat for himself one way or other to come 
off these Challenges, which in the plain open field he foresaw he 
could never do.

Creten, pag. 6. among other of his Artifices and devices to 
weaken the credit of the truth of those matters laid down 
in Gangrena against the Sectarian party, labours to possesse the 
Reader that for saving of my owne repute, and to prevent as 
much as might be the thorough examination of the greatest part 
of what Gangrena represents by way of disparagement to the Inde-
pendent party, I printed so many Letters without the names of 
their Authors; and upon this Creten goes on vaporing and for-
ging in his heretical brain certain Reasons of my concealing the 
names of the Authors of the Letters, and in summe would render 
me to the Reader a man to be suspected of jugling and forgery, 
and the Letters to be void of all truth.

As for that fallacy of Creten, whereby he labours to delude the 
Reader, insinuating that the Letters contain the greatest part of 
what Gangrena represents by way of disparagement to the Inde-
pendent party, and those Letters being without names, the names 
were concealed on purpose for fear of examination of the truth 
of the Letters, and so the Letters containing the greatest part of 
disparagement against the Sectaries, the Sectaries are as it were at 
one cleared from what Gangrena faith against them; I say only 
this, that Creten is a man of that impudence and large conscience, 
that he will say anything, so it may make for the Sectaries, and a-

CREMENT, pag. 6.
of sheets the tenth part of *Gangrena*, neither contain they the tenth part of the discovery of the Errors, Heresies, Practises, &c. beside some things in the Letters are of another nature, and to one of the Letters is annexed a confutation of the matter contained in it, consisting of two whole leaves of those few sheets, within a few lines.

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

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

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

Reverend Sir,

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

April 1646.


Now by all this the Reader may see what to judge of Cretensis, and his false glosses and commentaries upon the Letters printed in Gangrana; and had I Cretensis railing scoffing Retorick which he makes use of in this section, and in many other places of his Book, I might spin out whole leaves in aggravating and scoring up of lyes, evil surmifings, bitter words, scoffs and jeers expressed by Cretensis, upon occasion of the printed Letters; but I forbear to contend with him in this kind; truth needs not such colors though error does to set it off. The bare relation of these things is a sufficient confutation of Cretensis, and if the printed Letters of which Cretensis, Master Ellis, yea and Master Saltmarsh make such a cry of for forgery, fallitie dare abide the light, and their Authors are readie to justify them the judicious Reader by this may both judge of the truth of other things contained in Gangrana, and of the folly and vanity of the rest of Cretensis allegations against my Book.
As for the extract of four or five Letters, whose Authors names I have not yet mentioned, there's no one particular matter of fact, or relation of stories excepted against any of them; the other Letters whose Authors I have named, are the foule offensive Letters, and therefore I shall spare their names till the truth of the facts related in them be questioned by *Cretensis* in a rejoinder: only for present I assert, I have the original Letters by me under the hands of the Ministers to produce, and further I make no question if the evills spoken against in those Letters might be remedied, and the persons upon proof censured according to the nature of their offences, but the Ministers who writ them would be ready to come up and own them in the sight of the Sunne, and prove a great deal more then they have written. And for a conclusion of my Reply to this eight Section of *Cretensis*, had *Cretensis* and his followers but a little Presbyterian faith (which Sectaries so scoff at) and ingenuity, out of all the particulars which I have nakedly and clearly laid down, they would believe that all the Letters from first to last were neither forged, nor names conceal'd for fear of the examination of the truth, nor because my name should be the greater and rise better by being only known, but be ashamed of all that's written in this Section, especially considering Master Edwards hath brought all the names of the Writers challenged from out of the land of darkness, into the land of light, and given such reasons (as he hath) for the former concealing of them.

*Cretensis* page 11. makes two challenges, casting the Glove to whosoever will take it up; and his first challenge is 'that for thirtie of those opinions impeached in my Catalogue of error and heresie (and he will not say for how many more) he will undertake to bring them off with the honour of truth. Secondly, for that error, viz. that Faith in a proper sense is imputed to justification, and not Christ's righteousness; He challenges all the Presbyterians one after another, assembled, or not assembled in England, Scotland, France, and Ireland, to prove by Scriptures, or by dint of argument, either that Faith is not imputed in a proper sense, &c.

The man from challenging me page third, rises in his confidence to challenge all the world (as if the man had learning and parts to deal with any man under heaven) but *Cretensis* needed not to have gone so far, I shall finde him neer hand those who will deal
deal with him without going into France, Scotland and Ireland; for the first of these I take up his Glove again, and give him his liberty to name twenty and ten of those opinions, and as many more of them as he will, and do promise to enter into the Lift with him; that he shall not prove them to be truths, and I expect he should make good his challenge out of hand, at least to set out in his Rejoynder to my Reply, which of the 18c. Errours he will take the Tutoridge and Patronage of; And for the second, Master Roborough (whom Cretenfis scoffs at pag. 26. by the name of Servant and Clerk) takes up his Glove, and desire me in my Reply to signifie thus much unto him: For that jeere of Master Robor. holding his peace when Master Gataker hath spoken, his playing on servant and Master, Justice of Peace and Clerk, Master Robor. paffeth it by, as he hath much bad language from him in his Vindication of Master Walker; only he faith Iuch gibing and jeering cost him naught; It's said it runs in the bloud, that he had it by tradition, from which it seems he is not yet redeemed for all his singular profession; Master Roborough will not deal with him in that for shoebuckles, Cretenfis shall have the preheminence; yet doth he modestly desire an Anfwer to his Animadversions on M. Goodwins Book, and is ready to make his writing good against Cretenfis and all his complices in further writing or by a dispute when and where Cretenfis pleafeth. This the man profefeth who is meant in that jeer, the Servant or Clerk that muft hold his peace.

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

Cretensis page 15. promises an Answer to the Antapologie shall be with me ere long; and that he may abuse me, he abuses the Scripture playing upon that of Amos 5.18. resembling his Answer to my Antapologie to the day of the Lord, the judgement of the 70. yeers captivity, me to the sonses of Belial; his foretelling long ago of an Answer as to the Prophets predictions of judgement, and that the Answer to M. Edwards Antapol. will not be for his honor, &c.

Belike I shall have a terrible thundring Answer from Cretensis, when as it shall be to me as the day of the sore judgement of the 70. yeers
yeers captivity to the sonnes of Belial who derided the predictions of the Prophets, a day of darkness and not of light: I know not well what the man means by this, whether he intend not (concluding by that time his Answer comes abroad to my Antapologie the Cavaliers will be quite subdued) to try by his interest if he cannot procure some part of the Army called by Cretensis and his Disciples, the Saints, the honest men, &c. to carry me into captivity, and to imprison me all my time in a Dungeon where I shall not see the Sunne, nor be able to make no Replies, nor never write against the Sectaries any more; this I confesse were like to prove as bad to me as the 70. yeers captivity to the Jewes, to be a day of darkness indeed, but as for any paper writing, an Answer by Reasons and words to be so to me like the 70. yeers captivity and a day of darkness, I cannot imagine; I had thought Cretensis Answers would have been rather a day of new light to the world and to me, then a day of darkness, especially considering what Cretensis faith pag. 16. of light and truth: I am somewhat doubtful and suspicious of Cretensis threatenedings, because of the ill usage of some Ministers by some fouldiers, and of many words given out daily by too many of Cretensis Saints in our Armies against the Presbyterian Orthodox Ministers: I cannot well tell what other construction to make of Cretensis words, they are very doubtful and dangerous words, What an Answer to be as the fore judgement of the 70. yeers captivity against the sonnes of Belial, and to be darkness and not light? I have read and heard of such Answers in matters of difference between great men, who instead of an Answer in writing, or with an Answer in writing have sent an Army of ten or twenty thousand men, and I must tell the Reader what increases my fears, I cannot well tell how it first came into my head, but I have had a strong opinion this 18. months, and expressed it to divers, that my Antapologie would never be answered till the Independents had got that power one way or other as to cast me into prison, to seale on all my papers and writings by which I should make good my proof, and then they would bring forth an Answer to my Antapologie: Now considering how far and how high in many things the Independents have proceeded, and Cretensis threatening me with such a kind of Answer, I am apt to interpret him thus; and truly were it not that there is a Noble
Generall, and the greatest part of the Army by farre, as I have expressed often, free from Cretensis's way, and that I live in a good strong City near the High Court of Parliament, and by the Honourable Court of Common-Councell, I should expect and be afraid that his threatening might be fulfilled before ever his Reply to Antapologia would be ready to come abroad: But whereas Cretensis saith that he verily believeth his Answer to my Antapologia will not be for my honour, in which respect I have no great ground to be so restlesse and importunate in calling for it; I Reply, the Antapologia(I am sure) was for the honour of the cause I undertook, and turned to my honour both at home and abroad, and made not for the honour of the Apologists and Independent party; neither do I believe Cretensis Reply to my Antapologia will make more for his honour, then this brief answer of his to Gangr. and however for the present Cretensis Reply when it comes forth, by his railings, revilings, scoffs and lies put upon me, may not make for my honour, yet by that time my Rejoynder can be made and printed, it shall appear to all the world that the whole business, both Apologie, Narr. Antapologia, Cretensis Reply, and my Rejoynder will make for the honour of the Presbyterian cause, and of me self as a poore instrument pleading for it against the Zanzumins of the time, and to the dishonour both of the Apologists, and their great Champion Cretensis.

Cretensis in this 15 page makes an Apologie, and gives his Reasons why Master Edwards Antapologia is not answered in so long a time as 18 months, namely that the Independents are not men who have little or nothing to do like the Presbyterians having the privilege of ease to preach to the bare walls and pewes in their meeting places, nor that shamelesnesse of forehead to make the subject matter of their Sermons little else but loose, lying, and frivolous reports and stories, or virulent invectives against the Saints as the Presbyterians; neither was the way free and open to bring light into the world, but hedged up with Clergy, Classique Councells as with thorns against them; and besides, Master Edwards took not much less than 18 months time for his Antapologia, and therefore no wonder if the Independents be not men of more expedition.

Cretensis plays the Sophister here, making use of that fallacie non causa pro causa, giving the false cause of not replying, and concealing
...and Practices of the Sectaries. 61

eating the true; and that all these are false, is evident. 1. Because 
Cretensis hath had leisure to have attended the motions of my pen, 
and hath since the 18. months given an account to the world more 
than once, twice, thrice, and had leisure now, the privilege of ease 
to make an Answer to Gangreana, and could he not with the labour of 
at these have replied to Antapologiæ? it should seem for all the weak-
ness, contradictions, or such like, which Cretensis speaks of Anta-
poliæ, tis a hard piece that Cretensis can write and print five several 
Books, have time enough from his constant and Standing labours with 
those who have committed themselves to him in the Lord, before he find 
time to Reply to Antapol, besides Cretensis had five great Champions the 
Apologists to assist him in it, some of whom will be found to have or 
to take more priviledge of ease and seldom preaching then the Pres-
byterians use to take, and some of them have had leisure to Print 
other things since, wherein not so much concerned; as also Cret-
ensis hath a priviledge of ease and idlenesse when he pleases to help 
himself (which none of the Presbyterians have) viz. to appoint 
some of his Prophets in his Church to preach for him, which he 
frequent practises upon all occasions, as I can prove, and hath upon 
preference of answering my Antapologiæ. 2. Some Independents have 
that shamelesnesse of forehead to make the subject 
matter of their Sermons little else but loose, lying, frivolous re-
ports and stories, or virulent inventives against the Saints, &c. as 
Master Peters the Vicar Generall and Metropolitane of the Independ-
ents both in New and Old England; and I wonder how Cretensis for-
got him; name any Presbyterian who is of any account in the 
Church of God such a loose rambling Preacher as he; and for his 
inventives against the Saints, tis one of his common places in 
many of his Sermons, to speak against the Reformed Churches, 
the Reverend Assembly, and the godly Presbyterian Ministers of 
the Kingdom, who are not only Saints, but godly Ministers; but M. 
Peters is not alone, for Cretensis himself is a loose Preacher, and ful of 
bitter inventives in his Sermons against better Saints and Servants 
of God, then ever himself, or any of his Church is like to be (the 
particular passages which he hath used in Sermons, I will give the 
Reader in my full Reply) and so Master Archer of Hausted is fa-
mous, or rather infamous for this, cum multis aliis, whom in my 
large reply I may add to these; As for the third Reason, the way...
I have already refuted, and shall speak more to it in my next Reply: And for the fourth Reason brought by Cretenfis, to apologize for not replying in 18 months, 'tis both for matter and form all false, and a man would wonder that Cretenfis should dare to write so (though indeed nothing of this kind is a wonder in Cretenfis.) Cretenfis, how can you answer it to God, to your Church, and to all men, to write such a manifest untruth? that I took not much less then eighteen months in making the Antapology, when as the Apologet. Narration (I am sure of it) came forth in the month of December, and to my best remembrance towards the latter end of it, and my Antapology was printed and abroad either the last week of June following, or the first of July, which at the farthest was not full seven months and is far from eighteen months: As for that insinuation of Cretenfis joyned to the eighteen months, the advantage of liberty and freedom from other engagements which Master Edwards had above other men, 'tis a false one; for from that time I began to answer Apologetical Narration till it came forth, I never had less liberty or freedom in my life, nor more business and engagements of several sorts in reference to the publick preaching in that time of writing my Book very often, three times a week constantly, and many times more, besides the tedious journey between London and Godalming riding to preach there, together with all the difficulties and fears of many Alarmes from the enemy, &c. in that time. But before I draw to a conclusion of this, I desire the Reader to observe what a proud arrogant speech this is of Cretenfis to extoll himself and his party, with the contempt and scorn of the Presbyterians, If Independent Ministers had either the privilege of ease to preach to the bare walls and pews in their meeting places: Now for this in my large Reply I will acquaint the Reader what privileges Independent Ministers and Independent Saints have and take above the Presbyterians, and what their privilege of ease and idleness is above the Presbyterians, as also show the true reasons why the world wanders after the Beast, many of the Independents are so flockt after before Presbyterians, as also by what a sort of people, and what little cause Cretenfis and his Saints have to glory and boast of it, and when I have spoken to that at large, I believe I shall be out of Cretenfis debt for these words.

I shall
Only for present I shall tell Cretensis these three things. 1. That there are Presbyterian Ministers who preach no more to bare walls and pews than Cretensis and the Independent Ministers, as Mr. Marshall M. Whitaker, Master Calamie, Master Sedgwick, cum multis aliis, both in City and Country. 2. There are many Independent Ministers who have preached lately, and do so still as much to bare walls and pews as any Presbyterians, witness Mr. Burton, Master Davis, Master Freake, Master Ellis, Master Furman, &c. 3. Presbyterians do not use however Independents may (as Cretensis in his speech implyes) to have ever the more priviledge of ease by preaching to a few rather then to many, by preaching to a hundred two or three, or preaching to a thousand or two, for they preach out of conscience and discharge of duty to do good to the souls of men, and not for applause to please a multitude, and therefore 'tis all one to them whether there be fewer or more, one hundred or many; but this is expressed according to the Independent humor, who have their Sermons of severall sorts, those of greater pains and study when their pewes and walls are full, and their Sermons of ease when their pewes are empty, and their walls bare. Now to put a period to this 14. section, with an Animadversion upon that passage of Cretensis in pag. 16. his constant and standing and constant labours with those who have committed themselves to him in the Lord. I ask of Cretensis where he finds this used of a people to commit themselves unto the Ministers; we are commanded to commit our way to the Lord, and to commit our souls to him, and of God's oft used; but in what place is it of people to Ministers, and then those who have committed themselves to you; why did you not say to the Church rather? what is Cretensis become the Church? and lastly, why was it not as well expressed thus, those to whom I have committed my self unto in the Lord? for I believe upon better consideration it will be found that Cretensis hath as much committed himself to his people, as they to him; for they preach and rule as well as Cretensis; and I beleive upon examination (the Church will be found to preach of her then Cretensis, for all his constant and standing labours) and his young Prophets to exercise upon the week and Lords day, and he bound to hear and obey them as well as they him; and now if How the Cobler were alive again, Cretensis and he would have no more disputation.
and difference about humane learning necessary to the interpreting of Scriptures and preaching of the Word, seeing Cretenfis allows it now in his Church members farre inferior to How, and Cretenfis would crave pardon of him for abusing him so as he did upon that Controverfie; and for a recompence unto him Mr. How should be preferred to be Teacher in Cretenfis Church; Mr. Cretenfis the Pastor, and Master How the Teacher; for belike humane learning is not now necessary to the preaching of the Word; and sure we shall one day have a Book of Cretenfis Retraeactions and Confessions, and might have had it before this time, but that Cretenfis knows not how his mind may change again, and what new light he may yet have, and so he will stay till he dies, that we may have it altogether, and without any more change.

Cretenfis Sect. 15. pag. 17, 18, 19. with a great many of flourishing words and a bold face, labours to poffefs the Reader that in my Antapologie and Gangrana I have done nothing else almost but laboured with might and main to call for fire from hell to destroy the Saints, to inflame the powers of this world with hatred and bloudinesse of spirit against the Sonnes and daughters of God, and to impfortune the Civill Magistrate to poure out themselves in wrath and indignation against them, charging me with a bloudy negotiation in writing Gangrana, inveteratenesse and Dragon-likenesse of spirit, and how diametricallly opposite in the cause and courses I take against Sectaries, I am to Christ, Paul, Austin, Calvin, and Luther.

Reply.

Cretenfis goes upon a falfe foundation, supposing all those to be Saints, the Sonnes and daughters of God, whom I speak against in Gangrana, which is falke falte, and of which I shall give in my large Reply a satisfaftory account to the world of that mistake; for however they are Cretenfis Saints, they are none of Gods Saints, and the man erres not knowing the Scriptures; they may well go for Saints in Cretenfis Kalendar, but never in my Creed, neither go they for Saints in Mr. Thomas Goodwins late * Sermon before the House of Commons, but are there blotted out by him.

* Master Thomas Goodwins Sermon call'd The great interest of State and Kingd. p. 51.

If any man think, I am a pleading for a Liberty of all Opinions, of what nature, and how grosse soever, I humbly desire them to remember that I only plead for Saints, and I anfwer plainly the Saints need it not. The Aposle tells us there are damnable Heretikes, 2 Pet. 1. 1, 2. and they will soon unfaunt them. So that I speaking against the groffest Errors, and men holding such, in Mr. Thomas Goodwins judgement I fpeak against those who are no Saints, but are persons contradiftinguifhed and oppofed to Saints.

2. What
2. Whatever I speak in both my Books upon this point to the Civill Magistrate, is no other but what the Scripture clearly holds out; and though I have done it with affection and zeal, yet not with bitterness nor bloudinesse, and I am confident that Cretensis nor all his compeers cannot in all their reading show me two Books of any Divine, who proves so much, and so foul things as I do in my Antapologie and Gimgena, written with more moderation, fairness, and with leffe bitterness, and let Cretensis in his next book instance in any bloody bitter passages, always provided he wrest not words nor leave out no part of sentences.

3. The Sectaries themselves and Cretensis too will one day confess: Master Edwards in opposing Errors, Heresies, discovering them, and stirring up the Magistrates to their duty, was their good Friend, a mercifull man, one who both with fear and compation would have saved them out of the fire; and I would ask: Cretensis whether are they more mercifull, tender, that will not let little children, sick persons, mad men do what they will, go where they please, care what they lift; or they who use all good means to hinder them, and provide wholesome food and medicines for them; yea, I am of the mind, before a yeer comes about the Magistrates and Kingdom will say Master Edwards and thoe men who either by writing or preaching spoke most against the Errors, Heresies, Schisms of the times and a Toleration, and stirred us up to hinder and suppress their growth, were most mercifull both to the souls and bodies of men, and to the kingdoms, and far from bloudinesse, bitterness, or invereratennesse.

4. Whosoeuer doth but well read the Scriptures, and observe what quick sharp passages are there recorded to have come from the mouth of Christ and his Apostles against Errors, Heresies, and false Teachers, yea sharper and more spoken against false Doctrines and false Teachers, then against bad manners (as for instance, Mt. 7.15, Gal. 1.8,9, Gal. 5.10,12, 2Pe. 2.1,2 3. 2John 9,10,11, whole Ep. of Jude Revelation. 14, 15, 20, 22, 23. with abundred other such) will never blame me for bitterness, bloudinesse, invereratennesse, &c. furiousnesse and over-eagerness in my opposing Errors and false Teachers, who according to my poore measure have endeavoured in opposing Errors, to follow the example of Christ and his Apostles, though I have fallen far short of my duty in this kind, not
improving my time and talents, but wanting in that zeal, courage, diligence, requisite to this work: (And however Cretensis and his compers think I have over-done) yet I have great cause to be deeply humbled for doing no more, & to tie me into my study, and cry, misere mei Domine; but to draw to a conclusion I shall in this case answer Cretensis and all the Sectaries who accuse me, and cry out of my eagerness and over-doing, as Luther did Erasmus charging him for too much vehementie. But that I have dealt in this cause more vehemently I confess it a fault, if it be a fault; yea I do wonderfully rejoice this testimony to be given to me in the world in the cause of God. And O that God himself would confirm this testimony in the last day, who then should be happier then Luther, who is commended by such a testimony of the age he lived in, that he did not handle the cause of truth sothfully nor deceitfully, but vehemently enough, or rather too much? Then should I happily escape that of Jer. Cursed be he that doth the work, &c.

5. The bitterness, bloudines, &c., with which Cretens labor to load me will be found in Cretensis and the Sectaries, and as they grow in power and number, will be discovered every day more & more; can any man think that Cretensis who hath so much rage & malice in his heart, and so much gall in his pen (as he discovers in this Book against all Presbyterians) would not if he had power do as much with his hands, and be another Bonner, or another John of Leyden? God keep the Presbyterians out of the hands of the Independents & Sectaries when they come to have power, and think they are strong enough to master them; doth not Cretensis discover his bloudy mindednesse against me in the three last lines of this 15. Section, inviting as it were some of his Sectaries to fall upon me, preaching that doctrine to them, That whatsoever I shall suffer by any Sectary for writing against them, I shall suffer but as a Malefactor and an evill doer; Now for proof of the bloudy mindednesse, persecution and liberty of Conscience which the Sectaries will give the Orthodox, when they come to be stronger, and of all the means they use & waius they take to give the Presbyter, liberty of Conscience, I shall in my full Reply to Cretensis speak at large, only for present thus much, they labour to get all the power of Arms they possibly can into their hands, & the comand of all the great Towns and Cities, and by one way or other to turn out of place, keep out, obstruct, blast all cordiall zealous Presbyterians, all which no doubt are done to give the Presbyterians liberty of Conscience.
Conscience, and now they give the Presbyterians good words viz. that they will send them packing to Rome, that it were a good deed they were hanged, and knocked on the head, their guts goared out, that they are Antichristian Priests, cursed Priests, damned Priests, with such like; all which no doubt are forerunners of the liberty of Conscience the Sectaries intend for the Presbyterians, and for proof I will give Cretensifis a few instances. The first is from Lyune (a place well known to Cretensis) concerning one Johnson a Sectary and a Cannoneer, who discoursing concerning Presbyterians and Independents, said that Presbyterians would have their guts goared out; and being answered that the Presbyterianall government was ordered by both Houses of Parliament, and that he being in the service ought not to speak against them, he answered for all that, they should have their guts goared out: Now this and more will be averred upon oath, and is subscribed by four hands, John Pecke, Robert Cutford, Thomas Ellis, Richard Robinson, March 7. 1645. The second is of my self, told unto me both by a godly Minister, and by a gentleman of worth and honesty, who were eare witnesses; namely, that it was pitie I was not hanged for an example for making my last Book, and that it were a good deed I were knocked on the head. A third is of another Minister, a Presbyterian, an active man, some Independents in the hearing of a Minister (who relates it) said they hoped ere long to see him in Lollards Tower. The last I shall instance in, is a passage out of a Letter sent from Dover subscribed by five hands; concerning an Independent there one Master Mascell, that in his expounding the Scriptures, with much vehemency cries out to the people against our present ministry, your Priests, your damned Priests, your cursed Priests, &c. Now Cretensifis I challenge you in all my bloody negotiation against the Sectaries (as you phrase it) to shew in any of my Books any such passages against the Sectaries as these are, or any so bitter as I can produce, out of yours and other of your Saints Books, as Arraignment of Persecution, &c. 

Cretensis in Sect. 18. and 19. lays downe foure things, 1. That in the 70. Error of the Catalogue I intended to arraign his opinion concerning the imputation of Faith, and non-imputation of Christ righteousness in Justification. 2. That I do falsely and forgingly represent the opinion by fathering that mungrell expression To
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credere upon it, and which is nowhere used by him throughout the Controversie. 3. That I charge him to quote Calvin, Bucer, and others for his opinion in the point of Justification, whom yet I affirm to be professedly of another judgement in the Doctrine of Justification, which he declares to be false, and then quotes some places out of Calvin, Bucer, for the justifying of himself, and dis-proving my former Allegation. 4. He recriminates, asperses, and jeers at me, that in my going about to rectifie the mistakes of others, and being the great Aristarchus of the Errors, and Heresies of the times, have my self vented Atheologicall and putid assertions in the point of Justification, as in Gangrenas, page 22. in the margin, and that if Calvin and Bucer be not for him, but I shall stand still to deny it, he must profess ingenuously that he knows no reason but to judge me incapable of the English sense of a Latin sentence; and that if I deny Calvin, Bucer, and others whom he quotes to be of the same judgement with him in the point of Justification, then I either shew myself to be a very illiterate man and not able to construe a piece of plain Latin, or else charge Calvin, Bucer, and the rest, with being of a judgement as contrary to themselves as to him, and then quoting Calvin speaks to me, If I can construe Latin, to confess in English whether Calvin be of a differing judgement from him in the point of Justification.

Reply.

Tis a signe Cretensis hath a guilty conscience, that upon the naming of an Erreur about Justification, without the least reflecting upon him in any kind, he should take it so to himself, as to say I meant him particularly; there are divers other Sectaries besides Cretensis who hold this Erreur whom I might aime at, and did intend as well as Master Goodwin. Secondly, I have neither falsely nor forgingly represented the opinion in using that expression of To credere, though I should grant that to be true (which yet I do not) that Cretensis hath never in Sermons, Disputations, nor Books written by him expressed himself after this manner. 1. Because there being other Sectaries besides Cretensis holding the same opinion, if they have used To credere in Discourses and defended it, that's enough to justify me. 2. In Cretensis Books of Justification, tis more then once affirmed in terminis, that Faith in a proper sense is imputed to justification, and not Christ's righteousness imputed, and how indeed he sayes and unsayes, shuffles and
and Practises of the Sectaries.

and curs, seems to say the same with other Divines, and then presently the contrary, I shall show (God willing) at large in my full Reply.

3. To credere used by me in setting down this Error, cannot be justly termed a representing the opinion falsely and for- gingly, it being used commonly by all Divines that handle this opinion, both by the Orthodox who write against it, and those who are for it: Arminius holding this opinion, used this expression as learned Gomarus in a Conference held with * Arminius, proved from Arminius own hand writing, wherein he maintained that in man's justification before God, the righteousness of Christ not to be imputed to justification, but faith itself or To credere by the gracious acceptance of God to be that righteousness of ours by which we are justified before God; yea and Matter * Wotton himself Cretensis Matter speaks to, but when we say faith justifies, we understand ipsum credere, To me crev. 3. For that charge against Cretensis of quoting Calvin, Bucer, and others for him when they are known ex professio to be of another judgement, * is most true and just, and a man would wonder at the impudence of Cretensi s to deny it, and to quote Calvin and Bucer again as he does; and before I have done with Cretensis it shall appear that I will make good the charge against him, and yet neither show my self a very illiterate man, nor able to construe a piece of plain Latin, nor yet charge Calvin, Luther, and the rest with being of a judg- ment contrary to themselves, but discover him to be an impudent caviller and falsifier of Authors. As for those very places quoted by him out of Calvin, they prove not the thing he quotes them for, and therefore did wisely forbear to enquire them: He wretchedly and miserably wrests them, as that on Galat. 3. 6. where Calvin both in the words going before the words quoted by Cretensis, and afterwards at large, shewes he takes faith not in a proper sense, but in a Relative, respecting the object; and to satisfy the Reader, I will quote Calvin's words upon that place next immediately following the sentence quoted by him out of Calvin. Ergo justificari

* Prefat. ad Eccl.
ete Acts Synod.
Nationale, Dordr.

* Wotton de
Reconcil. part 2.
lib. I cap. 15 pag. 175. 176.
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lus: Sed quia Dominus testimonium amoris nobis amoris suæ & gratie per Evangelium reddendo, ilam quam dixi justitiæ nobis communicat;ideo fide ilam percipimus. Ergo quam fidei tributimus hominis justificationem non de causa principalis disputamus; sed tantum notamus modum quo perveniant homines ad veram justitiam. Justitia enim hac merum est Dei donum, non qualitates quae in hominibus kereat, sed fide tantum possidetur, neque id merito fidei ut sit quæsi debita merces: sed quia fide recipimus quod Deus ultro donat.

I forbear to English this passage leaving it to Cretensis, to have a proof of him whether he will not be as falte in his translations as in his quotations: So those words of Calvin on Rom. 4.3. v. 6. make nothing at all to prove the Imputation of Faith, and the non-Imputation of Christ's righteousness, but even upon those verses Calvin expresses several passages to the contrary as they who turn to the places may see: And for Bucer, M. Wotton himself acknowledges he was of another judgement, speaking thus of him, whom I persuaded myself to have been the Author of this opinion of Imputation; besides Reformed Divines generally, not only two or three, but all are against this opinion of the Imputation of Faith, and non-Imputation of Christ's righteousness, and for proof of this the Reader may peruse M. Robor. examination of Cretensis Treatise of Justification, first part page 9, 10. where he showes that all our Divines are against Faith in a proper sense, Luther, Calvin, Bucer, Pareus, Ursinus, Mijculm, &c. (however Arminius and Berius were for it) unto which Cretensis never to this day made any Reply (though he vapors and brags thus of his opinion of Imputation of Faith) So also the Preface to the Churches set before the Acts of the Synod of Dort showes the same by Gomarus particularly instancing in, and convincing Arminius of his Hetorodoxnes from holding of this opinion, that in Justification the righteousness of Christ was not imputed, but believing; And now considering all this, and much more that hath been said and written to Cretensis, I cannot but wonder he should be such an impudent Cretensis as to bring these places out of Calvin, Bucer, Pareus; and can give no other reason of it, but that of Paul to Titus concerning Hereticks, that the man sins in this, being condemned of himself; and for this Error, and many more which Cretensis holds (notwithstanding all his palliating and daubing) I hold them so great, and the differences in opinions between
between him and I to be of such moment; that as Gomarinius told Arminius, he durst not appear before the judgement seat of Christ with his opinions, so neither would I with Cretensis opinions, nor his ways of managing them for a thousand worlds: As for Cretensis charging me with venting errors in the point of justification, whilst I was reckoning up the errors of others, I reply, Cretensis takes advantage from a word or two left out by the Printer in the margin of my Book, which was not the fault of my Copie as I am ready to satisfie any man, and to make it appeare undeniable, besides in the second impression of my Book (which came forth full fourteen dayes before Cretensis Answer) the mistake was amended; however the sense of the words before it was amended easily shewed where the fault was, though Cretensis aggravate it so high as to make it amount to Atheologicall and putrid assertions. But in one word to stop the mouth of Cretensis what I say of Justification in the margin of page 22., iis verbatim to a tittle in the new Annotations on the Bible made by the jovial labours of certaine learned Divines appointed thereunto by Authority, and whatever in the first impression was mistaken in that particular by the fault of the Printer, was in the second long before Cretensis Animadversions amended by me, so that the Reader may obserue that Cretensis for want of matter findes fault where the fault is confessed to his hand; and had I any hope Cretensis could understand Latine when it makes against his opinion of the imputation of faith, and would be convinced, I would turne him over to divers learned men to enlidge their latine sentences, as Peter Martyr, Lubbertus, Sibrandus &c. where the man should read other manner of evidence against non-imputation of faith, and for imputation of Christ's righteousness, then ever he yet offered in all his sermons and discourses about justification; but for a conclusion, Cretensis answer me one question, why did you not as well except against some other opinions named in my Catalogue, viz. 84. 85. as this 70. of faith in a proper sense imputed to justification; you were as much named and particularized in them as in this, and they call you Father as well as this; but I suppose the reason, you were not yet willing in publike to owne those Children, and so would take no notice of them, though I doubt not those, & other things laid down in my Book (though without your name
name written upon them) enraged you, and have made you as a Bear robbed of her whelps, to think that I should know so much by you.

*Cretensis page, 27. feft. 22. labours to cleare himself from a passage I charged him with that he should utter in a Sermon against the Parliament and their power, &c. saying it was nothing else but a manifest and clear truth, and that which had past the triall of Presbyterian fire it self, and was come forth in full weight without suffering the least dammage or detriment by it, and if any such gap was opened by it to flight their Authority and power, he knows no wild Beasts have broke in at it, but some Presbyterians, and then goeth on according to his Dialect to inveigh against me for striking at the root of Parliamentary Authority and power, because I finde fault with his truth (as he calls it) viz. his speaking so disgracefully and contemptibly of the Parliament.

O the impudency and incorrigblenesse of *Cretensis after so high an offence committed by him against Parliamentary Authority, complained of to a Committee of Parliament, upon the debate of it judged by some of the Committee to be an offence of that high nature, that these words were expressed of him, and of his offence that he as much or rather more deserved to be hanged then the Arch-Bish. yea the whole Committee judged it of such a nature and crime, as too great for them to cenfure, so that it was ordered to be reported by the Chair-man to the House it self, and Master White told me more then once he was by order of the Committee to report it (though by many great businesles of the Kingdome he was hindered) now I say that after all this *Cretensis should in the sight of the Sun justify it for a manifest and clear truth, and fly out upon me and my Abbettors for finding fault with him, is a strange hight; certainly *Cretensis if what you had said had been such a manifest and clear truth, tis wonder such words should be spoken in the Committee of it, and the thing ordered to be reported to the House it self as to high for a Committee; and that your words spoken against the Parliament were not a manifest truth; I refer the Reader to such a Book of M* Pryns, to your own confession in your Answer to him, and to the Record kept by the Committee for Plundred Ministers.

As for the reason you intimate why that which was uttered by you, was nothing else but manifest and clear truth, because it hath pasted
passed the trial of Presbyterian fire it self, and is come forth in full weight, without suffering the least damage or detriment of it, that is, upon complaint and examination of it by a Committee of Parliament you are come off, and not cenfur'd. I Reply, the Reader may observe that Presbyterian fire is a cooler, softer gentler fire then the Independent fire, and that the Presbyterians are not so hot crying for fire from hell to destroy all those who receive the Lord Chrift, only because their faces are not instantly set to receive the Traditions of their Discipline and Doctrine, for Creffenfis hath passed the trial of Presbyterian fire it self, and is come forth in full weight without suffering the least damage or detriment by it; I believe if either I, or any known cordial Presbyterian in England in speaking against the Independent party, had said so much to the vitifying and contempt of the Parliament as Creffenfis did, in speaking against Presbyr. & we had come to the trial of Independent fire it self, we should never have come forth in full weight without suffering the least damage or detriment by it, but we should have carried to our graves the scorching & skars of that fierce, if not wholly consumed by it.

2. Though you were one of the first, yet you are not alone, nor the last of those who by writing or speaking having uttered things against the Parliament, and being questioned by Committees have passed the trial of Presbyterian fire, and come off too, witness your brother Lilburn, and yet all they have said and written have not been manifest and clear truths: You who are Independents and Sectaries have priviledges in many things which poore Presbyterians have not; you have a priviledge to steale horses, whereas 'tis a great fault in Presbyterians to look over the hedge; you have a priviledge to set up Churches and a Government of your own without leave, or waiting on the Parliament; but 'tis a great offence in the Presbyterians to Petition the Parliament in all humility to settle the Presbyterian Government, witness those many reproaches in some printed newes Books (those Pensioners of the Independent party) as also the bitter preaching against their Petitions by some Independ. Ministers, with the hard speeches cast out against them by the Independent party. You belike have a priviledge to preach, print, speak any thing against Parli, their Ordinances, Orders, Covenant, Members, your acts against their Votes, Orinances, &c. to pass the trial of Presbyterian fire (as you term it) and to come forth in full weight.
weight without suffering the least damage or detriment, whereas I am persuaded a great deal less preached or printed by Presbyterians, would have been cenured to be burnt by the hand of the common Hangman, and the men themselves in danger of hanging.

Thirdly, Cretenfis, you have no such great reason to boast so of what you have preach’d, that it is a manifest and clear truth, and hath passed the Presbyterian fire it self, and is come forth in full weight, &c. till you know what the sense of the House of Commons will be upon it; when it is reported to the House according to the order of the Committee, and the House hath cleared you, then you might better have used these words; but Cretenfis, though you say the bitterness of death is past, all danger is over, you may be deceived, quod defertur non auctur, the House may be at more leisure and call upon such kind of things and upon a review you may be made to know what ’tis, not only to flight and villainize a Parliament, open a gap to a total contempt of all their Authority and power, but when you have done so, then openly and publiquly to justify that what you have said is a manifest and clear truth. Cretenfis I tell you plainly, I would not for all the Books in my study, the Independents could prove such words spoken by me against the power and dignity of Parliament how light account ever you make of them.

Fourthly, the Reader may by this clearly see what to judge of Creten, charging me & my Book with lying forgery, &c. when as he is not a shame to tax me in this place, that I could not lightly have uttered any thing that struck more dangerously at the very root of all Parliamentary Authority and power, then to say that Cretenfis in speaking against the Parliament and their power, opened a gap to flighting of their authority and power, what a strange art and faculty hath Creten, as of making all Authors for him, though they writ against him; so of making Master Edwards, and his Abettors in pleading for the Parliament against Cretenfis, to strike dangerously at the very root of all Parliamentary Authority and power? and that notwithstanding the words Cretenfis spake against the Parliament he was complained of to the Committee of Plundered Ministers by understanding men and cordiall to the Parliament, and the matter so deeply resented by the Honourable Committee, as I have already expressed; but the truth of it is, Cretenfis in all his writings,
and Practises of the Sectaries.

writings both in point of opinions, and words that he utters in defense of them, he will say any thing as manifestly contrary to truth, as to affirm black is white, and darkness light; neither will he be beaten out of it by any reason, but hides himself, and clouds things in a multitude of words, where an ordinary Reader looks himself as in a wood.

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

Crethenris, Sect. 23. makes a great deal of do, spending many leaves, in excusing himself, and some of his Church for bowling on a day of a publik Thanksgivings, "telling the Reader it was in the evening, and in the company of Presbyterians, and but for about half an hour; and he relates a story of foure Presbyterian spending an afternoon upon a day of Thanksgivings in fishing; and threatens that if I goe on in telling tales of Independents, he or some others, will tell stories of Presbyterian mistakes in
"the night, and of a Presbyterian Angel, who hath committed
some soule offence, yea and that he hath a Manuscript by him
concerning Master Edwards himself, which discovereth his
jugling, and indirect walking between the two Townes of Go-
dalming in Surry, and Dunmore in Essex; and that if there be no
remedy, it will be content to submit it self to the Preffe, and there-
fore concludes if I go on to lay open the Sectaries, I have de-
voted the names and reputation of all Presbyterians who are ob-
noxious to the univerfall abhorring both of the present and
future ages, and therefore faith it concerns all Presbyterians
in generall, and the DoSTorage of this way more particularly to
heale the Gangren of my pen, and to restrain the further Spread-
ing of it, otherwise their names and reputations are but so ma-
ny dead corpses.

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

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

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

Thirdly, as for that story of one of the Assembly with three more of his com— or sub-Presbyters, rather four Ministers in all (expressed by Cretensis all along in a scoffing, yea in a propheane manner, bringing in heaven and Gods providence to make up his jefts and jeers) spending a whole afternoon upon a day of Thanksgiving in fishing, I greatly blame them, and if there was any such thing, they have cause to be ashamed of it as well as you for your bowling; and it had been fitter for them foure Ministers to have been fishing for the souls of men, preaching somewhere in the afternoon, then a catching of Roaches; and thus you see Cretensis I am impartial, not (like the Independents) excusing all things in Presbyterians as they in Sectaries though never so vild, and therefore your Proverb of Presbyterians having a privilidge to steale Horses holds not as you see, for I am against a Toleration of them to look on.

Fourth-
Fourthly, As for your threats of discovering Presbyterian mistakes in the night, and to leave the world to judge whether they be not worse then Independents bowling on dayes, &c. and of the story of a Presbyterian Angel which you will clap to my mouth, and stop it for ever; I answer, do your worst, discover what Presbyterian mistakes in the night you can, and tell what stories you please of a Presbyterian Angel, I fear you not, it will not stop my mouth: I bless God, he who keepeth the feet of his Saints, hath so preserved me, that I care not what all the Sectaries under heaven can say against me, I bless God I have whereof to rejoice and glory before men (though before God I know my manifold weaknesses and transgressions, and have nothing to glory in but the free mercy of God, and the righteousneffe of Jesus Christ) and therefore Cretensis if you mean me, by mistakes in the night, and by the Presbyterian Angel (as your words seem to insinuate, speaking unto me, and the Reader may be apt to take your meaning so) speak out, do your worst, I defie you and all your company to prove any such things, or but the supposition of them; for I must tell you Cretensis, I have ever since I came to be a Preacher of the Gospel walked by that rule of the Apostle, providing honest things, not only in fight of the Lord, but in the sight of men: And as for other Presbyterian Ministers, if any of them have walked loosely and scandalously let them look to it, I will be no Patron for them, neither will I have my mouth stopped from opening the Errors, Heresies, Practises of the Sectaries, or laying open by name Impostors and Seducers to gratifie the concealment of something foul in a Presbyterian, let them bear the shame of it for all me, and give God glory in confessing; only I would desire Cretensis and the Reader to observe the difference between my Discourse of Errors, Heresies, and practices in Sectaries, and Cretensis discovery threatened.

1. Cretensis Discovery will be out of revenge, mallice, because the Errors of the Sectaries are laid open, and which otherwise he implies should not have been discovered, and if I would cease laying open the Errors of the times, those stories should never have come to light, but now my Catalogue was and is purely out of conscience, nor out of ill-will to any man, but to preserve many from falling, and to recover others before they are gone too farre.

2. The Errors, practises, ways which I lay down throughout
my Book, are the very principles and ways of the Sectaries as such sectaries, either being their Opinions, or flowing necessarily from them, or are means made use of by them to increase their way, compass their designs, whereas any personall miscarriages of the Presbyterians are far from falling under any such considerations; but the fruits of the flesh and Satan taking advantage upon them, of which things they have no fruit, but are ashamed and have repented.

Thirdly, these Errors, and practices in the Sectaries are now found in them, cleaving to them since, and not before they turn'd Sectaries, whereas these miscarriages of the Presbyterians are not now upon them, nor never since they were Presbyterians, but may be many years before, when Episcopall and foolish.

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

* Whitaker. Se-
  cond Contro, De
  Eecele.-quest. 5. c.
  21 pag. 342 343.
  Papistici Deores
  turpes & secterai
  sunt & indefitis
  vivunt omnes, &
  Papa summo illo-
  rum Pontifice ad
  infimum uift, Pa-
  rochum multi
  non navi mada,
  sed flagitia et.
  am gravissima
  inter illes repe-
  viuntur, vide tii
  plura.
  Willet Synoff.
  Second Generall Controversie of the Church, Quest. 3. of the notes and marks of the Church, pag. 93. A,
  Pontificium.
Fifthly, as for that Manuscript which came to Cretensís above a year since concerning Master Edwards which discourseth his juggling and indirect walking between the two Towns of Godalming in Surrey and Dunmow in Essex, which will be attested by good hands, and be content to submit it self to the Presse; I Reply, let Cretensís print it when he please, I challenge him to do it, so he print nothing but what he will make good, I remember tis a speech of famous Master Bolton in some of his works, Innocency and Independence makes men of the bravest spirits, I ble sóe God I have Innocency, knowing nothing by my self of fault in this matter, and I have Independence, being an Independent in a true notion, not hanging upon great men, nor hunting after preferments and great Livings, and I desire the Reader to obserue what I shall say of this matter, Cretensís could hardly have instanced in abusinesse to make more for my praise, & his shame, then this, and if he be able to give me any one instance of an Independent and Sectarie, that hath so denied himself for the publik, and for strangers, as I did in that, I shall begin to think there are Independents in England, who seek the publik good, and not thier own things. And for the matter of Dunmow, I have so much certainty and confidence of it, that if it were known commonly, it would tune to my great honour (which here Cretensís threatens me with as a matter of reproach, and indeed the only thing, which belike Cretensís in all his gathering, and inquirings after me, could light upon to upbraid me with) as that I dare refer it and stand to the arbitrament of Master Thomas Goodwin, Master Burrowes, Master Bridge, (whom all the world knows, through difference of judgement, are not my best friends) whether in that business I be to be blamed, or rather have not done a singular thing, and like a man who hath walked circumspectly, avoiding all appearance of evil; and truly Cretensís, you may give a loser leave to speak, which for the present I shall do briefly, (refering the large relation, both of Dunmow, and Godalming, to my fuller Reply) and whatever I speak, and much more will be attested under the hands of many godly Ministers, some dwelling near Dunmow, and acquainted with this business from first to last, others, Members of the Assemlby intrusted also in it, and under the hands of divers godly persons of the Town, fully knowing the business, together with the Minister of the Town, the now present Incumbent.
In brief, the great businesle of my jugling and indirect walking between the two Towns of Godalming in Surry, and Dunnow in Essex, was this, that to prevent the coming in, and for removing out one gotten in against the consents and likeing of the godly people, and the Ministers intrusted in the businesle to provide for them, my name was made use of to the Committee for plundred Ministers to be put in for the Sequestration of Dunnow; and without it, as things stood in that case (the particulars whereof, with that whole businesle from first to last, I shall hereafter relate at large) it was judged both by godly Ministers and the people, (and therefore I earnestly entreated to give way to it) there was no other way to effect it; which title I held for a few weeks, merely for the good of the people, till an able and fit man could be found out for the place; in which time that my name was putting in, and was in, though I was put to a great deal of trouble and some charge in journies, riding three several times to Dunnow, besides other expences for the good of the place, as in disappointing men to come in upon them, and otherwise (for there were many difficulties in the businesle, as will appear when I shall give a full relation of it, and that occasioned by a Sectarie or two, partly out of ill will to me, and for feare I should have got thither, and partly out of disappointment of some reward and thanks, which one of the Sectaries expected in case one faire for it had come into the place, as may without all breach of charity be conjectured by words heard by two godly persons of Dunnow Towne) and though (my name being made use of) the profits were absolutely sequestred to me at such a time of the year, as that I could have made my self whole; yea, a great gainer, yet I never took penny nor farthing of the Living, no not so much as one penny to pay the charges I had been put unto, for the necessary preserving of the Living to the Towne, nor never had penny to this day (which though I conceive I might with a good conscience have taken, there being no reason I should go to war at my own charge) yet because that I might honour the Gospel, and take away all occasion from those who would seek to speak evil of me; and because if I had taken any thing, it might have been interpreted and reported a great deal more; besides all might not have known the reason of it, therefore I forbar so much as ever
to receive or touch one penny belonging to Dunmow; and truly I believe if the persons be enquired of who cheerfully laboured in this business, to bring in a godly able man to Dunmow, & know all passages (men who are meer strangers to me have only in this business) will say such was my care, pains, and faithfulness for their Town (in the midst of many intervenient difficulties cast in by some instruments, who either had a mind to the place, or hoped for something,) that Dunmow hath great reason to bless God for me, and that I was to them, as one not seeking my own things, but the things of Jesus Christ, their spiritual good: And now Cretenfs, print when you please your Manuscript you have by you, only be sure it be not drawn up by some persons, who by my means were kept out of the Livings of Dunmow, and of Godalming, or by some who would have brought them in; but being disappointed of their ends, were vexed, and imagining I might have converted the means of Dunmow to my use, (because they would have done so, if it had been in their power) thought to be revenged of me by drawing up a story of my juggling, and indirect walking, and putting it into the hand of Master Goodwin, to make his use of; but Cretenfs, let me tell you (however Independents, and Sectaries use to juggle and walk indirectly) I have juggling and indirect walking, and am a plain open-hearted man, and I will give you leave to follow me, in all places this 22. yeers last past where I have lived and preached, from Cambridge to Walden, and from Walden to London, and in London from one place and Church to another, and from London to Harford, and Harford to London, and from London to Iseworth, and from Iseworth to Godalming, &c. and to charge me justly if you can with juggling and indirect walking: I am confident that in all those places I have left a good favor, and none will blame me either for life or Doctrine unless they be Sectaries or Cavaliers, yea I know there are some Independents who were so convinced of my diligence, painsfulness in my work, unblameable good conversation, that however they love me not for opposing their way, yet upon all occasions will testify for me against the fury and violence of some: But Cretenfs let me tell you, I wonder how you dare speak of my juglings and indirect walking, when as the tricks and juglings of your party are so many, and so manifest to all the world:
A further Discovery of the Errors

I could write a good large Book of this Subject, the juglings, indirect walkings, equivocations of the Sectaries, yea of their jugling between two Places and things: I could tell Cretensis now (but that I must remember tis not my large Reply) of his juglings and indirect walkings between his Fellowship in the College and a wife (both against the Statutes, and I think against his oath) between the two towns of Raynum and Lyn, between Raynum and Yarmouth, Raynum and Norwich, between Raynum and London, between his two Churches and Livings, his Parish Church, and his new separated Church, between his Vicar-ridge of Coleman street after Voted to be Sequestr'd, and his gathered Church; as also his juglings in his Sermons and discourses, saying and unsaying, affirming and denying, but I spare him; I could tell Cretensis of Master Peters juglings and indirect walking for four years by gone between old England and new England, having every Spring taken his leave in the Pulpit of old England, and yet he is not gone; of his jugling and indirect walking between the West and London, London and other Countries to make * Burgess for Parliament; I could relate also Master Wells his haltings between Gilles Criplegate and New England, between Master Walker and the money for the poore childrens sening over to New England; I could tell a story of an Independent Minister who fought to have, and actually had about forescore pounds for that which he never preached one Sermon for, coming into the Sequestration about Michaelmas after all the Harvest was in; as also of another Independent Minister (who hath got well with his riding between places) who had forty pounds in ready money upon his admittance to be Chaplain of a Regiment, who after he had received it, never came at them, nor looked after them, not so much as giving one Sermon, or ever provided any man in his place: I could tell of the juglings and shufflings of the Independents about their new Modell of Church Government, their many pretended excuses why they put it not forth, as also of Independents juglings and indirect walkings to the raising of their own foundations, both in the point of the * Sacrament and Church Government, but I spare them for present. In one word, the Reader may see the clear difference between my juglings and indirect walkings between Godalming and Dunmon and the Independents.
walkings, they take 40. pounds may 8c. li: for preaching never a
Sermon, taking never a journey, being at no cost, pains nor trouble;
but Master Edwards makes three journeys from London to Dun-
more backward and forwards (each journey being 64. miles)
preaches Sermons when he comes there, is at a great deale of
trouble in London, yea and some charge for the good of Dunmore,
and when many pounds lies in his power to pay himself well for all
this, he takes not one penny nor farthing, and is not Master Ed-
wards: then a great Jugler and indirect walker? Cretenfis, shew
me but such an Independent Jugler and indirect walker guilty of
this fault, Et eris mibi magnus Apollo; Certainly Cretenfis if your
informations of Presbyterian mistakes in the night, and your story
of a Presbyterian Angel wherewith you threaten me if I meddle
any more with the Independents prove no better then the Manu-
script by you which came to your hands about a year since concer-
ning Master Edwards himself, which discourseth his jugling and
indirect walking between Godalming and Dunmore, instead of
hurting the names and reputations of Presbyterians, and making
them so many dead corpifies, they will cause the names and reputa-
tions of Cretenfis and his Informers to be like so many stinking
Carrians, and by this one instance of Cretenfis Manuscript upon
which he puts such choyce speciell marks of trut, as that the wri-
ting will be attested by good hands; and if there be no remedy, will
be content to submit it self to the Press: the Reader may judge of
all his other informations, and lawfully conclude if his Manu-
scripts so and so qualified be such as he could hardly have instan-
ced in a business more to Mr. Edwards honour, and yet according
to his Manuscript is framed for his reproach, what must his loose In-
formations be by word of mouth, especially taken up from Ana-
baptists and loose persons who care not what they say of the Or-
thodox godly Ministers, whom they look upon now as the only
great block in their way of Error, liberty and confusion.

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

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

For the first part of the Story related by me pag. 78. concern-
ing one Nichols, coming into Stepny Parish, and to Master Greenhill's face justifying these wicked Opinions there set down, as that God was the Author of all sinne, &c. (yea maintaining more then I have particularly mentioned in pag. 78. namely, That children owe no obedience to their Parents except they be godly) tis most certainly true, and Master Greenhill dares not deny it: and for proof of it Mr. * Randall an care and eye witnefe related it to me, and to others, yea since Cretenfis Book came forth that denies the truth of this story; I have asked Master Randall of it, and he affirms it to be undeniably true; and for to evince the truth of it, Master Randall told me these circumstances, viz. who were present when Nichols did maintain these opinions to Master Greenhill, namely, besides himself, one Oats a Carpenter, and divers women; as also Master Greenhill could not stay long with this Nichols, being to go forth to some place where he had appointed to come, and should be staid for; so that thus far the story is without all question true, and I am confident Master Greenhill upon new consideration and rubbing up his memory, will speak no more such words to Master Boroughs, as to wonder to see such a thing as this in Master Edwards Book, and that he knowes of no such meeting. Now for the second part of the story, namely, that at a meeting where Master Boroughs was present, with divers others, Master Greenhill did relate unto his Brother Boroughs this sad story of Nichols venting these opinions forementioned, and upon that how all the Discourse following related by me in this story of Nichols, page 79. yea more passed between Master Greenhill and Master Boroughs, is as certain as the first; and for proof of it, one Master Allen of Stepny Parish, a godly understanding man who was upon the place, and heard all, related it to divers in Master Bellamies shop in my hearing, of whom after he had made an end of speaking to the company I enquired more perfectly how he knew all this to be true, and whether he was an ear witnefe, and got him to name over the opinions again, and to repeat other paflages to me for the help of my memory, and for fear left I should mistake the relation so soon as Master Allen had done, I went immediately home, and wrote down in my Diary the whole businesse from first to last, with the day of the month, the place, and persons, when, where, and to whom

* This Master Randall is known well to many godly persons, and is a godly man, a Schoole master about Stepny, and a Minister. Here is that Randall the Antinomian and Familist.
A further Discovery of the Errores

whom also besides my self it was told: And further then al this, since my Book came forth, and Cretensis Answer to it, though this story is branded by Cretensis to have particular forgeries in it, numerous beyond measure, and all Nichols Opinions related by Master Greenhill to Master Burroughs with divers passages mentioned by me to come from Master Burroughs at that meeting, all affirmed to be false, yet Master Allen (before ever I spoke one word with him coming into Master Bellamies shop accidentally, where when he came in some company were speaking of Cretensis Answer to my Book, and of this very passage of Master Burroughs under his hand brought by Cretensis to disprove that story) of his own accord justified the story of Nichols coming to Master Greenhill and Master Greenhills relating it to Master Burroughs with all the discourse following upon it, saying I am the man that told it Mr. Edwards, and that in this shop, and M. Greenhill and M. Burroughs dare not deny it; for the story (faith Master Allen) is most certainly true, and all the mistake is of those words a meeting concluded of, where Master Greenhill should relate these Opinions, whereas the making known of those Opinions, and the Discourse upon occasion of them was not at a set meeting on purpose appointed for that occasion, but at a usual meeting on the Lords day after Mr. Burroughs his preaching in the morning, where at Colonel Zacharias house Master Burroughs Master Greenhill and divers godly persons use to meet; and as Master Allen said this in the presence and hearing of three godly Ministers and divers Citizens, so hath he (as I am certainly informed) drawn up with his own hand for the Prefle a Narration of this story of Nichols, maintaining those opinions to Master Greenhill, and of Master Greenhills reporting the Opinions to Master Boroughs, with all their discourses thereupon, yea more fully and particularly then I have related them in Gangrana, so that 'tis strange to me that Master Burroughs should dare to give such a writing under his hand to Cretensis, as to say that story Master Edwards hath page 79 of one Nichols, &c. is all false, when as the whole story and all the particulars of it are true, and there is nothing false in the story from first to last; only there is a mistake in the transition from the first part of the story to the second, and in the passing from the first meeting to the second (which in strict acceptation of words is
no part of the story nor of the matters contained in it) namely in
those words of a meeting concluded of, which implies a set meeting
occasioned upon those opinions, whereas the second meeting at
which Master Greenhill declared these opinions of Nichols, and all
those speeches passed between them, was not on purpose about Ni-
chols and his opinions, but a meeting where constantly on the Sab-
bath day mornings after Sermon, Master Boroughs, Master Greenbill,
and divers private Christians using to come, Master Greenhill took
occasion to speak of this Nichols opinions. Now I desire the
Reader to consider Master Allen relating to me the first meeting
where Master Greenhill was without Master Boroughs, with the op-
inions vented then, and telling me there was a second meeting pre-
fently after that, where, upon occasion of a former meeting and
opinions then maintained, Master Greenhill related the opinions,
and all that discourse above mentioned, passed, but not ac-
quainting me with the nature of the second meeting, viz. that it
was of course every week after Master Boroughs morning Sermons,
whether I might not well conclude (and cannot easily conceive
how I could understand it otherwise) the second meeting to be
occasioned by the first, as well as the second Relation followed
upon occasion of the first, and though it were not just so, viz. a set
meeting to that end, where all I set down in Gangrena was spo-
ken, but an ordinary meeting where Master Greenhill took the
occasion to declare as above said, whether this mistake be a matter
to be so much made of as to be branded with forgery, falseness,
or for me to be cried out of for telling a story having particular
forgeries in it, numerous beyond measure, when as the circum-
stance wherein the mistake lies, is no reproach, or calumny, but in
favor & honor; and I appeale to the Reader whether if the
story had been in that particular circumstance according as I
set it down, a meeting concluded of, it had not been more for the
honour of Master Greenhill and Master Boroughs to have made a
solemne business of it by appointing a set meeting to have ad-
vised what to have done in this sad case, and such like, then only
at an ordinary meeting on another occasion by the by to speak
and discourse of it. But before I passe from this, I shall lay
down four things. First, discover and lay open the equivocati-
ons and mentall reservations of Master Boroughs and Master Green-

N
hill given into Cretensis in writing. Secondly, Master Greenhill and Master Boroughs plain untruths which cannot be salved, no nor by equivocations. Thirdly, enquire into what may be the reasons moving and inducing them thus to do. Fourthly, commend something to the Readers consideration and observation from all this Discourse.

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

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

2. As in Master Boroughs writing to Cretenfer, I have shewn plain equivocations, so there will be found in it manifest falsitie, and some passages that cannot be falsed from lying, no not by the help of an equivocation; as for instance Master Boroughs speaks as of the whole together that story of Nichols, not a part of the story, and faith, all is false, which is an apparent untruth, for though some part of it were false, yet if any of it were true (especially the
major part) it cannot be affirmed all is false, and then though in some parts of it Master Burroughs may equivocate, yet in others he cannot; as for instance, the first part of the story wherein is laid down Nichols maintaining to Master Greenbills face those wicked opinions, is a part of the story of Nichols, and undoubtedly true, how then can that be laid to be false? besides it precedes those words expressed in Gangrena, a meeting concluded of, upon which Master Burroughs evades, and so cannot be salved by having a reference to the n, and yet this is the first and one great part of that story Master Edwards hath of one Nichols; how then can Master Burroughs words, viz., of affirming that story Master Edwards hath of one Nichols, to be false, be in any sense justified to be true? again, how can Master Burroughs say he never heard there was such a man in the world as Nichols, when as it cannot be thought but that Master Greenbill named him to him at Colonel Zacharies house? and that Master Burroughs should never hear of Nichols name, Master Greenbill, and Master Burroughs being so familiar, and Master Greenbill relating to him the opinions, that Master Burroughs should never ask the mans name who held such vile opinions, nor Master Greenbill never speak of his name, seems to me very strange; and if so, how came Master Allen to hear and know that the opinions related to Master Burroughs, were one Nichols opinions, seeing Master Allen was not at the first meeting where Nichols was with Master Greenbill, but only at this second meeting where Master Burroughs was? again, how can Master Burroughs give it under his hand, that he to this day never knew of any of Nichols his opinions, when as the opinions of Nichols laid down by me in the story of Nichols were told him by Master Greenbill, and Master Burroughs thereupon was so affected, that all those speeches fell from him, about the necessity of a Government, and power in the Magistrate, and that over conscience, &c? Lastly, for those two or three last lines of Master Burroughs, namely Master Greenbills asking him whether he knew of any such meeting with that Nichols, this being spoken of in reference to the story of Nichols set down by me in Gangrena, that for his part he wondered to see such a thing in my Book, for he knew of no such meeting, how durst Master Greenbills say thus, and Master Burroughs give it under his hand to be printed to abuse the world thus; for
did not Master Greenhill know of a meeting with Nichols, which I spoke of in my Book in the former part of this story of Nichols where Nichols justified to his face these opinions, & which was the ground and occasion of all the discourse related by me in the second meeting? and yet Mr. Greenhils question to Mr. Burroughs, and his own answer to it here set down by Cretensis as from under Master Burroughs hand, are so set down that every Reader (who will beleeve them) beleeyes and takes it for granted, that Master Greenhill no more then Master Burroughs ever knew such a man as this Nichols, nor ever heard there was such a man in the world, till he read it in Master Edwards his Book, nor ever knew of any meeting about him, or any of his opinions; and so we see Cretensis (though an acute man) understands it fo, and vapors exceedingly upon it.

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

Now of this I conceive these three Reasons. First, Master Burroughs and Master Greenhills earnest and eager desire of taking all advantages, and opportunities to blemish me, and to render me a lyar to the world, which that they might do, conceiving they had taken me tripping in a mistake (though no materiall one, nor nothing to their prejudice, and so no slander nor calumnie, but making for their honour) they prosecute it, and improve it to farre, that to make something of it (poore men) their ill-will and hatred against me blinding and befooling them, leads them into equivocations, mentall reservations, and untruths, even to the wounding of their own reputations amongst all un-prejudiced men. Secondly, a desigene thereby to blast my Book among the people, to render it odious, to cause the truth of all matters
and Practises of the Sectaries.

matters of fact in it to be suspected, and so to hinder the good intended by me: in that Book: Now Master Burroughs and Master Greenhill, having a great name among many people, being accounted for men of that way somewhat moderate and among the best of that party, they knowing that their testimony, and that in the mouth of two witnesses (both being joyed together in the writing printed by Cretensis) might wound my Book, and from thence many would take occasion to question all, therefore they catch at the least occasion to declare themselves against my Book. Thirdly, they do it to free themselves from suspicion and jealousy, which otherwise they might lie under from the other Sectaries, as if they were against other Sects and Opinions, and for a Toleration of no other Sect but their own, and were for the Government of the Church to be settled in regard of these horrid Opinions and Heresies daily vented, and for the coercive power of the Magistrate against Sectaries, which these conferences upon occasion of Nichols Opinions seem to import, and might give some jealousy of, and therefore to cleare themselves from these, and to ingratiate themselves to the Sectaries, and the Sectaries to them, to assure them they will stand by them against the Presbyterians, they greedily catch at the mistake of a circumstance, and thereupon Master Burroughs gives a writing under his hand, so couched and curiously drawn up, as that all their fellow Sectaries cannot but take it as if they denied the whole, and as if no such words had ever been spoken by them about Opinions, and the necessity of Government and power of the Magistrate. The Independents, strictly so called, are a very few in comparison of the Anabaptists, Antinomians, Libertines, &c. a contemptible party as of themselves, Independents in Armies, Country, City, falling daily to Anabaptism, &c. and therefore Master Greenhill and Master Burroughs being afraid they might suffer by this story, take this occasion to clear themselves by lending this writing to Cretensis.

4. The Reader from this writing given under Master Burroughs hand to disprove one of my stories, together with Cretensis glorious vaporing inferences upon it may plainly see what to judge of my stories laid down in Gangrena, and of Cretensis confusion, seeing Cretensis signall choicest proof, and that which among all the
the rest was the only testimony that gave him some credit in the world, proves so weak and faulty, yea and at best but a meer juggle and equivocation: what may the Reader think of Cretenfis Answers to other passages of my Book? his testimonies being either from persons of no credit and worth, Apprentice boyes, Secretaries, and men in their own cause, or persons under bad report as Crefens, against whom there have been many other complaints and depositions for miscarriages and misdemeanors (as I am certainly informed) yea among others for abusing a worthy Member of the House of Commons, when as Master Burroughs testimony proves so invalid, and the whole story of Nichols (excepting only one mistake in the transition of it from one part to the other) proves all true, yea and more too then I have set down, as appears both by what I have said already, and from Master Allen's printed Relation, being a man from whom I had the first Relation of this story: Now by this time I conceive all men know what to judge of Master Burroughs text, and Cretenfis his Commentary and Application, and must conclude Cretenfis had little reason to make such tragicall out-cries, and a great noyse of branding this story of Nichols (as if there had never been any such man in the world, nor no such opinions held by any, nor never no such discourse between Mr. Burroughs and Mr. Greenhill) with particular forgeries in it, numerous beyond measure. And for a conclusion of my Reply both to Cretenfis and Master Burroughs writing, I retort thus upon Cretenfis, in his own words a little changed: that long formall story of one Nichols living about Moore fields coming into Stepny parifh to draw away people: That to Mr. Greenhill face did justifie and maintain many wicked opinions, &c. upon occasion whereof at a meeting where Master Greenhill, Master Burroughs and many others were, which meeting was, viz. a little before Master Burroughs fell upon the preaching of the power of the Magistrate in matters of Religion, and the point of Toleration: At which meeting Master Burroughs and Master Greenhill, with others spake many good words, particularly Mr. Burroughs, in regard of these things, matters being so, there was a necessite of the Government of the Church, and of the power of the Magistrate, &c. This story is long, and the particulars in it true beyond question: In which respect I desire the Reader presently
and Practices of the Sectaries.

PraSifes of the SeSaritt.

prefently to make the computation, which he may do with exact-
ness enough, if he shall please to compare Master Edwards his
Relation in Gangrana, this Reply, and Master Allen's Relation
anent this businesse, with the lines received by Cretensis from Mr.
Burroughs himself in writing, and Cretensis commentary upon
them.

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

Infelix puer, atque impar congressus Achille.

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

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

Now whether my pen hath abused Master Ellis of Colbeifer, and other faithfull servants of God in those parts with base calumnies and flanders, I desire the reader to turn back to Master Harmans Letter page 54, 55. and to read what he hath sent me under his hand, besides Cretensis, the great Critick upon other men's words; in these words his pen (speaking of me) writes either falsely or improperly, for what I print of Mr. Ellis, &c. in Gangræna, are Letters written by another pen, not mine, and therefore if I wanted matter, or had nothing else to do with my time, I could spend as many words (upon a better ground) and expatiate upon calling Mr. Harmans pen, my pen, as Cretensis doth upon the words muting, page 36, 37. As for the expresse from Colbeifer discovering the base calumnies and flanders against the Saints there, I hear nothing of it yet, but let it come when it will, I fear it not; for both I and others know to much of the Sectaries of Colbeifer, of their baseness, self-seeking, equivocations, &c. that the Answer to it will serve to make a third part of Gangraena, their Errors, Heresies, Practises, &c. without any help from other places, will serve to fill a good Book of it self; But to animadvert no further on this passage of Cretensis, I put a period to this Section with this short Animadversion, that the things I relate of Master Ellis or some others of Colbeifer in Gangraena are not false (though Master Ellis faitch they be foule) neither are they a great part of my Book and strength, but a very small little part, nor the twentieth part of my Book, but I am of the mind, when Maker Ellis and those who are there concerned shall make a Reply, the Rejoynder to it will have a great, deals more, and other manner of things of the Sectaries of Colbeifer than Gangraena hath, and I must deal ingenuously with Cretensis and Master Ellis, I have been told by one of Colbeifer, that if he had thought or known I would have printed any Letters concerning the Sectaries of Colbeifer, he would have furnished me with other manner of things then any contained in those Letters Master Ellis writs of to a friend in London.
ven by me of the Author of the third Letter printed in Gangrena, by printing a Letter written to Kiffin concerning him, wherein the Author of that Letter denies Master Ricraft to be a person religious, and cordially affected to the Parliament, intimating and casting many foule aspersions upon him.

I leave Master Ricraft to justify the contents of his own Letter written to me, and to answer this Letter written against him, which he assures me he hath done, and that by this time 'tis printed wherefore I need say little; only for what I expressed of Master Ricraft, I had good reason to do it, both from the testimonies I had received of him upon enquiry from persons judicious and godly, and from some converse and acquaintance which of late I have had with him, and that which made me give him that testimony, a person cordially affected to the Parliament, was his being employed in several matters and affairs that concerned the Parliament; which besides that I had heard so, I saw two Orders or Warrants, one from the honourable Committee of both Kingdoms, the other from the Committee of Examinations, testifying of his good service, and commending him, which are more to me to assure me that he is a man well affected to the Parliament, then a hundred Letters written to the contrary by * Anabaptists (such as Cretensis here prints) can be to deny it: now as to that particular instance brought in the Letter to disprove Master Ricraft for being a person cordially affected to the Parliament (which indeed is all that hath any show of proof, all the rest being mere words) namely of concealing a Colonel which came out of the King's Army, which Colonel would have taken away the life of one Master Roberts Minister, and that if Master Roberts had known of the Colonels being in Town he would have endeavoured the hanging of him, and yet not without cause, for former discourtesies received from him, &c. I desire the Reader to judge how true 'tis by these following lines which I received from Master Roberts, under his own hand, and subscribed with his name.

I do not know of any Colonel, or other Officer of the Kings party that Master Josiah Ricraft did entertain; nor that the said pretended Colonel, nor any other particular person did particularly endeavor to
take away my life: and if I had punctually known, that she said
pretended Colonel, or any other person had endeavoured at the taking
of Birmingham in hot blood to have destroyed my life, yet I do not
conceive that a sufficient cause for me in cold blood if I had opportunity
to have sought the taking away of his life.

March 24. 1645. Fran. Roberts.

Seft. 30. Cretensis thinking that by this Anabaptistical Letter
he hath weakened my testimony of the Author, and branded him
for a Malignant, he proceeds in this Section against the matter
of the Letter, charging a great part of it to be notoriously false,
as some things about Kiffin and Palmer, and of a woman to be
re-baptized, at which story out of his love to Anabaptists and dipping
not knowing how soon he shall fall to that way, he is so offend-
ded, that he makes the tale of Gargantua, and Donquixot with his
Windmills to look like Gospels in comparison of it, and thereupon
breaks out into such a passion, that he saith, It is pitie the Relator
should either este or drink till he either be hath proved the truth, or else
confessed the untruth of it.

The Reader may observe Cretensis cannot deny some part of it
Repli.
to be true; and indeed the first part of it of one Webb (the
most materiall and foule for the Opinions and Blasphemies
Cretensis doth not so much as offer to disprove:) For those other
about Kiffin bragging upon Disputation and those lighter
passages I conceive Master Ricraft will clear in his Answer;
but for the main businesse of Kiffin and Patience anointing with
oyle a sick woman, one of their members, that is not denied
neither, only some words, which being recovered, she should speak,
which is not much materiall to the thing; besides, 'tis probable
words to that effect were spoken, though not in terminis, wherein
may be the equivocation stands; and lastly, for that story of the wo-
man to be re-baptized, and the Dipper which Cretensis makes such
a quaint invention and bold fiction, &c. as if no Anabaptist
could be guilty of such one, I Reply to Cretensis there are
four things done by Anabaptists and Sefiaries; Misstris At-
mayes story; with many particular passages in it are fouler, as
I shall by Letters and other Relations make manifest; but where-
as Cretensis makes this Relation such a tye to the Whetstone,
making all the daring Relations (as Cretenlis phrases them) in Ganges besides to give place to it, I will upon one condition (and that a very reasonable one) that Cretenlis and his Church will promise upon proof of it to joyn in a Petition to the Parliament with the Presbyterians for the forbidding of all Dipping and Re-baptization, and exemplary punishment of all Dippers, as his brother Kiffin, &c. set down in my large Reply to Cretenlis, the place where, the name of the Dipper, with other circumstances of this story; and I do believe, if my intelligence doth not extremely fail me, whereas Cretenlis makes such a wonder at one, I shall be able by the next to give instances in the plural number; and for this end I have taken order to have sent me up with hands subscribed the proof, with particular circumstances. And for conclusion of this I cannot but take notice of the extreme cruelty of Cretenlis against the Relator of this story, and by this we may see what liberty and favour Presbyterians must expect if once we fall into the hands of Independents.) that tis pity he should eitherate or drink till he hath proved the truth, or confessed the untruth of it. What Cretenlis, no other way for a poor man who tells a story of an Anabaptistical Dipper, but to starve him to death, or to make him sinne against his conscience by confessing the untruth of that which he thinks in his conscience to be true, and that I may convince Cretenlis of his rashinesse in speaking thus, I desire him in his Rejoynder to resolve this case, which is the true case of this story. Suppose the person who can prove it lives sixty or seventy miles off, how long, and how many daies will you allow the Relator to find him out, and to bring him with all other witnesses before the Magistrate to prove the truth of it; must not this of necessity require some daies (though no accidents should fall out, sickness, or of being from home, &c. which might retard it) and would you have the Relator all this while go so many daies without eating or drinking, that were indeed the ready way for the Relator never to prove the truth of it; I suppose upon second thoughts Cretenlis will confess he writ this in a passion and flame, as I believe he did all the rest of his Book.

Cretenlis Sel1, 32. pag. 38. denies and puts off severall particu-
Lars laid down in Gangrêna, as about Lieutenant Colonel Lifburne, as about one Thomas Moore of Lincolnshire, as about a Woman Preacher at Braifeed in Kent, and he adorns his pretended Answers, with tears and scoffs, as that Lifburne can see and read twenty and ten untruths in my Book, with the worst of his eyes, and that I am the greatest manifestarian under heaven; there being no man hath manifested that weaknesse of judgment, that strength of malice against the Saints as I have done.

Lieutenant Colonel Lifburne, playing at Cards I have proved true in Answer to Walmyn, pag. 30. where the Reader may looking back be satisfied, as for the rest I have said of him when Cretensis goes about to disprove it, I shall as particularly make proof of it by instances; and I am of an opinion with Cretensis (though not in his sense) the other things instanced in as well as playing at Cards, are Grapes growing on the same Thorne; only I cannot but wonder at one fetch of Cretensis (indeed farre fetcht) to falve the credit of his Brother Lifburne, that my reporting of Lifburne playing at Cards either is a false report it self, or at least a report of a report which is false, and so little better, which is to make all reports false of which a man is not an eare and eye witnesse, and so nothing to be beleived, though related by never such credible eare and eye witnesse: Now after this rate to be sure the story of Cretensis Presbyterians Angel which another hath to tell (some Independent Angel) is false, the story of the Presbyterians fishing on a day of Thanksgiving is false, and little to be regarded, for Cretensis sure was none of the com — or sub-Presbyters, (though I am confident he would have fished with them a whole afternoon upon a Thanksgiving day on condition to have been a com — or sub-Presbyter with the Doctorate of the Assembley) the Manuscript of my jugling between Godalming and Dunmow, is either a false report it self, or at least a report of a report which is false; and so all the stories Cretensis threatens Presbyterians with to make their names and reputations so many dead corpeses will be but either false reports, or at least reports of reports which are false, and so little better, for I beleeve Cretensis comes little among Presbyterians, and so cannot speak much of his own knowledge.
As for that particular of one of Lilburne's eyes put out by a Pike in the street, upon which Cretensis makes jests, as that Lilburne is able to see and read twenty untruths and ten in Mr. Edwards Book with the worst of them; I answer, this passage, as also that of two children taken away at a time from Cretensis, are not made any thing of by me, or insisted upon to upbraid them, but touched only to shew their own folly in rash cenfuring of Presbyterians from acts of God's providence in afflicting by giving instances in themselves; however for the truth of the thing Lilburne's eye was so run into by a Pike immediatly upon his Letter coming forth against Mr. Prynn and the Assembly, as that hee could not see with it for a great while, and it was feared and commonly reported he would never see more with it; but for my part I am glad to hear he can see again with it; and the recovery of his sight doth no whit infringe the truth of what I have written, I expressing not how long he could not see, speaking only of presently after his Letter came forth; but supposing his eye-sight to be as good as Cretensis expresses it, yet I am sure he cannot read twenty and ten untruths in Gangrana, and I suppose by this time the Reader by my Reply is well satisfied, that this speech of Cretensis is an untruth; and as for that jeer of Cretensis that if I had not a great beame in my own eye, I might easily have seen that neither of Lilburne's eyes are put out, I reply, that lately in Westminster Hall I walked by Lieu. Col. Lilburne, and eyed him well and could easily see a great blemish in one of his eyes which was not in the other, and so visible, that many a one in whose eye lesse is to be seen yet cannot see at all; and I am of the minde if Cretensis doe but put on his spectacles, he may see a great blemish in the eye, upon occasion of the Pike running in, but for my part the greatest hurt I wish to Lieu. Col. Lilburne is, that he may not loose the eye of his soule in the ways of Errour, Schisme, contempt of the Ministry, despisling of Dominion, and speaking evill of Dignities, yea, my carmelit prayer to God for him, Cretensis and other of their brethren is, that God would anoint their eyes with eye-salve that they might see, and be ashamed, and returne. Lastly, for Thomas Moore a great Sectary, and manifestarian that hath done much hurt in Lincolnshire, which Cretensis denies by saying he doth not more beleeve there is any such man then he does
does, that there is any woman Preacher at Braifeed in Kent, &c. and he beleevs me to be the greatest Manifesflarian under heaven, there being no man that hath manifested that weaknesse of judgement, that strength of malice against the Saints which I have done. I Reply first, the Reader, may doe well to take speciall notice of the bold impudence of Cretenfis, who dares deny any thing if it may make for the Sectaries, and tis no wonder he denies many other things in Gangrens, calling them lies, forgeries, when as he will dare to writ thus, and to deny that which is known to many hundreds, and to persons of all rancks, Minisiers, Gentlemen, Citizens, Soldiers. This Thomas Moore does much hurt in Lincolnshire, some parts of Norfolk, Cambridghshire; he is famous at Boston, Lynn, Holland; followed and accompanied sometymes from place to place, with many attending him; and I cannot think but Cre- tenfis hath heard of him, and that he hath some equivocation in his words, or evasions, as it may be upon the word Sectarie, Cre- tenfis not judgeing any of his Saints Sectaries, or upon great Sectaries, as those words seem to imply a Sectarie of that magnitude which be imports, or else upon those words that hath done much mischief, Cretenfis not beleeving that any of his Saints can do much mischief; and truely Cretenfis may with as much truth deny there is any such man as Master Hugh Peters, as deny what I have written of Thomas Moore; and that there is such a one, I have seen, and have by me at this time writings of his to the quantity of almost twenty Sheets, for his opinions, written by Thomas Moore himself, subcribed with his name, to a worthy and learned Member of the Assembly; as also this Thomas Moore, since these wars, was questioned and committed by the then Governor of Boston Colonell King, for keeping an unlawfull Conventicle at an unseasional time in the night in the Garrison Town of Boston, and for abusing and miscalling the Governour when he was brought before him about it. Secondly, as for that yeare there is no more any such man then such a woman at Braifeed in Kent, let Cretenfis know for all Master Saltmarshes bold affirmation in his late Book, that the contrary is known to himself and all the Town, there is such a woman who preaches often both at Braifeed and other Townes there abouts; and besides what the Reader in justification of this may finde in this Book, pag. 24, 25. I shall add this as a far-
ther proof related to me lately by two godly Ministers of Kent, which is as follows. Upon Master Saltmarsh's Book called Groanes for Liberty, coming forth, and denying there was any such woman, who preached at Braised, many of the godly Ministers of Kent in that part of Kent about Town Mauling at a meeting of theirs, took it in consideration to enquire and finde out the truth of that related in Gangrenous, but denied by Master Saltmarsh, and entreated particularly a Minister one Master T. borne in those parts near Braised, knowing the Town, and the people thereabouts to make it his business so to search into it, as that the certain knowledge of it might be reported to them at their next meeting, that accordingly it might be communicated to me for the further clearing of the truth. Master T. willingly accepted of the motion of his Brethren, and accordingly did act in the business, and at the next meeting satisfied the rest of the Ministers, that he had found out there was such a preaching woman, an Anabaptist, who sometimes at Braised, and other times at Westrum, a Town near Braised, doth meet other women, and after she hath preached she takes the Bible and chooses a Text, some verses in a Chapter, or sometimes a whole Chapter, and expounds and applies to her Auditors; and Master T. the Minister, who returned this relation to the Minister knowes this woman, and knows this to be so. One of those two Ministers who acquainted me with this, being entreated to give it me under his hand, hath under his hand given it me, which I keep by me to produce upon any occasion; so that the Reader may see both the one and the other, Thomas Moore the Sectarian, and a woman Preacher at Braised, and both true, notwithstanding Cretensis will not believe them, but makes a jeer and scoffe at these as he doth at all other things. Thirdly, to that bitter uncharitable unchristian expression of Cretan, concerning me that I am the greatest Manifestarian under Heaven. There is no man hath manifested that weakness of judgement, that strength of malice against the Saints which he hath done. I would have Cretensis know, if I would give leave to my pen, I could upon these words whip him so as to fetch bloud in abundance from him, but I will not write a Satyr, all I will say (though this is a desperate provoking speech, and I have much ado to forbear) is this, I dare appeale to the indifferent Reader, Wether Master Edwards, or Master Goodwin in their writings.
against Independents, and against Presbyterians, have manifested more weakness of judgement, and strength of malice against the Saints: and to satisfie the Reader and my self, I desire *Cretenfis* in his Rejoynder to shew where in any of my Books I have manifested that weakness of judgement, to declare to all the world, as *Cretenfis* hath done) that (I put out an Answer to a Book of which I never read one quarter of it; or writ a Book, wherein the far greatest part of the particulars were observed by others; or had neither leisure nor opportunitie to search to the bottome all was storied, and yet notwithstanding deny all with gyantlike confidence: or where, in what pages of my Books, intituled, *Reasons against Independent Government*, *Antapologia*, *Gangraena*, I have discovered that strength of malice against the Independent Saints, as *Cretenfis* in his Books call d, M. S. *Theo-machia*, *Answers and Replies to Master Prinne*, *A briefe Answer to Master Edwards*, hath against the Presbyterian Saints, and all the Reformed Churches. But no man need marvel at *Cretenfis* coarse language, either in vilifying, slighting me, or in charging me so deeply, who considers how hee hath spared none, of what condition or qualitie soever, that have come in his way, not regarding any mans age, calling, learning, holinesse, sufferings, place; witnesse his scornfull bitter speeches against Master W. *alker*, Master R. *borough*, Doctor *Stewart*; yea, casting firebrands of reproach upon Citie, Assembley, Parliament, and all Presbyterians, and particularly, upon that worthy, learned, and religious Gentleman, Master Prinne, the greatest and truest sufferer against those evils of that time, both for matter and manner, of any one man in England, whom above all others (notwithstanding all his sufferings, and other personall worth) he hath sighted, and desperately cenfured, as here he does me; which the Reader may finde in *Cretenfis* Books against Master Prinne, and particularly in that Book intituled, *Calumny arraigned and cast.*

*Cretenfis* (Sett. 33.49) denies hee holds any errors in justification greater then I doe; yea, or any so great by many degrees; and it will be a thousand times said, before once proved, hath done all these things, on purpose to despite the Spirit of God, to defame the Gospel, to make the wayes of godlinesse and religion hateful to the world, to increase divisions, to multiply distractions, to bring a snare and evil day upon the Parliament, to expole the whole Higdome to ruine and destruction.
that Cretensis holds any such errors, &c. Hee charges mee also, in my Epistle Dedicatory, to abuse the Parliament with a loud untruth, That there are eleven meetings at least of Sectaries in one Parish in this Citie: which loud untruth he charges not upon mee alone, but upon the Honourable Court of Common Councell, the Lord Maior, Aldermen, &c. calling them Brethren in iniquity with me. And further taxes mee, that because the pages of my Book are not large enough to contain my shamelesse untruths, therefore I quote them in the margent of it, as of Overton, and Eaton, and some of Cretensis Church reporting, &c.

Cretensis hath been often charged to hold errors in the point of Justification, and the particulars have been specified and proved by many godly learned Ministers, both in pulpits, writings, and conferences, as Master Walker, Master Roborough, Master Calamie, &c. yea, some Independent Ministers, as Master Thomas Goodwin, Master Burton, &c. have spoken against his errors in the point of Justification, using sharp and quick expressions upon discoursing of them (as I can prove by good witnesses.) But for mee, I was never taxed by any man, either Presbyterian or Independent, for holding any errors in the doctrine of Justification: and indeed, I hold nothing in that point but which is commonly laid down in the Confession and Articles of Religion made by the Reformed Churches. And for the proving you guilty of error, Master Roborough hath done it cleerly and fully in his Animadversions and Examination of both parts of your Treatise of Justification (which, mee thinks, you never having replied unto, should not have had the forehead to have boasted thus). Besides also, a godly orthodox learned Presbyterian of the Church of Scotland hath fully answered you, and discovered your weakness, as one of the Reverend Commissioners of the Church of Scotland assured me upon his own knowledge. Secondly, Cretensis shewes his impudence and boldnesse in denying that which I prove by a Petition of the Honourable Court of Common Councell, wherein they in terminis (as Cretensis cannot deny) affirm it; and I suppole, all men will judge, such an Honourable Court affirming it, and that to the High Court of Parliament, is to be beleived before one Cretensis. And of this businesse I know something, for I particularly inquired of some of that Commit-
tee, appointed to draw up the Petition, and to make proof of things, how this particular was proved; and they told me, it was made apparent to the Committee of Common Councill, whereupon they put it in: and no wise man can conceive, that such a representative Body as the Common Councill, in a businesse wherein they knew they had so many eyes upon them, and so many enemies, (all the Sectaries mortally hating them for this, and other Petitions) would represent such a thing to the Parliament, unlese they could prove it. The Common Councill knowes very well, the Sectaries want not friends to peoleffe the Parliament against them, and who watch but for such an advantage, as to take them tripping, thereby to render all they present in this kind as false: and if Cretenfis, or any of his fellow Sectaries could have disproved this, 'tis a wonder to mee they did not: When a Committee was appointed to heare, and the Citie to make proof of some of the foulest things mentioned in the Petition, why did not Cretenfis, or some of his Church then, for the weakning the credit of the Common Councill, and the better bringing their preaching sisters off, come in, and alledge this as a loud untruth? objecting, that by the same reason the story of the preaching women might be false. But how true fore'er tis, Cretenfis hath a good facultie, in all things that are brought against the Sectaries, to beleev nothing; but to be as confident as twice two makes four, that all is false. Well, though I will not be so uncharitable as Cretenfis was, to wish Master Goodwin might neither eat nor drink till hee had proved what hee here writes: yet I heartily wish, that my Lord Maior and the Honorable Court would not suffer Cretenfis and his Church to meet any more in their Conventicle, till hee had made good what hee here writes; which, I conceive, they may the more lawfully and justly doe, because hee doth not onely give them the —, but calls them Brethren in iniquity with mee, scoffing at a sayeing of mine taken out of the Citie Petition, But this sayeing of his need not be melancholy for want of company; it hath brethren enough in the iniquity of it: and who are these brethren, but the Lord Maior, Aldermen, and Common Councill? O what an insolent bold passage is this! The Reader need not wonder at his foule mouth, and railing Dialect against mee and my Book, who cares no.
no more for this Honourable Citie: I doe not see how the Honourable Court of Common Councell can let it passe without questioning him, to suffer a man, who lives in the Citie under their Government, to abuse them thus in print. I am confident, if the Presbyterians lived in a Citie under a Magistracie and Government, where the Governours were Independent, and should have abused them thus, they would have made the Citie too hot for them. 3. As for that I say of Overton and Eaton, for all Cretensis mincing and shuffling, I shall free my self from uttering untruth; for Overton said, after a boasting manner, unto two sufficient witnesses, that now there was an answer to my Antapologie, and entred into the Hall-Book; and they apprehended him to, especially one of them, as that hee took order to send mee word (I being then in the Country) that an answer was certainly printing; and for my greater assurance, hee had searched the Book, and found it entred: so that I and many more lookt every day for the coming of it forth; and I never knew before now, that books were entred into the Hall-Book, but just when they were going to the preffe. For Eaton, an Independent Milliner, I do not affirm that hee spake the same words which Overton did; for his words were spoken many moneths before Overtons; only hee is quoted in the margent as an instance to make good those words in the second page of my Preface, Their great words and threats of an Answer; which were these that hee gave out, There was an Answer to my Antapologie, and hee had seen it, and the Author of it had discovered mee to be a poor weak man, and my Book a slight easie piece, neither good sense, nor good English, or words to that effect; which Eaton confessed hee spake before witness, since my Gangreana came forth: thats all I say of him, or meant; and I suppose, these are great words and threats of an Answer. Only by the way, I desire Cretensis to resolve me these questions, and then I will give him a good account why I called Eaton an Independent: namely, What was the true reason that Cretensis Reply to my Antapologie, being entred in the Hall-Book in July last, and given to the Book-seller to print, was not printed, but stopped? And how it came to passe, that Eaton, if hee be no Independent, had the Reply to my Antapologie communicated to him to read and peruse? And when Cretensis
Cretensis hath resolved these questions, it may be, by the next, if hee answer not truly, I shall tell him the reasons of the stop, and to whom else besides Eaton this Reply hath been communicated, as to M. Symson, &c. and, may be, tell him what Master Overton, or his man, or both, have told a friend of mine, about the Answer to my Antapologie; as namely, what the Licenser did upon pursuing of it, and of the Title given to it about The Accuser of the Brestren cast, &c. 4. As for the report of some of Master John Goodwins Church, &c. I observe, Cretensis denies it not, but puts it off with one of his usual tricks, That hee beleeves, I no more know it then declare it. And indeed, this is one of Cretensis jugling ways which hee makes often use of in this Book; when hee knowes not what well to say, then hee comes in with I be-Cretensis, pag. leeve, hee no more knoweth, and I no more beleve. And truly, tis 48-49. somewhat strange to mee, that hee who is so hard of believe in divine things, that hee will not beleev the Scriptures without reason, and hath preached lately with much earnestnesse and violation, that Faith is not to guide Reason, but Reason Faith, will yet, in humane things, beleev any thing against all sense and reason. But to put Cretensis out of doubt, that I know, and can prove what I say, I offer Cretensis, upon promise made from him and his Church, that the honest men who told it out of their zeal to the cause, and their rejoicing in an Answer coming, and to persuade the Presbyterians to the truth of it (who have always much doubted of an Answer to the Antapologie) shall not be cen-

sured by the Church, nor looked upon with an evill eye, nor hindered by this, from being taken in to the preferment of being a Prophet, and preaching for Cretensis, I will name the Minister to whom it was told, and the members by whom; and for encouragement to Cretensis and his Church to make this promise, I will for present name the first letter of the godly Ministers name, well acquainted with some of the Church, namely, Master B.

Cretensis, Sect, 26. page 38, 39, 40, 41. spends many leaves in labouring to disprove the information given mee of one Cosens of Rochester, and related by mee, affirming that relation to be for-
gery of forgeries, and all is forgery, all over it, and that in it there are well nigh quot verba, tot mendacia; and hee goes over seven particulars, putting the lie upon each of them, concluding, there
A further Discovery of the Errors

is scarce a clause of a sentence true in this relation; and as all along upon each particular, so both in the entrance to this Answer, and in the close of it, hee is full of jeers, scoffes, and foul uncivill language.

This story being the last of those related by me in Gangrena, which Cretensis excepts against in his Answer, and the story, next unto that of Nichols and Master Burroughs, (if not more in some respects) which hee most insults upon, and triumphs in, I have therefore reserved it to the latter end, as being the last particular matter of fact I shall reply unto for the justification and vindication of my selfe against the foul-mouthed aspersions of Cretensis: And I shall first speak to the manner of his Answer and Confutation of this story, and secondly to the matter of it: But before I speak to either of these, I shall mind the Reader of that which I have often spoken of upon severall other particulars which I have replied unto; namely, that hee must not look for all now that may be said, left I anticipate my larger Reply; as also, because there is a Gentleman out of Town, whom I have expected almost this three weeks to come to London, who can tell mee some circumstances in this story for proofe of some things more fully and clearly then the Minifter from whom immediately I receiv'd it: and indeed, I am told, there is a mystery in some passages of this businesse about Cofens, which, being unfolded, will give more full satisfaction in some particulars to the Reader, then yet I am able to doe. For the manner of Cretensis Answer, how unlike it is to a minister of the Gospel, and how like to one brought up in an Alehouse, or in a Bowling-alley, not only on a day of publick Thanksgiving, but every day in the week, having their terms of art at his fingers ends, Score up, Talk on, and such foul-mouthed language, 'Tis a lie, You lie, A loud lie, every impartial Reader cannot but take notice, and many speak openly of it; and that which makes Cretensis folly and insolencie the greater, and more to be blamed by every indifferent Reader, is this, that hee gives mee the lie so often, in such a disgracefull, scornfull way, making the relation all over forgery, and that there are so many lies well nigh, as words in the story; speaking also most confidently, though falsely, against the worthy Minifter who told me this story, That hee works stoutly at the forge, and feeds both himself and the world with all manner of scandals and falshoods against
against the Independents without fear, and in the close vaporing and triumphing at an excessive rate with inferences drawn from his own confutations, as if all he had said in answer to me had been Gospel; when as all this high and great building is laid and raised solely upon the weak sandy foundation of Cofens his own relation, Cretenjis disproving the truth of my relation, and sealing the truth of his own Answer in seven particulars by no other way, but the man professeth (that is Cofens) that he knowes no such man, and this Counter Information I had from the mouth of the said Cofens himself, and have the particulars under his hand. Now I appeale to all the world whether any wise man would ever have made such a doe as Cretenjis doth here, giving the lye so oft, triumphing so confidently in a businesse meerly upon the information of a man in his own case, and whether this be not worse then to ask my fel: Cretenji p.x. now whether I be a thief, namely to ask a mans self, and upon a mans own testimony to call an honest man a thief, and to declare a thief an honest man, especially considering besides Cofens being a party, and in his own cause; he is a man against whom there are many depositions and complaints against him for other miscarriages and misdemeanors; a Copie whereof I am promised from a good hand, and shall insert in my large Reply, but supposing all that Cretenjis faith Cofens told him should prove upon further inquiry to be true, and not false (the contrary whereunto I shall presently make apparent) yet no wise man can excuse Cretenjis of a great deal of weakness and folly, to put so much weight as he doth upon such a testimony, & to declare so much to all the world: Certainly great Cretenjis is the greatest manifestarian that I have ever met with, and there is no man hath manifested that weakness of judgement, besides strength of malice against the Presbyterian Ministers and Saints which he hath done both in this, and in many other passages of his Book, as to make an Answer to a Book, and professeth truly he never read one quarter of the Book, &c. and in my opinion these acts manifest greater weakness of judgement, farre more injudiciousness, then the not knowing how to range parts of speech in a sentence, nor to put the Nominative Case and Verb together regularly in English, &c. and for a conclusion of what I have to Reply against the manner of Cretenjis confutation of this story, I referre it to the judicious Readers consideration whether Matter

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Edwards,
Edwards, for relating a story as a Relation, upon the information of  
a reverend godly Minister well known, living also upon the  
place, who could upon no reason be judged to do it out of partiality  
or for sinister ends, be to be accounted a lyar, and to have the lye  
often given him, or M. Goodwin for denying the whole story and affirming  
the contrary upon the bare word and relation of a stranger,  
a great Secretary, and a party in the cause, who according to all reason  
cannot be thought but he would speak favourably for himself,  
especially being such a one, as a man may without breach of charity,  
presume he will speak any thing for himself in his own cause,  
when as he did to me in the presence and hearing of three godly Citizens  
allready in his own behalf to clear himself from a fault in this  
matter, that one of the witnesses who deposed, said, he was hired  
to swear against him, and had given him by one of the Justices,  
or some about him, and had three or four cups of sack given him  
before he swore, and was drunk when he took his oath; unto  
whom some of the * Citizens then present with me, replied, he  
had best take heed what he said to accuse the Justices of Peace, that  
they should make any witnesses drunk, or have any hand to give  
five shillings to one to swear against him, and that this was not  
likely, nor to be beleived by any wise man; and I suppose if I  
should reply never a word more to what Cretensius hath objected  
against this story of Cosens, I had said enough to satisfie rational  
men, by declaring I had my information from a person of worth,  
and by Cretensius nothing is here brought to infringe it, but only the  
parties own testimony, who is a man also otherways obnoxious, as  
I have already declared. Now from the manner I shall come to the  
matter, and for the Relation which I have set down of Cosens in the  
last leaf of my Book save one, I received it from a Reverend Mini-  
ter who is Preacher at Rochester (the place where Cosens lives) and  
a Member of the Assembly, who told it me, and a Common Coun-  
cell man of this City, and I write it from this Ministers mouth that  
I might neither forget nor mistake it, and read it to him after I had  
done, and upon reading, he approved it as his sense, and that which  
he had related: But now supposing there should be any mistakes  
in the first relation made to this godly and learned Minister, yet I  
reporting it just as I had it from his mouth (he being a man to be  
beleived) and as an information only, not as a thing of my own  
know-
knowledge, I conceive I cannot be taxed for a lyar, not according to any acception or definition of a lye; and if I be in this kinde to be blamed for lying, I desire to know of Mr. Goodwin by the next in case he have reported from Cosens a Sectary, a loose person a man speaking in his own caufe, anything that is untrue, (which that he hath done I shall infallibly prove) how he will free himself from the same crime, and not more justly incure the title of great Master Cretensius, then I the brand of lying, which he so liberally bestowes upon me. But to come to the particulars, for the first words that Cosens should say, Jesus Christ was a Biftrd: 'tis confessed by him who related it (though he had it from a very good hand) that those words are not found in the deposition against him before two Justices) but these, Christ ( alas) he was a child, and you must not believe all the words he said; and for the fuller satisfaction of the Reader, I do here set down the Information and Deposition to a tittle as it was taken before the Major of Rochester, and another Justice of Peace.

The Information of John Cosens of Chatham, taken upon oath the 19 day of August, 1644, before John Philpot Major, and Philip Ward Esquier, Justices of Peace within the said City.

W ho faith, that about July laft was twelve moneths, he being at worke at the house of Master William Cobbams, in the said City with Robert Cosens his brother, they fell into discourse concerning the Book of Common Prayer, when the said Robert offered to lay a wager that the same should be put down within a moneth, and should be read no more; whereupon the said John Cosens replyed, why Brother there are many things there commanded by God; by what God faith the said Robert? to whom he answered by our Saviour Christ? Our Savior Christ, said Robert Cosens ( alas) he was a child, and you must not believe all the words he said.

John Philpot Major.

John Cosens [his marke:]

Philip Ward.

Vera Copia, & examinat, per me Johan. Goldwell.
Now I appeale to the Reader whether these words related in
this Deposition, be not blasphemy as well the other, and whether
a mistake might not easily arise from these words deposed, to re-
port the other; but to put Cretenfis out of doubt that is no
lie,nor forgery to report such words,yea and more of some Secta-
ries,Cretenfis Saints, and therefore he needed not to have triumph-
ed so much in it: I will give him two instances of Sectaries, who
have blasphemed after this manner. The first is one Coleburne of
Watford in the liberty of Saint Albons, a great Anabaptist and
Sectarie,who spake these words, that our Saviour Christ was a
bastard, and the first time that he taught was in a tub upon the sea.
This was found by a Jury upon oath, and was returned into the
Kings Bench by Certriorarie, in Michaelmas Term last. The se-
cond is one in Midlefinx,who is indited at the Kings Bench,for say-
ing that our Saviour Christ was a bastard, and the Virgin Mary a—
with many other blaspemous words, which (being so horrid and
filthy) I think not fit to make publike: This is found by the grand
Inquest in Canderlemas Term last, upon the knowledg of one of the
said grand Inquest; and to assure the Reader of what I writ, I have
by me the whole Processe and particulars at large, which I fecned
out of the Crowne Office, subcribed with the Clarks hand, which
because they are so large, and I have already much exceeded the
number of sheets I allotted to this Reply, I forebear to Print them;
but if Cretenfis doubt of the truth of what I here write, he may if he
will be at the charge, have the whole proceedings out of the Crown
Office attested under hand. And for Cosens speaking these very
words,Cretenfis a little after(though here he denies them) yet con-
fesses these words were charged upon him; though upon exami-
nation waved; else what means that passage of Cretenfis, the wit-
neffe upon whose single testimony(originally) both these and the
former words where charged upon him:Now what those former
words were, I desire Cretenfis to resolve in his Rejoynder.
For the second, 'that if Jesus Christ where upon the Earth a-
again, he would be ashamed of many things he then did. This
second part of the relation of the Information Cretenfis calls a lye,
and the second in order, and thereupon enlarges himself after this
manner, For neither did the man (namely Cosens) speak any such
words as these, the witnecse upon whose single testimony (origin-
ally)
and Præfises of the Sectaries.

"nally both these and the former words were charged upon him, upon reexamination, and that upon oath before the Committee of the County, waved both the one and the other, as appears by the said examination under the hand of the Clerk of the said Committee, which I saw and read; and is forth coming for any man to peruse for his further satisfaction. Now that the Reader may see what Cretenfis confidence and impudence is, and that Cosens spake such words as these, I desire him to read what followes to a word, taken out of the originalls, kept in the Majors Court of Rochester.

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

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

John Philpot Major.
Philip Ward.
Barn. Walsall

Vera Copia & examinat, per me Johan. Goldwell.

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

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

Ailsford November 19.                Anthony Weldon.
                                          John Bixe.

John Cozens  John Hills
Francis Tilley  George Paine
James Hills  William Barnet

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

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

The Examination of Francis Tilley taken upo' oath before Sir
A further Discovery of the Errors

Anthony Weldon, William James, Richard Beale, and John Bixe Esquires, upon an information of some subornation against Robert Cosens, Novemb. 20, 1644.

Who faith that Robert Cosens and this examine being together upon the Court, they were talking of the Common Prayer, and the Lords Prayer; and in this discourse the examine affirmed, That the Lords Prayer was taught unto him by his Forefathers, and that it was of Christ's making and framing; whereunto Robert Cosens replyed, That if our Saviour were again upon earth he would be ashamed of what he had done; and that afterward this examine relating unto his Brother John Cosens this discourse, the said John Cosens replyed, that his Brother Robert had said as much unto him before.

Andrew Lydall Clerk Committee.

Now I desire the Reader but to compare this Examination under the hand of the Clerk of the Committee with what Cretensis hath written anent his business; and he will finde Cretensis lines brought to clear Cosens from speaking these words, to have forgeries in it, numerous beyond measure, the whole and every part of it being nothing but lies; and for the further conviction of Cretensis, I will go over his words. 1. Cretensis faith, neither did the man speak any such words as these. Cretensis, how dare you say so, when as before three Justices of Peace upon oath these words were deposed against him? is your negative testimony without oath sufficient to disprove it? 2. Cretensis affirms for proof of his words, that Cosens never spake such words as these, that the witness upon whose single testimony (originally) both these and the former words were charged upon him upon re-examination, and that upon oath before the Committee of the County, waved both the one and the other, which is all stark starring false, and Cretensis proof failing him, what is Cretensis Testimony worth? Now if the Reader do but read this Examination under the Clerk of the Committees hand, and compare with that the first Deposition of Francis Tillet before the Major of Rochester and two other justices, he must presently see it smells above ground, and that here Cretensis words takes place in himself, quot verba, to
and Practises of the Sectaries.

1. Cretenfis avoucheth confidently that it was one witness upon whose single testimony (originally) both these and the former words were charged upon him: let this be the first lyse in this Catalogue, for 'tis evident by the Depositions which I have set down, that there were two witnesses, John Cosens and Fran. Tillet; Francis Tillet who swore Cosens spake these words, and John Cosens who deposed the other words; so that there were two witnesses, and each witness deposed not the same, but different words.

2. Cretenfis here affirms the former words, namely, that Jesus Christ was a Bastard, were charged upon him, which if they were, and that upon oath, that was a good ground for the report; but if they were not charged upon him, but other blasphemous words, then Cretenfis tells another phib, which is the second in order.

3. Cretenfis positively (without saying I was so informed, &c.) afferts that these words spoken, viz. by Cosens, If Christ were upon the earth again he would be ashamed, &c. the witness upon re-examination, and that upon oath before the Committee of the County waved them: Now how false this is, let but the Reader compare the first and second Deposition of Francis Tillet, who deposed these words against Cosens, before three Justices, and upon re-examination, and that upon oath before the Committee of the County swore the same again the second time, and was farre from waving it as appears by the examination under the Clerks hand of the Committee which I have set down; and now I might say to the Reader, keep tale, this is the third down-right fall, more then a stumble; this is a big lye with others in the belly of it; for first the former words were not charged upon Cosens by Francis Tillet, but only these words; and therefore how could he be re-examined upon that of which he never informed, nor was formerly examined? Secondly, much lesse then could he upon oath wave them; and for the other words which he was re-examined upon, he stood to them before the Committee, and is ready to testify them still whenever he shall be called thereunto.

4. Cretenfis affirms that he who deposed these words, viz. that
if Christ were upon the earth again, &c., did upon re-examination before the Committee wave them, as appears by the said examination under the hand of the Clerk of the said Committee. Now I might here say, score up; this is the fourth word of folly in Cretensis confusion, for there is no such examination under the hand of the Clerk of the said Committee, but the contrary to it, as appears by that examination set down already taken upon oath before Sir Anthony Weldon, &c., and subscribed by Andrew Lydall Clerk Commit. This untruth may well stand for two, or at least be printed in a Capitall Letter, because he affirms a grosse lye, and a thing quite contrary to truth, to be under the hand of the Clerk of the Committee.

5. Cretensis proceeds upon this examination, that he saw it, which I saw, I might here say, Tally on, this is a fifth phib in this relation, for how could Cretensis see that which never was; but if he saw any such thing that Francis Tillet should deny these words, he must needs see something that was forged by some of his Sectaries, to engage him to confute Master Edwards book.

6. Cretensis further afferts, that he read this under the hand of the Clerk of the Committee: I might here say, Cretensis still advances in his Cretian way, and this is the sixth flaw; for how could he read that which never was? and I conceive Cretensis will upon a review of what he hath written, cry peccavi, and say, I was deluded and quite mistaken.

7. And lastly, the said Independent confusion and assertion, for uniformity sake, that it may end as it began, or rather end worse, by rising and ascending in untruths, affirms in the close of it, that this examination is forth-coming for any man to peruse for his satisfaction: Now Reader remember the account, for this is the seventh and eighth time at least, yea the ninth and tenth that this confusion prevaricateith with the truth; for in these words; this examination is forth-coming, there are many lies, First, there is no such examination. Secondly, then it cannot be forth-coming. Thirdly, not for any one man to peruse, much less for any man. And fourthly, it can bee much lesser for satisfaction. And I much wonder Cretensis, if you had seen and read an examination under the hand of the Clerk of the Committee,
mittee, proving what you here say, and confuting this part of
the story related by me of Cofens, and that tending so much to
the satisfaction of any man, why did you not cause it to be forth-
coming, printing it here together with your Confutation? Cer-
tainly Cretensis, had you seen and read such an examination un-
der the hand of the Clerk of the said Committee, there can be
no reason given why you should not have printed that, as well as an
Anabaptist's letter written to an Anabaptist, and a writing gi-
ven you from Maller Burrough; surely an examination under the
Clerks hand of a Committee, would have been more authentical-
ly with rational men to have convicted my Book of untruths, then
a Letter of an Anabaptistical boy, &c. and therefore for my part,
I am confident, Cretensis saw that in the examination brought him
by Cofens, which being printed, would have disadavantaged his
foul mouth'd confutation of this story, either contradicting, or
rendering the whole suspected; and therefore he suppressed it, being
willing to blast my Book for the present, while it was new
come forth, and much sought after; making account, if after I
should be able to disprove him, yet he could then play his after-
game, either by pleading mistakes, and that he was so informed,
or else by his Rhetorick and words at will, wresting either the ex-
amination brought him to these words in Cretensis, or else these
words and phrases of his to the examination; however one way
or other to shift for his credit, and to wrangle it out, in which
Cretensis hath a wonderfull art and faculty by his wit and large-
ness of conscience, to call black white, and to make quidlibet ex
qualibet; and however Cretensis, to work the Reader to a belief
of him in the confutation of this part of the story of Cofens,
speaks of an examination under the hand of the Clerk of the
said Committee, which he saw and read; yet I am confident he
knew, it would not prove what he here faith; and my confidence
is upon this ground, because from his own words I gather he had
this counter information from the mouth of the said Cofens, and
the examination under the hand of the Clerk of the Committee
(whatever it was) was brought him by Cofens: Now I conceive
that examination under the hand of the Clerk of the Committee
which Cofens shewed Cretensis, he also shewed me, which I care-
fully read, and that in the presence of three Citizens, in which

R. 2

there
there was nothing in the judgement of us four to weaken this testimony of Francis Tilet; but rather by that, and the confession of Cofens himself to us, much fell from him to confirm the truth of this, and other passages in this story, which I presently writ down as soon as Cofens was gone: and for a need, besides my own testimony, those Citizens will be ready to witnese also the truth of what then passed; so that by all this the Reader may see more untruth in one piece of Cretenfis confutation of the story of Cofens, then there are pretended untruths, made by all the art and malice of Cretensis against the whole story of Cofens, so that to conclude this I aske of Cretenfis who is the liyar now? and I suppose I may more truly apply Cretenfis own words a little changed, spoken against me to himself: doubtleffe the man hath fold himself to write all, and all manner of untruths, that he can but scrapple together from what mouths, or tongues, or pens he cares not so they be but Independent in their constitution, and carry any antipathy in them to the honour and good of Presbytery, and in case they be but such, 'tis no matter if they be Anabaptists, Seekers, yea loose drunken persons and blasphe- 
mers. Cretenfis by this Answer hath proved many things I speak of in Gangrena, all the Sectaries and Blasphemers closing with Independents, and the Independents with them to make one common party against the godly Orthodox Ministers and people of these Kingdoms, who are for truth and peace.

3. Cretenfis proceeds to infringe the truth of my Relation of the story of Cofens in five other particulars; but by this part of the story which I have made good, and the many particulars wherein I have disproved Cretenfis, especially considering 'tis all of the same complexion, Cofens information being the sole ground whereupon Cretenfis goes, (as he confesses page 40.) the Reader may easily guesse at the rest, and my Authors I with the Records produced, are more authentick then Cofens bare no; therefore for present I shall not enlarge further upon the third, fourth, and fifth heads of Cretenfis, but referre to my full Reply the whole Relation of Cofens being bound over by the Justices upon these blasphe- 

mites attainted against him to the Sessions, and of his being impre- 

soned for speaking words against a Member of the House of Com- 

mons, dwelling in that county, and of the complaint for his 

blasphe-
blasphemies against Christ exhibited to the Recorder of Rochester, and of the Recorders binding him to his good behaviour out of the pious sense hee had of the wrong done to Christ, and the words hee spake to him, and of his address to the Committee of Kent for a review of these Depositories, &c. onely there seems to be some interfering between the third and fourth branch of Cretenfis confutation; Cretenfis denying Cosens to be ever under any restraint, or needing any order from any in place, or to any in place to release Cosens, in reference to his blasphemies; and yet hee faith presently after, upon the sight of the fore-mentioned examination taken upon oath before the Committee, by the Justices the man was discharged: Now I demand, What was he discharged from? and whether was not this discharging of the man a releasing of the man? Oportet Cretenfem esse memor.

4. As to Cretenfis sixth branch, calling that part of the relation of Cosens a loud lying Information: I reply, 'Tis a manifest truth, and will be witnessed by many, that Den, Lamm, and Woodman, all three of them have preached in Cosens house, which is so evident in Rochester, that as the days of the moneth when they preached are known, so are the names of many of the Auditors that were present: and for proof of it, 'tis given me under hand from Rochester, 'that Woodman himselfe confess it the very same day hee preached before a Justice of peace and other witnesses, being apprehended by the Officers, and brought before him, who being thus convented, gave it under his hand, that hee would never again preach within five miles of Rochester: and though Cosens faith, hee knowes no such man (which wee think, upon good ground, is a lie,) yet can he deny that Woodman hath preached in his house? which is the thing assered.

5. For that last part of the relation of Cosens going to Master Clare, &c. for uniformitie sake, made a lie by Cretenfis, because hee was set upon it to blast all for lies; I reply, that as the first part is contested to be true, so is the last as true, though denied; for Master Clare affirmes, hee said hee would complain of him; and let Cosens bethinke himselfe what hee saied of Master Clare, and hee must confess it. As for that argument Cretenfis brings why he did not threaten to complain of him, and that the man...
man dares not threaten to question any whatsoever, because 'tis his judgement, none ought to be questioned or troubled for their judgements in matters appertaining unto God: I answer, 'Tis a weak one, and it followes not; because the Sectaries principles and practices doe not agree, they practising many things often wherein they professe contrary: How many Sectaries have wee in these dayes, who plead for, and professe libertie of conscience, which yet have not onely threatened godly Ministers and Christians for their consciences, but actually have brought them into trouble, and punished them severall wayes? Surely Cretensis, if you had read Histories of the Church, both ancient and modern, you would have found Hereticks and Sectaries, as Arians, Donatists, Anabaptists, Socinians, Arminians professing as Cosens here does, who yet when they have had opportunities, proved great persecuters of the orthodox godly Ministers; and we well know by many shrewd signes and instances, that if Cretensis and his abettors, who have so much pleaded for a Toleration, shall come once to get power in their hands, they will as much tolerate Presbyterians, as now they will to come into any place, office, employment Ecclesiasticall, Civill, or Military, where tis in their power to hinder them. And therefore Cretensis, you had need bring better Arguments to confute my Antapologie, (which your Sectaries give out you are upon); or else you will doe the Apologists little good either in matter of fact, or in answering the argumentative part of it.

6. Cretensis, in his animadversions and inferences made upon my relation of the story of Cosens, not knowing who related it to mee, nor the occasion of the relation, &c. yet in the close of his confutation of the story of Cosens, most falsely and wickedly, without fear or wit, brands him who related it to mee, with such words as these, But who is Master Edwards godly orthodox Presbyterian Minister? Is hee not such a one who works stoutly at the forge, and feeds both himself and the world with all manner of scandals and falsehoods against the Independents without fear? Certainly, Cretensis throat is an open sepulchre, and the poysone of asps is under his lips. What shall be given unto thee, or what shall be done unto thee thou false tongue? This passage against the godly Minister who told mee this story, fills up the measure of Cretensis rage,
and Practices of the Sectaries.

rage, lying, and evil speaking; and he could hardly have spoken more untrue words then these, whether he consider the man himselfe, or the manner of his relating it. In one word, the Minister who related this story to me, is a reverend, learned, godly, humble, retired man, a man who hath been many yeers of good account in the Church of God, a member also of the Assembly, and a man far from forging, or feeding himselfe and the world with all manner of scandals against the Independents, &c. and this Minister did not make it his business or work to tell mee this story, coming to mee, or ever intending to come: but I, going in London upon my occasions, this Minister accidentally being in a shop with a friend of his, a Citizen whom I knew also, I spake to them as I was going by, and they to mee; and so in the shop exchanging a few words, the Citizen asked mee if my Book were come forth, or when it would: whereupon this Minister and I had some words about the subject of it, and falling into discourse, hee related this story to mee and the Citizen; which when I had it from him, the last sheet of my Book being either printing off, or quite printed off, I put it in a Postscript, as the Reader sees: and therefore let all the world judge what untruths Cretensis hath belched out against this reverend and worthie Minister. But Cretensis is a man that in all his Writings and Sermons falls upon all that come in his way, having no respect of age, place, gifts, sufferings, &c. if they be against his fond conceits and Sectaries.

And thus, good Reader, I have gone over all the particular material exceptions made against my Book entituled Gangrena, by Master Saltmarsh, Master Walwyn, and Cretensis; and I doubt not, but by this time, even by this briefer Reply, every indifferent Reader is satisfied, how unjust and false those outcries and clamours of Iyes Iyes are, and how in them that proverb is verified, A great cry, but a little wooll: little cause, but only the rage and madness of the Sectaries to see themselves and their wayes so laid open in the sight of the Sun; and yet I have not done with my Antagonists, but shall more fully anatomize and rip them up, and further justify and clear all things excepted against in Gangrena, which being lighter, are now passed over, or though spoken unto, need further amplification and illustration: in a word, there
there is nothing behinde untoucht, that either glances upon me, or speaks for themselves and their partie, but I intend to speak to it fully, and am resolved (God sparing me life and opportunity) not to die in their debt. And I could now play the Rhetorician, and spend some leaves in running over all the errors, heresies, blasphemies, practices, stories, &c. laid down in Gangrena, not so much as once offered to be disproved, though they be of persons and things here living, and acted in London, and near at hand, and which Cretenfis, with all his gatherings, intelligences, observations, presentations from Sectaries of severall sorts, Anabaptists, Independents, Seekers, &c. and of severall parts in the Kingdome, Kent, Essex, London, &c. hath been able to say nothing against; and might, going from one particular to another, triumph over Cretenfis, stamping the superscription of Truth upon them, and ask him, What say you to the 84. and 85. errors laid down in the Catalogue? Is it not true that such things were preached in London? Whether is not that which I have related of Paul Best true? Whether did not Master Burroughs and Master Greenhill preach bitterly against the Petition of many well affected Citizens for the setting of Government? And so I might goe through hundreds; and of all those facts, opinions, practices that these three men have not been able (though so willing) to except against, inferre, conclude, and flourish over Cretenfis with his own sword. There is no reasonable man, that considers the malignitie, wrath, &c. of Master Saltmarsh, Master Walwyn, but especially of Cretenfis against mee and my late Book, and the opportunities they have had through their acquaintance with Sectaries of all sorts; besides the publick notice given of answering mee, as appears by the intelligence and particulars brought in to Cretenfis from severall places, to furnish him their champion; together with the extreme eager desire of Cretenfis taking all advantages against me, making matter of contutation and lies of that which I am confident was never made by any Scholar in an Answer before, (as the house a meeting for Sectaries; as the not being able to put the Nominative case and Verb together, and such like) but will think they have spoke the utmost they possibly could against my Book, and that of course some of the things drawn up and represented by the hand of Envie must needs be false: so that where-
as Cretensis conceives, that now in his Answer he hath informed the world, how many lies and untruths there are in Gangrana; the truth is, that he and his fellow-sectaries have done it but faintly, and with the extreme damage of their own cause: for all wise and unprejudiced men will acquit all the other particulars from the crimes and imputations of lies and falsehood, and conclude them all true and certain; for surely, if there had been any hole to have been picked in them, either the malice, or the wit, or the industry, or one thing or other of Cretensis and his associates would have found it out, and not have spared me: so that the very enemies bear witness to the truth of the body of my Book, the things that are found fault with by them being but a spot here and there, a few in comparison, (if spots) and I may say of all the exceptions taken by my three Antagonists, supposing them to be mistakes (though I have shewed the contrary) What are these among so many not excepted against, being but as gleanings to the vintage?

Cretensis, pag. 50. and in his last Section, winds up his Answer in speaking to the Reader, that though for the present he hath given him only a taste of Master Edwards grapes, yet sufficient, he presumes, to convince the Reader, that his vine is the vine of Sodom, &c. and professes that he hath not read one quarter of the Book as yet, nor knows not whether he shall ever care to read it thorow or not; and then labours to possess the Reader, that what he hath not answered, others will very shortly; a few days (hee makes no question) will give the Reader more light to comprehend the darknesse of Gangrana, and prophesies, The day will come, and is even at the door, when there will be scarce one stone left upon another of all this false building, which will not be pulled down by the hand of Truth: And when the servants of God shall have had the opportunity to wash off that dust and filth which M. Edwards hath cast upon them, Gangrana will be found a stump ere, yea, and of the race and lineage of that great scarlet whore, which corrupteth the earth with her fornication.

As for Cretensis saying, hee hath only for present given a taste of Master Edwards grapes, implying, hee could feed the Reader with whole clusters, and intimating hee hath a great deal more to say to my Book, as other passages express besides this, viz. pag. 38. I presume that Master Gangrana hath not as yet paid me the

Reply.
A further Discovery of the Errores

the tythe or tenth part of her forgeries, &c. I answer, I believe Cretenfis hath said all he possibly could against Gangrana: I do not think hee left out any thing he could object against it: whosoever reads but his Answer, and observes his rage and heat, his playing at the smallest games, and picking of straws to finde matter against my Book, to fill up six sheets with, railing and declaiming against it, will not think he gave but a taste, or a tenth, But how could Cretenfis say hee had given onely a taste for the present, and not the tenth part, when as he professes truly hee had not read one quarter of the Book, then, neither knew whether hee should ever care to read it thorow or no? Could hee divine of what hee had not read, nor knew not whether ever hee should reade, that there was ten times more behinde? And besides, How could Cretenfis, out of what he knew not whether hee should ever reade, promise the Reader to give him not onely a taste, but abundance? Certainly Cretenfis meant the farre greatest part of his grapes promised the Reader, should be gathered by other hands, and be (as hee faith of the particulars detected already) observed by others, and presented to him: and after this rate of the farre greatest part of particulars observed by others, and presented to him, tis easie for Cretenfis to give Answers; and I much wonder wee have no more of them, but that hee takes almost two yeeres to give an Answer to the Anthropologie. And no wonder, Cretenfis going upon an implicite faith, making an Answer out of particulars observed by others, without reading one quarter of my Book, not seeing with his owne eyes, but making use of a pair of Independent, Antinomian, Anabaptistical &c. spectacles to write with, the man is so much mistaken, and sometimes takes that to be great which is little, and that which is great he cannot see at all. As for that Cretenfis faith, that hee preserves by the taste hee hath given, hee hath convinced the Reader that my vine is the vine of Sodom, my grapes grapes of gall, my clusters bitter, &c. I beleive every Reader who is not bewitched with the Independent Schismaticall way, is convinced, that Cretenfis hath said enough to satysfie all men, that his vine is the vine of Sodom, that his grapes are grapes of gall, his wine the poisson of dragons, and the cruel venome of asps, and that generally all men lay of his Answer, yea, some of his owne particulars out of it, that it is too...
too bitter; but as for my 

that the Book is exercised be the Vine of Sodom, Grapes of Gall, poison of Dragons, and the cruel venom of Alps, treating of, and laying open the Heresies, Blasphemies and practices of the Sectaries, which indeed are poisonous and venemous, yet subjectivè the Discourse itself, and the way of handling those things, is healing and medicinal to cure the Reader of those things and poisons, which by eating of those lower Grapes of the Sectaries they have contracted, and my Book is so farre from being like the Vine of Sodom, the poison of Dragons, that in writing of it I have played the part of a Phyitian, made a precious treacle and soveraigne Antidote to cure and expell poisons, by correcting, qualifying, binding them, &c. laying open the Errors, Heresies, &c. their evil, danger, and discovering remedies and cures proper for them, which, were they taken, and the prescriptions followed, I am confident would prove the healing of these Nations.

As for Cretensis profession that he hath not read one quarter of the Book as yet; nor knows whether he shall ever care to read it thorough or no: I reply, that Cretensis at once, and in one breath discovers himself to be both weak and proud, he shows his folly and horrible pride. First, his folly; for what wise man that had reason and common sense, though he could not have

structure of a period according to the common rules of Grammar, would have writ so? and truly this and other passages in this Answer, confirms me much in that opinion which many understanding learned Divines have had of Cretensis a great while, that he is no judicious rational man (as his followers cry him up) but only a wordy Divine, a multitude of words, that’s all; that being true of him which was said of Erasmus, that his writings were verba, non res; but of this folly of Cretensis, the Reader may remember what I have written page 39. of this Book, and let Cretensis ever take me so writing, and I will confess my folly. Secondly. Tis horrible pride and arrogançie; what a proud passage is this, Cretensis thinks himself so great, and looks down with such disdain upon me, as that he knowes not whether ever he shall care to read my Book thorough or no, slighting it as not
being worth his reading, nor I worthy to carry his Books after him; this speech indeed is neer akin to that in page 15. Indeed, if Independent Ministers had either the priviledge of ease to preach to the bare walls and swes in their meeting places: The Independent Ministers are so taken up with preaching to great Congregations, and with the resort of great persons to their houses, and with the consultations they are admitted unto till midnight about great affairs; and particularly Cretensis of late, as tis talked every where in London, that he knows not whether he shall ever care to read my Book thorough or no, or shall ever have leisure to do it; but Cretensis, let me tell you how much sooner youflight my Books, and care not to read them thorough, as too much below you, yet there are your betters for all kind of learning, years, piety, that care to read thorough my Books, and bleffe God for them; & though they be of as piercing deep judgements as Cretensis, yet could never find that non-sense, weakness of judgement, etc. which Cretensis speaks of so often. As for that Cretensis promises the Reader, that a few dayes (he makes no question) will give the Reader more light wherewith to comprehend my darkness, implying as if more Answers were suddenly to come forth, to discover the falsehood of matters contained in Gangrana. I reply, a few dayes are past, yea some weeks, between seven and eight, and yet there is none of Cretensis new-light come forth, no Answers disproving any one particular in my Book; there is a Book indeed of one Bacons come forth, who both in the Title page and Book speaks of my Gangrana; but he confesses the truth of what I speak of him, viz, his being put out of Gloster, his being receiv’d in a great mans house, and his going to Bristol since the Parliamentes taking of it; so that, it seems by the confession of one of Cretensis Saints, all matters are not lyes which are mentioned in Gangrana; and yet before Master Bacons Book came forth, I was told confidently severall times (as the report of the Sectaries), that was one of my lyes, speaking of Mr. Bacons going to Bristol, whereas he had never been out of London since the taking of Bristol; but. I suppose however Cretensis dayes are past, and nothing is come forth to comprehend my darkness; yet, I make no question but, this Reply with the further Reply coming after will give light to the Reader to comprehend Cretensis.
tensis his darkness. As to that passage of Cretensis, that the faire
greatest part of the particulars detected, were observed by others;
and presented to him; I Reply, though I have animadverted up-
on it already page 29. in Observation 9. and also in this present
Section, yet I shall adde this, (that besides his great weakness in
taking things upon trust, and making an Answer to a Book out
of other mens collections, himself never reading one quarter of
the Book) he here proclaims himself guilty of the great crime
and transgression which in many places of his Answer he loads
me with, and with all his railing Rhethorick aggravates against
me, namely of persons resorting to him to furnish him with in-
telligence, his taking up and entertaining of reports, his publish-
ing them to the world, wherein besides his contradicting other
passages in his Answer, as that in page 6. nor do I hold intelligence
with any man to inform my self of his haltings, he showes him-
self faulty in laying snares of intelligence in many places, and
holding correspondence with severall parts of the Kingdom to
receive intelligence of the miscarriages and undue deportments
of all such as are Anti-Independently given; and if it were not
so, whence comes it that so many particulars detected and ob-
served by others, were presented to him, and that Cretensis hath
ready by him a yeer ago, a Manuscript in his hands concerning Mr.
Edwards himself, discoursing his jugling, a story also of a. Presby-
terian Angel; together with a story of the Doctorate it self of
the Assembly, yea that all sorts of Sectaries, and that from seve-
 rall places have reforted to Cretensis with presents in their hands
towards the perfecting of this goodly work, as Master Burroughs,
Lieut.Col. Lilburn, Kiffin, Cofens, a friend of Mr. Ellis in London,
&c. being like so many rivers running and emptying themselves
into the Cretian Sea, where all these meeting make so many
raging waves to beat upon and disturb the Ship of the Refor-
med Church; all these Sectaries, though distant from one ano-
ther, in places, opinions, yet as so many lines meet all together
in Master Goodwin against the Presbyterians; and as in this, so
in other particulars wherein Cretensis deeply charges me, he himself
is most faulty, as in taxing me with immodest lascivious ex-
pressions, for printing a Letter where an immodest fact is rela-
ted (though for such a foul offence modestly expressed) when as

Cretensis
Cretensis, as of himself, and as his own words (when free to have used any other) speaks of monthly courses, &c. more then once, expressions most immodest and uncivil. For that expression of Cretensis by that time the boughs of the tree are a little more withered, they will be broken off, the women will come and set them on fire. I answer, I suppose by this time the boughs of the tree, instead of being withered, do flourish more, and are more fresh and green, and do here bring forth new fruit; and whereas Cretensis had for a time cast dust and dirt upon this tree, my Reply like a good shoure of raine, hath washed all off, making it look pleasantly, smell sweet, and Cretensis Answer by that time I have done with it, it will not only be like boughs a little withered, and broken off, but like Saint Fades Sectaries, a tree whose fruit withereth, without fruit, twice dead, plucked up by the roots. As to those words of Cretensis, The day will come, and is even at the doore, when there will be scarce one stone left upon another of all this false building, which will not be puld down by the hand of truth. I Reply, for all Cretensis prophesying of such a day, and that even at the doore; there is no such day yet come, not any hand since Cretensis, having puld down one stone from this building, though it be now about two months ago since Cretensis threatened this; but the Reader may see the contrary is fulfilled this day, and that instead of pulling down this building of Gangrana, the building is enlarged a storie higher, and in breadth also, by the addition of this second part of Gangrana: and Cretensis will find Gangrana will be so far from being puld down, that other buildings of the same kind will be framed by it; and this first stone laid by me, or first building will prosper into a rowe, a whole street before I and others have done with the Sectaries, whereas Cretensis Babels, built without any foundation, and daubed with untempered mortar, will fall to the ground, and be as a refuge for lics, that fails, and is swept away as the Spiders Cobweb.

And lastly, to those words of Cretensis, When the servants of God shall have had the opportunity to wash off that dust and filthy which Master Edwards hath now cast upon them, Gangrana will be found a strumpet, &c. I reply, The most of those persons whom I have named in Gangrana, I durst not for all the world call them
the servants of God thus publickly as Cretenofis doth, lest I should be found guilty of strengthening them in their wicked errours and practices (but of my grounds for this, the Reader shall have a more full account in my second Reply): and therefore (meaning it of such) the servants of God shall have no opportunity to wash off that durt and filth which I have cast upon them; for they that are such, as Clarkson, Webb, Wright, Hitch, Denn, Nichols, Lamm, Cats, Kiffin, Walwyn, Marshall, Jenney, Miftris Attaway, cum multis alius, (I may say with the Apostle) serve not our Lord Jesus Christ, but their own bellies, and their own lufts; and by good words and fair speeches deceive the hearts of the simple. But as for some few, among many-which I have named in Gangrena, as Master Burroughs, Master Greenhill, and some such, it may be they are the servants of God, and Saints, though wherein I have blamed them, they walk as men, and as carnall, and not as Saints; and can never wash off that durt I have cast upon them (so is Cretenofis phrase) without repentance, and that they will finde one day, when they shall come to be awakened from their wine. And therefore in stead of Gangrena being found a strumpet, Cretenofis will be found a lyar, and Gangrena a chafte Lady, and true Virgin; and it will appear (I doubt not, before it be long) when the time of the reigne of the Sectaries shall be over, and they no more heard of, unless it be by way of a proverb and reproach, that then Master Edwards Gangrena shall be looked upon by all, as a witness of the truth, even against Sectaries in the ages to come, and as a discovery of the wickednesse and vilenesse of the Sectaries of this time. And whereas Cretenofis would make my Book of the lineage and race of the great Where corrupting the earth, &c. Gangrena is of a quite different nature, and contrary lineage, being a great means (through the blessing of God) of preserving the earth from being corrupted and tainted by the fornications and poisonous principles of the Sectaries; the Book doing much good, as I could prove by plentifull testimonies of Letters written from many parts, as also by speeches expressed of it: and if Cretenofis would confess, that's the true reason hee is so offended with it, because it hinder'd making of Profelytes, and so for constant providence, with a promise that I shall not want, what their prayers and endeavours can contribute to that work. A Letter from a godly Minifter out of Warwickshire writes thus, M. Ed. book does much good here.
want of growing up to such a number as they designe and hope for, they may misle of a Toleration, and so in the issue, a Domination, which is so much sought for by them. And for a conclusion of my Reply to Creteiffs, I shall turn myself to speak a few words to Master Goodwin, and to the Reader. Master Goodwin, Consider sadly of what you have done in your Book Creteiffs, how you are become guilty, and have made your selfe partaker of all the heresies, blasphemies, wicked practices I have spoken against, in pleading for all (without any distinction) as Saints, servants of God, and such like; and speaking against with envenomed malignity that necessary fulfull Book as a very pest and plague, which I write for discovery of errours and erroneous persons, that so the Saints might take heed, and beware of them; and in which all godly, orthodox, faithfull Ministers doe rejoice, and bless God for it. O wretched man, to carry things so, as if errors would doe no harme to mens soules, but a Book written against them, that will hurt and hazard mens soules; which is all one, as if a man should say, Strong poison would doe no hurt, nor kill, but a precious antidote will destroy, and ruine mens bodies. And now, good Reader, I desire thee impartially and without prejudice to weigh Creteiffs objections and exceptions against my Book, and my Answers, and then judge whether I have not wounded, and laid this great Goliath of the Sectaries (coming out in defiance against the Reformed Churches) upon his back; and whether God, who chufeth the weak things of the world to confound the things that are mighty; and things which are despised, to bring to nought things that are of esteem, hath not made use of me, a man so vilified by the Sectaries, a poor weak thimble full of dust, by the wind strongly blowing this thimble full of dust into Creteiffs eyes, to blind him, and belooe him. And yet I have not done with Creteiffs, but let the Reader look for what's behind, viz. my fuller Reply, and whateuer in this first is either omitted, or not so fully spoken unto, in that he may look to receive more satisfaction. And I no whit doubt, but that, as I have now (by Gods assistance) made a good beginning both defensive and offensive; so by the same good hand upon me, I shall in the next give so good an account, that I shall deal with this daring enemie, as little David with Goliath, stand upon him, and triumph o-
ver him, and give you his head upon the top of my sword: And in my next I intend to dreffe him up and set him out in all his ornaments and flowers, in his practices, opinions, and ways of promoting them; in all which I shall render him and his name an abhorring to this and the following generations.

Since Cretenfis answer, there is a Book come forth, written by one Master Bacon, which Book is answered by one Master Corbet, (the man whom in that Book hee so often speaks of) and is abroad in print already: What I speak of him in Gangrana, hee in that Book confesses, as his being cast out of Gloucester, and his coming to London, &c. speaking particularly of that which I touched onely, and but in generall (as the Lords house in which hee lives.) And besides that, I hear one Web hath an Answer in the Preffe to what I relate of him in pag. 106, 107. which Answer, before it went to the Preffe, by a providence came to my hand without ever seeking it, or indeed imagining that ever Web (such an Heretick and Blasphemem) durft have appeared in print, or been taken notice of to be in London, for fear of being questioned for those things I have written of him: But wee may see what sad times we are fallen into, and that the Sectaries are grown fearful, that they dare come abroad, and plead their desperate cause, as Master Saltmarsh, Walwyn; so now Master Bacon, and Web; which symptome, among many others, makes mee fear the night and darkness is at hand, when as the wolves and the wilde beasts dare come thus out of their dens; whereas when the Sunne arifes they goe to their dens. The Pfalmiſt tells us, Psal. 104. 20, 22. Thou makeft darkness and it is night, when all the beasts of the forreft doe creep forth. The Sun ariseth, they gather themselves together, and lay them down in their dens. Hence the Scripture calls wolves * the wolves of the evening; and look as the frogs croaking and making a noife uſes to be in the evening, so the croaking of false Teachers resembled to wolves, the beasts of the forreft, and frogs, presages the going downe of the Sun, and night coming. But because I purpose not to trouble my selfe with giving any formall answer to it by it selfe, I shall now give these Animadversions upon it: That Web confesses most of the things I relate of him; onely hee faith of some of them, hee had recanted and disclaimed them; and I should

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not
not have upbraided him, but rejoiced in his conversion. But un-
to that I reply, Had not this Web, since his Recantation and Re-
lease, both in Citie, and Countrey, vented many desperate things,
and gone on in his heretical ways, I should, never have men-
tioned them. Secondly, That this Web ranckes himselfe in his
Answere among the Independents, speaking of mee as being fo a-
againft him out of my ill will to Independents; and I finde John
Bachiler, an Independent, not onely (April 1. 1646.) setting his
Imprimatur, but helping him in his Answere, mending severall
things in the Answere; as for example, For those words I charge
him with, that hee should say, for him to say, hee was equall with
Christ, was no robbery: in his Answere to that, Bachiler helps this
Blasphemem, and takes part with him: as for instance, whereas
Web justifies it, that "Gods love is the fame in every respect unto
the Saints as unto Christ, and therefore a Saint may say, he is e-
quall with Christ, and count it no robbery; [in every respect] is
blotted out by Bachiler. And Web further pleading hee might
say, The Saints were equall to Christ; next following these
words of Webs, [As I conceive, the word of God to be my rule,]
there is interlined under Bachilers hand these words, [Provided
I meet with a fair and candid interpretation of my words.] And so
I could instance in divers other alterations: so that wee may see,
the Independents will not lose any the most blasphemous, Athei-
ftical heretical men, but further them, and joyn with them a-
gainst the Presbyterians, licensing their Writings, helping them
to conceale, and deliver more cautelously their dangerous opini-
ons. Thirdly, For that which is related by mee in Gangrena of
Webs speaking so wickedly of the Scriptures, hee denies it not,
but faith to this purpose, How could hee say so? for hee should
contradict himselfe in other things which he hath said and holds:
But to that I answer, Tis no new thing for such men as hee to
say and unsay, affirme and deny according to the companies they
come in, and advantages they think they have. Fourthly, To
that which I relate of him concerning those expressions of his,
Wee might not say, God the Father, God the Sonne, God the holy
Ghost, hee makes some shuffling Answere; but I reply, Hee spake
so, and I can produce good proof of that and all the rest. If a
Committee of Parliament shall be pleased to take notice of it,
and send for this web, and proceed against him upon proof, I am ready to produce witnesses, and upon his owne confession and thofe witnesses to make proove. Onely I desire the Reader to take good notice of one expression in his Answer to this head, which shewes the ignorance both of him and Bachiler in the very principles of Religion; and is not Bachiler a fit man in such a Kingdome as this, to be a Licencer of Divinitie Books and Controversies, who besides that hee is no Minifter, nor well studied man, is such an Ignoramus as this cleerly discovers him to be? web saying hee acknowledges the Trinitie, the Father, Son, and holy Ghoft, hath these words, that hee acknowledges the Father is the Sonne, and the holy Ghoft, and to that purpofe; whereas wee are taught from the Scriptures by all orthodox Divines, that though every Person be God, as the Father is God, the Sonne is God, and the holy Ghoft is God; yet the Father is not the Son, nor the Father is not the holy Ghoft; nor the Son the Father, nor the holy Ghoft. Now Bachiler pasles this, and though he mended many other palffages in webs Answer, putting in words in some places, blotting out words, and changing some expressions for others, yet hee let this pafl without any correction or note upon it; which no man can conceive to proceed from any thing else but profound ignorance. And that the Reader may know I speake these things upon good ground, I perufed this Answer after it was licensed with Master Bachiler's hand, and compared the hand of Imprimatur, John Bachiler, with the hand where other words were put in, and found it the fame hand, and writ out with my hand, severall amendments made by John Bachiler, which I have by mee in writing, and then subscribed my hand under them, with the day of the moneth when I extracted them out of the original Copie; and one being with mee, who was a witneffe of all this, I alio intreated his hand to atteft it, which hee willingly did: all which I can produce to satisifie any man who desires it.

And for the winding up of all I have to say by way of Reply to Master Saltmarb, Master Goodwin, &c. in vindication of my Gangram, by this time the Reader may fee what to think, if among fo many hundred particulars which are laid downe by mee of Errors, Herefies, Blasphemies, Stories, &c. with fo much
29. The promises belong to sinners as sinners, not as repenting, or humbled sinners.

30. Faith is truly and simply this, a being persuaded more or lesse of Christ's love.

31. That there is no other Seal but the Spirit, and for the elements consecrated to be Signs and Seals to us in the Sacraments, they are not, but empty things and of no effect.

32. That Christ's Baptisme to us, the outward sign needless.

33. No Christian Magistrate hath power of inflicting capital punishment, and taking away of the life of any member of a Church, unless first he be cast out of the Church, and so delivered to the secular power, no, whatever his offence should be, though murther or treason.

34. That place of Scripture, He that sheddeth man's blood, by man shall his blood be shed, belongs to Moses his Disciples, and not to Christ's Disciples, and Christians have nothing to do with it.

In my last Book I gave the Reader an account of many of the practices of the Sectaries, both more generally and particularly; and I instanced in twenty eight practices: Now, though there are many more behind, yet because my Book is both expected suddenly to come forth, and is enlarged beyond my first intention, I will only instance in two.

1. They do deny and profess to many that they are no Independents, no Antinomians, no Anabaptists, but they are thus, and thus, and will be so and so; and these are but reproachfull names given our, and cast upon honest, godly, conscientious men by the Ministers and Presbyterians, as Puritan, and such like, were in former times by the Bishops; and of this I could give the Reader many proofs in printed Books of the Anabaptists, Independents, Antinomians, as such Churches falsely call'd Anabaptists, &c. And now there's never an Independent in England, if you will but take what themselves say, though they be such who stickle, act, work, vote, and by all ways, in all places, where they have any thing to do, promote, side with Independents, Anabaptists, &c. yet, they will confidently say they are no Independents, they are of
of no Church way, nor know not what 'tis; nay some of them will say they are Presbyterians in their judgement, or at least do wait and stay to see what the results of the Assembly and Parliament after them will be; and yet there's many of these men, that let any person or thing come in nomination and competition, that concerns Presbyterie, and they will favour, promote, further Independency (be it right or wrong) and on the contrary discountenance, hinder, obstruct the Presbyterians, wherein they just walk in the steps of the Bishops and their creatures, who upon all occasions disclaimed Popery, Arminianism, and when Papists and Arminians were spoken of, they would be hot against them, and were against Popery properly so call'd (as the expression was, and against Arminius (meaning those points Arminius held about the government of the Church) not those of Grace and Pre-will, &c. and yet these Bishops and their Chaplains preferred Arminians and persons Popishly affected, licensed Books tending that way, brought them off when in trouble, would remember those who preached against Popery and Arminianism; and it was observed, and I have been told it by a man of place in those times, who disliked such ways, that when the Arch-Bishop blustered and spoke most against any Priest or Papist, and for the Church of England, then the next newes they were sure to hear of, was a Release; and whether there be not too many such in these times who will not be accounted Independents, Anabaptists, Antinomians, that yet countenance their Books, are familiar with such, being all in all with them, bringing them off when in question, sitting hard on the skirts (when there's any opportunity) of all those who have complained or been active against the Sectaries, I leave to all to judge.

2. Some of the Sectaries when they have been questioned, and in trouble, or been by some Ministers convinced, that they had nothing to say for themselves and their way, have and will do any thing for the present, as recant, confess their Errors, say they are convinced and satisfied, promise never to go about preaching or dipping any more; and yet afterwards, when free, and come to their companions, go on in their ways, both against their hands, promises, professions; and of this there are many examples and instances among us, as of a Sectary an Emisary sent
A further Discovery of the Errors

sent into Northamptonshire, being for his Doctrines, separated meetings, affronting a Minister in the Pulpit, complained of by some Ministers, and questioned by the Magistrates, gave it under his hand to forbear his course, & return home; yet afterwards goes to other parts of the Country, and draws the people into houses; preaching to them, &c. So some Sectaries of Lam's Church, or their great Associates coming into Essex, to corrupt the people, and some of the Ministers dealing with them upon some of their tenets, convinced them so, as that they openly blessed God for that dayes work, and the light they had received, even weeping for joy; and yet presently afterwards going on their progress to seduce at another Town in the same County (some hint or notice being given of their late conviction) they said they went to think how nigh the Ministers were come to them; and so I might give instance in Clarkson, professing against dipping to get out of prison, and as soon as he was loose, turning Seeker; and so in Web; but I must take off my hand; only this fulfils what is spoken in the Scriptures of Hereticks, that they have their consciences seared with a hot iron, and sense being condemned of themselves.

A Relation of some stories. and other remarkable passages concerning the Sects, and Sectaries.

There is an Independent Antinomian Libertine Preacher here in London, a man much followed and cried up by the Sectaries, who in Sermons hath delivered these passages, That a poor wretched master, or a poor drunkard cannot look into your Churches (speaking of the Presbyterian Preachers) but hell fire must be flashed and thrown in their faces. That if a Saint should commit a grosse sinne, and upon the committing thereof should be startled at it, that were a great sinne in him: And in obedience to this and other Doctrines of some of the Sectaries of our times, I will give the Reader some instances both of words and facts.

There is a godly understanding man, an old Disciple, who told me on April 28. 1646. that having a daughter, a young maid, religiously affected, she was drawn in to affect the Independents, and to cry them much up, and to follow them, and she procured her
her self to be servant in a family of some rank and place, where
the Master and Mistresse are Independents: Now being there, she
expected some great holiness and extraordinary strictness in the
family, but the found matters thus. On the Lords day they were
very loose, in the forenoon they would go to hear Master Spyry
at White-hall, (as not living farre from thence) but in the after-
noon stay at home, and some other Independents and Sectaries
reforting thither on the Lords day in the afternoon, they spent it in
common discourse, making no more of it then other dayes; a
great part of their discourse on the Lords day being railing a-
gainst the Scots, and against some of our Ministers, and the books
written against the Sectaries; and some men (whom a man could
hardly have thought it of) would curse the Scots, saying a pop
upon the Scots, would they were gone, we would give them
any thing to be rid of them, and pay them all their money in
time: many persons of note of the Independent faction, did often
refort to this house, and still they would speak most bitterly and
basely of our Brethren of Scotland: The Master of the family
would be often attending to kisse this young maid, watching her
upon the stairs and other places, as going up and down, and hath
tempted her to be naught, in so much that the young maid spake
to him, Sir, you have a wife of your own, why should you speak
thus, how dare you offer to do this wickedness and sinne against
God, unto whom this Gentleman the Independent (and an Antino-
mian to surely) replied, That God saw no sinne in his children,
that these were but sinnes in the flesh, which Christ had satisfied
for, with other words to that purpose: One time this man tem-
pering her, threw her all along, so that she was forced to cry out,
and her Mistresse came in to her rescue, and said, she husband, will
you never leave these tricks? whereupon the maid would not
stay, but came away, and when her Father heard it, he would not
endure she should stay any longer, but had her away presently; and
so this young maid is converted from being an Independent and
Sectary, by beholding their carriage and looseness, blessing God
she is delivered from that way, and those persons: she had thought
the Sectaries had been such holy persons, that there had beene none
like them, till she saw both that family, and many who resorted
thither of the same way to loose: This godly Christian tells me

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that
that his daughter is ready to take her oath of the truth of these things which she hath both seen and heard, and with many circumstances hath declared to him, as the names of such that reported thither, that she never knew nor heard of before, with other circumstances, and that he believes them to be so true, as that they are past all question.

There is a Sectary, an Independent Antinomian Taylor, who stealing a whole yard of Plush from a Gentleman, and some yards of Satten from another, and being found out in his sinne, and convinced, so that he could not deny it; some speaking to him how sorry they were that such a man as he should do such things; he replied, (as I had it from two honest men of good account) to this effect, that he was troubled for them to see them sorry, but as for himself he was not troubled.

One of the followers of Master Symson the Antinomian, said it in the hearing and presence of divers (Master Symson being then also present) That if a child of God should commit murder, he ought not to repent of it, and Master Symson never reproved him for it, though by one present in the company he was spoken unto to do it.

An Antinomian Preacher preaching in London on a Fast day, said, It was better for Christians to be drinking in an Ale-house, or to be in a whorehouse, than to keep fasting legally.

Many Sectaries have said, that when David lived in adultery and murder, even before his repentance he was as dear in the sight of God as ever he was at any time.

There is one Samuel Oats a Weaver (a man I have spoken of in my former Book, and in this too, page 10.) who being of Lams Church, is sent out as a Dipper and Emisfary into the Countries: Last Summer I heard he went his progresse into Surrey and Sussex, but now this yeer he was sent out into Essex about three or four months ago, and for many weeks together went up and down from place to place, and Town to Town about Boh'n, Braintry, Tarling, and those parts, preaching his erroneous Doctrines, and dipping many in rivers; this is a young lusty fellow, and hath traded chiefly with young women and young maids, dipping many of them, though all is fish that comes to his net, and this he did with all boldnesse, and without all controul for a matter of two
two months: A godly Minister of Essex coming out of those parts related, he hath baptized a great number of women, and that they were call'd out of their beds to go a dipping in rivers, dipping many of them in the night, so that their husbands and Masters could not keep them in their houses, and 'tis commonly reported that this Oats had for his pains 10 shillings a piece for dipping the richer, and two shillings five pence for the poorer; he came very bare and mean into Essex, but before he had done his work, was well lined, and grown purse. In the cold weather, in March, he dipped a young woman, one Ann Martin (as her name is given in to me) whom he held so long in the water, that she fell presently sick, and her belly twelv'd with the abundance of water she took in, and within a fortnight or three weeks died, and upon her death-bed expressed her dipping to be the cause of her death. There was another woman also whom he baptized, as a godly Minister that came out of those parts, and had been at Braintree related to me from a good hand, whom after he had baptized, he bid her gape, and she gaped, and he did blow three times into her mouth, saying words to this purpose, either receive the holy Ghost, or now thou hast received the holy Ghost. At last for his dipping one who died so presently after it, and other misdemeanors the man was questioned in the Country, and bound over to the Sessions at Chensford, where April the seventeenth 1646. this Oats appeared, and I had the relation I now speak of, from three persons that were eare and eye witnesses, two godly Ministers, and the other a Gentleman of great worth and quality, viz. that Oats being brought before the Bench, the Coroner laid to his charge, that in March last, in a very cold season, he dipping a young woman, she presently fell sick, and died within a short time, and though the Coroner had not yet perfected his sitting upon her death, all witnesses being not yet examined, nor the Jury having brought in their verdict (so that the full evidence was not presented) yet the Bench upon being acquainted with the case, and other foule matters also being there by witnesses laid against him, committed him to the Jail at Colchester: It was laid to his charge then, that he had preached against the Assentments of Parliament, and the taxes laid upon the people, teaching them, that the Saints were a free people, and should do what
what they did voluntarily, and not be compelled; but now contrary to this, they had attestment upon attestment, and rate upon rate. Some passages also in his prayer were repeated, as that he prayed the Parliament might not cart the Ark, nor meddle with making laws for the Saints, which Jesus Christ was to doe alone. Since Oats commitment to Colchester jail, there hath been great and mightie resort to him in the prison, many have come down from London in Coaches to visit him, as a godly Minister who came out of Essex told mee: And I have a Letter by me from a Minister in Colchester, sent last week to a friend of his in London, wherein he writes thus; Oats the Anabaptists hath had great resort to him in the Castle, both of Town and Country; But the Committee ordered the contrary last Saturday.

There is one Collier, a great Secretary in the West of England, a mechanical fellow, and a great Emisary, a Dipper, who goes about Surrey, Hampshire, and those Counties thereabouts, preaching and dipping; About a fortnight agoe on the Lords day he preached at Guilford in the meeting-place, and to the company of one old M. Close, an Independent Minister, who hath set up at Guilford, and done a great deale of mischief, having drawn away many of the well-meaning people from the ministry of those godly Ministers, whom before they much prized; there this Collier exercised, and it was given out in the County he was a rare man, and the people came from the Towns about to hear him: This fellow, in his circuit, at an exercise where he was preaching to many women for rebaptization and dipping, made use of that Scripture to that purpose (as 'tis reported) Is. 4. 2. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our owne apparel: only let us be called by thy name, to take away our reproach. And truely, it is a sad thing there should be such Emisaries (so like the Divell their Master, compassing the earth, and going about seeking whom they may devour) in the severall parts of the Kingdome, North, East, West, and South, not one part free; for the East and South, wee who live in these parts know it fully, for London, Kent, the Associated Counties. As for the West, (besides this instance of Collier) I received a Letter out of Dorsetshire, dated March 13, written by a godly Minister from thence; Sir, I am not yet furnish'd to my minde with particulars.
ticulars of that nature you expect; but with the help of my fellow-Ministers in these parts, I shall send them to you in an exact History of our Western confusions. And for the North, besides many instances I could give of Hull, Beverley, York, Halifax, &c. of Independent Churches gathered there, and of many Anabaptists and other Sectaries in those places, I shall only desire the Reader to minde these three or four lines written to mee from a Country farther North: I received the Books sent mee, and shall make the best use I can of them; the one I keep for mine owne use, the other I pleasure friends with (and truly never more need in our Country;) for whereas formerly we wanted the Ministry, now we have such variety and strife amongst them, that truly I know not what will become of us.

A person of qualitie and a godly man told me (April 15.) meeting mee accidentally in Weftminster Hall, that (faith hee) just now, neer the Houfe of Commons door, I had discourse with a great Sectarie (viz. one of Wrights Disciples, and presently the man came into the Hall with another great Sectarie, and he thered me him:) and the discourse was as followes. That bee would be both the Parliament should bring Paul Befts blood upon them for his denying the Trinitie. Whereupon this Gentleman answered him, that bee could prove clearly out of the Scriptures a Trinitie of Persons. Unto whom this Sectarie replied, How will you prove the Scriptures to be the word of God? and this Sectarie reasoned against them, saying, there were twenty severall Scriptures, as many as Translations; and Translations are not true; for so the Priests will tell us, that this is not rightly translated: and for the Originals there are divers Copies; besides, I cannot understand them, neither is it my fault that I do not: In summe, the man reasoned there was no Religion at all in the Kingdome, but all Religion that bee knew of was, To doe mefli, and be mercifull. Unto which the Gentleman replied, The Heathen they were just and mercifull, and therein did as much as you. This Sectarie rejoyned, For ought bee knew, the Heathens were saved as well as any now.

A godly Minister of the County of Middlefex told mee (April 16.) that there was a great Sectary and a fouldier, because he had perswaded a family that hee was well acquainted with, and where this Sectary much resorted, to cast him off, and to have no-
thing to doe with him; this Sectary conceiving it to come from this Minister, when this Minister came downe one day to this house, this Sectary came to the house and enquired for him to speake with him; this Minister fearing the Divell might stirre him up to doe him some mischief, refused to speake with him, as having no businesse with him; thisouldier and Sectary sent him in word, if hee would not come out to him, hee would come in to him: whereupon hee desired the Master of the house hee might be safe in his house; and as hee came in love to him, so hee would defend him, and let him returne home in safetie; whereupon the Master of the house sent out a servant to him to be gone; for this Minister had nothing to say to him; and as the servant was going, this Sectary was already come in: whereupon the servant asked him why hee came in without bidding; hee replyed, to speak with Master —; upon that the servant caught him by the coller, and said he should not; the Master hearing them buftle together, he went out, and his wife followed to oppose him; and in conclusion, having his knife before ready by his side, hee reached it to pare the durt off his shoes, to shake it off against that house, because they would not receive him, as making himself an Apostle: and when he had done so, hee departed.

There is one Master Durance, a preacher at Sandwich in Kent, a bold conceited man, and an Independent, who since the beginning of this Parliament was a Wafhing-ball-maker, or seller of washing-balls here in London, but now turned preacher; and being never ordained Minister, hath consecrated himselfe to be one of the Priests of the high places: among many high affected strains of new light, and strange expressions which the man uses in his sermons and prayers to get himselfe a name by, viz. of a Wafhing-ball-maker to become such a rare man, there are some; He prayed to the Trinitie to take care or care of these three Kingdomes, God the Father to take care of one, God the Sonne of the second, and God the holy Ghost of the third Kingdome: he prayed also for Jesus Christ, that God would, &c.

A godly Minister in Northamptonshire told mee (April 17.) that there was a Sectarie in his Parish, a yeoman, who hath said it to him and to many others, that now the time is coming, when
we shall all have and be alike: I shall have as much estate as such a Knight, naming a Knight of great estate in that County, one Sir W. W. This Sectary also holds there is no hell.

There is a godly Minister in Essex who related this story to me (April 6.) in the presence of a Minister of the Assembly, and hee who told it me had it from the man's own mouth, whom this Minister knowes well to be an honest godly man: This man, viz. one Master A. living at R. in Essex, a godly religious man, and an old acquaintance of Master Shidr. Sympson, coming up to London, and meeting with Master Sympson, among other discourse, asked him if hee might come to his Church, and whether the Sacrament of the Lords Supper would be administred the next Lords day, and whether hee might come to it: Master Sympson answered yes, hee had the Lords Supper, and hee might come; whereupon this Master A. went, and after Sermon stayed with the rest of the company to partake in the Lords Supper, and joyning with them, received the bread; which when he had received, there were some of the Church-members began to take notice he was none of their Church, and there was a great stirre and muttering about it, and they told him they admitted none but of their Church-way: whereupon this religious man was not permitted to partake of the cup, but was glad to withdraw, the Independents dealing with him (though a godly man, and a visible Saint, because hee was not one of their members) just as the Papists doe with the people, allowing them the bread, but not the wine. When all was done, this Master A. went to Master Sympson, and spake to him, saying, Sir, Did you not tell mee I might come to the Lords Supper at your Church? Master Sympson replyed, I saide you might come, but not that you might receive. Upon this businesse the honest man was much troubled, and for their administring the Sacrament to him after the Popish manner, they have lost a Profelyte of him, this having quite turned him off from the Independents.

The same Minister at the same time related it to mee for certain, as a thing not onely known to him, but to many in the Countie of Essex, that a compounded Sectary, an Anabaptist, &c. whose dwelling is at Castle-Henningham, preached at Chensford in a house where (as a common fame goes) there s wine and women.
men good store; and as he was preaching to the Sectaries, there came by the house a kind of a wilde Gentleman, who was speaking against the Presbyterians, and this man was brought in to the meeting whilst the Sectary was preaching; and as in the very midst of their preaching there was wine and liquour, drinking to one another, so before they parted there was good store of it; this wilde Gentleman for his part spending about four shillings, who, when he was come away, meeting some Gentlemen and others, commended the men for honest men, and praising their meetings, said, Why should they not have the liberty of their consciences?

The summe of a Sermon preached by a Sectary, and of some Conferences with Sectaries.

On New-yeers day, Jan. 1. 1645. a Surgeon belonging to the Army preached at one Goodman Bolters of Eere, a Towne in the West, on Coloff. 2. out of ver. 7. hee observed, All the Saints dutie is to beleive and be thankfull, (hee enlarged) Where's the humiliations, repentings for sinne which your godly Ministers (you say) have taught you? Out of ver. 14. hee observed, The hand-writing of ordinances, the ten precepts fair written by the finger of God, altogether taken away. On ver. 16. hee observed, New Moons, Sabbaths, meats drinks, empty things; Sabbaths not to be observed, shadowes, and since Christs coming taken away: hee said, we had deceitfull Ministry, Sacraments, Ordinances, meats and drinks, though their learned godly Ministers had told them, that when they had consecrated them with their sanctified garments on, they were holy, and were to be given onely to those to whom they pleased, yet empty, and shadowes too. Afterwards, being asked what hee meant by these meats and drinks, whether the elements consecrated to be signes and seales to us in the Sacrament: He said, hee knew no seall but the Spirit; and for those things, they were empty things, and of no effect. Out of ver. 11, 12. That (there being three things in Baptism, a death, burial, and resurrection) Christ was baptism to us, and the outward signe needlesse.

The same person in private, in the house of a Reverend godly Minister,
Minister Master R. in conference asserted, That there is no Sabbath to be kept since Christ's fulfilling the law, since no command for it in the Gospel. Hee being urged with places out of the Old Testament and fourth Commandement: Hee, and a Captain, and one Lieutenant I. affirmed, those belonged to the Jewes, not to us. 2. Being urged in point of prayer for forgivenes of sinne with the Lords prayer: The Lieutenant said, that the Lords Prayer, when Christ gave it to his Disciples, was spirituall to them, but it is not so to us. 3. The same Lieutenant being urged with Davids practice of bewailing sin, and craving pardon, answered, David was under a double covenant, of the Law, and of Grace; we only under that of Grace: and though a beleeuer should commit as great sins as David, murthere, adultery, there was no need for him to repent, and that sin was no sin to him, but a failing. 4. The Surgeon and the rest being told by some parties present, that they would beleev that which their godly Ministers had taught out of the word: he answered, he doubted whether yet the word had been taught or no. Then the Surgeon asking what the word was: being answered, The Old and New Testament; he replied, Hee doubted whether those were the word or no. Then being asked what was the word; he answered out of John 1.1. and told us, he knew no word but that.

Item, This Surgeon and a Quartermaster-general to the Regiment having conference with one Thomas Spere a Papist, asked him, How long he had absented himself from the Church of England; it was answered, twenty yeers: They commended him for it, and told him they had done so too, and were not themselves of that Church. And hearing from him of some of his opinions, they told him by way of encouragement, hee said well, and was able to say more for his way, then all the Presbyterian Priests in Dorsetshire. Lieutenant I. being asked what hee thought of the Directory; answered, Hee thought of it as of the Common-Prayer, and of that as of the Masle. Being likewise asked concerning the Assembly of Divines; he answered, They were most part of them enemies to Christ and his truth. That Lieutenant I. and an Ensigne denied all ecclesiasticall Government. Item, Lieutenant I. said, hee fought not for the Parliament, but for libertie of conscience, and not for Reformation. Item, Hee X affirmed,
affirmed, that he thought dayes of publick Humiliation needless, and unlawfull, and would not observe them. Item, Concerning Prayer; That we must not pray morning and evening, but when the Spirit puts ejaculations into us; for that were to make prayer an Idoll.

This Sermon, and these Conferences are subscribed by the hands of godly persons, two witnesses, and I have them in my hand to produce, but forbear the printing of their names, because I know not what prejudice may come to them by some souldiers that may goe that way.

There is one A. a Shoomaker not farre off Tower-street, who speaking of the Assembly, said, There were but seven in the Assembly that stood for God, all the rest of them were for the Diuell: An honest godly man brought this fellow before a person of qualitie, and in Authority, for speaking these words; and at first this man denied it: whereupon, he offering to fetch two witnesses to prove it, the man confessed it, and said, hee had spoken rashly.

The Sectaries have within this two yeers last past, especially this last yeer since the Victory at Naseby, abused (in the most insolent and unheard of manner, and that all kind of wayes) all sorts and ranks of men even to the highest, both particular persons, and whole Societies that have but any way appeared against them, or they think will not be for them, as the King, Parliament, the Kingdome of Scotland, the Citie of London, the Assembly, all the reformed Churches, the Citie Ministers, particular Ministers, and other Christians, and as in their printed books, sermons, speeches, so by affronts offered Ministers in Churches, Pulpits, and several other wayes, and that in the highest unsufferable manner that (considering all things together) ever was in any age since the coming of Christ: and for the proof of this, a man might make a large book to set down the pregnant undeniable instances and particulars in this kind; and a man would wonder what should be the mystery of it, and no question many doe (though for my part, I doe not) that this last yeer, since not onely the Assembly, but the Honourable Houses of Parliament have voted the Presbyterianall Government, declared to the world they will settle it, made divers Ordinances for it and about it,
that ever since the Presbyteriiall Government, all the Parts, Acts and Friends of it have been written, preached against, and abused more then ever; yea jealousies, false reports, calumnies raised, nourished, fomented, and yet never any of the Sectaries exemplarily punished, or their libels & desperate pamphlets ever publicly cen- fured (as I can learn), or effectual courses used to suppress them; but let the men or the books be what they will, abuse whom they will, Parliament, &c. so that they do but abuse the Presbyterians, and the Presbyteriiall Government, and plead for the Independents and liberty of conscience, all is well enough; nay, not only so, but some such books are licensed, and some persons known to be most desperately opposite to the Presbyterians, to the Covenant, to our Brethren of Scotland, the Assembly, to the godly orthodox Ministers, are men in great request, walking boldly in Westminster Hall, at the House of Commons door daily, familiar with some Parliament men, preferd to places of trust and honour, having favour in things wherein other men can find none; yea, have been able to doe those things for themselves, and such whom they appear for, which otherwise were never likly, or not so quickly to have been effected. And in things done by the Sectaries against persons affected to the Presbyteriiall Government (though in the way and manner of doing them) if Presbyterians should do so, it were a great breach of Privilege of Parliament, and an ar- raigning their Ordinances; yet in the Sectaries tis nothing, nor wee never hear of any such complaint or words made of them: For instance, How many Votes, Orders, Ordinances of Parliament have been spoken against, writ against, acts done pointblank against the letter of them? not humble Petitions made to represent the state of things, and to desire so and so; but downright railings and scoffes, or else taking cognizance of things whilest before the Houses, and in debate: As for example, The Assembly, who sits by Ordinance of Parliament, have they not bin fearfully abused, scorned by those Books of Arraignment of Per- secution, Martin's Echo, &c. and, now lately by a Ballad made of them, having a first and second part, wherein they are scoffed with the title of Black-bird Divines? The name of the Ballad agaunt the Assembly of Divines is calld A Prophecy of the Swinehers destruction, To the tune of the merry Scoldier, or the joviall
Tinker; and two men pictured at the upper end of it, with the inscription of Sir John Presbyter, and Sir Symon Synod. This Ballad calls the Assembly Swineherds, faith, These Swineherds they are sitting to build old Babels Tower: And in this Ballad the Directory made by the Assembly, and established by Ordinance, is scoffed at, and the Assembly is brought in and jeered at for being against Anabaptists, Brownists, Independents: and they are in that Ballad call'd Baals Priests. The Assemblies last Petition to the Parliament, whilst it was in debate before the Houses, before they came to give their sense of it, * Saltmarsh (the anagram of whose name is to a tittle M. al's trafs) takes notice of it, prints a great part of it, prejudgets and anticipates the Determinations of the Honourable House of Commons, and uses the Assembly very courtly. There is a pamphlet call'd A Letter of Advice unto the Ministers assembled at Westminster, with several Queries recommended to their faddest considerations, wherein the Assembly is not onely abused, but threatened, that if they give advice to the Parliament against a Toleration of Independents, they are so many in number, that the Assembly shall be chastised as evill Councellers, disturbers of Church and State, no leffe then great Strafford, or little Canterbury. In the case of Paul Beul, whilst 'tis before the House of Commons, and under debate, comes out a pamphlet cenfuring their proceedings against him, as fearing what the sentence may be; in ascerting the possibility of an Hereticks repentance so long as hee lives, and such as doe any wayes cause him to die in heresie, as much as in them lies, doe effectuallly damne him eternally: and consequently, that Paul Beul, (what-ever his errour be at present) as well as Paul the Apostle, once a Blasphemher, may one day become a Convert, if he be not untimely sterv'd to death before-hand. And to give onely one particular instance more: There is a Book lately come forth about the sixth of this moneth of May, call'd Tender Conscience religiously affected, fearfully abusing and decanting upon all the Ordinances of Parliament in reference to the Directory, Ordination of Ministers, and Church-Government, leaving out none but the last Ordinance about Commissioners: wherein the Parliament and Assembly are unsufferably reviled and railed at; and particularly the Parliament

* Vide Saltmarsh,
Divine Right of Presbytery.
And lastly, The Sectaries are so violent, and insufferably insolent, that though they abuse persons or things, or do the strangest actions either against Lawes or Ordinances, if they be but questioned by any in authority for these things, in stead of confessing their offences, submitting, and carrying themselves peaceably and humbly, they will abuse and miscall Authority to their faces, yea, set out printed books against them, reproaching and reviling them to the open world; of which I might give many instances, as in the case of one Hales, committed lately by some Justices of Peace, upon two witnesses testifying words spoken by him derogatory to the second and third Persons in the Trinity; a book was printed, wherein they are reviled and clamoured against. So upon one Larner's commitment, about a dangerous book entituled, London's last warning, there is a book put forth aspersing the Lord Maior of London, the Committee of Examination, and the Right Honourable the House of Peers. And lastly, upon Lieutenant Colonel Lilburne's commitment many pamphlets were printed, speaking bitterly against the Committee of Examinations, and the Honourable House of Commons; as England's Birth-right, severall printed Letters, &c.

The Sectaries have lately put forth two pamphlets with a picture drawn and affixed to them, greatly abusing all the Presbyterians: The first is called Dictated thoughts upon the Presbyterians late Petitions to the Parliament: the other is the book call'd Tender Conscience religiously affected, propounding questions upon the Ordinances of Parliament. The maine of the picture is an heart pictured, over which is written, Tender Conscience religiously affected, with some verses over that; and under the heart, with daggers at it, stands the Pope, the Prelat, and the Presbyter in the midst of them two, with a book in his hand where Directory
is written, Anti-christian Presbyter written by him, and the Crown under his foot, he treading upon it, and a dagger in his hand reaching at the heart of tender conscience, but a chain with a weight hanging at his arme, whereby he is hindered and falls somewhat short of pricking tender conscience with his dagger.

Now I could wright a Book in giving observations, and making a confutation of this Piture, and these mottoes, but I must study brevity, I will only hint a few things.

1. That I have been informed for certain, and it was spoken of by some Merchants on the Exchange, that in Holland the Piture of an Independent is drawn, and set out publikely, and he is pictured thus, with God written in his mouth, the Devill written just upon his heart, and the world written and pictured as he holding it in his armes.

2. It may be this Picture of a Presbyterian will cause the Picture of an Independent to be drawn here in London, set out with Mottoes, as also what he hath under his feet, &c. and if it prove so, 'tis but just, and the Independents may thank themselves.

3. For the Picture it self of a tender Conscience, which they make the Presbyterian lifting up a Dagger to stab; I am confident the Presbyterians are as truly tender conscience men as any in England, yea farre above the Sectaries; and for the Sectaries (take them generally) they are farre from being tender conscience men, as I shall shew at large in my Treatise against Toleration, under that head of answering that objection, that tender Consciences must be born with; where I shall prove by many instances they are men of large consciences, and have consciences, like to Ostrich stomachs, that can digest iron, can digest a generall Toleration of all Religions, can bare with them that are evil, or anything that's wicked, so it will promote the Catholike cause; and in truth instead of being a truly conscientious people, and going upon religious principles, they are a meer politick faction, driving on strange designs, and having ends of their own.

4. Whereas they place the Presbyterian in the midst of the Pope and Prelat, how might they more truly have placed an Independent and other Sectaries, the Independents shaking hands and complying more with Papists and Prelats then Presbyterians, as I could prove by many instances of familiar passages and speeches that
that have passed between some Sectaries and Papists and Prelats, and some speeches again of Papists and Prelats of the Independents, some whereof the Reader may find in this Book. pag. 19. 153.

5. That of the Presbyterian trampling the Crowne under his feet, is a most wicked lye, and confuted in the sight of the Sunne by the experience of these times; for who stand more for the Crown, the Kings person and Honor, his just greatness, and his posterity after him, than the Presbyterian party; and who are more against Monarchy, the Kings person and honour then the Independent party? A Sectary indeed may well be pictured with the Crown under both his feet, trampling it, and breaking it all to pieces, and together with the Crown trampling the Church, Ministry, and the Kingdom of Scotland under their feet; and for proof of Sectaries treading the Crown under their feet, witnesse Londons last warning, commended, sold, dispersed up and down by Sectaries, witnesse Walwyns an Arch Sectaries speeches, with other passages of some of them, as giving over praying for the King above this yeere, laughing at them who pray for him, as one of them praying publikly in the Church, that the King might be brought in chains to the Parliament, as speaking against his coming in or being received in but under the notion of a Delinquent, and that he deserved to die if any man did, with such like speeches.

6. That of the Presbyter endeavouring to destroy the tender Conscience religiously affected, only hindred by a great clog hanging upon him, is a wicked scandal for the tenderness, forbearance, love, indulgence of the Presbyterians when they were in their highest power, and the Independents weak and low, is known to all this Kingdom; and had they been such men as the Independent Painter would make them, the Sectaries had never grown to this boldnes to make such a Picture, nor these Kingdoms so troubled with them as now they are; but the truth of it is, a Sectary may well be painted with a daggar thus running at the heart of the Presbyterians tender consciences religiously affected, and had they not clogs upon their arms, wee should find it so by lamentable experience; they have made violent attempts upon Presbyterians, and they have given out many threatening words; and certainly designed and comforted themselves, that ere long they should be able to crush.
crush the Presbyterians; for proof whereof, besides instances already given in this Book page 67. I shall add two or three at present: One Smart, a great Sectarie upon the fifth or sixth of May last, speaking against the Presbyterian Ministers, and calling them Priests, spoke these words: That we hope to have, or shall have shortly the Sequestrations of the Presbyterians, as well as formerly of Malignants; unto whom one of the company replied, that I suppose you will get a good office or place then when the Presbyterians estates shall come to be sequestr'd. Another Sectarie, a Bodies-seller in London (whose name I conceal upon the entreaty of him who related it) speaking of the Ministers of Sion College, said these words: Many have gone to Tiberun who have less deserved hanging then those of Sion College; and he further spoke these words, that the Ministers were the cause of all our troubles and stirs. This relation was given me under the hand of one who was an eare witnesse; and delivered to me in the presence of two sufficient persons. A third man who is for the Independents, and that way, came to a person of quality in the City of London, and taken notice of for a man of a great estate, and wished him out of his respects to him, to take heed how he was engaged or showed himself for the Presbyterians, and against the Independents; for there was no way for him to keep his estate, or to be secure, unless he were of that side, with other words to that purpose.

Here follows a Copie of some Letters with a Narration of some more remarkable Passages concerning the Sectaries.

A Copie
A Copy of a Letter written to me from a godly and learned Minister living at Yarmouth.

Worthy Sir,

By your Letter coming to my hand, I take notice of an Information handed to you, wherein I wish there were not so much truth. For your better security, I have procured the Examinations out of the Office, and have transcribed one of them, which here I send you inclosed. At our late Sessions, this cause was heard. Our Recorder professed, that had he had power, he had a great mind to hang the man for his Blasphemies; but in conclusion, he was bound over to the next Sessions: Touching the person of this blasphemous wretch, one John Boggis, he was an Apprentice to an Apothecary in London, and came down hither with (your good friend) Captain Hobson, as his Chirurgeon. Soon after his coming into these parts he turned Preacher; and so in a little time seducing, and being seduced, he came from Antinomianism and Anabaptism, to this desperate height of Atheism. Your great Rabbi Oats told me before his face, that Mr. Boggis might be his Master, notwithstanding his youth; and so highly extolled him, as if he had been Adam Hamagnalab. One passage more, I shall acquaint you with. About a yeer since or somewhat more, this Boggis with Oats, (then of Norwich) and one Lockier a Ringleader of the Anabaptists in this Town came to my house, desiring some discourse with me for their pretended satisfaction. Providence so ordered it, that Mr. W. my fellow Minister, and one other, were with me at the present. Thus three to three we fell into debate (amongst other matters) about the power of the Magistrate in inflicting capital punishments, and taking away of life. Hereupon Oats (to whom the rest agreed) peremptorily affirmed, and stood to maintain, That there was no such power in any Christian Magistrate over any Member of a Church, unless he first he were cast out of the Church, and so delivered to the Secular power; no, whatever his offence was, though Murder or Treason.

His Argument was, That all Church Members were the Temple of God, and who so destroyeth the Temple of God, him
shall God destroy. Being pressed with the Authority of that Text, He that sheddest mans blood, by man shall his blood be shed; he and the rest cried out, what had they to do with Moses? They were Christ's Disciples, not Moses Disciples. Being minded of the antiquity of this Law before Moses his time, they replied, it was all one, being part of the Old Testament. With all Oats added, that that Law was fulfilled; demanding of him how, he answered, in and by Christ, In as much (said he) as Christ shed his blood, my blood is shed already; for (faith he) Christ's blood is my blood, and my blood is Christ's blood. At the same time Boggis being pressed by my self in some particulars, still his reply was, I have the Spirit. My self impatient of his arrogant boasting, told him, That certainly if he had that Spirit he pretended to, he would not so boast of it: Whereunto (clapping his hand upon his Breast) he replied, I thank God I have enough of the Spirit. Hereupon I having enough of him, told him, that the doors were open for him, and so parted with him. The Lord direct, and assist you in all your undertakings, and make your endeavors successful. With my prayers and hearty salutations, I rest

Your assured Friend,

Yarmouth, May 11.
and Brother in the Lord.

A Copy of the Deposition made against one John Boggis, for horrid and unheard of Blasphemy.

Great Yarmouth, Jan. 24. 1645.

This Informer faith upon his oath, that some few days since, one John Boggis came to the house of this Informers Master about dinner time, and being requested to stay at dinner there, he sat down at the Table, and being also requested by his said Masters Wife to give thanks, he asked to whom he should give thanks, whether to the Butcher, or to the Bull, or to the Cow, (there being then a Shoulder of roasted Veal upon the Table). And the said Informers Masters Wife, saying, that thanks should be given to God; the said Boggis replied,
plyed, and said, Where is your God, in Heaven, or in Earth, aloft or below, or does he see in the clouds, or where does he sit with his
— And further this Informer faith, that at another time the said Informers Masters Wife having speech with the said Baggs about the Church, and concerning the Bible, the said Baggs wished he had not known so much of the Bible, which he said was but only Paper.

The former part of this Information (to And further, &c.) is also attested upon oath in the same words by the said Informers Masters Wife.

A true Copy of a Letter sent from Dover, to a worthy Member of the Reverend Assembly, and subscribed by five hands of persons of worth, Ministers and others.

Worthy Sir,

Our true respects of you prefixed: We entreat your favor to acquaint us what you think will be the result at last about the Independents; if they must be tolerated, it is then in vain for us to strive against it by any humane helps, and must expect to live in all confusion and disorder, except it be in our Families, and there we shall hardly avoid it, for there are some that creep into Houses. We desire you to take notice, that for three years last past there hath been some differences about that way in Dover; but of late they are fallen into a Congregational Church, have made Members, and ordained a Pastor one Mr. Davies of London, who will settle here with them: Hereupon they are presently so high flown, that they will have our publick meeting place commonly called the Church to preach a weekly Lecture, though we have an Order from the Committee of Parliament, that there shall be none without the consent of both the Ministers in Dover, and have acquainted them with it, yet some have threatened, if the Key be kept away they will break open the doors; and since Mr. Davies journey to London, the Members of his Church meeting every Lords-day twice, and once in the week, Mr. Masca (a man employed by the State to
be a perfector of the Customs) undertakes to feed the flock, expounds the Scriptures, and with much vehemency cries out to the people, expressing himself thus against the present Ministry: Your Priests, your damned Priests, your cursed Priests, with their foils Coats. Your Levites, who if they get an Ordinance of Parliament will thunder it out, but they let alone the Ordinances of Christ, and persuades the people of the evil that Synods and Learned men have done to the Church, and therefore preaches them to the uselessness of human learning, and at other times in private meetings, they will fall into most miserable slavery, if they have a Presbyterian, and faith, that we shall stand and laugh at them, when they are under their own hands. For our parts, if the State will suffer themselves to be so vilified in what they have by the best advised proposed, and will have us trodden under foot for following Christ, and obeying them, and will have us take Covenants, and suffer as many as will to violate them, we shall then think that we are fallen into worse times than ever we yet saw. We desire you to counsel us, and to improve your power in the Assembly, and with the Parliament what you may to stop these violent proceedings here, that we may enjoy our priviledges, especially the peace of our Consciences and Countrey, we rest.

Your loving Friends.

Dover, April 13, 1646.

This Letter is given into the hands of a Peer of this Kingdom.

The Copy of a Letter written from a Learned and Godly Divine from beyond the Seas, to a special Friend of his here in London, and translated by him out of Dutch into English.

We do earnestly long for some Ordinances from England, for the suppressing of the high growing Sects, Heresies,
Heresies, and Schisms, which get the upper hand: We are affected in our very souls, that there is such a depth of distractions and Errors, such liberty for Schism, Blasphemy, and ungodly Tenents, both at London and in the whole Kingdom. O blessed holy Holland, righteous Amsterdam, heretofore account-ed the fink of Errors and Heresies, but now justified by London. With us are punished with banishment, or piercing through the tongue with a hot Iron, those that but flinderously speak of the Virgin Mary: Here we burn the Books of the Socinians Errors, and they may not with knowledge be sold in these parts: Here indeed every one is left to enjoy the freedom of his Con-science in his own Family, but to keep Conventicles and meet-ings of divers Families together, Amsterdam itself will not suffer, except in Anabaptists, Lutherans, and Remonstrants. At London is taught Blasphemy against Christ, God, his Word, Worship, & Sacraments, by Enthusiasts, Antinomians, Libertines, and Seekers: There the Socinian tricks are new moulded, there all Sects and Hereticks may keep there separated, publike and secret Conventicles. Whence is it that you are so suddenly led away unto another Gospel? Is there no balm in Gilead, that the wounds of the daughter of Sion are not healed; are the Prayers of the Saints, and the Labour of the upright all in vain? Gods judgements hang over that Kingdom, which feeds and fosters such sins.

A Passage extracted out of a Letter lately sent from a godly Minister in Colchester to a Minister in London.

This Clarkson is spoken of also in this Book, p. 7, 8.
selves were not able to reveal God, of which I shall give Mr. E. a full account the next week.

An Extract of a Letter written from a Minister in New England, to a Member of the Assembly of Divines.

Discipline, or Church Government is now the great business of the Christian World; God grant we forget not the doctrine of Repentance from dead Works, and Faith in the Lord Jesus: I long much to see, or hear, what is done in England about this matter. I shall not fall into particulars, as I might do, could we speak mouth to mouth. I am no Independent, neither are many others, who say Communi Presbyterorum consilio Ecclesia ab initio regebanter; nor am I of a democratical spirit: Much have I seen in my almost eleven years abode in this Wildernes; and I wish such as maintain an Independent Democracy, had seen and found as much experimentally. A house like to be well governed, where all are Masters; but no more of this. For my self, God hath been here with me, and done me much good, learning me something of himself, of myself, and of men. N. E. is not Heaven, and here we are men still.

December 8, 1645.

To his loving Brother Master Thomas Edwards.

Sir, that Book which discovereth our general Gangrena, containeth truth, which will procure you many enemies, its the fate of Truth: But to this end (faith our Lord) was I born, and for this cause came I in to the world, that I should bear witness to the truth; and so for this cause are Christians begotten again by the Word of Truth: Every one that is of truth should do so, especially

Note.
especially such as are his Ministers. Revelation will be superfluous:
Ile join with one of your adversaries in that alleged Text. Cretens. frus-
But they shall proceed no farther; for their folly shall be manifest to all
men, as theirs also was, 2 Tim. 3. 9. I wait for its accomplish-
ment. You, yea we all must look to suffer for plain dealing,
especially now when as truth lieth in the streets and is trampled
on by durtuoy feet; when as there are so many adversaries unto
it, and such an Independent Combination against it: The
great objection against you is, You are too too vehement in your
opposition; which when I heard, I remembred I had read in
Luther de servio Arbitrio, the same objected to him by old Eras-
mus. The answer of Luther unto it, me thinks may well be
ours, yours, and yeild us much comfort and encouragement.

Quod aatem vehementius Egerim, agnosco culpam si culpa est,
imo testimonium hoc mihi in mundo redi in causa Dei mirifice
gandce: Atque utinam & ipse Deus id testimonii in novissimo die
confirmaret quis sum beatior Lutherus, qui tanto sui seculi testi-
monio comendatur, quod vericitatis causam non segniter nec fraudu-
lenter sed vehementer satie, vel potius nimio egeris? Tum illud
Jeremse saliciter Evaserim, maledictus qui facit opus Dei neg-
ligenter. So Luther; and so may you in my judgemen-

As for Cretensis (so one of your adversaries stileth his
Book) I finde him still a confident man, his Challenge of all
the Presbyterians one after another, assembled or not assembled
in England, Scotland, France, and Ireland, in that Question of
the imputation of Faith in a proper sense, &c. Sheweth so
much, and also that, that he may do it as well as you did Ant-
apol. p. 117. To whom you may lay from me, He cannot so well
do it as you, because that as yet we see none hath accepted your
challenge, where as the strength of him is tried (in what he did
against Master Walker, and his other two Treatises of that sub-
ject) and is found weakness; so that until he vindicate himself,
we have but the words militis gloriosi, the vent of spleen against
Presbyterians and the Assembly, say, I could tell him Presby-
terians and Independents assembled, have weighed that contro-
versie, and found his opposition therein too too light. Tell him
that (though the servant is not greater then his Master, nor the
authority of the Clark equal to that of the Justice of Peace; and
that
that when Mr. Gastaker speaketh, Master Robrough may hold his peace, as he speaketh, pag. 26. (ret.) Master Robrough may say so much unto him in behalf of some of those he thus challengeth, and tell him that he do no more with challenges, trouble those Masters, being in serious employments. It sufficeth a servant liath routed his forces, and is in a readiness (with God's help) if Mr. John Goodwin can but recrute to meet him in that controversy in whatsoever field. Blessed be God, he is much more inabled and imboldned to that by his attendance; so far is he from being ashamed of that which he objecteth as a jeer: he is strong at that (as in his Recipe to Master Walker, and that whole Book) the blood that runneth in that vein (as I have heard) cost him nought, he received it by tradition, he is not as yet redeemed from it; will him as a grave and learned Divine to answer Mr. Robrough's Animadversions, and after that propose his vain-glorious challenge unto Presbyterians: they and Independents will surely answer him, if between him and me there be indeed found on my part impar congressus.

That charge of yours (Gangr. p. 70. that Faith in a proper sense, is imputed to justification, and not Christ's righteousness) is owned (I see) still by him. Onely he faith, that you falsely and forgivishly represent the opinion, because you father on it that mungrel expression (as he calleth it) to credere, an expression ad invidiam comparata. It may be said its usually so expressed by such as handle that controversy. Master Wootton abhorred it nor. Fidem autem sum dicimus ipsum credere, tu multis significamus, de Reconcil. par. 2. l. 1. c. 15. p. 175. and again p. 176. for what he mentioneth else to that further, he may do well to take notice that he is examined, as in all that he hath written.

The other charge (pag. 23. about quoting Bucer and Calvin against their judgement) in my opinion it is very just. Let Mr. Walker's Book and mine be but consulted, it is made evident in theirs, and others testimonies quoted by him: when as Bucer faith, Faith is imputed to righteousness, and so Calvin, they take it not in a proper sense but figurative, or relative to the object, which Sibrandus against Bertius, sheweth to be the judgement of all Protestant Divines, and challengeth him to shew one man

Vid. mine Animad. vers. 1. pars. pag. 9.
man, or one place to the contrary. For Bucer, Master Wotton sheweth his opinion in these words, *Quia hac fide apprehendimus justitiam perfectam Christi; ideo Apostolus dixit, credenti in eum qui justificat impium, fidem ejus reputari in justitiam: fudem, scil. apprehendenterm justitiam Christi, id est, ipsam Christi justitiam:* Wott. de Reconcili. part.2. lib.1. cap.14. pag.170. and therefore faith of Bucer, *Quem ego de imputatione opinionis authoremuisse mihi persuadeo.* Hee might have read it cited in mine *Animadverfions,* part.1. pag. 150. And as for Master Calvin, the very places whence hee quoteth him expressly so much. Let him peruse what is extracted from him in mine *Animadversions,* pag. 134, 135, 136, & p. 162, 163.

As for that opinion of Calvin's, That *justification consists in remission of sins,* tell him hee needed not to call in witneffles, it is confeft: The question is about the word *onely,* neither is that word denied to be in Calvin: but the question is, whether onely excludeth in his fene imputation of Chrifts righteousneffe (the tenet of Protestants;) or that of inherent righteousneffe (the doctrine of Papiftes ;) I deny the former, and affert onely the later againft the Papiftes ; and I appeale to his witneffles, let them give their verdict. Yet tell him, that in my *Animadversions,* in anfwer to this very head, hee may read it determined by many witneffles againft him; by Bellarmine, his adversary, and accufier of Calvin (as he is for this,) by his own witneffe, Pareus, by Doctor Downham, Dr. Davenant, and Polumus, though he will not fee it: *part.1. pag. 76, 77, 78, 79.* Yea, when as in his book he mentioneth these two witneffles (as hee here doth) hee may finde them answered out of the fame Authors, where Master Gatekers judgement may be alfo feen of that thing, Whether justification consists in remiflion of finnes. Surely, had hee thought of these anfwers given him *against* his opinions, for mine, that they are to be feen in the world, hee would never have made fo loud a challenge, neither yet have spent time in repetition of these testimonies; for the determining of which between us, I appeale to all the world, and am ready (when-ever hee pleafteth, to contend for this with him, or any part of the Controversie, in writing, or vit'a voce.

Sir, I thought good to write so much to you in defence of Truth,
A further Discovery of the Errors

Truth, and somewhat in reference to my despised selfe: It's now yours, doe with it as your selfe shall please. The Lord make us valiant for Truth; for this I know, I have abettors enough, such as himselfe doth otherwise highly honour. But service calleth for mine hand elsewhere, which I must obey: and therefore with prayer to God for his blessing on you, and all your Labours in his cause, Hee taketh leave of you for this time, who is.

Your loving friend and Brother

April 23.
1646.

in every cause of Christ,

Henry Robrough.

A Copie of a Letter lately written to me from a godly Minister in the West of England.

Worthy Sir,

W Hom (though unknown to me by sight) I love and honor for your love to truth, and for your zeal against the spreading infectious Erriors of these times, wherein we once hoped for better things. I wrote to Master F. of some discoveries that were made to me by some reclaimed from Anabaptism concerning the workings of Satan to and in that way, being much affected with the relations they first gave me by word of mouth: I desired them to commit their experiences to paper while the remembrance of them was fresh with them, that they might be able hereafter as well as at present, to tell what the Lord had done for their souls, in breaking such a dangerous snare as Satan with so much art and subtilty had laid for them; This upon persuasion they did, and at last gave me in about two sheets of paper close written, wherein they discover not only how the snare was laid for them, and how they were first caught and entangled with a liking of the novelty of Anabaptism, but being caught, how they were carried on to it with the strongest violence and impulse of spirit that is imaginable: they also discover the sad effects and influence which that way had
had upon their spirits while they lay but under a liking and good opinion of it, and how it pleased the Lord to rescue and bring them off, before they were actually engaged and duckt into that seduced society. Sir, all these things were so fully and largely expressed in the manuscript I had from them, that others as well as my self held them very fit to be published for the publick good; and supposing they should be, I was preparing some considerations upon the passages to come forth with them. Since their coming of the Anabaptists, they have found their spirits in a much better frame then before, and out of pitie to others engaged in that way, have endeavoured to reclaim them. And now Sir, for my own part I must needs say, it is much that I have suffered from Opinionists of all sorts in these times, and meerly because I could not be false to my Covenant (nor I trust never shall) by a sinnfull licence, when Heresie and Schisme do lift up themselves against truth and unity. I praise the Lord this happiness I have, though the unkind dealing of these men hath sometimes occasioned much grief of heart, and weakness of body to me, yet they have not prevailed in the least wise to weaken my resolutions in contending for the truth; yea the more the truth is opposed, the more earnestly I hope I shall contend for it, though it be to the utter exhausting of that small strength of body which I have: I cannot sacrifice my self in a better way. I know tis not necessary that I should live, but necessary tis that truth should live and be maintained to the utmost of our power. Me thought it was somewhat harsh to me at first (till God accustomed me to the yoak) to suffer frowns, reproaches, imprecations, and all manner of hard speeches for the discharging of my conscience, and that from those whose professed principle it is that all should have the liberty of their consciences: It seems they would take liberty, but will not give it. If my conscience bids me to oppose some of their tenets and practices, and I can have no peace in my conscience without so doing, how can they in reason deny me this liberty by their own principle? Surely it would be a sad day to all Orthodox Christians if they should be brought to stand to the mercy of the Sectaries liberty. Some of them have partly well used their liberty against me in speaking, writing, printing against me, in the most furious, rancorous, injurious manner that could be, and only for preaching
preaching that, which if I had not, my conscience I fear would have preached against me while I had lived, for holding the truth in unrighteousnesse. Sir, I will not hold you with particulars, this place hath been a troublesome place to me, for which I know whom I have to thank. I wish it may be quieter to the next Minister that succeeds me, for God is pleased by a clear providence, to open me a way to some other place. Sir, being lately at Dorchester, the Town I heard was somewhat disturbed the week before by a wandring Sectary, who had gathered a company about him, and preached in the Shire Hall (as I think they call it) chusing that of the Apostle for his text, But we have the mind of Christ. Afterwards, through too much pride, and too little wit, the poor fellow was so ill advised as to challenge Master Ben to a publike dispute (impar congressus Achilli) offering to make good the lawfulness of private mens preaching, which challenge was accepted, but how the opinionists was foil'd by that worthy Minister (utter to grapple with that punies Instructors) was easily perceived by all understanding hearers. The godly people of those parts have been so well catechized and grounded heretofore, that the opinionists complain they can make no work with them. Certainly the good old English Puritan (which Master Geere doth so well characterize) is the Novellists greatest enemie, or rather the Novellist his. Alas, how sad is the destiny of Orthodox Christians, that no times will favour them? We have not yet lost the sense of what we suffered heretofore by those wicked Prelats, whom God hath therefore cast out as an abominable Branch; and surely if all the Orthodox in the Land should bring in their several complaints of what they have suffered since by turbulent Opinionists, it would fill the world with wonder, and the Reformed Churches abroad who cannot but sympathize with us, with much heavinesse of spirit in our behalf. Heretofore it was counted a crime to preach against prophane, as sporting on the Lords day, and the like; and now as great a crime to preach against Heresies. Only let me acquaint you with one thing I have observed, This vaine of persecution for the most part runs along in the same persons, they who most countenanced prophane and superstition heretofore against Orthodox Ministers, are the same men who under a form of godliness, without the power, do now countenance Heresie and
and Schism against it; but Sir, let nothing discourage. It is given to us, not only to believe, but to suffer; but he that shall come will come, and will not tarry; and in mean while it is enough for us that Christ reigns.

May 11. 1646.

There is a young man who lives in London, and not farre off the Exchange, who went not long since to Lam's meeting-place, to see and hear what they did there; and when he was come, found many of them reasoning and conferring about strange opinions: and among the rest, there was one Sectarie who maintained and affirmed that he was Jesus Christ. At which this young man was so offended and troubled in his spirit, that he (upon the place, and to his face) spake much against him for his Blasphemy: this fellow still maintained it stiffly, and told this young man hee would pour out his judgements on him, and damne him for opposing and speaking thus against him. This young man was so affected with it, that when hee came home hee told it his Father and other friends: and being asked by some, whether hee thought the man was in his wits or no, this young man replied, Yes sure, for he spake sensibly, and to the things that were spoken of, though in this blaspheous abominable way.

Many Sectaries have disturbed godly conscientious Ministers in the Pulpits, standing up in the very face of the Congregation, and speaking to them, giving them the lie, charging them with false Doctrine, calling them Antichristian Ministers, and such like: Of some of these I have given instances in my late Book, pag. 102, 103, 140. And to add a few more, Master Andrews of Wellingborough had the lie given him whilst he was preaching; and many Ministers have been put by preaching, and kept out of their own Pulpits by force of arms, Captains and Troopers coming up into the Ministers Pulpits with their swords by their sides, and against the mind of Ministers and people: Thus Paul Hobson hath done in Northamptonshire. Buckinghamshire, and thus at Ravensden in Bedfordshire a souldier went up against the mind of the Minister; and here in London, the face of the Kingdom, at Christ-Church there have been many affronts offered, as jeering and scoffing in the midst.
midst of the Sermons, speaking loud against things delivered, to
the disturbance of those who have late neer: and now lately at
Christ-Church, on Tuesday the 20. of April, just upon concluding
my Sermon, and going to my last prayer, up stands one Colo-
nell Washington of Hartfordshire, (to his name and place is re- 
lated to be) and spake openly against what I had preached, that I
had not rightly given the sense of that parable of the tares, and
that I was a false Prophet, or Beware of false Prophets. Now if
the Sectaries will doe thus to the Presbyterians whilst they are
in their minority, and underlings, what will they doe when they
come to be in their kingdome, to be increased in number and
power above the Presbyterians? But now on the other hand,
let Independents and Sectaries give any one instance that the
Presbyterians, when they have come to hear them preach,(though
they have preached their erroneous opinions, and for libertie of
conscience, and against Presbyterians, and all this in the Presby-
terians Pulpits and Churches) that ever the Presbyterians have
stood up and made disturbance in the publick Assemblies, or
carried themselves uncivilly and scoffingly in Sermon time to-
wards them.

There is one Gorton, who was a great Sectarie in New-Eng-
land, holding many desperate opinions there; a copie of which,
given by Mr. Williams of New-England (that writ the Book cal'd.
The bloody Tenet) unto a Reverend Minifter now at London, I
have seen and perufed. Now this Gorton with others being ban-
ished out of the Patent of the Bay, and when they were gone,
holding and venting strange and horrid opinions, whereby they
highly dishonoured God, and did hurt and mischief to some of
the people in the Patent, and under the New-England Govern-
ment; the Governour and Magistrates sent a company by force
of arms (though they were in a place, as 'tis thought, out of their
Plantation and Patent) to bring them to Boston; who ac-
cordingly, being too strong for Gorton and his company, brought
them to Boston: and when the Governours had them in their
hands, the Court fate upon them what to doe with them; and
there were some motions and consultations (as I and other Mi-


to be inflicted on them for their blasphemous opinions. But how Gorton escaped, whether because the place they fetched him and the rest from was not in their Patent, or what other reason I know not; onely this I am assured of from divers hands, that Gorton is here in London, and hath been for the space of some moneths; and I am told also, that hee vents his opinions, and exercises in some of the meetings of the Sectaries, as that hee hath exercised lately at Lams Church, and is very great at one Sister Stags, exercising there too sometimes.

There is one John Durance, an Independent, whom I (mentioned a little before) who preaches a Lecture on the week day at Sandwich in Kent, and hath a Lecture at Canterbury too, and would have had a Lecture also at Dover for the farther spreading of Independency: but by the godly Ministers of Dover opposing it, and writing up to London against him, such means were used, as he was put by, and kept from coming thither: Now among many other of his pranks, the Reader may take notice of these; He hath at Sandwich in the Church publickly prayed to God two or three several times, that the King might be brought up in chains to the Parliament: upon which prayer one or two of Sandwich went to Master Durance, to know what his meaning was in that prayer: upon putting the question, Mr. Symonds, an Independent Minister in the same Towne, and his great friend, (but more politick) being with him, answered, Mr. Durance meaning was that the King might be brought in chains of gold; whereupon Master Durance replyed, that was none of his meaning; but hee meant, hee might be brought in chains of iron. In a Sermon one time this Durance told the people hee was sorry hee had spent so much time, or lost so much time in reading or turning over the Fathers: and yet hee said hee honoured the Fathers as much as any man. This man after his preaching at Canterbury, hath the use of a great room neer the Cathedral, where many resort to him; and hee takes occasion to build them up in Independency. Not long since Mr. Durance, on his Lecture-day, just before the last day of publick Thanksgiving in the Countrey, preaching in one of the Churches in Sandwich, told the people hee would finish the Text he was then preaching upon on the Thanksgiving day, and that in the afternoon, in a private house; wherupon, when he
he had done, Mr. Sherwood, a godly Minister in whose Church he
preached, turned himself to the Congregation, saying, Master Du-
rance, you shall not need to do so, you shall have the liberty of
my Pulpit, I here offer it you; and if you may have liberty of the
publick Church, I hope you will not goe into corners. Whereupon
Mr. Durance publickly replied, hee would not preach in the
Church, but was resolved of his way; and accordingly in the after-
noon, when the people went to the publick exercises to Church,
Master Durance went to a private house, and two or three
hundred people after him to heare him preach in private.

I have many other remarkable stories and passages of the
Sectaries proved by witnesses, by Letters under their hands and the
notoriety of their things themselves, of their horrible uncleannesses,
forfaking their husbands and wives, fearfull defrauding,
and seeking by desperate wayes to cozen and deceive; as also of
their strange conceits, That there is a prophet arisen, who is
shut up for a time, but at the end of this Summer is to come forth
with power to preach the generall Restauration of all things;
which prophet hath given a roll forth already into some hands,
in which roll many things are written, and who-ever hath that roll
hath the spirit of prophecie: Hee hath appointed some to be
publishers and prophets, and to goe to Jerusalem to build it up,
where Abraham, Isaac, and Jacob shall meet them from heaven;
and these persons thus sent unto Jerusalem are assured they shall
never die, with many other of this kind. But I will reserve these
to make another book of, and come to give the Reader some Co-
rallaries drawn from the whole matter.

Certain
Certain Corallaries and Consecutaries drawn from the Errors, Heresies, Blasphemies, Practices, and Stories of the Sectaries laid down in this present Booke.

Corall. I.

Ence then from all these Errors, Heresies, Blasphemies, Practices, &c. laid down both in the first and second part of Gangrena, wee may see how farre the Sectaries of our times have proceeded, and how high they have risen: In a word, to summe up in one page what more at large is expressed in many sheets, the Sectaries are gone very farre, both in damnable doctrines and wicked practices, in holding principles and positions destructive to Church and State, against all Government, both Civill as well as Ecclesiastical, and that not onely for the matter, but in the manner and way of propagation and managing of them: They have questioned and denied all the Articles of faith, and have justified and pleaded for all kinde of erreurs and abominations: They have denied the Scriptures, Trinity, the Godhead of the Sonne, and Holy Ghost, Justification by Christ, the Gospel, Law, holy duties, Church, Ministry, Sacraments, and all Ordinances: They hold there are no Divels, no sin, no hell, no heaven, no resurrection, no immortality of the soule: And together with these, they are against all kingly Government, the King, Lords, the House of Commons as to have any thing to doe in matters of Religion, or in Civill matters any longer then the people who chose them think fit, and to be chosen yeerly, or oftner, according as they carry themselves; yea, against all kinde of civill Government and Magistra-
tiall power whatsoever, as appears by denying the power of imposition of taxes and assessments, in denying the power of Magistrates over Church-members in cases of murder, treason, \\&c. And as they have denied all these, so on the contrary they have maintained and pleaded for all kinde of blasphemous and heretical opinions, and loose ungodly practices; yea, they have publickly in print justified there should be an open Toleration for all these: and if any man should so far degenerate as to beleive there is no *God; nay, come to blaspheme God and the Scriptures, yet he should not be troubled nor molested, but enjoy the liberty of his conscience: And they have not only pleaded thus, but some of them have actually blasphemed God, Christ, the Spirit, the Scriptures, Ministers, Sacraments, and all holy Ordinances; besides committing of horrible uncleannesses, forsaking of husbands and wives as Antichristian, being guilty of thefts, defrauding, \\&c. being partakers also of the horrid Rebellion of Ireland, in justifying the Rebels, that they did no more then what we would have done our selves, \\&c. All these with many others, as the pleading for Stage-plays to be set up again, some or other of the Sectaries have been guilty of: and unto all these have added this moreover, to canonize and cry up for saints, faithfull servants of God, \\&c. Antiscripturists, Antitrinitarians, Arians, Perfectists, yea, Blasphemers and Atheists, so they be but for Independency, and against Presbytery: and particularly, how is Paul Beest, that fearfull blasphemer, now he is in question by the House of Commons, pleaded for by many Sectaries of our times, and bitter speeches spoken against the House of Commons for medling with him? yea, and in *print too hee is pleaded for, and compared in a sort with Paul the Apostle. Certainly, neither we, nor our Fathers before us ever heard or saw such evils of blasphemie, heresie, \\&c. in this Kingdome, as wee have done within this two or three last yeers: The worst of the Bishops and their Chaplains, when they were at worst, were Saints in comparison of many of the Sectaries of our times, and would have abhorred (as bad as they were) such opinions and practices which some of the

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* pmphlet emit. Toler. just. fied.

Vide pag. 27. of this Book. Mr. Walsuinys speech.

* Vid. Pamph. est. Letter of ad- vice to the As- sembly. In case Paul Beest con- tinue in his opin- ion, his heresie through igno- rance, whether is it not possible that God may yet have mercy on him as hee had on Paul the Apostle, and in his due time bring him to the knowledge of the truth, as hee did the Apo- stle Paul? Whether it can be demonstrated before-hand, but that Paul Beest (what-ever his heresie be) may possibly in Gods secret will be ordained to conversion hereafter as well as Paul the Apostle whilst he was a Blasphemer!
Sectaries magnifie, cry up, and pretend to doe by vertue of new light, the Spirit, and as a matter of great perfection, as for instance, A mans or womans forsaking their owne husbands and wives, and taking others at their pleasure, out of pretence of casting off Antichristian yokes, the pleading for a generall Toleration of all Religions, yea Blasphemies and denying a Deity out of pretence of libertie of Conscience. But what speak I of the Bishops and their Chaplains? I am persuaded all the stories and relations of the Anabaptists and Schwenkfeldians in Luther's time, of the * Popes and Papiists blasphemies, of many Heathens and scoffers of the Scriptures and Christian Religion, as Galen, Porphyrius, Lucian, Julian the Apostate, &c. doe fall short of the blasphemies and wayes of some of our Sectaries: Which of all these ever so blasphemed as Boggis? or what story is there since the creation of the world that mentions a more horrid and wicked blasphemie then that of Boggis, a great Sectarie pag.161,162,163? Or where is there a blasphemie to be found beyond that spoken of in pag. 116. of this Book? In a word, to conclude this first Corallary, The Sectaries of our times have in many respects (as in regard of breach of Covenant, ingratitude, falsheness, &c.)gone beyond the Sectaries of other ages and kingdoms, and done worse then their fathers,justifying them in all their abominations which they committed; and have vented and spread so many poisonous and dangerous principles and positions, as are enough to corrupt and infect all the Christian world, if the Lord in merce do not prevent it.

**Corall. II.**

Hence then from all that I have laid down of the Sectaries of our times, of their errours, heresies, blasphemies, strange practices, and their wayes of managing them, wee may learn what is like to become of them and their way, and what their end will be; namely, confusion, desolation, and being brought to nought suddenly as in a moment, and if ever God spake by mee, I am confident hee will curse this faction of Sectaries in England, and cast them out as an abominable branch: Mee thinks I see their day a coming and drawing neer; Hereticks and Schismaticks do not use to be long-lived: no heresie (as Luther speaks)
uses to overcome at the last. What's become of the Arians, Donatists, Novatians, Pelagians, &c.? though they were like a mighty flood overrunning and drowning all for a time, yet like a flood they were quickly dried up; and so will the Sects now: and wee may expect it so much the sooner, because the visible symptoms and forerunners of destruction are upon them. And therefore I shall now toll the great Bell for the Sectaries, the Anabaptists, Antinomians, Independents, Seekers, &c. and hope shortly to ring it out, and to preach their funerall Sermon, or rather to keep a day of publick Thanksgivings and rejoicing for the bringing down of the Sectaries, and the breaking up of their Conventicles, as well as for the downfall of the Popish and Pres- laticall partie. And that they shall shortly fall and be dried up as a flood; and though they have been in great power, and spreading themselves like a green Bay tree, yet that they shall passe away and not be; that they shall be fought for, and not found, I shall give these symptoms:

1. Their horrible pride, insolency, and arrogance, extolling themselves and their partie to the heavens, with the scorning, vilifying, trampling upon, and despising of all others; and that in such unparallel'd ways, as no age can shew the like; and that not only against particular persons of all ranks, Nobles, Gent

Try, Ministers; but great Bodies and Societies, as the Parliament of England, the Kingdom of Scotland, the Common Council of the City of London, Assembly, &c. The Luciferian pride, high spirit, and haughtiness of the Sectaries of all sorts, in all places and businesses, and towards all persons they have to do with, in their writings, speeches, gestures, actions, is seen and spoken of throughout the Kingdom; and breaks out daily in their impatience of being contradicted, or having anything said against their way; in their endeavouring to break and crush all that will not dance after their pipe; in their not caring to hazzard and ruin all Religion, both Kingdomes, but they will have their wils; and so in many other things. Now God assures us in the Scripture that * Pride goes before destruction, and an haughty spirit before a fall*. that *A mans pride shall bring him low*; that *When pride cometh, then cometh shame*: and God threatens by his Prophets, hee will cause the arrogancy of the proud to cease, and
and will lay low the haughtiness of the terrible, and indeed pride hardens men's hearts, and when their hearts are lifted up, and their minds hardened in pride, then God throws them down.

2. The Sectaries in promoting of their ways and cause are grown extreme violent, desperate, and unreasonable, knowing no rules of moderation nor forbearance; they go violent ways, and like Job, drive furiously; they do those things daily which wise, staid considerate men would never have done, nor any but mad men; and which any man who hath his eyes in his head may see must needs destroy them: God hath hid wisdom from them, and befouled them, leaving them to do many things against sense and reason. God hath left them, yea given them up to those courses and ways (of which I could give divers instances) which no wise men would ever have taken, and which makes them abhorred of all good and moderate men. Now the befouling of men, hiding wisdom from them, leaving them to rashness and violence, are prefages of ruin, according to that saying, quos Demum verum non dedit et opusdem at, and according to that of the Prophet, Exultabo in omnes gentes. Nihil violenter est perpetuum, is seen in daily experience, and we may remember that the violence and fury of the Prelatical party did endue them; and according to all humane reason, without that, it had been impossible to have cast them out, being so deeply rooted in the laws, and customs of this Kingdom, and therefore the Sectaries before they are rooted and haled, being so violent, furious, and daring farre above the Bishops, what can we expect but that their speedy downfall will give them but rope enough and they will hang themselves; they runne so fast, and ride so fiercely that they cannot, but fall and break their necks, they drive so furiously, and madly, that they cannot but overthrow all.

3. The great prosperity, strange success, and marvallous prevailing of the Sectaries in their ways and opinions, their devices and designs for the most part taking effect and succeeding, so as they are mightily increased, many fallen unto them, and every wind, almost favoring them; whereas on the other hand the Presbyterian part, both our Brethren of Scotland, and the godly Ministers and people in England have been sorely afflicted, much crossed and troubled to see things as they are; the Scots have been sorely visited with Sword, Pestilence in their own Land, obstructed, reproach-
ed, evil intreated by many in this Land: the Assembly, the godly Ministers and people of the Kingdom, despisèd, scornèd and abused severall wayes, yea, deserted, and looked upon with an evil eye, as if the troublest of Israel, and worse then Malignants, so that they have been forced many a time to cry out to God, hear O our God for we are reproached; Now great prosperity, success in a bad way, and in the use of bad means, as eyes, scandalous reports, under-minings, plottings, false-dealings, &c. is a great Symptome of destruction both to particular persons, and to a party: whom God intends certainly to destroy, he fattens before, and lets them be very happy, thereby to prepare them for the day of slaughter: whom he means to do good unto in the latter end and deliver, he afflicts and laies them lowe before, laies the foundation deep that he may build high, and for this let the Reader consult with these four places of Scripture, Jer. 12. 1, 2, 3, Psal. 37. 7. and 10. 35, 36. Psal. 73. 3, 4, 5. and 18, 19, 20. Psal. 92. 7. the sum of all which places is to teach us, that the more men prosper in a bad way, and flourish more then ordinary, having what their heart can wish, bringing all their devices to passe, the more sure they are of being puld out as sheep for the slaughter, and prepared for the day of slaughter, and that within a little while they shall not be, nor their place found, but brought to desolation as in a moment, and utterly consumed; and then when they are at their height of flourishing, then is it that they shall be destroyed for ever; great prosperity is but a lightning before death, and as a great calm which presages the more dreadfull storm and tempest.

4. The great plotting of the Sectaries, laying their counsels deep, contriving and working continually night and day by all kind of wayes and means, and all kind of instruments to effect their work, and to carry on their way; I do not think this many hundred yeers there hath been a more cunning, plotting, under-mining generation in the Church of God then our Sectaries, or more plots and devices of all sorts on foot, more iron in the fire within so few yeers, as hath been, and is among them: ther's nothing they do but they have a designe in it, they conceive many plots at once to effect it, they have plot upon plot, and lay snare upon snare: Machiavell and the Jesuits are but punies and fresh men to them: I am confident they had so laid their plots, cut
out their way, removed the rubs, prepared all things, so as that they had set their time, by which they should effect their ends, and speak out what they would have: Now God delights to bring to naught plots, to disappoint the devices of men's hearts, to blast and blow upon tricks and under-board workings, to take the wife in their own crastinesse, and wherein men deal proud-

ly to be above them: the ripening, growing big of plots, is commonly the forerunner of the downfall of the plotters, and the mis-
carriage of their plots, for the further clearing of which the Rea-
der shall do well to consider what God speaks in Job 5. 12, 13, 14. 
Psal. 37. 12, 13. Isa. 29. 15, 16. Isa. 30. 1, 2. and indeed God is such an enemy to plots, devices, tricks, that he will crosse and disappoint his own children in their workings, devisings, and con-
trivances even for good, when they are too plotting, anxious, or delight and please themselves too much in them; and this he does often, lest they should attribute the events of things to their coun-
fell, care, &c. and that the work may appear to be of himself, and not of men, that God may be known to be Dem actium & non 

passion, as Luther expresses it upon a like occasion, and that God does not use to call Martin Luther or any of his Saints to be his counsellor, but that he does all things according to his own coun-
fell; hence we are commanded to be careful for nothing, or thoughtfull, but in every thing by prayer and supplication with thanksgiving, let our requests be made known to God: Now if God will go quite crosse and contrary to the counsels, workings of his servants for the maintaining his Church and truth, and bring about all quite another way, then he will much more carry the counsels of the forward headlong, and make them meet with darknesse in the day time, and grope in the noon day, as in the night.

5. Symt. of the certain destruction of the Sectaries is this, That Independencie and Sectarium in England is a meer Faction, a partie grown to this height upon particular interests, nourished and fa-

voured all upon politick grounds and ends: Independencie now is no religious conscientious business, but a politick State Facti-
on, severing and dividing it self upon other private interests from the publike interest of this Church and State, and the interest of both Kingdoms united by Covenant: In a word 'tis just such another
another Faction as the Arminians was in the Netherlands. I believe that seven or eight yeers agoe Independency and the Church way had somewhat of Religion and conscience in it; many then falling to it much upon those grounds (though even then there were other ends in it also, as I have shewn in my Antapologie.) But now since the time of troubles and differences betwixt King and Parliament, these four yeers last past, wherein men have seen some probabilite and possibility, in these times of warre and unsettlement of things, to bring about and effect those things they could not hope for before, it hath been and is matter of faction, particular aims and ends, and not of conscience and pietie, as all wise men may see, and is apparent by these particulars:

First, 'tis not carried on as a way of God, as a matter of Religion and Conscience, in God's way, and with God's means, but carried on altogether with policy, art, plots, tricks, equivocations, mental reservations, lies, falseness, doing anything though never so unjust and unrighteous, if it will further and advantage that way, and hinder its opposite, Presbytery, viz. and the settlement of the Church; yea, declining and forsaking the profest principles of that way, and going contrary thereunto, in razing the very foundations of Independency and the Church way.

Secondly, There are multitudes of persons in all places who doe not so much as know or understand any of the principles of Independency and the Church way; yea, that hate most of those principles if they were tied to live according to them, that yet are great ticklers for Independency and the Sectaries, yea, are the heads and patrons of it in all places, and upon all occasions; and this is observed by many wise men, that take those who now are friends for it, and stand for it upon all occasions, among them all there is not one in ten that conscientiously and in his judgement holds that way to be of God, or is an Independent, which clearly shows 'tis a Faction.

Thirdly, All other errors and opinions, Sectaries of all sorts (as well as Independents) are encouraged, nourished, favoured; and the worst of them though being so abominable 'tis not any policie to appear for them; yet one way or other, under one notion or other, are pleaded for, dealt gently with, either delayed and
and put off, or brought off by one means or other, and are freely suffered to grow and increase, and no way taken to suppress or discourage them, which clearly shows Independency is a Faction, and hath other designs than that of Conscience, in furthering the growth of all sorts of Sectaries, holding tenets against their principles as well as ours, by Licensing their Books, &c. and upon all occasions, shelters and protects all sorts of them.

Fourthly, that Independency is a Faction, and not matter of Conscience, appears because all these following sorts and ranks of men come in unto it, 1. Needy, broken decayed men, who know not how to live, and hope to get something, turn Independents and flicklers for it. 2. Guilty, suspicious and obnoxious men who have been or are in the lurch, and in fear & danger of being questioned, or have been questioned, they turn Independents to escape questioning, or if questioned, that so they may come off the better, Independency being a Sanctuary and the horns of the Altar where many obnoxious persons flye and are safe, and many of these guilty persons, that they may merit the more, prove fiercer Independents and Sectaries then many others. 3. Some who have businesses, causes, and matters depending, strike in with the Independents, pleading for them, that so they may find Friends, be sooner dispatch'd, fare better in their causes, &c. 4. Ambitious, proud, covetous men, who have a mind to offices, places of profit, about the Army, Excise, &c. turn about to the Independents, and are great zealots for them. 5. Libertines and loose persons who have a desire to live in pleasures and enjoy their lusts, and to be under no Government, they are fierce and earnest for Independents, and against Presbyterian. 6. All wanton-witted, unstable, erroneous spirits of all sorts, all Heretics and Sectaries strike in with Independency, and plead they are Independents. 7. Such who have no mind to peace, nor to the settlement of things, either out of hope whilst things remain unsettled, Bishops and former times may come in again, or that love to fish in troubled waters, or are afraid to lose offices and places that may fall with the ending of these troubles, these persons strike in with Independents, and side with them. 8. Many who in our Churches are discontented at the faithfull preaching of their Ministers close to their consciences, at their Admonitions and Suspensions from the Sacrament, because loose, scandalous, or be-
cause of some difference upon their Tythes, or such like, forfaile our Assemblies, and betake themselves to Independents and Sectaries, of which I could give divers instances; all which showes the Church way and Independencie to be nothing else but a Faction: Now Fractions and Parties in Kingdomes and Common-wealths, though they may prevail to a great height, and grow for a time, especially in troublous unsettled States in the Springs and Falls of Kingdomes and Common-wealths; yet when they come to be discovered, laid open, and come to some head and ripeness, they use to fall, and be cast out: If we consult with the Scriptures, or with the Histories and Chronicles of Kingdomes, as the French and English, &c. we shall find the strongest, powerfull est Fractions and Parties both in Churches and States, who have had divided interests from the Publick, have come down and miserably perished; and we may see this fully made good in the Anabaptists of Germany, the Arminian Faction in the Netherlands, and our late Prelaticall Faction, who though they were all grown so high as they hazarded the ruine of the Countries and Common-wealths wherein they arose, yet they all fell and were brought down, and so shall it be with this Sectarian Faction; can they think that either God, or these Kingdoms will suffer these men long, or that the people will be always bewitched with them? no, the eyes of men will be open, and they will be discovered, every day more and more, and we shall see them falling down like lightning.

6. Sympt. Their reaching after, and medling with all kind of persons and things, grasping of all at once, labouring to ingrosse all offices, places, power into their hands, and those of their partie, slighting, abusing, and trampling on one way or other, all that stand in their way, and are their opposites, there being nothing Military, Civill, Ecclesiasticall, but they have an eye upon, and do endeavour to have a hand in, not caring in the leaft when it further their designes, to discontent all sorts and rances of persons, the King, Parliament, our Brethren of Scotland, the City of London, Reformed Churches, Assembly, the godly Ministry of the Kingdom, particular worthy persons in the Armies, among the Gentry, &c. they make account to carry all before them, to get all to be for them by one means or other, and in time to break all that shall dare to appear against them or crosse their wayes. Now in
all States and Kingdoms Polupragmaticalnesse in some persons, greedinesse and over-haftinesse to have all, and thereupon offending and provoking many, hath been a forerunner of their fall: I shall only instance in this Kingdom, and of the late times which all remember, What it was that ruined the Bishops and that party, but their grasping and medling with all at once, Church and Common-wealth together, England and Scotland both, provoking also all sorts of persons against them, Nobility, Gentry, City, Ministers, common people, whereases (as many wise men would often say and comforted themselves in the worst of those times) if the Bishops and that party had dealt but with a part at once, one Kingdom only as England, or the Church alone, or Common-wealth alone, letting the other Kingdom be quiet to enjoy their laws, and suffering men to enjoy Religion & their Ministers, though they had some pretences upon them in Common-wealth, yet in all probability in time they might have had their wills: but now the Bishops and that party oppressing both Church and Common-wealth at once, grasping to have all, they will lose all; and we see what is befallen the Bishops and that party: so our Sectaries medling with both Kingdoms at once, with Church and Common-wealth together; and having provoked all sorts of men, Nobility, Gentry, Ministers, City, People, our Brethren of Scotland will not be able to stand long, but King, Parliament, Scotland, City, Ministry, Country, will be so against them as they must fall, let who will or can hold them up.

7. Symp. of the down-fall of the Sectaries is the great sins and wickednesse of that party, who are even now ripe for judgement, and their iniquities almost full; and I am confident, that for this many hundred yeers there hath not been a party that hath pretended to so much holinesse, strictnesse, power of godlinesse, tenderness of conscience above all other men as this party hath done, that hath been guilty of so great sins, horrible wickednesse, provoking abominations as they are. The Sectaries are full of Ephraims gray hairs (though they will not know it) and these following sins and courses presage their ruine, viz. their deep hypocrieties and pretences of Religion and Conscience meery to serve their lusts, and to bring about their own ends, their perjuries and breach of solemn Covenant with God, making nothing at
all of it, their great unthankfulness and ill use of God's mercies and deliverances, their great ingratitude and unkindness to men, particularly to our Brethren of Scotland, their bloud-guiltines in destroying the lives of many by dipping weakly and antient persons in rivers in cold seasons, and in the destroying of so many souls by Errours and Heresies and drawing them from their faithful Pastors, their horrible uncleanliness and lusts, theirearable despising and mocking of all God's faithful Ministers and Ordinances, their oppressions, injustice, and unrighteous dealings with many they have had to do with and where they have any power, their base self-seekings, seeking their own things, their honour, profit, advancement of their Faction under pretences of self-deniall, and the publike good, their holding of damnable Heresies and all kind of abominable Errours, their horrid blasphemies against God, Christ, the Scriptures and all his Ordinances, their Machiavillian policies, Jesuiticall equivocations, falsenesse and treacherousnesse, their underminings and laying snares for men, their countenancing standing for the unworthieft vilest of men, so they will be for their faction, their justifying and pleading for a Toleration of all religions & consciences, even to blasphemies against God & his Word, their inventing of lies and raising scandals upon the worthieft and innocentest men, as Ministers and others to blast them with the people, their prophanenesse and loosesnesse of life in making nothing of the Lords day, days of Fast and Thanksgiving, nor of holy duties, as praying, &c. their carnall confidence and trusting in arms of flesh, their using of wicked and unjust ways and means to compass their ends, not standing upon any rules, or keeping to any principles, so it may advantage them, violating bonds of freindship, going against the lawes of Nations,joyning with the worst of men against good men, labouring to low divisions among brethren, raising evill reports, fomenting jealousies, and using all ways in their power to engage the two Nations in a warre one against the other, not caring to hazzard the ruine of all for the upholding of their faction. Many of the Sectaries have forfeited all principles of ingenuity and conscience, and will not stand upon any thing that may probably doe their work for them: they will take counefl of Baalzebub the god of Ekron whether they shall recover, use the Divels means, as lying, breach of promises, joyn
joyning with wicked men, &c, for pretended liberty of conscience and upholding their way. In a word, they are like that Judge spoken of in the 18. of Luke, which feared not God, neither regarded men; all they regard is the effecting of their designs, and other things in order to that. And as many Sectaries are in these too faulty and guilty, so the very best of them that I know, their Ministers, and others who are leaders, and have been any long time of the way, and understand the state of things, they are extremely faultie in patronizing all kindes of Sectaries, and being against all the ways of suppressing them, in using all subtill politick wayes and devices to hinder and delay the Reformation, in joyning with bad men against what they acknowledge good, in going against their own principles, razing their own foundations; besides, they are very proud, lofty, touchy, full of equivocations, reservations, pretences, pretending one thing, and doing quite otherwise; so that I may say of them with the Prophet Micah, The best of them is a brier, the most upright is sharper then a thorn-hedge; and therefore the day of their visitation cometh, now shall be their perplexity. And certainly, these fearfull times and strange wayes (especially in men who have pretended to more sanctity and holinesse then other men, having also, upon those pretences of greater purity, &c. grounded their great Separation and Division from all the reformed Churches) must needs provoke God to visit and to punish them severely; and because of his great Name which they have taken upon them and so profaned, God will be sanctified (unlesse great and speedy repentance prevent it) in punishing them sooner and more remarkably then the Prelats and that party: And therefore in the close of this Symtome of the downfall of the Sects, I shall, in the name of the Presbyterian party, and of all those who are for the Solemn League and Covenant in both Kingdomes, make use of those words to and against the Sectaries, which both Kingdomes (upon the coming in of our brethren of Scotland) used in their joint Declaration to and against the Popish, Prelaticall and malignant party: * It is his own Truth and Cause which we maintain with all the Reformed Churches, and which hath been witnessed and sealed by the testimony, sufferings and blood of so many Confessours and Martyrs, against the heresie, superstition and tyranny of

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Antichrist. The glory of his owne Name, the exaltation of the Kingdome of his Son, and the preservation of his Church, and of this Island from utter ruine and devastacion is our aime; and the end which wee have before our eyes. His Covenant have wee in both Nations solemnly sworn and subscribed, Which hee would not have put in our hearts to doe, if hee had been minded to destroy us. The many prayers and supplications which these many yeares last past, but especially of late have been offered up with fasting and humiliation, and with strong crying and tears unto him that is able to deliver and save us, are a seed which promise unto us a plentiful harvest of comfort and happinesse: and the Apostacie, Atheisims, Idolatry, Blasphemie, Profaneness, Crueltie, Excesse, and open mocking of all godlinesse and honesty have filled up the cup of our adversaries to the brim; and threaten their speedy and fearfull destruction, unless, it be prevented by such extraordinary repentance as seemeth not yet to have entred into their hearts.

8. Sympt. is this, When God hath at some times testified against them, and spit in their faces, as by laying open their nakednesse and fully discovering their wayes, by some books written, by some Sermons preached by godly Ministers, by calling some rubs in their way, in stirring up the Citie of London to appear against them, or in disappointing some of their purposes by strange and unexpected passages of his providence from heaven, yet upon none of these occasions have they repented of their deeds to give God glory, or humbled themselves before his Ministers speaking to them from the mouth of the Lord, or abated of their spirits; but contrariwise, have gnawed their tongues for paine, blasphemed the more because of their pains and fores, and stirred up themselves with so much the more industry and subtlety to plot and work by all kinde of wayes and meanes to heale their wounds: and I could give many instances, how upon such books coming forth, and upon such acts of providence, which a man would have thought should have made them give over, they have been more resolved, active, desperate, betaking themselves to evill wayes and strange courses for the savyng of themselves, as spersing and raising scandals and false reports upon the persons whom they think have wounded them, as in the weekly Pamphleters venting some desperate passages, and putting forth strange
strange books upon the nick of things, with many other ways, all which wise men cannot but observe; in which courses they have been like Balaam, Numb. 22, going on their way resolutely, though the Angel of the Lord have stood in their way with a sword drawn, and their feet have been crushed against the wall. Now 'tis a great symptom of destruction and ruine to a partie, or to particular persons, when the hand of God is lifted up against them, that they will not see; and that when God wounds them, in stead of falling down before him, they seek to cure their wounds by unlawful means; and that when hee pours out vis als upon them, and scorches them with great heat, they blaspheme, and doe not repent, that when hee stops them, they will drive more furiously, and that when hee makes mens pride te stifie to their faces, they doe not return nor seek him for all this: This is the forerunner of destruction in the Antichristian partie, Revel. 16. 8,9,10,11. And this was a forerunner of destruction in the Prelats and that party; that after their great and long prosperity and success, when God did by writing, preaching, railing up of winces testifie against them, and did by other acts of his providence crosse them, in raising up the Kingdome of Scotland against them, yet they would not give in, nor abate; and when a peace was concluded with Scotland upon the Kings first going into the North, and they might have enjoyed their honours, greatness, for all that, they wrought so upon the Kings return, as to procure those Articles to be burnt by the hand of the common hang-man, and the warre to goe on, which proved their ruine and fatal destruction. And for a conclusion of this symptome, I will end it with those words of the Prophet Isaiah, Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envie towards thy people: yea, the fire of thine e nemies shall devour them. Lord, thou wilt ordaine peace for us: for thou also hast wrought all our works for us. And though it be a sad thing that men holding forth a profession of religion should fall to those ways, and grow to such an height as I have laid open; yet I am perswaded 'tis a good hand of God, and his special providence and mercy to his Church in these Kingdomes, to leave the Sectares to fall into so many evils, to take such strange ways, thus to discover themselves, and to proceed so far, that
So the Kingdomes knowing them well, they might in the issue be more effectually cured, and perfectly delivered from them: for, had these men kept themselves within the compass of a few of their opinions, and carried things faire, and not broke out as they have done, we should have thought them good holy men, been much taken with them, and many would have been deceived by them; yea, in time they might have got such an interest, and had such an influence, as to have corrupted all; but now having thus early discovered themselves both in matters of Church and State, in opinions and practices, this hath so opened the eyes of this Kingdome, yea of both, that it will cause them to abhorre and abominate them as a wicked faction, whose principles would bring in an univerfall Anarchie, both upon Church and State, overthrowing all Ministery, settled Government, and order in the Church; being against Kingly Government, the House of Peers, House of Commons (unless ad placitum, and so long as the common people like them); and all power of Magistrates (in capi- tal matters over Church-members) in the Common-wealth; and who cared not to have sacrificed the Religion, peace, happiness of these Kingdomes upon the ambition, fury, pride, lust, opinions of Anabaptists, Libertines, Seekers, Brownists, Independents: And therefore, how-ever the Sectaries may flatter themselves in the increase of their party, in the power they have in some places, in the favour they finde among some great men; yet let them know, notwithstanding their policies, all their arms of flesh, all their friends in the Armies, in the * House of Commons, and in * Committees which they so boast of, yet God will overthrow them; and these eight particulars are certain Symptomes of their ruine; and let who will doe what they can to uphold them, yet God will bring them down; for When they spring as the grass, and all the workers of iniquity flourish; then is it that they shall be destroyed for ever: And therefore let's be courageous and faith- full to the cause of God, contending earnestly for the faith which was once delivered to the Saints; and let's be in nothing terrifid by the Sectaries. And to all the Symptomes I have given already (being so many fore-runners of their fall) let the Reader consider this, That they have their deaths wound already, the fatal arrow sticks in their sides, and having begun to fall, they shall
and Practices of the Sectaries.

Surely fall: and that (besides the City of London, and other instruments) God will honour our Brethren of Scotland to make them a great means of their falling; and they shall fall before the Scots (whom they have so vilified and unworthily dealt with) as the Prelaticall and Popish party did: and, mee thinks, the way of Gods proceedings all along in this way of Reformation, and many passages of his providence hint and point it out to us: for the Sectaries are a Faction alike opposite to our Brethren of Scotland, viz. the other extreme; and all along, from first to last, God hath made the Scots instrumentall for the good of this Kingdome, and bringing things thus farre. And that God will honour the Kingdome of Scotland, and the Church-reformation according to their way, to bring down the Sectaries, let the Reader consult with M. Brightman (a man of a prophetical spirit) in his Exposition upon the Church of Philadelphia, Revel. 3. 8, 9, 10. where hee showes, that Church to whom so many promisses are made, to be the Reformed Churches of Geneva, France, Scotland, and those who are according to that way of Reformation in Doctrine and Church-Government; and among many things observed by Mr. Brightman upon that place, I shall onely point at two.

1. That Philadelphia (the type of Geneva, Scotland, and the Churches of that Reformation) is most famous for truth of Doctrine: As for truth of Doctrine, where is there any place in the whole world chaffer and founder? Here the whole Papacy is destroyed; Anabaptists, Antitrinitarians, Arians, and such monsters raised again from hell partly in Germany, partly in Transylvania, never found a sharper enemy.

2. By those who say they are Jewes, and are not, ver. 9. in the Antitype are all those who holding errours, do arrogate alone to themselves truth, faith, salvation, the promises of God, boasting nothing else but the Temple: such were the Arians under Constantine, Constantius, Valens; and such are at this day the Papists, glorying in Peters chair: these will be accounted the onely Catholicks, and their Church the onely Church of Christ, &c.
Now if wee consider well of these two things, 1. Wee shall finde no Church founder for doctrine then the Church of Scotland, nor greater enemies, not onely against Papacie and Prelacie, but against Anabaptists, Seekers, and all kinde of Sectaries, then they are. 2. Wee shall not among all Hereticks and Sectaries that have been since the writing of this Epistle finde any that have more resembled the Jewes, in boating themselves to be the onely people of God, then the Sectaries of our times, the Anabaptists, Independents, who extoll themselves for the onely saints, calling themselves the saints, the people of God, the Church; and their way is called by them the Church-way, Church-fellowship, Christs way, and that all who are not of their way are without, &c. so that these words doe most fully agree to them, who say they are Jewes, and are not, but doe lie; and therefore, to conclude this Corallary, all the promises made to Philadelphia do belong in a speciall manner to our Brethren of Scotland: as

First, That God will make them come (viz. those who are the Antitype to those Jews, the Sectaries, Anabaptists, Independents, that whole Faction) and worship before their feet, and to know that God hath loved them; that is, they shall overcome and triumph over these Sectaries: and however they have been hither-to abused and scorne by them, neither have these unthankfull men acknowledged my love from that singular gift of zeal, pietie which I bestowed upon thee; yet I will adorn thee with those things which are in great account in the world: thou shalt have victories over these enemies, and thou shalt enrich thy self with their spoils; so that no man but shall be compelled to acknowledge thee deerly beloved, whom, above all hope, they shall see so wonderfully encreased. O Church of Scotland, and all yee that are for Reformation Presbyteriall against the Sectaries, nourish your hopes by these things, neither let your hearts be troubled whatsoever the world speaks against you.

Secondly, Because they have kept the word of Gods patience, God will keep them from the houre of temptation which shall come upon all the world, to try them that dwell upon the earth: That is, because they have stood for my doctrine and truth with a great deale of danger, and yet with a great deale of patience have
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have constantly continued in their duty, I will therefore deliver them out of their dangers, I will not suffer them to sink and perish in their trials, but I will give them strength whereby they shall not only strongly bear their calamity, but they shall also overcome and be conquerors, not that the hour of temptation shall not at all touch thee: Philippians,) for it can hardly be in the common calamity of the whole world, that they should be wholly free;) but to keep them from the hour of temptation, is to deliver them as God saved them from the hands of their enemies, that is, delivered them, 2 Judg. 18.

3. Him that overcometh God will make a Pillar in his Temple, and he shall go no more out, &c. that is, God promises to make that Church over-coming, being an Hebraism nominativi absoluti, and the reward is, that that Church shall be like a Pillar in the Temple of God, that is, shall remain firm and lasting in the Church, neither shall that Church fear any ruin or destruction, however the rains fall, the floods beat, the winds blow, and all things with a joint force break in upon them. The Spirit of God alludes to the two Brasen Pillars placed by Solomon in the Temple of God, which set forth the stability of the Sonnes of God. And so by the grace of God is this Church, not tainted nor corrupted with Schism and base defection as the Church of Sardis was, which having no care of a full Reformation, by the just judgement of God lost the most of the people.

Vide Brightænum in Apocalyp.
greater Errors, Heresies, Blasphemies, and more pernicious Practices then the former, few of them in comparison falling either to those Opinions or Practices which generally the Separatists doe now, but held to their first principles more; a great reason whereof I conceive to be this, the old Separatists having greater Scandals, and more just occasion of separating then the new (the old Separatists being like men stealing upon need, or some want, the new like those who steal upon wantonness, and for their pleasure, the one, like wives and children going away and leaving harsh, bitter, hard, unkind husbands and parents, the other forsaking loving and kind husbands and parents allowing them all things sitting, and that can reasonably be desired) their sinne was not so great then as now, and so the punishment not so great: There are two ways to judge of the greatnesse of sinnes, and of Gods displeasure against them, either by the nature and kind of them, viewing them formaliter in their formalitie, or in the effects and fruits of them effectu: Now this Corallary leads me to judge and speak of Schism and Separation in the latter, and among all punishments the effects and fruits, which declare the greatnesse of any sinne, spiritual judgments and punishments are the forest and saddest.

The punishment upon the Heathen when they knew God, for not glorifying him as God, and for their Idolatry, is giving them up to uncleannesse and vile affections, to a reprobate mind to do those things which are not convenient, suffering them to be filled with all unrighteousnesse, wickednesse, covetousnesse, maliciousnesse, deceit, malignity, debate, to be proud, inventers of evil things, without natural affection, Covenant-breakers, implacable, &c. The judgement of God upon the Antichristian world as a fruit of their sin in not receiving the truth in love, is Gods sending them strong delusions that they should believe a lie; and the punishment of God upon Seducers is, that they shall waxe worse and worse, deceiving and being deceived, that they who are filthy shall be filthy still; Now the judgements of God upon the Heathen Idolaters, upon the Antichristian Faction, upon Seducers and filthy persons are upon the Scismaticks and Separatists of our times: God hath given them up to fearfull Opinions, to damnable Heresies, Blasphemies, God hath sent them strong delusions to believe lyes, strange conceits, and God hath left them to all kind of filthinesse, unrighteousnesse, uncleannesse, unnaturalnesse,
ralness, &c. Who soever doth but read and consider the First and Second Part of Garganea, must needs say that God hates Schisme and Separation, in leaving those who are guilty of it, to doe those things they do daily: I may truly say God hath set marks and brands upon this way of Separation, not only burning them in their hands, but branding them in their foreheads. Schism hath Cains mark and brand upon it of a Fugitive and Vagabond upon the earth: How do we see in daily experience our Seetaries have no rest, but wander and go from one Error and way to another till they quite lose themselves? being Saint Judes raging waves of the Sea foaming out their out fume, wandering Seers to whom is reserved the blacknesse of darkness for ever? The punishment of Schism and Separation from the Church, is Separation from God, Herefie, Blasphemy, Atheisme, uncleanness, unrighteousnes.

Schism doth most easily draw into Herefie, and we hardly ever knew or read of any Schism in the Church which did not make a Herefie that it might deservedly seem to forfake the Church: The ancient Fathers, as Irenæus, Cyprian do excellently show that those who forfake the Church do necessarily fall into most soule Errors against the truth of faith, and some of them show that Schism is a worse and more pernicious evill in the Church of God then Herefie, and no Error will be a compleat and formed Herefie in any faithfull man, if Schism be not joyned, and so consequent it will not much hurt the Church of God: But Schism of it self, even with found Doctrine in every point is a most greivous wickednesse which exceeds all other wickednesse. I might out of the Fathers enlarge and show the great evil of Schism both in it self and the effects of it, how 'tis a greater evill to rend the Church, then to worship Idols; yea, that Martyrdom it self cannot profite a Schismatick, that 'tis so great an evill that the blood of Martyrdom cannot blot it out, so Cypr. and Chrys. &c.; and that God hath more severely punished it then murther & other great crimes. Corab, Dathan, and Abyron for their Schism were punished more severely, with the earth opening and swallowing them up quick, then Cain, and then those who made an Idol, so Optatus and Au-

* Hieron. in Ep. ad Timo. cap. 3. Vix esse Schism. nullum quod non aliquid conjungat haresim ut Ecclesia meritó recessisse videatur.
* Quicumque enim lubitur in Errorum aliquem, & ab omnibus Ecclesiam se direcit, quasi numquam patitur, ille Error in eo esse potest, sive materialiter, sive formaliter; non enim in eo est perinacia, qui Ecclesiam illi ad haret. &c.; quare peram esse decet. M. Vincentius De Dom. sub. Repl. Ecclesi. 7. c. 10. August. Contra. H. Petit. lib. 1. Schism. omnis sectera supergregariet.
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gustine, but I shall leave the enlarging of these, and the adding of more to a Tractate I intend of the nature of Schism; only by this and all the dreadful examples laid down in the First and Second part of Gangrena, as Wrightian, Clarkfon, Hich: Webb, Boggis, Outs, Jenney, Muffrufe Attaway, Nichols, Denne, &c. we may learn to see that Schism and Separation are great evils highly displeasing to God, and that we have great reason to shun and flye from them, as from a Serpent, leaft we become Monsters of men, and God give us up to a reprobate sense and a spirit of Error. In a word to conclude this Corallarie, what the Apostle speaks to the Corinthians of Idolaters, &c. long before their time, that these things happened unto them for examples, and these things were their examples to the intent they should not be Idolaters, &c. that I may say of our times, that all these spiritual punishments on Schismatics in our dayes and times are our examples to the intent that we should not separate from this Church, and set up other Churches, leaft God let us fall from Independencie to Anabaptism, and Antinomianism, and from Anabaptism to be Seekers, and from Seekers to be Antiscripturists, and Scepticks, yea Blasphemers and Atheists.

Corall. IV.

Hence then wee see from all these Errors, Heresies, Blasphemies, proceedings of the Sectaries, That Magistrates, Ministers, and other Christians Masters of families, Parents, &c. have been a sleep, and too careless, that so many tares have been both sowed, and are grown up to such an head: If the Magistrates, Ministers, and Christians every one in their places and callings had been awake and watchfull, improving their power, authority, gifts, for purity of Doctrine and Unity, the field of this Kingdome could not have been so sown with tares, nor the garden of this Church so overgrown with weeds, yea, briers and thorns. Christ tells us in the Parable, Matth. 13. 25. While men slept, the enemy came and sowed tares among the wheat; that is, the Divell takes occasion by the negligence and slothfulnesse of those that have the charge of others, to do mischief in Gods Church. The Prophet Isaiah showes, Isa. 56. 9, 10. that All the beasts of the field, yea, the beasts of the forest come to devour: viz. Heretics

Vide New Annotations on Matth. 13. 25.
And Pratifies of the Sectaries.

ticks and Schismaticks (resembled to wolves, foxes, &c.) enter in, not sparing the Flock: and the reason is, *The watchmen are blinde, dumb dogs, they cannot bark, sleeping, lying down, loving to slumber;* that is, their Rulers, both Ecclesiastical and Civill that should watch the approach of the enemy, and be as watchfull maftives to give warning of theeves approaching to the house, or wolves to the flock, are either dumb, or drunk, or fast asleep. And truely, wee may thank the connivance and winking of Magistrates, the silence and forbearance of Ministers, the want of zeal in Masters and Parents, that spirit of slumber and sleepinesse that hath fallen upon the kingdome, for all the tares, wild oats, and weeds that are grown and sprung up among us: and to all the sorts of Sects in this Kingdome which I have named, as Seekers, &c. I may add this of Sleepers and Dreamers, which I am afraid are the most generall of any other, there being too many sleepers in all places, and among all ranks, in Citie, Coun- try, among the Magistrates, Ministers, and private Christians; and would to God this were the worst in this Kingdome, that many both in Magistracy and Ministry were onely sleepy and heavie, and that they were not in a dead sleep, in a lethargie that nothing can awake them: but 'tis too apparent that God hath powred out upon many the spirit of deep sleep, and hath closed their eyes, even Rulers and Seers hath hee covered; and all the Sermons, Books, Speeches (which one would think would awa- ken men) are *as the words of a book that is sealed, Which men de- liver to one, saying, Read this; and bee faith, I cannot, for it is seel- led:* nay, not onely so, but this is the condition of this Church and State, that many who are dead asleep as in reference to prevent or suppreffe the sowing of heresies and schisms, are a- wake and alive, yea, watchfull at midnight, and waiting upon all opportunities to promote and further heresie, schism, and to hin- der, close all means for the suppresing of them; witnesse the many Emittaries sent forth into most parts of this Kingdome, witnesse the many books written, sermons preached for them, witnesse those who stand up for, and use all means to bring off Sectaries when in question, &c. witnesse many (who profess to be against Independency, and for Presbytery, to be with us) that upon all occasions, even before the Parliament, and in other pla-
ces heal the hurt of this Kingdome slightly, and dawb with untempered morter, preaching that our errours are not so many, that there are them who make them to be more then they are, and call truths of God errours; and they say, that in other times, as in the Primitive Church, &c. there were greater errours, and therefore wee need not be so troubled. But (for my part) I look upon this lukewarme temper, remissnesse in reference to the faith once delivered to the Saints, which hath posseffed so many in this Kingdome, Magistrates, Ministers and people, as that which will hazzard all, and may once more provoke God to spue out of his mouth the lukewarm Angell that is neither cold nor hot. And to draw towards a conclusion of this, I shall speake to those in Authoritie in the words of the Prophet David, Psal. 2. 10, 11, 12. *Bee Wife now therefore O yee Kings, be instructed yee Judges of the earth: Serve the Lord with fear, and rejoice with trembling. Kisse the Son, let hee be angry, and yee perish from the way. The summe of which Scripture is an exhortation to Kings, Parliaments, and all sorts of Governours in high place, 1. To lay aside pride, and self-conceit of their own carnall wisdomes, and with meeknesse to receive the yoke and Government of Christ laid down in his word, and by their Lawes and Ordinances to serve Christ in establishing the true worship of God, and to suppress all false worship and doctrine. 2. Hee calls upon Kings and Judges to be wise; implying, First, That the *conceit of their own wisdom (by which they are puffed up) hinders them from learning that which is their duty, and truely right. Secondly, implying Magistrates of all sorts, both Kings and Judges, are subject to want spirituall wisdom, and to befooles, to goe by crooked rules of carnall policie, as Jeroboam, fearing to lose parties, to part with any State-interest, &c. rather then to keep close to the word of God, to doe their duties, and to trust him. 3. The Psalmist teaches Kings and Judges wherein true wisdom and understanding consists, viz. in serving the Lord with fear, and kisfing the Sonne, not onely in their own persons serving God, and subjecting to him with the kisse of honour and reverence as ordinary private men, but quatemus tales, as Kings and Magistrates, to submit their Scepters to Christ, to serve him, and to convert the power they have received from God, to the propa-
propagation, and defence of his Kingdom. Then indeed (as learned * Gerh. de Magistro politico, Sect. 5. Tunc vero Christo servient, ipsumque doctrinam, et non ipsi solus doctorem Christi recipiant, ac sibi amplius numquam dividantur sed eum potestate divinissime libera in hac omnino, ne pura doctrinae in Ecclesia conferatur, id libraris falsi cultus aboleatur, lapsi ab orillis Dominico ac ecclsiarum Minister Cacum Ecclesiae commode alium, &c.) * Aug. Epist. 166. Et quid sit illud ef, Servite Domino in timore, &c.? Nomen Res- piciet: Ac quasi nam modo serviant Domino Regem in timore, nisi ex qua contra Dominum judicem re- ligiis feve natione prohibendo? Aliter enim eorum quos accurat quis borne, alter quis

And for a conclusion of this Corollary, O that any particular members of Parliament who are for pretended liberty of con- science, a Toleration of Sects, favourers of Sectaries, and out of those principles hinder all they can the setting of Religion and Government by civil sanction, would often and sadly meditate upon this Scripture, and be wise now (while there's time) thus to serve the Lord, left suddenly, when they least think of it, they perish from the way, and God make them examples, for adhering to

Dd pertinaci-
pertinaciously to the Sectaries and that party. They may read in Ecclesiastical stories what hath befallen Princes for not serving the Lord in fear, and kissing his Sonne; and they see before their eyes the many evils that have befallen the King, and the great frights to which hee hath been reduced for favouring too much the Popish and Prelaticall party against the minde and humble desires of both his Kingdomes: and can particular persons think (who are not Kings, but under that title of Judges) that they can prosper long in standing for a Sectarian faction against the minde of both Kingdomes, and that the Kingdomes will not see and desire to understand how it comes about? and by whose means, that wee having taken a Covenant for uniformity in Doctrine, Government, &c. and for extirpating of Heresie, Schism, and the Parliament having declared and made Ordinances for Presbyteriall Government, and declared in some Declarations and Remonstrances against Anabaptists, Brownists, preaching of men not ordained, and against leaving particular persons and Congregations to their own liberty; that yet all things should be done quite contrary, with an high hand? For may not now whoever will both preach and gather separated Churches, print and act against Presbyteriall Government, and for divers forts of Sectaries? Yea, such persons are countenanced, preferr'd in all places, and to all kindes of offices and employments (which makes many turn Independents,) and the most zealous cordiall men against Sectaries are displaced, or discountenanced, or obstructed, &c. These things doe seem strange and against all reason, that the Parliament, professing and declaring one thing, yet the quite contrary in all things of this nature should be done daily in Citie and Countrey. In the worst times, when the King was most mistled by the Counsels of Prelats and evil men about him, there were not actions more contrary in many ministers of State and other persons to Proclamations and Declarations, then are now to Ordinances, Declarations, and Votes of Parliament: and yet we hear of few cenfured or made examples. Now the people everywhere say, These things could not be, persons durst not be thus bold to do these things, but that they know they have some great ones to back them, and stand by them; and the people enquire after, and speak who they be, and questionlesse will repre-
sent these things as unsufferable, and as most dishonourable to the Parliament, and they will humbly desire these things may be remedied by the power and wisdom of the Parliament: and therefore O that all such would be wise in time, be wise now, desert the Sectaries, further the work so much the more as before they have hindred it, for there is an emphasis and weight in that Adverb *now, signifying they should do it speedily, because the same opportunity will not be always given, and the Psalmist hints they may yet do it profitably if they make haste, but if any doe perfit and go on, working day and night, rolling every stone to uphold that party, he that strikes through Kings in the day of his wrath, will not spare them, and they shall find by sad experience, when his wrath is kindled but a little, Blessed are all they that put their trust in him.

**Corall. V.**

Hence then from all the Errors, Heresies, Blasphemies, and wicked Practices that are to be found among the Sectaries in their Assemblies and Conclaves, let all such who have been deceived and drawn to them under pretences of greater purity, holiness, &c. and have any fear and awe of God and his Word, be exhorted to leave and forsake them, and to return to the public like Assemblies, and communion of this and other Reformed Churches; and I shall bespeak them in these words, Cantic.6.13. Return return, O Shulamite, return return, that we may look upon thee, in the exhortation of the Apostle Peter, Save your selves from this untoward generation; and in that call from Heaven, Come out of her my people, that yee be not partakers of her plagues, and that yee receive not of her plagues: I know there are many in the way who are not of the way, that know not the depths of Satan, who are meerly deceived out of their high opinion of some of the men, and of the way, as a most holy people, and as a way wherein they should enjoy a heaven upon earth, a great deale of love, holiness, sweetness, comfort, &c. Now I have good hopes that all such upon the discovering to them, the dangerous Errors, Heresies, pernicious practices that attend that way, will be recovered, and bless God for delivering them from such a dangerous state; and I am perswaded that all those who are fallen from us

*Calvin in Phil.*

2.10. Per Adversium nunc significat mater illie esse restitendum quia non semper vadem dubia opportunitas.
A further Discovery of the Errors

upon mistakes, that are not Dogmatists, nor engaged to the Sectarian party upon points of credit, profit, interest of relations, &c. and shall in the fear of God, and in humility read my First and Second Part of 

"Theil Tempus, the blessing and grace of God they will be a means to convert and bring them back to us; and I the rather insist upon this exhortation, because I find both in Histories and in the experience of our own times, that many Sectaries have been regained: Johannes Denkiss, an Anabaptist, and a great Scholar, was converted by Octolampadius; Obbo Philippus, a famous Anabaptist, yet recanted, and by an ingenuous and free confession laid open the impostures of his companions and Theodore. Philippus, out of the persuasion of Obbo afterwards repented. Many Anabaptists were reclaimed by learned Musculus, and among the rest, one who was a Scholar, afterwards being made a Minister of the Church, spent a great deale of pains in converting the Anabaptists. And now in these times in my own and other Ministers experience, some who have been of that way told us they thought the Anabaptists a most holy people, which made them to join with them, but now seeing their Errors and their loose practices, what a wicked people they are, that hath caused them to leave them. And among the Independents I know some who have forsaken the Church way, and are returned to our publick Assemblies.

A Minister of that way, and a Pastor of an Independent Church for some years, upon re-examination of his former grounds, and holding them up to the light by the word of God, and the writings of some Presbyterians giving grounds out of the Word of God, saw the Independent way to be a garment full of holes, and from the factions divisions he saw in that way, and the strange Opinions and Errors that the members of his Church run into, he is turned Presbyterian, a Minister of one of our Congregations in England, and hath publicly in his Parish Church given God glory, recanted, professed his being humbled for being in the Independent way, and is a great zealot for Presbytery, and against Independency. Another of that way, a good Scholar, Fellow of a Colledge, member of an Independent Church in London, upon reading some Books against Independencie, and other things he found in that way, left his Church, and is a profest Presbyterian; I could tell also of a Schoolmaster member of a Church in New-England, who.
who is of our churches now since his coming over; but I must hasten; and unto all these examples for to cause you to return, consider these following particulars.

1. Stay no longer in the way of Schism and Separation where-in thou art, but upon all these discoveries of the Errours, Heresies, Blasphemies, &c. of the Sectaries leave them left God be provoked to leave thee to go a great way further, then yet thou art, from Independency and Anabaptism, to be a Seeker, to Arianism, Antiscripturisme, yea Blasphemy and Atheisme.

2. The Independent Church-way is a way of errour, confusion, division, a way that God never shined upon nor blest spiritually with the blessing of edification, oneness of heart, & peace in their Churches, but hath been a bitter root of divisions, contentions, errous in all places of the world where-ever such Churches have been set up, as in New-England, Holland, Island of Providence, the Summer Islands, old England.

3. Come out from these Sectaries, this Babel, left being partakers of their sins, you be partakers of their plagues also; for these Sects (as I have shewed you in the second Corallary) must be destroyed, and cast out: and not only out of this Church, but out of all the Christian world, and that either as the lesuer Antichrists, the fore-runners of the great Antichrist, or together with him as a part of Antichrist, the tail of the Beast; and then all the friends and lovers of Sectaries, the merchants who were made rich, and traded in the commodities of the Sectaries, shall cast dust upon their heads, and weep and wail when they see all that is come upon them. And for a conclusion of this Corallary, I shall wind it up with that sad and patheticall exhortation of Mr. Brightman to the Separatists of his time, applying it to our Sectaries now: 'There is in the Church of England a twofold great good, the preaching of the word, and the administration of the Sacraments, in either of which Christ imparts himselfe, celebrating a mutuall feast with them; he is first received of us by the hearing of the word, then he doth again receive us in the Supper of his body. O we are most base and unworthy as often as wee fly away from hearing the word! for we refuse Christ our guest. O we wicked despisers as often as in the Sacrament with our brethren we withdraw our selves! for we despise Christ calling us to the Supper. But these things are added.
added for the singular comfort of the godly. For who would not fear, and with all speed think of flying from this Church, when they should hear the condition of these Ministers to be so hateful to Christ, as that in a short time, unless they repent, he would spare them out of his mouth, unless that in the words of Christ himself they had been assured of communion and fellowship with Christ in that Church? Praise therefore to thee, O most meek Lamb, who finding the doors shut against thee, dost not, being stind up with fury, presently withdraw thy self, and deprive us (according to our deserts) of salvation; but still leavest a plentiful store of thy self to all them who open to thee knocking by thy word, and do not contemn thy most gracious invitation by the Sacraments. Therefore 'tis a wicked and blasphemos error of them who do so forsake our Church, as if Christ were wholly gone from hence, neither could there be any hope of salvation to them who stood in it. Let them think that Christ is here suffering with his. Is it a shame for them to sit down there where they see Christ is not ashamed? Are they holier and purer then bee? But wherefore do they not convince themselves by their own experience? They cannot deny but they first believed in Christ before they made this separation from us: was not this from preaching in our Church? But can any man preach unless he be sent.

Rom. 10. 13. Why do they therefore so perverely refuse the word for some blemishes of the externall calling, whose divine vertue they feele in their hearts? Although that fruit doth no more free our depravations from all fault, then a true issue of ones body doth adultery; neither therefore must wee rest contented in these corruptions, or they separate from us for some blemishes. Wherefore return ye to the unity of the Church which hath begotten & nourished you: If you fly this Christ who sups with his Elect in our Assemblies, and likewise neuters them as they him, truely you shall finde him no where else. And then speaking of those who forfake our Church, hee wishes soundnesse of mind to them that they may return to the truth, whereby they may avoid that punishment which abides desertors and recusators: Now if when the luke-warme Angel was in our Church and so many corruptions of ceremonies, &c. that attended him, it was so unlawful and dangerous to forsake this Church, and it was the duty of those
that deserted us, to return, lest the punishment of revolters should abide them: what then is the sin of those who now forfake our Assemblies, set up separated Churches, when the luke-warme Angel is cast out, and all his attendants, and a godly zealous Ministry brought in, and the Ordinances administered free from ceremonies and the inventions of men, and Discipline of Censures and Excommunication a setting up? O let all such be exhorted to return to the unity of the Church, that they may escape judgments both temporall, spiritual and eternall, and not be judged of the Lord as revolters.

Corall. VI.

Hence then from all I have laid down in the First and Second Part of Gangrana of the Practises, Proceedings and ways of the Sectaries, we may see and observe the great difference between the carriage of the Independents and our Brethren of Scotland: Our Brethren of Scotland have been constant and true all along to their first Principles, to the ends they always held out, to the grounds which they declared they went upon, to the Covenant they have taken, and that in every Branch and part as well as some, in standing for the Kings Honor and just greatness, &c. as well as standing for their own liberties, in standing for uniformity in Doctrine, Worship, Discipline and Government in the three Kingdomes, as for preservation of their own, &c. and neither all their sufferings, hardships, difficulties on the one hand, nor all the offers, temptations, flatteries on the other hand, have made them decline from their way either in their own Country, or since they have been in Covenant with us. I challenge any man in all this 9 or 10 yeers of their troubles to charge them justly with falseness or breach of Covenant in pretending one thing and intending another, in forsaking former principles, and falling upon new according to any advantages offered them; but now the Independents and Sectaries have been inconstant, uncertain, and unstable in all their ways, crying up and extolling our Brethren of Scotland to the heavens, and afterwards as much casting them down, pretending a regard to some branches of the Covenant, as exterminating Popery and Prelacie, but not minding others, as maintaining the Kings Honour, his just power
power and greatness, the extirpating of Heresie, Schism, the endeaouring the neereft conjunction and uniformity between the three Kingdoms in Government, Discipline, &c. not certain to any principles or ends they have propounded, except those of A-narchie and pretended new light; not well knowing what they would have, but changing their mindes, and framing their wayes according as they have seen their opportunities and advantages: And because I observe it hath beeone one great part of the designe of the Sectaries, yea and as the main medium to effect their ends by, the aspersing and reproaching of the Scots (the Sectaries looking upon them as that which letteth, and will let untill it be taken out of the way) which hath been therefore with all industry, artifice and vigour prosecuted ever since the battell at Marston Moore, and more especially since the moulding or new modell of the Army: I shall therefore, to undeceive the people, as in the sight of God, out of pure conscience speak a few things of our Brethren of Scotland, and show particularly some differences between them and the Sectaries:

1. The Scots still upon all occasions have improved and made use of all victories, successes, and advantages put into their hands (as the coming in of the King now to them) for the good of both Kingdoms, and for effecting the ends declared in the Covenant, not for any particular ends, as to get possession of Newark, or to be revenged for affronts offered them, or injuries done them by the Independent party, or to increase divisions, jealousies, discontent between the Nations: But now the Sectaries have made use of all advantages, and of all successes they have had, and of all events that have fallen out for the encrease of their owne party, & effecting their particular ends divided from the interest of both Kingdoms, and the ends expressed in the Covenant; yea to increase and further jealousies, discontents, differences between the two Kingdomes, by blowing up and aggravating upon all occasions all things against the Scots, by railing against and speaking evil of the Scots in all companies and places, by aspersing them in many printed books (carefully spread and dispersed abroad by the Sectaries) and by many false reports and other dangerous insinuations against the Scots vented in weekly news Books (the Pensioners of the Independent party) and particularly since the Kings
Kings coming to the Scottish army many things have been related and spoken of by the weekly Pamphleters, which reflect upon our Brethren of Scotland, and some upon the Kings Majestie (which must needs seem strange and be very offensive to all good and wise men) and so much the more, the King being come in, and in the Parliaments Quarters. I cannot stand to name the particulars, nor to animadvert upon them now, but refer the Reader among others, to peruse Mercurius Britannicus, num. 130. The Scotch Dove, num. 134. Moderate Intelligencer, num. 62, 63. neither shall I much need to do it, for I doubt not but they will recant shortly, and being mercinary fellows, we shall see them within a few weeks ring the changes.

2. Our Brethren of Scotland have born with much patience and longsuffering, quietness of spirit and humilitie, infinite reproaches, evill speakings against in City, Countrey, by all sorts of Sectaries, passed by also many affronts, neglects, abuses offered them; and when many things in this Kingdom have gone croffe to their desires, hopes, and the Reformation they expected, and divers things have succeeded to the content and desire of the Sectaries, yet they have put up all, waiting upon God for a change, faid little, neither the Commissioners for Scotland, nor any particular person of their Nation having put forth intemperate books against those whom they conceived the authors and chief engins in these matters, but have born to admiration (considering they left their peace, and incurred the displeasure of their native King to come in to our help, and lay under such great sufferings in their own Countrey) all the evill surmisings, scandals, reports, jealousies raised of them, disgraces and scorns, without any breaking forth. But now the Sectaries, upon every little occasion of being croffed in their way, as by Ordinances coming forth against any of their principles and practices, (though God knows they have been little put in execution) by calling in question any of their party, though most deservedly and justly, by petitions put up against the Sectaries, how proud, how impatient have they been? what strange words have they given out? what meetings have they had? and what railing Pamphlets have been written one upon another against Parliament, Assembly, Citie?

3. The Scots upon all occasions and opportunities have been for-
ward for peace, moving for peace and the settlement of the Church, desirous of Propositions to be sent to his Majestie: But now many Sectaries could not endure to hear of peace, nor of the Kings coming in, nor of the settlement of Church, they have looked very much to their particular ends of profit, increase of their partie while things were unsettled, that they have alwayes expressed themselves to the contrary, fearing their way could not thrive nor stand, if once things should come to be settled, and the Government and peace concluded of. Many more differences might be shown between them; but I must draw to an end, and the understanding Reader may by these easily hint at more, and it concerns the whole Kingdom now at this time wisely to consider and lay things together concerning the different carriage of our brethren of Scotland and the Sectaries, that so a good understanding may be between the two Nations for the putting a speedy end to our troubles and distractions in Church and State, and that we may not by misunderstanding of things, nourishing jealousies, beleeving false reftorts, serve the designs of some particular men, to put us into a new warre, and occasion new differences now that (blessed be God) our work is even done, and the ship richly laden come into the haven. And to stop the mouths of Sectaries and malignants for ever, and to poleffe us of the realitie, honestie, faithfulness of our Brethren of Scotland, consider but what wee have found them all along experimentally from first to last, and let any man instance (if hee can) in any one action from the beginning of our troubles, wherein the State of Scotland hath broken with us, or been unfaithfull: Their going out of this Kingdom to their own Countrey when they had been in England about the space of a yeare, with their good carriage in the Land, and upon going home, is known unto all and confessed; and it was a reall confutation of many evil surmises against them in those times. When they were desired to come into this Kingdom, then they were a most worthy Nation, a Nation that God loved and honoured, and that in the judgement of Mr. Burroughs an Independent, who in a Speech
at Guild-hall in the face of the City and Kingaome, proclaimed them so, and as they showed themselves a faithfull people, in returning back to their Country, and are confessed a worthy people at the time of their coming in, so in their coming in in the depth of winter, wading up to the neck in waters, and leaping over the mountains of ice and snow, and so in all the time they have been in this Kingdom (having wrastled with many difficulties, a cruel prevailing enemy at home, and many sad discouragements in this Kingdom) yet they have bin faithfull to the Cause of God and both Kingdoms resolving, when they were at lowest in all respects both in regard of the common enemy & false Brethren to stand to the Covenant in all the parts of it & to see it kept though they all perished; and now lately since God so strangely and unexpectedly moved the heart of the King to cast himself upon them, by their good and faithfull carriages in the businesse they have confuted and given the eye to all the evil surmisings, jealousies fomented, reports raised, falsesuggestions given out against them, as that they meant to possesse themselves of Newark, the Kings person being as the shadow, and Newark as the substance, as that the Kings party should repair to him, yea that the Newark Army was joyned to the Scots, as that they would protect Delinquent and Malignant against the Parliament, that they would keep the King, and require a Rancome for him, and make use of him for their own designs, and such like; whereas we see they would not meddle with Newark, but professed, if it were given into their hands one hour, the next hour they would surrender it to the English for the Parliament, they have not suffered any who have bin in Arms or ill-affected against the Parliament to come to his Majesty, have taken order to discourage all Malignants, have commanded obedience to all ordinances of Parliament even at Newcastle where the Kings person is, and have made use of the Kings coming to them to perfwade him for a speedy settling of Religion and Peace in both Kingdoms. God in his wonderfull providence gave the King to them for this end among others to shame their adversaries, and to stop the mouths of all gain-sayers, that he might bring forth their righteousness as the light, and their judgement as the noon day, and might honour them before all the world: So that I may say of them in the words of Mr. Burroughs, pag. 29. of his Speech at Guild Hall upon the coming in of our Brethren of Scotland. A Nation that God hath honoured by giving as glorious success unto, as ever he did unto any; whose low and mean beginnings he hath raised to so great a height, as ever low beginnings in any Country were: How hath God dissipated & blasted the counsels of their adversaries? how hath he discovered all their treacheries? although they be in themselves (comparatively at least) a poor people and of little strength (as the Church of Philadelphia was) yet they have kept the word of Gods patience; and God hath kept them in the hour of temptation; God therefore is with them. Well I say this happy for England that we are joyned with them in Covenant, for we needed them as much now as ever before, and we are as much beholding to them in regard of our divisions, many of us not knowing what we would have, and in regard of the many Sectaries among us, and the height they have risen unto as ever we were before for their help against the Papists, Prelatical and malignant party, and therefore happy England both for the present and for the future, that now we are com-
ing to a peace we are so join'd and wrapped up in Covenant with Scotland, that the peace and union is not of England alone, but of both kingdoms, and that this is our advantage I shall commend to the Readers consideration some particulars out of the Speeches of Mr. Solicitor, a prime able member of the House of Commons, and Master Burroughs a chief man among the Dissenting Brethren. Master Solicitor speaking of the benefits that will redound to this Kingdom, and the advantages we shall have by a nearer Association with the Scots, and by their coming into this purpose for our assistance sheweth that certainly they are many. The third is this, that whenever we do come to a Peace, when God's time is come, that we shall have one, yet their coming in, in all probability it will cause us to have a better, a surer, and a better grounded Peace then if they do not come in. And likewise, what Peace sooner we have, that it will be perpetuated, and be the secure for us and our posterity to reap the benefit of it. But how is it like to be, when there shall not only be our own Kingdom, but a Brother Kingdom, an entire Kingdom, one of the same Religion with us, one that loves their Liberties as well as we, when they shall be engaged in point of interest with us, when the same Law, the same Acts of Parliament that shall compose the differences, when if it be broken on our parts in any thing that concerns us, they cannot conceive but that it may be their case the next day, because it all depends upon one Law, one and the same title, and their interest is the same. So that if there were nothing else in it, but that we were like to have the better Peace, and on better terms, and whatever it be is likely to be kept the better to us and our posterity, if nothing else were in it, that were much to our advantage fully if by some considerable summe of money, we might have brought in, and have them at the end of this Peace, and interested in it as well as ourselves. Master Burroughs saith, How happy should we be, if we might have them in a nearer union with us? And a people that have carried themselves with as great honour and faithfulness, with as great wisdom and order in the most difficult work that ever a people did undertake in those by and intricate paths that were before un trodden. Certainly that they undertook at the beginning of their work, but a few years since it could not but be looked upon with the eye of reason, as the most unlikely work ever to have proceeded, as any work hath ever done, and yet how hath the Lord been with them, and with what wisdom and graciousness have they carried it. So that from the consideration of all I have said in this Corallary and from these passages in these Speeches, it's good by all means to preserve the union of England and Scotland, and seeing we shall be so happy in a nearer union, and God is so much with them, and carries them thorough with so much wisdom and graciousness, and that we shall have the better Peace, and have it the better kept, by having them at the end of it, and interested in it as well as ourselves; let's hearken to no Sectaries nor Independents false surmings, evil reports, and scandals cast upon our Brethren in Scotland, but pray and seek by all means a more nearer union and communication between that Kingdom and this; for there is a blessing in them; and for my part I had a great deal rather fail and perish (if the will of God were so) with the Kingdom of Scotland, and the Presbyterian party in England, standing for the Covenant and the truth professed in all the Reformed Churches, then to grow and flourish for awhile with the Sectaries standing for a Toleration of all Sects and Opinions, yea then to be a King amongst them, as John of Leyden was at Munster. FINIS.
The third Part of
GANGRENA,
OR,
A new and higher Discovery of the Errors, Heresies, Blasphemies, and insolent Proceedings of the Sectaries of these times; with some Animadversions by way of Conflagration upon many of the Errors and Heresies named.

As also a particular Relation of many remarkable Stories, speciall Passages, Copies of Letters written by Sectaries to Sectaries, Copies of Letters written from godly Ministers and others, to Parliament-men, Ministers, and other well-affected persons; an Extract and the Substance of divers Letters, all concerning the present Sects; together with ten
Corollaries from all the foregoing Premises.

Briefe Animadversions on many of the Sectaries late Pamphlets, as Libfines and Overtons books against the House of Peeres, M. Burtons last Serm of the English warres, The Lord Mayors Farewell from his Office of Justice, M. Goodwins thirty eight Queries upon the O. dience against Heresies and Blasphemies, M. Burtons Conformities Doftrinity, M.D.III. Sermon before the House of Commons Wherein the Legislative and Judicial Power of the House of Peeres over Commons is maintained and fully proved against the Sectaries, the Power of the House of Commons clearly demonstrated to be overturned upon the Mediums brought by the Sectaries against the Lords; the late Remonstrance of the City of London justified, the late Lord Mayor and the City vindicated from unjust Aspersions, our Brethren of Scotland cleared from all the calumnies and reproaches cast upon them, and the Magistrates power in suppressing Heresies and Blasphemies asserted.

As also some fewHints and briefe observations on divers Pamphlets written lately against me and some of my books, as M. Goodwins pretended Replis to the Antapologie, M. Burroughs Vindication, Lantey's Lance, Gangrena playes Rex, Gangrena-chrestum, M. Saltmarshes Anwser to the second Part of Gangrena. A Justification of the manner and way of writing these Books called Gangrena, wherein not only the lawfulness, but the necessity of writing after this manner is proved by Scripture, Fathers, the most eminent Reformed Divines, Calvinists, the practice and example of all Ages

By THOMAS EDVAWS Minister of the Gospel.

Lude 3 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

2 Pet. 3 17. Thereorefore, beloved, seeing ye know these things, before, beware lest ye also being led away with the errors of the wicked, fall from your own staidness.

London, Printed for Ralph Smith, at the Bible in Cornhill. 1646.
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**Corol. 2.** Shewes that Errors and corrupt Doctrine produce a wicked life, and loosenesse of manners, p. 258, 259, 260, 261.

**Corol. 3.** Shewes that many of the Sectaries are not onely against Church-Government, but against Civill Government, p. 261, 262, 263.

**Corol. 4.** Shewes that our evills are not taken away, but only changed, p. 263.

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**Corol. 10.** Shewes well-meaning men should learne to be undeceived, p. 278.
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Reader;

Evil men and seducers wax worse and worse, deceiving, and being deceived, as a Fountain casteth forth water, their hearts cast forth wickednesse; and yet none greater pretenders to truth and holiness, then these, and by these pretences they deceive many: This the Holy Ghost in Scripture fore-tells, the Stories of former ages testifie, that it may not seeme strange to thee if in our daies also Egyptian darknesse be accounted Gospell-light, licentiousnesse Christian Liberty, and pretended Saints if unmasked, appeare reall Devills. In two former Treatis the hereticall and blasphemous opinions, the scandalous and abominable practices of our Sectaries have been discovered, and to the end thou mayest be warned, and the truth of God not left without witnesse in Ages to come; This third (being a higher and fuller Discovery of the Errors, Heresies and Infolencies of the Sectaries) is penned by the former Author, and allowed to be printed by him that is thy Friend in the truth,

Ja. Cranford.
The Preface.

In this following Book as in a clear and true Glass, every impartial and ingenious Reader may plainly behold the many Deformities and great Spots of the Sectaries of these times, Spots of all kinds, Plague spots, Feaver spots, Purple spots, Leprose spots, Scurvey spots, Spots upon them discovering much malignity, rage & frenzy, great corruption and infection, of whom may be said as in Moses Song, Deut. 32.5. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. O that the Sectaries themselves and others easy to be deceived with good words and faire speeches, apt to be carried away with good names and precious stones, as godliness, purity of Ordinances, Conscience, would but look into this Glass and continue looking therein, diligently in the fear of God reading over this Book, and observing what's here written, comparing and examining one thing with another, which would they do, I am confidently persuaded many of the Sectaries who know not the depths of Satan would quickly be taken off, become out of love with their way and returne, and others kept from going after those ways: this would prove a Sovereign Antidote both to expell the poison already received and to prevent the taking infection. Now that this Book (by the blessing of God) may the better attaine these ends, I shall in general premise two things.

1. Remove some objections that may lie in the way of the Reader, wipe off the dust and dirt cast upon this Glass that might hinder the clear sight of things.

2. Give some Rules, Directions, and Cautions, as for the better
ter understanding of it, so for preventing some cavils and mistakes
that otherwise might be.

For the first, I observe two things have beene objected against
these Books of discovering the Errors, Heresies, and Practises of
the Sectaries: First, the manner and way of writing, as meddling
with matters of fact, particularising men by name, and being very
bitter and sharpe: Secondly the matter as being untrue and consisting
most of lies falshoods and fables. Now for the satisfaction of the Rea-
der in the first, the manner and way of writing these parts of Gan-
grana, I have drawn up a large Treatise upon this subject, viz., a ju-
istification of relating matters of fact and the names of Sectaries as well as
their Opinions and Arguments, which I have proved from the Scri-
pures of the old and new Testament both in commands and examples,
Orthodox Fathers Augustine, &c. other Ancient Writers, as Ber-
nard, &c. the most learned and famous among the modern Calvin,
Luther, Peza, Bullinger, Danans, &c. the judgement of Caiuists,
as Baldwin, &c. from the practise of Sectaries themselves, as Da-
unists, &c. in all ages, both in writing one against another, and a-
gainst the Orthodox, and from many strong convincing Reasons;
and besides these proofs have answered fully all objections of all sorts
brought against it, as that is a speaking against the Saints, unco-
vering our brothers nakedness, a going against the Rule of Christ in
Matth. 18. which is to tell our Brother alone: which Treatise of the
justification of Writing these Gangranaes (I am confident) will not
be only satisfactory, but triumphing over all the clamors, outcries,
and objections made by the Sectaries against my Books, slaying their
Abdaloms, and cutting off the heads of their great Goliaths, as that of
speaking against the Saints, and in the judgement of all learned and in-
genious men stopping their mouths for ever. Notwithstanding at which
I cannot but expect many of the Sectaries will still clamor, speak evil,
and will not be persuaded, though never such reason be showed them,
yea, if an Angel from heaven, or one of the old Prophets arising from
the dead, should speak against their Opinions and Weyes, tis to be feared
many of them would yet go on. The strong delusion that God hath
sent upon many of them to beleevne lies, the great interest of divers
in regard of preferment and profit, the Popes Crown, and the Monks
bellies, the deep ingagements of others to that way by many relations,
and having mens persons in admiration, make it a hard work to con-
vinc
vince men though there be never such evidence of Reason. I may complain of the Sectaries of our times, as a Paræus doth of some Lutherans and others in his time, that things are altogether carried by opinions, yea by affections, no Arguments, no Apologies can take place. They that at the will and pleasure of some men do not approve of unprofitable, scandalous, yea monstrous opinions, they are cast off, the right hand of fellowship denied them although they preach Christ sincerely. But now in the interim till that Treatise can come forth, which I intend shall precede the Fourth Part of Gangræna, I wish the Sectaries to consult c Baldwin cases of Conscience who handling that case of Conscience, whether the Authors and maintainers of false opinions are to be spoken against by name, resolves it affirmatively giving Scriptures and Reasons for it, yea showing that false teachers are rather by name to be branded, then those who lead only wicked lives, and Calvin's Treatise against the Libertins giving reasons of his own practice, and answering objections in only writing against the opinions of the Libertins, but naming Coppinus and Quintinus chiefse heads of that faction.

Secondly, a man would wonder at it, that the Sectaries should so rage and cry out against me, and my Gangrænae for meddling with matters of fact, and nominating men, when as long before I put pen to paper in that kind, divers of them had in Pamphlets spoken against us libertinos, many Presbyterians by name, both godly Ministers and other worthy persons, as Master Calamie, Doctor Burges, Master Prynne, &c. Master Burton telling in one Pamphlet a story of me by name at Colchester (but false) and raking up old matters at Bury against Master Calamie in another Pamphlet call'd Truth, still Truth, though shut out of doores, and all before the First Part of Gangræna was printed; and indeed the Sectaries have all along both before my Books came forth and ever since upon all occasions (yea such of them as have spoken and written most against me for so doing as M. Saltmarsh, M. Goodwin, M. Burton, &c.) writ against the Presbyterians by name, and related all matters of fact & stories of them, and in a disgracefull manner and way comparing them with D. Pockling, Heylin, and in a scoffing, jeering abusive way dealing with them; and this hath not beene done only by Independents to Presbyterians, but the Independs have Written Books and given us stories (and that long before I ever thought of this way) of other Sectaries as Antinomians,
Anabaptists, Familists, and that by names, with all particulars of their doings as well as opinions, and of God's judgement upon them, as Master Wells his History of the Rife, Raigne, and Downfall of the Antinomians, and some others in that kind, so that in this I doe but follow them, and write after their Copie, and I appeale to the ingenuous Reader, how they can with any colour blame that as a great evill and wickednesse in me, which they account in themselves zeale of Gods glory, and a doing God service, especially considering that the Sectaries in their naming of Presbyterians, and bringing in matters of fact and stories have proceeded in a sixfold manner and way, all which in matters of this kind be the things most liable to blame and exception, and which I have all along carefully shunned and declined. First, the Sectaries in writing Books against the Reformation and Presbyterians, have not spared to write against, and that in a most reproachfull and wild way, Whole bodies, Assemblies, Communities, and those the highest and greatest, as the House of Peers, House of Commons, the City of London and Common-Councell, the Assembly, the Kingdome and Generall Assembly of Scotland, some scores of such Books written by Sectaries being in all mens hands; whereas in my writing against Sectaries, I have spoken only against particular persons, but to whole Bodies and Societies I have tendered all due respect, vindicating them and their power against the Pamphlets and aspersions of Sectaries. Secondly, the Sectaries in their writings of matters of fact have not only named ordinary persons, but persons of the greatest quality and place, abusing them by name, as divers Members of both Houses, the Speakers of both Houses, some of the Lords and some of the Commons, the Lord Major of London by name, but I have all along declined the naming of persons in authority and Magistracie, viz. in that way. Thirdly, the Sectaries in their personal matters and stories of the Presbyterians have still related things manifestly untrue, of which there hath been no ground at all, as Master Price's story of Master Bellamie holding it unlawfull to sell Prayer Books as the Anabaptists in the Lord Majors farewell of the late Lord Major, as some stories of Cretenfis, Master Burroughs and Master Burton of me, the contrary unto them being the truth, as a passage in Master Dels Epistle Dedicatory to the House of Commons concerning Master Ley of the Assembly, most false, as a passage in Master Burtons Epistle of his Conformities De-
formity of the new Lord Major known to be untrue; and so I could go on with instancing in passages in Master Saltmarsh, Lilburne, and other such books, manifestly untrue; and indeed of all the stories and matters of fact the Sectaries have in their pamphlets in disgrace of the Presbyterians, I hardly know one true one, whereas the stories related by me of them, the most of them are known to many, and are certain, and I have beene all along carefull, as by my Reply to Cretenlis is evident. Fourthly, the Sectaries in their matters of fact have fallen upon Presbyterians with old matters many yeeres ago, before Presbyterians, yea gone back as farre almost as to their childhood, as Master Price did to Master Bellamie, and Master Burton goes back to Bury ten yeeres before, to finde something against Master Calamie, and so I might instance in others, but I have confin'd my selfe within three or foure yeeres, and to the times since they were Sectaries. Fifthly, the Sectaries have brought in against Presbyterians matters of bodily infirmities, of their complexions and such like, as Saltmarsh in his pretended Answer to my Second Part of Gangranca, upbraids me, saying, Your face and complexion showes a most falsely parched, burnt, and withered spirit, but I have forborne that, least I should reproach my Maker, for he that made me made them. Sixthly, many of the Sectaries in their writings against the Presbyterians, the Assembly, godly Ministers, the Scots, and particular persons by name, have done it in the most scornfull, prophan, blasphemous and abusive way, even to the abusing of the Scriptures, the Spirit of God, Preaching, Prayer, and other Ordinances, as ever was heard of in any age, witness The Arraignment of Persecution, Martins Eccho, Cretenlis, and divers others, but in my Discoveries of the Errors, Heresies, Practices of the Sectaries, I have shunned all such ways, setting my selfe plainly to discover the Errors and abominable Practices, confuting them with Scriptures and Reason, and in a serious sad manner applying the danger of those evils to the consciences of all, both Presbyterians and Sectaries; and thus much for removing that stone of offence out of the way, taken from the manner and way of writing.

2. For the matter of this Booke that there's a Truth in the Opinions, Stories, Practices related in it, notwithstanding the clamours and speeches of the Sectaries, that they are lyes, all lyes; I desire the Reader to observe and remember these following particulars: 1. That the
the Sectaries of our time are so shamelesse in this kind, as to say all things written against them, are lies; thus they have said the stories of the old Anabaptists in Germany written by Sleydan, Bullinger, Lambertus Hortensius & other worthy men were lies; and they would not believe them; so Master Saltmarsh in one of his Pamphlets against Master Ley denies the truth of those stories, and other Sectaries in Pamphlets before him have said the same, affirming if the King had overcome the Parliament, stories would have made them as bad as the Anabaptists, and the Princes of Germany prevailing against them, set men on work to set them out so, but all was false; Now if our Sectaries will speak and write thus of all the relations of the old Anabaptists, how can it be expected, but that they will cry all downe for false written of themselves? So our Sectaries will not believe the stories of the Antinomians, Anabaptists, Familists in New England, of Mistris Huchinson and the rest, but say all is false, all lies; and some of them have cried out of Master Wells his Booke of the Antinomians of New England, as much as of mine. 2. The truth of the maine substance and matter of this Booke both for opinions and matters of fact is in the Booke itself, by quoting Books knowne to hundreds, by naming of persons knowne for Witnesses, by relating of things common in the times, and these set by the Errors in the Margents, or joyned to the matter, so manifest that he that runs may read it, and rationally there can be no more question made of them, then whether the Scots tooke New-Castle, the Parliaments Forces had a Victory at Nazeby Feild, there be such a man as M. Hugh Peters or John Lilburn. 3. That the Sectaries have used devices and found out inventions on purpose to possesse people that relations of things in my Books are false, when most true; as for instance, some Sectaries that have been of the same name of those Sectaries that I have related stories of (though they could not but know by many circumstances and particulars in the stories they were not the men but others) have said, This's a story related of me, I am the man he speaks of, and tis all false; for I was at such a place then and could not do so: thus one Webb an Officer in the Army did, telling the people in the West where he found Gangrana, that the story of Webb was of him, I am that Webb in Gangrana, and tis all false, I never preached such things, nor was ever questioned about such things, or did such things related: This a godly Minister in the West of England told me he heard one Webb an Officer
in the Army speak thus to the people to possesse them against Gan-
grana; Now I writ not of that Webb, but another Webb a younger
man here in London, not one of the Army, who put out a Booke for
the vindication of himselfe, where he confesses most of the things; and
this other Webb could not but by many passages related, as of the age,
as of being a Schoole-Master, as of the Christian name, and divers
others but knew well enough I meant him not, and yet by this did he
labour to blast my Book. Again some who having beene mentioned
in Letters written up to friends, and printed by me, have come to my
house, denying peremptorily those things spoken of them in the Letters,
deiring to know who writ them that they might have separations, I
having told them their names, & Withall writing to those Ministers to
know more fully their grounds of such relations, they have returned me
Answers, that those things were most true, and they would make them
good when ever they should question them, in which kind I could give
divers notable instances, but the nature of a Preface not admitting
many, I will relate only one, namely of Master M'call of Dover spoken
of in a Letter sent from Dover subscribed by five hands to a
Member of the Assembly, printed in the Second Part of Gangrana
in p. 135. of the Second Edition, who presently after the coming forth
of that Book, coming to my house with a friend of his and mine for-
merly, denied positively and peremptorily what was written of him
in the Letter, declaring he was of another judgement then to speak so
of our Ministers and Synods as is expressed in that Letter, holding our
godly Ministers to have a lawfull calling, and Synods to be needful;
whereupon I writing to one of the Ministers all passages that passed be-
tweene us, and deiring to know what he said to it, he sent me this
Answer; *Worthy Sir, I received your Letter dated June the 18.
but could not conveniently Answer it till now, because I would see the
carriages of the Independents on last Wednesday when we chose our
Elders. What we wrote of Master M'call we can cleare, and will
maintaine and much more; and according to your advice you shall
not faile of sufficient testimony if that Letter be crossed: whereas he
saith that he holds our godly Ministers to have a lawfull calling, he
will not say it in Dover, till he have distinguisht the word godly in-
to a shadow: For his saying they never kept Church-meetings in
time of the publike exercises, it is a very false untruth, and for his
seeming to accord with us in our account of Synods, he knows that we
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hold it a duty to combine Churches, and to have a combination rule of the Elders and Pastor of a Congregation, which we know they will never allow. Thus much in breife for Master Mauell who I dare say will not challenge any man in Dover, for that that is done against him, or if he doth, will find as ready an Answer as ever man received by man.

Your loving friend and Brother,

MICH. PORTER.

June 29, 1646.

And thus much for the First generall head, concerning the manner and matter of this Book.

For the Second, the commending some directions, and taking off some misconstructions and cavils, for the better understanding of the subject matter and manner of this Book, let the Reader observe and consider these following:

1. That the Sectaries run such a round of all opinions, as that they are come to hold many Popishe and Prelaticall opinions, and to go upon the Papists grounds and mediums for many of their Tenets, which in the Errors, Positions and Practices reckoned up in this Booke the Reader may observe, as the 5, 6, 8, 9, 36 Errors; nay there's almost no Popish or Prelaticall principle and Error, but many Sectaries are fallen into it, and in the practice of it, as being against the Perfection, Sufficiency, Perspicuity of the Scriptures, being for Pope Toleration and a Dissension for want of an Infallible Judge, as the Papists are for the Pope upon that ground, denying preaching to be the word of God and the service of God as much or more then ever any of the Prelates did, being for Musick, Organs, Hymns in the publick Assemblies, holding anointing the sick with Oyle, maintaining Perfection in this life with some Popish Friers, besides divers other Popish Errors: hence divers Popish * Bookes written by Preists and Friers have beene Translated and lately set forth by some Sectaries, sold openly, and I suppose Licensed because the Stationers names for whom printed, and Printers names expressed.

2. The Reader shall find in this Booke the Sectaries Designe and Practise, not to be only corrupting Religion, running out into extravagancies and strange conceits that way, but to be against Magistracy and Civill Government, their designe of opposing settled Government, and bringing an Anarchy and Confusion into Church and State, being here

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* The Vision of God by Cardinall Cusanus, The third part of the Rule of perfection by a Cappuchian Friar, Another booke written by a Preist.
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here so fully laid open that they who run may read it; Tis in this Book unveiled and the workings of this spirit in all sorts of Sectaries and places clearly manifested; they have in Terminis in divers Pamphlets and some Sermons declared against Monarchie and Aristocracie, and for Democracy they have expressed themselves in such a manner concerning that, that they make it not other then an Anarchie, making all alike, confounding of all ranks and orders, reducing all to Adams time and condition and devolving all power upon the state Universal and promiscuous multitude, whom they make the Creator and Destroyer of Kings, Parliaments and all Magistrates at there mere pleasure, without tying them to any rule, or bounding them by any lawes.

3. I doe more punctually and particularly give the proofs of the Errors and Heresies named in this Third Part then in the two former, with Animadversions by way of Confutation or Observation upon more of the Errors and Pratiftes then I did before, as having beene desired by some so to do, and being that which I judge will make the work more profitable; and the Reader shall finde the proofs of the Errors set in the Margents just by them, and the Animadversions under every particular Error, or else of divers of them put in one where the Errors are more of a kind; and the Reader will finde I have in all Books quoted all along, to prove the things I charge the Sectaries with, dealt very punctually and faithfully, and I challenge them to name any one thing quoted false, or wrested among so many; and for other Relations I have them from such knowne godly Ministers and Christians being Care and eye witnesses of them, that I cannot easily be deceived; tis possible some circumstances of order, time, place, number, may in some stories be mistaken, and yet the maine storie true, as we see in Histories of battles and other humane things they often are (though I know none such, and have beene in all circumstances as well as substance, as faithful and carefull as a man can well be) and I can say it, that of all the particulars in this kind that I have related in these three Books, besides many matters of fact in Antapologia, (which in all amount to some thousands) I do not know of any one particular related by me (excepting one) that I have reason to suspect was not true, and yet that was written me in a Letter by a Reverend and godly Minister and was the voice of the Country, and all I did was only printing that Letter, no otherwise affirming it; which particular, when the untruth of it shall be made apparent to me from the man himselfe or
or his freinds, I shall be ready, and have offered it to some who have spoken of it, to right him publiquely in print.

4. Whereas some Letters written to my selfe, or some other Ministers are printed in this Booke, which have some passages in them casting honor and praise upon me, resembling me to some Worthies in their times, as Luther, &c. for which I may be cenfured, as being the hand & instrument of publishing my own praises, and counted vain-glorious; I do by way of taking off this exception desire the Reader to consider these things. First, that I have left out of Letters many passages which reflect honour on my selfe, constantly passing by such Titles, Epithites, and other expressions that are matters of praise in all particulars, excepting the justifying of my Work in writing thus against the Sectaries. Now my Books for the manner and way of writing having beene so cried out of by all the Sectaries; and many Weak Christians, by their means, having beene also offended; I thought it necessary to print some passages of Letters from godly Ministers giving testimony to my Books, and approving me in the way of my writing them, justifying me by the praife of Morney, Pleffius against the Papiests, and of Luther; and the judicious Reader shall find if he observe, I print no other passages that may so much as reflect any kind of praise upon my selfe, but only those that justifie my undertaking in this kind against the Sectaries; and which the Lord knowes I print not so much for my selfe, or my owne praise, but for the sakes of others, that they may be satisfied of my Books against all the calumnies cast upon them, and profit by the reading of them. Secondly, It is not unknowne how the Sectaries by writing and speaking have set themselves to disparage me, and to cast scornes of all kinds upon me, such as hardly ever were upon any man in any age, and all to weaken my esteeme, credit and authority with the people, that being looked upon as a man so weak that a Woman can answere my writings, and that I know not how to put the Nominative Case and Verb together, &c. all I do against the Sectaries might be sighted as not worthy to be looked upon: Now it being apparent this is the designe of the Sectaries, and their master piece, and God by his providence without my seeking in the least, stirring up many learned men to bear witness to my works in Letters to their Freinds, which have beene brought to me, and in Letters writ to my selfe, I suppose I may in such a case without the censure of vain-glory print such testimonies to counter-balance
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ballance the despisings and scornings of the Sectaries; yea, if I had gone further, and printed not only passages justifying my work, but what they had expressed of me in other kinds, considering how the Sectaries vilifie me, I might have beene excused: Saint Paul a humble and modest man, yet when by false Teachers he was in his person, presence and speech among the people presented weak and contemptible, to the end his ministery might be made ineffectuall, he would not beare it, but takes off all those things, enters into a commendation of himselfe, showing he was equall with the very cheifest Apostles, and speaks of his owne knowledge and gifts, and speaks that in this case he was compelled to glory, 2 Cor. 10. 10, 11, 12. 2 Cor. 11. 5. 6. 16. 2 Cor. 12. 11, 12. And in such a case as this if Casuists be consulted with as Amelius, &c. they conclude that credit and a good report may not only be maintained, but sought for, viz. for the glory of de Conf. c. 14. God and that we may by our work and example profit others the more by that means.

5. Whereas in my Book there are many Relations of Sectaries in the Army, some passages in Letters speaking of the Army, and some things spoken by myselfe, that some may take to reflect upon the Whole Army, I desire the Reader to understand aright that nothing related by me, though written by others, or spoken by myselfe is meant of the whole Army, or the greater part of it, but only of that part of the Army, viz. the Sectaries in the Army: I acknowledge the New Modell under Sir Thomas Fairfax hath done gallant service against the enemy, and did the greatest and best services when it had not so many Sectaries as it hath now, and my intent is not in the least to cast dirt upon the Army, but only to relate Errors and insolencies of a part of the Army: The Sectaries who though but a part, and much the lesser, may be sometimes in discourse or writing call'd the Army, viz. in that sense as the Independents cry'ing up the Army in Pamphlets and Sermons use the word Army, saying there's an Army, the army hath done this, when they mean by the Army, and expresse so much in other words the Independents and Saints in the Army, so do I when I speak in any place of the hurt the Army doth, or the Errors there I understand not the Army, but the Sectaries in it.

6. Whereas in this Book there are many passages that Sectaries may be likely enough to interpret a striking at the Parliament, a casting reproach upon them, and more particularly upon the Honorable House of Com-

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mons: I do here declare and profess against any such misconstructions, or consequences, it being not my intent to reflect either upon both Houses as conjunct, or upon each as considered distinct, or upon the Committees of either House, the most that can be drawn is, that some passages in Letters or Relations from there are some particular Members that are or favor Sectaries, which in writing so much of the Sectaries (as I do) for the good of the Parliament and the Kingdom cannot possibly be avoided; (though I forbear the naming of, or deciphering any of them) and that there are some such crept into the Parliament all the Kingdom knows and speaks of it, and therefore I meddle not to speak against the Houses in all my Discourse, neither do I insinuate anything in the least to bring the people out of love with Parliament, or this Parliament: I formally declare, least any should mistake, 'tis the people's great interest and blessing to have the power and Privileges of Parliament maintained, and they must take heed they be not so discontented with miscarriages of any particular Members or Committees that may fall out, as to set loose in their hearts from Parliaments and desert them. Parliaments are the strong Boundaries of the exorbitancies of Princes and their Ministers; they have by the constitution of the Kingdom and the Lawes, power more than sufficient to restrain the Tyranny of Princes, and to correct their greatest Favourites and Officers of State, let the people once lose Parliament and be out of love with them, and then farewell all Liberty, Property, and slavery will come in like an armed man; and that nothing in my Book can be against the Honorable Houses, (however some particular Members may be guilty of some things I speak of, and that party wresting my words to such a sense to make the Parliament offended with me) yet that there can be no such thing, I desire these things may be considered: 1. I do de industria and at large discover and write against the Sectaries for speaking and writing against the Parliament, against the House of Lords and Commons, and do plead and contend for the power of both Houses, both in matters of Religion and civil things, against the Sectaries, and therefore I cannot be thought to do anything against them, but for them; 2. That in speaking sometimes of the House of Commons, I speak not positively that they do so, or use such words of them as mine, or bring such Arguments as if I owned them, but speak the Sectaries' words, and show what follows upon their grounds against the power of the House of Commons. 3. For any passages in Letters or Relations
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that may seem to have any reference to one or both Houses of Parliament, as speaking against any under them employed in Military or Civil affairs, or any other matter, I meddle not with those passages at all as to justify or assert them, but do only barely relate and print them; and for no other end but that the body of both Houses may know that which may be they have not heard of, viz. such a dangerous man employed in their service, such insolencies committed by men under their pay, and may know the Countries sense of such and such things, how ill is taken such wicked men should be implied and may prevent in time the mischiefs and evils which may grow out of such things and the discontents that may be occasioned thereby. Fourthly I doe with submission conceive that for a Minister a known friend and servant of the Parliaments in a respective way (not in a reproaching reviling way) to make known to the Parliament what the best affected say and write to friends of such and such particulars, as the suffering, you preferring of all sorts of Sectaries, as the not settling Religion in so long a time, as the letting freinds waiate long before they can have their Petitions received, as about the Elections of some new Members, as about the carriage of many Sectaries in the Army, &c. is so farre from speaking against the Parliament or becoming their enemy, that tis one of the greatest and faithfullest services can be done them, and whatever passages I may have printed in any of these, or any other of this kind, I conceive tis highly for their service, that they may know what hurt the Sectaries doe them, and how the Kingdome takes things; and truly next to the glory of God, the great thing that moves me to write as I doe of the Sectaries, is the great dammage and prejudice that comes to the Parliament by them, that as Hester said of Haman to Ahazuerus, the enemy could not countervaile the Kings dammage. So the Sectaries doings all the Kingdome over in all kind of Mechanicks preaching, in making tumults and riots in Churches, in driving away godly Ministers, and venting all kind of abominable opinions does so much wrong to the Parliament, in the Countries severall ways, that they can never countervaile the Parliaments dammage and loss, and I have related such things for no other end, but to let them know so much; and I could wish both Houses had read all passages in Letters sent from severall parts of the Kingdome, and from beyond Seas to London, which I have seen of this nature, as what ill blood these things breed, and how because of the Sectaries they lose a peace in the hearts of their best freinds, with many other passages which I forbear.
I forbear now to relate. The Parliament upon many of the wicked doings of the Sectaries, as baptizing a Horse, making uproar in Churches, &c. may take up a like speech which Jacob said to Simeon and Levi, Ye have troubled me to make me to flink among the Inhabitants of the Land: You have troubled us, to make us to lose the hearts of many well-affected people in City and Country, and thereby encouraged the common enemy to be ready to gather themselves against us again, and we being few in number, in danger to be deserted of the people by reason of you, we shall be destroyed and our House.

7. Whereas some of the Sectaries in their Pamphlets, as Master Walwyn and others have often intimated that I have preached and written so much against the Sectaries out of Policy, Superstition, worldly and selfe Interest to maintain my owne Covetousnede, Ambition, desire of Domination, distinction betwixt Clergy and Laytie, out of a spirit of opposition and Persecution against conscientious and peaceable men (all which they have done out of a designe to blast my books among many who know me not, not knowing otherwise how to answer them) I do therefore that I may countermine the Sectaries in this and take of these prejudices, declare as in the presence of God, I never have, nor do appeare against the Sectaries and Errors of the times from any of these principles, but from a zeal of the glory of God and his Truth, and that founded upon knowledge and search, a compassion to the Souls of poore people deceived, and the discharge of my duty and Conscience as a Minister of the Gospel; and as for those other of Policy, Self-interest, &c. they have never fallen so much as under my consultation, unless that I have considered and forecath that what I was doing in writing such a Book, and such a Book was against all Policy, Self.-Interest, and the ready way (as the times were and are) to run the hazard of the ruine of my selfe and my family, and that what I write is truth, and the Sectaries speeches aspersions, I desire the Reader to observe these following particulars, and do challenge all the Sectaries to disprove any one particular if they can. 1. Many years ago when I was persecuted by some Prelates and their Creatures, in no possibility nor capacity by my principles and practices, of preferment, &c. (as the best of the Independents well know) I preached against, and upon all occasions declared my self against the Brownists, Separatists, Antinomians and all Errors in that way, as well as against Popish Innovations.
Innovations and Arminian Tenets. There are many who were my Auditors in those times can and will witness what I have preached at London and at Hartford against those Errors, when I have in the same places preached such Sermons against the prevailing Opinions Innovations and Corruptions of the Prelates, that many thought I should never have preached again; and indeed was not without manifold sufferings and troubles, being put out of places stopped from coming into others, and at last Letters missive with an Attachment sent out to bring me into the High Commission Court. About thirteenth years ago at Magnus Church I preaching against forsaking the Publick Assemblies, had on a Lecture night at the same Church a Bill given me up (among the Bills to pray for the sick) speaking bitterly for so doing.

At Hartford about 10 years ago, when Independency and the Church began to be fallen too by some men of Note and some people to look after it, I preached against it eerily, and by all ways laboured to preserve the people. About 8. years agoe when Errors on the right hand tooke with many, I did at a Lecture in the City at Aldermanbury, and Coleman-street preach against Apostasie and falling to Errors on the right hand, and more particularly at Coleman-street, (many in that parish being then leaning that way) gave some considerations against Errors on the right hand, and warned the people of the White Devill, quoting a saying of Master Cartwright out of the Proverbs, and Master Brightman out of the Revelations against leaving the Church of England, and Master John Goodwin was then well pleased with my Sermon that he gave me great thanks. 2. I never yet sought any great things for my self, great livings, or coming into publicke places of honor and respect, to be of the Assembly, or to preach in any publicke places before the Magistrates either at Westminister or London, but have contented my selfe with small meanes, and to preach in private places in comparison, having refused many great livings and places, preaching here in London for a little, and that but badly paid (as many well know) minding the works and service, little the maintenance.

I can speak it truly that in these open times when many young men, raw preachers, men who never bore the heat of the day, have got great Livings of two or three hundred a yeere well situated with houses and all accommodations, I have for the publick good declined all such offers, spent my owne temporall estate to minister to my necessitie, not
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having had for almost these two last years 40. li. per Annum, notwithstanding my constant preaching on Lords dayes, week-days and all extraordinary occasions of Fastings and thanksgiving: I have beene willing to forsake my fainthe and sweetnesse, to neglect my profit,本事, benefit of my Familie, all advantages, and in a sort to sequester my selfe from freinds, and all worldly enjoyments to spend my time, strength, spirits, estate, and all in reading, writing, studying of the Controversie of these times, having prepared many Tractates against the Errors of the times; And as for Domination and affecting of Rule and Government, I have little meddled in that kind, beene at few meetings of that nature, and do profess I am so farre from being ambitious in that way, that I should account it a great happinesse to have a call to a place only to preach and write, and a yeerely Pension for the maintenance rather then Tythes. Thirdly, I began to write my Gangrenaes, and have continued to write on (since which time I have beene accus'd to do all out of policie, worldly interest) in the times of the growth and raigne of the Sectaries, when they have beene in their greatest power and most formidable, able to fit on the skirts, and to crush those who have opposed them (of which there are many instances, which I well knew) and to preferre and honer those who adhered to them; and yet in such a time have I writ against them, and more and more laid them open, which certainly could be no policie, worldly interest, but piety and duty to appeare in so open a manner against the rising side: I well knew the Sectaries strength, policie, actions, and how England was a bad Aire at that time and still is for zealous Presbiterians to thrive in, much might be lost by it, but nothing gained; I understood the faithfull witnesses had not yet put off their jackcloch; had I indeed written against the Sectaries when they had beene on the declining hand, and cast out as the Bishops, when all men in high places had turned their hand against them, this might have beene interpreted Policy, worldly Interest, but to do it in a time when the Sectaries had so many friends in high places, such an influence upon our Armies, Councils, &c. so many for them in City and Country, I beleive no wise man who considers it will call it Self-seeking or Policy: I may say in this case as Job in another, Is there any taffe in the white of an Egge? So, is there any Policy in what I have done? 4. I have beene so farre from getting any thing by my open and earnest appearing against the Sects, that I have suffered and lost.
lost much, and am exposed to all sorts of hazards and dangers for so doing: I believe I have suffered more in my name, Estate, loss of Friends, &c. than any Sectaries in England hath done, for maintaining and spreading his Errors. I could have been the darling of the Sectaries in regard of my former Interest, and acquaintance with many of them, so I would but have held my peace, and done them no hurt (though I had not beene theirs) I could have had more friends among the Presbyterian party to have beene more moderate (as they call it) (for such a time have we fallen into of Lukewarmness, and favour of Sectaries, that the being earnest against them hath made some who doe for Presbyterians not to owne me as otherwise they would for feare of being taken notice of) but I have lost all them, and many friends more that had some relation to Independents, having been deserted of many with whom I had kept unviolate friendship a long time. I have suffered by that party in some places in the City, where I have beene sought unto and earnestly desired by the knowne godly party, I having beene kept out by the Sectaries means, either by joinynge together with Malignants against me, or taking off some friends, or working one way or other: I have suffered much in my name, all manner of evill having beene spoken of me, having beene reviled, scorned, every Sectaries hand turned against mee been for a signe to be spoken against: O the hard speeches and contradictions not only of sinners, but of many Saints to that I have endured. I have been threatened in many kinds, and there have been consultations what to do with me; Lawyers have beene advised with, what might be done in Law in such cases of men being named, the Parliament hath beene stirred up in severall Pamphlets against me, as in Gangræna playes Rex, Walwyns and Saltmarsh's Pamphlets: they would Upon pretences make the Parliament fall upon me, and have said they hoped the House of Commons would be at leisure ere long to talk with me; and besides what I have suffered, and do suffer, I looke upon my selfe as exposed to many dangers and sufferings, running a great hazard in this undertaking: I know there are some desperate men among them like the Circumcelliones among the Donatists, and what may not they doe, if God restrain them not: I am not ignorant what a strong party they have, what a proud generation they are impatient of all contradiction and being crossed, to whose Sheafe they think all Sheafes should bow, nor what a subtilte malitious revengefull people they
they are; I am sensible what it is at this time to lay them thus open, even as much as to catch an angry Lion by the beard, and to stop him in his way roaring after his prey, or as to meet with a chased Bear robbed of her whelps: and therefore in stead of once dreaming of worldly interest, the favour of men, I have laboured to prepare myself for perfections and troubles, to forecast the worst, having set God and his Truth for my help: which are stronger then all. 5. I have beene so farre from Policy, Selfe-Interest in wrighting against the Sectaries, that I was never guilty of these things in any way I ever appeared for. I never was the man since I came to years of understanding that ever put the question which was the strongest and the rising side (they never fell under my deliberation) but which was the good side for God and his Truth; that was enough to me, I looked to that and never troubled my thoughts about rising or great things in the world, as never expecting them; and in my adhering to one party or side before another, I have still done it but so farre as they have beene for God and his Truth, freely declaring my selfe at the same time I have beene theirs, against wherein they have declined from the Truth and way of God. 6. Whereas the Sectaries cast Policy, worldly-Interest, &c. upon me, they themselves are most faultie in this kind: and if the Independents Churches and Lectures with other their worldly Interests be compared with mine; their hundreds with my scores, their applause being cryed up, with my being cryed downe; their living in pompe and feasting almost every day, with my slender diet, their ease with my labours; it will be found many of them fell to be Sectaries out of ambition, pride, profit, and that they might live easily. *Calvin in his Institution against Libertines shewes the reason why Quintinus and his companions of Taylors became Doctors were so changed, that they might live delicately and easily, and not be put to labour for their Livings: They thought it better for them that as the Priests and Monks got their Livings by chanting, so they by prating; and so no question one great reason of many Mechanicks turning preachers and Dippers is, because they may leave working and live delicately and idely by going from Country to Country preaching. And indeed instead of any Ministers or people opposing the Sectaries out of Policy, worldly Interests, it is evident it is the high way to some gainfull Place or other to become a Sectarie or to favour them, hundreds turning Independents and Sectaries meerly for preferments and Places, as heretofore men turned
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turned Prelatical, and Arminians because of great Livings; and how the Independent party have feathered their nests, got well for themselves above other men, the Reader shall find more spoken of it in this Book. As for that which is said I write so against the Sectaries out of a spirit of persecution and hatred of peaceable consciencious men, I can say truly, if I persecute consciencious peaceable men, whom do I then love? my love, delight and interest is in such, and I am so far from a spirit of persecution, that I would be glad but to find the same measure from Independents, Brownists, Anabaptists and others, which I would measure unto them if it were in my power, namely I would not imprison, banish them and such like, only hinder them from all places of power and trust in the Kingdome, and from spreading their Errors and Opinions to the hurting of others keep the unsound from the sound, which if I differed in judgement from what was established in a Church, and had nothing else done to me, I should never complain of persecution and violence for that; for it absolutely necessary for the peace and welfare of the civil State, besides what is for the honor of God, in the preventing the spreading of all Errors and Heresies. And for a conclusion of this I have the clear and full testimony of my conscience, that my appearing against the Sectaries hath not risen from any such base and poore grounds as the Sectaries allege, but from a sense of my duty that I might witnesse to the truth of God in this infall and adulterous generation. And now to draw to a conclusion of this Preface, nothing that hath yet befallen me of scandals, reproaches, and other sufferings, or that shall further befall me in this way, of Books set out against me, of persecutions and troubles to bonds, imprisonments, losses of estate shall (the grace of God assisting me) turn me out of my way of constantly opposing the Sectaries, so long as they go on in their way, but when they for my writing against them shall speak against me as most vile and abominable, I shall answer them as David, It was for the Lord that I have done it, and I will yet more vile then thus, and though every day, nay hour in the year (should bring forth some book against me, as bad as Balthazar Pacimontanus writ against Zuingle, and Bollesius against Calvin, yet for my part I shall be so far from being troubled, that I shall take all those books as job speaks, and bind them as a crown to my head, way if all the Sectaries in England were combined against me, and there were as many of them as tiles upon the housees in the City, and every one of these Sectaries were a Devil, yet had a legion of Devils (as I believe some of them are possessed with many) yet I would go on against them; and if the Sectaries should be able out of this Book, or any other to take advantage of my zeale, faithfulness and plainness of spirit, to make something of some words to stir up the Civil powers to trouble
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me, yet for all that I shall not give them over, but write so much the more, point them out, pray, speak against their Errors, and if God should give me power into their hands as to be able to deal with me as the Papists did with some of the wittinesses of the truth, yet I am confident they should have no cause to rejoice; but I should overcome even in that, like Samson killed more Philistims by my death than by my life, and many Brethren would wax more bold to preach and write against them, and out of my aches should arise these who should further discover them. I knew the Sectarian faction must be destroyed and fall, Babell must come downe as well as Babylon, and the making of them naked is a preparatory work to the making of them desolate and eating their fish. But O that God would rather give them to see what they have done, and make them to confess, give them glory, and returne, helping to build his House with both hands, which they have so laid waste and hindered all this while, and O that they would take well this Book, look into it, and obverse Gods hand in finding them out, accept of it as it was indeed intended for their good, and not cast it away, with saying this sharp and bitter, but rather remember that of the Apostle, that men must be sometimes sharply rebuked. That they may be found in the faith. Erasmus often said of the Papacies in his time, that it was so corrupt that it needed acrem medicum, a sharp Physician, a gentle would have done no good, and therefore he raised up Luther a man of a free and hot spirit, that cared not for gold, and that feared not great men, but went on in the cure of the Church in strength and rough humors needing strong physic to purge them out. The soul's need and strength of the disease of Sectarianism at this time called, and calls for a strong Potion and may justly plead against the offence of any acrimonie and quickness that may be found in it. Jesus Christ himselfe that meek Lamb, of whom it was written he should not strive nor cry, neither should any man hear his voice in the streets, yet his zeale of his Fathers House made him as if in the second of John to make a searce of cords and drive all that sold Oxen, Sheepe and Doves, and the changers of money out of the Temple, and overthrow the Tables, saying unto them that sold Doves, take these things hence, make not my Fathers House an house of merchandise; and I remember not that ever I read of the like sharpness; and quickness of Christ, as this, in any other case (that against the Scribes, Pharisees, and Sadduces, false Teachers was the like;) and certainly the servants of Christ in a time when the Church of God and Religion is bought and sold, and made merchandise of by false Teachers, as Saint Peter speaks, the precious truths of God, and the immortal souls of them for whom Christ died, prostituted and sold to the base lusts and false ends of men, when there are not found in the House of God so good intruders as those that sell Oxen, Sheepe and Doves, such profitable creatures, but those that sell Toads, Crocodiles, Pipers, Serpents, and all kind of Monsters, they may and ought at such times and in such cases to imitate Christ, and to doe something more then ordinary for the purging of the Church, and that may show their zeal for God and for his House.

*Erasimus fa-  
did huiu po-
proper mor-
pe dixit. Deus dedid huiu po-
   stremae arati   borum magni-
   medicum, Mel.  
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A New and further

DISCOVERY

OF

The Errors, Heresies, Blasphemies and Proceedings of the Sectaries of these times.

Having given the Reader an account in my First and Second Parts of *Gangrana* of many of the Errors, Heresies, Blasphemies, and pernicious Practises of the Sectaries, I shall now proceed to add divers more Errors, Blasphemies and insolent unheard of Practises, by all which the Reader may observe those words of *Paul* fulfilled in our times, *viz.* that *evil men and Seducers shall wax worse and worse*, deceiving, and being deceived, and that place speaking of false Teachers and Doctrines, *for they will increase unto more ungodliness*, and their Word will eat as doth a Gangrene, and in this Third Part I shall more particularly and largely set downe the corrupt Opinions and Principles that have been vented against the Civill Magistrate, and the Government of Commonwealths, as also relate more Practises and insolencies of those Sectaries who are Souldiers, and belonging to the Army, then I did in the former Parts: And first of all I shall lay down the erroneous Opinions not enumerated in the former Catalogues, which being added to the two hundred and fourteen set down in the First and Second Parts will amount with those in the Appendix too, to near upon three hundred.
The third Catalogue of the Errors, Heresies, and strange Opinions of the Sectaries of these times.

1. That God hath a bodily shape and proportion: man was made according to the likeness of God in personall shape, and God the Creator beareth the same form in shape and person which man hath.

This Opinion was held by some Hereticks in the fourth Century, first known by the name of Audiani, and afterwards call'd Anthropomorphitas. Augustine in his Book de Haresibus ad Quodvult Deum, cap. 5 c. writes of them, Audianos quos appellant, alii vocant Anthropomorphitas, quoniam Deum sibi sanguine cogitationem carnali in similitudinem imaginis corruptibilis hominis.

Theodoret in his fourth Book Heret. Fabul. writes there was one Audans, who said God was like to man, and gave to God the parts of a man, who fell into this Error by his misunderstanding of those places of Scripture, which speak of God according to man's understanding. Danans in his Tractate de Haresibus fully confutes this Opinion, and shows the story of it; and in that, this Heresie should be now pleaded for in Print, it shows us how the Devil in these times revives old Errors dead and buried for many hundred yeares.

2. The story of Adams eating the forbidden fruit, and of the Serpent, is an Allegory; by the Serpent in that place is no other then concupiscence, and by the fruit of the tree some other eating then the eating of a materiall Apple is understood.

This also is an Error revived, held by David George, who lived a hundred years ago: In David George's life written in Latin by his sonne in Law Nicolaus Blesdikins, pag. 161, 162, tis related that by the Serpent entitling our first Parents, he meant concupiscence, and pleads for an allegoricall interpretation of the Serpent, because the Historical Narration of the Serpent, as it is laid down by Moses, (faith David George) draws divers absurdities with it.

3. In marriage there are no degrees of bloud or affinity, for in the interpretation of Scripture they would perpetually Allegorize, so that they left nothing certain in the word of God, neither that Paradise, nor Adam, nor Eve, nor the waters, nor any thing which Moses lays down in the whole Book of Genesis. Whereupon Augustine writ 12 Books de Genesi ad literam against such Allegorists and Corrupters of the Scripture.
bidden, but a man may marry the next of kin to him; a brother
may marry his Sifter, an Uncle his Neece, a Sonne his Fathers Little Non-
Wife, and so in any degrees without exception; so that if this liking to
marry happen betwixt the nearest of kindred, then it is also the most natural!

the most lawfull, and according to the

Primitive purity and practife.

The maine scope of this booke called Little Nonfuch, or cer-taine new
questions, is to plead for Incellentous Marriages, where the
Author lets himselfe to evade all the Scriptures in the Old and
New Testament, saying, Tis not marriage simply with Sisters,
Brothers Wives, &c. that is forbidden, so long as a man keeps
wholly to such a one having taken her for wife, but the commit-
ing fornication with them not being married. Now I shall show

the falsenesse of this by two Scriptures, The first in Leviticum 18.
where both in the generall, verse 6. and in particular the several
degrees are forbidden expressly, verse 7, 8, 9, 10, &c. of the Fa-
thers wife, of the Sifter, of the Fathers Sifter, &c. And where-
as the Author of that wicked Pamphlet pleads, that uncovering
of nakednesse is meant of fornication only, and not of marriage:

I Answer, The Holy Ghost in that Chapter expounds the unco-
vering of nakednesse to be marrying, verse the 18. and makes
taking to wife and uncovering nakednesse to be the same, as is ev-
dent by these words, Neither shalt thou take a Wife to her Sifter
to vex her, to uncover her nakednesse besides the other in her life time:

that is, either thou shalt not take one wife to another, marrying
another wife having one, or else marrie the sister of thy wife
whether she be sister by mother or by the father. Againe, the

holy Ghost in this Chapter forbids that which is unlawful with
some kind of persons, and not with all, and at some times and not
at others; therefore limits it to such a sort of persons, such de-

grees of bloud; but now fornication is unlawful with all, and at
all times, a man may not uncover the nakednesse, that is, commit

fornication with those who are remotest in bloud or affinity, and

that it must be understood so is evident from the 19. verse, * Thou

shall not approach unto a woman to uncover her nakednesse as long as she

is put apart for her uncleanesse; that is, every man was to abstaine

from his own wife during the time of her monthly fluors, which

necessarily showes tis meant of a mans wife, for from all other

A 2

woman
women a man must abstinence always; and tis never lawfull to approach to them, but even from a mans owne wife over whole body he hath power at other times; he is then to abstinence. Lastly, the holy Ghost comes to speak of fornication, verse 20. Thou shalt not lie carnally with thy neighbours wife: There he forbids fornication, but in the former part of the Chapter he forbade incest and incestuous marriages. The other Scripture is in the New Testament, Mark 6. 17, 18. verses, where John tells Herod tis not lawfull for him to have his brother Philipps wife; and this cannot be evaded by saying John reproved Herods taking her by force, or living in fornication with her; but not barely for marriage with her: For the text faith expressly he had married her, and she was willing to it as appears by the story, because he had a quarrell against John Baptist, and would have killed him for preaching to Herod against it, and afterwards watched her opportunity of revenge against John, verse 19, 24. preferring his head before halfe of the Kingdome. I have been the larger in this Animadversion, because divers Sectaries are guilty of incestuous marriages; I have the names of three Independents given me out of one County who have married incestuously.

* For proof of this, see page 25. of this third Part of the Gang.

4. That our common food, ordinary eating and drinking, is a Sacrament of Christs death, and a remembrance of his death till his coming againe.

5. That the Souls of the Saints departed now in Heaven, are on Earth everywhere present with their friends, and with all the affairs of this world, seeing and knowing them, though in a spiritual manner, and not in so grosse a way as when they were living upon earth; for look as the Saints whilst they were on earth in their bodies, yet were in Heaven in their Conversations: So now, though they be in Heaven, yet they are on Earth with their friends, and know their state and condition.

This Doctrine was Preached at a Funerall sermon in London; and brought to comfort men against that trouble of death. They shall dye and be removed from their friends, and be strangers to the affairs below: This point was laid downe by way of Answer, insisted upon and amplified: And divers other Ministers were care witnesses, and spake together of the Sermon when it was done. I have been told it also from good hands, that an Independent Minister of great more, when he was dying spake to his wife and friends to have a care how they used his body when it was dead, for he should know what they did to him.
Doth not this Doctrine open a gap for prayer to the dead? What
bred and nourished prayer to Saints departed but this? and is not
this a great ground of it among the Papists at this day? if this
were true, would it not put men upon praying to Saints whom
they familiarly knew and were interred in, as their fathers, mo-
thers, &c. A godly and able Minister who was at this Sermon, pro-
fessed to me and another Minister discoursing of the Sermon, That
if he believed this Doctrine to be true, he should pray to his Fa-
ther to remember and pray for him; and the Papists generally as
Bellarmine and others urge this as an argument for Prayer to Saints
because they know our affairs and the condition of things belowe:
unto which the Protestants generally Answer, That the Saints
departed know not our wants nor what is done in the earth; and in
Answer to that Argument, The Saints on earth pray for one an-
other; Ergo, much more we should desire the prayers of the Saints
departed: Among other Answers they still give this, We may re-
quest the prayers of one another, because we know our mutuall
necessities, but the Saints departed know not what things are
done here upon earth, neither are every where present to hear our
prayers. The holy Ghost tells us, Isaiah 63, 16. that Abraham is
ignorant of us, and Israel knows us not: Upon which Augustine
writes thus, If so great Patriarchs were ignorant what became of the peo-
ple which were borne of their loives; how is it like that other dead can
be present to understand and be helping to mens affairs: So Job faith of
them who are dead, His sonses come to honour and he knoweth it not,
and they are brought lowe but he perceiveth it not; Job 14. verse 21.
But for confutation of this Popish opinion, I referre the Reader to
Willets Synopsis the ninth generall Controversie concerning the
Saints departed, quest. 3, to Amestis his Bellar. Enervatus Tom. 2d,
de Invocatione Sanctorum, and to learned Rivets Catholicus Ortho-
doxum Tract. 2. Quest. 48.

6. The glorified Souls now in Heaven see in Christ as in a glasse
the state of the whole Church on Earth, all their joyes to rejoyce
with them, and all their griefs and troubles, though not to grieve
with them.

This is Bellarmines opinion, and brought by him as a ground for
the Invocation of Saints, because at once they see in God as
in a glasse, all things here belowe, and so the prayers of the faith-
full directed to them. Of the manner how the Saints in Heaven know the prayers of the living, Bellarmine lets down four opinions of the ways: how, 1. Some say they know them by the relation of Angels. 2. Others say, the Souls of the Saints by their wonderful celerity and agility are in a sort everywhere, and so know. 3. Many hold, the Saints see at once in God as in a glasse all things which concern them, and so the prayers directed to them. Lastly, others say, they know them by special revelation from God, when they are prayed, as Elisha knew Gehazies corruption, and Samuel knew Sauls estate. Now the Third, the beholding in God as in a glasse the prayers of the living, Bellarmine adheres to as the most probable; so that this 6th Error and Bellarmines agrees fully: but for confutation of this Error, let the Reader read our Protestants in Answer to Bellarmine, upon this question: As Amenis Bellar. Enervat. Willetts Synopsis, with many others.

7. The glorified Souls who are in Heaven, doe now with Christ govern and rule the Kingdomes of the Earth and all the affairs here belowe; for proof of which was brought these Texts as I remember, Revelation 3. 21. To him that overcometh will I grant to sit with me in my throne. Rev. 2. 26. And he that overcometh to him will I give power over the nations.

This also is a Popish Error brought to strengthen prayer to Saints; for seeing it were a vaine thing to pray to them if they had not power to help, they therefore are urged to confesse that the Saints are patrons of men, and have the government of the world committed to them, and Bellarmine with the Rhemists bring this Scripture out of the Rev. To him that overcometh will I give power over nations; Ergo, the Saints have the government of men committed to them: But the Answer to this Scripture and such like, the Reader may find at large in Willetts Synopsis ninth gener. Controversie, quest. 3. the third part of the question, whether the Saints departed understand our prayers and be alwayes at hand to help us, and thither I refer him.

8. * That the Angels dwell in the glorified Souls of the Saints departed.

9. * That John Baptisme which was by water, did end at the part of Gangr. coming of Christ, and that there is no Baptisme by water instituted by Christ.
Animad. This Error is both printed and licensed, WEB professes he should account me as his Father in Christ to convince him of the contrary by Scripture, and this Error receives much countenance from Master Saltmarsh in his Smoak in the Temple, pag. 16. in laying those Scriptures of Matthew 28. 19. Mark 16. 15. Go and teach all Nations Baptizing them, &c. are not understood of baptizing with water, but the Spirits baptizing, or the Baptisme of the holy Ghost, and therefore I shall animadvert upon it. For the first branch of this Error, that John Baptisme which was by water, did end at the coming of Christ, and so makes John Baptisme of another kind then Christs, and divers from it, tis a Papish Error and confuted by all our Protestant Divines in handling of the question of Baptisme, who hold generally against the Papists, That John Baptisme was not divers from Christs Baptisme, but was all one with it in property and effect, and that they who were baptized by John, needed not to be baptized again; and for satisfaction I referre the Reader to Willets Synopsis twelfth generall controverse of the Sacrament of Baptisme, Quest. 7. where the arguments pro & contra by Papists and Protestants are set down, and to learned Rivers Catholicus Orthodoxyus Tract. 3. Quest. 2. where against the Jesuite he learnedly maintains the Baptisme of John to be a Sacrament of the Gospel, and that Christs Baptisme differs no more from John, then it doth from the Baptisme of other Ministers, and that John Baptisme differed nothing from Christs, but in respect of time and clearnesse of signification, which before the manifestation of Christ was not so great as it was after it; and in this respect the Baptisme of the Apostles before the death of Christ was different from the Baptisme administered by them after his death. As for that WEB faith, that John Baptisme which was by water, did end at the coming of Christ, tis apparently false, for Christ himself a little before his beginning to preach, was baptiz'd with John Baptisme, which was by water, Matthew 3. from verse 13. to 17. and after Christ preached and call'd Apostles, they baptiz'd with water, and baptiz'd more Disciples then John; compare John 3. verse 22, 33. with John 4. verse 1, 2. and it was a baptizing with water as those words show, Jesus and his Disciples baptized, and John was also baptizing in Aenon because there was much water there,
there, so that it was such a baptizing as John, viz., by water, and the place to do it in chosen, because there was much water. And lastly, 'tis apparent by the Scripture, that a Baptism by water was used by the Apostles and in the Primitive Apostolical Churches, not only since the coming of Christ and his preaching in his own person, but since his going away, since his Resurrection and Ascension, and for that I will name three Scripture, Acts 8. 36, 37, 31, 39. Philip baptizes the Eunuch with water upon believing, after Christ's Ascension. Acts 10. 47, 48. Those Gentiles who were baptized with the holy Ghost, verse 45. on whom was poured out the gift of the holy Ghost, these men were baptized with water; as those words demonstratively prove, verse 47. Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commanded them to be baptized, So that this Scripture takes away that foundation that Christ's Baptism, and the Baptism he spoke of in Matt. 28. 19. &c. was a being baptized with the gifts of the holy Ghost, and not with water; for here we see Peter commands those baptized with the gifts of the holy Ghost to be baptized with water, and takes it for granted, such persons are to be baptized, Can any man forbid water that these should not be baptized? 1 Pet. 20. 21. The like figure whereunto, even Baptism doth also now save us, not the putting away of the filth of the flesh. This Epistle was written long after the Ascension, yet even then now Baptism saves, and it was such a Baptism like unto that where in eight souls were saved by water, so that it must be a baptism by water, and those words clearly prove it not the putting away the filth of the flesh which is done by water, which shows that in the baptism under the New Testament since Christ's death, Resurrection and Ascension, we must look for more than the washing of the outward man by water, namely the Answer of a good conscience by the Resurrection of Jesus Christ; but however more than water, yet water is necessarily supposed.

10. That it is injustice in God to punish the souls of the wicked in Hell while their bodies lie at rest in their graves, for seeing both were sinners together, both must be sufferers together; if God should punish the soul of Cain in Hell five or six thousand years before he punisheth the body of Cain, he then would show
show himself partiall in his distribution of justice.

11. That the devils are mortall as well as men are in their bodies.

12. * That Adams righteousnesse in innocency was but flesh and opposed to the spirit.

13. Some of the Manifestarians hold that they have scene Christ visibly, and seen the Devill also.

14. That 'tis unlawfull to keep dayes of Thanksgiving, to give thanks to God for Victories for one mans killing another.

15. There is no such office as the Ministry, its blasphemy for any one to say that he is a Minister of Jesus Christ more then any other man; such an office was, but its ceased.

16. That there is no need of Universities, that Universities are of the Devill; that humane learning is flesh opposed to the spirit, and that if men be anointed with the spirit, and accepted amongst the Saints, they are sufficiently qualified.

17. That believers ought not to be troubled or grieved for whatsoever sins or evills they saw committed by any, because that God if he would could hinder them, he had power and wisdom enough to hinder them, and to make things otherwise; and therefore if he saw not good to hinder them, what should they trouble themselves about them?

18. That Pigeons in Dove Houses are common for all men to take and eat them, as well as those who are owners of those Dove Houses, because Pigeons are fowls of the aire, and so common to the sons of men.

19. That 'tis unlawfull to eat things strangled, as fowls whose necks are broken and wrung about, and not cut off.

20. That there is no Predestination nor Election at all.

21. * That Gods eternall Election is of all men, one as well as another.

22. * That many shall be actually saved who are not elected; and they who preach none shall be saved but the elect and predestinate, are notable lyars.

23. * That there is a two-fold eternall life and salvation, a more glorious salvation, so as to make them instruments of salvation unto the whole Creation, and that belongs to the elect and predestinate; and a lesse glorious salvation, which belongs to them who are not predestinate.
24. That all the Heathen shall be saved, because they are not guilty of unbelief, never hearing of Christ.

25. That God is in our flesh as much as in Christ's flesh, he is as much in the flesh of the members, as in the Head.

26. That all shall be saved at last, both all men and devils: Christ by suffering hath merited for the transgressions of his Creation, Angels and Mankind, and all immortal Spirits, paying the price of our transgressions, and the transgressions of all Angels, Spirits, and Mankind, sealing the pardon of all with his blood; the reprobate condition of men and Angels shall be regained, cursedness shall be taken away, death and hell shall be destroyed, the grave shall deliver up the dead, all shall be created anew to life and immortality: The damned prisoners shall be sent forth out of the pit wherein there is no water by the power of the Holy Ghost, who will maintain and make use of the blood of Christ, shewing it to be the holy Covenant of general Redemption.

27. They are the great Antichrist, and deny the whole Christ; God, and their own salvation, who deny the Covenant of general Redemption of all men, devils, and the whole Creation.

28. Christ descended into hell to break the bands of the damned, preaching peace unto them; and for the proving it these Scriptures are wrested, 1 Pet. 3. 18. Ephes. 4. 9, 10. Zech. 9. 11.

29. The Devils for a time have damned themselves for not believing, nor receiving this truth in obedience to the Gospel of General Redemption, that God hath made all perfect to himself in Christ, and paid a price for the sins of all, being by Christ justly condemned for their unbelief and disobedience, in not obeying the Gospel of peace, righteousness, and love to God and our fellow creatures.

30. The true Christian working faith which the Holy Ghost commends so much unto all in Scripture, and calls for at the hands of all in case of salvation receiving it, or damnation in refusing it, (for the want of which millions of thousands were damned for a time, though not damned to perish for ever, for there is none can be damned totally) is to believe the Covenant of General Redemption, that all shall be eternally saved, both men
men and devils, and shall see, feel, and possess the blessedness of it to their everlasting salvation and comfort. This is the true Christian working faith that removes the mountains of sins not only for our selves but for others; and that faith which talks much of Christ, and preaches that none can be saved but by faith, and denies this work of Generall Redemption, is a formall faith, is a very mystery of iniquity, and proclaims openly against Gods love and perfection unto his whole Creation in Christ.

31. This true faith of believing the Covenant of Generall Redemption though it were but in a few, in three persons onely in the world, yet this faith in these persons should have all the rest of the Creation: These believers are that seed of blessedness unto all the Creation with them, in them, and by them: they are made instrumentall means of God through Christ onely by believing and declaring his goodness, and in their spirits contesting with God for his Jehovah mercies towards the rebellious, they are made instruments of blessing unto the whole Creation, although there should be but three in the earth. This Christian faith is of power to bring all things to life, If there were but three persons in the whole world that had it in possession, it receiveth all things from God in Christ, and works through God himselfe, it is perfect unto all in Christ from God: In due time the Lord will bring it unto its full birth, to the breaking up of the gates of hell, and meeting Christ in the generall resurrection shall receive life and power to immortalize all things.

32. That Christ shed his blood for kine and horses and all other creatures, as well as for men; for the proving of which that Scripture is miserably perverted, Rom.8. 19, 20, 21, 22.

Animadvers. These Errors last set down from the 26. to 32. are not onely (viz. some of them) old Erroors revived, held formerly by those Hereticks call'd Origenistes and Adamantii, who denied the punishments of reprobate men and of devills to be eternall, and that after a time they should all be saved, (of which the Reader may see more in Augustine de Haresibus, and in Daneus Commentaries upon him) nor only against some express Scriptures, as Jude ver.6. 2 Pet. 2.4. Mat. 2.5. 41. (which unanswerably hold out these three things; First, that the devills have not all their punishment, nor the greatest part whilst this world lasts,
but howsoever they are now in darkness, and in chains, they are referred to have their full doom at the day of judgement: Secondly, that doom and sentence at the day of judgement both upon devils and ungodly men is eternall and everlasting: Thirdly, that eternall cannot be taken for a long time, or a time till such a period, but for ever and ever without end; and the last appears thus, First, because this sentence is something more and further then yet they have suffered, 'tis spoken of as reserved for it; now the devils have suffered a long time, many thousand years before the day of judgement comes, almost six thousand years already, besides what's to come, and if their doom were but for a long time after, it would be but like that which is past, a long time in both: Secondly, at the day of judgement that which is called everlasting, eternall, must needs be properly so, and not taken for a long time, as sometimes 'tis so taken for long times whilst this world stood, because then the stage of this world is pull'd down, and time in which things were measured shall be no more, no more night nor day, summer nor winter,

2 Pet. 3. 7, 10, 11, 12. The heavens and the earth which are now are reserved unto fire against the day of judgement; the heavens shall passe away, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up, all these things shall be dissolved, and whatever hath a being after the day of judgement is eternall and for ever; so Revel.10.6. there should be time no longer, which some interpret, there shall be no time, because time shall be finished and this variety of days and nights, moneths and years, and an unchangeable eternity shall follow in the days of the seventh Angel: but whether that be the meaning or no of the * place, this is certain, that after the end of this world and the generall Judgement there will be an abolition of time, and an eternity follow; and therefore eternall fire, and eternall chains, both for devils and ungodly men, cannot be meant of a long time, but simply of eternall, * a parte post. Thirdly, there's the same reason in every respect why eternall for judgement, fire, destruction, should be taken in the same sense that eternall is when joyned to life, kingdom, &c. but there 'tis taken not for a long-lasting time, but properly for everlasting, and therefore must of necessity be so here; and whatever colour,
gloffe, or evasifion can be brought to evade that of hell torments, damnation, that they should not be eternall, the fame will lie as strong against the eternall life and kingdome given to the Saints) but they overthrow the whole doctrine of ffaith, break that golden chain of salvation in the eighth of the Romes in all the links of it, Election, Vocation, Justification, Glorification; may further, thefe Errors as they are laid down, doe not onely croffe exprefse Scriptures, and Articles of our Faith, but they deny salvation to all men who beleve not those wicked doctrines, making them the great Antichrift, formall beleevers, and putting the cafe of all damnation to devills and men (viz. for fo long as they are damned) upon the not-beleevine and receiving thefe wicked doctrines, That all devills and men shall be faved, and that Chrift paid the price, laying down his bloud for the pardon of all reprobated Men and Angels, and that the beleevine of thefe doctrines is the only true Christian working faith, commended fo much by the Holy Ghost, and of fuch an efficacy, that this faith being but in two or three in the whole world, fhall yet fave all the rest of the Creation; then which Doctrines and Positions nothing can be more repugnant to the Christian faith, and may properly be call’d doctrines of devills.

33. * The Trinity of Persons came downe in Chrift to fuffer; Father, Sonne, and Holy Ghost fuffered for their transgrefling creature.

34. There is a private Kingdom of Chrifs justice in which he felf Judge over the quick and dead to condemine and execute torments on the rebellious whom he held as prisoners for a time, and there is Chrifs publick Kingdome, to which the Private Kingdome must give place; and as the Father hath given it to Chrift to rule it for ever, fo Chrift hath committed it to the Holy Ghost to enliven all things, to bring up all to life and immortality, and the Holy Ghost for the Father and the Son shall execute the judgement of love and mercies unto all for the destroying of death, of hell.

35. * That tis unlawfull to pray unto God kneeling.

36. *That Organs are a sanctified adjunct in the service of God now under the Gospel, and that if any man in the Church had a gift of making Hymnes, he might bring them in to be fung with Organs or other Instruments of musick.

B 3

In
In several ages of the Church, wanton men who could not be content with the simplicity of the Gospel, have brought both into doctrines of Faith and Worship such opinions and practices still as have been most suitable to their genius and education, to the principles of such Arts and Sciences in which they were versed, as Origin and some others versed in Plato's Philosophy, brought in opinions into the Church according to Plato's doctrine: Some who have been much addicted to Painting and Imagery, they have brought in Images into the Church; and now some of our Independents having fancies in Musick singing, taking great delight in that way, they have pleaded for and brought into the Church Hymnes and Musick.

37. * That Adultery is no Sin, and that Drunkenesse is none neither, but a help to see Christ the better by it.

38. * Though consent of Parents unto Childrens marriage was commanded under the Law, to them that lived then; yet because that was but a ceremony, tis now lawfull to marry without their consent, because we live under the Gospel.

39. a Christ's death and sufferings were endured for to be our example, not to purchase heaven for us.

40. b That 'tis not lawfull for Christians to take an oath, no not when they are called before Authority, and brought into Courts.

41. c That Christ would destroy not only unlawful Government, but lawfull Government, not only the abuse of it, but the use of it; he was destroying both Monarchy and Aristocracy.

42. d That the Saints besides the spirituall Kingdome and Government of the Church of Christ, must have an externall Kingdome to possesse; that this is the time that the Kingdome, viz, England, Scotland, and Ireland, is to be taken from him who shall arise and subdue three Kingdoms, thinking to change times and Lawes, and shall be given to the Saints.

43. e Gracious Lords, or Favourable Lords, are titles that cannot be proper amongst Christians, but are marks of Gentiles.

44. f 'Tis an utter disfranchifement of the people, and a meer vassalage, for a man to Petition to Courts of Judicature, as the House of Peers, for his right, and to have justice done him: 'tis no
no better then a branch of tyranny to force a man to turn Suppliant for his own, and of self-robery to submit thereto: 'Tis an inflaved and intolerable condition of this Nation, that indeed they cannot have their own natural Rights and Immunities but they must be actual Petitioners, as if their own were not their own of right, but of favour.

45. That for Crimes and Offences committed in a Commonwealthe there should not be certain penalties appointed by Lawes, to which the Governours and Magistrates should be tyed, but it should be left to the discretion and wisdome of the Magistrates to inflist what they thought fit in case of such and such Crimes; and this liberty should be left, that a Magistrate might exercise his gifts of Government, which if he were kept strictly to the Law, how should his wisdom and gifts be manifested?

46. That Protestant States and Parliaments have no power nor liberty to confirm and enact by Law Worship and Church-Government, compos'd by Protestant Synods who have an eye to the Scripture in what they doe, but the assuming of such a power, so as to enact a Law to bind all to conformity, 'tis a falling under that in Esay, Their fear towards God was taught by the precept of men; 'tis with Nebuchadnezzar to erect his golden Image, with Jeroboam and his Councell to set up the golden Calves; 'tis a rejecting of Christ from being King, an utter overthrowing of the Kingly Prerogative and Office of Christ, and a destroying a foundation of faith.

47. That all Power, Places, and Offices that are just in this Kingdom, ought only to arise from the choice and election of the people, and that all the power & right any man hath in governing and ruling over those he rules, stands wholly in the choice and election of those that are ruled; and that men need not, ought not to yeeld obedience and subjection to the Commands, Summons, Lawes, &c. of any but of those they have chosen and who are their Representers; and to submit, yeeld obedience to any others whom they have not chosen, is inconsistent with the nature of just freedoms, and to exercise any power not derived from choice, is no leffe then usurpation and oppression.

48. That all the Legall, Supreame, Soveraigne, Regall, Legislative power of this Kingdom is in the House of Commons,
the chosen Commons of England, and in no other whatsoever: there's no other the Supræme Court of Judicature of this Land but the House of Commons: That all Majesty and Kingship inherently residing in the people or State univerfall the representation or derivation of it is formally and legally in the State Representative or elect, and in none else: The Supræme power only of right belonging to the House of Commons, they only being chosen by the people.

49. That the State univerfall, the body of the common people is the Earthly Soveraign, Lord, King and Creator of the King, Parliaments, all Officers and Ministers of Justice: Underived Majesty and Kingship inherently resides in the State universal; and the King Parliaments, &c. are their own meer creatures to be accountable to them, and disposed of by them at their pleasure; the people may recall and re-assume their power, question them, and set others in their place.

50. That whatever the Fundamentall Constitutions of Kingdoms and Common wealths have been by forefathers, whatever agreements, compacts have been of subjection and obedience of such a people for themselves and posterities to one, as under Kingly government, or to more, yet the men of the present age following many hundred years after, ought to be absolutely free from what their forefathers yielded unto, and freed from all kinds of exorbitancies, molestations, without exception or limitation, either in respect of persons, officers, degrees, or things, and estated in their natural and just Liberties agreeable to right reason.

51. That the House of Commons cannot have any power, nor exercise any power justly, but what the people who chose them conferred upon them, and the common people having given them no power to establish Religion (as having no such power in themselves, and therefore could not conferre that which they had not) therefore the House of Commons cannot assume a power to controule Religion or a way of Church Government upon the people; and although the Kings Writ for chusing Knights and Burgesses implies the establishment of Religion, yet all implications in the Writs of the Establishment of Religion sheweth that in that particular, as many other, we remain under the Norman yoke of an unlawfull power from which we ought to free ourselves; and the House
Errors and Proceedings of the Sectaries.

House of Commons ought not to maintain upon us, but to abrogate.

52. That seeing all men are by nature the Sons of Adam, and from him have legitimately derived a natural propriety, right, and freedom, Therefore England and all other Nations, and all particular persons in every Nation, notwithstanding the difference of Lawes and Governments, ranks and degrees, ought to be alike free and estated in their natural Liberties, and to enjoy the just Rights and Prerogative of mankind, whereunto they are Heirs apparent; and thus the Commoners by right, are equal with the Lords. For by natural birth all men are equally and alike born to like propriety, liberty, and freedom; and as we are delivered of God by the hand of nature into this world, every one with a natural innate freedom, and propriety, even so are we to live, every one equally and alike to enjoy his birth-right and privilege.

53. That the body of the people may do all that lawfully of themselves, which their Deputies, Trustees, Representors, chosen ones do for them, only for greater conveniency they Depute them, and they may go no further in any thing, nor sit no longer, nor dispose of anything but according to their Commission and power received from the Represented.

I might here also annex to these Errors many strange and false Expositions of Scripture given by Sectaries in their Sermons, and Discourses; but I will only give two or three: 1 That of * Matthew 28. v. 18. All power is given to me in heaven and in earth: By heaven there, is meant the uncreated heaven; there are the created heavens, and the uncreated heaven; here is meant the uncreated heaven, the God-head; so that the meaning of these words is, all the uncreated power of the God-head is given to Jesus Christ. 2 That of Genesis the ninth, And surely your blood of your lives will I require; at the hand of every beast will I require it. That by * Beast there was meant a wicked man. 3 That of Luke 24. To day shalt thou be with me in paradise; that to day was to be referred to Christ's saying so, & not to the time when he should be in Paradise, of which the Reader may find more in some following pages, 100. 101.

In my First and Second Parts of Gangrena, page 28. 29. of the First
A New and further Discovery of the

First Part, Third Edition, and in page 1. and 117. of the Second Part, Second Edition, I have laid down some Tenets of the Sectaries destructive to Civill Government and humane Society; but now in this Third Part among these Errors mentioned, I have discovered much more of their Anarchicall and Antimagistratical spirit, many of these last Errors plainly showing they are enemies to all Government, Order, and Distinction, and would bring all into a popular confusion, and reduce all Common wealths and Kingdoms into such a condition as they were before they had Laws, Customs of Nations, Rulers over them; and that as often as the weak judgements and humours of the giddy in constant multitude pleased, and this spirit of Anarchy fully showes it self in many whole Books written on purpose, some Sermons, many Speeches, and in many late practices of the Sectaries. I have forborne quoting in the margine one or more particular Books with the Pages just against the Errors for proof, as I have done in other Errors, because not only one Book but many, not only one page but divers pages prove these Errors, the whole scope of many books and pamphlets being to maintain these eight or nine Positions last mentioned, and for the Readers satisfaction, I referre him to these Pamphlets hereafter named, An Alarum to the House of Lords against their insolent usurpation of the Commons Liberties. A Remonstrance of many thousand Citizens, and other free-borne People of England, to their own House of Commons. A Defiance against all Arbitrary usurpations and encroachments, either of the House of Lords or any other. The just mans justification. A Pearle in a dunghill, or Lieutenant Colonel Lilburne in Newgate. An Arrow against all Tyrants and Tyranny. The freemans Freedom vindicated. The just man in Bonds, or Lieutenant Colonel Lilburne in Newgate. Arguments proving we ought not to part with the Militia to any other but to the Honourable House of Commons. A Petition and Appeal of Overton to the High and Mighty States, the Knights and Burgesses in Parliament assembled. A Petition of Lieutenant Colonel Lilburne wife to the chosen and betrusted Knights. The Copy of a Letter sent by Lieutenant Col. Lilburne to Master Wollafton keeper of Newgate. Queries to find out who tis that holds out against the state of England. The last warning to all the inhabitants of London. In which and divers others he shall read Principles so destructive to all Government what-
whatsoever, Democraticall, as well as Monarchicall and Aristocraticall, that the like are not to be found in the writings of the old Anabaptists, neither ever did the old Anabaptists when they were in the power of Princes and States, and brought before their bars, ever carry themselves with that scorn and height of contempt towards them, as Lilburne, Overton, and other Sectaries have done to that High and Supreme Court of Judicature the House of Peers.

And certainly if these Affertions and Positions about Magistracy and Civill Government were true and necessary, then all the Acts, Lawes, Proceedings, Processes of former Parliaments, and of this present Parliament, with the proceedings of all kind of Magistrates and Inferiour Courts are uncertain, questionable, yea, unlawful, void and Null; all who have suffered by Sentences of Courts of Justice, have suffered unjustly; all who possess any thing, as Lands, Houses, Debts, by judgements of Courts, have no Title to them; all men who exercise any power of Rule and Government over others, are usurpers, intruders; and they may say, I never chose the men that made these Lawes upon which I was proceeded against and such verdicts given, I never gave my consent that such men should be Judges, Justices of Peace, Sheriffs, Juries, or that such Courts should be erected; yea these principles do bring in to this Kingdom and all other Nations, all kind of confusion and Anarchy, overthrow all ancient bounds, ranks, orders, differences of persons and things, as rich and poor, Magistrates and people, servants and masters, bound and free, and reduce all things back to unsettlement, uncertainties, perplexities, and that as often as mens humours please, and indeed keep all things from a possibility of being otherwise; and all rationall wise men who understand the nature of Government and Commonwealths must needs confess as much; and that I may even to weak men deceived with specious pretences discover the weakness and folly of divers of the later Positions, I commend these following particulars to the Readers serious consideration.

1. These men who deny to the Peers of this Kingdom the Title of Lords, and say, 'Tis not proper to Christians, but a mark of the Gentiles; yet they give to the Commons greater Titles, as *High and Mighty (the Titles of Emperours and Monarchies) and
to the common people, Majesty, Kingship, Sovereign Lord; yea, give Gods Title, calling the people Creators, and Kings, Lords, their mere creatures.

2. Instead of Legall Rights and the Lawes and Customs of this Nation, the Sectaries talk of, and plead for natural Rights and Liberties, such as men have from Adam by birth, and in many of their Pamphlets they still speak of being governed by Right reason, so that look now as they do in matters of Religion and Conscience they fly from the Scriptures and from supernatural truths revealed there, that a man may not be questioned for going against them, but only for Errors against the light of nature and right reason; So they do also in Civil Government and things of this life, they go from the Lawes and Constitutions of Kingdoms, and will be governed by rules according to nature and right reason; and though the Lawes and Customs of a Kingdom be never so plain and clear against their ways, yet they will not submit, but cry out for natural Rights derived from Adam and right reason.

3. According to all principles of Justice and Right reason, who is fittest to judge in such and such cases what is according to right reason, whether every Delinquent and ignorant Mechanick call'd in question (for if that may be allowed, farewell all justice, none shall be punished, nor innocent righted) or the Rulers, Judges, and settled Authority of a Land? Is it not rationally to be supposed that those Ancestors who founded a Government for such a Nation, and those who have followed in a Succession having yield'd to and settled such Lawes, could better judge of right reason, what was for the good of such a Nation, and accordingly made Lawes then every mean man who knows no reason of Lawes and States nor is capable of Government, and the true nature of it, neither conceives the Government of Nations in reference to other Nations, nor in reference to the body of the people; but Ship, passengers and all might be split upon many rocks if such unskilful Pilots had the steering.

4. Tis certain all Nations and people, though all came from Adam, have not the same Lawes, Customs, Constitutions of Government, and so are not, nor cannot be alike free: There is a liberty left in Commonwealths to frame and mould them as shall be judged most convenient, and all are not tied to one Rule; this
the Independents grant when they deny it in the Government of
the Church; and seeing men are borne and live in different Cli-
mates, Countries, and are of several Manners, Dispositions,
Constitutions, Educations; the same Lawes, Customs, kind of
Government, would not be for the good of all, but what would
fit one and be usefull, would not serve another: some are of a more
servile Disposition, some of a harsher stubborn nature, some
of a gentler freer nature; some people are situated in Islands, some
upon the Continent, some have such neighbours of such a tem-
per, others have not; some Countries wholly subsists on such
commodities, others subsist in another way, and so many such diffe-
rences might be given, now, whether Customs and Laws necessary
for such a people, founded on the proper reason and nature of such
a place and people, be proper for all, I leave to wise men to judge.

M. Peters that great Sectarian statefman in his *Polit. tells us The
same Law will not fit an English and a Scottish foot: The English
must be ruled more by love. Now if two nations so near in one In-
land are not alike free, but must be differently governed, then cer-
tainly Nations remote from one another, are not alike free. Besides,
to particular persons, yea bodies of people, many providences & ac-
cidents may fall out to make one and the same people and particular
persons not so free as sometimes they have been; there are some Pa-
rents who were free, but having incurred the Law, are tainted in
blood & so their children also, some are taken captives or have sold
themselves for a necessity, and so their children are servants to, A
nation having bin saved by some Prince from ruine (though before
a free state) may now make him and his Heirs according to such
Lawes, King over them; nay Amesius in his Cases of Conscience faith,
It cannot be denied but that a people forced by necessity may fell
themselves to a King to be all his servants, Gen. 47.23.

5. Tis apparent that in one and the same Nation, as England, all
the Subjects have not the same privileges and freedoms, but some
have more than others, some are not liable to be pressed to war, to
bare such Offices, serve in Juries, &c. as others are; some have
voices, viz. Freeholders, to chuse Knights of Shires, others have
not; some Cities, Towns, have Charters and large privileges in
several particulars, to send Burgeses to Parliament, which other
Towns have not; and certainly the Peerage of England have pri-

* Last Reports of the English Wars, p. 7.

* Ames l. b. de

Conscient. c. 25.

De mutua ob-

ligatione inter

Magistratus et

subditos.
viledges and liberties, which every Jack-straw hath not.

6. I demand of the Sectaries whether in their Pamphlets speaking of election and consent, they mean an immediate present choyce and consent of the present men now to be governed, or else an election consent in the first constitution of this Kingdom and Government by our Ancestors many hundred yeers ago? Now if they mean this last, how do they know but that this Government wherein the King and Lords have such a power, was by consent and agreement, it being consented such a man should be King, and such persons Nobles, who by birth should have such power, and then such people according to such agreements should have power to chuse some men, who together with King and Nobles should make Laws, by which the Nation governed, & the King should have such power, Nobles such priviledges, and people such liberties; but now if they mean the first, an immediate election of the present people, that they are to obey none but so chosen, 'tis most false, and a principle destructive to the fundamentall government of this Kingdom, and destroying the House of Commons as well as the King and Lords; and for the clearing of that, I would propound two things, 1. That in this Common-wealth of England none have any power of Government at all either in a lower or higher Sphere, either by election of the whole body of the people (for all chuse not, but some onely) or founded upon election as the sole cause and ground; for none of the people can chuse, neither are men capable to be chosen, till according to Lawes, Writs are granted forth or Charters given by Princes and Lawes to such Corporations, and yet then the people must go in chusing, not according to their wills, but to such rules agreed on by Lawes, and after men are chosen, some conditions also and rules must be observed, before the persons so chosen have power of government; these chosen Commons must be returned, and sworne, take such oaths before they can sit, or if they do, their election is ipso facto nul, and they made incapable ever to sit again; so that 'tis evident that election of some part of the people (not the whole) is only a partiall cause, not the totall and plenary cause, or rather the true cause is because such a man, according to Lawes and Customs of this Kingdome is now in such a place, whereof one of the conditions for such a place is election so and so determined by former Lawes, but
but now in many Officers of this Kingdom who have power of government to heare, judge, and do many Acts, no sort of the common people have any power at all to chuse, as in Justices of Peace; they have been always, and still are made without any such election; to the Judges of the Land, Sheriffs, with divers other Officers; and therefore much more may the King and Peers who by the fundamental Lawes of the Land, have an hereditary power in Parliament, to which the Kingdom hath agreed and yielded obedience so many hundred yeers, exercise their power without any election of the people. 2. That certainly people are bound and tied to Lawes, Rules, as well as Kings and Nobles, and that Covenants, Compacts, Oaths of Allegiance, &c. made on their part, bind them as well as Princes oaths: I ever took it for granted that Princes had not been bound, and their people left at liberty and freedome to do what they pleased: I always thought fundamental constitutions of Government made many hundred yeers before, and ancient bounds set by Lawes, with birth-right inheritance, having gone through an uninterrupted succession of many Progenitors had been a right and interest to Princes, which the meer will and pleasure of common people could not have taken from them, and I conceive that according to the constitution and Lawes of this Kingdom (which gives all sorts their rights though some more some lesse) 'tis agreed on that the Peers of this Land should have a Legislative and judicall power, and they and their heirs be in such ranck, born with such and such privileges over others.

7. This Position of the Sectaries the Universal people having such a power without whose election all Government is void, their Dagon and great Image which they fall down before and worship, is a meer Chimera, a monstrum borrendum, a Babell, which I could shatter and break so to pieces as not one stone shoulde be left of it, nor so much as the stump, but I may not now give all my thoughts for feare of being too voluminous; only I will hint a few things in this place by way of Question, and referre the Reader to what I further say in page 154, 155. &c.
1. I desire to know of these Secretaries, what, or who is this state Universal; whether all the men, women, and children born in England, men-servants, maid-servants, poore people and beggars, together with those of the better sort; and whether if all these, or the greater part of these taken one equally as well as the other, be the state universal, have they the like Soveraigne power over the King and Parliament.

2. Whether in what this state Universal will do with the King, Lords, and their owne House of Commons; it must be carried by the most voices of this state universal, so that if all the beggars, poor people, servants, children, be a greater number then the rich, wise, &c. it must be as they will have things in the Common-wealth; and if so, let it be considered what may and will be the conquence of that, whether not a community, yea a making the rich poor, and the poor rich, servants masters, and masters servants; and if it must not be so, then how is it the state Universal?

3. What if this Universal people do not, or cannot agree among themselves about the government and governors, but some are for one way, some for another, some for such men, others for other men; and one sort say they are the most, and the other say they are the most; who shall have power to judge between them and determine the differences?

4. If Power of Government be founded on the consent of persons to be governed, what if as great a part of the universal people within a few, and may be more considerable, chuse another man or men then the other greater part chose, must they subject to them whom they like not, consent not to, or may not they set up those they chuse for the governing of them; and suppose twenty such great parties chuse all different men, may not each set up and obey only their own chosen ones according to this doctrine?

5. How, where, and in what manner shall all the Universal people meet, men, women, servants, children, poor, rich, beggars to declare their minds what they would have, and how things should be carried; and whether ever did they, or can they meet to make known their minds, and who shall be betrufted to take their minds and report it?

6. Whether are not the Secretaries the Universal State of England,
and that pretend to have this power over King, Lords, Commons? and whether do they not mean themselves by it in all their Pamphlets, and how do they know many things which they confidently assert of the people in their Pamphlets, to be the judgement and intent of any other, but of their own Sectarian party?

7. I desire to know how many of the persons who have writ all these late Pamphlets against the King, House of Lords, and of the peoples power over the House of Commons to call them to an account, and that they may do nothing but what they give them power to do, and they may displace them at pleasure as being chosen by them, &c. had any voices, or power by the Lawes and Customs of this Kingdom to chuse any Members for the House of Commons. Let Lilburne, Overton, Larner, and the rest of that rabble who talk so much of the House of Commons being their chosen ones, and that a man ought to obey none but whom he chuses with such like, name any Knight or Burgesse whom they chose, or were capable to chuse; for I believe they were of so mean estate that they had not so much land per annum required by the Statute for them who have voices in Elections of Knights of the shire; and as for chusing Burgesses in London where they lived, they were no Livery men of any of those Companies who have voices in Election; so that for ought I know, when the House of Commons shall question them for their sedicious Anarchicall Pamphlets, as the Lords have most justly done (and by these and many other Acts have endeared the hearts of thousands to them) they may answer the Commons as they have done the Lords, and tell them they never chose any of them, nor gave them any power; they were chosen not by the State Universall, all the free-men of England, but by a few free-holders, and some rich Citizens and tradesmen, and therefore let them rule over them if they will, and let those who chose them be subject; but unless they will be content to lie down and be chosen by the Universall people, they will not betray their liberty to answer any questions, submit to their Authority, but appeal from them to the Universall people, or to the Deputies and Trustees which shall be made by this Universall people; and that they are likely to do it, may be judged by Lilburne carriage to the Committee of Examinations, the House of Commons it self, and by the many Pamphlets in the yeere 1645. set out against the House.
of Commons; and that they may lay soun upon as good grounds, yea by the very same upon which they went in opposing the House of Lords, I will undertake to make good, and of it the Reader may find more about page 155, 156.

8. If all power be founded thus upon Election of the persons to be governed, and the Commons have all their power thus from Election and from nothing else, whether may any be put by from sitting in the House who are chosen by most voices of those Townes and Counties who send them, and others chosen by fewer voices by farre sit in their roomes in the Commons House, and, whether upon Articles clapt in before proved, or complaints by the friends of those who have fewer voices, may the Committee of Elections or the House it self put by one chosen by most voices and admit the other, and according to this doctrine of the people Universal represented being the Lords and Masters of the Commons, and the Commons their Deputies and servants, how can they contradict their Lords the people to turn back whom they send, and put in others?

9. Whether may not according to the Doctrines laid down in the late Pamphlers, the Counties add Burgesse Towns who have no Knights or Burgesses there to represent them, nor have not had of a long time, and can yet get no Writs to chuse for themselves, answer the House of Commons when sent for, as Lilburne and Overtot did the House of Lords, We are not bound to obey any of your Orders, as having none there that represent us or whose Election we have consented to?

10. Whether according to these Doctrines of the Secretaries, may not such Cities, Townes, Counties, chuse men without Writs and send them up to Parliament demanding to sit there, especially after alleadging Petitions and motions made for Writs to chuse and none granted; and whether in such cases whilst Towns are without any Parliament men for them, may they not refuse to obey any Ordinances made by those whom they never chose nor know not, yea may they not according to this doctrine lay that all Ordinances whatsoever made before the time their Representors came in they will give no obedience to?

11. If all power be founded thus wholly upon the Election of the people to be governed, and that all Governors are their mere Deputies,
Deputies, servants, may do nothing but what they give them a power to do and by Commission from them, whether may the House of Commons exercise that power the Laws give them, and go according to the Priviledges and Customs of that House, though the people Represented never gave them any such things in Commission, nor do not know nor understand them? or must they keep only to what is the known mind of those Countries and Towns that chose them?

12. If all power in Government be founded on immediate Election of the People, and no sort of men have power further then the Universal people gave them, and because they are Representors, Trustees, Deputies, &c. may do nothing against the will and mind of the Major part of the Universal people who chose them, whether have all the Parliament-men in all their Votes gone according to the minds and desires of those Cities and places that chose them Represented in Petitions, and whether in cases of doubt and yet of great importance, have they still called their Countries together to know their minds and whether they were willing such things should be, viz. Anabaptists, Brownists, and all kind of Sectaries to enjoy such freedom of meetings, all sorts of ignorant Mechanics to be suffered to turn preachers, and to go up and down seducing people, whether so great an Army to be still continued in this Kingdom, and they Assessed to pay such Taxes for their maintenance, and whether Committees shall be still continued in the Kingdom; whether great sums of money and hundreds of pounds in Land per annum in such necessitous times shall be given away on men who little need it, and so in other particulars? and if things appear to be against the mind of the generalitie of the people, whether are the people bound to obey their Orders and Ordinances in such cases?

13. If all power of government be upon Election, and the chosen ought to go according to the will of the universality of the people, suppose it should so happen in a Common-wealth that the greater part of the chosen should apparently go contrary to the trust reposed in them, carry things quite against the mind of the people, as of the chief City, Country, Ministry, and none should be pleased with their actions but a pure faction, a party of men engaged by offices, places of preferment, liberty of licentiousness?
of living against the true Religion by Lawes established, whether then with a good conscience may and ought this univerfall people with the consent and assistance of such Governors chosen by them, who are known to be faithfull, demand to chuse others in their places, require justice upon them, and so deliver themselves and their Country?

14. Whether or no according to these Doctrines of the Sectaries there be any in this Kingdome have any power of government or whom the people ought to obey, seeing there is none among us chosen by the univerfall people, no not the Commons in Parliament, but only by a part of the people the Freeholders and free-men of Towns, which are not the twentieth part of the people of this Kingdom, who yet sure are subject to Lawes, and should live under obedience?

15. Seeing in all kind of lawfull power and superiority every man that obeyes any should chuse him (as the Sectaries speak in their Pamphlets) and the power of Colonels, Captains, Commanders in chief of such a party over Souldiers is lawfull, whether may such whole Companies and particular souldiers in such Companies who have Commanders set over them whom they chose not, but were unwilling of, and desirous of others (only 'tis the will of the Generall to have it so) answer them when they command them, we chose you not, we will not obey your commands, and whether this would be a good answer of the Presbyterian Companies that have Independent Commanders set over them, and well taken at a Councell of Warre? And whether Colonel Lilburne in the Army would have taken such an Answer well from his Regiment, notwithstanding his brothers doctrine? And whether if gallant Colonel Whalley before Worcester should have stood upon this Doctrine that those should command in chief who had the consent of the souldiery there and the people of those parts, and thereupon opposed Colonel Rainborough, it had been true Doctrine?

16. Whether do not the Sectaries crosse themselves in their positions about Election, that no men have any power over any to question and judge those who chose them not, and whom they represent not? when as they say the House of Commons may question and punish the King, and judge the House of Peers, being the Soveraigne Supreme Judicature both of the Commoners and
Errors and Proceedings of the Sectaries.

of the Lords: Now certainly neither the King nor the House of Peers chose the House of Commons, neither are they the Representors of the King and Peers, they represent them not so much as in name, having never the Titles of Kings or Lords given them by Lawes, and therefore if according to the Sectaries Doctrines the House of Commons have power over King and Lords to judge them (which for my part I do not believe) though they are not their chosen ones, then certainly the House of Lords may have power to sentence Lilburne, Overton, &c. though not chosen by them.

17. If all power of Government stand solely upon the Election of the present people, and hath all its authority upon that, whether the power of Governors can continue longer then the people chose them for, and suppose the people never intending or once dreaming to choose them for always, but for a time, whether when that time they were chosen for expired, their power did not also expire? and whether may any with a good conscience, who believes the time is long ago run out for which he chose Burgesses and Knights, submit any more to the Summons, Orders, Censures of the Commons then the Sectaries will to the H. of Peers? and whether can the H. of Commons expect any submission and obedience from the Sectaries, who have in the name of thousands declared professedly to the world their time was out for which they were chosen, by such a day, which day is past, and therefore they will find when they come to question some of them roundly upon any of their Ordinances, that they will serve them as they do the Lords, telling them they have no power over them, the time for which they chose them is out?

18. Whether according to this Doctrine of all subjection and power founded only in Representation, Deputation, extending no further then from the Represented to the Representors, may not the Ministry of the Kingdome plead exemption from the power of the Commons as the Sectaries do from the Lords, saying they have no Ministers there to sit in that House to represent them, or who have Deputation from them; there may possibly be some Imitators of them in the House of Commons, Lay Preachers and gifted Brethren imitating them in their work of Ministry, as Apes use to imitate men in the works of their calling, but no Representors of them.
19. If nothing the representative do be valid or binding, but what the greater number of the Universal have given power in, whether may not & will not the people question all Votes, Orders, Ordinances, as not being tied to them because they know not that the Universal people consented, and so every thing when it should be obeyed, may be questioned upon that ground, and nothing in Government should be certain, but a man may say this Law, this Order is null, void; for how doth it appeare the Universal represented people gave consent, or the Representative acted in it from the instructions of the Universal?

20. If this Doctrine were true, that Magistrates might do nothing but what the greater part of the generality of a Land would have, whether many good things would ever have been done that now are, and whether in many Kingdoms would ever a Reformation have been effected, and whether if the Parliament had gone by the Pole of tagge and ragge, would ever Common-Prayer-book, Bishops, with many other things have been put down, which yet I hope the Sectaries dare not say but the House of Commons did well in so doing?

A Catalogue of some Blasphemies of the Sectaries, not mentioned in the First, nor Second Parts of Gangræna.

*Proof vide page 35 of this Third part of Gangr.*

*For proof Vide M. Billa's justification of the City Remonstrance, p. 11.*

*Proof, p. 114. of this Third Part of Gangr.*

*Proof, p. 107 of this Third Part of Gangr.*

*Another Sectary said there is no God, or if there be a God, the Devill is a God.*

*Master Saltmarsh the Sectary, preached at Bath, that as John Baptift wore a Leathern Girdle, so the Doctrin that he preached was Leathern Doctrine.*

* A Sectarian Souldier at Bristol finding fault with something a godly
a godly Minister had preached of Christ wondering at their unbelief, this Minister told this Soldier they were Christ's words, unto whom this Sectarian Soldier replied, Christ spake thus in his darkness: And another time this Minister speaking with the same Sectary about being justified by Christ's Righteousness, this Sectary replied, Christ's Righteousness was a beggerly Righteousness.

A She-Sectary an Anabaptist said it boastingly again and again, That she was every whit as good as Christ, no way inferior to him, but equall to him, and if she were not so the Scripture was a liar.

A Relation of some Passages in the Prayers of some Sectaries.

It was for certain related to me, and to many persons of worth, that in June last, when the King was with our Brethren of Scotland, an Independent prayed publickly to God, that God would deliver the King out of the hands of those evill Counsellors in whose hands he now was.

Tis written to me in a Letter, and testified under the hands of three witnesses, that an Independent in a publick Church prayed thus; Lord, if thou art not pleased to bleffe us in the seducing King, and trayterous Queen, then bleffe us in the Prince his Son, or the Duke: And at another time the same man prayed thus; Lord, now that the Sword is drawn, let it never be sheathed, untill it be glutted in the blood of the curfed Malignants.

A Great Sectary in London upon occasion of the City Reformation, prayed as followes; (of which prayer many Citizens had Copies, and I was told it from good hands it was brought in to the Court of Aldermen.)

O Lord, thou knowest there is a Reformation to go up to the Parliament, which is much to thy dishonour, and the hurt of thy Saints, for Lord thou knowest the Kingdoms of the Earth by right belong unto us thy Saints. Suffer not thy Saints any longer to be trampled upon, but stand up for thy people, and do not suffer the ungodly to go up with this wicked Reformation.
A New and further Discovery of the

france: Confound their device, and suffer it to take no effect: And Lord we thanke thee that thou hast stirred up some of thy Saints with courage already to protest against it, we beseech thee stir up more. Lord, stir up the women that lie in their husbands bosomes, and the children to cry unto their parents, every one to be helpfull to one another to play this Remonstrance. Lord, we will fast and pray unto thee this day, to morrow, and the next day. O Lord hear our prayers and let our cry come unto thee; as thou hast been mercifull unto us, so we beseech thee to continue thy favour and love unto us.

I was told it also by an understanding godly Minister, that this Summer about the time of Lilburne's commitment by the House of Lords, a great Sectary in one of their Conventicles prayed to this effect; O Lord, cast down, or confound all Monarcks and Monarchies, and lift up or advance thy servant Lilburne. This Minister had it from some, who said they were eare witnesses; and I desired to speak with them about it, and he promised I should, but having not yet spoken with them, I do relate it but as a report, and not with that confidence as I do things I hear, or find written, or that I have from godly persons I know who are eare witnesses. Some of the Independents and Sectaries use to court God in prayer, having as affected straines, and strong lines, as ever University Preachers used to have in their Sermons at Saint Maries. One of them began his prayer, Right Honourable Lord God; another begins oft-times, Immortall God, and then makes a stop and pause, and then comes on the Seraphines tongues are tipt with thy praisies, and praying in an affected manner. Another Independent spake to God in prayer by way of complaint against the Presbyterians; Lord, they hate us because we know more of thee then they do; but we beseech thee Lord give us still to know more of thee, and let them hate us more if they will.
Errours and Proceedings of the Sectaries.

A Relation of stories and sundry remarkable Passages concerning the Sects, and Sectaries; and amongst others of some Soldiers who are great Sectaries.

July the third 1646, two Citizens, honest men related to me this story in the hearing of another Minister, and that with a great deal of confidence (one of them having lain in the Town where the fact was committed, and having spoken with many Inhabitants about it) that summer was a two yeares Captaine Beamant and his company being quartered at Takfly in Huntingtongshire, there being a child in the Town to be baptized, some of the Soldiers would not suffer the child to be carried to Church to be baptized, and the Lieutenant of the Troop drew out a part of the Troop to hinder it, guarding the Church that they should not bring the child to be baptized, and instead of the child being baptized, in contempt of Baptisme, some of the Soldiers got into the Church, pisseth in the Font, and went to a Gentleman's stable in the Town, and took out a horse, and brought it into the Church, and there baptized it, and after they had done so, such of the Townsmen as spake against them before they went away they did them mischief; and this was so certainly and generally spoken of that a godly Minister who dwelt hard by, hearing of it came next day to the Town to find out him who baptized this horse, and the rest who had a hand in it, and to stirre up the Parish to complain and prosecute them. Which story being thus related to me with much confidence from these two Citizens, as having spoken with this neighbour Minister, and divers of the Inhabitants of Takfly; yet because I well know that reports will flye variously and many mistakes may arise in relations, and because this was so bad a story and such a desperate prophanation and contempt of Gods Ordinance of Baptisme, I therefore intreated these Citizens for my satisfaction, and for the credit of the story to others, to get under the hands of some of the Inhabitants of quality who related it, the truth of the story, what of it was true and what might be built upon as certaine, whereupon they sent about it, and took such a course, that about ten dayes agoe, in September I received from the hands of a godly Minister this certificate to a tittle, and do keep the

D Originall
That Captaine Beamant was quartered at Takesly in the County of Huntingdon about June 2. 1644, and preached on the Lords day in the Parochiall Church; and in the time of his quarter there, his soldiers fetched a bald horse out of Master Finnmoors stable (of the Captaines) where he was quartered, and in the Church at the Font (having pissed in it) did sprinkle it on the horse, and call him Ball Esau (because he was hairy) and crost him in the forehead: They had soldiers Godfathers, and one Widdow Shropshire, a soldier so nick-named, was the Godmother. This the Lieutenant Brayfield by name reported to the Captaine, and they all gloried in it at Master Finnmoors, and the other soldiers immediately reported the same to be done in many houses where they were quartered: Which we the Inhabitants of Takesly do wittesse whose names are subscribed

William Finnemoor, Robert S. Sumerly his markes.
Thomas Evariet. John Palmer.
John Caryer. Robert Cumberlidge.
Holles Bell.

Robert Rayner Corporall was the man that fetched the part of the Minister, Bartly Ward by name was the Godmother, Lawrence Dodds, Lieutenant Brayfields man, was he that fetched the horse out of the stable.

The same godly Minister who hath relation to those parts, and from whom I had this paper tells me there are many other misdemeanors of some of the Sectarian soldiers spoken of by many in those parts, as the baptizing of a pigg, and other strange exploits, which he will enquire the certainty of, and accordingly as he finds, give me notice; and he faith these Sectarian soldiers are so insolent, that the godly Orthodox Ministers cannot with safety to their persons preach against some of those errors which they vent,
as against universal grace, and some others, some of these couldest to one godly and able Minister who preached against their opinions, laid their hands upon their swords, threatening him with a great deal of fury.

There is a godly Minister, and a man of some place more then ordinary (whose wife being much inclined to the Sectaries and going often to their meetings) he went divers times with her, and among many strange passages which he hath seen and heard in those Assemblies, he relates this following story for a certain truth, which he both saw and heard, but was not willing to have his name made known because of some estates lying so, that he perhaps might suffer much from discovering any thing concerning the Sects.

About Algate in London there was a great meeting of many Sectaries, (among others one Master Knowls, Master Jesse, and some other of the Sectarian Ministers were there) for the restoring of an old blind woman to her sight, by anointing her with oyle in the name of the Lord: The manner of it was after this manner, the old blind woman was set in the midst of the Roome, and the first prayed aloud (all the company joyning with her) to this effect, that God would bless his own Ordinance and Institution for the restoring of her sight; after she had done praying, Master Knowls prayed for some space of time to the same effect for a blessing upon this anointing with oyle, and after prayer she was anointed with oyle, these words being words uttered by him who anointed her or to this effect, The Lord Jesus give, or restore thee thy sight.

In my first part of Gangrana a story is related of some Sectarian Troopers assaulting Master Andrews a Minister in Northampton-shire: Now I shall give the Reader a continuance of that story, viz. so farre as to shew to what place these men went from Wellingborough, and what pranks these, and others of that Troop played in Warwickshire, which was told me by a good hand from one who came out of those parts, and assured me it was most true, and pressed to give it me under his hand and the hands of others in that Town, and the story is as followes. That very company spoken of came to a Town call'd Lemington or Remington in Warwickshire, and to the house of one John Mathews who looks to Baron Trevor's estate there, where their Captaine quartered, viz. one Captaine P, and they told him of the passages at Wellingborough,
borough, boasting what they had done, and how narrowly the Priest escaped them, and what they would have done if they had gotten him, and there was a great deale of applauding them by their fellows who were there. The constant course of that Troop whilst they quartered in that Town was to speak against the Ministrie, calling them Priests, dissuading the people from going to Church; hardly three of a hundred of that Troop would goe to Church, they would tell the people that they would give them a Book should do them more good then all the Sermons they should ever hear in all their lives from all the Priests; and that they could preach better then the Ministers of England, and this Company of Sectarians was so rude, that they did more hurt to a fine Dove-house of Baron Trevarr, which this John Mathews was to look to, then Prince Rupert and all his soldiery when they quartered there: This John Mathews intreated them they would not make such spoyle and waft, killing old as well as young without distinction; and he prevailed with their Captaine to go to them to forbid them, but they answered him that pigeons were foules of the aire given to the sons of men, and all men had a common right in them that could get them, and they were as much theirs as the Barons, and therefore they would kill them, take their liberty, and not part from their right; upon which words the Captaine said he was so convinced with their arguments, that he could not answer them, and so came away letting them do as they would. At another time there being Poultrie provided by the good woman of the house for their diet, which she killed with wringing their necks about (as the custome of the Country is) these soldiery would not have them dressed, but threw them away, and secht others, cutting of their heads, for they would not eate things strangled; and such was the carriage of these Sectaries, that though John Mathews be a man well affected to the Parliament, and well disposed, yet he professed he had rather have Prince Rupert and his Company to quarter there, then that Troop of Captaine P.
A Copie of a Letter written lately from a Reverend godly Minister in Northamptonshire, to a person of quality and worth in London.

Worthy SIR,

Though I am perswaded that you know that many Errors abound in the Army, yet I cannot think but such destructive Tenets as some of them have broach amongst us when they lately quartered here, are not particularly come unto your eares. Therefore out of zeal to Gods glory, the safety of our Church and Commonwealth, Parliament and Ministry; I could not but impart what I have heard from their own mouthes, and by honest neighbours of them. The sacred Covenant bindes me with all faithfulness to endeavour to discover Incendiaries, hinderers of Reformation of Religion, dividers of the Kingdomes, &c. And truly I cannot think these any other; though as yet God hath hindered their Iparks (which they cast into all the straw which they passe by) from flaming into open and violent discord. I can produce both the names, and I think sufficient witness (people are afraid almost to speak against the Soldiers) that they have seriously spoken (as being their judgements and purposes) that if the Soldiers knew the Countries minds, as the Country might know the Soldiers, they would have another kind of Reformation then this Parliament is about. That they have not so long fought for liberty, and now to be inflaved; That they could goe all England through by force of Arms if they listed. That the Country might call the Parliament to account for what they had done, for they were set up by them. They commonly in derision call our Brethren Jack Scots; and say they plot with the King against the Parliament; but if there were any occasion of drawing the sword against them, they would be more fierce against them, then ever against the Cavaleirs. They upon long dispute with me continued in this that there is no such office as the Ministry; and it's blasphemy for any one to say that he is a Minister of Jesus Christ more then any other man; such an office was, but it ceased. A Captaine Reformadoes said, their swords shall never out of their hands, as long as one Priest continued in England. They scorned all our religious dayes and duties; call them fools that pay Tyeshes, and them theves that receive them;
will believe no more Scripture, then what they prove by experience to be true. I might have heard more, but that my heart abhors such seditious and blasphemous speeches. They speake most contemptibly of Christ's person, and as I heare, deny either the Trinity, or at least the holy Ghost. If it be for any publick benefit, I will search after more particulars, and sufficient proof.

Sir, I am bold to impart my troubled thoughts unto you, whom I have cause to judge faithfull to God, your Country, and your Friend: Truly, we fear some hurt by these in Arms, if a speedy course be not taken with some of them; for I find that they stick not to their principle of Liberty, but only in receiving it: they will not give it (if they had the power of giving it) unto others. For ought I can observe, with all their Errors, they labour to poyson others where they come. My mind will be much satisfied when I shall know you have read these lines, concluding my duty of discovering Incendiaries, &c. discharged till further occasions be offered. The good Lord look upon us, and save us from these instruments of safety. I desire your spiritual health and comfort, with all temporal happiness, and success:

Sept. 24. 1646. Yours to be commanded.

A godly young man of Somersetshire, or Dorsetshire, at whose house a Lieutenant of a Company of Sir Thomas Fairfax Army quartered, told me, that this Lieutenant maintained these Opinions; 1. That women might preach, and would have had a gentlewoman in the house (this young man's sister) to have exercised her gifts, telling her he knew she had gifts and had been alone a meditating. 2. That if a woman's husband was asleep or absent from her, she might lye with another man, and it was lawfull; for sleep was a death; and pressed it upon a young Gentlewoman in the house, whose husband was then at London. 3. That it was unlawfull to kneell in prayer, which was maintained by him, or some others of his company; and when they prayed, they prayed leaning.

There is a godly Minister of some place more then ordinary, that
that was in the Army about Oxford, who heard a Colonel of that
Army speak it in his hearing, and the hearing of many, that as
for fighting against the Irish, he was against it, for they did no-	hing; but what they might do lawfully, and gave his reasons and
grounds for it: 1. Because they did but fight for their Religion
and Liberty of conscience, and for their Lands and Estates. 2.
That if the whole Commons and body of the people would agree
and put down King and Parliament, overthrow the Constitution
of this Kingdom in King, Lords, and Commons, they might do
it: as this was told two godly Ministers, from whom I had this
relation, so was it communicated to some members of both
Houses.

June 24. A godly Citizen told me, he heard a great Sectary
that belonged to the Army say, speaking of Ireland, he doubted,
and so did many more in the Army, whether it were lawfull to
go fight against the Irish; and that that Country was theirs, as
well as England was ours.

Though the boldnesse and presumption of many of the Soul-
diers, Officers and common Souldiers hath been very great, both
against the command of God, and the Parliament, to preach in
the open Churches in all Countries and places where they have
come, putting by many godly and able Ministers from their Office
and invading their Pulpits; yet their open and frequent preach-
ing in the University of Oxford, doth most of all declare their im-
pudencie, that they should dare to do it in the midst of so many
learned men, and in a place so famous for learning, and that
in the publick Schools in Oxford to preach daily, and that against
 humane learning as they did for some time; and after complaint
of it to the Generall as a thing so scandalous and odious to all in-
genious men, and his forbidding their preaching in the Schools;
yet the Souldiers continue still to preach in Oxford daily in a great
house where they meet for that end; and I spake with one that
came from Oxford in Aug. last who told me they preach now daily
in Christs Church (one of the greatest Collidences in Oxford) in a
kind of Gallery, where the Souldier stands that preaches, many
fitting on the stairs; others standing below; and this young man
heard one of them preach there, discoursing on these words: God
would require the life of man at a Beast; this Souldier expounded
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...ded that by Beasts was meant a wicked man.

There are two honest men, who last July told me, that they had heard an Independent who lives at Dover say it, and so had others, that the Scots and the Assembly were pests and plagues of the Common wealth, the Assembly were a company of dissemblers, the Presbytery was Anti-christian; and speaking of the Ministers, called them, that ugly tribe.

A Commander in the Army of known fidelity and worth, told me, he had heard Master Peters preach in Hedington Fort, against the City of London, incensing the Army against the City; telling them, that after you have done all this, they would not have you live nor enjoy any places.

July the first 1646. I was told by some of the Aldermen of the City, who were come that day from the Sessions, and from hearing the cause, that a great Sectary was brought to the Sessions of Peace before the Lord Major, for that having woed a Maid to be his wife, and he proffering to be her husband, she consenting; he took her by the hand, and for his wife; but said, he would be hanged rather than be married by a Priest (calling all our Ministers Priests) and persuading her, there was no ground in the word to be married any other way: whereupon they both consenting, came together; but afterwards, he cast her off and would have nothing to do with her, nor allow her no means: This woman being brought a bed of two Children in her travell, related this, and was ready to take her Oath, the Children were his, and that he never knew any man but him.

Some who come from the Army tell me, that the Sectaries in the Army do exceedingly raile against the City and Citizens, and call them the Sect of the Adumizers.

A Citizen of London of good rank, told me and divers others, that he being at Boston Faire but a little before, there was a Commander a great Sectary, spake to many whom he met with, against the City of London, how the City was quite turned against the Parliament, and was come to that passe, that if the Army came neere London to lye neere them and to awe them, they would raise an Army to let them further off; and if the Army went northward against the Scots, they would help the Scots against them; this Citizen said, he taking notice of it, spake freely to this Commander,
Commander, and told him his mind of the faithfulnesse and fidelity of the City: and at the same time this Citizen related (viz. the fourth day of August) that it was given in to some Committee or members of a Committee, under two hands, that this Officer having an Order for so many Barrels of Powder and a Tumne of Match out of the Tower to send to such a place, he never sent it, but sold it; and afterwards being sold again, it came to be brought to the Tower, and some knew it to be such Powder that was given out by order to such a man: and so it came to be discovered.

I was told it by two persons of quality, a Member of the House of Commons, and a minister, that some of the Sectarian Souldiers speaking of the Remonstrance, called my Lord Major Rascall; and for those who had a hand in the Remonstrance, they hoped ere long to have the pulling them out of their houses.

August the 30. Two persons of quality and worth, a Reverend Minister, and another person in publick employment, went to the Spittle in the afternoone to hear Master Randall (out of a desire to be satisfied upon their owne knowledge (as having heard many strange things of him) and coming, they heard him preach on that text, *A lover went out to some:* from whence he raised this observation, That all the Creatures held forth God in Christ, and preached the Gospel.

*The heavens declare the glory of God; that is, the glory of God in Christ:* and he preached that all the creatures and all actions are Sacraments, and do set forth the death of Christ; common ordinary eating and drinking do set forth the death of Christ, and are to be done as Christ said, *Do this in remembrance of me:* He gave no blessing at the end of his Sermon, no Psalme was sung; there were three great rooms full of people to hear him.

Among many Physitians in these times that are Sectaries, Independents, Anabaptists, Seekers, I have been told from good hands of two of them, these speeches; one of them speaking about the Ministers, said there was a necessity of the falling of the Tribe of Levi: The other about April last (at which time the Independents were in their great ruffle) that the Ministers would be a contemptible generation, as hatefull within a while as ever the malignant Ministers and Prelates were.

About the latter end of April last, I entreated a Doctor of Phyficke
Physick, a godly man and prudent, to go along with me to a house not far from Cheapside, where some company were appointed to meet me, to discover some things to me about the opinions and wayes of some of the Sectaries; and there came three, who in my heareing and the Doctors related these following particulars of Mistris Attaway, Master Jenney, and some others of their way, and what they related were such things that they had heard from their own mouthes often. Mistris Attaway held that the Book of Esdras and some other Apocryphall Books were Canonick Scriptures; that she should never dye, and that she should bring forth Children at Jerusalem, and that at Jerusalem she should meet with Christ, and enjoy him visibly; and this Mistris Attaway had so perswaded Jenney that he beleewed he should never dye, and both Mistris Attaway and Jenney held themselves as pure from sinne as Christ was, when he was in the flesh; and this Mistris Attaway told Master Jenney shee had Letters sent her from a Prophet, who was shut up for a time, and none could come to him; only there was a Maid one Ellen, whom they among themselves call'd the Prophets Maid that went to him, and Mistris Attaway shewed Jenney these Letters, which were to this effect, that she must go to Jerusalem, and he must go with her, and he should be a Preacher there, have a great hand in repairing Jerusalem, and there Abraham, Isaac and Jacob should come down from Heaven, and meet them; and this Prophet by the end of this Summer should come forth with power; For the present there was none that was an Administrator and dispenser with power, but this Prophet should come with power, and do greater works then Christ, saving only he should not dye for the sinnes of men: This Mistris Attaway had a great parchment role, wherein many things were written, and this was to be given to Jenney; and this Jenney beleewed all Mistris Attaway told him as fully as might be, that he should never dye, &c. This Mistris Attaway also gave out that there should come ships from Tarshish to fetch away all the Saints to Jerusalem, and all that would not turne Jenney should be destroyed, and this whole Land should be destroyed, and therefore she would goe away before hand to escape: This Jenney, Mistris Attaway and some of their Tribe held no hell but what was in the conscience; the soules mortal; they held the Book of Esdras had great
things in it to them who had the spirit to understand it, and that there was Esau world and Jacob world; this was Esau world, but Jacob world was comming shortly, wherein all creatures shall be saved; And this Prophet who was shut up, was to come forth to preach this new Doctrine of generall Restoration and Salvation of all; and though all should be saved, yet there should be degrees of glory between those that have been Saints (they should be more glorious) and those who were the wicked, though now restored: This fenney held from that Scripture in Genesis, where God faith I will make him an help meet for him, that when a mans wife was not a meet help, he might put her away and take another; and when the woman was an unbeliever (that is not a Sectarie of their Church) she was not a meet help, and therefore fenney left his wife, and went away with Mistris Attaway.

A Commander belonging to the Army, told me last July he had seen some of the Sectarian Preachers, preach lately with their hats on, and sitting; he told me he had heard Master Cradock, Master Peters, and other such Preachers insinuate into the fouldiers, flatter them all kind of ways, telling them what they had done, what fame they had atcheived, how they had conquered the Kingdome, and particularly a little before, he heard Master Peters preaching thus, you who have conquered the Kingdom, done all this service, and now when you have done all this might expect your Arrears, look to enjoy your Liberties, yea and expect preferments, good places as you have well deserved, it may be, you shall be cast into a stinking prison; but if it should be so, this is the will of God, and yee must provide to beare it.

There is one Thomas Collier a great Sectary in the West of England, whom I have spoken of in the second part of Gangrena, and have printed some Letters of his in this third part*. I have seen a Book of his printed in the year 1645, called certain Queres, or Points now in controversie examined, wherein among other Errours laid down by him, he makes Baptizing the Children of the faithful not only to be vain, but evil and unfruitfull, yea the commission of Baptizing Children to come from the Divil or Anti-Chrift, or both; And secondly, that Magistrats have no power at all to establish Church-Government, or to compel any to the Goverment of Christ by any humane power; and upon occasion page 22. 25.
of discoursing of the power of the Civill Magistrate, what hee should do now religion is corrupted, and the Magistrates endea-vour is to Reforme it, and to this end have called an Assembly of Learned men to assist them in this work: This Learned Master Collier if he might be thought meet, makes bold to present these three words in this case to the Parliament.

First, To dismiss that Assembly of Learned men, who are now call'd together for to consult about matters of Religion; and the reason this Learned Clark gives, is because he cannot conclude that God hath any thing to do there for them; he knowes no rule in the Book of God for such an Assembly, and therefore cannot expect a blessing.

The second Word, To go on in subduing of Antichristian enemies, so farre as by Civill Law they have power; for there must by this, or some other means be a desolation upon the tenth part of the City.

The third Word is, That the Parliament would give the Kingdom to the Saints; and for who gives the Kingdom to the Saints, so it be done, Master Collier will not much dispute whether it be the Lord Jesus immediately, or Jesus by a Parliament; only thus much he would have men take notice that by the Kingdom is meant an external Kingdom, for the Saints shall possesse that as well as the spiritual Kingdom and Government of the Church of Christ.

Hence we may see by Master Colliers words, that his Saints, viz. those whom he hath described before in the former part of his Book, Separatists, Anabaptists do look for from the Parliament, that they should give the Kingdom to them and all temporal power and rule, and take it out of the hands of all others; So that the King, the Parliament (unlesse there be some of Master Colliers Saints among them) the Judges, and all men who by the Lawes under the King and Parliament, have any Civill power of rule in the Kingdom, must have it taken from them and given to the Sectaries Saints: Yea I conceive by Colliers words not only England, but Scotland and Ireland are to be taken from the King, and to be given by the Lord Jesus immediately, or by Jesus by a Parliament to the Saints; which whether it be not so or no, I leave the Reader to judge upon transcribing Colliers own words, where
where giving his second word of advice to the Parliament of going on to subdue Antichristian enemies, so far as they have power, because there must by this, or some other means be a desolation upon the tenth part of the City, he interprets his meaning in these following words. Which I think to be England, and those Dominions belonging to it, Scotland and Ireland. I conceive this to be the time that the Kingdom is to take from him, who shall arise and subdue three Kings, that is Kingdoms, speaking great words, thinking to change times and Laws; but the Judgement shall fit and take away this Dominion to consume it, and destroy it to the end, Dan. 7. 26. Therefore let not your hearts faint, neither your hands draw back: God will finish his work. The third Word, is, that they would give the Kingdom to the Saints, Dan. 7. 27. Who gives the Kingdom to the Saints? The judgement that pulls down the power and Kingdom of the one, gives to the other. Whether it be the Lord Jesus immediately, or Jesus by a Parliament, I shall not much dispute, but leave it to your considerations; Only thus much take notice, that by the Kingdom, is not only meant an external Kingdom, for the Saints shall possess that, but the spiritual Kingdom and Government of the Church of Christ, &c.

This Collier (as it appears by his Letter before mentioned) is a Master Sectarie, a man of great power among them, and hath Emisaries under him, whom he sends abroad and commands to go into several parts, as Sym, Row, &c, and supply his place in his absence; and as you have heard of him formerly, so since my second part of Gangrana came abroad, a godly Minister out of the West writ thus to me, of Collier; He was driven out of the Island of Garnessy, because of his opinions and turbulency, as a godly Minister of that Island told me, and he could not deny it himself when I asked him the question: He hath done much hurt in Limington, Hampton, Waltham, and all along this Country. I had once a conference with him upon two questions for five hours space (sufficient time for one to trouble himself with such a vain unruly taulker. First, concerning the Morality of the Sabbath. Secondly, concerning Baptisme; in both which he denied, I affirmed: It would require a great deal of time to give you an account of all particulars; and the truth is, if I should, some passages would have an ill reflex upon some men of note and power, with whom,
can you be Jesus Christ, where are the prints of the nailes in your hands? unto which this wicked Sectarie replyed showing him his hands, here they are, and in one of his hands there were some markes, which he said were the prints of the nailes; but said this Sectarie, for all this you will not beleive me to be Christ unleffe you saw Miracles, and turning over his Bible to the Book of the Revelations, this Sectary quoted a place that Miracles were wrought to confirme the Doctrine of Divells, which faith he you would have me to shew to confirme the truth. This is a most certain story, related by an eare and eye witnesse to a Noble Earle of this Kingdom, and to some others, and the place where this Sectary dwells related also with many circumstances.

Some of the Sectarian souldiers quartering very lately at a Towne in Leicestershire, upon the Lords day some of them shooed their horses; others who came into the Church, disturbed and affronted a godly Minister one Master Bobemus Minister of the place, put in by the means of Sir Arthur Hazelrig, to whom he had formerly relation, who as he was reading in the Scriptures that passage, The secret of the Lord is with them that feare him; some of them stood up and said that was a lye; and so insolent was their carriage, that this good Minister was glad to get him out of the way. And as their carriage was so in the Church, so a Townsman who rented the Tythes, being upon horse in the field looking after his Tyth corn, some of these souldiers coming into the field asked who that was, and being told he was a man that came to gather Tythes, they came to him, and one took one leg, and another the other, and others laid hands on him in other parts, and threw him off his horse abusing him, and hazarding the limbs of the man, because he renting the Tythes came to look after them.

When the Army was marching from Exeter for Oxford, upon their marching, there was a Fast kept by the Army, and upon that Fast day divers of the Sectarian souldiers instead of keeping it were drinking all the day in Ale-houses and many of them were stark drunk. Of this there was a Letter written from a worthy Colonell in the Army, which was communicated to divers persons of worth, and a worthy Member of the House of Commons who read it, and knew all the particulars, of place, time, &c. related it to me in the hearing of a Member of the same House.
A Copie of a Letter to a title sent to me from two worthy Ministers in Norwich.

Sir,

The second part of Gangrena gives us an intimation, that you intend a more large and full reply unto him, whose jugling equivocations, and fallacies have cleared you, and deservedly branded himself and the rest of his faction, with the name of Cretensis; your work (the Title page tells us) is a fresh Discovery of the Errors, Herefies, Blasphemies of the Sectaries of this time. We are heartily sorry, that we have so real grounds, and so much cause in our City of Norwich, to contribute any thing to so sad, (yet necessary) work; How daring and insolent they be, appeares as by many other things, so by this, that one of them professed openly (which we can prove) that they would set up and maintain in the City an Independent Lecture, in despight of the Magistrate. What scorne, contumely, and reproaches we and our Brethren of the Ministry meet with all, you may guess by this inclosed; which information was taken by the Major, as appeares by the date June, 18. 1646. and was the day following depos'd in open Court; Whereupon this woman Priscilla Miles was by the Major and Justices bound over to the next Sessions: The paper we send is no Transcript, but the very information taken by the Town-Clark, and subscribed by the hand of the Major, and Informant; We leave it to your widsome, whether you will stifle and lay it aside or make use of it for the public-like, and subscribe our selves.

Norwich June 25.

1646.

Your Brethren and fellow labourers in the Lords worke.

John Carter.

John Thornbecke.

The
The Information of Richard Gunton, Weaver, taken before Henry Watts, Major of the City of Norwich the 18. of June, 1646.

He faith, that Priscilla the wife of Richard Miles of Saint Margarets Parish, hath often times abused Master John Carter the Minister of Saint Peters Parish, by very vil and wicked revilefull speeches, as namely, about three weeks since she said, that the said Master Carter was one that ought not to preach to a Congregation of people, for he did not teach the Gospell of Jesus Christ, but was an opposer of it so far as he was able, and that when he should be preaching of the Gospel of Christ, then he was talking of the height and length of the Tower of Babel, which were lyes; and further said it was a thousand pitties he was not pulled out of the Pulpit by the eares; And she further said, that she did think the intent of his heart was when he came into the Pulpit to blaspheme God, and to draw men from Christ so farre as he was able: And she further said, that before three yeares come to an end those black-coted preachers that now did preach in the Steeple-houses, should have their black coates and gownes pulled over their eares, and that there should not be one of them left; and she said, the said Master Carter, and such as he is were sent from the Devil and the Pope, and so they continued and lived Devills here: And she further faith that about a moneth since the Informant caused his servant to read some notes of a Sermon of Master Thornebeck, the said Priscilla came into his house, and this Informant commending Master Thornebeckes Sermon, she said that he spake lyes, and it was a thousand pitties that he was suffered and not pulled out of the Pulpit, and said he was turned out where he was before, and if he had been good he should never have come here: And she further faith, that about Lady last a maid servant of Henry Gunton said, that one Renniger, who had teach'd in a private house, was a man who was sent from God, and fitter to teach then Carter, for he was not sent from God, and further said, that they were none but Whoremasters, Drunkerds and Lyers, that would speak against the Ana-baptists.

Henry Watts Major. Richard Gunton. And
And he further faith, that the said Priscilla about six weeks since, said that the Prophets in the Old-Testament prophesied two and fifty yere, which was occasioned by some discourse that was between this Informant, and the said Priscilla upon some places of Scripture; And then this Informant shewed her a place in Scripture, in the ninth Chapter of the Romans, and she said Saint Paul lyed, and said he did acknowledge himself to be so to gain some to Christ: And at another time before that, about a quarter of a yeare since when this Informant and the said Priscilla were in discourse together, this Informant shewed her a place of Scripture, which were the words of Christ, she took the book and threw it out of her hand and said, that was not ordered by the holy Ghost to be printed, but it was the rogue Printer that did put it in.

Henry Watts Major.

Richard Gunton

William Gunton doth likewise informe, that he hath heard the said Priscilla Miles say, that Master Carter did blaspheme God, and he likewise faith, that the said Master Thornebecke preached a false doctrine, and if she had been there, she would have bidden him come down you old foole.

A Copie of a Letter to a tittle written to me from a godly Minister at Dover.

Sir,

Though the Stories of Errors and Heresies be so sad as that pious souls cannot but mourn and sigh, and grieve much at the reading of them; yet since your publishing of them is many ways useful, as that false Doctrines and false Teachers might bee discovered and made odious, and that truth might bee the more manifest to, and lovely in the professors of it, opposita juxta se posta magis elucescunt; Wherefore I have sent you a Copie of those Errors which were stily defended by one William Bowling of Crambrock in Kent, on Wednesday last, the eighth of July 1646 in my passage with him in a pair of Oares from Gravesend to London, there bee five other passengers in the Boat that did witnesse these Errors and Heresies to be stoutly asserted.
asserted by the party aforesaid, so that you may be confident you shall publish nothing but the Truth, in publishing that these Errors following were vented and justified by him in, leffe then four hours passage upon the waters.

1. He affirmed that Adams sinne in eating the forbidden fruit did not deserve Hell.

2. That Heavens blessedness was not proposed to Adam in case of his obedience, therefore Hells torments were not threatned to Adam, nor due to him in case of his disobedience.

3. That all the children of Adam that dye in their infancie, whether they be children of Turks or Infidels, are undoubtely saved, as well as the children of Christians, and would prove it out of John 1.29, where, by sinne he meant only Originall, where he seems to close his first point.

4. That Christs bloud did not purchase Heaven for any man. And being asked how came the Saints to be in Heaven: He answered, Heaven is a gift given to the Saints as a reward of Christs righteousnesse without relation to his Death and Sufferings which were endured for to be our example, not to purchase Heaven for us.

5. That Christs shed his bloud for kine and horses and all other creatures, as well as for men, miserably perverting that Scripture in the eighth to the Romans 19,20,21,22. verses.

6. That the Heavens and the Earth mentioned, 2 Pet. 3.7. shall not be set on fire, nor are they reserved for the judgement and perdition of ungodly men; And that there is no other fire in Hell, then the Hell that is and shall be in mens consciences.

7. That the souls of Divels and all other men are mortall as well as their bodies, and that there was none immortall but God.

8. That if the soul which was the breath of God were not mortall, then the breath of God, which is part of God, should be eternally tormented in Hell.

9. That (those words) to day, or, this day shalt thou be with me in Paradise, is so to be understood (i) at the day of Resurrection when I come personally to reign upon earth a 1000 yeers, at that day shalt thou be with me in my Kingdom, for there is Gods Kingdom which Christs has now, and there is Christs Kingdom,
Kingdom, which the Theif shall share in then.

10. He affirmed that place Revel. 20. 6. to be meant of a personall reign of Christ in his body upon earth a 1000 yeers.

11. He affirmed that place in Eccles. 12. 7. is not to be understood as if the soul after death was really seperated from the body, for sayes he, the souls of men rest in the grave with their bodies till the Resurrection, and then Christ raises up both together; the soul may return to God that gave it, though it lay with the body in the grave, for God is present every where, and the soul went no more to God then the body did.

12. It is injustice in God to punish the souls of the wicked in Hell while their bodies lay at rest in their graves, for seeing both were sinners together, both must be sufferers together, if God should punish the soul of Cain in Hell five or six thousand yeers before he punisht the body of Cain, he then would shew himself partiall in his distribution of justice.

13. He said, sinne was not conveyed to Adams posterity by Adams loynes, He was askt, how then came we to be sinners? He answered, only by Satan, for Satan was the father, and our hearts was the mother to receive Satans seed, for the Devill is the father of all actual sinnes in men, and begets sinne in them as the Adulterer begets an Adulterous brood upon the Adulteresse, there can be but one father of one child, so there can be but one father of sinne, and that is the Devill, for he is called the father of lies.

14. And he being told that the Devill was but a partiall not a to tell same in the production of sinne, for the Devill he works sinne instigando, by temptation, and corrupt nature works sinne efficaciter agendo & operando, by begetting actual sinnes, James 1. 15. Lust it bringeth forth sinne. And the law in Pauls members did bring me (fai's Paul) into captivity to the law of sinne. But he replyed saying, The Devill was not only a partiall, but a totall father in begetting sinne upon Adams pure soul, for Adam had no corrupt nature to help him sinne the first sinne, therefore it was wholly from Satan.

I told him the Devill could not by his temptation defile a pure soul, that is, not consenting to his temptation, for then he would have deified Jesus Christ when he was tempted by the Devill, therefore
therefore I conceive the chief cause of Adams fall was the consent of Adams own will, which could not be forced by Satan, because he had power to stand against Satans temptations, as well as power to fall.

But seeing there would be no end of dispute, I desired the people present in the Boat to beware of his Errors. But he said, they were such as that did deceive the people, and we would not open our eyes to see the light; our receiving of Tyths did blind us, but he hoped shortly there would be no Tythes paid in England.

How then will you have the Ministers of the Gospel live of the Gospel?

15. He answered they must take such as the people will give them, and if their people will not maintain them, they must work with their hands as Paul did.

16. He further said our Ministers of the Church of England were Antichristian Ministers, and our Parochiall Congregations were no Churches, nor was there any Nationall Church now under the Gospel, though I told him where ever there is a Nation professing the Gospel according to the Word, there must needs be a Nationall Church under the Gospel, But in England there is such a Nation professing the Gospel, and to be ruled according to the Word of God, witness our Nationall Covenant; some corrupt members in the Nation do not hinder the being of a Nationall Church.

I askt him what he thought of the representative body of the Nation now assembled in Parliament, and of the Clergy now assembled in the Synod, He answered, as for the Assembly of Divines, they are as bad as other Ministers, and that he hoped shortly they would be as contemptible as the Bishops are; and that unless they could prove themselves to be guided by an infallible spirit, the Parliament need not accept their advice, though they have called them to give their advice in the things of Christs Kingdom; but the Parliament I hope shortly will dismiss them, says he, and call others in a new Assembly, that may advise them better then they do.

Sir, I have hitherto told you a few things of those many that were in discourse between this William Bowling and my self, hee wearied
wearyed me and perplexed me so with his erroneous, heretickall, and wild disputation, that when we came ashore at Billinsgate, I was sorry that I forgave to have him apprehended here, before the Committee of Examinations, who would have sifted him to purpose. I do hear that Master Williamson of Cranbrook hath heretofore had him before the Committee at Ailesford in Kent for some misdemeanors. And I hear by others that the man doth Patrizare in some of his opinions, but no wonder the world is full of such, and the Church too, and there must be Heresies, and Sects, that they which are approved may be made manifest among us. The good Lord in due time purge his Church, and now his Fanne is in his hand, let us pray that he may thoroughly purge his floore; nothing but pure Wheat shall be in the Lords Barne: Lord thy will be done in Earth as it is in Heaven, so commending your holy labours both in Pulpit and Presse to the blessing of God. I rest

Your lover in the Truth, and for his sake who is ipse veritas.

From Dover, July 13, 1646.

Nicol. North.

Sir, Last day repeating to my people here in Saint James Parish, the summe of these Errors, that they might avoid the like, Captaine Temple (a great stickler in this Town for the maintenance of all Sects as I hear) sent me this letter after Sermon, being (as it seems) displeased that I should forewarn my people of Heresies and Errors, I pray consider of it, and make the best use of it you can. The man is a stranger to me and I an to him, I never saw him to my knowledge, and he did not hear me preach that day he wrote to me, though in his Letter he saies he is my observer.

Mr. North,

Doubtlesse you may get into your peoples affections with envying against any pretenders to Religion, as if all such did hold such points as your story wherewith you filled up your hour. But I pray Sir, be so honest as to tell them this afternoon that it was very likely that Tiltboat Gent, your companion to London was an Atheist one of your Church of England; For such swear-
ers, drunkards, blasphemers, do use to go in your Tilt-boat, and there talk of Religion, according to your story; But all wise men know, your objects of spleen called Independents, Anabaptists, &c. hold fundamentals in Religion and can maintain it by Scripture better than your self.

Your observer

Dover the 12, July 1646.

Miles Temple.

This is a true Copy, of Master Temple's Letter sent to Master North on the Lords day, July the 12, 1646. Attested by Nicholas North, John Dyers, Ministers.

A Copy of a Letter from a worthy Minister in the West of England.

Worthy Sir,

I had not the happiness either to see or hear of the second part of Gangrana, till within these very few days; The first part did so much goe in weakening the reputation of the Sectaries, and marrying their market where soever it came, that it is not unlikely there may be meanes used by some agents in London to hinder the spreading of this; How it comes to passe I know not, but if any corrupting Books come forth, making for Independency or any of the Sects, we are sure to hear of them soon eno

ough, and finde them in too many hands: I am glad you have made good your ground so well against Cretensis; whole bitter, arrogant, unministeriall style and passages, will be enough to lay open to the world the temper of the mans spirit, though you should be silent. In that which concerns Master Burroughs, I thought verely you had been mis-informed; He utterly denied the truth of that relation to a good Presbyteriall friend of his and mine, who alwaies hath had him in good esteem for piety; sure it will amaze his friend and many others, when they shall see this largenesse of conscience in Master Burroughs: You cannot imagine how I was struck at the reading of it: If Saints of the first magnitude in the Independent way, the greatest pretenders to conscience can do this, what credit can we give to the rest? Such
such Presbyterians, as they will scarce owne to be Saints, have not that latitude of conscience to tell a lye willingly, much lesse write it, print it and give it under their hands to all the world; This is too too bad. As concerning that Collier whom you spake of in your Book, I could give you a large relation, as how he was banished out of Garvsey (he and many more of his followers whom hee had seduced) for their heresies and turbulent behaviour; afterwards imprisoned at Portsmouth; he was the first that sowed the seeds of Anabaptism, Anti-Labburarianism, and some Arminianisme among the rest in these parts; hee hath had the boldnesse to publish two or three pamphlets full stuffed with erroneous principles, and favouring of an illiterate Carter, or an Husbandman, (for so he is by his calling, I heare) though now by usurpation a Preacher: The first time he preached amongst us (which was in time of publike exercise) some that heard him, said afterwards if that were true which Master Collier had taught them, they would never heare any of our Ministers more: You may guessse his doctrine by the use was made of it; doubtlesse it was stronge poison he gave them that wrought so strongly at first. Sir, if I were not in great haste, I should write more at large; I should be glad to heare from you in a word or two how things are like to goe, for which I shall rest.

*June 1646.*

Your thankful friend.

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A Copy of a Letter sent from some of the Committee of the City of Exeter, to some of that City here in London.

Gentlemen, we referre you to our former Letter sent you by post, wherein we gave you information of the imprisoning of our honest Citizens by the Deputy Governor, and Officers of that Garrison; they yet continue in custody: The Committee was refused to have the knowledg of the cause of their imprisonment. Our Constables are opposed in doing their duties; in a word, they do openly contemne, and violently incroach upon the civil power contrary to former orders sent them. Yesteray they demanded more monies of us for the Garrison; We do what
as lyeth to oppose them in their undue courses. But the insolen-
cie of this day is such, that we thought it our duty to make this
present dispatch to you, doubting what a day may bring forth.
The cause is thus; we taking notice of the frequent preaching of
Captaines at the Castle, Guild-Hall, and in private houses, and of
their drawing away of the people, thought it necessary, with the
advice of Ministers, to have the Ordinance of Parliament of the
twentieth of April, 1645, to be published, which prohibits
all such to preach as were not ordained Ministers, &c. which ac-
cordingly was read at the Cathedral before the morning Sermon
this day; The Deputy Governour hearing it, commands it to be
read the second and third time, the Officers jeering and scoffing
all the time of the publishing of it, in contempt both of the Ord-
nance and of the Committee. After the Sermon was ended, the
Deputy Governour most presumptuously stands up in the Bishops
seat, and takes upon him publikey to give the meaning of the Or-
dinance, and faith aloud, that it did not forbid their meetings, and
that in the after-Noones they would have their exercise in the
Castle (which accordingly they had) and that he had the com-
mand of the City, and of all that were in it; with many words
to the like effect: After stands up Captaine Leivtenant Vernum,
and openly faies, that in despiight of men they would have their
exercise, adding at last with submission to Authority; Presently
after Master Parsons, who published the Ordinance was sent for,
and although he shewed the order of the Committee, yet he was
sent to prison by the Deputy Governour; the whole Church was
in an uproare and the City is in disorder; what the consequence
may be we know not; we have been and still are affronted by the
Garrison, and the civill power is in a manner trampled under foot.
We conceive the publique presumption to interpret an Ordinance
of Parliament, and to commit to prison the publisher of it, is such
an act as cannot be paralleled in the whole Kingdom. We have
written to Master Prideaux very earnestly about it, and have de-
ferred him to impart it to the Committee of the West; the like
request is made to you, that so some speedy course may be taken
herein, and an answer returned to

Exon. 2. August, 1646. Your affectioned friends and servants
This is a Coppie of a former sent last night by a Post at
nine of the clock under Mr Prideaux cover; the packet was
superfcribed for the Parliaments service, which packet going out
of East-gate was stopt by the Officers of the Garrison, and was
broken open; the Post-boy was stopt about three hours between
East-gate and the draw-Bridge, and then a packet was returned,
and put into his hands againe, and he willed to depart, the boy
being unwilling, had twelve pence given him and so went away.
We are in great haste, and have sent this bearer expresse, unto
whose relation we refer your for more particulars; He that com-
manded the guard gives us certain information that the packet
was stopt as above, and broken open, and he promises to bring
three or four more to testify it.

Exon. 3. of August, 1646. One of the clock.

Since upon examinations, we finde the stopping and opening
the Letters to be true.

Upon Sunday being the second of August, 1646, about nine
or ten of the clock in the night, the aforesaid Committee had
dispacht away a packet and Post, directed to the Honourable Edward Prideaux, a Member of the Honourable House of Commons,
and at the foot of it superfcription for the Parliaments service,
which packet was cleared out of the Gates by two Constables of
the said City, who said to the Postillon, goe hasten on thy
way, to which some of the guard said, and the plague goe with
them, but Captaine Vernon and some others laid in waite between
the Port, and the out-work, to intercept the Post, and took from
the Postillon the said packet, which immediatly was opened by
them, and reading the same they laughed and jeered thereat; after-
wards they commanded some Musketeers to guard the Postillon
that he may carrie the packet to the Deputy Governour, which
they did; and after three hours time the said Captaine Vernon and
some others returned with a Packet, directed to Colonell Ham-
man, or in his absence to Colonell — — — or in his ab-
fence to — — — When the packet was delivered, the Po-
stillon replied this is not my packet, I will not goe with this
but returne to my Master to acquaint him thereof, whereupon some of the Captaines said, Sirah get you gone, and withall gave him a shilling.

Copies of Letters, and extracts of Letters written from the Army, Garrison Townes and other parts of the Countries unto Friends in London and Westminster, concerning some Officers, Soldiers, and Preachers, who are Sectaries.

Gentlemen,

Notwithstanding all orders, they persist in incroaching on the civil Authority; Yesternay in the Market they set Sir Francis Fulsett's sonne a Minifter in the stocks, under the gallowes before the Guild-hall for being drunk, refusing to accept of five shillings tendered by him for the poor. he dearved punishment, but it was out of their cognizance, and their jeers, and scoffs did plainly manifest they aimed and envied more at the function then at the fault. We have since the departing of the express, had full testimony of the intercepting, breaking open and reading of our Letters by Captain Leivtenant Vernum, and some other of the Captaines, and sending another directed packet to Governour Hamond instead thereof; And this returne they set a guard on the Post-house, and had we not been very vigilant and dilligent, we should have mislaid our Letters. They soare very high, and if their wings be not clipt 'twill be very dangerous, but if the proverbe be verified, pride must have a fall.

Exon. August, 8. 1646. Your truly affectionate Friends,

Samuel Clark. Adam Bennet.

Gentlemen, The Martialists begin againe to shew themselves in their former colours, and reallume their late usurpation: They
They have of late released a prisoner from the Sergiants Arrest: The last Fast day one of the Captaines affronted the Constables in their office in observance of the Ordinance for the Fast, not permitting them to question such as ridde and travelled on that day.

Exon. August, 18. 1646.

Your friends and servants,

Samuel Clark; James Gould
Richard Saunders; Richard Crossings.

A Copie of a Letter written from a godly Minister then in the Army.

Our Army is lazy, they feare that they shall bee disbanded before our deare Brethren depart the Kingdome: They raile against the City, and Assembly, because of the Remonstrance. The House of Lords are much vilified by them, and our Noble Scots constantly abused: In their Sermons Master Del, and Saltmarsh preach free grace, and say, Christ judges not by the eye, or eare, he regards not mens prayers or duties; if they have Christ in their heart, though they do not read and pray, and trade in duties, Christ judges them according to their heart. Secondly, We have no use of secular power, and they that would borowe the Magistrats power to make a Reformation in the Kingdome of Christ are Anti-christian; it is an evident signe that they have not the word nor spirit to speak for them. Alas what can the Magistrate convert soules with the civil sword? the wicked are to be slaine only with the breath of Christs lips, Isa. 11. 4. That was Master Dels Text before the Generall. I told them that if this doctrine were true, they might disband the Army. Thirdly, They pressed hard to have the law of Love and Liberty observed, that there may be an equality; that is their phrase and the Anabaptists. Fourthly, They are most offended with that passage of the Remonstrance about places of publike trust. Fifthly, There is no need of Universities; for if men be appointed with the spirit, and accepted amongst the Saints, they are sufficiently qualified for the Miniterie. Sixthly, Paul Hobson the Taylor, and Lieutenant Colonel!
Colonell Hewson the one-eyed Shoomaker (as Master Peters calls him) are the most renowned preachers, but Hobson hath saluted the Army with a farewell Sermon, and is sent as an Emissary to Exeter, to raise a party there. Seventhly, Banbury Castle must not be slighted, they say it may be a Garrison for the Saints, it is conceived to be the strongest in England. They use an Argument which takes with people much, that if they will joyn with them, they shall pay no Tythes; and some are so foolish to give out, there is a considerable party in all Countries where ere they have been, that will stand for them, so they may be excused for paying Tythes. Ninthly, Though that Argument do generally take with prophane men, yet they see there are a company of godly men that are willing to pay Tythes; to them therefore they urge all Arguments against mixed communion, and they assure them that the Assembly will bear with all close dangerous Malignants that can speak Greek and Latine, if they be not scandalous in their lives, and will conforme to the Presbyteriall government and observe the Directorie. Tenthly, They would not have the old military Orders observed, which was set forth by the Earle of Essex, that Blasphemers should be bored through the tongue: The Argument which they urged was, that sinnes which are directly against God, should be punished only by God, yet they confess that bold sinners should be admonished by the Church, and bear a spirituall censure: I pleaded that men did consist of a soule and body; and that both joyned in this sinne, the Devill in the soule making use of the tongue to vent Blasphemies against the God of Heaven, and therefore it was fit that the tongue should be punished; and that it was probable that those spirituall meanes should work the better, which were used for his reformation and edification; and with much ado by some under-hand dealing with honest Commanders, wee prevailed to have the Blasphemers punished. I hope there will be a disbanding very shortly; if not, there are five Regiments that want Colonells, and if there could be five Presbyterians put in, the Independents would be well ballanced, for there are a great many considerable men in this Army well affected to all godly Presbyterians.

June 3.
A Copie of a Letter to a Member of the House of Commons.

SIR,

If Independents be made Governours of Castles, Cities, and strong holds as fast as they are taken; if under a pretence of frugality for the state, and reducing of Regiments, Presbyter Commanders are frequently oued, and the Independents prefer‘d to their places; if the fouldierie under Presbyterian Commanders be unpaied, and thereby inforced to abuse the Country to the dishonour of that party, and the contrary party paid, and by that means gaine affections every where; if (under a pretence of charity) Independents plead in the behalf of the greatest Malignants, and by that means sereue into their favours to make a party; if their agents be working every where to chuse Parliament men of their own opinions; if they be devising to send away the Scots into Scotland, and the Presbyterian Commanders and fouldiers into Ireland; ought not these things to be seriously and speedily considered, and forthwith indeavours used for the preventing the effects which the premises may produce.

Your humble servant.

Some passages taken out of the Original Letter, sent from a godly Minister in Northamptonshire to a Friend of his a Common-Council man here in London.

Some of Colonell Whalies fouldiers quartered with us; full of Errors of a high nature; The Lord reduce or rebuke them; I feare they will scatter much poyson as they spread their quarters, alas the poore foules in danger of their seducements: They are full of high invectives and scornes against the Parliament, Ministry, and all kind of religious duties. After a fortnights free quarter, they had our free leave to march, and are marched beyond Market Harborough, and are about Lough-Borrow in Lestershire; Though they draw North-ward, yet I hope not to the ends that some do hope, viz. to encounter with our Brethren: I have heard some of them say, that had they the opportunity, they would be more bitter against them, then ever against the Cavaliers; but I hope their expectation shall perish. Septemb. 1. 1646.
The extract of a Letter sent to a Citizen of London, from a godly Minister in Derbyshire.

Secretaries abound, strange yet damnable opinions are maintained with much zeal and pretence of conscience, by those who (I feare) were never acquainted with a good conscience: Monarchie is disliked, and a new fashioned Government too much thirsted after: There are so many new fashions in Religion, that the true feare of God is almost grown out of fashion. Sir, I thank you for your remembrance of me, and I heare that Master Edwards hath yet more work for a Maffe-Priest; when it comes out I pray you let me have it.

August 10. 1646.

An extract of a Letter from a godly Minister near Bristol, to a godly Friend of his in London.

Dear Friend, we have peace for the present, and hope of plenty for the future; that only which damps our comfort is, that whiles the Teachers were removed into corners, the envious man hath taken his opportunity and sown tares, which spring up in our neighbour City abundantly, and are spread much over the Country; the whole Kingdom I think is sick of the same disease; Help Lord.

A true Copy of a Letter to a Little, of Mr. Knollys the Anabaptist, which comming to the hands of some of the Committee of Suffolk, was shown me, and extracted it out of the Original.

Beloved Brother, I salute you in the Lord; your Letter I received the last day of the week, and upon the first day I did salute the Brethren in your name, who salute you, and pray for you: The City Presbyterians have sent a Letter to the Synod, dated
dated from Sion Colledge against any Toleration, and they are fasting and praying at Sion Colledge this day about further contrivings against Gods poor innocent ones; But God will doubtlesse answer them according to the Idoll of their own hearts. To morrow there is a Fast kept by both Houses and the Synod at Westminster; They say it is to seek God about the establishing of Worship according to their Covenant. They have first vowed, how they make enquiry; God will certainly take the crafty in their own snare, and make the wisdom of the wise foolishness; for he chuseth the foolish things of this world to confound the wise, and weak things to confound the mighty. My wife and family remembers their love to you. Salute the Brethren that are with you, farwell.

Your Brother in the Faith and fellowship of the Gospel

London the 13. day of the 1r. moneth call'd January, 1645.

Humferd Knollys.

To his beloved Brother Mr John Dutton in Norwich, these deliver.

Leave this Letter at Mr Buttersant his house to be delivered as a bove.

A Letter from a Sectary with this superscription, To his much honoured Captaine, Paul Hobson, at Mr Carwithyes house in Exon.

Endeared Sir,

MY best respects and service to you presented. That relation which formerly I had unto you, hath enboldened me to present you with these rude lines: It doth not a little rejoice me that providence hath so disposed of it, as to bring you down into this dark corner of the Kingdome: It is my desire for you to the Throne of Grace, that God would cure that weakness of body, under which your spirit hath so long travelled, and that he would give you such strength and utterance of spirit, whereby you
you may be able to declare unto the world, the glory and the
riches of the good newes of Jesus Christ, which he hath manifest-
ed to your soule: John faith, That which wee have seen with our
eyes, and our ears have heard, and our hands have handled, even the
word of life, that declare we unto you. Such kinde of preaching and
declarations of Christ, from experience of it in the heart, the
Priests of England (but especially of these Western parts) are un-
acquainted withall. I should account it a happinesse, if God
would so dispose of it as to open such a way, that I might have re-
lation to you as formerly, That small remnant of the Saints in this
Town will be very joyfull to see you here, and so shall he that de-
"ires to be

Your servant in any office of love.

Dartmouth, June 12, 1646.
Robert Carye.

There is one Sims of Hampton a Shoemaker, as appeares by
the following Examination, and a Letter presently following,
who goes about as an Emillary all the West over, from place to
place to infect the people, who at Bridgewater in Somersetshire
being apprehended by some in authority, was examined and di-
ers Letters found about him, written by several Sectaries to the
Saints (as they call them) in Taunton, and elsewhere; this exami-
nation and Letters were sent up to a person of worth then in Lon-
don, and that Gentleman gave them me, so that I have the Origi-
nall Letters by me.

The Examination of John Sims Shoemaker.

Sunday the last of May, preached in the Parish Church of
Middlesey, took his Text out of the 3. Col. 1. One Master
Mercer, and Master Esquier Ministers, with a hundred more per-
sons, and being desired to know how he durst presume to teach so
publikely being not called, and an Ordinance of Parliament to
the contrary, Answered, if Peter was called, so was he.

2. Being desired to know why he taught contrary to the
law of God and the lawes of the Land, answered, why are they
suffered
suffered to teach in London so near the Parliament House; and that he would allow of the Parliament, as far forth as they goe with his Doctrine.

3. Being desirous to know whether he allowed of our Baptisme, answered no, that for his part he was baptized a year since, by one Master Sickmoore and his manner of Baptisings was, that the aforesaid Sickmoore went first into the water and he after him, so that he for his part would not allow of our Baptisme.

The Letters taken among them.

To the Saints in the Order and Fellowship of the Gospel in Taunton.

Your deare Brother Thomas Collier, desirith the increase of grace and peace from God the Father, and from our Lord Jesus Christ. Deare Brethren and Sisters, I have not had an opportunity of writing unto you untill now, although my spirit hath been up to the Lord for your continually: The Lord hath manifested his presence with me exceedingly in my journy; I desire the Lord to raise up your hearts in thankfullnesse, he hath gathered Saints in Poole by me, 14, took up the Ordinance at once, there is like to be a great work, and confirmed the Churches in other places; I am not yet got so far as London, but I shall expect to morrow: Dearely beloved my desire and prayer to our Father on your behalf is, that your soules may be satisfied with his fullnesse, that you may live above, and then your soules shall not want comfort: And my exhortation to you is to wait upon the Lord in his own way, and not to look forth into the world; there is bread enough in your Fathers house; There he hath promised his presence, though you seem to want gifts, yet you shall not want the presence of your Father, your Jesus, if you wait upon him: There are two Brethren I suppose will visit you from Hampton, Brother Sim; and Brother Row, whom I desire you to receive as from the Lord. The unlimited power of the Presbyterians is denied them.
My deare ones in the Lord Jesus, I salute you, desiring him who is our head and husband, our life and liberty, our all and in all, to gather up our soules more abundantly into the glorious unity and fellowship of the Son of God, that you may not live upon these lower things, which are but instruments to convey light and love unto us. I meane even Ordinances or the like, which indeed are but as a shell without the kernell, further then wee enjoy Christ in it. My deare ones, you are in my heart continually, and my desire is to be with you as soon as possible I can, to impart some spirituall gifts unto you, and to enjoy fellowship with Jesus Christ in you, but what is this? your are upon the heart of Christ, nay, ingraven upon his hand, and shall be had in everlasting remembrance before him. I am much in haste at present, the Post being coming forth of Town, only I have sent you these few lines and two Books here inclosed, as a remembrance of my love: I desire to be remembred to all my deare friends with you, and at present rest and remaine.

London, May 2, 1646.

Tho. Collier
to you is that you will receive this bearer, Master Reeves as a deare friend, for he is a Member in the order and fellowship of the Gospel with the Saints in Taunton: I need not tell you of the oppositions here in Taunton: our Brother will tell you the particular passages; our Governour does labour to beat us down, and doth say, that any meeting in private, is meerly to cross the public-like meetings, and that it is not out of tenderness of conscience, but damnable pride that we do; but this doth not any way cause us to draw back, or sadden our spirits, for our spirits are carried above the feare of men. All our friends are in good health, for I remaine

Your deare Brother

May 16, 1646.

William Hayward.

Most kind and loving Brethren and Sisters in the Lord Jesus, my inerared love remembred unto all the Saints; unto you I writ which are called unto the Lambes supper, who are arrayed in pure fine linnen, and shining, which is the righteousness of Saints; grace be with you and peace from God our Father, and from the Lord Jesus Christ; be ye also patient therefore, and settle your hearts for the coming of Christ is at hand, which are kept for an inheritance immortal and undefiled, and that withereth not, reserved in Heaven for you; and though if wee will have Christ we must be tried, it shall be found unto our praise and honour and glory at the appearing of Jesus Christ. I rejoice that the Saints of Taunton, do break forth and tell of the in-comings of God in Christ upon your souls, having gone through many trialls and perfections; you may speak the more of the free love of God in Christ, preserving you, and giving you your life for a prey; I do desire Christ to declare more and more the hidden things of God by his free grace in Christ; yee have not chozen Christ, but I have chozen you, John, 15. 16. And I rejoice that Christ is beginning to set up house-keeping, and his Saints shall not want while Christ have one penny; Come buy without mony, gold tried and white raiment, and anoint thine eies with eie-salve that thou mayest see: Christ hath made us set together in heavenly places; and in the
third of the Galatians, Yee being baptized into Christ have put on Christ, and the Church, I mean the Saints, who are Christ's Temple, is still traveling in birth until Christ be formed in them; and the Spirit of God will not forsake you, until your mortal bodies shall appear before Christ to be glorified; then them that winne Saints to Christ are called Angels, Revel. 2. and Angels the in haste, so I rest,

Yours, as you are Christ's,

Nicholas Bodis.

There was another Letter also taken about this Simp, written from one John Pool, for the strengthening of the Saints in Taranto to suffer persecution, comforting them, that seeing that Christ by as great a power as that which raised him up from the dead, had brought them into the way, they might be assured that by that same power he would carry them through that way to the ways end. But the Letter being but weak, and having only general things, I will not trouble the Reader with any more of it.

There is one Mr Tandy a great Scribe, who hath been in the North parts and at York; with whom a godly and learned Minister of York, by writing and Letters passed between them, hath had some debates about Pædobaptisme, and hath maintained against him these Theses or Positions.

1. That the Covenant that God made with Abraham and his seed, Genes. 17. was the Covenant of Grace or new Covenant.

2. That there is an outward being in this Covenant, which doth intitle to the signs and seals of it.

3. That Circumcision was, and Baptisme is a sign, and seal of this Covenant.

4. That Infants being the seed of Abraham were in that Covenant, and so were circumcised; and so Infants being the seed of believers (whether in truth or in profession only) are within this Covenant, and therefore are to be baptized.

I have seen Letters that have passed between them, 'tis too long to set down the grounds, and the Replies given by this learned
learned Minister to him about the point of Poebobaptisme, the Jewish Sabbath, with other of his conceits: I shall briefly extract a few passages out of Master Tandies Letters which I have taken out of the originals themselves, they being sent to me; but first of all I shall give the Reader an extract of that Letter sent from that learned and godly Minister to a worthy Member of the House of Commons, acquainting him with the true proceedings between them, and wishing they might be communicated to me.

Sir,

Not being able (as I wrote the last week) to send my Sermons about Poebobaptisme, I have sent some Papers whereby you may perceive something that hath passed betwixt me and an Anabaptist, yea (as his owne writings will show) more then an Anabaptist. He was a Minister before these times, and is (as I have heard) by name mentioned in Master Edwards his Gangram. I wish he had a sight of his Letters, whereby he might have a more clear and full character of the man, then yet perhaps he hath: Its said that he doth earnestly desire all to give him what information they can in this kind, and truly I think he deserves to be encouraged, and assisted all that may be. It is a sad thing, and much to be deplored, that such boldness and activity should be in so many to broach and abett such horrid and monstrous Errors (as it seems) are now daily vented and maintained, and that so few should be found valiant for the truth, ready to stand up in defence of it.

Sir,

Let us lay aside tradition, custome, the reputation of learning, and all selfish respects, and let us speake and write so as knowing that we must shortly account to Jesus Christ for all that we build, whether it be hay or stubble, gold or wood. For my part I am thus farre convinced by comparing Gods cleare providence, and some prophesies in the Revelations, which viewed together show me whereabouts we are, that I am confident within these very few yeers I shall see him whom our soul loveth, and much will it go to my heart if I either oppose a truth, or maintaine an error. Sir, let us look about us, the vaile is not yet taken off, in something most good men have been blinded, it may be in this for
one, 'tis good to be tenderly jealous; pardon me that I thus exhort you, I see so many temptations that strongly invite even godly men to contend for Pædobaptism, and so farre do I see also into the mystery of Antichrists sitting in the Temple of God as God, that I cannot but give a caution to the godliest man upon earth that undertakes the defence of this practice.

Fourth day of the week. Yours Philip Tandy.

SIR,

I Received yours as I take it upon the third of this week: I could not get retirement and leisure to peruse it till this seventh. I accout it a Sabbath dayes work to plead for truth, and I am heartily content that Jesus Christ who searcheth the secrets of all hearts, should be both judge of it, and of my heart in discoursing it. Now in this Letter Master Tandy fals upon speaking to these Theses sent by Master C. as that the Covenant mentioned, Gen. 17. was the New Covenant, which Master Tandy denies, and in his Answers to these Theses towards the end of his Letter faith that as in Circumcision which was a peculiar worship to the time of the Law nothing was done in it but by command, so in Baptisme which is a peculiar part of the Gospel worship nothing is to be done but by peculiar warrant now; since then the command of Christ bears nothing, but the Baptisme of Beleevers, none but such are to be baptized; nor they neither as the case stands now, till we see some come abroad with a clear Commission, to go about such a work. At the close I would wish you amongst other things, to consider this: Suppose the Saints as they were gathered by the preaching of the Gospel in the Apostles dayes had been still in all ages to this day careful to baptize none but Beleevers, and had kept themselves in as much as lay in them pure from receiving any other into their communion, and had worshipped God solemnly upon the old seventh day, as upon Gods Sabbath. I would faine know what fault you could find with this Church so doing. Sir, if I can gaine leisure, which I confesse is very small, I will endeavour either before or after my departure hence, to let you see according to that which the Lord hath
Hath revealed to me, how the mystery of iniquity vailes us, and the whole world beside.

Yours unsincerely

P. T.

The Minister formerly spoken of sends to Mr Tandy a large and full Answer to this last Letter, wherein he confutes him in all particulars expressed in his Letter, which Answer because tis so large, consisting almost of a sheet of paper close written, I shall forbear to print, and shall only give the Reader a small part of it; viz. that which he faith to that part about Circumcision and Baptism.

You take it for granted that Christ's command bears nothing but the baptism of believers; but how will this be proved? That Christ commanded believers to be baptized, ye only believers being of age when they enter into Covenant; this is granted; but that therefore absolutely none but believers (actually believers) by Christ's command are to be baptized, it follows not. If Christ had continued Circumcision still, saying, Go, &c. circumcise all Nations; he that believeth and is circumcised shall be saved; Circumcision had been to be administered to believers, and only to believers in respect of such as were of age, when they would be admitted into Covenant; yet should not this exclude infants (being the children of believers, and so in Covenant) from Circumcision. So neither are such infants excluded from Baptism, because Christ said, Go, &c. baptize all Nations; he that believeth and is baptized shall be saved. When Circumcision was in use, faith was required in men of yeers, before it might be administered to them; Rom. 4. 11, yet this hindered not, but that it was to be administered to children. The Covenant being the same now as before, and only the signe and seale changed, viz. Circumcision into Baptism; as children were in the Covenant before, and therefore received the signe and seale that then was, viz. Circumcision: except we finde them excluded and debarred (which we do not) in all reason they are to be in the Covenant now, and therefore to receive the signe and seale that now is, viz. Baptism; The Covenant being enlarged, viz. to all Nations, should the signe and seale of it be...
A New and further Discovery of the

straitned, *viz.* to them that are of yeares? yea an inlargement of the signe and seale we find, *viz.* to females, but a restriction of it to those of yeares we do not find: Yea when Christ bids baptize Nations, *Matth.* 28.19. does not that comprehend Children? are they no part of the Nation? And if the Children of beleevers be not in the Covenant, and to receive the token of the Covenant, then shall there be no difference betwixt them and the Children of Infidels, that one shall have no more birth-priviledge then the other, but the Apostle teaches otherwif, 1.*Cor.* 7.14.

A Letter of Mr Tandy, to the Minister upon receipt of the above mentioned Papers.

Sir,

I Am making ready for my departure hence, and I have only so much leasure as to read yours, by reason of the multiplicity of occasions that take up the residue of my stay. How God will be pleased to afford me success in my endeavours with you I cannot tell, but I will not be afraid to say that I am sure I defend the truth, and yet not I but the spirit of God that is within me; I know what construction you will be apt to make of this expression, but I will reserve my defence, till I receive my fore-seen objection. I send you this to promise you (as God shall enable me) an answer to your Papers, but you must not expect it suddenly, because I know not what urgencies I may be put to, when I come to my journeys end: By this which I have received, I see you beginne to be in some heate; you commend me for my free dealing; whether you do it *ex animo* as liking my freedom indeed, I leave it to God to judge, that ere long will make the world know wherein they do amisse; but in the interim let me tell you, that after the way that you call Judaism, worship I the God of my Fathers; And I truft in God either to drive you into a necessitie of denying there is any Sabbath day at all to be observed, or else of granting that which I contend for to be the right; And if you do the former, who is the Antinomian? Where is the fourth Commandement? If you do the latter, its very probable we shall meet in the other controversie, since *tis* acknowledged that they both hang
on a string. Sir, since you commend freedome, I am emboldened to use a little more; Expect before God end this quarrell that be hath with the Land, that God will bring all our hearts to submit with willingnes to his truth, or else he will consume us. The Lord in his mercy look upon us, and cause us to see the things which concern our peace; which is the desire of his soule, who is

Yours wherefoevery you are Chrifts,

P. Tandy.

A Copie of a part of a Letter written by a shee Sectarie.

Deare Brother,

To fulfill your desires, I there give you a few answers to your propositions: First, for this proposition, what disorder will this produce if there be not prayer in families?

Answ. If whole families be Saints then you may pray with them, and pray as often as the spirit moves you; But this is the misery, we have taken up things upon trust, and done what wee thought good, and have not eyed the rule and direction of the word.

2. Prayer is a natural thing, for it is a principle of nature in all men to call upon God, so do Turks and Heathens; but God is a God of knowledge, and what is not of faith is sinne; so though the wicked pray, they being unbelievers, their prayer is sinne: Paul in the Acts reproveth the superstitious ignorant worship of them there, when he found their supercription to the unknowne God, whom, faith he, yee ignorantly worship, him declare I unto you; so that ignorant people they cannot pray, they must have God declared unto them.

3. Wee have no example nor precept in all the Gospell for Saints to pray with unbelievers; when Chrift prayed he took his Disciples apart; indeed he taught and exhorted all; so the Saints in the Acts they prayed alone from the world; and Chrift faith goe preach the Gospell to all, he doth not say goe pray with all; and Chrift nor his Apostles never prayed with the world; the Apostles taught in their Synagogues and expounded in their Assemblies, but not a word of praying with them; and experience
teacheth us how our hearts are straitned, and how wee limit the spirit (if I may so speak) when we pray with unbelievers, and faith commeth not by praying with them, but by preaching, for faith commeth by hearing: I know no word for the Ministers praying with the world, nor Saints to joyne with them.

Object. But Christ gave thanks: The Apostle Paul gave thanks before them all.

Answ. Christ's thanksgiving was sometimes miraculous, for by his blessing the creature he did a miracle; so the Apostle's was too, as farre as I know; for you know how wonderfully after hee and all with them were preserved: Or if we may give thanks with them, it is because all have a right to the creatures restored them by Christ, that in a way of exhortation or praise a Saint may informe them therein of their right by Christ.

Object. But what shall they do that have families, shall they be as Heathens? doth not the word say that he will pour out his wrath upon the Heathen, and the families that call not upon his Name?

Answ. That makes nothing for it, for it is not said that the Heathen and these that know him not, shall call upon his Name; this is not for it, but to shew the misery of these that cannot; sure it is sweet for Saints to eye the rule for all that they do. Sure I do not write this that I would diminish any of the unbelievers privileges; for Christ Jesus knowes my heart is more pitifull unto them then ever; but I finde in the word that the Gospel must be preached unto them, they must be exhorted and pitied and prayed for, and Saints must shine before them by a holy...

The rest was torn away by a Sectary, it was signed M. D.

Plymouth, the 5. day of the second moneth. 1647.

And subscrib'd thus, To her Loving Brother Nicholas Couch in Dartmouth.

This Couch is an Ensigne in Dartmouth.
Animadversion on this Last Letter by Way of Confutation.

Thanksgiving is made a part of Prayer as well as the other three, Petitions, Intercessions, &c. 1 Tim. 2: 1, 2. v. Acts 27: 35. Paul gave Thanks to God in the presence of them all, where in the Ship by many passages of that chapter, Acts 27, particularly the two first ver. it is evident they were not all believers, and so Christ Job. 6: 10, 11. v. gave Thanks among them all, and let aside the Disciples, ther's no ground to think any of them were believers, but called the multitude, men, and such like phrases, nor Disciples: in 1 Cor. 14. where the publick meetings of Christians are spoken of, and several parts of worship described, as Singing, Praying, Prophecying, unbelievers are spoken of as coming into those Assemblies where these parts of worship are performed, and they are not excluded from being present at one more then another, nor believers commanded to suspend Prayer upon their coming to that any more then Prophecying, but the chap, carries it as free to come in at all, and the Church free to performe Praying and Singing as well as Prophecying, notwithstanding unbelievers present, compare these Verses together, 14, 15, 16, 22, 23, 24, 25. As for those Answers in this Letter, that Christs Thanksgiving was miraculous, &c. they are meer subterfuges, and by the same reasons men might argue against all giving of Thanks before meat, saying these examples of Christ and Paul were miraculous, and so not binding, but with these compare 1 Tim. 4: 3, 4, 5. verses, how meats are to be received with Thanksgiving, and sanctified by Prayer (speaking of meats and drinks) and then consider Christ and Pauls example, and it will show tis for our practice, besides tis such a Thanksgiving as hath Prayer and Petition in it for a blessing, as is cleare from the fifth ver. tis sanctified by Prayer, and Pauls Thanksgiving in that twenty seven of the Acts had Petition and Prayer in it, not only for the meat, but to raise up their dejected minds in the Ship almost killed with griefe, vide Calvinium in locum, Acts 27: 35. or Lorinum.
Some Passages taken out of a Letter written out of Oxfordshire, to a Citizen in London.

One Floid newly come to be a Preacher to the Troop of Major Huntington's that now quarters at Aston Rorecant, preaching in that Church on Sunday last, June the 14. on John 20. 17. Teach me not, I am not yet ascended; collected from those words these three transcendent points. First, That Lay-men, Weavers, Tinckers and Coblers being gifted might be Preachers. Secondly, Learning was not any means or help to understand the meaning of the Scriptures. Thirdly, That any Chamber, Barne or Stable, or other place was as holy as the Church, and that there was no holynesse in the Temple, for God destroyed it, nor in any Church. This Floid a youth of twenty yeares, did lie at Master Calver's the Bookseller at Ludgate-hill. Major Middleton's man did not only rend with his hand the service-Book, but cut it with a knife, and burnt it in the fire at John Chichers of Kerst, and it set the Chimney on fire till they quenched it. And they justify the burning of the ten Commandements, Creed, Lords prayer, Psalms, ninety five Epistles and Gospels. I would be glad to know of Mr Edwards, the Antagonist of Hereticks what to do in this matter: To whom though unknown, I present my love in the Lord.

June 16. 1646.

A Reverend and learned Minister living in Oxfordshire, was by some in the Army, and some of the Parish conspiring together, as he was preaching in his Church opposed and with tumults disturbed. There was one Souldier a great Champion that did openly and boldly in the Church affirm he was raised up of God immediatly, and inspired with extraordinary revelations, whom the Minister by this place of Scripture Matth. 24. 26. Wherefore if they shall say unto you, Behold he is in the desert, go not forth: Behold he is in the secret chambers, believe it not; overcame and put to a non-plus, so that they went out of Church with a kinde of a Diabolicall fury.

There
Here is one Master Del a Preacher in the Army, and Sir Thomas Fairfax's Chaplaine, who summer was two yeares, preached a strange Sermon at Lincoln, and since put out a Pamphlet against uniformity in Religion, calling it Anti-christian, &c. the man preaches and speaks much against Tythes, and yet besides his Chaplains place to the Generall, keeps a great living in Bedfordshire.

This Master Del Expounding the seven last verses of the 54. of Isaiah, in Marston Church neer Oxford before the Generall and other Commanders and soldiers, June, 7. 1646. being Sabbath day in the forenoon used these, or the like words in effect, viz.

1. There are no more of the Church of God in a Kingdome, then there be such as have the spirit of God in that Kingdome.
2. Neither Old nor New Testament do hold forth a whole Nation to be a Church.
3. Whatsoever a State, an Assembly or Councell shall say, ought not to binde the Saints, further then the judgements of those Saints shall lead them.
4. The Saints are those that are now filed Anabaptists, Familists, Antinomians, Independents, Sectaries, &c.
5. The power is in you the people, keepe it, part not with it.
6. The first party that rose against you, namely, the profligate ones of the Land, are already fallen under you; and now there is another party, Formalists and carnall Gospellers rising up against you, and I am confident they shall fall under you.
7. They are willing to become subjects to make the Saints slaves, nay they are willing to become slaves themselves, that they may tread upon the necks of the Saints.
8. His Sermon or exposition for the greatest part of it tended meerly to division and sedition.
9. Being spoken with after his Sermon, by some of his hearers, touching these and such like passages, he said to this effect, his intentions were not according to his expressions, and hee thought he had preached only to soldiers.

Peter Mills.
John Haine.
Nicholas Widmergale.

Henry Potter.
Theophilus Smith.

There
There were Copies of these Positions, given into the hands of some Members of both Houses, and some Citizens with these names subscribed: And when Master Del did put forth his Sermon with an Epistle before it; wherein some passages were inserted to clear himself from these matters laid against him: the Citizens above named put forth a Book, entitled A Vindication of certaine Citizens that lately went to the Leaguer then before Oxford; wherein they attest the seven former Positions against Mr Del, page 9. And of this Mr Del the Reader may read more of him in a foregoing Letter written by a Learned and godly Minister out of the Army.

Some passages taken out of a Letter written lately by a godly Minister in Cheshire, to a worthy friend of his in London.

George Young, Lieutenant Coloneller Ger. soul'dier, on Sabbath was sevennight, I being absent, brake to pieces the railes which for these foure years have been transformed into seats very commodiously for the parish, refused to stay his hand at the instance of divers, (who told him I would amend it if any thing were amisse) telling them I would sooner set up such things then pull them downe, and that he would do it if I were present, and that the Church should down within a yeare; and reported in the Towne that I was drunk with the blood of the Whore of Rome; whilhelia's tongue had cleaved to the roofe of his mouth when he had taken the Covenant. And it's much feared that spirit works mightily in Ger. Company and others. Five Independents are determined for the five Captaines of foot for this Country; judge you what's intended: Great striving hath been to get me out of my Lecture here that an Independent might come in, but I have undertaken the Lecture if need be gratis, rather then any evil fall out by my removall.
Some passages taken out of a Letter written from a Reverend and Learned Minister in the Northern parts, to a worthy freind of his in London.

An eminent Parliament man of our Country came downe lately, with whom I had some conference about Master Edwards, and about the Schisms and Blasphemies that are broached and connived at amongst you; He said he thought that Master Edwards was a very wicked man, and did as much as was in him to embroyle the Kingdome in a new Warre, and deserved, 

In all his discourse he favored of the new leaven, which I feare many of the higher powers are too much tainted with. I complained that Schisms and Schismaticks were to much suffered by them; He answered that truth was victorious, and will be triumphant of it self; and as when many thick mists gather about the Sunne in the morning, the Sunne by his own light and heate dissipates them by degrees, so would truth do all contrary Errors of it self in time; and therefore it was but reason that men should first bee convinced of their Errors, and satisfied in their consciences by reasons and arguments, and not be compelled by force to conftraine their consciences to mens wills. I objected Befo care to him, he said that Befo shewed himself an moderate man; and willing to be satisfied by reason, and to lay down his opinions if he might be convinced of them, and his conscience satisfied. I alfo spake of Lilburne to him; he said he was a very good and deserving man, and thought that he might say and do and justify all that was yet laid to his charge. He said that Anabaptists were not Hereticks, but only Schismaticks at the worft; and that he thought the baptizing of Children could not be proved out of the word of God. I laboured to prove it by Scripture and reason, the testimonies of the most Orthodox Fathers, and the constant practis of the first best and purest times of the Primitive Church; but he flighted my proofs, and said that my Scripture and reasons were not expresse and demonstrative; and for the Fathers and practis of former times we were not to be ruled by them; ex ungue leonem. He is learned and wittie, active, quick and nimble and magisteriall. I feare he hath many abettors which are ejusdem farina: Yet I think that
that he is no broacher of these opinions, much lesse persuader of any to them, but only by way of discourse accidentally as thus with me.

June 22. 1646.

An Extract of a Letter written to me out of Lancashire.

SIR,

There is employed in this County by the House of Commons (as is commonly taken) one Matthew, a man active and of strong parts; he boldly and confidently denies the Scriptures to be the word of God, and pretends to Revelation; we have heretofore signified to some Members of the House, what a scandal it is that such men should be employed by them; but cannot yet learn that they have put him out. I have here inclosed sent you two papers that were given me by one of our Sectaries; here being divers more, and some that are active of his opinion.

August 8. 1646.

A Copy of the two Papers inclosed.

Good Christian Brethren, forasmuch as the immortality of the Soule is maintained to be a truth, whereof I am doubfll; I desire you who are able by found Doctrin to convince the gain layers, to make it good by Scripture that the Soul is immortal; and that it may so appear, I desire you will be pleased in a rational way to proceed by giving in writing a definition of the subject, whence it is, and what it is, and where it is in man, and whether it be any part of man, and how, or when man is first possessed of it, and how it comes to be guilty of Adams sin, and what promise of Salvation is made unto it in Scripture, and how it is redeemed by Christ; and now desiring you will make it good by Scripture, what you do affirm, that so your Christian Brother may receive satisfaction, I rest and shall be thankful unto you. 

Yours

This was delivered me July 28. 1646. This is the Original.

Thomas Sidebothom.
Mr.

Received your Note, and for answer thereto, hoping you are not of the spirit of those which sent to Christ to intangle him in his words; neither am I afraid to declare what my Faith is, for I believe the word of God contained in the Old and New Testa-
ment to be a truth; yet in them I cannot find that man or any part of man is Immortal, but that he is wholly Mortal, even whole man is wholly Mortal, and ceaseth to have any lively Being betwixt
Death and the Resurrection: Now if this be an Error thus to beleive, I require you as you are a Christian, and spiritual, to restore such a one in the spirit of meekness, and to convince by sound Doc-
trin the gainsayer, proving by scripture what you do affirm, and if you do affirm a Mortal soul, that you will according to ration-
ality give Answers to those Queries you have, and then I will Re-
ply, that so we may bring it unto the ballance, and weigh the scrip-
tures on both sides, and so hoping in a loving and Christian way to bring the grounds of these to light, I rest.

Thomas Sidebotham.

This was delivered me Aug. 5. 1646.
and is the Original.

A Copy of a Letter written to me out of Lancashire.

SIR,

The bearer having a great desire to see you, & my self a greater desire to serve you, from whose faithful labours in the ministry I have formerly received much good: I make bold to trouble you with these rude lines; the inclosed will faithfully informe you of a sad accident fallen out in York-shire, if the knowledge of it have not come to you from better hands; my self and some others are here ingaged with you in the quarrell against the Sectaries, and shall indeavour to serve you, and the Church of God according to your desires expressed in your Gangrena: I hope ere long to pre-
sent you with a true relation of the Independents gathering and constituting their Church at Sawyerby in York-shire, which will not be unworthy your consideration; we have for the present only one Independent congregation in all Lancashire, which never yet had
had Officers, it consists not of above thirty persons, most women, all of mean quality; Mr. Eaton of whose activity to promote this way I believe you are not ignorant, hath been the great apostle to promote their design in these parts; all our Godly Ministers generally stand right, and in their course preach a weekly Lecture in Manchester against Independency. If I might have a few lines of direction from you by this bearer how I and the rest of my friends might best serve you, you should not fail of the faithful mind and desires of him who is

Your real servant to love you.

May 25, 1646.

Though I be a stranger to you and unknown, yet Mr. — can inform you what credit you may give to me and what I shall write.

Some passages extracted out of a Letter written to me from out of the Northern parts.

The Church at Sawerby since our conference in March hath been blasted in its growth; only one (and she a woman) hath been added. The Church at Birch which is but two miles and a half from Manchester, grows in number, but yet hath no Officers (as I can hear of) I shall hereafter give you a particular account of the Church of Duckenfield; the ruling Elder there is a Sequestrator in Cheshire, and their Deacon a Sequestrator in Lancashire. The Deacon I shall speedily bring upon the stage, and make a notable discovery of his knavery in courzing the state.

Your real friend to love and serve you.

August 3, 1646.

A Copy
Errors and Proceedings of the Sectaries.

A Copy of a Letter written out of Yorkshire concerning an Independent Church in that Country.

SIR,

Much respected, I give you many thanks for your love when I was with you; since we have spoken to Mr. Roots about a conference, but as yet have no satisfying Answer: So soon as we heard of their intention to chuse their Officers, we sent a Note to him to this effect, That whereas we heard it was their resolution so to do such a day; that we desired him, if that so he could with conveniency to forbear and suspend the doing thereof for a time, in regard that we desired that there might first be a conference in the place by some Godly Ministers, that if it might be, the true way might be more cleerly found out, that those that are deceived or misled, might be undeceived, so as we might assent to them or they to us, so far as truth might appear so; his Answer was first before any thing was done that they might have satisfaction given for what wrongs they had sustaine. And 2dly, he would allow us to propound some questions, provided they might do the like against our way; so seeing no better answer could be had, and that they resolved still to go on still in their businesse: It was thought fit by the Inhabitants of the place for that day to lock the Chapell door, to testify their not approving their way, and so it was done; the which doth much incense them: and the last Sabbath they had the liberty of the Chapell, wherein they began their Election by the Deacons.

And in the forenoon such words as these was expressed in his Sermon, as it was given in to me by an honest understanding man that was present, in an Use of exhortation, to those that are joined together in Societies in a visible Church, viz. You must defend one another, as Abraham did Lor, when he armed those that were born in his house and brought up with him to defend him; and as Moses did the Hebrew against the Egyptian; and as those who defended Paul when he was in Prison, against those that had taken an Oath, &c. And denounced the punishment threatened Zac. 14, 18, 19. against those who will not joyn into the visible Churches, saying, It is a Gospel Text; see, the which me thinks are strong applications, and may prove of dangerous consequence.

I cannot:
I cannot yet send you, nor Mr. Holinworth the Questions that are to be discussed, nor certainly the day when, or whether or no; but Mr. is to be with us next Sabbath, and then if anything can be pitched, you shall hear by the first: I pray you remember my respects to Mr. and desire him to take so much pains if that we do send directions, to come; and also I pray write me in two words by the first what was the issue of your conference at Bitch, and what you hear from above as concerning that way either pro or con. I have sent you inclosed a copy of the articles of their Covenant according to promise; thus with my kindest respects remembered to your self and to Mr. Holinworth, I take leave and rest, Sir, Your affectionate friend

Feb. 9. 1645.

Your affectionat friend

being much obliged,

Some passages Extracted out of the Original Letter written from a man of worth in the Army, to a person of worth here in London; which Letter was writ presently after the taking of Oxford.

Because a man is a Presbyterian, he shall be turned out of his command; and to compass it, they have sent as far as Pen- dennis for an Accuser, to London for another, and Bisham for a third, and all they can say against our Adjutant General Gray, (who is an honest godly Scotlman) is, that three quarters of a year since he was met (as they think) drunk because as they remember, he fauted in his speech, and all because he is Major Generals Officer: Mr. Peter said, That was not all, he had made a Faction in the Army by seducing many to the Presbyterian party; so it seems its counted a Fa- ction with them to hold what the Parliament allowes. A moneth since they have laboured all they can to get hands for to be Governour of Oxford; and he being here on set purpose, the Peti- tioners are instructed to repair to the Generals at such a set time, and the Tragical comical actor, out of the tyring room of his own contriving, comes and tells the General what a providence tis, that God hath stirred up those good men to such good intentions
Errors and Proceedings of the Sectaries.

Sermons are daily preached to this effect, That God will rather honour himself with a few, then with many; witness this Army, which they hope will be an instrument to subdue all that oppose them, whether under the most specious show of righteousness, and profession of an old ragged religion.

A Copy of some Letters, and some Extracts of Letters written out of the North concerning our Brethren of Scotland and their Armies; which I have thought fit to print because of Letters, and many Libels that have been printed against them.

Some Passages taken out of a Letter (the Original whereof I have by me) written by one of the Committee in York to a friend of his in London.

The lamentable complaints spread abroad concerning the Scots Taxing the Country so much, are occasioned from want of money; for they have no means from any part of England to subsist, but by Assenting that corner of England where they now quarter: If consideration be had by the Parliament that they are neglected in wanting what was promised, it will clear them in that matter: As for their misdemeanors, they go not unpunished with them; for there was the other day at Richmond one suffered vivi comburium, for committing uncleanness against nature; a week since they have disbanded Vandrusk's regiment, which were men of the worst carriages in all the Armies: As for the business at Tickhill which troubled all men, after full examination of the abuses, it is found that the English, Irish, and Dutch were the authors of the outrages, (no Scot was guilty thereof) and two of them have been shot to death therefore. My couzen — was last week at the Court, and is much satisfied concerning the behaviour of our Brethren both


both toward King and Parliament: He told me it was wise, fair, and honest.

June 12, 1646.


Am sorry that when we expected an end, its feared a worse contention begins: we hear by some Letters this week from London, one came from Saltmarsh Minister, that a Petition from the Brethren is since put up to both Houses with 20,000 hands, for which they had thanks returned, though the Common Councill of the City were high in their expressions, that if the Petition were delivered, they should be accounted Incendiaries or such like. Colonel N. writes also of this Petition. About 10 or 14 daies since one Butterfield a malignant, that did live at Middleham, and other four, writ to the General of the Scots, That if he would send a Regiment to quarter there, he would ensure them to enjoy Midbelam Castle; they sent a Regiment thither, and the Colonel sent the Letters with the mens hands to the Captain of the Castle, and bid him take care of it, and proceed against Butterfield and the other four as he saw cause: The like was promised of Boulton Castle, but their treachery both revealed by the Scots themselves.

Some passages taken out of a letter written from a godly Christian who was sent from London into Scotland about some speciall business.

Mr. F.

Pray remember me to Mr. Bolton, and let him know, that in Scotland there is a precious people, a learned and godly Clergy, who are resolved in their low condition not to rest upon strength of Armies, nor confederacies with Nations for deliverance from their Armies without Reformation, but in a lively Faith in God,
and performance of the Covenant. There is a Sermon every morning before the Parliament in the Parliament House, where the power of God is so eminently seen, that I am not able to express it.

St. Andrews Decemb. 20.
1645.

A Letter from a godly Minister out of the North, concerning the Scots.

My Dear Friend,

Your was not a little welcome to me, nor am I put to it to send you a requisitall: The Newes here is so good, that I can hardly hold my pen for joy; the Kings coming to the Scottish Army in all probability will prove one of our greatest mercies since these Wars began. And never did I hear of any Christians carrying themselves so boldly and faithfully in reproving their Prince; so humbly before their God, so innocently towards their brethren, so desirously of a settled and well-grounded Peace, as the Scots now do; they labour with much earnestness the Kings conversion; tell him plainly of his blood-guiltiness; have sent for out of Scotland the ablest Ministers to converse with him; have banished all Malignants six miles from his Person by Proclamation; refused to entertain him with any token of joy; told him he was a great sinner before God, and that he must give satisfaction to both Kingdoms. The malignants droop who were gathering towards him out of both Kingdoms: The French Agent who was active in making a Breach, is much discouraged: The Nobles and Ministers profess their earnest longing after a happy Union, the setting the government of Christ in his Church, which being done, they will presently return in peace. The Independents themselves stand amazed at their wisdom, resolution, and fidelity; Zeal doth accompany all their actions with humility. The malignant party which was much feared, is born down; the mouths that were so wide both of Independents and malignants are fowen up; they have not a word to say: And see how the Lord blest them; all

L their
their enemies in Scotland are routed and brought to nothing. The King refuses to proclai Me Montross and his adherents Rebels; But the King of kings hath taken the quarrell into his own hand and utterly dispersed them; I have not time to write the particulars, only to let you know I am

Your assured friend

May 21. 1646.

R. Balfam.

A Passage Extracted out of a Letter written from a godly Minister in Suffolk to a special Friend of his in London.

Here in the Country Malignants and Sectaries do generally murmur against the Scots, and would be glad to hear that the Armies should go against them, which I pray God prevent: I pray that this Nation do not so requite their labour of love and faithfulnesse unto us.

May 19. 1646.

A Copy of a Letter written to me from a friend out of Kent.

Worthy Sir,

Since you are so pleased as both in your former and latter Letters to take notice of me in your kinde salutes, give me leave to take notice of your kindnesse, and re-salute you; and both in my own name, and in the name of a friend of yours, to let you know we have not only run over, but read your Second part of Gangrena, and therein observe your willingnesse (if it be possible) to cure that evill by sucking out the corrupt blood, which is the method of the most careful Chyrurgons that are not so dainty as desirious of their Patients recovery. Nimium amor et admiratio personarum, hath hitherto been a great inlet to all Heresies, whence they say Cyprian unice admirans Tertullianum, et autonomaetie, often calling him his Master, sucked in that errore of his concerning,
ning the nullitie of Baptism administered by Hereticks; yea & so did Nestorius through his admiration of Anastasius find fault with some expressions: So subiect are most men, jurare in verba magistri, which Plutarch also well observes in his Book de Auditione. And therefore we do freely profess we cannot dislike your practice in lessening their credit that are corrupters: Christ Jesus himself and all his Apostles heretofore endeavoured no leffe.

Yea, and if Mr. Saltmarsh, why may not you as warrantably distinguish and lay as he doth, concerning the old Non-conformists, That it is the old man of your adversaries you write against, and not their new, or themselves so far as they are men, so far as they are lovers of themselves and have only a form of godliness? &c. Surely the man would be hardly put to it to undertake to maintain his own, and yet take away your distinction, who will easily (we doubt not) answer not only him, but all others in whom we see but little wisdom, though perhaps some wit in inventing, as Apothecaries are wont for their Boxes, such specious titles for their Books as those whereof Jacobus Acquaviva complains in an Epistle of his to Johannes Baptibus, Nulam ad remingeniosi sunt, praver- quam ad speciosos titulos exogitatium; quibus ex hominum manibus bonos libros extorqueant, ac suos eorum loco obrudent; et tam solidum est vulgus, ut quos expuere debuisse & suspicio, nonnumquam & celebret, &c. Certainly Mr. Saltmarsh doth not only want a grain but a whole bushell of salt to season his unsavoury mouth, opened not only against you, but the reverend, learned and judicious Mr. Gataker, together with the whole City, and all the Orthodox Ministry who might ask him more than ever he would be able to Answer, if they should but chatechize him concerning his Baptisme whether it be of the first, or second, or third, or fourth sort; what think you? is he not a Seabaptist, a Seeker? We are sure if all be true I lately heard from a good friend of yours in these parts, that he the said Mr. Saltmarsh at a meeting of sundry Ministers of this County at Maidstone publickly professed in presence of them all his endeavour was to forget whatsoever formerly he had known, and seemed to wish they might be all of his mind, until one Minis- 

ter who was then and there present told him merrily, He was but a young man, and such as himself might happily wish with Themis- stocks that they had the art of Oblivion; but as for his own part he had
had too many gray hairs to desire to forget whatsoever he had learned, lest he might not have time to learn so much again. The Committee of Kent intended by their late order the suppression of sundry Petitions of dangerous consequence that were handed up and down by our Sectaries, and towards the promoting whereof, the new Arch-Bishop of Canterbury Mr. Hugh Peters was (as I am informed) come down to Maidstone to visit this his Diocefe as he usually calls it. The most and best of our Ministers hereabouts (for all I can learn) are willing if they must die, to be buried as valiant Ensign bearers in their colours: There is a merry story told by a Baron of the Ports or Jurate of the town of Sandwich concerning Mr. Symonds the Independent who hath a living there: One coming to him to be Catechized, he sent him to a Mechanick of that Town to Catechize him for him; and when his Father in law Mr. H. another Jurate of the same Town expostulated the case with him and asked him the reason why he would do so; his Answer (as Mr. F. related it) was, that one Goose might best teach another to eate. So merry are our most demure Independents: Among whom if there be a Stoick he is the most in shew, who hath lately (as is reported) got an addition of means to the Benefice he yet holds, though it were formerly valued at above 100. pounds, and he himself be absolutely in show against all tithes, himself therefore will not, but lets his wife receive them: who whether he were not ab origine as well as Mr. Saltmarsh a comick, your self may best find out, or we will, if you please but to get us a writ Ad melius inquirendam; till then we may perhaps the rather think them to have been such, being so still, men that personate abundance of austerity, but are &c.

June 22, 1646.
Some passages taken out of two Letters written from a godly Minister out of the country to a reverend and godly Minister in London, who shewed me the Letters.

I have read Mr. Edwards Book thorough, and as a friend to deal freely, I profess Morne in my opinion never gave a greater blow to Papists than he hath given to the Sectaries; and that which is yet more, soberly, sadly. As for the whole businesse of Webb of Milton taken before Colonel K. a Minister thereabouts hath promised to send M. Edwards an exact narration. The working I see of some humours makes me hope the summer is past, and it is near the autumn of schism which had its spring before, &c. Only let us all be doing. Hugh Peters (as I hear) was lately at Maidstone, and had a mind to have promoted a Petition among our Sectaries.

June 15, 1646.

Our common friend M. Edwards his last Book Gangrena of the Second Edition I received this last post, together with his Letter, I pray let him understand as much; and withall let him know I shall myself (God willing) thank him for both at better leisure and when I have read his Book thorough. Surely, he spake Prophetically that usually called him in Cambridge young Luther. Faxit Dem, that the Sectaries may never be able to deal with him, as I doubt not many of them desire, whose words would willingly be turned into swords both against him and us all.

An Extract of a letter written from a godly Minister to me.

Your Books I can assure you (I find) gain favour with all, but the common adversary who much increaseth and multiplyth
A New and further Discovery of the

PLYETH IN THESE parts, where I heard last week at an ordinary in presence of two of our Deputy Lieutenants, that since Kiffen and Lamb have been here re-baptizing, now there's a third man come that contradicts them both, and re-baptizeth again. So that the poor people begin to stare and stand amazed to think what their deluded disciples will do in the end: Many of the Brownists fall to them; however their doctor Turner keeps his ground, who disputed (as some say) with Kiffen and drowned him in the red sea, till at last they fell both from re-baptizing to down right railing. Poor people I pity them, as also those others (then and there spoken of also) as one (a very honest man otherwise) that affirmed lately he thought the Apostles themselves never had more excellent gifts than a company of tradesmen, that now preach in private at Sandwich. Another (it was said) there was at Ash near Sandwich, who was said to say he was Christ, but being questioned, Answered no; he was only Christ's mouth and could feed such as were hungry, &c. though as some say, he can hardly feed himself: Surely I often now think on Matt. 24. Except in the Wilderness, or in Chambers where is Christ, as they think: We should gladly see you here. I remember it was one of Don Pedro's devices about his first coming into this Country to bring down with him some Ministers out of your City to preach up the Parliament; and why should not you to preach down Heresie, Schisme, Prophanesse, that the Country may know of what Religion the City is? Certainly I am for such a change of courses as they call it. Propheta in patria, &c. Thus in haste I heartily rest

Yours.

July 6. 1646.

A Copy of a Letter from a godly minister in Yorkshire to a friend of his in Lancashire.

SIR,

I Returned from York June 3d. Our meeting proved very successful; one of the prime York ministers being the main Removo to our desires, which were to write to the Assembly that we would joyn with them in the Presbyterian way according to God's word.
word to the utmost of our power, and to declare against the Erastian principles: when it was put to the vote, he desired to stay till he had further light: I know not whether he meant from the word, or from the State: There's so much policy now in the world, that it hath eate out, if not much of conscience, yet very much of our care and zeal in promoting the work of Reformation according to our Covenant; nay to far are we degenerated now (as I am informed from a good hand) that to be forward and zealous in the Covenant, is the sole character of malignancy, and only badge of disaffection: but I hope it will prevail in despite of those who having formerly been takers, are now the only trample upon it. We have appointed another meeting at Pomfret on munday seven-night; M. R. hath promised to meet the West riding ministers there.

Some passages taken out of a Letter written from a learned and godly minister in Devonshire, to a friend in London.

I am resolved to disget all abuses and contempts, and insultations of Sectaries, and frustration of hopes, so I may honour Christ. You will easily see by the inclosed what work is here. The Sectaries are grown so confident and insolent, that we may say of them as Rivet of Mountzgve, In quo desideramus hominem, for they seem so farre from Religion, that they put off humanity.

A Relation of some stories, and other remarkable passages concerning the Sectaries.

The 16 of June 1646. It was related to me by a Justice of Peace who was an eare and eye witnesse, and by a godly Minister in Northamptonshire, that there is one Kendall (who in the Bishops times was a great creature of Sir John Lams, a bower at the Altar and for all the Innovations), but since these times of Sekarisme,
etarism, is turned a great Sectary, having renounced his Ministry.

This man is now a Captaine in Whitlesey the Isle of Ely, that land of Errors and Sectaries, and a great Preacher, who comes sometimes to visit Northamptonshire, where formerly he was a Curate. Now the last Trinity Munday (as the day is commonly call'd) on a Faire day in that Country where a great resort of people was, Master Basely a godly Minister in those parts being spoken unto to preach, and being provided for it, this Kendall stood up into the Pulpit before him, and preached on that text, Rom. 8. For if ye live after the flesh you shall dye, on which words he preached against humane learning (as being flesh) and that the Universities were of the Devill. Secondly, that Adams righteousness in Innocencie was but flesh, and opposed to the spirit. Master Basely in the afternoone preaching, confuted his Doctrines, this Kendall would have stood up in the Church, and have opposed him, but was hindered by a Justice of Peace who was present.

The 10th of June 1646. A godly Minister living in Lincolnshire told me and another City Minister, that he hath in his Parish many Manifestarians, Disciples and followers of one Thomas Moore spoken of in my First and Second Part of Gangrena, who upon his knowledge will keep no dayes of Fast, nor none of the days of Thanksgiving, because they will not give thanks to God for one man killing of another. He told me that some of the Manifestarians hold, and he hath heard some of them say, they had seen Christ, and seen the Devill to. This Minister related to us that there was a young maiden in his Parish about 16 yeares of age, one — who preaches to many young men and maidens, he named her name, and I well remember it, but forbeare naming her, because being so young, happily she may be reclaimed. This Thomas Moore comes often into this part of Lincolnshire, and divers times to this Towne where he preaches in houses; but the last time he was there he preached not, and the reason (some of the Sectaries give out) was because this godly Minister is a persecutor, others say because he could not have the use of a great house in that Parish for his company to meet in. Many of these Manifestarians being at a time together, there was some occasion fell out to send
fend for the Constable of the Town, who being come, charged some of the company in the Kings name to aid him, to which some of the Sectaries replied, that the King was out of office; and therefore to require any thing in the Kings name was nothing.

A Fellow of a Colledge in Cambridge (whom I well know) meeting me in London, told me he had been lately at the Leaguer before Oxford, and in the company of some of the Sectaries belonging to the Army, where he met with one M. Wainwright (so he related his name, formerly a Minister, who said he came out of such a Country (Suffolk as I remember) and had a Living there of two hundred pounds per annum, this man boasted he had pull'd down the Bishops, and hoped to do as much for some others, meaning the Presbyters; he vapoured he had left his Living as being Antichristian, and faith he, I have every day since asked God forgivenesse for holding it; he told me also that in the Army he was told from good hands, of an Officer, a civill gallant man, because he would answer the Sectaries when they spake for their opinions, and against the Presbyterians, was upon other pretended suggestions either formally caheered, or glad to be gone.

There are foure famous Preachers in Hertfordshire (as I have it from sure hands) one Heath the Collar-maker of Watton, one Rice the Tinker of Aston, one Feild the Bodiel-maker of Hartford, one Crew the Taylor of Stevenage; and besides these, there are some other Preachers who sometimes were Ministers in the Church of England, but now great Sectaries, as Master Feake at All-Saints Church in Hartford, one Master Harrison about Saint Albons side, and some others of whose strange preachings, practices, of the complaint to the Judges at the Assise of Master Feake, &c. I shall hereafter in a fourth part of Gangrena, or some other Tractate about the Sects, give the Reader an account.

There is a Shoemaker in Coventry or thereabouts, a famous Preacher, who goes from Coventry and those parts up and down Glostershire, Warwickshire, Worcestershire, preaching and venting erroneous points of Antinomianisme, Anabaptisme, preaching against Tyths, Baptisme of children: A Minister of the City of London being in Glostershire heard him preach, and heard of his large Dioecese, and perambulations from place to place.

August 16. 1646. Preached at Hackney one Master Downing, a Preacher
Preacher of the Army, and a young Peters (as he was called) some who were care-witnesses told me of his Sermon, and it was to this effect: That the Country people say (that is, he meant the Sectaries in the Army say) that the Parliament would do them good, but the Lord Major, the Common-Council and the Citizens of London would not permit them; he feared God would bring the Plague upon them, and Risings among them; and the cause of all was, the uncharitableness of London against the Saints; and that the opposition now was not between worldly men, but between Saints and Saints.

This Downing, alias Peter junior, spake in Hackney pulpit of the Common Council of London at that time in way of asperion of them as if they were for the Cavaliers, that when they entred Oxford, the Cavaliers told them, Tis your turn now, it may be ours hereafter, for we have the City of London and the Common-Council for us.

There is one Master Clark in London whose wife being dead, and wanting a maid-Maid-servant to look to his house and Children; having some acquaintance with one Master Jesse sometimes a minister of the Separation, but now an Anabaptist, a Seeker, and no man knowes what: he commended to him for that use one Mary Abram, aged between 40. and 50. a Separatist; an acquaintance of his highly extolling her; whereupon Master Clark entertained her, and he having a Sonne between fifteen and sixteen years old falling very sick; his calling and occasions necessitating him to be much from home; this Mary Abram being to looke to him, takes her opportunitie in this weakness and want of understanding (his disease being an Apoplexie) to labour to make this Boy marry her, and for the effecting of that, works in a flattering fawning way with one who often came to Master Clark's house, to procure a License for two friends of hers to marry (concealing the persons) who brought her word, they at the Office could grant no License to any which had not their friends consent, and one to be bound in a Bond to save them harmless: Now when she saw this way would not do, then she further moved the same man that if he knew if any man would marry them of any fashion
Whereupon this man told her he knew one Master Stamp, a School-master in Shoebane, whom he heard one day had done such a business. Upon that the man could not be quiet till he brought her to this Stamp, and after a time he told him she was the woman party, but concealed the man. At the last when her master Clark was gone from home, the enticed the Boy to go with her, and they went to Stamps Chamber who lay bed-rid, and he spake some words to them, which she pleads was a marrying of them; and she gave this Stamp eleven shillings six pence for his pains. For the proof of these things, besides master Clark's particular relation to her of these things more than once in private, as also his relating it to me in other companies, I have seen a Certificate under the hand of Doct. Meverell, subscribed Sep. 29. 1643. Ottwell Meverell testifying that master Clark, Sons disease in his brain for the space of fixed months, wherein he was divers times deprived of sense and motion, and sometimes vexed with Convulsions, Ignorance of things done and said to him; as also I have perused Certificates under other hands, as Mr. Stamps, one Samuell Perkins and others, too large to set down, besides the Petition of Master Clark drawn to be delivered to the House of Commons for relief of his Sonne in this case, and for justice against this Separatist who claims this youth for her husband: a Copy whereof is as followeth.

To the Right Honourable the Knights and Burgesses in the Commons House of Parliament Assembled:

The Humble Petition of Thomas Clark.

Most Humbly Shewing:

That the Petitioner entertained one Mary Abram to be his house-keeper, and to be especially careful of his Sonne being grievously visited with the sickness called the Apoplexy, and by the vehemency of the disease not sensible many times what he did: She the said Mary being between 40 and 50. years of age, and your Petitioner's Sonne being 16. years of age at most: The said Mary being gone from the Petitioners house, comes and claimeth the
the Petitioners sonne for her husband, and threatneth the Petitioner for keeping her husband from her, pretending she was married to him by a sick man who hath lain bed-riden a long time; who denieth the marrying of them, that he had no Licence, nor any Authority to marry them, as by his Certificate may appear, but as he confesseth took eleven shillings and six pence of her to make show of something, as if he married her to satisfy her humour; the youth not knowing any thing thereof concerning her pretended marriage with him: For at that time and six weeks after she pretends this marriage; your Petitioners son was ignorant of things done and said unto him, and was weak in his understanding and right judgement, and without his memory, and speechlesse as your Petitioner can prove. And whereas she produceth a Certificate to show as married in Saint Georges Church in Southwark, where she never was with him, neither is there any such marriage in the Church Register book to be found; the Lad taketh it to heart he should be so abused by her, and that it may be a discontent to him for ever during his life. And the said Mary hath done so in another house where she was a servant by one P. H. an Apprentice about three months before this, and is not free from him to this day, but by a bribe of ten pounds she received of him. She the said Mary defending her practise in the streets to be lawfull, saying, It was commanded under the Law not to marry without consent of parents, but that was but a ceremony to them that lived under the Law; it is now lawfull, because we live under the Gospel.

He humbly prayeth if it might stand with your favour to grant unto him your Warrant to bring before you the said Mary, that upon discovery of the Premises and lewd practise, the Petitioner's Son as he hath bin by her publicly disgraced, he may be publicly discharged from her, and she abide such further Order as shall be thought meet.

And the Petitioner and his Sonne as in duty bound, shall and will daily pray for your Honours long and happy preservation.

This
This Mary Abraham before her coming to Master Clark had intangled a young youth, an Apprentice here in London, and claimed a promise of marriage at his hand, which businesse was heard before Master Jesse the Seeker, an Independent Minister and some others, and it was concluded he should give her ten pounds, and so there should be an end between them; which this youth gave her, and there was a writing of discharge between them, which ten pounds given by the boy M. Jesse received; and faith, it was since given to the Parliament. Now though M. Jesse knew all this, yet he recommended this Mary to Master Clark to be his house-keeper who knew nothing of her pranks: when this old wench came to his house whilst the youth was well, she tempted him not; but when he was thus ill (as above mentioned) she tempted him, and in the time of some intermission of his fits before he was perfectly recovered, when the youth went with a staffe she carried him to that Stampe; and when the boy was ill and weak, would come to bed to him: Now after Master Clark had put this Mary Abraham away, he found this paper of agreement between a young Apprentice and this Mary by meer accident in his sonnes chamber, and with a great deale of paines and enquiry found out this Apprentice in London, from whom he understood the whole businesse, whereupon going to Master Jesse with this paper to taxe him, that he knowing such a businesse would commend such a one to him who was a widdower; Master Jesse desiring to see the paper (Master Clarke letting him see it) kept it, and would never restore it again; but Master Jesse told him he must forgive her, and he speaking of complaining of her for doing such a wicked fact, for the ruine of his sonne; Master Jesse wished him to take heed of prosecuting a Saint, and to consider how Jesus Christ at the day of judgement would take it at his hands, with such like words; And this Master Clark tells me, having spoken to him and some other Sectaries of that company, why they suffered such a wickednesse, and kept her company, he told me I could not imagine the shifts and put offs they had among them to colour the wickednesse, the affirmative and denying sometimes, saying she was not of their Church, but only recommended by Letters Testimoniall, sometimes affirming she had repented.

There is one Master Denne, whom I have spoken of in my first Part
Part of Gangrena, this man goes still up and down the Countries spreading his corrupt opinions and dipping; concerning whom I have lately received this Information from a hand that could not mistake in the relation; and I have the examinations taken before the Justices of Peace who examined Denne and others about him, which I here give the Reader.

The Examination of Anne Jarrat of Spalding Spinster, June 22. 1646. before Master Thomas Irby, and Master John Harrington Commissioners of the Peace.

This Examinant faith, on Wednesday last in the night about 11. or 12. of the clock Anne Stennet, and Anne Smith, the servants of John Makerneffe, did call out this Examinant to go with them to the little Croft, with whom this Examinant did go; and coming thither, Master Denne and John Makerneffe, and a stranger or two followed after. And being come to the River side, Master Denne went into the water, and there did baptise Anne Stennet, Anne Smith, Godfrey Roote, and John Sowter in this Examinant's presence.

Anne Jarrat W her mark.


This Examinant faith, that he liveth at Caxton aforesaid, but doth exercise at Elsby within a mile of his own house, and faith that he took Orders about 16. years since from the Bishop of Saint Davids. And that on Munday last he came to Spalding, being invited thither by John Makerneffe to come to his house. And that he hath exercised his gifts about four times in several places in Spalding, viz. at the house of John Makerneffe, and Mr. Enstons. As for baptising of any he doth not confesse.

John Harrington.

Master
Master Harrington sent for Denn by a Constable on the Lords day, with whom he coming, Master Harrington confined him to the Provost Marshal (who had been an Officer of the Committee) for that day being the Lords day that he should not make a mutiny, nor stir in the Town that day by people resorting to him.

This Maiden Anne Farrat confesses that she being by, heard Master Denn or some of the company with him, lay upon them at their Baptifme, and require a promife of those that were dipped to hear none but of their own way. This Denn in his travels about the country had two men attended him, who live (as they said) with him; they were clad like Farmers, and they took upon them to question some in the Town of Spalding to give an account of their Faith; as one Goodman Goffery: Master Harrington upon questioning with Master Denn spak of committing him to Lincoln, to which he replyed He cared not; but this he took ill, to be molested in his way, and told the Justice he was bound to the Committee of Examinations upon a Bond of two hundred pounds to appear before them at any time at four and twenty hours warning; and he made use of that as an argument against his troubling of him; to whom Master Harrington replyed, How can you do that, appear before the Committee at so short a warning, when as you are now almost a hundred miles from London? This Master Harrington a Justice of Peace and a religious man told me he had had several Anabaptists before him upon several occasions, and they have always refused to take an oath, saying they would not swear.

There is one Beadle of Glocester sometimes School-master there, who denies the Holy Ghost to be God; had a Manuscript by him of his own making pleading against the Third Person of the Trinity; which being known, some in Authority in that Town questioned him, and getting this manuscript, have sent up either the Original or a true Copy to some in Authority and place here; but the last newes I heard of him, he hath not been questioned as yet by those above: Bishop Other that learned and godly Divine coming this summer through Glocester, spake with him, and used him, with all faireness and pitty as well as strength of Arguments to convince him of his dangerous Error.

A Minister of the City of Glocester told me the Bishop laboured
ed to convince him, telling him that either he was in a damnable Error, or else the whole Church of Christ, who had in all ages worshiped the Holy Ghost had been guilty of Idolatry; but the man was no whit moved either by the learning, gravity, piety, or zeal of the good Bishop, but continued obstinate.

There is one Andrew Debman an Anabaptist, and a Preacher among them, a Cooper by trade, a sorry fellow, that can neither write nor read, and yet is a great Preacher among the Sectaries: This blind Bayard would fain Preach in the Parish Church of Algate; saying, if they would let him Preach there, his Sermon would be worth the Parish five pounds by a collection for their poor from his followers; and he hath further said, if they doubt of his ability to Preach, let them give him a text at the Church door when he is going in to Preach, and he would Preach of that, whereby they should see what he could do; and one speaking to him concerning a City Colonell if he would be a member of their Church, he would make a good member among them; this Debman replyed, that for his part he beleived if this forenamed Colonell would give all his Lands and Estate, he could not be received into their Church.

There was a great Sectary who had his wife lay a dying (and she did die of that sickness) to whom some wel-affected neighbour spake, that he should in this dangerous case pray for his wife; he answered, what good would prayer do her, or you either? you think prayer will do much good. I had this relation from them to whom he spake it.

An Alderman of this City, and a moderate man (so acknowledg'd by the Independents) not long since received a Letter from Newcastle concerning our Brethren of Scotland; which Letter he shewed to some Common Councell men and other Citizens, and the Letter was written from an Independent in Newcastle to this Alderman, wherein he confesses that the Scots have dealt very faithfully with the King, and told him that if he would not sign the Propositions, he must expect no help from them, and that they would keep to their Covenant and not desert the Parliament of England, with words to that effect.

I saw the Original Letter (and I read it twice over) written from a Townsman of Newcastle (a man of some place there) to an Honourable
Honorable member of the House of Commons, wherein he complains that in Newcastle all was like to runne to ruine for want of Government, and from the faction of the Independents there, that their good Ministers were so abused and discouraged by them that they would not stay, but had left them, or were going away as Master Prideaux and Doctor Jenison; some Independent Preachers sent thither will neither Baptize Children, nor administer the Lords Supper; but say they came not thither to do such drudgery (this was twice repeated in the Letter) Doctor Jenison was sent for thither again but for a stake; and he acquaints this Parliament man that the Independents have a designe one way or other either by threatening some men to give their voices, or by pretending some reasons to try to get an Ordinance to bring in a man for Major this year, who is a Sectary; but he desires this Honourable Member of the House of Commons to stand their Friend in the House; and hopes that seeing we have fought for Liberty, that town shall have their liberty in free choice of a Burgess for Parliament, and of a Major the chief Officer of their Town: This Gentleman also complains in his Letter, that without so much as ever acquainting the free Burgesses, or once calling a Common-Counsell, an Ordinance was procured to appoint an Independent Deputy Major, which if we should have done so (as the Independent party did) what out-cries would there have been of breach of Liberty? Upon this Letter being communicated to me, I asked a worthy Member of the House of Commons, why the Scots would suffer in Newcastle the Independents to domineer so, and abuse the godly Orthodox Ministers, and not teach them better manners; he answered, the Scots because of giving offence were tender of medling in any thing with the Civil Government, but rather suffered these things so much against their minds that they might give no occasion of complaint.

There is one Master Erbury spoken of in my first part of Gangrena, who about June or the beginning of July last, as he was going to Wales, lay at Marlborough one night; and being in the Town he came to a house where commonly once a week many good people of that Town meet together to confer and discourse of good things; and there Master Erbury spake to them (many
being there present) to this purpose, that he knew not what they might expect, but he came neither to pray nor to preach, but to learn of Christ and of his Saints, and making a discourse to them, he declared his opinions, venting himself against Christ being God, affirming he was only man, pleading for universal Redemption, speaking against Baptism & all ministrv, using words to this effect, that he knew not how they stood affected, or how it was with them; but with many Christians it was thus with them, that they knew not what to do without a man in black clothes, or a black man among them; but that was for the time when Christians were Babes and Children, but now they were all taught of God, and needed not that anyone should teach them: When he had done speaking, some of the company stood up and opposed him as not being satisfied in what he had said, telling him it was not only Error, but Blasphemy to deny Christ to be God, and brought some Scriptures to prove it, as in John 5. 7. speaking of the Father, Word, and Holy Ghost the Apostle faith, These Three are One; unto which Master Erbury replied, It was not so in the Original; but some of the people rejoyned they knew not the Original, but they believed it was so; and however they were assured that he was the Sonne of God: Master Erbury objected again, those words were not in the Greek, but put in by some who were against the Arrians; and so the meeting broke up, the people who met, being much offended at him.

For confutation of this Heresie, and to confirm the people in the Doctrine of the true Faith that Christ is God, let them remember 1. these Scriptures, the first chap. of the Gospel of John, In the beginning was the Word, and the Word was with God, and the Word was God, and indeed every word proves him to be God, In the beginning was the word, and so in the rest: upon which words Beza, Calvin, Rollock do fully show Christ to be God Eternally and Eternally. Calvinus in John 1. 1. v. Ne quis de divina Christi Essentia scriptus maneat, clare asserit esse Deum, Rollock in John 1. 1. v. quare sensus hujus propositionis mibi videtur esse: adY & cum esset in principio, estque apud Deum, erat quoque ipse Deus.

Beza in principio, id est a principio, id est tum, quum omnes res create existere inciperent. Est autem hac sententia, Sermone non capisse.
Errors and Proceedings of the Sectaries.

cepisse existere quum Deus initium factaret cœanti quiqaud est conditum. Nam inquis Johannes, jam tum exi sebat Sermo ille quum res create condi coeperunt, ac proinde ante omnium illarum sermon principium jam erat. Est proprietas ipsius verbi unus observanda quod quidem unif Deo propri convenit. Vide plur. Tit. 2.13. Christ is called the great God and our Saviour, not a lesser God than God the Father. The first of the Heb. from the second to the ninth verse, wherein besides that the Sonne is said to be God who hath a throne forever and ever, he is called the brightness of the Father's glory and express image of his Person, which cannot be affirmed of a creature. 1 John 5.20. John speaking of Jesus Christ, faith, This is the true God, not in name or qualities only, like to God as Magistrates and Angels are called gods, but the true God as spoken by the Holy Ghost foreseeing these evasions: This relative hic must be referred to Christ, to the person last spoken of which was Christ; so Calvin, Relationem & ad proximam personam restringi solet; and Beza faith, postulat pronominis istius propriam significacionem ad Christum hoc referatur. Deinde peculiaris ubique est Johanni per vitam aternum Christi, significationem ubi quoniam Continet igitur hic locum expressum divinitatis Christi testimonium: Tametsi hunc locum eludere Arriani contati sunt, & illis bodie subscribunt quidam, hic tamen insigniter habent Divinitatis Christi Elogium. Calvinus in locum. 2. Divine worship belongs to God, and to God only, as the Scriptures show in many places, Matth. 4.10. Thou shalt worship the Lord thy God and him only shalt thou serve: And therefore man may not worship the greatest Angels, Rev. 19.10. Rev. 22.8,9. and that upon this reason given in those places, they must worship God: But now the most excellent glorious creatures are commanded to worship Christ, the highest Angels, as well as men, Heb. 1.6. Let all the Angels of God worship him; and men are commanded in the highest manner and way to worship the Sonne as well as the Father: Besides we are Baptized in the name of the Sonne, as well as of the Father, Matt. 28.19.

As for that place in 1 John 5. These Three are One, supposing it be not found in the ancientest Greek Copies, yet there are so many other places as that in 1 John 5.20. &c. of which there can be no such question, which prove Christ to be God. But Secondly for this place, 1 John 5.7. these learned Commentators write as followes:
followes: Calvin, viz. That though this whole verse was omitted by some, yet Hierome thinks it was done out of malice, and that he did willingly embrace this as the Original, because he found it in the best Copies, and those most approved: Beza faith it seems to him that this verse should be retained, and though the Syriack nor old Latine Interpreter doth not read it, neither do other Authors, Hilaris, Augustine, &c. Yet Hierome reads it, and tis in some of the most ancient Books of of Stephen: Sed legit Hieronymus, legit Erasmus in Britanico, codice, & estat in Complutenis editione, & in nonnullis Stephani nostri veteribus libris.

A Passage sent in a letter dated June 16. 1646, from a worthy Minister in the West to a Citizen in London to communicate it to me.

Sir,

You may further acquaint Master Edwards with this Passage:

I lately met with a worthy Knight, who being merrily disposed would needs try an experiment upon a Papist how that generation was affected towards Independents; therefore riding by a Gentlewoman's house, and a great Papist, not farre from Reading, he was resolved to go in and counterfeit himself an Independent; this Gentlewoman conceiving him to be such, entertained him with as great friendly respects as she could have done any Jesuit in the world; she professed she loved the Independents with all her heart, and if any men in the world did them right, it would be the Independents; this the foresaid Gentleman related to me himself.

July 25. A godly Minister told me that an Anabaptist and Antinomian pleaded against asking forgiveness of sinnes, saying, it was no more lawfull to pray for the pardon of sinnes then to pray for our election: It was answered, there was an express command for one, none for the other; it was replied, where in the Scripture? answer was made, in the Lords Prayer; the Anabaptist answered, the Lords Prayer was only for that time.
A Lieutenant Colonel a man both valiant and godly, told me he had heard a Captain who was a Sectary, preach that these Wars should not end till all the wicked in the Land on both sides were destroyed; and faith he, if you observe it, tis commonly they that are lain flie, it may be now and then one of the godly.

About the beginning of June last, a Parliament man had a letter from a godly Minister in Lyon, acquainting him with the increafe of Errors there, and that there was a woman Preacher there who vents many Herefies; as that the Scriptures were not the word of God, that the drowning of the old World and story of Noah were not true, there were no fuch things, with other things of that nature.

July the eighth, a godly Minister lately of this City, told me in the prefence and hearing of other Ministers as a certain truth, this story, That at a house in Red-croffe street or thereabouts, there met some Sectaries, where some forty persons being present, one of them exercised his gifts, and in his exercise preached these Doctrines.

1. That Jesus Christ was not God, not the Son of God.
2. That the Scriptures were not the word of God, and brought many arguments to prove it.
3. That the souls of men dye with their bodies.

Now as he was delivering these points, there was a woman present that wept bitterly, speaking words to this effect, If this Doctrine be true, what shall I do? I have many yeers believed in Jesus Christ, and hoped to be saved, but now what will become of me? Which words this blaspheinous Sectary taking notice of, said, good woman you need not be troubled; for though Christ be not God, neither any certainty of the Scripture being the word of God, yet if you live honestly and modestly, you shall do well enough; besides, this fellow said, there are two Witnesses or Prophets coming shortly that will bring Scriptures with them, and then you and I shall know what to do and to believe.

There is an Independent who came some yeers ago out of New-England, and is made a Captaine here, who left a wife and many children there, and after he was come over, ever sends, nor writes to his wife, nor takes no care for their subsistence, but as it seems by Letters written to New-England, and from thence, this Captaine
taine hath been sometimes near the marrying others here in England, in so much as a Letter was written to him by one (whom I suppose an Elder) at the desire of the Church to deal with him about it, which Letter I have read, as also a Letter from his wife, wherein she wonders she could not hear from him, and prays him to consider in what state he left her and those children, and how unable both she and they are for any employment; and for to show the truth of this Relation, I shall give the Reader a true copie of the Letter sent him out of New-England, which is as followes.

Captain— and beloved Brother,

Having an opportunity I embraced it to write unto you, being also desired by the Church, we earnestly desiring your good in the Lord. I wonder that you would never send a word, neither to my self, nor any friend of yours; we knew not whether to write unto you, untill this opportunity. Your wife is yet alive, and never received word, nor penny from you; And which is most sadde, we are informed by two Letters, that you have been sometimes ready to marry others; which (you know) is very evil, and condemned by the Law of England, as well as by the Law of God: we hope you will take it to heart, together with your forgetfulness of your wife and children. It shewes that your heart is declined from God, and we hold it our duty to recover you if we can, by the blessing of God upon the means we shall use. Good Sir, take some time to consider of your wayes, the time will come when you must give account for them to the great Judge of all. We shall expect to hear an answer from you concerning this business; for God calls us to purge his Church from such evils as these are. Thus with my love unto you, and prayers to the Lord to recover you, and humble you, I rest.

Your loving friend

Gloucester in New-England
December 4. 1645.

Richard Blinman.

There
Here is one Sir Worts, who being newly Bachelor of Arts came down into Norfolk, and would have had such a place in Norfolk, which some of the godly Ministers thought him not fit to take the Cure of upon him, being so young, & having so lately commenced Bachelor; whereupon this young youth being angry at the Ministers, for missing the place, the next newes the godly Ministers heard, was, that he was turned Independent, had gathered a Church, and people running eight or ten miles after him, with a great deale of violence crying him up; and amongst other of his converts that turned Independents and followed this Worts, a godly Minister of that Country told me, one of his Parish who would lie often in blind Alehouses and be often drunk (being not admitted by him to the Lords Supper, but being wished by this Minister to repent and give some testimonies of it before he came) upon non-admittance turned Independent presently and followed this Worts; but a while after, this man was struck sick on a Monday, dying on the Friday or Saturday after, and would not admit his Minister to come at him, but sent for Worts, and in his sickness lay all the while speaking and extolling the Church-way to all who came to see him, but not doing any thing which concerned a man in that case, who had been guilty of so great sinses, and so died.

A godly Minister told me, that he knew an old man, an Anabaptist that lived at Ashford in Kent, or thereabouts, who will bee drunken, and when he is drunk, then he will weep much, and bewail the blindness of the Church of England.

About May last I was told it by two or three good wisetneses, that a Souldier belonging to the Army, and one who had been a Dippere, came not long before that to a Town in Bedfordshire called Ravensdowne, and got up into the Pulpit against the will of the Minister, preaching for Universal Grace, against Pædobaptisme, against Tyths; whereupon for preaching whether the Minister would or no, one of the Town fetcht a Warrant for him against he came down from the Pulpit to bring him before a Knight a Justice of Peace of that County, and when he came before him he gave him uncivill words, and carried himself disrespectfully, telling him, that if he committed him, he should be fetcht forth with honour, and to the Justices dishonour; but the Justice binding,
ing him over to the Sessions; and being brought thither, desiring some exemplary justice against him for contempt of his authority, a Letter came from some Commander (I am not sure who) for to send his Souldier to him, and so as the story was told me, the Justices released him and let him go.

An honest godly man of good understanding told me lately, that one being spoken unto about sending the Army into Ireland, he said there should not go six parings of the nails of Sir Thomas's Army into Ireland though it were lost ten times over; better that lost then England, hazarded, by sending away the Army.

At Hampden in Buckinghamshire, there is one Potter a Smith who hath been a souldier and is come out of the Armies, that is a preacher there, and drawes away many people; and though the Minister of the place did yeeld much to give him and others content, in being willing to joyn with him and others to keep away scandalus persons, promising to watch over one another, giving free leave to this Potter and others to except and object any thing against him, or others admitted to the Lords Supper; yet nothing would give them content, but this Potter, and many others whom he hath drawn away, meet in Separated meetings on the Lords day, will pay no Tithes.

A godly Minister told me August 13. that some souldiers belonging to Colonell Ireton's Regiment quartering but two nights in his Parish, infected many, he had rather have given a great deal of mony then they should have come thither; He faith they be generally Arminians, and sate with their hats on in Prayer, Singing of Psalms. One of these souldiers told a godly woman in his Parish, that if she did not beleive Christ died for all, she should be damned.

There is one John Durance spoken of in the Second part of Grammatica, who was apprentice to a Washball-maker at the Three Herrings in Lombard-street, who after preaching some years without being ordained Minister, doth now presume without any ordination to Baptize and administer the Lords Supper against which high presumption God hath lately witnessed by making one in this kind a fearfull example in Yorkshire; which story most true and certain with the particulars of it, I intend to give the reader in a Tractate of a Catalogue of the judgements of God upon the Sec-
Sectaries within these four last years. Now this Master Durance besides preaching at Canterbury in one of the Churches, hath gathered a Church, to which in one of the Prebends houses (wherein he dwells) he preaches and administers the Lords Supper in the evening: this man at Sandwich prayed strangely concerning the King as the Reader may remember; and being spoken to about it, he was so farre from repenting, that he added this, That he hoped ere long to see the King fettered in Newgate; which I hearing, could hardly believe a man should speak so wickedly of the King, and therefore write down into Kent to enquire of the truth of it, of them to whom it was spoken: and I had this Answer returned me in a Letter, that Master G. a Jurate of Sandwich had averred no less: then what it should seem, you have heard already concerning him:

Besides, this Durance preaching presently after the newes of the surrender of Oxford, said, That for all that, there would be no Peace, till there were a generall Liberty of Conscience in England.

In Kent, not farre from Greenwich, there is a feirce Independent, one Master Larkin, a man of whom I have heard many things both of his preaching and conversation, concerning whom there are many Letters come from New England, attested with many hands, writing of his ill behaviour, and the Scandals that are upon him there; besides many passages related of his preaching here against the Assembly, Ministry, and of his carriage in several particulars; but I shall speake no further of him at this time.

There is one Master Powell at Dartmouth in Kent, a great Sectary; he sometimes preached in Crooked-lane, where he vented many erroneous things, and now does a great deal of hurt in those parts of Kent: There was a neighbour Minister, a godly man that being behind in paying some of his Taxes (being deeply taxed) one employed to gather up monies unpaid, coming to him for monies not paid, he demanded 15. shillings for his charges in coming, and used these words, You are one that oppose Master Powell, and if the Minister would not pay whatever he demanded, would straine his Cowes.

There is one Brabson in Middlesex about Hanwell, a great Sectarie
otifiers and which he and but and

There is one Cornwall in Kent an Anabaptist, who hath put forth divers Pamphlets, one against Baptizing of Children; others lately printed, Dedicated to particular members of the House of Commons: The first pamphlet called, *The vindication of the royal Commission of King Jesus*, set forth about three years ago, was given to divers Members at the doore of the House of Commons: In which Book this Cornwall brands all the Reformed Churches and the whole Christian world at this day which Baptize their children with the odious name of an Anti-Christian Faction.

There is one Master Blackwood about the Wild of Kent an Anabaptist, who hath write about a yeare and a halfe ago, a Book called *The forming of Antichrist*, the subject matter being against Pedobaptism, and for Liberty of Conscience so called, wherein as I remember he is for a universal Toleration except it be in Blasphemy, and denying the Scriptures to be the word of God: but about a year ago a godly Minieter told me, he speaking with him about that book and about his limitations, and whether he was of that judgement still, he told him, he had received thanks for that book from a great Commander in the army for so far as he had gone right, but wished him to re-colle his thoughts whether he was not out in those limitations & bounds, so that (said M. Blackwood) I am somewhat unsatisfied in my former limitations, doubting whether there ought not to be a universal Toleration without any of those bounds; and in a *book since printed*, he is against any restraint in the case of Blasphemy, and denying the Scriptures retracting his former distinctions.

There is one Master Nicholas Davison of New-England, who came over from New-England with accounts amounting to a good summe, which he was to give here in London, and landing in the West at that time when all the West was in the Enemies power, for feare of loosing his accounts and being taken, durst not venture to come up to London, but lived in Barbadoe unknown almost three quarters of a year, which being then one of the Kings Garrisons he was glad to conceal himselfe, they not knowing whence he came nor what he was: now being sometimes in the company of
of the Cavaliers and of some of their Schollars, he heard them often speaking among themselves of the Independents, and of the differences among us, and they spake to one another (not thinking he took notice) that there were from severall Colledges beyond the Seas Jesuits come over (they named their names, and the places from whence they came) to ast the parts of Independents and Sectaries to blow up the difference and contention: Now when the West was open, and this man got safe to London, he told this to divers, to a godly Citizen among others, who acquainted me with it; and this Mazer Davison being spoken to by some Independents (as being a New-England man) to go to Guildhall upon some business when some Parliament men came downe (as I take it, upon one of the Cities Petitions about Church Government) for say the Independents, the Presbyterians will get the upper hand, he refused to go, and answered them who spake to him in words to this effect, You little know what you do, and whose work you further in opposing the Presbyterians: for faith he, the Independents in Old-England are nothing like to them of New-England no more then black to white: you Independents here do that which we abhorre there; I met faith this man, with one who came from New-England, and he held himself there an Apostle, for which he was whipped, and here he is a great preacher, and in great account, and this he told to divers. This man is accounted a godly man in New-England and went back thither this June.

For a further proof and confirmation of this, here is a person of good account, one of the Committee of Account, that speaks confidently of informations he hath received of the coming over of Jesuits on purpose to mixe themselves with Independents and the Sectaries to increase that Faction for their own ends: I have been told also with much confidence that a Gentleman going through Coleman-street, and seeing great store of People coming out of an Alley, asked what the matter was; some told him they were Sectaries come now from their Conventicles, whereupon standing still to take notice what manner of People they were, he saw come out among them some whom he had known to be Jesuits and Priests.

There is a young man a Schollar and a preacher, who lived some years in Holland, and that among some of our English Sectaries.
Sometimes of the Church of Anabates, who tells me they all generally, and their Families were Anabaptists, and that they made much of that furious wicked book, The Arraigniment of Persecution: Their Sectaries, not many months before, they came over into England, namely about the Spring last, gave thanks at one of their Church meetings for a Revelation of the Sects; (which as they heard) had passed the House of Commons; which the Reformed Ministers of that place hearing of, were much troubled at it; yet hoping it was not so, that God would not leave the Parliament to be guilty of so great an evil after he had done so much for them: These Sectaries would speak much against the Covenant, and this Preacher hath heard some of them say, they would be hanged before they would take it, and rather see one another hanged then to take that abominable Covenant. One of the company used to preach constantly in the morning, and then in the afternoon two or three others by turns, as Master C, Master D, and when these were from home there was no preaching, then their Families sat at home; and would not hear the English Reformed Ministers; but some of them said, If those Ministers would promise never to preach for Baptism of Children, nor against their way, they would hear them: Upon the newes coming over of the burning of Master Archer's booke, that made God the author of sinne, they justified all in that book; saying, what was in it, was his to a word; and one of them said he could shew the Copy; and they spake much against the Assembly, Parliament, and that he had as high a place in heaven as any of them would have; and they would make what he had written good. This young man once speaking against the opinion, they were very angry at him, saying, what had he to do? & they would speak against our Ministers with much indignation and scorn, as if none of them had any worth.

* I am of opinion that Heaven received few such souls as this Sectarie, and Christ's faith, non recepi tales animas.

A worthy Member of the House of Commons told me the last day of August, that one Captaine B, told him we had beene fed by our Ministers that mens souls when they die went to heaven; but now we see a New Light in that they do not go to heaven: to whom this Parliament man replied, That the souls of the faithful do; for Christ told the thief, Luke 23. To day shalt thou be with me in Paradise: unto whom this Captain replied, That to day.
day was to be referred to Christ's saying so, and not to the time when he should be in Paradise, so that the meaning was, Christ said unto the thief those words to day, but not that to day he should be in paradise with him, and to the words were to be read, Verily I say unto thee to day, and then after to be read, thou shalt be with me in Paradise; which though it should not be to the end of the world, would be no impeachment of the truth of Christ's speech; whereupon this Parliament man answered to this purpose, this were to make Christ equivocate and deceive like as your faction does.

Animadversions upon this Exposition.

This Sectary is not the first that hath wrested this place thus, but some before him have separated to day from the words that follow, and joyned with the words going before, so that the distinction should be, Amen I say unto thee to day, and then should follow thou shalt be with me in paradise; upon which let the reader look Theophylact who handles this place largely and Jansenian Harmony on the Gospels. Cap. 143; besides in the Greek Copies to day is joyned with the words thou shalt be, and not with the word I say, of which read Beza upon the place: yea, let's looke upon the words, they are an answer of Christ's to the Thief's prayer, that Christ would remember him when he came into his Kingdom, not to remember him in this world to save him from the Crosse and temporal death; now Christ's answer is accordingly, that he shall be partaker of his heavenly Kingdom, and tells him the time to day, that is, thou shalt be with me without any delay, and so there shall be no danger that I shall forget thee when I come into my Kingdom, for behold, this very day I shall take thee to my Kingdom, vide Rollock: in Cap. 19. Johan. The thief in his prayer speaks to Christ as going presently into his Kingdom, and desires to be remembered upon his coming thither as now being upon the Crosse in a cursed condition; now if Christ had said to him then, he should be with him, but not told him the time when (the thief knowing he should be dead to to day) but meaning it of a long time, two thousand years after, this would not have been so comfortable to the thief; besides there was no reason
reason not need of adding to day to that word I say to thee, for the theif knew they were spoken to day, yea at that instant to him, neither could to day be for all eversion; Christ using that word of all eversion Amen, instead of that, neither is there any parallel place in Scripture where to day is used in such an acception.

There is one Master John Bachiler Licenfer-General of the Sectaries Books, and of all sorts of wicked opinions, Licenfer to Master Saltmarsh, Cretenis, Walwin, Webb, and divers other Sectaries; who hath been a Man-midwife to bring forth more monsters begotten by the Diuell, and borne of the Sectaries within this three last years then ever were brought into the light in England by all the former Liceners the Bishops and their Chaplaines for four score years; he hath licensed Books pleading for all sorts of Sectaries, as Seekers, Antinomians, Anabaptists, &c. as Saltmarsh, and Walwins Books; and for Antibaptists denying since Christs death all Baptisme by water, as Webbs Book, page 6, where is laid down, that Johns Baptisme which was water did end at the coming of Christ, and that there is no Baptisme by water instituted by Christ; yea, for Antiscripturists, Arians, Antitrinitarians, Questionists, and all Blasphemers, as is apparent by his licensing that late wicked Pamphlet, call'd, Some modest and humble Queries concerning a printed paper, Intituled an Ordinance presented to the Honourable House of Commons, &c. where if the Reader do but compare the former part of that Ordinance, in what cases only that Ordinance inflicts death, viz. upon the willfull and obstinate publishers of such damnable Heresies and Blasphemies, with the second Quere made upon that Ordinance, whether it be agreeable to the mind of Christ, for men to inflict the heauie censure of death upon their Brethren, for holding forth such Doctrines, or opinions in Religion, suppose contrary to admonition, which for ought the Inflicters know, except they make themselves infallible, may be the sacred truths of God, he must needs find thus much pleaded for, that therefore such blasphemies and Heresies contained in the Ordinance, yea Atheisme it self(for that is in the Ordinance, that God is) may not be punished with death, because for ought any man knowes they may be the sacred truths of God, and the maintainers and publishers of them our Brethren; So that
that at once in this Quere upon the Ordinance, all the fundamentalls of Christian Religion are overthrown, and such Doctrines, and opinions as are contrary unto them (for ought any man knowes except he make himself infallible) may be the sacred truths of God, yea grosse Scepticisme and Atheisme is brought into the Church. This Master Bachiler hath Licensed several Pamphlets for a Toleration, yea not only for a limited bounded Toleration of some Sects and opinions, as suppose Anabaptists, Independents; but for a Universall Generall Toleration of all consciences and opinions, as may be seen in *Walmin Books licensed by him; yea he hath licensed unlicensed Books printed before he was borne, as a Pamphlet entituled Religious Peace, made by one *Leonard Busber, and printed 1614, wherein there is a pleading for a Toleration of Papists, Jewes, every person or persons differing in Religion; and that it may be lawfull, for them to write, dispute, confer, print and publish, any matter touching Religion, either for or against whomsoever; And that the wickednesse of Master Bachiler the Independent may the more appear, I desire the Reader to observe in his licensing this and some other Books, these following particulars, First, He gives not a bare Imprimatur to his Book of Busber; but gives his Imprimatur with a speeciall Recommendation in these words; *This usefull Treatise (entituled Religious Peace) long since presentd by a Citizen of London to King James and the High Court of Parliament, then sitting, I allow to be reprintd, and to some of Saltmarshes Books, Smoake in the Temple, Groanes for Liberty, Reasons for Unity, Love and Peace, &c. We have Imprimaturs with speeciall approbations, and discourses of the lovelinesse, excellency, sweetnesse, glory shining in them. Secondly, in the reprinting of this Book for generall Toleration, called Religious Peace; Master Bachiler made some materiall alterations, and writ in the margins of such places in the Book, where some speciaall passages were for Toleration, that they should be printed, in great letter, differing from the letter in which the body of the Book was printed; for that end no doubt that the Reader might better observe them; and this I was told from a person of some quality, and a Scholler who saw the Originall Book, wherein such alterations were made, and told me they were the same hand with that which gave Licence to the Book.
I shall give the Reader an instance or two and no more: whereas Bushers Copie page 16 is thus, "Therefore I humbly desire his Majestie and Parliament, with all godly carefulness to consider that 'tis not possible that the Church of Rome (called Catholick,) or those that are descended of her, and have received their Faith and Discipline from her, ever was or could be the Apostolick Church (call'd Primitive Church) or shee that is descended from her; Master Bacheler changes it from Faith and Discipline, into Ministry and Ordination, reading it thus, and have received their Ministry and Ordination from her: That passage in the old Edition, page 11, printed in the same letter the whole Book is, viz. Therefore as the Papift (when they complaint of the Turks and Pagans for their bloody persecution) do therein condemne themselves, because they are found to do the same, yea worse, for 'tis a greater tyrannie for one Christian to force and kill another, then for Turks and Pagans to kill a Christian, for that is so such great wonder, seeing it is a Paganish part, who have no better knowledge; but Christians should have better knowledge, and more mercy then to play the Pagans against Christians, is in this new Edition printed in a different character, a greater letter; neither is this the only Book wherein 'tis discovered John Bachiler treads in the steps of some Licenfers who went before him, being acquainted with Index Expurgatorius, but in Webbs Book he altered and changed, as in the second part of Gangrana I at large have shewed. The man hath justified and acquitted the former Licenfers, Doctor Baker, Doctor Bray, Doctor Heyward, Doctor Weeks, and the rest of that race, who in the point of licensing were Saints to him, who hath licensed such books and things that I am confident none of them durst have done for feare the people would have risen up and torned them in pieces; and certainly the people would never have borne with such books in the Bishops dayes; besides should any man before the sitting of this Parliament have writ, or licensed such Books (of which good store have been both writ and licensed within this three last years) that man, or men whoever they had been, had without all question been first questioned and proceeded against by this Parliament, of all men. This Bachiler is such a desperate Licenfer, that nothing now in that kind can stick with him, having swallowed down those wicked Queries upon the Ordinance against Heresies
Heresies and Blasphemies; and I am afraid that if the Devill himself should make a book, and give it the Title, A plea for liberty of conscience, with certaine Reasons against Persecution for Religion, and bring it to Mr. Bachiler, hee would license it, and not onely with a bare Imprimatur, but yet before it the commendations of Ausefull Treatise, of A sweet and excellent booke, making for love and peace among brethren; or some such discourse.

In buckinghamshire there are many notorious Sectaries, as at Ailsbury one Dagnall a Book-seller, a map of errors, who to a godly Minister denied Originall sinne, and maintained other wicked opinions; one Barre a Weaver; and at Chesham, or therabouts, one Hich, spoken of at large in the First part of Gangrena; and another a Gentleman, who was an Officer in the Army, a great Seeker.

There is one Carter, having but one eye, a Sectary at Watton in Hartfordsire, and a great Preacher, who keeps Conventicles on the Lords day, there being great resort to him, never coming to the publike Assemblies.

There are many Independents and Sectaries at or neare Lewis in Sussex, some of the chiefe being Mr. Peters Converts, as one Mr. Banniard, Minifter; one Mr. Poulshwait, one Mr. Crafts, (as I remember the name;) Mr. Banniard will not preach upon nor keep the Fast-dayes: being at London on a Fast-day, hee would not goe to Church; a Gentlewoman who lives in his house useth to spin upon the Fast-day. And there are divers Sectaries in that Town, that work openly on Fast-dayes.

Oats the Weaver, spoken of in the First and Second parts of Gangrena, being arraigned upon his life at Chensford the last Assize, for dipping one Anne Martin, who died some fourteen dayes after, and being found not guilty, was bound by the Judge to his good behaviour, and made to find Sureties that hee should neither preach nor dip; and yet notwithstanding the very next Lords day hee preached in Chensford, and goes on still in Essex preaching his errors. The people of Wetbersfield hearing that Oats and some of his companions were come to their Town, seased on them (onely Oats was not in the company) and pumped them soundly. And Oats coming lately to Dunmow in Essex, some of the Town
hearing of it where hee was, fetched him out of the house, and threw him into the river, throughly dipping him. A Citizen who was at Chester when Oats his triall was, having some knowledge of him, reasoned with him, that setting aside the dispute of the lawfulness of Rebaptization, in prudence it could not be well done, to doe that which in ordinary reason would destroy the creature; viz. in cold weather to dip weakly persons: Unto which answer was made by one Teuch an Anabaptist, and a companion of Oats, that God had made a promise in that case, When thou goest through the fire, and through the water, I will be with thee. And when this Citizen said, that was not understood literally in that sense, it was insisted upon that it was to be taken in that sense.

The City Remonstrance, and my books, are exceeding hateful to the Sectaries in the Army; they speake desperately against the City, and the City Remonstrance; as among divers other speeches, a Captaine of Lievtenant Generall Cromwells Regiment of Foot spake words to this effect, That the City Remonstrance was as devillish a thing as ever was penned by man: which this Captaine in his testimony against Adjutant Generall Gray, June the 19. being examined, did give in himselfe under his owne hand, of which I have seen a true copy, taken out of the originall Records. I have been told also from good hands, that my books are so hated among the Sectaries in the Army, that no Commanders nor Officers dare be knowne to have them, or to read them: and some Presbyterians (whose names I shall conceal) getting the books, have been forced to read them by stealth in the night in their beds, when they have been sure none should carry tales of them. The Presbyterians and Orthodox have been glad to deal with my books in the Army, as the Protestants are glad to doe with Bibles, Mr. Perkins Works, &c. in Countries, as Spain, where the Inquisition is in force.

A godly young man and a Scholler who hath been in the Quarters of the Souldiers divers times with them, yea some of the great ones, when they were in the West, in July last, told me and some other company, that hee had heard of some of the Sectaries in the Army say, they would not tolerate Presbyterians, though they tolerated all others; because they looked upon them as most destructive to them.
September 23. I was told from good hands, both from a Minister in the City who hath relation to the place, and from one who came from the place, that a Captaine of the Army quartering with his Company at a Town called Anster, in Warwickshire, preacheth in the Parish Church, sometimes twice on the Lords day, and the Minister, though an honest man, is glad to stand by.

A godly Minister of Bristol, preaching in Bristol by way of Exhortation, to exhort men to goe out of themselves, and to rest on Christ, one stood up in the Church, either whilst hee was preaching, or presently upon finishing his Sermon, telling him that hee had preached Antichristianisme to exhort men. The same Minister related it, that a Souldier a great Sectary finding fault with something hee had preached of Christ's wondering at their unbelief, hee told him they were Christ's words; to which this Sectary replied, Christ spake thus in his darkness, or in the time of his darkness. This Minister also one day discoursing with this Sectary about our being justified by the righteousness of Christ, the same Sectary replied, Christ's righteousness was a beggarly righteousness.

A godly Minister who lives in Somersetshire told me of a Sectary and a Sequestrator, who to him maintained Adultery was no sinne; and to another Minister, that drunkenness was no sinne, but a help to see Christ the better by. Hee told me also that some Sectaries, having a Book among them called The fulnesse of Gods love, maintained generall election, that God had chosen all men to life, and that election was of all men, with whom this Minister reasoned, alluding that in the 9. of the Romans, ver. 11, 13, &c. and telling them, the word Election implied it was of some, not of all; for if I come and chuse, I take some, and leave others; but if I take all, I doe not chuse.

There is a godly Minister who came out of the Army lately, and understands the state of it very well, that told some Members of the House of Commons, there are some whole Troops in the Army that hold such desperate opinions, as denying the Resurrection of the dead, and hell; which relation I had from a worthy Member of the House, with the names of the Parliament men to whom it was told, and of the Minister who told it.

I was told by some honest understanding men, who heard Ma-
After Burroughs preach, that on the day of the last Thanksgiving in September, hee preaching at his Lecture at Michaels Cornhill, on Psal.78.42. spoke against the City, for being unthankfull to the Army, the Instruments of their deliverance, by whose means they enjoyed the clothes they wore, the bread they eat, the trading they had; and discourse of that liberty, peace, trading, which this City had by their means, threatened heavy judgements on this City, what judgements they might expect, for unthankfulness to the Instruments of their good, who had been a means to save them, because they would not have them have their liberty; but (faith hee, speaking of the Army) if they would stand upon terms, or capitulate with us, what might they not have? and if they were an Army of Papists, what would they not have? with other things to that purpose, inasmuch as these Citizens said, many spake of the Sermon, and that these were dangerous insinuations, especially there being divers Souldiers belonging to the Army there present. I enquired also of a godly Minister who heard this Sermon, of the truth of these passages, and he said there were such passages to that effect. And Master Burroughs in his preaching at Cornhill, besides what hee may doe in other places, hath often strange passages and slings, as a little before that, against the City Remonstrance, (though hee named it not,) which many took notice of; and at other times against the Presbyterians, comparing them to Esau, and the Independents to Jacob; speaking of Esau, how many rough, wild men had been brought down in the field, and wee had at home many Esau's, wild, rough men against their brethren, who hee doubted not should be brought down in due time; or words to that effect.

There is one Master Symonds of Sandwich a great Independent, who preached, that though hee would not say that all who came not into the Church-way were damned, yet hee would say that all who had opportunity to joyne to that way, and did not, but lived and died without repentance, for not coming into the Church-way, should be damned: And, faith hee, we had been in the Church-way in this place before now, but for an Apostate Brother in this Town, speaking of a godly Minister once an Independent, but converted from the error of that way: and this Master Symonds brought that place Zech.14, 17, 18, 19, that the Lord will smite them that
that come not up to keep the feast of Tabernacles: Now a godly Minister in the same Town shewed these Notes to a Member of the House of Commons, who asked this Master Symonds why this place makes not as much against those who will not joyne in a Presbyterianall way, as against those who will not be Independents? This Master Symonds reporting of this godly Minister that hee was a lyar, hee went to him with two more, in a faire way, to speak to him, and this Master Symonds was so imperious and high, that hee called this godly Minister, An intolerable Fellow and malicious. Some of the Magistrates of that Town asking Master Symonds, why divers of the people in the time of the publike Assemblies met in private, hee answered, Can you blame them, when they have nothing but bread and cheese in publike? speaking of this godly mans Ministry. Now upon occasion of Master Symonds branding this godly Minister for an Apollate, because hee had forsaken the Independent way, this godly Minister presently after in his owne Church publiquely confessed, hee was once of the Independent way, and actually entered into a Church Covenant, and would baptize none but the children of parents in the Church Covenant; but (faith hee) this was, when I was in the Iland of Providence alone, and in the dark; but when I came into England, since this Parliament, and compared both wayes together, the Presbyterian and Independent, confer'd with divers Ministers about them, read books, as Master Rutherfords, &c. heard Master John Goodwin preach some Sermons for Presbytery, I saw the power of the Keyes to be in the Ministers of the Church, not the people, the Church Covenant, and all those wayes of admission, requiring men to give signes of grace, &c. to be Will-worships; when I came to hold up the Independent way in the light, (like as men doe the cloth they buy) I saw it was a moth-eaten garment, and had many flawes in it. Hee told the people hee had been humbled privately before God, that hee had been of that way, and now desired to be publiquely humbled for it; and confessed his saine in being a Minister of an Independent Church, and gave God glory, saying, I am not ashamed to recant that wherein I did amisse and was mistaken; it was no shame to Paul to confesse hee was a blaphemer; and hee wished that some Ministers who had been Stage-players, and Cringers to the name of Jesus, pleading for bowings, would...
would publickly confesse, and follow his example; for, faith this godly Minister, I do, this to set them an example; and who would account the worse of them if they followed my example? This Minister tells me, hee turned not (God knows) for any outward respects; for whilst he was in Providence he was backed and upheld in that way, against all oppositions, by some great ones; and when hee was come to London, namely (since this Parliament) hee was offered maintenance and support in that way; but coming to examine things, hee found the Scriptures hee went upon did not prove the things; and observing that the way whilst hee was in it was full of factions, factions and divisions, and finding divers of his members that were come out of Providence into England turned some to be Arathapists, some Antinomians, some Seekers, all these things laid together, God blessed to recover him out of that dangerous way of error and schisme wherein hee was.

In May last, a Commander belonging to the Army told me, that hee hath heard many Souldiers of the Army who are Sectaries say, when newes hath come to the Army, of the Parliaments setting the Presbyterian Government, What have wee fought for then all this while, if that must be settled? The same Commander tells me hee hath heard divers of the Sectaries belonging to the Army pray, but never, as hee could observe, did they pray for forgiveness of sinne; neither doth hee think that any of the Sectaries in the Army use to pray for pardon of sinnes.

There is one Crab of Southwark side, a Dipper and a Preacher, who vents strange doctrines against the Immortality of the soul, &c. This man was complained of this summer to the Lord Major, for speaking words against the King, as that it was better to have a golden Calfe or an Ass set up, with such kind of expressions, then to have a King over them: For which words hee was bound over to answer at the Sessions; but I heare nothing what is become of him.

There is one Lieutenant B: a Lieutenant of a Troop of Horse, a great Sectarie, who is so proud and conceited, that he thinks himselfe able to dispute with the whole Assembly, and calls our godly Ministers Priests at every word; he affects strange high words, saying, they who have the invisible motions of the spirit have nothing to doe with them who are in carnality; he hath given out
that Master Angelo and the other Priests at Bristol, durst not dispute with him; he makes nothing of any Minister, nor of those whom he formerly received most good from; and that the Reader may have a true character of this Sectary, I shall set down a Relation given me in writing from an understanding godly man, who came this Summer from Bristol and those parts; which is as follows. 

"I was lately at Bristol, when I saw one Lieutenant B, who (as I was credibly informed by eye witnesses) hath publikly contradicted Master Paulo and Master Angelo where they have preached (once the Deputy Governour, and the Major of the City being present) his carriage towards the godly Ministers being generally disliked by the Citizens, Lieutenant B. was confined to his Chamber, upon which he writes to the Deputy Governour that he cared not for Priests, Governours, nor Committees, or words to the same effect. The same Lieutenant hath formerly preached publikly in his scarlet Coat laced with silver lace. I was told by one of the Committee, and a godly man, that he and Mr. Angelo had heard one Thomas Web preach Blasphemy in Ratcliffe Church Bristol, which Web doth go from place to place in Gloucester and Summersetshires seducing people, as I am informed by credible persons.

There is a godly understanding man come from New-England this year, who lived there many yeares, and knowes well the Ministers, Magistrats, and State both of their Church and Commonwealth (who also is drawing up a Tractate of their Church-way and practices, illufrated by examples and experiments made upon many there; which hath been communicated to me so farre as he had proceeded in it;) Now this man related to me July 27. in the presence of a godly Gentleman, that he saw and read a Manuscript, which was in the hands of many, and made by some of their Magistrats (as it was conceived) for an Arbitrary Government in the Commonwealth; that in crimes and offences committed, there should not be certain penalties appointed by Laws, to which the Governours and Magistrats should keep, but it should be left to the discretion and widsome of the Magistrate what he thought fit to inflict in case of such and such crimes; and in this written Book many reasons were given for this Arbitrary Government, and against being tied to Laws, as the instance of Solo-
...in commanding to divide the child upon the complaint of the true, and false Mother; as that Magistrates were Gods, so called, especially in regard of their wisdom. Now how or where-in should their wisdom and gifts be manifested, if a liberty were not left to them? for a boy might read the Law, and pronounce the sentence according to that, and therefore that the gifts of Government might be exercised, sentences and penalties should be left to the Magistrates. This man tells me, many others read this Manuscript as well as he, and so great notice was taken of it, that some in New-Engl. when they were going to Boston, or speaking of going thither, would say, let's take heed what we do there, lest we loose our heads, for what offences the Governour shall think and say deserves beheading. Now as Independency, and many other opinions being first broached in New-England have come over into Old, so I have reason to suspect by the Arbitrary Government exercised by too many in these times, and the great workings of many to uphold Arbitrary power, and to keep all things from being settled in Common-wealth as well as in Church, there are some Sectaries of that opinion among us, especially when I lay to that opinion broached in New-England, some passages preached in a Sermon by Master Peters, August 2, 1646, at Islington, on that Text on the fourth of Colos. vers. 12. in which Sermon Master Peters speaking of perfect men, used these words, and such like, 

"Ye talk of Laws, Laws; the Kingdom is not to be maintained by Laws, but by perfect men." 

August 13. two Bookellers of Pauls Church-yard told me, that a Bookeller offering to exchange Books, as Master Dent's Path-ways to Heaven for some of Saltmarshes Books, answer was made by a Sectarie, what do you bring such Books for? you may stop bottles with them, we will take none of your old Divinity, we have new light and new Divinity now.

A woman who sometimes was a Member of a Church of the Anabaptists, acquainted me in June fifth, she was of one Blunt, Emmes, and Wrighters Church, one of the first and prime Churches of Anabaptists now in these latter times. This woman thought there was something more excellent in this company, and that way, then in other men, and that she might have trusted her life with them; but after awhile she found them a wretched people; The Church
Church broke into pieces, and some went one way, some another, divers fell off to no Church at all. She married a husband a Box-maker, one of Lams company, who got from her all he could, and set up a Boxmakers-shop on purpose (as she conceives) to get what she had to furnish a shop with, and after a time went away from her into the Army, and though he came out of the Army a long while ago, yet he keeps from her, and will not live with her, nor allow her any maintenance; and she having followed him to his Church and meetings, the Church maintains him in it (as she reports to me) saying she is an unbeliever and of the world, what have they to do with her, with other words to that effect; and when she goes to any place, where she hears he is, or thinks she may find him, they abuse her, are ready to offer her violence, and some of these Sectaries will deny he is married to her, and bid her prove it. Now she tells me that in those Anabaptists Churches, (of which she sometimes was (they are not married by Ministers, nor by any other man speaking words to each party which they attent to, but before some of their way they profess to take each other to live together, and one of their company writes down in a paper, with some hands subscribed to it, of two such going together on such a day; which writing this woman had in her keeping, but her husband coming in one night late after she was a bed, got it out of the place where she had laid it; and now she is troubled how she shall prove him to be her husband.

There is one Mr Saltmarsh, a man who hath of late writ many trashie Pamphlets, full stuffed with all kind of Errors, ignorance, and impudence, and hath been well answered and baffled by three Learned Divines, two of them grave and ancient, Master Gataker, and Master Ley; the third a young man, Master W, and I am still in his debt for some passages in his Granes for Liberty, and Reasons for Unity, Love and Peace, against my first and second parts of Gangrana; but resolve to come out of it; For besides what I have said to him in the second part of Gangrana, and shall say in this third, I purpose to reckon with him once for all, in another Tractate. This Master Saltmarsh this last half year hath much followed the Army, a fit place for him; and of him and his Doctrine there, the Reader if he turne back to page 45, may read more. When Oxford was taken, he was one of those famous Preachers,
prove Christ to be God, and answered them with the Arian, and Socinians evasions, and so left them, never taking away those Answers, as if the man would in a subtile close way, whilst he seemed to prove something else, and confute the Anabaptists, sow the seeds of Socinianisme: This Minister was much troubled at it, spake of it to many Ministers of the City, how no Socinian could have pleaded against Christ being God, more then Mr. Goodwin, so far as concerned the eluding of those Scriptures, which are the proofs of it, and could not but leave a tincture in the mind of the Auditors, that it could not be proved by Scripture that Jesus Christ was God, seeing the chief and most pregnant places for it were so Answered.

These practices and way of Cretensis, brings to my mind the practice of Sebastian Franck, a Learned man, and indeed the most Learned Sectary of all the Sectaries in these latter times, both before him, and in his age, who hath written a Book *ex professo*, to shew the discordances of Scriptures, laying down many instances in this kind, and so leaving them without shewing any harmony or agreement; Which Franck, being a great Seeker, and Enthusiast, did it without all question upon a designe to drawe men off from the Scriptures, to Revelations. Two religious and understanding Citizens told me the tenth of June last, and said they could bring many more to attest it, that they heard (not long before) Master John Goodwin preach at his Conventicle as followes.

That we should not condemn any thing for an Error, till we had taken as much paines in the searching out whether it were so or no, as he which broached the Error had done in promoting it, for he did believe a man might serve God better in an Error, then he who was in the truth.

*Animadvers.*

Here is a brave Patron of Error and a fine fetch to plead for and uphold it, for if Error must not be condemned till men have taken so much paines, it may never be spoken against, or at least not till tis grown to such a head that tis past help: For a Heretick who broaches any Doctrine against the Scriptures, the Trinity, the humane nature of Christ, Justification, may say to him who opposeth these Doctrines, I have studied this twenty yeares these points; when you have studied them as long, then preach, write, against them, but not before.

*Besides.*
Besides this implies as if Ministers and Christians could not be sure any Doctrines were Errors, without long searching whether they were so or no, and as if there were no received known principles and Doctrines of Christian Religion, lay'd down so plainly and clearly in Scriptures, that when errors were published contrary to them, Ministers and Christians might not condemn them at first, but must study and search to know whether they were Errors or no; which preaching fits well with many passages in some Books of Creteufis, especially his thirtie eight Queres upon the Ordinance against Heresie and Blasphemie.

Secondly, 'There are many thousand truths both to be beleev'd and practis'd, that are not contained in the Scriptures, as that Jesus Christ Son of the Virgin Mary was the Son of God; as the Resurrection from the dead, as Baptizing of Infants, womens receiving the Sacrament of the Lords Supper; all which could not be proved by Scripture, but by a strong hand of Reason deducing them. Many other passages I have from good hands of Creteufis preaching, of his preferring Reason before Faith in points of Religion; of holding the sleeping of the soule till the Resurrection, of bodies that dye not rising the same again, with divers such; but I shall reserve them, with the proofs of them, both persons, times and places, till my next Answer comes out against him, and shall now instance only in one Pamphlet lately set forth by * him, call'd some Modest and humble Queres, upon the late Ordinance against Heresies, concerning which I may say as the Holy Ghost doth of Herods imprisoning John, he hath added yet this above all, to write such a wicked Pamphlet, and at such a time, there being not a more desperate ungodly, Atheisticall peece written by any man since the Reformation: I have had occasion to read many Discourses and Tractats of Libertines, and Scepticks that have been writ within this last hundred years, and have seen much wickedness in them, both in those of other Countries, and our own, especially those written and newly printed within five years last past: but in none of them do I find (all things considered) such a spirit of Libertinisme, Atheisme, prophane and laying waste of all Religion, breathing, as in these Queres; for besides those evil spirits of Error, scoffing, disorder, confusion, irreligion that works in all the other Queres, there's a Legion of wicked and uncleane.

* This Pamphlet is generally spoken and beleev'd by all to bee his, and many of his Church have openly said so to.
uncleane spirits (seven fold worse then those that have been cast out) in that second Quere, where in it will appear manifesfly to all who compare the first part of the Ordinance with that Quere, that all Christian Religion is overthrown at once, yea that principle written in all mens hearts by nature, that there is a God; for doctrines and opinions contrary unto these, for ought any knowes, may be the sacred truths of God, and the publishers of them our Brethren, according to this Quere.

Now I challenge any man to shew me a more desperate destructive passage in the writings of any Libertine or Sectary then this: How hath the Lord left him to himself, to write such Queries? I remember that in my Second Part of Gangrena, in that part of it which is a Reply to Cretensis, in Page 35. I write thus, That I feared (unless God gave him repentance) if hee lived but one seven years, hee would prove as Arch an Heretick, and as dangerous a man as ever England bred; and that hee would be another David George, Francken, Socinus; and behold within a few moneths, not giving God glory to repent of his evil deeds, but going on to write, hee hath by these Queries made good what I prophesied of him, and hath filled up the meafure of his iniquities; so that I beleive hee hath justified Cornbert, Sebastian Franck, Francken, Socinus, David George, with all the rest of that rabble; and I doe not think 'tis lawfull for Christians to receive such a one into their house, or to bid him God speed, but rather if they come where he is to fly from him, and not to stay, as Saint John did from Cerinthus; and for his writing of these Queries, I think godly Ministers speaking of him, may call him as Polycarpus did Marcion: I hope some good hand will make Animadversions upon them, and give an Answer to those Queries. Now, notwithstanding all the desperate opinions and principles he pleads for, and the Independent separateth Church that he is Minister of, there's one opinion hee holds, and practiseth accordingly, different from the Independent way, viz. That Baptisme belongs not only to the Children of those who are added to a particular Church, and that Ministers may not onely baptize the Children of Parents of their own Church, but may baptize Children to whom they have no relation, viz. in any Parish or place where they are defir'd; and two honest Citizens told me they heard him preach, That Baptisme was not
a Church Ordinance that required the presence of the members of the Church, but might be administered any where, either in the same Congregation, or in another place: And, I conceive, though he be an Independent, yet he holds this and some other things in his Church way different from the other Independents; as for this Reason, that he may be singular in his way, and in something differ from them, so that he might keep a doore open for his profit and gain; and hence 'tis, I have been informed from several hands, that as he is a zealous man for Funerall Sermons, so he is a Baptizer generally, baptizing in Stepney Parish, Hackney, severall Parishes of London, and baptizes sometimes three or foure in a day, going from one place to another, and that 'tis thought he many times gets fifty shillings and three pound a day by baptizing children who are not of his Church; and I have spoken with some women, who have been at such baptizings, and have seen the gold put into his hand; which, I must confess, is a good wise way to the maintenance allowed him by his Church, to have this additionall means from them that are without, for the more comfortable maintenance of his wife and children. But by the way, whilst Master Goodwin baptizes those who are not of his Church, which surely he doth not doe as a gifted Brother, but as a Minister, and is an act of power and office, not of love and charity onely, the Independents greatest and onely Argument to speak of, used in the Assembly, in their Sermons, and some printed Books against a Presbyterianall Church, and Ministers ruling in common over more then their particular Congregation, is fully answered; for if they may of themselves without the consent of the Minister of that Congregation, baptize who are not of their Church, then certainly they may with consent of the Ministers and Officers of such Churches joyn in the ruling and governing of them who are not of their Congregations; and by this the ruling power of Ministers does not extend further then their power of feeding by the word and Sacraments; and therefore till I give Master Burroughs a particular Answer to this Rea-son of his, Wee would have the ruling power of Ministers not to ex-tend further, &c. pag. 29. of his Vindication against Master Edwards, and such a like passage in his Irenicum, I referre him to Master Goodwin to be satisfied what reasons he hath to baptize those
those over whom he hath not a Pastorall charge, and the same will be found to hold stronglier for a power of governing those who are not of a Minillers particular Congregation: and yet Master Burroughs, if hee were pleased to take notice, might find this very Argument answered in the Antapologia, (being brought by the Apologists in their Apologetical Narration) and in the Assemblies Answers to the Reasons of the Different Brethren given in against Presbyteriall Government; which Answers were never yet taken away by the Apologists, or any of them; and Cretensis in his late pretended Reply to my Antapologia takes no notice of them, as he does not to the rest of the Arguments against their Non-communion, &c. but is so wise as after taking two yeares and upward for Answer, yet to crave further day for payment, filling up many sheets with mending the Printers and Correctors faults, and making many faults where there are none, letting passe all the materiall things both in matters of fact and Arguments till a Second Part, which the Reader may expect ad Gras Kalendas: And of this learned Reply to the Antapologia, a worthy Divine writes to me, Septemb. 12 as follows; I have lighted upon the frothy Answer to the Antapologia, of which (lay aside pedanticall jeers, unchristian misconstruction, Rhetorical flashes, and Jesuitical equivocations) there will be scarce so much of a solid Answer remaining as would fill one sheet of those 38. that swells its puffe-paffe bulk.

There is one Master Hugh Peters who came over from New-England about five yeares agoe, a great Agent for the Sectaries, who hath many wayes, by preaching, writing, conference and discourse, and above all by acting in severall kinds, promoted the Independent way: The Reader shall find him spoken of in the First, and Second Parts of Gangraen, Pag. 40, 41. of the third Edition, in some of Master * Pyns Books, in a Book called, The Sectaries Anatomized, pag. 3. Now I will give the Reader an account of him, in relating some of his passages in Sermons, Books and Discourses. In Sermons hee hath preached as followes: In the first yeare the Scots came into England hee hath in the Pulpit spoken well of them; as in a Sermon at Covent Garden, commend-
of the new Modell of the Army, hee hath preached against them, as at Lewes in Sussex, where also hee spake against the Presbyterian, because they will not live voluntarily upon the good will of the people, but will stand upon such a meanes, whereas the Independents will preach freely, asking nothing; So at Master Gates Church at Redriff on the monethly Fast-day, May 27. 1646. hee preached against the Scots by name, that these Scots now in the Land were a new Generation, not those Scots that came in at first to our help, but these were other Scots come from Sweatlant, Germany, and he knew not whence; that to his knowledge they had sent away whole busheles full, or tuns full of money, at that time also hee preached concerning the monethly Fastes, that they were Canonical set Fastes, and hee wished they were suspended for a time, and Fastes taken up occasionally: And on May 17. at Cruciat Friars, he preached concerning the Scots, and of our Army, what a holy religious Army it was, and that they would have no warre with the Scots, unless it should appeare out of the word of God they ought to have; and if it should prove so, yet they would goe to fight with their Brethren of Scotland with tears in their eyes. On the last of May, 1646. preaching at the Three Cranes in the Evening, he spake against the * Common Councell, for medling with that they had nothing to do with, going beyond their Commission, saying, Let them look into their Charter and see if there be any such thing mentioned: He found fault with the City Remonstrance, saying, We now fall upon Remonstrating and Petitioning one against another, instead of giving God thanks for his late deliverances and mercies vouchsafed unto us. In this Sermon he spake lightly of the Covenant, and of those who made such a stirre about it, in pressing the people to be careful in sticking to it, as if they would have them to make an Idoll of the Covenant: In this Sermon also hee spake about the King to this purpose, what a stirre here was about a King, as if we could not live without one, and how fond we were to hug and embrace him, who struck us a box on the ear the other day, and all because he now stroakes us on the cheeks: In this Sermon also he spake, that wee were now grown to a refined Malignancy, so that he saw no more difference between these times, and the first times of the troubles, then between a half crown piece and two shillings and six pence;
by his discourse in the Pulpit it was carried in such a way, as under
the Malignant striking at the Presbyterian party, who opposed
Sectaries: In this Sermon he spake also of the Army to this effect,
that when he thought of the Army, and the carriage of men to-
wards them, he thought of Jesus Christ, how like they were to
him, that as he went about doing good and working miracles, and
at length the people crucified him, so will men do with this Ar-
my. This Sermon was so offensive, that I was told of it by divers;
and some Citizens went to speak with him about it, and the con-
ference that passed between him and them I shall acquaint the Rea-
der with under the head of Master Peters discourses. Master Pe-
ters in the Army in Hedington Fort hath preached against the City
of London, incensing the Army against the City; of which the
Reader may read more if he turn backward to page 24.

Since the taking of Oxford by the Parliament forces hee hath
preached in Saint Maryes, the same day when Master * Saltmarsh
did, besides other times that hee hath preached in Oxford, and
there goe credible reports from persons of worth, both of strange
passages preached by him concerning the King, and of souldiers in
the Army that he could pick out, that should be able to open Scrip-
tures, draw Doctrines, make uses better, and more proper, than
any of the Schollers in theUniversitie; and that he would make
a boy of twelve yeares of age to preach as good Divinity as most of
them, or to that effect: But because I had not these Relations at
first hand from eare wittneffes, I will not affert them till I have ful-
ner proof. Master Peters at Plymouth, and since at London preach-
ed, that suppose a Father have five Children, one a drunkard,
another an adulterer, a third a swearer, and in the rest, and hee
cannot reclaim them, will hee presently throw them into the
Thames? will he not wait for their amendment, use means for
their conversion? So now in a Kingdome, their are some Anabap-
tists, others Antinomians, others Brownifts, others Papifts; will
the Magiftrat presently, because these cannot beleewe their Truths,
cut off their heads and kill them? with more words to this effect.
M. Peters preached at Linclons Inn, upon that text, * Acts 5. of Ga-
malie's counfell, and upon that Text in the same Sermon he contradic-
ted himseld; for his first point taken from Gamaliel, that Gamaliel
a great man in place, a rich man, and yet a gracefull wicked man
was

* It was in
some of the
Newes Books
of that week.
was this, that a man may be a great man in place, power, and yet a graceless man; and in the latter part of his Text and Sermon, he fell upon speaking of Gamaliel giving that counsel, *Refrain from these men and let them alone,* and there he called him good Gamaliel, honest Gamaliel, wise Gamaliel, with many words to that purpose, saying, *I profess I had rather live under Gamaliel's Government then any I know of; where shall a man read of such a man? I had rather live under Gamaliel's Government, then under any of the Presbyterians.* And in his pleading for Liberty of conscience upon those words of Gamaliel, one of his Arguments against all restraint was, because we the English Nation naturally above others were given to change, and did not love to be held to any thing; in a few years we turned foure or five times, we were Papists in Henry the eights dayes, Protestants in King Edwards dayes, Papists in Queene Mary's dayes, Protestants again in Queen Elizabeth's raigne. Master Peters preached on a solemne day of thanksgiving at *Christ Church,* before both Houses, the City of London, the Assembly; and in that Sermon among many other odd passages, he would make a marriage that day between the Parliament and the City, marry them together, and he bid all those who consented to this marriage to hold up their hands, he holding up his own; but as it fell out this did not take, for very few of the Congregation held up their hands: I heard not the Sermon, but it was related to me by some Ministers, and Citizens, who did hear it, that they beleev[e] never in the memory of man so weak and so odd a Sermon was preached before such an Auditory.

In August last, Master Peters preached at *Stepny* upon that Text, *In me ye shall have peace;* on which words he discoursed as followes; That now every one was inquiring after peace, asking for peace, desiring peace, he told them here was peace in Christ, but as for that other peace which they so much asked after, though now they had a month or two, a time of cessation, reprivall for in God's keeping Sessions, yet they must look shortly for Warre; and he said for himself, though many are for peace, peace, he was for Warre; he said there were times and offers of peace, which God offereth to places, and if they take them, well and good, but if not, they may never have them more; and he cryed out, *O Stepny, Stepny,* thou haft had thy time of peace, and the day
day of visitation by * two famous and worthy lights; you have had your morning Star, and your evening Sar; still he spake of two lights some half a score times in this Sermon, never taking notice of a third, Doctor Hoyle, the Minister of the place; and speaking of the offers of peace, which if men take not, they shall never have again, he spake of New-Castle and the King, how he had had offers of peace in the Propositions lately sent him, but for ought he knew for refusing the offer of peace, hee might never have it more, but he and his Children, and that ere long might beg their bread. I might further relate some passages of Sermons preached by him in divers other places, as Islington, (where commonly upon his returne out of the Army he payes his first fruits) Wapping, Fishstreet-hil, Lumbardstreet, Chensford, Kent, Holland, with other places; but I have yet divers things to relate of his conferences and discourses, and out of his printed Pamphlets; and shall come from his Sermons to some of his Discourses: A godly understanding Citizen told me the twenty ninth of May last, that Master Peters had said to him a few days before, that the City Remonstrance was the foundation of all the Cities misery, and would be so, the Army would disband, and the Commanders would come and lay down Armes presently upon it. He brag'd also to this Citizen, that he would prove the Church of England to be no true Church, and meet any man to maintaine it next morning at eight of the clock. Upon Master Peters Sermon preached the last of May, 1646, at the three Cranes spoken of a little before, there were two Citizens being offended at many passages in that Sermon, went to him that night to conferre with him for satisfaction, and under both their hands they gave me in writing the summe of the conference between him and them, which is as follows. Upon occasion of Master Hugh Peters preaching at the three Cranes Church in the Vintry, we went to speak with Master Peters about his Sermon, and finding him at Colonell Rowland Wilsons house, we waited on him till he came forth, and speaking to him, one of us told him we had some businesse with him, and would come to him another time, apprehending it unseasonable because late; he told us we must speak with him now, for he was to go forth of London the next morning about four of the clock; We then told him we came to speak with him about somethings he
he had preached that afternoon; and the first thing we spake to him of, was, that he should say men made an Idoll of the Covenant, to which Master Peters replied, so you do. I can meet with none almost in London, but they cry out, the Covenant, the Covenant, as if we were beasts before we took the Covenant, and that made us men; he further said that he had taken it (as he thought) at least twenty times, and saw nothing in it, that men should make such a stir about it: We spake to him of his speaking in his Sermon against the City Remonstrant, he stood to justify what he had said, and call'd it a wicked thing, and being asked wherein, he said there was a passage in it, that no godly man must live amongst us, or have any place of trust in the Kingdom; being told there was no such passage in the Remonstrance, and that he being a Minister might be ashamed to speak that which was so false; a friend of his standing by, said, Master Peters meant, it was so in effect; and Master Peters said, that we would let no Sectaries (as we term'd them) live or have any place of trust amongst us, and for his part he was an Independent, and one of those we termed Sectaries, and in that no Independent nor Sectary might have any places of trust, that implied the godly; it being replied the word Independent was not expressed in the Remonstrance, he affirmed it was, but other discourse put of the examination of it: Master Peters said what would we have, and asked if we did not live well and quietly enough, and might not follow our Trades and businesse in peace, and why should we trouble our selves with these things; the Sects and Schisms did us no harme; we told him there was other danger besides our Trades, they destroyed soules, and wee were bound by our Covenant to oppose Heresies and Schisms, and asked him whether or no it was not lawfull and warrantable to Remonstrate, or Petition against sinne and Error; and whether our late Petitions against Popery and Prelacy were not Justifiable, and whether or no he had not a hand in that against Bishops? He answered he thought Errors did not so destroy soules, and that he could worke upon a Papist as soon as one of your Protestants: And for the Bishops, had not they troubled him in his temporalls by taking from him his maintenance, and subsistence, he had never molefted or troubled them; for he knew not but that the Papists, Prelats, and we might live quietly together, and
serve God in love and peace. And being asked then, how the Parliament could justify their quarrell, and Warre yet on foot, seeing they opposed both, by open Armes, terming it in all their Declarations the cause of God and Religion; He answered that the true cause was not for Religion, for he knew no word of God to warrant fighting, or taking up of Armes in the cause of Religion, but it was only to maintain our civill rights and liberties; and there being discourse of the Magistrats power, he asked what the Magistrate had to do in Religion? answer was made, the Magistrate had power to put Blasphemers and Idolaters to death; Master Peters replied, yes in the old-law, but none in the Gopel; He being asked by what power they in New-England did banish for opinions, he made a kind of a slight answer, saying they did but fend them over a River out of the Patent; and would you would give us Cornwall, we would be content to live there. He being spoken to about what he said of the King, was asked whether we ought not to use all lawfull ways for bringing the King unto his people, seeing he lately had made such faire offers? Master Peters replied, we might trust him if we would, but if we knew what Letters of his they had lately intercepted in the Army, we would soon be of another mind. Master Peters asked us, whether as we came to him about what he preached, had we ever been with Master Edwards about what he had written against the Saints: we told him we conceived Master Edwards had written nothing against the Saints, neither was what he had written any offence to us, as what he had preached was, and that we had cause to beleive what Mr Edwards had written was true, he being a godly Minister: Master Peters asked what had he to do with the particular infirmities of particular men; we told him as he was a Minister of the Gopel, he had to do with them, as Paul had to do with Hymeneus & Philetas; Master Peters said that was in matter of Faith, but Master Edwards had medled with the Saints in matters of practice; to which we replied that Saint John wrote against Diotrophes in point of practice; and wherein men made their seeming holinesse a means for the receiving of their Erroneous opinions, there was cause that their practises should be spoken against to undeceive people; and so parting with him, one of us advised him to forbear his practises, for he laboured to deceive the people. June the third, 1646.
I walking in Westminster Hall, Master Peters meeting me, spake to me, that I had abused him in Print, and that I had broken a Gospel rule, which was, If thy Brother offend thee, go and tell him his fault between him and thee alone; I answered him I had not transgressed the rule, for that was in case of private offending, but he had publickly preached and vented himself, and private telling would not have been a remedy sufficient; he said I had wronged him in those things I had written of him, and that coming twice up from the Army, each time he found himself in a Book of mine: I told him I would prove them, and name time and place when and where delivered; and he was like to be in a third Book; whereupon he call'd me Knave, and stinking fellow; I answered him he had abused our Brethren of Scotland, and I told him what I had written I would make good; and so spake quick and freely to him; whereupon he said speak not so loud, and threatened to beate me or fall about my eares, saying I spake against the Saints; I replyed, Paul Befe, Wrighter, &c. such Saints, but he made nothing to speak against the Reformed Churches and Presbyterians in his Sermons, and they were no Saints with him; some other discourse there passed at the same time between us, but no more of it now: And lastly that the Reader may judge of Master Peters by his discourse, I was told it within these few weeks from good hands, upon occasion of pigeons being on a table, that Master Peters at that table spake what a world of pigeons they had in New-England, how hee had seen such a flight there, such a number at once even covering the heavens, and being asked whence they should come, he answered from an Island not far off, which was twenty miles long and three miles broad, which was so full of pigeons, that the Island was all covered over with pigeons dung two foot deep. Now as I have given the Reader some passages of his Sermons and discourses, so I will give a taste of the man, by extracting a few things out of some of his Pamphlets, and I will begin with his Book call'd Mr. Peters last Report of the English Wars, which a great Commander of the Army commonly call's Peters Politicks, upon which I shall make some Observations and Animadversions, though briefly.

Now in this Pamphlet entituled Master Peters last report of the English Wars (which I heartily wish may prove his last Report of the English Wars) I desire the Reader to observe two things: First,
First, the main designe and scope of these Answers and Reports: Secondly, the way and manner of managing it, to make his designe take, not caring how falsly and partially he relates both of himself and others, things manifestly known to be untrue. For his designe and aime, it appears to stand in these 11. particulars, as I shall point the Reader to the pages all along, where he may find them.

1. He is solicitous and industrious to excuse, take off all blame and fault in every thing from the Sectaries, and from such in the Army accounted of his Religion and way, as appears by these passages among others, page 8. "I could adde that we take causam pro non causa, we put our troubles upon Schismaticks and Opinionists, and never attend the true cause. There may shortly be a great change in the Netherlards, but you shall find the cause not in the harmlesse Anabaptists, &c. page 2. Only let me be your true Informer, that you had nothing committed then by yours that had not its rise from integrity and faithfulnesse to the State, accompanied with such skill, as the Lord was pleased to dispence; and let me tell you, men upon the place (in such case) can better judge, then lookers on afarre off. I hope you wil not lose by that bargain in the end, though it seem for present an ill peniworth.

2. He is carefull to plead for Liberty and a Toleration of Sectaries, being zealous to secure them from all harme and hurt, being such a harmlesse people both in word and deed, as is evident by these passages, page 7, 8. "God useth his own media only, violence becommeth not Saints: In Popish times the Clergy had not the coercive power, but subjected the civill Magistrate to do their work, I wish the State keep a good bolt upon that dore: I am confident the chief means to greaten an Error, will be by violence and opposition, when flighted it dies. Coals blown get heat & strength, neglected grow cold. I wish every one might be severely punish'd that spoke against either Presbytery or Independency, till they could define that aright, and distinguish about them and their ways; then I beleive we should have altum silenium, page 11. Let it be our care that after ages may not say we conquered our selves into a new slavery.

3. His designe is in laying together Presbytery and Independency, to advance Independency, and set it on high, and depresse Presbytery
Presbytery in comparison, as in Pag. 7. speaking of Scotland hee faith, "It will be their mercy to keep what they have, and ours to be growing up to what wee desire; and again in the same page, "Let the present Church-Government goe on, and walk soberly and tenderly, let those that longed for it improve it, Ei valem quantum valere posset; let others that are godly know, it may help, at least to hew stone, and square timber for a more glorious building, to bring from one extremity to another: Where by the way the Reader may observe, how he puts those that are godly, by way of opposition, to those who longed for the present Church-Government, Let others that are Godly know it may help, as if none that were godly longed for Presbyteriall Government; as also how contemptibly he speaks of the Presbyteriall Government in comparison of the Independent, in these words, It may help at least to hew stone, and square timber for a more glorious building, to bring from one extremity to another, that is, from Prelacy to Independency; but I can tell Master Peters, that he is deceived in Presbytery, for few that ever entertain that, and improve it, do fall to Independence; but Independence (all the world may see) and I have fully proved it in the First part of Gangrena, the fourth Corollary, that Independent Government is the mother and nurse of all Heresies and Errours, and doth not onely help at least, but is the chiefe work-man to hew stone, and square timber, for the more glorious building of Anabaptisme, Antinomianisme, Libertinisme, yea Scepticisme and Atheisme; and before I conclude this, I desire the Reader to observe, how God hath left this man to wound his own case with his own pen, and against his will to speak well of Presbyteriall Government, whilst hee was advancing the one and depressing the other, viz. in those words, to bring from one extremity to another, where he makes Independency to be the other extreme to Prelacy, and Presbytery to be the medium between them: now all Schollars know, In medio, viz. of extremes, though not of degrees, consistit virtus; and if Independency be an extremity, it doth offend against the rule, as well as Episcopacy.

4. Master Peters in this his laft report is not only carefull to excuse, protest, and highly commend the Sects and Opinions of the times, but he is studying of new projects for the propagating and spreading
spreading of Sectarism (as if it grew not fast enough) both in
this and other Kingdoms, as the Reader may easily observe in
these passages: Pag. 8. 'Your demand of my thoughts of England
'in order to foreign States, I answer with a wish, viz. That forth-
'with we might have some choice Agents sent out, as two to Sve-
den, two to the Cantons our good friends, two to the Nether-
lands, and so to other Parts, as we see cause, and these accompa-
'ni ned with a Manifest of Gods gracious dealings with this State, &c.
Now certainly Master Peters must be one, and some other honest
godly men, (which the Presbyterians are not, as appears, by what
a little above I observed from Master Peters words) active Inde-
pendents of Master Peters acquaintance, as Master H. Master B.
Master T. and others, who together with the Mani-
'fest of Gods gracious dealings with this State, may by way of
comment and enlarging tell brave stories of the Victories and
Conquests of the Independents in Nazebay Field, entering of Corn-
wall, at Torrington, of taking such and such Towns, Cities, by
such and such Colonels and Commanders, when indeed they ei-
ther never struck a stroke at that time, or were many myles ab-
sent, or the work was done to their hands by others, and they
only sent for to have the honour to be made Governors, to en-
joy the flesh, the skin, and the oyle of the Lion and the Leviathan,
when they had their deaths wounds before; for the prooife of
which severall particulars, I could give notable instances most
certainly true, confusing the weekly Pamphleters, crying up of
some men, and saying nothing of others, and ask where such a
one was, and how many strokes he struck at Nazebay Field, and
who routed Goring and his Horse in the West about Bridgewater,
and drew the modell how to storm Bridgewater, and who routed
the Enemy at the entrance into Cornwall, and who reduced Exce-
ter, and Worcester to the last point of extremity, with many par-
ticulars about Bristol, and at Oxford, but it shall not need, there
are some men in the Army upon the places keep a true account of
these things, and in a convenient time will speak, and undeceive
the world. And so Master Peters pag. 12. writes thus, 'How long
therefore shall I intreat some three or foure Itinerary Ministers
'in a County? Evangelists went out before Churches were setled,
how easily might the Land be in some measure reduced to God,
Errors and Proceedings of the Sectaries.

and their own civil interests, if provision was laid in of this kind. But you will object, We have about nine or ten Parish Churches, and not a thousand able men. I answer, You see the need of Itinerants; and secondly, why may we not follow the practice of other Reformed Churches, and gather up godly youths out of shops, and send them for improvement somewhere, &c.

Master Peters is careful to propagate his Church way at home as well as abroad, and that in all haste, and at once to overspread the Kingdom with it, by his importunity for three or four Itinerants Ministers in every County to go over each County, and therefore asks how long he shall interreat, implying this was not the first time; and indeed the first fruits of these Itinerant Preachers that I can hear of clearly, in was the designing, there being three named who have passed the House of Commons for some; 

Walter, Master Cradock, Master Symonds, Master Walter, or some such name, who are said to be Sectaries, and two of them I know to be such, and decline coming to the Assembly, though appointed by the House of Peers the Assembly should give that House an account of them; and left there should not be Independent Preachers enough for this work, Master Peters is earnest to have youths gathered out of shops, and sent to Oxford for improvement, and though they fall short in Arts and Tongues to be sent abroad: But by the way let me ask Master Peters, why not some sent to Cambridge, but all to Oxford? This clearly hewers the designe, because Cambridge, all the Colledges in Cambridge are Presbyterian, but at Oxford there being so many preaching Commanders and Officers, they may quickly learn the opinions of the Army, and their way of preaching, and be sent forth with their desperate Principles, destructive both to Church and State.

5. Master Peters cries up, magnifies, and extolls to the heare the Commanders in the Army of his Religion and mind, and takes occasion to instance in particular men, as if there were none to be compared with them, as may be seen pag. 6. * Fear not the Army whose Commanders (like Samuel) can ask any County or Town where they have been, Where One or All have been taken? never fewer complaints, nor many men of such quality, whose design is only to obey their Masters, viz. the Parliament; the flighting the Army is their money, triumphant chariots would have
broke our necks. So pag. 4. For Worcester, I am sorry so little is
spoken of it, where so much worth and gallantry appeared, and
indeed I cannot remember where I have seen so much done in so
short a time; four Regiments of Foot under the command of Co-
lonell Rainbow came, and raised works within Piottol shot of
their Royall Scence, &c. wherein Lieutennant Colonell Pride, and
Lieutennant Colonell Ewers had a chief share, whereupon the En-
emy accepts of those Propositions you have seen: and truly I with
Colonell Rainbow a durable employment by sea, or land, for
both which God hath especially fitted him; Foreign States would
be proud of such a servant.

6. Weakning and darkning the valour, faithfulnesse and worth
of other Commanders, not Independents (though of the same
Army) and of the other Armies in comparison, relating matters
wrong and very partially, for the extolling his own party, as
the Reader may observe in the Relation of Worcester, giving to
Colonell Whalley only a preparatory part, making a little-way for
the taking of Worcester, but attributing the glory of the work to
Colonel Rainbow now Governor of Worcester, Colonell Pride, &c.

Speaking thus, pag. 4. 'Where when that valiant Commander of
Horse Colonell Whalley had done his duty, and with the help of
Countrey Forces had blockt up part of the Town, four Regi-
ments of Foot under the command of Colonell Rainbow came,
and raised works within Piottol shot, &c. whereas I have been
told from good hands, and so I believe hath Master Peters before
this, of the great wrong and injury he hath done Colonell Whal-
ley in this Relation, Colonell Whalley before ever Colonell Rain-
borrow was sent, having reduced Worcester to the last point, and
Worcester being in a such condition then, that there wanted lit-
tle else tantum non, that it was not actually surrendred; but of
this more afterwards. So pag. 6. 'Fear not that Army whose
Commanders like Samuel, never fewer complaints, nor many
men of such quality, whose design is only to obey their Masters,
viz., the Parliament; as if no other Army or Commanders like
them. And to pag. 10. By the same means the mercy is gained, it
may be preserved; if men, yea good men were instrumentall in
the one, they must be in the other; confide when you see cause to
confide, &c. as if no other Armies were means to gain Conquests and
ERRORS and PROCEEDINGS of the SECTARIES

and Victories but this, nor none other to be trusted to conserve what is won; and instances in men to be credited with Garrisons who are honest godly English-men, (we may know by other passages who are his honest godly English-men, viz. Sectaries, and such as are opposite to the Scots) though differing in opinion, as all France being most Catholike trusts itself to their Protestant Leaders: So would he have all places of strength and command trusted with Independents, Anabaptists, though the Parliament be Presbyterian.

7. The seventh particular in this Pamphlet is, the excessive boasting, trusting in, and omnifying this Army, as if it were omnipotent, able not only for all ends and purposes at home, but to conquer all Christendome, yea the whole world, to goe to Bavaria, Lorain, the Palatinate, Ireland, France, to encounter forraign threatnings, and teach Peasants to understand Liberty, to secure us against Danish and Saxons, yea to cause the West Indies and the East to offer themselves to our devotion; the proofe of which the Reader may find pag. 6. "Were I persuaded that foreign threatnings were in earnest, I wish this Army might be sent to encounter them, and teach Peasants to understand Liberty, and I would not doubt but to see good fruit of it soon, I would rather our men should live upon their wine, then they upon our beer. So pag. 9, 10. What you hear of a conjunction between the Prince of Wales and his Lieutenant General the Duke of Lorain, with some promises from his Uncle Bavaria, need not trouble you; the Danes and Saxons never mastered this Island by power, but by our home-bred distempers. To prevent those fears, let English-men keep to their proper Interests, and Scots to theirs, and I know not why we might not march into Bavaria and Lorain before they come to us, and make them pay all old Arreares. I must confess I am divided between Ireland and the Palatinate, only I quiet my self in this, that we may doe both.

And againe, pag. 9. "And if our back-doore were well shut at home, how might Euphrates be dried up? I mean the West Indies, and the East too offer themselves to our devotion. And not only Master Peters, but divers other Sectaries do in a sort despise this Army; I believe never was there an Army, or rather one sort of men in the Army, viz. Independents and Sectaries, fo
cryed up in Pulpits, Pamphlets, Speeches, and that to their faces, as this is: I might relate passages out of Sermons, printed Pamphlets of the Saints in the Army, the Independents calling them the strength, preservers, deliverers of the Presbyterians, the instruments under God by which we enjoy all, &c. But I must abbreviate and conclude this with a speech lately related to me, of a great man of Master Peters his Religion, that a discourse arising about the great Turk sealing on some of our Merchants goods in Turke, upon occasion of the difference between King and Parliament (the Ambassador there being on the Kings side) and what course there might be to help it; he answered to this effect, we had an Army that the terror of it was such, that we needed not to feare the great Turk, but it might go to the gates of Constantinople and demand right.

8. Master Peters designe is to plead for the keeping this Army on foot still, and that in England for this Winter at least, and to possess men of the need of it, and to perswade against the disbanding of it by any meanes; and to work this the more he runnes into praises of the Army and Commanders, of which the Reader may find such passages as these page 6. 'Your demand about the disposing the Army, is not so proper for a private pen to engage in; yet this I may say, that other Nations in our condition would think, if they look round about them, and within them, the disbanding an Army (if trusty) ought not to be a work of haste; When the seas are down in England, I think the passage into Ireland will be easier; and if we can maintain a defensive Warre this Winter, I trust the spring will invite many over thither; in the mean while these faithfull Commanders were in Garrisons (without any designe be it spoken) you have always an Army ready, the private Souldier will still runne to his honest and well known Commander, &c. Briefly I say this to your question, that this Army was hardly gotten, and I wish it may be as hardly disbanded; and so page 10. Speaking of preserving the conquests, hee writes thus, 'By the same meanes the mercy is gained it may be preserved; if men, yea good men were instrumentall in the one, they must be in the other: And of their praises, that they may not bee disbanded, see page 5. 'I find our Souldiers generally in the old forme, rather wondering then boasting, admired by the enemy for their
Errors and Proceedings of the Sectaries.

their gallantry and Conduct. And page 6. Fear not that Army, whose Commanders (like Samuel) can ask any County or Town where they have been, whose Oxer or Asse have they taken.

9. Master Peters closely, but shrewdly Strickes at that neer conjunction and union, joint interest of both Nations as one by virtue of the Covenant in a uniformity of Religion, in Doctrine, Government and Discipline, and labours to divide between them, by hinting passages to look upon them not as one, but as two Kingdoms, having different interests; for proof of which the Reader may take notice of these following passages, page 7. Let us remember England as it was never conquered but by faction, so it can never be ruled but by love; the same Laff will not fit an English and a Scotch foot; they came not suddenly to what they enjoy, and therefore should give England a little breathing over what is propounded; it will be their mercy to keep what they have, and ours to be growing up to what we desire: So page 10.

10. Master Peters Strickes at the City of London and their Remonstrance page 11. in these passages, speaking of our late enemies, faith, Their highest desighe now is to make it Royall; you may remember how willing I was once to have made a match, my weakness was such, that I did not study whether both parties were well agreed, and my simplicity kept me from thinking of a Corrival; and let London know, that if they think a Parliament fits the quieter by being to near them, so I think when the Parliament doores are shut up at Westminster, their shops will hardly stand open at London. If the clashing of swords cannot be heard, yet death climbing up their windowes by the increase of the plague, calls for something. And in the same page again, 'Had the Citizens Remonstrated more about their debts due, and Teffe about their wills, they might have had more thanks, and it may be by this
this time, some might have kept Orphanes from their doores, that

cry for the money lent to supply the States use.

11. Mr Peters designd in his Answer to fifteen Queres, is to re-
present and render himself all along as a great Statesman, and
knowing man, a great Traveller, and of great experience, a man be-
loved of godly men, and respected at home and abroad, a man of
great interest in the most Learned and godly men of other Nations,
as Master Forbs the Scotchman, Doctor Ames, a man so active as if
he did all, and so wise as to give Answer to Queres, and Counsell
and Resolution to Parliament men (as by some passages in these An-
wers, it should seem this friend was) in the hardest matters, both
of Church and State, a man that could not be misled by the Parlia-
ment, or the Army, not spared out of England, and such hints have
been given out both in Sermons, and in Speeches. Now the
whole frame of the Queres and Answers shews this to be his aim,
but more particularly these passages, page 4: 'Master Richard
Salwey, a Member of the House, who was of our Counsell in this
work: I preached at Worcester, at our coming in, and did obser
a doore open to the Gospel. Master Peters was of the Counsell
belike, for taking of Worcester, and the man who preached upon the
coming in of the Parliament forces to the Town: And I believe he,
and others of his fellows were of the Counsell to get Colo-
nell Rainbow to be sent to take Worcester, when that gallant Co-
onel Wales had done the deed, that so a Presbyterian might nei-
ther enjoy the honour, nor the fruit of his labours: And though
I have never been at Worcester, yet upon report of credible per-
sons, I can make another observation then Master Peters upon his
preaching at Worcester, and the Garrison and Government there,
viz. instead of a door open to the Gospel, a door is opened at
Worcester to Independency, and to all kind of Sects; a door opened
for Clement Weighter that Antiscripturist, Sceptick (spoken so
much of in my first part of Gangrana) to be there, and to vent his
Heresies and Blasphemies; And I am certainly informed, two
Sectaries are already publike Preachers in the City of Worcester,
one Master Lawrence, who was before at Warwick, and one Master
Moore. And so page 6. Master Peters gives counsell, he wishes the
Army may be as hardly disbanded as it was gotten, he states the
disease of our present differences, and prescribes the cure; he gives
directions
directions about sending to foreign States, page 8. 9. about the ordering of our Counsells, and affaires, page 10. 11. 12. and then in page 13. 14. he comes to a formal discourse concerning himself, where he tells the Reader fine stories of himself; 'And if my different judgement offend any, my Answer is, that with much expense of money and time, with diligent inquiry into Reformed Churches, I have taken pains to satisfy myself, and remaine now where I was for substance fifteen years since, resolving by that experience to keep a window open to more light and truth, though scoffed and slighted; my care hath been to acquaint myself with the most learned and godly in the Country where I travell; First I lived about six years neer that famous Scotchman, Master John Forbes, with whom I travelled into Germany, and enjoyed him in much love and sweetnesse constantly, from whom I never had but encouragement, though we differed in the way of our Churches. Learned Amesius breathed his last breath into my bosome, who left his Professorship in Freiburg, to live with me because of my Churches Independency at Rotterdam, and charged me often, even to his death, to to look to it, and if there were a way of publike worship in the world that God would own, it was that: He was my Colleague and chosen Brother to the Church where I was an unworthy Pastor; and I thank the Lord such a Church it continues to this day; that truly I slightly took up nothing in that kind, nor did I so lose all my seven years being in New-England, amongst those faithful, learned, godly Brethren, whose way of worship if we professe, it will not be groundlesse, when their writings are examined. And so much for Master Peters designe in his last Report of the English Wars.

The second maine thing in his Pamphlet, is, the manner and way he takes to effect his designe and aime the better, which though at first view it be seemingly carried in severall phrases, with a great deale of moderation to the Presbyterians, and a desire of propagating the Gospel, Religion, Piety, (the name of God, Religion, and preaching being often spoken of) and of maintaining, yea enlarging the glory of the English Nation, and the Rights and Liberties of the Subject: Yet indeed 'tis written and calculated for the Meridian of Independency and Sectaterisme, in every particular of it, so as there is not one passage in it but I could easily reduce
reduce to that Pardicament, and draw all the lines to that center, clearly shewing 'tis for the advancing of that party; which that he may do the man cares not what hee writes, but instead of a faire, full, open, true Relation of things, he writes very partially in some things, fallly in other things, hypocritically and doubly in most; and were I at leisure to write Animadversions on every line of this Pamphlet, and give a full Answer to it, laying one thing to another, I could discover many mysteries of iniquity in it, and shew it to be exceeding pernicious both to Church and State, and very prejudiciall to the League and Union between the Kingdomes, and such a piece of Politicks, that in this juncture of things, an Arch-Jesuite if he were imployed to write, would make much such another. I shall give some instances.

First, his Relation of Worcester businesse is very partiall, much wronging that gallant Gentleman Col. Whaley, giving the honour of reducing Worcester to others, who hath deserved better at the hands of Master Peters and some others, then to be so served. This Gentleman did very great service at Naseby Field, this Gentleman reduced that strong Castle of Banbury, besides many other gallant services that he hath done; but because he is a Presbyterian, and an Antilibertine, therefore others who never did that worke at Worcester, nor in Naseby Field, &c. must have the honour of his labours, and must enter upon them, reaping that which hee had sowed with much faithfulnesse, valour, hazards. The relation of this businesse of Worcester is so partiall (thats the best can be said of it) that I have been informed from persons of much worth and trust, that when Col. Whaley read it, he went to a great Commander of the Army, speaking to this purpose, do you not see how Peters hath abused and wronged me, and shall he be suffer'd? well, if I meet him, I will cane him soundly; and a Commander of the Army told it in some company to a Lieutenant Colonell, a great Sectary, that he had heard, Colonell Whaley wherever he met Master Peters, would cane him, if not cut him, for his relation of Worcester businesse.

Secondly, speaking of Schismatics and Opinionists, he instan-
ces in Anabaptists, and calls them the harmelesse Anabaptists, which is a falle Epithite given to them; for what Sect or sort of men since the Reformation this hundred years have been more harm-

full;
full: surely Master Peters cannot but have read, or at least heard of the Tumults, Wars, Tragedies, Out-rages, Rapes, raised and committed by the Anabaptists in several parts of Christendom, especially in Germany and Munster, Sleidan, Builingen, Schleselburgius Hortensius Guido de Vries, with many others, have laid these open to the world: And if we look upon our Anabaptists at home, and consider what many of them have done and do daily, how can we call them harmless? Are they harmless? Who in contempt of Baptisme have pilled in the Font, have reck a horse into the Church and baptized it? Who assaulted with violence godly Ministers, put them out of their Pulpits by force, openly affront them, and invade their Pulpits whether they will or no: Who make tumults and riots in Countries: Who kill tender young persons and ancient with dipping them all over in Rivers, in the depth of Winter: Who give out that they will never lay down their swords whilst there's a Priest in England: Who write and print libells, full stuffed with invectives and seditious speeches against the Right Honourable House of Peers, undoubtedly a Court of Record, the highest Court of Judicature in this Kingdome: Who make wicked libells and spread them abroad of Noble men, and persons of great place by name, as that religious and Noble Earle of Manchester, the Lord Major of London, a whole Kingdome, as Scotland, and a whole City, as London: Who have endeavored and do by all ways to involve these Kingdomes into a new War, more deadly and destructive then the former, And yet Anabaptists of our times are guilty of all these and many more, as the Reader may find proved in this Book, and divers others written in these times.

Thirdly, speaking of himself he faith, He remains now where he was for substance fifteen years since, which I cannot judge to be true, no nor that he is the same for substance which he was seven years agoe; and because I will be brief, I will put but one question to Master Peters, and that is, whether fifteen years or but seven years agoe, he was for a Toleration of all sorts of Sects, Anabaptists, Antinomians, Seekers, Papists, &c. and thought so lightly of Errors and Heresies as now he does; or whether he ever did, or durst in New-England in the time of Anabaptists and Antinomians growing there, preach such Sermons for a Toleration of them.
them, and speake to favorably of them, as he hath done, and doth here? I am of the mind if any man should have told him fifteen, or seven years agoe, Master Peters the time shall come, that you shall live in a Kingdome where all damnable Heresies and wicked doctrines shall be vented, by printing, preaching, and you shall be so farre from seeking to suppress and hinder them, as that you shall make nothing of them, preach for a Toleration of them, try them up for Saints who hold them, plot, act, ride, work night and day for the upholding of them; he would have been very angry, boisterous, and have said, as Hazael to the Prophet, Am I a dog that I shou'd do these things? Nay, I am so well perswaded of Mr Peters, that he was so farre fifteen years agoe: from being of these opinions and running these ways, that I am confident 'tis but a few years agoe since he is fallen thus; and that the two things that have poynoned him, are his being in the Army, and his converse with some wicked Politicians of these times, who upon matter of worldly interest, being men of small and broken estates, that they may be great and the Heads of a great party, countenance and patronize all kind of abominable Sectaries; not caring what becomes of Religion, and who prophesies fallly, so they may beare rule by that means.

Fourthly, Speaking of turning his cheek to the Smiter, hee faith with Jeremys, though he neither borrowes nor lends, &c., yet this may be his portion: Now I wonder he can say so, when as his hand hath been against every man; medling with all sorts of men, a Polupragmaticall, medling in the Armies with many, abusing the Common Councell and the City of London, the Assembly, the Reformed Churches, our Brethren of Scotland, Committees, the King and his children, and indeed who not: I could name particular persons of both Houses of whom he hath spoken his pleasare, who have deserved a great deale better of him.

Fifthly, There is an unjust and scandalous passage, pag. 11, reflecting upon the City and their Remonstrance, as if they remonstrated about their wills, and not about things needfull; and just grievances; and as if the increase of the plague upon the City, were for any neglect towards the Parliament; whereas I would have Master Peters know and all his party, the City of London could not do lesse, and have but done their duty; the Reformed...
Reformed Churches, Scotland, the body of this Kingdom, and all who are not Independents and Independentish, doe bear witness of the faithfulnesse of this City to the cause of God and the Parliament; and this Remonstrance was so farre from being a matter of meer will (as Master Peters words import) that I am of the mind, and I believe not alone in it, that it will never be well with England, till the City of London, the Ministry of the Kingdom, and all the Counties as one man make a plainer Remonstrance; in a more particular way and manner, of all the growing mischiefs and abominations in Church and Common-wealth, desiring a speedy and effectuall redresse of them. And as for his hinting the cause of the increase of the plague to come from the City Remonstrance, or want of the Cities full consent to a match with the Parliament, I dare boldly say of him, in sayling, He is a false Prophet, a dreamer of dreams, speaking the visions of his own heart, and declaring false burdens; and do offer from the word of God to make it good against Master Peters; that if the City of London would offer Remonstrate and Petition in this kind, and use the power they have by their Charter and the Laws in force, to punish Heretics and Sectaries, and disturb their meetings, the plague would sooner be removed from them.

Sixthly. That also is a false and untrue Assertion, That the design of the Army is onely to obey their Masters the Parliament; the slaving the Army is their money, triumphant chariots would have broke our necks, understood in Master Peters sense, viz. of that part of the Army the Sectaries; for if it were so as he speaks, what means the breathing of the steep, and the lowing of the oxen that I and many others hear? If their only design be to obey their Masters the Parliament, what the reason they break; contemne their Ordinances, viz. that against mens preaching not ordained Ministers, that for the better observing of the Monethly Fast, those for the setting of Presbyteriall Government &c. What means those speeches of some of them, If they knew the Countries mind, as well as the Countries might know theirs; they would have another kind of Reformation then the Parliament is about; that they have not so long fought for liberty and now to be enslaved; with many such like. And if the flighting of the Army is their money,
money, and triumphant chariots would have broke their necks; certainly they have then had little pay, and their necks would have been broken long before now; for never was Army better provided for since these warres, with moneys, recruits, all kind of things; and many particular men, special persons of that party, which Master Peters counts the Army, have been well rewarded over and above pay, &c. And for triumphant chariots, there have been men on purpose employed to provide them triumphant chariots weekly, to carry them throughout the Kingdom, and forraign parts, in the weekly newes books, wherein they have been lifted up to heaven in praises, reports of victories, other mens valiant acts attributed to them, and they upon all occasions pleaded for, excused, and fair glosses put upon the foulest actions of any Commanders and Souldiers of that party; so that a man would wonder Master Peters should write thus, but that he will say any thing, if it be for the Sectaries; and they who know the man and his manner, what stories he hath told in Pulpits of bar tells that he hath been in, and how many victories have been achieved, will never marvel at what he writes here.

Seventhly, For that Master Peters speaks of Master Forbes and A mestius, of that constant sweetnesse and encouragement in the one towards him, and of the speeches of the other to him even to his death, I much doubt of the truth of them, and that upon these grounds: However Master Forbes might be great with him before he declared himself for Independency and the Church-way, yet I have been told from a godly understanding Minister who lived many years in Holland, and that in the time of Master Peters being there, both before he was looked upon as an Independent, and afterwards, viz. all the time till he went to New-England, that when Master Forbes by the power of the Bishops faction was put by his place of Minister to the Merchant Adventurers at Rotterdam, he would have received the Lords Supper at Master Peters Church (Master Peters Independency or Church-way not being so visible then) but Master Peters offering to put upon him or requiring some of his Church-way devices, spake something to Master Forbes of things in that kind, which Master Forbes recollected with so much indignation and scorn, (knowing what love and respect he had shown to Master Peters, and what experience Master
Mater Peters had had of him, and that now besides all his sufferings in Scotland, he was put by all in Holland, for refusing the Ceremonies and the Bishop's ways.) that now being deprived both of Ministry and Sacraments, and coming to Mater Peters as his great friend, he should offer to question him of his state of grace, or propound his Independent tricks to him before he could be admitted, that he spake very sharply to him, telling him in these words, or to this effect. He would not come to the Lords Supper with him if he would have him, nor have communion with a man in such a way. And I believe there was little love or sweetness passed between them afterwards, or little encouragement that Mater Peters ever after had from that learned and godly Scotch-man.

And as for the story he tells of learned Amesium (for no other end as I know but to gain credit to himself and the Church-way) I much question that he should speak of the Independent way, and give such a charge about it (as Mater Peters relates) as also that he left his Professorship in Friesland to live with Mater Peters merely upon that reason, because of his Churches Independency, and my grounds of doubt are these: First, Because in Doctor Amesium his Works I find Principles against the Independency of Churches, as in his Book of Cases of Conference, * the fourth Book, cap. 29. in answer to this question, "Who have the power of Excommunication? Among others who have power is it, Synods and Classes when an difficulty ariseth, have a power to declare and decree, who they be that ought to be excommunicated. So in his Medull: Theologie *, the first Book, Chap. 39. having spoken of a particular Church, he comes in with this Caution or Provifio. Notwithstanding particular Churches, as their communion requires, the light of nature, the equity of rules and examples of Scripture teach, may, and also often ought, to enter into a mutuall confederation and association among themselves in Classes and Synods, that they may use the common consent and help, as much as conveniently can be, especially in all those things which are of greater moment. I find also in Amesium his Works many passages against other Principles of the Independent way, as for the use of Suspension from the Lords Supper to go before Excommunication, which is denied by the Independents; with many.
many others. Now the writings of men are more to be regarded and believed, then the words of such a man as Master Peters, especially in favour of his own cause. Secondly, For Doctor Ames leaving his Professorship in Frizland to live with Master Peters at Rotterdam, I will not deny that, but I doe deny that it was because of his Churches Independency; it was upon other reasons, and of this I can give the Reader some good account: (and I must acknowledge it as a providence of God, that I many years agoe by reason of my intimate acquaintance with the eminest and godliest men of those times, and with the prime of those who are now turned Independents, did hear and know many things of all sorts of godly men, both at home and abroad, in Holland, England, New-England, which I then little thought I should ever have had any use of, but since have been, and are of great use in answering Independents, when they come and tell the world stories of themselves, which men know not how to disprove them.)

Doctor Ames (as I have been told from grave godly Ministers) for many years before, he died was weary of his place in Frizland, and would fain have had some place in England; he moved and propounded it to some, that if he could but have any living or place to preach in (though in a remote Village) without using the Ceremonies and being put upon subscription, he would take it, for he had a mind to give himself to preaching, and to enjoy the society of English Christians and Ministers, and was weary because of that dulness and different way, in regard of the practicall power of godliness he found among those he lived with there, and the godly English, whom he in the former part of his life had been acquainted with; and therefore divers years before there was any thought or speech of Independent Churches or this way, he moved for a place in England, and would faine have left his Professorship in Frizland: And I am ready to depose I have been told this by one or more godly Ministers of great note. 'Tis sufficiently known I was well acquainted with Doctor Preston, Doctor Sibs, Master Buls, Doctor Preston's Tutor, Doctor Taylor, Doctor Staughton, &c. and from some of these I had it; and I remember I have been in company with Doctor Ames, at Doctor Preston's lodging, who after the death of King James, coming to England, and to Cambridge, I heard him preach there,
and well remember the Sermon and Text, Jude, vers. 20, 21. but times in England growing worse and worse; there being no hope for such a man as he here, being weary of his Professornship in Friesland, was willing to be Minister of an English Church in Holland since he could not obtain it in England; and I make no question, if Doctor Ames could have been assured of a comfortable place for people and maintenance in England, without Ceremonies and Subscription, he would have taken a Parish Church in England, before he would have gone to Master Peters at Rotterdam; but if upon his coming to Rotterdam there was any such change (as Master Peters speaks of) that he was really turned to be an Independent, and of the Church-way, and would have carried on that way with Master Peters, it was the mercy of God to him to take him away just upon his removing, and new coming to Rotterdam, before he had appeared actually engaged in that way, or written for it; because his name and authority, being a learned man, might have swayed the more with many; and we see Master Peters makes use of his name to credit that cause thirteen years after, notwithstanding that he died upon the borders and entrance into it, before any notice was ever taken by the Reformed Churches of any such thing; though I much question whether or no in his latter time there was any such change as Master Peters speaks of.

Eighthly, Master Peters writes many things hypocritically, which he and his party neither practices, nor intends; but a snake lies under the green grass, as that of a door open for the Gospel, and of Itinerary Ministers in a County three or four, which is for no other end but to leaven the whole Kingdom with Independence, and to fore-Stall Presbytery from, being feared, as that of almost lost liberty, the English being ruled by love, as cautions about a new slavery, and wishes of all marks of slavery to be taken off, when as 'tis evident he and his party mean by liberty, a freedom to hold what they will, and to be under no Church-Government; and that he and his party are the greatest means in all places for keeping up all those things, which the people have used to account marks of slavery, and against English liberty; as that of walking plainly in your Councill's, God preserves the simple, as speaking against Arcana Imperii, deep-set counsels of men, &c. whereas he and his party have and doe practice quite contrary,
contrary, having deep-set counsells, using all Machivillian tricks to undermine men, looking one way and rowing another; which is so evident that all men speak of it, and whereof I have given in my former Books many instances, under that head of the practices of the Sectaries. *Epiphanius* resembles Hereticks to Mouls, who doe all their mischief by working under ground, but it once they be above ground they are weak and contemptible creatures; just such are our Independents and Sectaries, they have done all, and still doe by their under-hand working, but if they would play above board, speak plainly what they would have, and not hide themselves, we should quickly take them all. Many other particulars I might observe in the manner and way of carrying on his designs, secretly laid down in these Answers, as also I had thought to have made some Animadversions and Observations upon his Sermon preached at Christ-Church, and another printed pamphlet of his, but because I have enlarged already, and perceive I shall exceed the number of sheets I at first intended when I fell upon writing this Third Part of Gangrena, therefore I shall forbear any more of this kind for present. I have given the Reader some account of Master Peters in his Writing, Preaching, and Discourses; it remains I should speak of him in his Actings, what hand he hath had in promoting several Petitions in City and Country, in favour of the Sectaries; as that Anti-Petition (commonly so called) framed prefixed after the City Remonstrance, which was carried up and down the City by his man, to get hands to it; what meetings he hath been at several times, at several places, as at the Nags-head, as in Coleman-street, &c., what Countries and places he hath ridden to, to get Burgess for Parliament; what persons of worth he hath complained of to some in Authority, whereby they have been sent for, and taken off their employment in such places (the thing aimed at in it) and yet the things never proved, but the quite contrary proved; what greatsummes of money, with other gifts, besides two hundred pounds per annum for him and his heires, lawfully begotten, which he by his stirring and acting hath obtained; but I shall speake no more of him now, but reserve what I have further to say, unto a Fourth Part of Gangrena.
There is one Master Feake an Independent named in page 81. of this Book, of whom because when I writ that sheet I had not my full profè of particulars as I desired, I passed him over lightly till another time, but having since received full and particular infor- mation of him, I think it good to pay my debt of promise sooner then I made account of: This Master Feake within this twelvemonths was Preacher in London, and hath preached many strange and odd things at Peters in Cornhill, besides Wool-Church, and other places, as for separation from our Assemblies, expressing many heterodox things about mixed Communion at the Lords Supper, against maintenance of Ministers by Tythes; and in Sermons and Prayers hath had many flings at the Assembly; but now is Preacher in the Town of Hartford (the hire Town) and in the greatest Parish and Church of that Town, viz. All-Saints; being put into a Sequestrated Living, by the power of some of the Independent partie in that Town, without the approbation of the Assembly, having never been with the Assembly, according to the Order of the Honour House of Commons, nor with the Committee of Plundred Ministers neither, (as I beleeve) who use to send those that come to them for Sequestrated Livings to the Assembly, before they grant them power and interest in such places. As for his carriage at Hartford, where he hath preached since last January, it hath been as follows. His preaching and praying shewes him no friend to the Assembly nor to the Directory; he hath never used the Lords Prayer since he came thither, but hath preached against the use of it as a prayer. Tis observed of him by understanding men his Auditors, that they never heard him appoint or sing a Psalme, he reades but one Chapter or a peice of a Chapter; he hath not baptized any since his coming. One of the Committee, a Justice of Peace, put up some Articles against him at the Affizes at Hartford, to both Judges then on the Bench; The first was this: That Christ would destroy not only unlawfull Government, but lawfull Government, not only the abuse, but the use of it; and as he had begun to destroy it in England, so would he by raising combustions in the bowells of France and Spaine; and that he would destroy Aristocracy in Holland, for Tolerating Arminianisme: When he denied the words, one being present, and asked, affirmed him to have preached thus; and there are
fore others, understanding men and of good worth will testifie the same. Then Master Feake explained himself before the Judges, that there was in Monarchie and Aristocracy an enmity against Christ, which he would destroy; and as he was speaking some turbulent fellowes and Sectaries, clambred up by the Bench, and cryed out my Lord, my Lord, Mr Pr. doth it in malice, we will maintain our Minister with our bloud; whereupon the Judge threw away the paper, and said he would heare no more of it, though he had before commanded Master Eldred to read openly all those Heterodoxies. The Lords day following, Master Feake in the Pulpit endeavored to answer all the Articles put up against him to the Judges, in a great Auditory. Many other things I have heard of him since his coming to Hartford; but what I here set down of him, besides the relation I have had by word of mouth of persons of worth, 'tis given me under hand in writing, and that with this scale set to it, what I have here written I will justifie, and much more when I am called to it.

There is one Richard Overton a desperate Sectary, one of Lilburnes Breed and followers, who hath printed many scandalous things against the House of Peers, and notice being given of him, there was an Order granted for the taking of him, and seasing of his Press (a Presse that had printed many wicked Pamphlets, that have come out of late, against the King, the Lords, the Presbyteriall Government, the City, and for a Toleration, and Liberty, destructive to all Religion, Lawes and Government, yea overthrowing by the principles laid down in them, the power of the House of Commons, whilst they seeme to cry up and invest that House with the Monopoly of all the power of the Kingdome) who being apprehended by the Messengers sent out for him, was brought before a Committee of the House of Lords, where he refused to answer any questions, and carried himself with a great deale of contempt and scorne, both in words and gesture; and after this being brought before the House of Lords, he refused to answer any questions propounded by the Speaker as in the name of the House, and to that question, whether he were a Printer or no, hee would not answer, but told them he was resolved not to make answer to any interrogatories that should infringe his propertie, right or freedome in particular, or the rights, freedomes, and properties of
of the Nation in generall: Besides he gave saucie and peremptory words to the House of Lords; and appealed from the House of Lords to the House of Commons; whereupon the Lords committed him to Newgate, as he most justly deserved: Now since his commitment to Newgate, there are some wicked railing Pamphlets come out in his name, and sold openly; Pamphlets venting a company of cursed principles, both against Religion and civill Government, tending to nothing else but the overthrow of the fundamentall constitution of this Kingdome, in King, Lords, and Commons, and setting up the body of the common people, as the Soveraigne Lord and King; denying King and Lords any power, and the House of Commons any further then the peoples Deputies, and at the pleasure of and will of the people, and to the ruine of Religion, by pleading against the Ordinance for punishing Blasphemies and Heresies. The first Book of this Overtons, is call'd A defence against all Arbitrary Usurpations of the House of Lords, and a Relation of their unjust and barbarous proceedings against that worthy Commoner (stiling himself so.) The second is, An Arrow against all Tyrants and Tyranny, shot from the prison of Newgate, into the Prerogative Bowels of the Arbytrary House of Lords, by Richard Overton Prerogative Archer to the Arbytrary House of Lords. The third is, A Petition and Appeale to the House of Commons, calling them the High and mighty States, the most Soveraigne House, and himself their leige Petitioner: In all which he most audaciously and unsufferably abuses the House of Lords, charging them with Tyranny, usurpation, invading the Liberties of the people, denying them all legislative power, desiring due reparations against them, scoffing and scorning them and their power, descanting upon by way of confutation the Order of the House of Lords for his commitment; and stirring up the House of Commons, and all the people, against the House of Lords, to free the people from their oppressions, tyrannies, &c. I will give the Reader a taste of this Anabaptistical spirit, by transferring a few passages out of these wicked and cursed Pamphlets. In page 5, of his defiance against the Lords, he speaks to Englishmen thus. 'Ye in speciall be encouraged against all opposition and incroachment of Kings, Lords, or others, upon the House of Commons, their rights and properties derived from the people:
And acknowledging none other to be the supreme Court of Judicature of this Land, but the House of Commons: and in this gallant resolution live and dye, and acquit your selves like men: For my part I'le tread upon the hottest coales of fire and vengeance that, that parcell of men, intituled the House of Lords, can blow upon me for it. Page 15. 17. He makes the Lords to be subordinate and subject to the Commons, the great Representors of the Land; and calls the Knights and Burgeses Assembled the upper House, and the Judges of the House of Peers as well as his. Page 19. 20. Speaking of the power of the Commons, hath these words; 'Therefore these Lords being none of the peoples Viceroyalty, Deputies or Representors, cannot legally pass upon any of the Represented, to try, sentence, fine, or imprison; but such their actions (exceeding the sovereign compasse) must needs be illegal, and Antimagistratical; and therefore as by that sovereign power confer'd from the people upon the House of Commons, I made my appeale to the said House, refusing altogether to submit unto that usurpation of the Lords over the peoples properties &c. In the same page speaking of the House of Lords, in a scoffing manner, faith, 'Their Lordships might do well to send me to Doctor Baftwicks School of complements, that I might have a little more venerable Courtship against the next time I appeale in their presence. In page 17. 18. relating how the whole House of Lords derided him, upon his refusing to answer the questions of the speaker of the Right Honourable House of Peers, he sets down that he replied to them; 'Gentlemen it doth not become you thus to deride me that am a prisoner at your Barre; And thereupon speaks of the House of Lords, 'such carriage, such Court; for indeed Comedies, Tragedies, Masks and Playes, are farre more fit, for such idle kind of men. In page 6. Overton speaking of the House of Lords, writes thus; And these are further to let them know, that I bid defiance to their injustice, usurpation and tyranny, and scorn even the left connivance, glimpse, jot, or tittle of their favour. Let them do as much against me by the rule of Equity, Reason and Justice, for my testimony and protestation against them in this thing, as possibly they can, and I shall be content and rest. In this Arrow against all Tyrants, written (as it seems) to some Member of the House.
House of Commons; page 6, he writes thus, Sir, We desire your help for your own sakes, as well as ours, chiefly for the removal of two most insufferable evils daily encroaching and increasing upon us, portending and threatening inevitable destruction, and confusion of your selves, of us, and of all our posterity, namely, the encroachments and usurpations of the House of Lords, over the Commons liberties and freedoms, together with the barbarous, inhumane, blood-thirsty desires and endeavours of the Presbyterian Clergy. O the desperate wickedness of this man, and some other Sectaries! who have written such like passages against the Lords, and the Ministers, and that for no other cause, as appears by this Pamphlet and divers others (themselves being witnesses) but because the Lords questioning some men for printing the most abominable, seditious, cursed libels, against all Royal Authority, and the fundamental Laws and Government of this Kingdom, that ever in any age were published, and they in the most unparallel'd manner, (of which I believe no presidents can be shewn in any Chronicles or histories of this Kingdom) carrying themselves contemptuously and scornfully, they committed them to prison; and because an Ordinance to punish damnable Blasphemies and Heresies hath been brought into the House of Commons, by two worthy Members, and that by the procurement of the Clergie (as the Pamphlet faith.) Now for what the Lords have done against Lilburne, Overton, Laver, and such fellows, in labouring to suppress such seditious Presses, in punishing them; as also in their speedy admitting into their House, and thankfull acceptance of the Remonstrances and Petitions of the City of London, County of Lancashire, &c. And for what Master Tast, and Master Bacon have done in presenting such an Ordinance against Blasphemies and Heresies, they are highly accounted of by all the godly and Orthodox Ministers and people in City and Country, and their names will be famous in all generations; when the names of Lilburne, Overton, &c. yea and of all their great Patrons, whether in the Army, or out of the Army, will be a by-word and a curse, and canonized in the Kalender of such Saints, as John of Leyden, Thomas Muncer, Knipperdolling, &c. In page 10. of this poisoned Arrow, Overton writes thus; 'Why therefore should you of the Representative body sit still, and suffer these Lords to
devour both us and our Laws? Be awakened, arise and consider their oppressions and encroachments, and stop their Lordships in their ambitious career, for they do not cease only here, but they fcare higher and higher, and now they are become Arrogators to themselves. Of the natural Sovereignty the Represented have conveyed and issued to their proper Representors, even challenge to themselves the title of the supremest Court of Judicature in the Land, as was claimed by the Lord Hounsdon when I was before them; which challenge of his was a most illegal, Anti-Parliamentary, audacious presumption, &c. Behold, Reader, this wicked Sectary labours to set the House of Commons against the House of Lords, to make division between them: All the hopes of these sons of division lie in breaches, which they foment all kind of ways, and in all kind of things wherein there is union; as between the Houses, the Scots and the Parliament, the Parliament and the City, the Parliament and the Ministry of the Kingdom: They have no hopes but in wars, fighting in troubled waters, & keeping all things in confusion, & from being settled, In pag. 11, 12, hee speaks thus, 'Therefore the sovereign power extending no further then from the Represented to the Representors, all this kind of sovereignty challenged by any, whether of King, Lords, or others, is usurpation, illegitimate and illegall, and none of the kingdoms or peoples, neither are the people thereeto obliged: Thus, Sir, seeing the Sovereign or Legislative power is only from the Represented to the Representors, and cannot possibly further extend, the power of the King cannot be Legislative, but only Executive, and he can communicate no more then he hath himselfe; and the Sovereign power not being inherent in him, it cannot be conveyed by, or derived from him to any: so that his meer Prerogative creatures cannot have that which their lord and creator never hath had, or can have, namely the Legislative power. Many other strange passages there are, both in his Pamphlets, and Petition and Appeale, made up of intolerable Arrogancy, Impudence, and Anarchy, point blank against the Fundamentall constitution of the Government of this Kingdom; but by these the Reader may judge of the whole, ex ungue leonem; and so I leave him to the justice of the House of Lords.
There is one John Lilburn an Arch-Sectary, the great darling of the Sectaries, highly extolled and magnified by them in many Pamphlets; called, The Defender of the Faith, A Pearle in a Dung-hill, That Worthy Sufferer for his Countries Liberty; this Worthy man, (a precious Jewell indeed) of whom I had thought to have given a full Relation in this Book, and to have laid him open in all his colours, by following him from place to place, and shewing how time after time he hath behaved himself since he came out of his Apprenticeship, as by declaring what set him first on work to print Books against the Bishops, how hee carried himselfe in the Fleet whilst he was Prisoner there, how since this Parliament both before the warres begun and since the warres, how whilst hee was Prisoner at Oxford, how in the Earle of Manchesters Army, how in the City at many meetings about Petitions since he left the warres, how before the Commit-tee of Examinations, how the first time he was in Newgate by or-der of the House of Commons, how hee behaved himselfe before the House of Lords, and how the second time of his imprisonment in Newgate, and how since his last commitment to the Tower; but because this Narration alone will take up some sheets, there being many remarkable things to be written of him, of his insolent loose ungodly practices, and of his Anarchicall Principles, de-structive to all Civill Government whatsoever, and I have already filled up that number of sheets I at first intended when I resolved to write this Third Part, (though I have many things yet to put in this Third Part) therefore I must deferre it till a Fourth Part, and shall then by the help of God doe it so largely and fully, that I shall make his folly and wickednesse known to all men, and vindicate the honour and power of the House of Peers from his, and all the Sectaries wicked Libells; shewing the weaknesse of those Principles, That all power in Government is founded upon the immediate free election of all those that are to be Governed, And of a necessity that all who are to be subject and obey must be rep-resented, And that all who have power in Government must be Representers; which I shall doe for the vindication of the just Legall power of the King, the House of Lords, yea and of the Com-mons; undertaking to make it good, that according to the Secta-rian Principles now vented in so many Books daily, and so much
countenanced by too many, the power and priviledge of the Houle of Commons would be overthrown and cut short, as well as the Kings and Lords: For instance, (to say nothing of that, that the Commons power is not only by being chosen by the severall Countie and Townes, but by the vertue of Writs under the Great Seal, and by vertue of Lawes and Rules according to which the severall Electors must goe, or else their Elections give them no power at all;) If this Principle were true, the Houle of Commons should have no power over me, nor over many thousands more in the Kingdome, and we might all say the same things to the House of Commons, which Lilburne, Overton, and all the Sectaries say to the House of Lords; for we never chose them, had no voyces in their Elections, they are not our chosen ones, as the Sectaries say of the Lords; I and many Ministers of the Kingdome, with hundred thousands of people who have not so much free land per annum, are excluded from election of Knights of the Shires, and not being free-men of Towns, have no voyces in choyce of Burgeffes, and so may refuse subjection to their Orders, refift their Officers who come with their Warrants, and refuse to live by the Lawes they make, as not being chosen by us, who no question are the greatest number of persons in the Kingdom; (I beleevre there are more men of years of understanding without so much free land per annum, then there are those who have so much;) Besides, if this Principle were true, That all subjection and obedience to persons and their Lawes stood by vertue of electing them, then besides all non-free-holders exempted from the Jurisdiction of the House of Commons, all women at once were exempt from being under Government, and all youths who were under age at the beginning of this Parliament six years ago (though now men) and had no voyces in the choyce of Parliament men; yea, if this Parliament sit many years longer, all those who were boyes and children, when they came to years of understanding must be exempt too, as having had no voyces in election; nay yet further, so weak a Principle this is, upon which the Sectaries would overthrow all the power of the King and Lords, and give all power to the Commons, that if it were true, none were bound to any obedience of those Knights and Burgeffes whom they chose not, but opposed with all their might, so that by this rule all Free-holders
in each County who dissent ed from him that was chosen, should not submit to that man, but set him up whom they have chosen; and though there be four hundred Members in the Com. House, yet they who have voyces in chusing, and they whose voyces carry it for such a man, because they chuse but one or two, viz. in that County where they live and have estates, therefore they should be subject only to the determinations of those two men; but for all the rest, they chuse them no more then they do the House of Lords: And yet further, if this Principle were good, that subject and obedience is due from none, and to none, but those who are chosen and represent, all strangers who come into or live for a time in a Kingdom, when sent for upon suspicions or real crimes, may answer the House of Commons, What have they to do with them, they chose them not, they gave them no power over them, they are not their Representors: And last of all, upon this Principle, all we who are born within this fifty, sixty, or seventy years, may refuse obedience and subject to all the Lawes made by Parliaments before we were born, or by such Parliaments whereof we chose not the Members; and when men clip money, and counterfeit coyn, or men steal horses, and are sent for by justices, and brought to the Bars, they may with as much reason, and more appeal from those Courts of Justice, because they never chose those men that made such Lawes, nor ever consented to them, as Lilburne, Overton, Larne, &c. did from the Lords, to the present House of Commons, their Representors, their chosen ones, &c. and I dare undertake to shew, that all these seeming Arguments and rambling Discourses in Overtons and Lilburnes Books, have as much strength for justifying all Delinquents appeals from those Lawes, made so many years agoe, and Judges going according to them, as for their declining the House of Lords. Many other instances I could give of those who have by the Lawes of England, and other Kingdomes, power of Government, and that most justly, without any immediate election of the people, and persons to be governed by them; so that we must look for some other foundations and grounds of giving one man, or more, power in Government over all besides this immediate Election, and Representation, which will be found firm and strong, and which indeed give the force to Election.
and which in severall cases, without any immediate Election of the present persons to be governed, binds them before God and men to obedience and subjection in all lawfull things, and according to the Lawes; but I must deserre the giving of more Instances about Election, with the Reasons thereof, and of laying downe the just grounds of lawfull Authority and Power of one man, or many, and of one and many, without any immediate Election either of a part, or of the whole present people, till the Fourth Part of Gangrene; only I will adde two things, First, to shew the Witnesses do not agree, but the great Leaders of the Sectaries differ among themselves in this point, yea the same men, as Lilburn, and the Authors of those Pamphlets, Englands Birth-right, &c. Secondly, propound some Queres to Lilburne, Overton, Lamer, and the rest of that generation to consider of in the mean time. For the first, However that Lilburne, Overton, and the Sectaries use the House of Lords thus, denying them power over Commoners, and a Legislative power, with an Interest in saving the Kingdome, and put all the whole Supreme power upon the Commons, making the House of Lords stand for a Cypher, because not chosen by the common people as the Knights and Burgeffes, yet till within this year and an half, they in writings and actions declared the contrary, viz. before the recruit of the House of Commons with new Members, and the succeffe of the new Modell, as is evident by many Pamphlets written before, wherein they abused the House of Commons, and particular Members, crying out of them for making the free subjects slaves, and for ruling in an arbitrary way, as much as they do now of the House of Lords; yea the Lords are pleaded for and cryed up above the House of Commons, for their justice, and their readiness to hear the grievances of the subjects; and their power pleaded for, and that by Lilburne himself, pag. 74, 75. of his Pamphlet, call’d Innocency and Truth justified, where pleading to have his business of his sentence in Star-Chamber to be transmitted up to the Lords from the House of Commons, by way of Answer to Objections against it, he hath these words, If I be transmitted up to the Lords, I confidentely believe I shall get forward, out of the former experiences of that Justice that I have found there; and I will instance two particulars, first when I was Prisoner in the Fleet, &c. but that’s too long for me to write.

write down, and I shall rather referre the Reader to the Book, pag.74. Secondly, May 4. 1641. the King accused me of high Treason, and before the Lords Barre was I brought for my life, where although one Littleton servant to the Prince swore point blanck against me, yet had I free liberty to speak for myself in the open House, and upon my desire that Master Andrewes also might declare upon his Oath what he knew about my business, it was done, and his Oath being absolutely contradictory to Master Littletons, I was both freed from Littletons malice, and the Kings accusation, at the Barre of the whole House: and for my part I am resolved to speak well of those that have done me justice, and not to doubt they will deny it me, till such time as by experience I find they do it. And in pag. 56. of Lilburnes Innocency and Truth justified, he writes thus, Againe I say, a Committee of the House of Commons is not the whole Parliament, no nor the whole House of Commons itself, according to their own Principles; and therefore in my judgement, they are not to act contrary to a known and received Law, and therefore cannot justly imprison any man contrary thereunto, neither by a Committee of theirs, nor by the whole House of Commons itself; they being not according to their own Principles the whole Parliament, but a part of it, and therefore that which is established by the whole (as a Law is by 3. Estates, and an Ordinance by 2. Estates) cannot justly be contradicted by a part, namely the H. of Com. but one Estate, much lesse by one of their Committees, which is but a branch of that one Estate; and therefore for my part I judge a Law to be a Law untill it be made voide by all the three Estates that made it, or at least by the two Estates jointly, that takes upon them to make Ordinances in this time of necessity, to make voide a Law at present, &c. And therefore I am absolutely of this minde, that neither a Committee of the House of Commons, nor the whole House of Commons together, can justly imprison me, or any other contrary to law, against which at present there is not some Ordinance made both by them, and the Peers, unlike at present, to overthorn it. But I have severedall times been imprisoned both by Committees, and by vote of the House of Commons itself, contrary to a known Law, made this present Parliament by themselves, against which there is at present no Ordinance published and declared by them, and the Peers, for the cognizance; Ergo, I say they are tyed in justice according to the tenor of this Law to give me reparations against those persons that were chief instruments, either in Committees, or in the House of Commons.
it self, to vote and take away my liberty from me, contrary to this Law; and for my part I do accordingly expell my reparations for my late unlawful molestations and imprisonments.

And as Lilburne in these passages gives the House of Lords an equal legislative power with the Commons, making them one of the three Estates as well as the Commons, and expressly saith, "the Commons are but a part of the Parliament, and that the Commons cannot make void a Law, unless it be by the two Estates joyntly, viz. the Lords and Commons (all which are contrary to the many wicked Pamphlets printed in this year, 1646, by which the Reader may obserue what difference there is between the same Estates in the year 1645, and the year 1646. Such new light hath the succeffe of the new Modell, and the recruit of the House of Commons brought to the Estates) so Lilburne and the Estates, by many actions of theirs have owned and establissh the power of the House of Lords, as well as of the Commons, as in their severall Petitions to the Lords House as well as Commons, for abolishing Episcopacy; and in severall other particulars, which clearly proves the legislative power of the Lords as well as Commons; for is not that a part of legislative power to repeale former Lawes, Statutes, as well as to make new? and if the Lords had not a power over Commoners, & that of Judicature, why was Lilburne so earnest with the House of Commons, and in print expressly to the great and high abuse of the House of Commons, their delaying of having their votes transmitted concerning his sentence in Sar-chamber, yea, and that against some Members of the House of Commons by name? Again, if all the power were in the House of Commons, why did he not rest contented with their votes, but desire the Lords concurrence, and that for the punishing even of Members of the House of Commons, as in page 75. pressling the Commons to transmit their votes, by way of answer to an objection, "What justice can you expect from the Lords, seeing Master Smart hath spent four or five hundred pounds? he shewes his cause to be different from Master Smarts, in that he is to have justice upon those whose estates are not sequestred, as Master Smarts Adversaries were, but some of them still fit in both Houses. And lastly, if the House of Lords have no power to try or judge Lilburne a Commoner, but their offering so to do be a high usurpati-
on, invasion of the Commons right, why did not Lilburne when he was accused of high treason before the Lords Barre upon his life (as himself makes the relation, page 74.) appeale then from the House of Lords to the House of Commons? And as Lilburne himself (the head of the Sectaries in these Anti-Parliamentary principles) owned the power of the Lords equall with the Commons, and prefer'd their justice before that of the House of Commons, though not chosen by the people: so Cretenfis alias * Master John Goodwin, brings Arguments from the House of Commons being chosen by the people against their power of making Lawes in matters Ecclesiasticall, and the peoples submitting to them, because they are chosen by the rife raffe of the Land, all sorts of men, worldly men, drunkards, &c. having a right of nominating persons to a Parliamentary trust and power. These are a secular root, out of which Cretenfis conceives an impossibility that a spiritual extraction should be made, For who can bring a cleane thing out of an uncleane, &c. Now by this the Reader may see the Sectaries agree not, some excluding the Lords from all power, because not chosen by the universality of the people, others excluding the Commons from their power, because chosen by the universall people; so that according to Master Goodwins doctrine, the Lords being of Noble Parentage and well bred, not chosen by the rife raffe of the people, Athests, Drunkards, the prophane world, may be fitter, and have more Authority to nominate and appoint who shall be the men, that shall order the affaires of Christvs Kingdome, then the Commons. And thus have I let the Pharifes and Sadducaes one against the other. Secondly, I propound some Queres to Lilburne, Overton, &c. to Answer against I let forth a fourth part of Gangrena.

1. Quere, If all subjection and obedience to Governors be founded only upon the parties immediate present election of them, and not otherwise, whether then may any obedience so much as to appeare before, answer any questions, or submirt, be given to Justices of Peace, Judges, Keepers of the great Seale, Sheriffs, Committees, &c. who are not chosen by the people?

2. Whether any obedience, respect, coming without resistance upon Warrants sent for, may be performed to Majors of Townes, or Deputy Majors, not chosen by the Towne where they serve, but appointed.

* Pide Mr Pryns Animadvers.

appointed by Ordinance of Parliament.

3. Whether if men remove from one Town to another, where they had no hand in chusing Majors and Magistrates, must they demand a liberty and power to chuse them before they will obey any of their commands; and whether must all the young youths of a Town when they come to twenty one years, or years of subjecting, demand in the places where they live, a power of chusing Aldermen, or Burgesses of Townes before they can submit to them?

4. Whether does not a constitution of a Government for such a people and Nation, made by the wisdome of Ancestors some hun- hundred years before, though not by election of the people once in every year, or seven, or more, but founded upon such and such good Laws, and in succession of persons by birth and inheritance, bind a people to obey and subject, as well as if chosen by them?

5. Suppose in formes of civill Government and constitution of Kingdomes, every particular were not so good and exact as might be desired by some, and possibly might be, yet whether is not a peoples submitting, and accepting that forme of Government many years together a consenting to it, and equivalent to a formall Election.

There is one John Price an Exchange man, Cretenfis beloved Disciple, and one of his Prophets; who among others preach for him, when he hath any Book to Answer, or some Libertine Tractate to set forth; This man hath put forth three Pamphlets, one about Independencie, the other two Replyes or Answers; one to the City Remonftrance, the other to a Vindication of the Remonftrance; in all which he shewes himself to be Schollar to Cretenfis, and somewhat allied to Lilburne, Overton, and the rest of those Sectaries, who give all the suprême power of this Kingdome to the House of Commons: For in his City Remonftrance Remonftrated, and in his moderate Reply he is against the City Remonftrance, for giving only a share of the suprême power to the House of Commons, and instead of three Estates the* King, Lords, and Commons, of which the fundamentall Constitution of the Government of this Kingdome is made up, he holds there is but one, and that the Commons, for which hee gives his Reasons (such as they be) and puts Queres to the Author.
thor of the Justification of the City Remonstrance; their scope being all along, to give the whole supræme power, and not only a part to the Commons. Certainly these Books of Master Price were not written in the yeare 1645. but in the yeare 1646. that they agree so with Lilburne, Overton, &c. And if I should use his Master Goodwins Argument against him here, I wonder how hee would answer it; ‘Those who are chosen by the generality of the Land, Worldlings, drunkards, uncleane persons are not fit to have the whole supræme power of the Kingdome, and neither King, nor Lords to have any part with them. But so are the Commons of England chosen. Ergo. Now both the major and the minor are his Tutor Goodwins, only the major is stronger as I put it; for if according to Master Goodwin, because they are chosen by the Common people, and not only by Saints, they are uncapable of a part of the supræme power, because there is an impossibility of a spiritual extraction out of a secular root; then much more should they not have the whole supræme power. And as this man is bold with the power of the King and Lords to exchange it, and give it to the Commons, so he is with the City, the Court of Common-Councell, calling the City Remonstrance made by the Common-Councell, the disturber of the quiet and peace of the Church and State, &c. And so in page 13. 22. there are passages aspersing the Remonstrance and the Common-Councell. This Master Price contents not himself to preach only in London, but I heare of him by a godly Minister who was lately at Edmunds-Bury, that he hath preached there in a house, and a godly judicious Citizen told me and some others that he maintained to him some dangerous and heretickall opinions, as that men might be saved who were not elect, and that if men did improve nature well, God would surely give them grace; So that it seems this Exchange man sells other wares besides Independency and Separation, and does as the Apostle Peter speaks, with fained words make merchandise of mens soules.

Master Price also (I suppose this Price) was at a meeting here in London, where some of severall Sects, Seekers, Antinomians, Anabaptists, Brownists, Independents, met with some Presbyterians to consider how all these might live together, notwithstanding their severall opinions, and he was, as all the Sectaries were for a gene-
rall Toleration, and they agreed together like buckle and thong, only the Presbyterians were not satisfied.

There is one Master Cradock who came out of Wales, and is going thither again to be an Itinerary Preacher whom I have spoken of in page 131. that hee declined coming to the Assembly, but now lately October 14. seeing the pay could not be had without the concurrence of the Lords, and in all this time having made some leading men his friends, hee came to be examined and is passed; but besides that he hath gathered a Church, administering the Lords Supper in a house at evening, he hath preached many odd things in the City, straimes tending to Antinomism, Libertinisme, as speaking against men of an old Testament spirit, and how poore Drunkards and Adulterers could not look into one of our Churches but hell fire must be flashed in their faces. That if a Saint should commit a grosse sinne, and upon the committing of it should be startled at it, that would be a great sinne in him. And now lately this October, or at the latter end of September, he preached on that Text in Thames-street, Wee are not of the night but of the day; upon which Text he delivered matter to this effect, that since the Apostles times, or presently after them, there had been a great night, but now the day was breaking out after a long night, and light was coming every day more than other; and there were many Gospel priviledges, and of the new Jerusalem that we should then enjoy: In that day there should be no Ordinances to punish men for holding opinions, there should be no Confessions of Faith, there every one should have the liberty of their consciences, then as in Micah 'tis prophesied of those Gospel times, All people will walke every one in the name of his God, and wee will walke every one in the name of the Lord our God for ever and ever, which place was brought for liberty of conscience by him; And in that day neither Episcopacy nor Presbytery, nor any others should intermeddle, or invade the rights of the Saints; many such things he had; and this Sermon was preached just upon that time when the Ordinance against Heresies was taken into debate, and the Confession of Faith to be brought into the House of Commons, so that by these and many more particulars, his hints about dippine often and suffering such, shewes what the first fruits of these Itinerary Preachers are, and what a sad thing
thing 'tis men so principled should go among such a people as the Welch, with so large a power of preaching as he and his fellowes have.

Master Sympbon the Independent, preaching presently after the second part of *Gangrana* came forth at Black-Friers on June 12, (as 'tis given me under ones hand) and in his Sermon discoursing about the Angels bringing no railing accusation against Satan, he advised his people how to behave themselves at this time now the Saints infirmities were laid open; First, not answer a word, as the King of Judah commanded those he sent to Rabshakeh. Secondly, to pray against them, yea and to pray against them by name, for God would avenge them.

Reader take notice of the charity and love of Independents to their Presbyterian Brethren, to stirre up the people to pray against them, and that by name, with giving them an encouragement from Gods avenging, which I never read was practised by the Primitive Church, but only against Julian the Apostate, whom the Church judged with one consent to have sinned against the Holy Ghost. These Independents and Sectaries did in many Books before my first part of *Gangrana* came forth, name many Presbyterian godly Ministers, and others, laying open infirmities committed long before, yea abusing Members of both Houses, and worthy persons, by writing lyes and false things of them, as that religious and Noble Earle of Manchester, Master Pryn, Colonell King, Master Calamy, with many more; and have abused by name in printed Books lately many able and godly Ministers of the Assembly, as Master Vines, Master Marshall, Master Sedgwick, Master Gataker, Master Ley, Master Newcomen, Master Seaman, Master Hill, Doctor Burges, with some City Ministers; and this is no fault in the Sectaries, neither are these worthy men, Saints belike in the Independent Kalender, nor may the Presbyterians I hope pray against Master Saltmarsh, Cretensis, Lilburne, and others of them by name; but for Master Edwards because he hath written of the damnable Errors, Heresies, and Blasphemies of these times, and the better to preserve the people, and to make them take heed, hath given the names of some of the prime seducers, Wrighter, Erbury, Hich, Wallwyn, Denne, Kiffin, Lambe, Lilburne, &c. not Saints in his Creed, nor their opinions and wayes,
innomities, but deliberated, plotted abominations, therefore hee
must be prayd against, and that by name; and as Master Sympson
gives him his blessing, fo his Brother Burroughs presently after the
coming forth of the Antapologie, preaching at Cornhill, was
speaking of some that laid open the infirmities of the Saints, and
that rake up Letters, stories, and all to bring out against the
Saints; but of such (faith he) I will say no more, but as Michael the
Archangell the Lord rebuke thee; which in the carriage of the
passage, and way of expression was so evidently against me, that
(I believe) of godly Ministers and Christians twenty told me of it;
and they said many who heard him, spoke of it, and said it was a
poor thing of Master Burroughs to speak so in the Pulpit, he should
do well to answer the Book. Now as for the prayers of the Sec-
taries against me and their curses, I would have them know, that
though I am sorry for them they should do so, yet I feare not their
curses, but well understand that when they curse, God will bleffe,
and that the curse causelesse shall not come, Prov. 26. 2. besides I
know, in this very thing I have more with me then against me, and
in many Countries of this Kingdome both North and West, I am
assured from godly Ministers and Citizens, who have been with
me, that I am in an especiall manner prayed for, and many thanks
given to God in my behalf for enabling me, and stirring me up to
this work against the Sectaries.

There is a godly Minister of Cheshire who was lately in London,
that related with a great deale of confidence this following story
as a most certaine truth known to many of that County, that this
last Summer the Church of Duckingfield (of which Master Eaton
and Master Taylor are Pastor and Teacher) being met in their
Chappell to the performing of their worship and service, as
Master Eaton was preaching, there was heard the perfect sound as
of a man beating a marcht on a drum, and it was heard as coming
into the Chappell, and then as going up all along the Ile through
the people, and so about the Chappell, but nothing seen, which
Master Eaton preaching and the people that sate in the several
parts of the Chappell heard, insomuch that it terrified Master
Eaton and the people, caused him to give over preaching, and fall
to praying, but the marcht still beating, they broke up their exercize
for that time, and were glad to be gone.

Now
Now I conceive this passage of Providence towards these Independents speaks thus much to them and to the Kingdom, especially considering this Church of Duckingsfield is the first Independent Church visible and framed that was set up in England, being before the Apologists came from Holland, and so before their setting up their Churches here in London. First, that the Independents are for wars, desirous of wars, to maintain and uphold their Independent Churches by them; and thirst for a new warre with Scotland, as much as ever an unhappy boy did to bear fifty-cuffs with another boy; and for that end provoke the Scots all kind of ways, study all ways to make a breach with them. Secondly, The warres which they would have, and occasion, shall prove their ruine, the means to overthrow all their Conventicles, separated Meetings; they are greedy of a warre to establish them, but as now the beating of this Drum drove them out of the Chappell, broke up their Meeting, so shall the warre which they have fought, overthrow all their Opinions, Meetings, and cast them out of England for ever; as the Bishops and their faction were greedy for a warre against the Scots, to support their greatnesse and Ceremonies, and have been active to promote this second warre, which hath proved their ruine; so the Independents plotting, and driving on for warre shall break their necks, and break up their Conventicles, and cause the Kingdoms to cast them out as an abominable branch; and the issue of all the warres and bloud they thirst after, shall be, that some of their Heads shall be served by the Presbyterians, viz. put into that bloud which themselves have caused, perish by it, and that most justly, as King Cyrus was by Tomyris the Scythian Queen, putting his head into a tub of bloud, and saying, Satis te sanguine quem suitis, nam insatiabiliis iuiti; and therefore let the Independents and Sectaries take heed of a new warre, and make use of this warning given them at one of their Meetings.
Some Passages taken out of a Letter sent from a godly Minister in Northamptonshire to a Friend of his in London.

Good Cousin,

Pray read, seal, and at your best leisure deliver the enclosed; wherein I have related some particulars very foul, though there be many more, and more blasphemous: It's a wonder amongst us, that other Souldiers cannot be found, but such as fight against the soul, doing more hurt that way, then they can do good any other way. If the Parliament take not a course with them, they shall certainly become our future rods, or God himself will overthrow them in our sight; take a note of the particulars and keep them, for I have not time.

Septemb. 24.
1646.

Some Passages extracted out of two Letters sent from a godly Christian in Lancashire to Friends in London.

Oving Friend, God hath safely returned our Friends in health; whatever our Petition produceth, yet we have this comfort, that we have done our duty. The Sectaries here have got a Petition on foot for a Toleration, and hope they shall not wait so long at the Commons door for an Answer, as ours hath done.

Sir,

Since our Petition was received into the House of Commons, (where it produced an Ordinance for the settling of the Presbyterian Government in this County) the Sectaries have promoted an Anti-Petition here and in Cheshire; they stile it The Petition of the peaceable and well-affected that desire liberty of conscience as was promised by the House of Commons in their Declaration they ordered formerly
Errours and Proceedings of the Sectaries.

Formerly to be read in Churches: They have inserted some other plausible things into it, the better to draw on hands, promote it with great secrecy, shew it to none but to such as beforehand they have some assurance will sign it: It was framed and set on foot by the Members of the Church of Dukingsfield, but I am confident they admit to sign it. Seekers, Soul-sleepers, Anabaptists: Rigid Brownists, &c. We hear of one Minister in our County who hath signed it that is a common Drunkard, and two or three young Scholars, who have begun to preach without Ordination, one of which affirmed to me and some others, that he would defend Independency with his blood. Master Taylor and Master Eaton are wonderfull active both in Cheshire and Lancashire, they much improve —— who is become a great zealot for them, hath threatened some of the godly Ministers that live near him to make their places too hot for them for denying their Pulpits to Master Eaton: We have through the mercy of God a learned and active Clergy in our County, found and Orthodox, who I hope will be assisted with many able and active men in their work of Government; but Cheshire is miserably become a prey to the Sectaries, they have set up already there two or three Independent Churches, and are setting up two or three more; —— hath so farre encouraged them, discouraged and born down the Orthodox well affected Gentlemen and Ministers, that they could never to this day get any thing done against them. We are as sensible (I beleev) as any County in England, and fear the carriage of things is such as will make the Kingdom weary. Men speak here freely, and say that now men may fretter blaspheme all the Persons in the Trinity, then speak many things that are true of some Members of Parliament, The suffering the Church of God to be rent and torn in pieces by Heresies, Schisms and Divisions, the retarding the releif for poor bleeding Ireland, the greiving and fadding the hearts of our Brethren of Scotland, with many other things, makes us fear that the Lord hath a further controversie with us.

Octob. 10. 1646.

A Minister told me lately hee having a Living given him, or faire for it, some Sectaries, Independents and Antinomians desiring to bring
bring in a Sectary and an Antinomian upon procured hands to petition the Patron for the Sectary and against this honest Minifter, and to effect their business the more probably, they set down to the Petition the names of some Inhabitants, who were for the Orthodox Minifter, in the behalf of this Sectary, when as they were against his coming in, and never knew or once imagined their names were subscribed.

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*The Parliament may by this fee what prejudice some of these Independent Weekly Pamphlets doe them, by speaking of their affairs whilst under debate, and before finished, and how by their expressions in their Newes Books, the reformed Churches abroad and many at home come to be greatly offended with the Parliaments proceedings, as if they denied the Three Persons in the Trinity, whereas this debate was not upon the Assemblies presenting the Articles of Religion, but upon an Ordinance to punifh with death those who should deny the Terms expressed in the Ordinance, where among others Person was; but for the thing, whatsoever was said of the word Person, it was Voted at that time.*
The late Declaration would not grant the name of Brethren in Christianity to the Socinians. One of the Dutch Ministers of this Town told me, when we were speaking of this purpose, that a Book-feller said to him, that sundry English Merchants were seeking to buy the works of Socinus, Ostorodius, Onedimus, Crellius, and especially Socinus de servatore; and when the Book-feller answered that they could not have those books in those Countries, because they are discharged by Ordinance of the Generall States, the Merchants said unto him, Nevertheless you may bring them from other Countries; and we will give you for them what you will; whereupon that Minister when he told me this, said, The Estate of England is lamentable, for it seemeth that Socinianisme waxeth there; for this practice, and that excepting at the word, is too great evidence thereof. I heare also that Master Simons hath written unto his Congregation here very confidiently, that Toleration shall be granted, even with these terms, In spight of them who have enterprised the contrary. Wherefore, beloved Brethren, I humbly beseech you to let me know the certainty of this matter, that (if possible) I may give satisfaction unto well-affected persons, who think this excepting at that word to import no leffe then a condemning of, or at least a departing from the Orthodox Confessions of all the Reformed Churches. If in this or any other particular Occurrents it will please you to give me intelligence, you may direct your Letters unto R. W. who is a Skipper, and comes usually betwixt London and this Town, wherein you shall do good unto many, and especially unto

Octob. 13.
23. 1646.

Your Loving Brother

There is one Andrew Wyke of the County of Suffolk a Mechanick, but turned a great Preacher and Dipper, who for his Preaching and Dipping being brought before the Committee of that County, carried himself like Lilburne, Overton, and other fellow Sectaries, refusing to answer the Chair-man any questions, as whether he had been at the University, saying, I am a free man, and not bound to answer to any Interrogatory, I will answer to no Interrogatory, either to accuse my self, or any other; be...
sides he gave reproachfull words, reproving the Committee, as, 
You may think to speak what you please now, with such other lan-
guage. This Wyke, or some other Sectary hath printed a Pam-
phlet, call’d The Innocent in Prison complaining; or, A true Rele-
ation of the proceedings of the Committee at Ipswicb, the Committee at
Bury St. Edmunds in the County of Suffolk, against one Andrew
Wyke a witness of Jesus, in the same County; who was commit-
ted to Prison June 3. 1646. In which Pamphlet the Committee
and divers Members of it by name are abused, resembling them
to the Jewes who condemned Christ, and himself to Christ;
and the Committee is exclaimed upon fearfully pag.10.

There is one Katherine Chidly an old Brownift, and her fonne
a young Brownift, a pragmaticall fellow, who not content with
spreading their poyson in and about London, goe down into the
Country to gather people to them, and among other places
have been this Summer at Bury in Suffolk, to set up and gather
a Church there, where (as I have it from good hands) they
have gathered about seven persons, and kept their Conventicles
gether; who being one night very late together about their
Church-affairs, a mad woman breaking from her Keeper and
running out of the house she was kept in, happened to light up-
on the house where this company was, and fast up in the entry
of the house; they being upon dissolving their meeting, and go-
ing to their severall homes, as they were going out, there stood
this woman in her smock in the entry speaking never a word,
which when they saw, they ran over one another for fear of this
white devill, some one way, some another, almost frighted out of
that little wit they had. Gafar Lanfeter of Bury (for so he was,
unlesse he hath commenced Master by preaching) whom I have
spoken of in the Second Part of Gangrana, was a great man with
Katherine Chidly and her fonne, and is left Preacher to that com-
pany of Sectories in their room; and I have great reason to think
by the Epiftle to the Reader, that Katherine Chidly and her fonne
made that Book call’d Lanfeters Lanuice, because Katherine Chidly
and her fons Books (for the mother and the son made them toge-
ther, one inditing, and the other writing) are highly magnified,
and the brafen-faced audacious old woman resembld unto Jael;
but as for Lanfeters Lanuice for my Gangrana, I shall shew it to be
made
made not of iron or Steele, in no sort able or usefull to lance or enter the Gangrena, but a lance of brown painted paper, fit for children to play with; and to assure the Reader of it, I received this last week a Message to this purpose, from one of the Ministers who gave Intelligence about Lanfeter, that he was about perfecting the proofs and particulars about Lanfeters business, and I should shortly hear from him; and within this two dayes a godly understanding man who was present at this meeting when Lanfeter preached upon Ezra, gave me an account of the business of the truth of the whole, and hath put me in a way, whereby, under the hands of persons present at the meeting, I may have it confirmed; and so among the confutations of some other Pamphlets, I shall insert this of Lanfeters.

There is one John Hall a great Sectary, who hath vented many erroneous Positions in some parts of Berkshire and thereabouts; I had a copy of them from a Reverend Minister of the Assembly; and in the Second Part of Gangrena in the Catalogue of Errors, such Errors as he vented, viz. such as were not reckoned up in the First Part of Gangrena, were there inserted by me, though he was not named at all in that Book; but now discovering in several Counties more Sectaries then I did formerly in the First and Second Parts, I have thought good to name him among many others, that the people of those parts may beware of him, and shun him as a dangerous man; concerning whom I received a Letter from a godly Minister in Berkshire, which is as follows.

Sir,

That I may not be wanting to the Cause of God, or my promise to you, I sent the last week to speak with Master F. but failed of a full answer, he not being within; but thus much I received, that Master S. had been there, and that he had taken a Copy of the Positions, so that if you have any acquaintance with him he can fully inform you about this matter: He is one of the Synod, a Reverend and Orthodox Divine. I shall send to Master F. again, and when I understand more, if I see just cause, you shall hear further from me. The Teacher of these things is one John Hall, sometimes of Colebrooke, but as I am informed now resident in or about Henley upon Thames. Thus desiring the Lord
Hammond's Regiment, who positively maintained and affirmed these things to them, speaking them often as his opinion, and the rest of the Army of his way, That the House of Commons was the Parliament of England and not only a part of it; That if this House of Commons should give any Order for them to go fight with the Scots, they would go; That if the House of Commons should give order to come against the City of London, they would do it; and he spake of the City of London with much detestation, saying, he was persuaded the City of London hated that Army, with other words to that effect; This Captaine asked them, if they heard not of the plot to destroy the Army, to send part of them into Ireland, to be there cut off (to the sending of forces into Ireland was interpreted.) This Captaine to another honest man, either the same day, or within a few days maintained the same things in substance, so that one of them telling a Colonell belonging to the Army what this Captaine had said, that upon an order of the House of Commons, they would as willingly fight against the City of London and Scots, as ever they did against the Cavaleers, the Colonell answered readily, it was no such wonder, for he beleeved it was the sense of a great many in the Army.

A person of worth who was at the Bath this Summer, told me that he had heard Master Saltmarsh, and Master Del preach there before the Generall, but never heard them pray for forgiveness of sinnes; and said he was glad he had heard them, that he might know what manner of men they were.

It hath been told me by two or three of the Town of Wantwich in Barkshire, that at a Town neer Wantwich, and in Wantwich a great Market Town, a Secretary belonging to the Army, preached in the Parish Churches, one of the Texts upon which he preached was out of the Revelation, where he spake much of Antichrist, and that all those were Antichristian who were for childrens Baptisme, and that none could be saved unlesse they were rebaptized. The man when he had done preaching at Wantwich, spoke to the people, and desired them to object what they could against his Sermon, and he would answer them; he did not bid them come to his chamber to be satisfied as many would, but he was publiquely ready to answer any objections made against what he had preached.

There is a very honest man of Master Whitchers Parish in Ber-
mondsey street told me, that one Marshall of that Parish a great Secretary, refusing to pay his Tyths, according to the Ordinance of Parliament, was questioned, and upon proof before three Justices of Peace was adjudged to pay it, but not paying for all this, two godly men, Master W. and he (who told me this story) came to demand it, or else distraine, whereupon he called these honest men robbers and theifs, and said the Parliament made an Ordinance to rob men, which being complained of and proved, this Marshall was committed. Now when he was committed, Lilburne assisted him in his business, came to this honest man who related to me the story, to see the Warrant, by verme of which they proceeded to distraine; and in fine this Marshall arrested the Justices of Peace (who went according to the Ordinance) and the Distrainers, but at last being brought before the Committee of Examinations, he promised to withdraw his action, and said, he spoke those words in his passion; and yet since his promise, hath renewed his suite, and the Justices and Distrainers are now troubled by him.

A godly Minister of this City told me June 12, 1646, that he discoursing with a Major belonging to the Army about the Government of the Church, he told him plainly that they were not so much against Presbyterian Government (though many thought them so) as against the being tied to any Government at all; for if the Parliament would set up the Independent Government, and injoyne that upon them, they should be as much against that as against Presbyterian Government: They held liberty of Conscience, that no man should be bound, or tied to any thing, but every man left free to hold what they pleased; that was the judgement and true genius of that sort of men in the Army, call'd Independents, that in all matters of Religion no man should be bound, but every one left to follow his own Conscience.

There is a libellous Pamphlet entituled, The Lord Majors farewell from his Office of Majoralrie, which was sent to him in a Letter by an Anabaptist, one of the meek and quiet of the earth, as he often calls himself and his fellows in that Pamphlet, and coming to my Lords hands over-night, next day he heard that it was in print; the substance of which Pamphlet is to charge my Lord Major with breach of promise, in not endeavoring to procure of the Parliament, a publike disputation between the Anabaptists and
and the Presbyterians, and for presenting an unjust Remonstrance to the Parliament, for suppressing both Anabaptists and Separatists. Now I shall speak something to both these, and vindicate the truth against this lying Libeller. Secondly, I shall Animadvert on some passages and expressions in this Pamphlet.

For the first, my Lord Majors breach of promise, upon which hee runs out and descants, builds this inference among others, That if Master Edwards or Doctor Balfwick had any such blot against us, doubtlesse there would be great Volumes of a hundred sheets a piece blazed throughout the Kingdom to disgrace us, as your breach of promise; I answer briefly, the building must needs fall, when as the foundation falls; my Lord Major broke not his promise, but was very careful of it, and mindful of what you say hee promised, namely, to know the pleasure of the Parliament, and to endeavour the liberty of a publike disputation, and my Lord was so conscientious in it, both in regard of God and in regard of men, that he might not be upbraided with breach of promise, knowing well what a generation he had to deal with, that he was never at quiet after his promise was made, till the House of Commons was moved in the business; and therefore every time when he saw Master Recorder, he minded him to move the House, he put a note into his hands because he should not forget; when he saw him not for some time, he wrote to him to mind him, and was never contented till it was done; and Master Recorder did take in his time within some weeks after my Lords promise, watching when he might acquaint the House seasonably, without interrupting other great publike occasions of the Kingdom; and the House of Commons Answer was, they approved of the wisdome of my Lord Major, in forbidding the disputation at that time, and that they would not give consent for a disputation; and for the truth of this, let Master Recorder be asked, and other Members who were present; and therefore Master Recorder in all places, and to all who speaks to him about it, clears my Lord Major that he punctually performed his promise; and if it be any such hainous crime to hinder such a tumultuous disputation, as that was like to have been, let them lay the blame upon the House of Commons, if they dare, and not upon the Lord Major. And what I write in this matter, I speak knowledgeably, as being assured of the truth of it, from the mouth of him who
Errors and Proceedings of the Sectaries.

who should know. But least the Anabaptists should think, whilst I vindicate the truth against a scandalous reproach cast upon the Lord Major, I do it out of respects as being glad the Disputation was put off, and since denied; I here declare my self, that I could wish with all my heart there were a publike Disputation, even in the point of Paedobaptisme and of Dipping, between some of the Anabaptists, and some of our Ministers; and had I an interest in the Houses to prevail to obtaine it (which I speak not as to presume of any such power, being so meane and weak a man) it should be one of the first Petitiones I would put up to the Honorable Houses for a publike Disputation, as was at Zurich, namely, that both Houses would give leave to the Anabaptists to chuse for themselves such a number of their ablest men, and the Assembly leave to chuse an equall number for them, and that by Authority of Parliament publike Notaries sworn, might be appointed to write down all, some Members of both Houses present to see to the Peace kept, and to be Judges of the faire play and liberty given the Anabaptists, and that there might be several days of Disputation, leave to the utmost given the Anabaptists to say what they could, and if upon such faire and free debates it should be found the Anabaptists to be in the Truth, then the Parliament not only to Tolerate them, but to Establish and settle their way throughout the whole Kingdom; but if upon Disputation and debate, the Anabaptists should be found in an Error (as I am confident they would) that then the Parliament should forbid all Dipping, and take some severe course with all Dippers, as the Senate of Zurich did after the ten several Disputations allowed the Anabaptists.

For the second particular, my Lord Major is charged with presenting of an unjust Remonstrance to the Parliament, for suppressing Anabaptists, &c. I answer, my Lord Major presented it not, hee went not to Westminster with it, but some Aldermen and Common counsell men chosen by the Court: The Remonstrance was the Act of the Court of Common-counsell, and not my Lords Majors alone, nor my Lord Majors any otherwise, but as a Member of that Honourable Court concurring with the rest; and then whereas this Libeller calls it an unjust Remonstrance, 'tis a most just and equall Remonstrance, as hath been fully proved by Master Bellamie in his Justification and Vindication of the City.
Ramonstrance, and in that Book entitled the Sectaries Anatomized; and if I would give liberty to my pen, I could further justify not only the justness of it, but the necessity of it, and shew demonstratively, that it will never be well with this Kingdom, whilst Sectaries are in places of publike trust, and that the subjects of this Kingdom can never expect justice, nor right, whilst men of other Religions, then what is established by Law, are in places of power; and I wonder that the Anabaptists and Sectaries should be so offended at that part of the Ramonstrance, when as 'tis their dayly practise, not by faire and just wayses (God knowes) but by undermining, watching for iniquity, laying snares for men; yea going against all principles, Military and Civill, of Honour and of Justice, to put men from places of Trust and Command, of which there are many remarkable unparallel'd instances, and the world in due time may have a true account of them.

And lastly, whereas 'tis said, presenting a Ramonstrance for procuring Licence and Authority, to suppress all such as have good principles and grounds for their practises; thats most false, for in the same Ramonstrance against Hereticks, Blasphemers, Anabaptists, &c. they petition for the setling of Religion and Church-government, according to the word of God, and the example of the most Reformed Churches, which Religion, Church-government so built, hath certainly good ground for its practise. For the second, I desire the Reader to observe a few things upon some of the expressions in this Pamphlet, that he calls the Anabaptists and Sectaries the meek and quiet of the Land, as Master Peters doth, the harmlesse Anabaptists, then which that there are not a more turbulent unquiet people in the world, made of Salt-Peter, let this Book witnesse, and the language in it given the cheif Magistrate of the City, with the railing seditious Libells put out dayly against the King, House of Lords, Assembly, yea and the Houfe of Commons too. The Anabaptists of old called themselves the meek of the Earth, and said, that now the promise must be fulfilled, the meek shall inherit the Earth, when they by bloud, Rapine, cruel Wars, fealed on the possession of others. Secondly, that these Sectaries will take things for granted, and therupon passe desperate censures upon Magistrates, Ministers, and all, when as there is no such thing but quite contrary, as going on
to aggravate things against my Lord Major, and resemble him to wicked Abuz, &c. for breaking his promise, when as he performed it most punctually and conscientiously, considering himself both as a Christian, and as a Magistrate, in such an eminent place. Thirdly, that these new Anabaptists, as well as the old, are guilty of speaking evil of dignities, and bringing railing accusation in print against Powers, branding the Lord Major with that brand set by God himself on wicked Abuz, this is that Lord Major of London, Thomas Adams by name, &c.

A Citizen a friend of mine having been this last summer in Cheshire, and divers other Countries upon his occasions, heard many Malignants say, they would turn Independents, for then they should not take the Covenant, nor be forced to any thing, but be at their liberty.

June the 11. I was told by a godly Citizen, and a cordial friend to the Publick, that some of the Independents have said, they will have their way yet, whatsoever it cost them.

In some of the weekly news-Books, I have observed passages inserted of the great love and unity in the Army between the fouldiers, Presbytery and Independency making no breach; and in the Perfect Occurrences of the Week, called the two and twentieth Week, ending the 29. of May, 1646. the Pamphletter tells us 'tis very observable to consider the love and unity which is among the fouldiers; Now I asked about that time a Chaplaine of the Army, a moderate Presbyterian, whether it was so, and how it came about, he gave me this answer, through the great forbearance of the Presbyterians, who suffered them to have their wills, and crossed them not, took all patiently, and (said he) if the Presbyterians should not have done so, but stood upon things as the Independents, it had been impossible but the Army had been broken in twenty pieces many a time before this, for the Sectaries are of such a proud high spirit, that if they had not had their wills, there would have been no peace; and indeed both in Armies, Assembly, City, there hath been that forbearing, yeelding on the Presbyterian party, in reference to the publique, that the Independents and Sectaries, if they had been in their place would never have done, though it had cost the total loss of three Kingdomes. I believe no age nor story can parallell, all things considered, the Love, Patience,
Patience, long-suffering of the Presbyterians, yea the passing by and putting up so many provocations, and unsufferable abuses as they have done, and that from a contemptible handful of men in comparison; but that our comfort, That the patient expectation of the poor shall not be forgotten for ever, and that God will save the afflicted people, but will bring downe high looks.

I have been assured from divers good hands, as Citizens and others, that the greatest thing in the City Remonstrance that the Sectaries are offended at, is that about places of publike trust, they take that most hainously, that Sectaries should not have places of honour, profit, and power; which clearly shewes to all the world, 'tis not a bare Toleration of their consciences, & of enjoying their own personall Estates in the Land that they seek, or which would content them; but they look for Preferment, Rewards, power to have others under them; so that 'tis a Domination, and to be in such a condition that others may seek to them to be Tolerated, that they aim at; a Toleration and liberty of conscience contents them not, but a Liberty of Offices, and a power of great places, both in Military and civill affairs they stand for. Master Burroughs in the yeare 1645, both preached and printed, even in that Tractate where he pleades for a Toleration, 'That the Magistrate may, to men who differ from the State, in greater Errors (at least) deprive them of the benefits and priviledges of the State, notwithstanding their pleas of conscience: and in evills of leffe moment, put them to some trouble in those ways of evill, so farre as to take off the wantoness of their spirits, and the neglect of meanes; some trouble may be layed in the way, so that men shall see there is something to be suffered in that way; and there is no reason why any should be offended at this; yea Master Burroughs grants one step may be gone further, that in such things as men by their weaknesse make themselves leffe serviceable to the common-wealth or Church, they may be de

* Mr Burry. Irenicon. pag. 34.

* Mr Burroug. Irenicon. pag. 36.37.
Errours and Proceedings of the Sectaries.

tills, Heriticks, and Schismaticks kept, and removed from places of Publike trust; If they may be denied priviledges and benefits that are granted to others, and some trouble laid in their way, &c. for their opinions, then certainly they should not be preferred above others to all places of publike trust, whilst men who conforme to the true Religion established by the State, be kept out, yea turned out of places; And as Master Burroughs was of this mind, so I and divers others have heard Mr Tho. Goodwin ingeniously professe since this Parliament, though the Magistrate should forbear tender consciences that could not come up to the Rule, yet it was most eouall that the countenance and preferments in the Magistrates hands, should be bestowed only on those who conformed to what was established; and therefore said hee, we desire only to be suffered to live, and enjoy the Ordinances, but expect no places nor any of that maintenance which is in the States disposing; and therefore the Remonstrants in that branch of their Petition were farre from Persecution, Injustice, if Master Burroughs and Master Goodwin may be beleived, and that which they desired most necessary to take off the wantonneffe of mens spirits, and the neglect of meanes; and in all this, ther's no more graines of trouble then might help against this wantonneffe, &c. and the truth of it is these preferments, places of publike trust, &c. have made more Sectaries and Anti-Presbyterians, then all the Sermons and Books ever preached and printed by the Sectaries, and tis one of the great springs of all our evills, the prime cause of all Injustice, Oppression, Error, Faction; and things will never go well with the publike, nor the union of both Kingdomes be soundly settled, till Heriticks, Blasphemers, Schismaticks, Seekers, Anabaptists, Antinomians, Libertines, Brownifts, and Independents, be removed from all places of publike trust, both Martiall and Civill; and tis a most righteous thing to Petition for it. As the zealous Protestants of this Kingdome could not expect Justice, protection from Popish Councellours, Judges, Justices, &c. then in place, and we cryed out of it before this Parliament, as an intolerable griveance and mischief to the good subjects of this Kingdome, because men but suspected of Popery, or whose Wives were Papists, were in places of publike trust (for by that meanes Papists were brought off; and such
as were called Puritans, felt their power upon all occasions: no more can the Orthodox Presbyterians expect right, justice, from Sectarian Counsellors, Justices of Peace, &c. especially in differences between them and Independents: for all Sectaries look upon cordial Presbyterians with a greater eye of malignity, jealousy, particular interest then any other sort of men; and therefore to strengthen their own party, will weaken and discourage them all they can possibly.

There were some Independents, that dining in June last at the house of a Presbyterian who married an Independent, were speaking of the Presbyterians, that generally all of them desired that help might goe for Ireland, and that on the Fast day in June they preached and prayed much for help to relieve Ireland, and among other Ministers they named one that should pray thus, That now Oxford was taken, all might goe, Lord let them all goe: These Independents said the Presbyterians had some design sure, they were so earnest for the Army to goe to Ireland; but some of the Independents said, they had something else, or other use for the Army then to goe to Ireland.

The Sectaries in the Moneth of May last raged extremely, and spake desperately, so that a Common-Council man who had heard many of them speak, told me he had said to some of them, that they must provide Bedlam for them: The newes of the Kings going to the Scots, the Remonstrance of the City of London, with some other things that fell out that Moneth, vexed them terribly; one Sectary a kind of Gentleman belonging to a Parliament man said in the hearing of some, that the King, the House of Lords, the City, the Scots, and the Assembly were joyned together, but they had the House of Commons and the Army; and gave out some such words as if some three or foure thousand horse should billet in the City: This man was had before my Lord Major for these words, and I being told of it by one who went to my Lord Majors with him, I also having an opportunity asked my Lord Major of the truth of it, who remembered there was such a thing.

God grant the King, House of Lords, City, Scots, Assembly be well joyned together, and agreeing; and not only King, Lords, &c. but
but the House of Commons also: The Lord send a perfect Peace and Union between the King and both Houses, and give a good understanding and agreement always between Parliament, City, Assembly, our Brethren of Scotland. These kind of speeches of the Commons and the Army put by themselves, as divided from the House of Lords, City, &c. are words of sedition; but to vindicate the honour of the House of Commons and the Army from such speeches as these, too frequent in the mouths of many Sectaries: I can assure the Kingdom from the mouths of many worthy Members of the House of Commons, and of Commanders in the Army, how much soever these Sectaries presume upon the House of Commons, calling them in many * Pamphlets of late, Their own House of Commons, our House of Commons, and upon the Army, that they are Independents and for that party, that the greatest number of Members of that House by farre, are no Sectaries, and though some are crept in among them, Yet the body of the House are neither Independents, Anabaptists, Antinomians, nor such like; and so in the Army there are more Presbyterians than Independents, yea if the Army were divided into four parts, three parts of the four are no Independents, Anabaptists, Antinomians, &c. and therefore I hope to see the day of King, Lords, Commons, Scots, City of London, Armies, the body of the Kingdom, all concurring for the settlement of the Reformed Protestant Religion, and for the extirpating of Heresie, Schisme, Prophanesse, and all Doctrine which is not according to godliness.

A Citizen, an able understanding man, related to me and two Citizens within these few days, that he and a great Independent speaking together about the King, this Citizen urged that branch of the Covenant, That we have sworn to defend the King; Person and Authority, and to maintain His just power and greatness; the Independent replied presently, what was his just power? suppose (faith this Independent) there were a thief, and you should make a Covenant with him to maintain his just privileges, what of that? might you not for all that bring him to punishment? labouring to bring him to the Gallows were his just privileges, and no breach of Covenant: whereupon said this Citizen, Is this your interpretation of the Covenant? I would...
would never have taken it whilst the world stood in that sense; and further said this Citizen, when this Covenant was made and sworne, what ever you can say against the King, as raising Wars against the Parliament, and whatever else you imagine, It was before this Covenant was taken; you knew as much of him before as now; so that it is strange you should speak so: And then this Citizen reasoned with this Independent against punishing the King, *David* was guilty of Murther and Adultery, and there were then Elders of the people, Princes and Judges in *Israel* as well as now, and yet none of them offered to question *David* upon his life, or inflict punishment: neither do we find that God by the prophets gave any such direction to punish *David*, though by the Law death was due for Murther to other men: we know God sent the prophet *Nathan* to reprove him, and to bring him to repentance for his great sinne, but not to stirre up the Princes, Judges and Elders of the people to proceed against him, as they did against Malefactors.
A Relation and Discovery of the Libertinisme and Atheisme, hor-
rible fearful uncleannesses of severall kinds, Drunkennesse,
generall Loosefesse and licentiousfesse of living, Coloning and
Deceiving both of particular persons and of the State and King-
dome, fearful Lying, Fugling and falsifying of promises, abom-
inable Pride and boasting in the Arms of flesh, unsufferable
Infolencies and horrible misdemeanors of many Sectaries of these
times; particularly their Infolencies against the Laws of the
Land, the King, the House of Lords, House of Commons, some
particular worthy Members by name of both Houses, Com-
mittees of both Houses, both Houses of Parliament as conjunct in
their Authority and Ordinances, against our Brethren of Scot-
land, the Kingdom of Ireland, the City of London, the Assem-
bly, the whole Ministry of this Kingdom, and all the Reformed
Churches, against inferior Magistrates and Courts, as the Jud-
ges, Justices of Peace, Majors of Cities, Committees, and all sorts
of Officers of Justice.

The Particulars in all these kinds are so many and so
infinite, that particularly to reckon them up and
give their story, would fill a great volume, and I
have already in the foregoing part of the Book gi-
ven some instances in most of them, and therefore I
shall but briefly point at, and give hints only upon
these several heads, referring the Reader for further satisfaction
to many Pamphlets and Books daily printed and openly sold, and
to his own observation of things.

1. The great Libertinisme and Atheisme of many Sectaries ap-
pears by their violent and seirce pleading for by word and writing
a free Liberty and Toleration of all kind of Religions and Con-
sciences whatsoever, and that not only in lesser points of Doctrine,
but in the most fundamentall Articles of Faith, yea and of denying the Scriptures, and that there is a God, and by the pleading for Liberty in such away, and by such \textit{medium}, \textit{viz.} that no man is infallible and certaine in any thing he holds, that tis possible he may be mistaken, &c. as do necessarily overthrow all Religion whatsoever. There have been within these few yeers some scores of Books written wholly for Toleration and pretended Liberty, and some hundred of Books wherein that's pleaded for, together with other things, and so farre are the Sectaries gone in Libertinisme * that all true love, piety, Religion, conscience, is placed in a generall allowance of what mens corrupted and defiled consciences like, and the greatest sinne, wickednesse, evill that men can commit or be capable of, is placed in the using of good means and the power God hath given to hinder and restraine this Liberty. There is a Book called \textit{Toleration justified}, printed 164*; afferteth tis not safe to put any bounds to Toleration, or to restraine in any thing whatsoever, no not in denying the Scriptures and a Deity. There is a Pamphlet \textit{A Demurre to the Bill for preventing the growib. and spreading of Herefie}, that came out lately since that Ordinance against Herefies was brought in to the H. of Commons, that pleads page 3. with many Libertine Arguments against all punishing of those that maintaine there is no God, as among others with this. We befeech you let not God and the truth of his being be so excessively disarranged as not to be judged sufficient to maintaine it against all gainsayers, without the helpe of any earthly power to maintaine it. Let Turks and those that believe in strange gods, which are indeed no gods, make use of such power and infrime supporters of their supped deities; but let the truth of our God, the only God, the omnipotent God, be judged abundantly able to support it self: tis a tacit imputation of infirmes to imagine it hath need of our weake and impotent assittance. There are \textit{Queries concerning a printed Paper}, entituled, \textit{An Ordinance for the preventib. and growing of Herefies, &c.} where among many Libertine questions, the second proclaims it self to be Sceptical and Atheistical, supposing except men make themselves infallible, that the preaching, printing, and maintaining contrary to these Doctrines That God is, that God is present in all places, that God is Almighty, that God is eternell, perfectly holy, &c. may be the sacred truths of God for ought any man knowes. There have beene and
are daily many strange speeches uttered, wholly tending to Libertinism and Atheism: A Reverend godly Minister told me July the fourth 1646, he heard an Independent say, what if I should worship the Sunne or the Moone, as the Persians did, or that Pewter Pot standing by, what hath any man to do with my conscience? A great Sectary pleaded in the hearing of persons of worth (from whom I immediately had it) for a Toleration of Stage-plays, and that the Players might be let up againe. I heard a Sectary plead for a Toleration of Witches, and I urging that argument, that Witches might say, they in their conscience hold the Devill for their God, and thereupon worship him; it was answered, that precept against not suffering Witches was spoken to the Israelites, not to us; and will you because Witches deale with a familiar spirit, therefore send them to the Devill by taking away their lives? Many Sectaries often say, that all the judgements of God upon us, are, because we will not receive the Government of Christ, suffer it to be set up among us, viz. to let every one believe what he will, and serve God according to his conscience; as also they say, if ever the Magistrates shall come to use a coercive power in matters of Religion, then this Kingdom will be utterly destroyed. I might also relate some strange passages out of speeches spoken not long since by some Independents as Master Sympson in the Assembly, and elsewhere too, for a Toleration, but I forbear, and wish the Reader to remember some passages related in foregoing pages of this Book, especially that in page 175.

2. Many of the Independents and Sectaries of these times are guilty of many kinds of uncleannesses; First, of Incest, of which out of one Country I have the names of three sent me up, and attested by the hand of a godly Minister, one who married the mother, and afterwards the daughter, claiming this liberty of conscience; another marrying his owne brothers wife, and the third marrying his brothers wife: I have beene informed also for certaine by a Gentleman of quality in Kent, that a great Sectary in Kent hath married his Niece: It hath been related to me also of one in London guilty of the like kind; but I may not enlarge, having exceeded already the number of sheets I intended, and having yet many things to speak of. Secondly, of wicked and ungodly marriages
marriges, leaving their owne husbands and wifes, and taking oth
others to live with them; as Master Jenney and Mistress Attway;
and so that New-England Captaine, who was about another wife;
his wife being living, of which the Reader may read page 54,
and so others of them living wholly from their wives, not com
ing at them, denying they have been married to them, or else
saying they are unbelievers, and of the world, of which I could
give stories, as of one M. and in a precedent page of this Book
the Reader may finde more; And for ungodly marriages some
Sectaries are guilty of entising children to marry unequally in
regard of yeers, and without Parents consents, taking advantage
of sickness, &c. of which there is a remarkable story in this book
of Mary Abraham a notorious Sectary, page 82, 83, 84, 85. And
lately a Widow, an Anabaptist about forty yeers of age, intan-
gled, and inveagled a youth of about nineteen yeeres of age, and
married him without his father ever knowing or imagining any
such thing; This youths father lives in Swithins parish, and Mr.
Knowls the Anabaptist (as tis said) married them. Thirdly, of
rapes and forcing young maidens too young for the company of
men, of which I could tell some sad stories of Independents in
New-England in this kind, and upon whose daughters; but I for-
beare out of my respect to the Parents. Fourthly, of adulteries
and fornications, and if I should here set downe all the instan-
ces in this kind that I have had from good hands, and relate the
stories at large, I should fill some sheets. There are divers of
the Dippers and mecanick Preachers of the Sectaries, not onely
shroudly suspected for filthiness and uncleannesses, but some of
them accused by women, and have beene so taken as they could
not well deny it. There is a famous Sectarian Preacher in the
Isle of Ely betweene a Cobler and a Shoemaker, who is now ac-
cused by many women for tempting them, and solliciting their
chastity, and one woman cries out of him for being naught with
her, and is distracted upon it. There is a Fidler here in Lon-
don a great preacher, to whom many women ressort, that hath
been taken in the act, and hath in a manner confessed it. There
is one of the first Dippers in England, one of the first that brought
up the trade, of whom I heard a modest and good woman say
that had observed his filthy behaviour (he resorting often to
her
her house upon some acquaintance formerly betweene her husband and him, though indeed for the wives sake as she plainly discovered, and so could not endure him) that it was no wonder he and many such turned Dippers to dip young maids and young women naked, for it was the fittest trade to serve their turns that could be, and no question but it was found out and propagated with so much industry as being fed by lust, that a company of unclean men under the pretence of Religion, might have thereby faire opportunities to feed their eyes full of adultery in beholding young women naked, and in handling young women naked, being about them in dressing and undressing them; and indeed Saint Peter speaking and prophecying of the Anabaptists, 2 Epist. chap. 2, vers. 10, 11, 12. (viz. those who despise Dominion, and speak evil of Dignities, as we see our Anabaptists do of all Kingly government, and Lordly government, despising both King and Lords, and being presumptuous and self-willed in it, as is evident by their sayings and doings,) tells us these men are unclean persons, walk in lusts of uncleanness, have eyes full of adultery that cannot cease from sinne, and that he makes the ground of their beguiling unstable soules, verse. 14. Tis observed there have been and are a company of lusty young men betweene twenty and and thirty yeeres of age that are Dippers, and their cheif commodity they trade in, is in young maidens and young women, and that in the night oft-times, and these fellows living in idleness, going from Country to Country, being feasted and well fed, and having converse so much with women in preaching to them alone, and washing them, what can be expected else but a great deale of filthinesse? and thereupon I have beene told it from a godly Minister who came out of those parts in Essex, where Otes hath beene dipping, that it was spoken of by many, that some young women who having beene married divers yeeres, and never were with child, now since their dipping are proved with child. There was a Sectaries wife, with me who shewed me severall Letters written from Sectaries to other mens wives, Sectaries, to tempt them from their husbands; shee had intercepted the Letters that shee might the better discover her husbands naughtiness, shee told me the names of the women and of the men, and intreated me to move some Parliament, men that there might be a Committee appointed, and shee would produce.
duce the Letters, bring witnesses that should upon oath discover such uncleannesses and wickednesses among some Anabaptists and Seekers as could hardly be believed: I moved a worthy Member of the House of Commons about it, who told me the House was full of publike business and would hardly intend to appoint any such Committee, and if the House should, there would come little of it, for these Sectaries would finde such freinds at a Committee, as it should go hard but they would obstruct it one way or other. There is a famous shee Sectary, an Antinomian, and an Anabaptist that living in ones house here in London, was a meanes to turn the woman of the house, and shee being converted, did highly extall this Sectary for her rare gifts and new light to all shee converted with, but this womans husband coming out of the Army, this famous Sectary was naught with him, and they were taken in the act; this is knowne to many in London, and some to whom shee had to commended her, askt her what shee thought now. In Bermondsey Parish there is a Sectary hath committed adultery with another mans wife, and for it he hath beene before a Justice of Peace, and could not deny it. There is an Independent Preacher who hath lectured in and about London one of M. Greenhills Church (as tis commonly said) who hath carried himselfe unchaftly towards a young woman having a husband an old man, and towards a young maiden who was to warm his bed after Preaching, he did things unseemly, and would have gone further, but the married wife acquainted her husband, abominating this young Independent, saying, does he thinke I am such a one as to be his whore? and the young maiden to resist him burnt his hands with the warming-Pan to keep him off from her. There are divers other instances of their uncleannesse and filthines; but I must reserve them for a fourth part, and with the Reader for the present with these here related to joyne other such relations of the Sectaries uncleannesses as are mentioned in the former parts of Gangrena, and in precedent pages of this third part.

3. Many of the Sectaries in these times are given to drink and will tippling all the day; there are divers Sectarian Troopers faulty in this kind. I have been told a story of the drunkennes of an Independent Captain in the Army, and of the complaint against him, and how he was brought off and continued in his command for all that, but
but is too large to relate particulars. A godly Minister tells me of a speciall freind of his, that is fallen to be a drunkard and a for sicne turned an Independent. I have beene told a story of an Independent, a member of a famous Independ. Church here in London, that was taken drunk in the night by the Watch, and carried to the Counter, and next morning carried before an Alderman. Many other instances there are, with instances of many drunkards turning Independents and Anabaptists, but I must passe them by for present.

4. Many Sectaries and Independents are very loose in the general course of their lives, and take a great deale of liberty, which the Presbyterians dare not take, neither did they before they turned Independents: many of them make little of the Lords day, nothing at all of Fast days, nor of Thanksgiving dayes, not of the fifth of November; many of them will play at Cards and Tables, and use liberally other kind of sports and recreations; they will plead for going to Playes, and thousands of them are careless in all holy duties, calling of Prayer, singing of Psalmes, reading the Scriptures, repeating of Sermons, instructing their families; yea, many are not ashamed to speak against them: I have beene told for certaine there are Sectaries will sweare by their tender consciences, and all the Sectaries generally take more liberty in brave and fashionable apparell, in long haire, in jesting and laughing, in loose and idle discourses, then godly strict Christians use to take, many of them preach seldomest then before turned Independents, and will have a care they take not too much pains.

5. Many Sectaries are very guilty in cofening and deceiving both the publike and particular persons: I am perswaded if all that the Sectaries have cozened the State in, of monyes that they have received and never brought in, of monyes paid them for such services which they never performed, of monyes paid them for bad commodities, and not valuable, were known, it would amoune to a great masse of money: I have been told divers stories from good hand, of monyes received in Kent by Sectaries and never brought in to the publike but pocketed up, of some Sectarian Chaplaines that have received for pay good summs of money, and never gave the Regiments to which they belonged a Sermon, or ever looked after them, of 2 Sectaries that would have hire a poor man to have sweorne falsely against a woman one Mistris
B. by which they hoped to have gotten fiftie pounds, of a great Independent, who mingled with Silver base mettle, of lead, brasse, iron, and to carried it into the Tower in great Ingots to be melted, and to have money according to the weight of it, and is now in question for it he being at last found out; but I cannot stand to enlarge any further, and the Reader may find more instances in this kind in the Appendix of the first part of Gangrena, and in this third part, page 25, and 26.

6. The Sectaries are guilty of grosse lying, flandering, juggling, falsifying their word and promises, so that a great Book would not contain the particulars, and I have thoughts to set them forth in a Tractate by themselves: I could relate at large notorious lyes raifed by some of them of godly Ministers of the Assembly and City, of which not the least colour or ground for, as also promises and engagements made by some of them to persons of worth, Ministers and others, upon their coming in and being chosen for places, which they have not only not performed, but afterwards boldly denied any such promises, with many things of this kind. I could tell also of propagating and supporting the credit of the Independent party by many lies told in Pulpits, written in Letters, and printed on purpose of the great value and gallantry of such and such Sectaries in the Army, when as Presbyterian Commanders performed these very services; and of many Relations Printed of such and such unworthy things done by Presbyterian forces and Commanders, when no such matter; but I must forbear particular, and for present do referre the Reader to Master Pyns Lyar Confounded, to Master Calamies Answer, and Apologie against Master Burton, to Doctor Baffwicks Books written against the Independents, and particularly his Book written against Lilburne, and his last Book entituled The utter-rouing of the whole Army of the Independents and Sectaries; page 357, 358.

7. The Sectaries are guilty of excessive pride, boasting and trusting in Armes of flesh, as in that Army under Sir Thomas Fairfax; I do not think that in this latter age of the world, the great Tuck, the Spaniard, or any other Nation, have gloried and trusted more in anyone Army of theirs, or attributed greater things to it than the Independents have done to that which they call theirs: O how strangely have they boasted and trusted in it, as if humane things
things were not changeable, as if that Army could conquer all the world, recover the Palatinate, Ireland, and give Laws to France, Lorraine, Constantinople, &c. and do whatsoever they pleased: I have been told from an honest and faithfull Commander in the Army, that Master Peters speaking of the Army, said, they wanted nothing but more Nations to conquer, and his folly in this kind is extant in print, of which the Reader may find some Anima
dversions upon it by me in the 133, 134, 142. pages of this Book. I might fill a Book in relating the passages in Discourses, Sermons, and printed Books, spoken in way of boasting of this Army and of particular persons belonging to it of the Independent way, calling one Infallible, the Saviour of three Kingcomes; a second, the Terrible, a third, whom God hath especially fitted for Sea or Land, one whom foraigne States would be proud of having such a servanr, and to of others; but I will only point at some expressions in a late Book of Master Burtons, called Conformities Deformity, wherein the Army is in a fort deifed, page 17,18. speaking of pressing the Parliament for an Ordinance against Heresies and Schisms, he speaks what this Ordinance would do against those men who have prodigally poured their dearest bloud, viz. trample upon them, and not suffer them to breath in their native aire, and thereupon runs out in the extolling of that sort of men in the Army, that by them we yet breathe, that they have beene the pre-
servers of the Land, that many glorious victories have made them admirable to the neighbour Nations, yea to the whole world, and terrible to their professed enemies and ours; yea, and to pretended freinds too, who would master us at home, were not these masters of the field: God hath made them the great instruments of the preservation and deliverance of our Country and City from the most desperate bloody and beastiall enemies that ever the earth bred, or hell hatched. God hath vouchsafed to cast great favour and honour upon them, and as he hath crowned them with so much glory, and they have cast their crownes at the feet of the Lamb that sits upon the Throne: So should we come and first gi-
ving all the glory to God, gather up those crownes, and set them upon the heads of those our Preservers and Deliverers, and put chains about their necks; so far off should we be from trampling such Pearles under feet, or casting them out of our Gates and Ports.

8. The Sectaries are guilty of unsufferable Insolencies, horri-

ble
ble affronts to Authority, and of strange outrages, having done those things, that all things considered, no story of former ages can parallell; and here I have so large a field that I might write a Book in Folio upon this head, but I will only give a touch upon the particulars, and referre the Reader for further satisfaction to their owne Books. 1: Some of the Sectaries have spoken and written that against the Lawes of the Land, both Common and Statute, as I beleive neither Papists, nor any English men ever did before them: I have read divers passages of this kind, in divers Pamphlets within these two last yeares, as in some books written against Master *Pryn, but above all, Lieutenant Colonell Lilburne in his Just mans Justification, page 11, 12, 13, 14, 15. and A Remonstrance to their owne House of Commons, page 13, 15, 19. damns the Common Law as coming from the Devill, and being the great bondage of England, the Norman Yoake, as the Reader may easily see by these words. That which is the greatest mischeife of all, and the oppressing bondage of England ever since the Norman Yoak, is this, I must be tried before you by a Law call’d the Common Law that I know not, nor I thinke no man else, neither do I know where to finde it or read it; and how I can in such a case be punished by it, I know not: such an unftathomable gulf have I by a little search found the Law practiseth in Westminister Hall to be, that seriously I thinke there is neither end nor bottome of them, so many uncertainties, formalities, punfhtings, and that which is worse, all the entries and proceedings in Latine, a Language I understand not, nor one of a thousand of my native Country-men, so that when I read the Scripture, it makes me thinke that the practiseth in the Courts at Westminister flow not from God nor from his Law, nor the Law of Nature and Reason, nor nor yet from the understanding of any righteous, just or honest men, but from the Devill, and the will of Tyrants. The Kings Writs that Summons a Parliament, implying the establishment of Religion, shewes that we remaine under the Norman yoake of an unlawfull power from which we ought to free our selves. Ye know the Lawes of this Nation are unworthy a free people, and deserve from first to last to be considered, and seriously debated, and reduced to an agreement with common equity and right reason, which ought to be the forme and life of every Government. Magna Charta it selfe being but a beggery thing, containing many marks of intolerable bondage, and the Lawes that have beene made
made since by Parliaments have in very many particulars made our Government much more oppressive and intolerable. The Conqueror erected a trade of Judges and Lawyers to sell justice and injustice at his owne unconscionable rate, and in what time he pleased; the corruption whereof is yet upon us, from which we thought you should have delivered us, we cannot but expect to be delivered from the Norman bondage, and from all unreasonable Laws made ever since that unhappy conquest; By which passages is evident the Sectaries aims at a total change of the Laws and Customs of this Kingdom.

2. They have spoken and written much against the King, speaking of him as a Delinquent, terming him the great Delinquent: and that he should not come in but as a Delinquent; when news hath beene of messages and gracious offers from the King, and when his late Letter to the City was spoken of, they have flighted all, saying we can have them without him, and what can he do for us? he is a Delinquent. They have taken one of his titles from him and given it to that unworthy mean man Lilburne, filling him Defender of the Faith; they have taken other of his Titles, as Sovereign, Leige Lord, Majesty, Kingship, Regality, and given them to the H. of Commons, and to the common people, making the Universal people to be the King & Creator, and the King their mere creature, servant and vassal; and as they have taken from him his Titles, so his power, denying him all Legislative power, and to be one of the Estates of Parliament, yea they have pleaded for the King to be deposed, and justice to be done upon him as the grand murtherer of England, and not only that he should bee beheaded, but the Kingdom also, viz. this Kingdom deprived of a King for ever, and Monarchie turned into Democracie. And as they have endeavoured to strip him of all his Titles and power as a King, so to take from him all priviledges as a man and a Christian, speaking against Ministers praying for him, and that he should be excommunicated from all Christian society. For prooue of which particulars let the Reader read over the late *Remonstrance of many thousand Citizens to their owne House of Commons, and among other passages, that in page 6. It is high time we be plaine with you: we are not, nor shall not be so contented that you lie ready with open Armes to receive the King, and to make him a great and a glorious King. Have you spoke this Nation like an Earth-quake to

* A Pamphlet so styled by the Sectaries.
produce no more then this for us? We do expect according to reason that you should in the first place declare and set forth King Charles his wickedness open before the world, and withall to shew the intolerable inconveniences of having a Kingly Government, from the constant evil practices of those of this Nation, and so to declare King Charles an enemy, and to publish your resolution never to have any more, but to acquit us of so great a charge and trouble for ever; and to convert the great revenue of the Crown to the publick treasure, to make good the injuries and injustices done heretofore, and of late by those that have possessed the same; and that we expected long since at your hands, and until this be done, we shall not think our selves well dealt with all in this original of all oppressions; to wit, Kings. The just mans justification, page 10. I wish with all my soule the Parliament would seriously consider upon that Law, Who so sheddeth mans blood, by man shall his blood be shed, that so wilfull murderers might not escape the hand of Justice; but especially that they would think upon the grand murderer of England; for by this impartial Law of God there is no exemption of Kings, Princes, Dukes, Earles, more then of fishermen, &c. The Arrow against all Tyrants, page 11, 12. Sovereignty challenged by the King is usurpation, illegitimate and illegal, &c. The power of the King cannot be Legislative, but only Executive. So Overtons Discoverie to the House of Lords: Overtons Petition and Appeale to the High and mighty States, the Knights and Burgeses in Parliament Assembled Englands Legall Sovereaigne power: The last warning to the Inhabitants of London, with divers such like.

3. The Sectaries have spoken, written, done much against the House of Peeres, the supreme Judicature of this Kingdom, that House which gives to the Parliaments of England the denomination of the * High Court of Parliament, as tis a Court of Record, and having power of judiciall triall by oath, &c. of the greatest subjects of this Kingdom in the greatest matters, as life, estates, liberty, whose Tribunall and Power hath ever beene acknowledged and dreaded in this Kingdom in all times by the greatest Peeres and persons of the Land, and when questioned by them, have given all high respect and humble submission, as we see that great Favorite the Earle of Strafford did, yet this Supreme Court hath beene by word and deed so used by base unworthy sonnes of the earth, as the meanest Court in England, or pettiest Constable never
never was till these times; and certainly the ages to come who shall read the History of these times, and the Books of the Sectaries written this last yeere against the House of Lords, will wonder at our times, and inquire what exemplary punishment was done upon them: The facts of some Sectaries (abetted and pleaded for all to by other of their fellows) have been these. 1. Refusing upon the Summons, Warrants of the House of Peeres to appeare before them, and resisting to the utmost, so that the Officers have been necessitated to drag them and bring them by force, as Overton, who in print is not ashamed to relate it: 2. When they have beene committed and under custody, refusing to be brought by their Keepers to the House of Peeres upon command of the House, to answer to their charge, as Lilburne did, keeping his chamber shut, refusing to come forth, and resisting to the utmost, so that glad to carry him by power to the House of Lords, which relation also Lilburne hath printed. 3. In refusing to answer any questions put them by the House of Peeres. 4. In refusing to kneele at the Barre in token of any submission to the House, or to be uncovered. 5. In appealing from, and protesting against the House of Peeres, and any power they have over them both by word of mouth and writing drawn up, and thrown into the House. 6. In stopping their eares in a contumacious manner, that they would not hear their charge read. 7. In reproving, saucie taking up, and reproaching the House of Peeres to their faces in the House. 8. In Petitioning the House of Commons for justice against the House of Peeres, and for reparations of dammages; using many reproachfull words of that Right Honourable House even in their Petitions, as is to be seen in Overtons, John Lilburnes and Elizabeth Lilburnes Petitions. 9. Threatning the House of Peeres what they will do against them if they maintaine their power and honour, and what the house of Commons will do. 10. Stirring up and inciting the common People also to fall upon them, to pull them downe, and overthrow that House. The Speeches and writings of the Sectaries against the House of Peeres within this last fixe moneths or thereabouts, ever since the commitment of Learner about The last warning to the inhabitants of London, are fearfull and strange (many Pamphlets having beene written in that time) tending apparently to the totall overthrow of the House of Peeres, and
and of having any Lords in this Kingdom, denying them all Legislative and Judicial Power, and giving it all to the House of Commons, or rather to that Beast of many heads, the common People, allowing the Commons only so much as they please, and for too long, making them their mere deputies and servants at will.

I shall give the Reader a few passages out of their Books, and refer for further satisfaction to the Books themselves. A Pamphlet entitled *The Just man in Bonds*, writes thus, pag. 1. 'The power of the House of Lords is like a shallow uneven water, more in noise than substance, no natural issues of Laws, but the extruberances and mushrooms of Prerogative, the wens of just Government, putting the body of the people into pain, as well as occasioning deformity, Sons of conquest they are and usurpation, not of choyce and election, intruded upon us by power, not constituted by consent, not made by the people from whom all power, place, and office that is just in this Kingdom ought only to arise.' A Pamphlet call'd *A Pearle in a Dung-hill*, pag. 3, 4, speaks thus: 'And why presume ye thus, O ye Lords? Set forth your merit before the people, and say, For this good it is that we will raigne over you. Remember your selves, or shall we remember ye? Which of you before this Parliament minded any thing so much as your pleasures? Playes, Masques, Feastings, Gamings, Dancings? &c. What good have you done since this Parliament, and since the expulsion of the Popish Lords and Bishops? where will you begin? It was wont to be said when a thing was spoild, that the Bishops foot had been in it; and if the Lords mend not, it will be said of them, and justly too. For what other have they been but a meer clog to the House of Commons in all their proceedings? How many necessary things have they obstructed? How many evil things promoted? What devices have they had of Prudentialls and Expedients, to delay and pervert what is good, and subtle policies to introduce things evill?' The Pamphlet call'd *An Alarum to the House of Lords*, pag. 4, speaking of the Lords imprisoning Lilburne, and removing him from Newgate to the Tower of London, faith, Whether to murder him privately from the people's knowledge, we cannot tell; but we judge little lesse: And in pag. 5, speaking of the Lords giving order that none must see Lilburne in the Tower, but they must first
First give in their names, & the places of their habitation, uses these words, 'An act so unreasonable and destructive to us, that we cannot but take notice of it, and let you know, That we cannot, neither will we suffer such intolerable affronts at your hands. If timely cautions will not avail with you, you must expect to be bridled; for we are resolved upon our naturall Rights and Freddoms, and to be enslaved to none, how Magnificent soever with rotten Titles of Honor. For doe you imagine there is none abroad of his mind, who though he were dead, and destroyed by you, would prosecute those works and discoveries of the Peoples Rights, which hee hath begun? Yes, more then you are aware of, that can, nay, and are resolved to paint forth your Interest to the life, if you will not content your selves the sooner with what's your owne, and leave the Commoners to the Common. The Remonstrance of many thousands to their own House of Commons, pag. 6, 7. speaks thus to them: 'Yee must also deale better with us concerning the Lords, then you have done: Ye onely are chosen by us the People, and therefore in you onely is the power of binding the whole Nation, by making, altering, or abolishing of Lawes: Ye have therefore prejudiced us, in acting so, as if ye could not make a Law without both the Royall as sent of the King (so ye are pleased to express your selves) and as sent of the Lords; What is this but to blind our eyes that we should not know where our power is lodged, nor to whom we apply our selves for the use thereof; but if we want a Law, wee must await till the King and Lords as sent? yet ye knowing their as sent to be meerly formall, as having no root in the choyce of the people, from whom the power that is just must be derived, do frequently importune their as sent, which implies a most grosse absurdity. For where their as sent is necessary and essentiaall, they must be as free as you to as sent, or dissent, as their understanding and conscience shall guide them, and might as justly importune you as you them. Ye ought in conscience to reduce this case also to a certainty, and not to waste time, and open your counsels, and be liable to so many obstructions as ye have beene, But to prevail with them (enjoying their Honors and possession) to be liable, and stand to be chosen for Knights and Burgesses of the people, as other the Gentry and Free-men of this Nation doe, which
which will be an obligation upon them, as having one and the
same interest, then also they would be distinguished by their ver-
tue and love to the Common wealth, whereas now they A & and
Vote in our Affairs but as Intruders, or as thrust upon us by
Kings to make good their Interests, which to this day have beene
to bring us into a flavish condition to their wills. Lilburne in his
Free-mans freedome Vindicated, p. 7,8,9 speaks thus, I must be forced to
dance attendance contrary to Law, to answer a Charge without forme or
fashion in Law at the Barre of the House of Peeres, who know ve-
ry well, or at least might know, that I knew as well as any of themselves
their power, jurisdiction, and Prerogative Fountaine from whence they
spring, and call the Lords the meere Creature of the peoples Creatures,
the King, and the common people the earthly Lord and Creator of
the Lords Creator; and faith that in the Honorable House of
Commons alone by right resides the formal and legall supreme power of
England. Overton in his Arrow shot into the Prerogative Bowels of
the Arbitrary House of Lords (as he calls it) shewes page 10. how
he denied subjection to the Lords, affirming, that if their Officers
had shown a thousand such Warrants to him as they did, he would
have accounted them all illegall, Antimagisteriall and void in Law, as
having no power over Commoners whibh are not their Peeres, and there-
upon it ris up the people to ANmee themselves, fortifie their houses, to
beat, wound, and kill their officers that come to fetch them before the
Lords, and then turns his speeche to the House of Commons,
Why therefore should you of the Representative body sit still
and suffer these Lords thus to devour both us and our Lawes?
Be awakned, arise and consider their oppressions and encroach-
ments, and stop their Lordships in their ambitious careere, for they
do not cease only here, but they soare higher and higher, and
now they are become Arrogators to themselves of the naturall so-
verainty the Represented have conveyed and Issued to their
proper Representators, even challenge to themselves the title of the
supreme Court of judicature in this Land, and in page 11,12. O-
verton faith further, Therefore the Soveraigne power extending
no further then from the Represented to the Representors, at this
kind of soverainty challenged by any, whether of King, Lords,
or others, is usurpation, illegitimate and illegall, and none of the
Kingdomes or peoples, neither are the people thereto obliged:
Thus
Thus seeing the Legislative power is only from the Represented to the Representor; and cannot possibly further extend, the power of the King cannot be Legislative, but only Executive, and hee can communicate no more then hee hath himself; so that his meere Prerogative creatures cannot have that which their Lord and Creator never had, hath, or can have, namely the Legislative power: Indeed all other Courts might as well challenge that Prerogative of Soveraignity, yea better then this Court of Lords. But and if any Court or Courts in this Kingdom should arrogate to themselves that dignity to be the Supreme Court of Judicatory of the Land, it would be judged no lesse then high treason, to wit, for an inferior subordinate power to advance and exalt it selfe above the power of the Parliament.

The same Overton in a Pamphlet entituled A Defiance against all Arbitrary usurpations either of the House of Lords or any other, page 5, faith, And though I be in their Prerogative clutches, and by them unjustly cast into the prison of Newgate for standing for my owne and my Countries rights and freedoms, I care not who lets them know that I acknowledge none other to be the Supreme Court of Judicature of this Land but the House of Commons, the Knights and Burgesses assembled in Parliament by the voluntary choyce and free election of the people thereof, with whom and in whose just defence I live and die, maugre the malice of the House of Lords; and in page 18, he in way of defension calls the Lords House the Superlative House, and speaking of the Lords laughing at his answers, he faith of that House such carriage such a Court; For indeed Comedies, Tragedies, Masks and Plays are more fit for such idle kind of men. And above all other Demonstrations of the outrageous insolencies of the Sectaries against the House of Peeres, let the Reader peruse that Pamphlet entituled An Anatomy of the Lords tyrann and injustice exercised upon Lieutenant Colonel Lilburne, which is throughout insolent both for matter and manner, particularly page 12, 13. Lilburne writes that he being in the painted Chamber, desir'd Master Brisco, one of his Keepers, to go and tell the Lords from him, that seeing they had the impudencie and boldnesse to tread the Lawes and Liberties of England under their feet, and did to contemne and undervalue the authority of the Honorable House of Commons to whom he had appealed, as yet to go on in their illegall courses;
with him, with whom by Law they had nothing to doe, that he
must be forced in the highest nature he could to contemne and
delipse their proceedings; and therefore was resolved not to
come to their Bar without a forcible compulsion and to come in
with his hat on his head, and to stop his eares when they read his
charge in detestation, and bearing witnesse against their usurpa-
tions and injustice, page 14, 15. Lilburne writes he thus spake to
the Lords. 'And my Lords I tell you to your faces, that by right
the House of Commons are your Judges as well as mine in this
case, and I doe not doubt but to live to see the day that they will
make you to know whether you will or no, that they are fo, and
of their justice and protection I doe not in the least doubt: And
therefore my Lords seeing you have dealt so illegally and tyran-
nically with me as you have done; I now bid defiance to your
power and malice to doe the worst you can. And therefore my
Lords I protest here before the God of Heaven and earth, if you
shall be so unworthy as to persevere in endeavouring the destru-
tion of the fundamentall Lawes and Liberties of England, as at
present you doe, I will venture my life and bloud against you to
oppose you with as much zeale and courage as ever I did any of
the Kings party, that you set us together by the eares with: page
21. Lilburne faith all his carriage and expressions before the House
of Lords in the case now betwixt them to be as justifiable by the
Law of this Kingdome, and in the eyes of all understanding men
as for a true and just man to draw his sword, and cut the thief or
rogue that sets upon him upon the high way on purpose to rob
him of his life and goods, and in page 23. hee earnestly be-
shees the Honorable Committee to remember the Commoners,
and improve all their interest to punish, or at least effectuall to
curb the Lords House.

Thus the Sectaries in their Petitions and all their Pamphlets
printed, speaking of the Lords House and of their proceedings,
they give such kind of terms as these, Barbarous, Tyrannicall,
Arbitrary, Illegall, unjust dealings, worse then the unjust Star-
chamber it selfe, Insolent unheard of usurpations, intrusions,
and many such like. And in divers Pamphlets now of late the
Parliament being spoken of, is understood only the Commons of
England, & they call'd the Parliament by way of exclusion of and
opposition
opposition to the H. of Peers, and Books written on purpose and dis-
terseid, given freely to stir up the people to adhere to the Commons as considered apart and distinct in interest, power from the Lords, with unworthy reflections upon the Lords, as The last warning to all the Inhabitants of London, p. 7. Mind your own good, and cleave fast to the House of Commons, let no forcery or sophistry divide you from them, the Lords are not to go before the Commons in determining what concerns the Nations; their large answer to your last City Petition for Church-government, and suppression of conventicles instigates they would allure you from the Commons; therefore observe them watchfully, and trust them accordingly. So A word in season to all sorts of well-minded people in this distracted Nation, with Answers to the City Remonstrance, and divers other Pamphlets. 4. The Sectaries have been guilty of and daily are of abusing, contemning, and taking away the power of the House of Commons given it by the Lawe, Constitutions and Customs of this Kingdom, and though in many Pamphlets (especially this last yeere) they cry up the House of Commons, and seeme to give them not only their owne power, but the power of the King and House of Lords, making both them meere ciphers; yet it will be found by many of their principles laid downe, they have destroyed the House of Commons, and doe break their Priviledges, speak their pleasure of them both by words and writing as often as they please. Many Pamphlets and whole Books have beene written by Sectaries against the House of Commons it selfe; (and not only against Committees or particular Members) charging the House with tyranny, injustice, oppression, horrible pride, seeking of particular inter-
ests, Arbitrary Government, breaking of Magna Charta, and go-
ing against the Liberties of the subject, resembling them to the Star-chamber, High Commission Court, to Strafford and Canter-
bury, refusing to answer any questions upon the command of the House, learning to Petition the Commons either to sue for their favour, or to acknowledge their justice; and after such favour shewn as to release without petitioning, yet taxing them with dishonesty, and demanding reparations for imprisonement; for the abundant prooffe of which I referre the Reader to many Pam-
phlets written by Sectaries, as England's Birthright, The Copie of a Letter from Lieutenant Colonel Lilburne to a freind, Lil-
burnes Innocency and truth justified; Englands lamentable slavery, with other Letters printed about that time: Another word to the wise, written by M. John Musgrave: A Pamphlet entituled An exact collection of the Parliaments Remonstrances, Declarations, &c. A Remonstrance of many thousand Citizens and other free-borne people of England to their owne House of Commons; out of which I shall faithfully transcribe some passages, that the insolencies of the Sec:etraries against the House of Commons may be observed. Lilburn in his Letter to his freind writes thus, page 1, 2. That Master Corbit being in the chaire, and telling him he was commanded by the House to demand a question of him, Lilburn instead of answering him, desired to know the cause of his commitment, and M. Corbit replying, the House was not bound to declare unto him the cause of his commitment, thereupon Lilburn answered, 'Then I have beene a long time mistaken, for had I thought that the Parliament had had no rule but their owne will to have walked by, I should never have drawne my sword for them; and for my part I know no difference betwixt tyranny and such proceedings; therefore I pray read the Petition of Right, and the Act made this present Parliament that condemned the Star-chamber and High Commission. Page 5, hee writes as followes, 'Time was when the Parliament had to doe with the King, and had the Bishops, Star-chamber and High Commission to pull downe, they would owne me and doe me justice, &c. but having servd their owne turnes of me, I never could have justice from them since, though I think I have beene as faithfull a servant to the Common-wealth as any they ever imploied; and whereas Magna Charta faith, justice and right we will deny to none, nor we will defer to none, yet have I waited these foure yeeres upon them at great expence, and cannot get them to put their owne Votes in execution; and if this be according to Magna Charta, let the world judge. And p. 10. speaking of the H. of Commons committing him, faith, O brave times, and brave justice? and yet for all this, I say, my resolution is to stand fast in the liberty and freedome wherewith Magna Charta and the Petition of Right and severall Acts made this present Parliament, as also divers late Declarations have made me free, and not to be intangled againe with any yoake of bondage that shall be hung about my neck by any kind of Tyrant by,
by what name or title soever he be dignified or distinguished.

Mater Murgrave a great Separatist (as he shows himsefl in many passages of his Book entituled Another word to the wife) writes thus of the Houfe of Commons. ‘Courteous Reader, thou maift very much wonder at the delatory and slow proceedings of the House of Commons in doing justice and right, from whom the Commons of England may jufily expect more then from any Juricatory, being they are immediately chosen by them; and to speak properly are no more but their Stewards and Servants, for whose good and benefit all their actions ought to be extended: Yet by their proceedings daily we fee tis in vaine to expect justice from them, so long as they are linked and glued in factions each to other by their private interests in their great places, which ties all such amongst them to maintaine one another in all their unjust wayes, and to opprefse and crush us as much as they are able, all the prosecutors of juft and righteous things, and to barre and stop justice that it shall have little or no progresse, divers of them and their creatures, Sons, Brothers, Uncles, and Kinmen, and Allies in the sub-Committees, having already committcd so much unjuftice that they are undone in their blazed honour and ill-gotten estates, if justice should runne in its native luster and full current, and of necessity they and their great places would quickly be destroyed. O therefore that the Free-men of England had but their eyes open to see the mischeife of Members of the Houfe of Commons (men of their owne election and choosing to sit in the supreme Court of England) to be entangled themselves, or intermeddle with any other place whatsoever, then that whereunto their Countrey have chosen them; what a shame is it to see the mercenary long gown-men of the Houfe of Commons to runne up and down like so many hackney Petty-foggers, from Bar to Bar in Westminster Hall to plead before inferior Judges? and besides how can such great practifers chufe but mercinarily be engaged to help their clients over a stile, in case that ever they have to doe with any of their owne Committees? and besides what is this else but to sell justice for money? Besides, what a snare is it to the new Judges (who are placed in the roome of those that have bought, sold, and betrayed the lives, liberties, estates of all the free Denizons of England) to see three or foure eminent Lawyers.
Lawyers, Members of the House of Commons come before them in an unjust cause, when they consider, that if they should displease them, it partly lies in their power to turn them out of their places, being they are (as it were) wholly made Judges by the House of Commons, and nominated by the Lawyers therein: we profess seriously that to pull the gowns over these mercenary men's ears, and for ever to throw them out of the House of Commons as men unfit to sit there, or to plead at any Bar in England is too little a punishment for them, and the same (we conceive) doe they deserve that are Members of the House, and take upon them to sit as Judges in inferior Courts, by means of which they rob the free men of England of the benefit of any appeale in case of injustice, because they have no where to appeale to but the Parliament, where they sit as Judges in their owne cause, which is a most wicked intolerable and unjust thing in any Judge whatsoever: we hope shortly that these men be not ashamed of their evill herein, some honest and resolute hearted English men will be so bold as publickly to post up their names as destroyers of the Kingdome. And as great an evill 'tis to the Kingdome for Members of the House of Commons to take upon them to bee fingerers and Treasurers of the publick money of the Kingdome, because they are thereby in a condition to fill their owne coffers, and do what wrong they please, or else how comes it to passe that so many of their children are so richly married of late that were but meane before? (and no man knowes how to call them to account, unless they deale with them as the Romans sometimes dealt with their Senators, or as the Switzers dealt with their Tyrants) for the money is the Kingdomes, and not the Members of the House of Commons; and the Kingdome ought in justice, reason, and right, to have a publick, punctuall, and particular account of it; and therefore it ought not to be in the hands or fingers of those that are able to make so great a faction, as are able to prote& them from justice, and an exact account. O that that gallant man Lieut. Generall Cromwell (to whom the Kingdome for their preservation under God oweth so much) would a little more deny himselfe, and cease to be a stalking horse, and a dangerous president of most dangerous consequence to these wicked mercenary Pluralists, Non-residentary great place men
men, for whom an Hospital of any great consequence cannot fall but they must be Governors of it: nor a petty place in the petty bag office, but they must get into it; which men, if the Kingdom would rightly consider it, have just cause to disclaim as none of their Patrons, but proclaine as their enemies and destroyers, being pecuniary self-seekers. For so long as Parliament men can get into their hands the riches and treasures of the Kingdom, and live like Kings and Emperors, and like lawleffe men, none such being of God's creation, there will never be an end of this Parliament, which by its everlasting continuance, by the abuses of lawleffe and rotten-hearted men, will become the most absolute burthen and greatest oppression that ever was upon the people; when as in times by past, it used to be their only remedy from their oppression and oppressors. In a Pamphlet entituled, Yet another word to the wise, there's a Letter directed To Master John Musgrave, chosen to present the Countries grievances to the House of Commons, which Letter speaks thus. But the House of Commons instead of hearing and redressing your grievances, have added new grievances unto those which formerly you have suffered in their own quarrell against the common enemy, they have unjustly imprisoned you these last twelve moneths, protected Traytors among themselves from the Law, &c. Yet we shall rather with tears seek their repentance then their persisting in such courses, seeing they are placed in lawfull authority, and have a good Cause, though they feeke too much their owne, &c. And as for their lamentable submission to the Bishops servants the Presbytery Synodians in establishing that wil-worship and Popish maintenence, which now themselves doe well know to be jure diabolico, through these blind guides their Diviners and Southfayers inability to answer their Queres whereby to prove themselves jure divino, surely if they will notwithstanding obstinatly persift in such wilfull, dangerous, and unwarrantable courses, they will doubtlesse shew themselves to be fighters against God, his truth and people to their owne destruction without speedy conversion. In a Pamphlet entituled Liberty against Slavery, there's a Letter written by a Sectary call'd An excellent Letter, written by a prisoner to a worthy Member of the House of Commons, where are these passages: O, where is justice? may not these royall plunderers
plunderers as well justifie all their Robberies and Depradations, as either our House of Commons or the House of Peeres these kinds of imprisonments and committing? Nay, is it not the greatest injustice when done under the colour of justice. Sir, I assure you, it were lesse grievous unto us to die at once, then to be thus inflaved and famished in your cruel prison houses, where we are exposed to all misery, contempt, obloque and scorn of the worst men, and thereby the hearts of our wives and aged Parents broken with grief. Sir, be pleased to consider how by these and the like doings the affections of many thousands of people is estranged from you, who have formerly adventured all to uphold you in your authorities; and if this course be continued, we shall not, we cannot thinke and say less then that the Parliament (and not the Prerogative) makes us a bondage and miserable people. And some already do not spare to say that the Parliament is now become the burthen of the Kingdome. You were intrusted by the people for their good, and not for the continuation of their thraldome: let us then have justice, which without shewing your selves to be most unjust men, you cannot any longer deny us. The Pamphlet entituled Englands Birth-right, page 33. speaking of the Commons in Parliament, faith, By which manifest abusing, negligent, and not true using the Lawes, oppressions, mischeifes, greivances, are no lesse (if not far more) increased then they were before the Parliament began; and many times by the powerfull interest of a faction in the Parliament to save some one, two or three of their Members undeserving credits, they so violate the knowne, unrepealed and declared Law of the Land, yea and their owne Votes, Ordinances, Declarations and Protestations, as if they had never made them: I say, all these things considered, ought not the free men of England, who have laboured in these destroying times both to preserve the Parliament and their owne native freedoms and birth-rights, not only to chuse new Members where they are wanting once every yeare, but also to renew and inquire once a yeere after the behaviour and carriage of those they have chosen. Lilburne in that Pamphlet of his call'd Innocency and Truth justifyed, page 75. Speaks thus of the House of Commons, But it may be you will say the House of Commons is not at leasure by reason of publick; I answer, lesse then an hour's time
time will serve my turne in this particular, and is very strange in
5. yeers space so much time cannot be found from the publick to
transmit my busines; sure I am they can find time enough to settle
great & rich places upon some of themselves, and to enjoy them for al
their owne Ordinances to the contrary; yea, and I know some of
them hath plurality of places, and I lay the thing I desire of
them is more justly my due then any of their great places are
their, and therefore I hope they have no true cause to be angry
with me for craving justice at their hands; And page 37. I am ab-
solutely of this mind, that neither a Committee of the House of
Commons, nor the whole House of Commons together can
justly imprison me, or any other contrary to a Law which at pre-
sent there is not some Ordinance made both by them and the Peers
publick at present to overthrow it. But I have severall times been
imprisoned by the Committees, and by Vote of the House of
Commons it selfe contrary to a knowne Law made this present
Parliament by themselves, against which there is at present no
Ordinance published and declared by them and the Peers for the
Cognizance of: Ergo, I say they are tied in justice according to
tenor of this Law, to give me reparations against those persons
that were chiefe instruments either in Committees, or in the
House of Commons it selfe, to Vote and take away my Liberty
from me, contrary to this Law, and for my part I doe according-
ly expect my reparations for my late causeless molestation and
imprisonments. A pamphlet entituled A Remonfance to their
owne House of Commons, page 11. speakes thus to the Honorable
Commons. For we must deale plainly with you, ye have long
time acted more like the House of Peers then the House of Com-
mons: we can scarcely approach your doore with a request or mo-
tion, though by way of Petition, but ye hold long debates, whe-
ther we break not your Privileges: The King or the Lords
pretended Prerogatives never made a greater noise, nor was made
more dreadfull then the name of Privilege of the House of Com-
mons. Your Members in all Impositions must not be taxed in
the places where they live like other men: Your servants have
their privilidges too: To accuse or prosecute any of you is become
dangerous to the prosecutors; Ye have imprisonments as fre-
quent,
quently, for either witnesses or prosecutors, as ever the Star-
chamber had; and ye are furnished with new devised arguments
to prove, that ye only may justly doe those grosse injustices
which the Star-chamber, High Commission, and Councel-board
might not doe. Yee now frequently commit mens persons to
prison without showing cause: Ye examine men upon interro-
gatories and questions against themselves, and imprison them for
refusing to answer: Yee have entertained to be your Commit-
tees servants, those very prowling Varlets that were employed
by those unjust Courts, who took pleasure to torment honest
conscionable people; yea, vexe and molest honest men for mat-
ters of Religion and differences with you and your Synod in
judgement, and take upon you to determine of Doctrine and Dis-
cipline, approving this, and reproaching that, just like unto for-
mer ignorant politick and superstitious Parliaments and Convo-
cation: So page 17. Truly tis a sad thing, but too true, a plaine
quiet minded man in any place in England is just like a harmlesse
sheep in a thicket, can hardly move or stir but he shall be stretched
and lose his wooll: such Committees have ye made in all Cities
and Countries, and none are so ill used as honest godly men. Yee
have now sat full 5.yeers, which is 4.yeers longer then we inten-
ded; for we could chuse you but for (at most) one yeer; and now
we wish ye would publish to all the world the good that you have
done for us, the liberty you have brought us unto, &c. And if ye be-
leeve there is a God, ye must beleevve it, and if ye do beleevve it,
consider the wayes ye have trod, and truly repent, show it by walk-
ing contrary to what ye have done, or purposed to do, and let us
quickly and speedily partake thereof; for God is a God that taketh
vengeance, and will not suffer you to go on to your ruine.

And as in these and many other printed passages, the Sectaries
show their insolencies against the House of Commons, so they de-
clare their insolencies in severall other particulars, as

First, in going with a high hand against Votes passed
in that Houfe, for instance, when a passage in a Letter sent to the
House of Commons after Nazeby fight about liberty of confe-
ience, was upon debate Voted and Ordered by the House to be left
out, and was not in the Copies printed by command of the House,
the Sectaries presently printed that passage, and besides bare printing it, did it with a blaming of those who left it out in the Letters printed, and being printed it was set up upon Church doors to make it more publick, viz. the Churches of greatest resort of people, as at Stepy at the time of Master Burroughs preaching, and printed in a sheet with some motives to the Presbyterians for liberty of conscience at the end of it, as a passage in such a Letter written by such a man (whose name I forbear printing.)

Secondly, in scoffing at and writing against the privileges of Members of the House of Commons, and declaring themselves against those provisions of exemptions made of Members in the House of Commons upon any Ordinances, as that of Accounts, &c. declaring they are as free as any Members of that House, and that they ought not to be in bondage to any Law or Ordinance that they will not stand to, declaring against theirs and their servants freedom from arrears, suits, &c. divers scoffing passages to which purpose the Reader may finde in Liburns innocency and truth justified, and other Pamphlets above named.

Thirdly in taking notice of publickly, and publishing in print matters in the House under debate and deliberation there, before agreed on and resolved, yea and speaking their pleasure of such things, and branding the Members who have brought in, or spoken to such things, of which there are many instances, as in the Ordinance for the preventing of the growing and spreading of Heresies, Blasphemies, brought into the House of Commons, they printed it, they made Observations, Animadversions, Queres, Invectives against it, spoke against those worthy Members by name who presented it, and all when it was but newly under debate; for proofe of all which particulars let the Reader look upon these following Pamphlets: Some modest and humble Queres concerning a printed paper entituled An Ordinance presented to the Honorable House of Commons, for the preventing of the growing of Heresies: A Demurrer to the Bill for preventing the growing and spreading of Heresies. Some brief Observations upon the foregoing Ordinance.

Master Burtons Conformities Deformity, Pag. 17. Overtons Ar- row against all Tyrants, pag. 12, 13, 14. of which Ordinance yet but under debate in that House this Overton writes, 'That by the powerfull
powerfull agitation of Mafter Tact and Mafter Bacon, two Members of the Houfe, a mott Romifh Inquisition Ordinance had obtained admission into the Houfe, there to be twice read, and to be refer'd to a Committee, which is of such a nature, if it should be but confirmed, enacted and eftablished, as would draw all the innocent blood of the Saints, from righteous Abel unto this present upon this Nation, and fill the Land with more Martyrdoms, Tyrannies, Cruelties and Oppreffions, then ever was in the bloody dayes of Queen Mary, yea or ever before or since: For I may boldly say, that the people of this Nation never heard of such a diabolicall, murthering, devouring Ordinance, Order, Edict or Law in their Land, as is that. So when the Assemblies last Petition about Church-Government was in the Houfe under debate, Mafter Saltmarsh takes notice of it, prints it, writes against it.

Fourthly, In a contemptuous carriage to the commands of the Houfe of Commons, in refusing to answer any questions pro pounded, and instead of answering, charging the Houfe of Commons with injustice, &c. as is to be seen in a Letter of Lilburnes to his friend (and divers other Pamphlets. Yea Lilburne in a Book lately printed, even since his Appeale from the Lords Houfe was accepted by the Commons (as himfelfe faith) and he fo favourably and patiently heard by the Committee of the Houfe of Commons to consider of the priviledges of the Commoners of England, as appears by a wicked Pamphlet intituled An Anatomy of the Lords Tyranny and Injustice exercifed upon Lieutenant Colonel Lilburne) brands the Houfe of Commons with injustice, ingratitude, saying page 20. of Londons liberty in chains discovered, that he could never in his life enjoy justice from the House of Commons, although (faith he) I have waited upon them therefore this fixe yeares, and followed them as close as any man (I think) in England: and I have beene as serviceable to the Common-wealth of England in my place and condition, as any one man whatsoever that sits in that Houfe; though I have beene ungratefully dealt with by them as ever man in England was.

Fifthly, In opposing the power of the Houfe of Commons in medling with matters of Religion, making any Lawes, Ordinances or Orders in reference to matters of Church-Government, Mafter
Master John Goodwin first preached against their power in this kind, because they were chosen by the common people of the Land, worldlings, profligate persons, ignorant, &c., who having no knowledge in Religion, and so likely to abuse such as themselves, were unfit for such a work: and afterwards in print being charged with it by Master Prynne, as proved against him before the Committee of plundered Ministers, he justifies his Preaching; of which the Reader may see more in those Answers and Replies that passed betwixt Mr. Goodwin and Mr. Prynne, and particularly in Mr. Prynne's Truth triumphing over falsehood, Epist. Dedicat. and in the Book p. 106, 107, 108. The Author of the last warning to all the inhabitants of London, p. vi. faith, That the betrusted Commons have not permitted this liberty in policie of every one worshipping God as they will, but in Justice and upon mature knowledge, that they neither are, nor can be betrusted to make Laws to rule men in the practice of Religion. The Sectaries Remonstrance to their own Houfe of Commons (as they call the Honourable Houfe) P. 12, 13. Speaking of matters that concern the worship of God, denies the Commons any power at all to conclude the people in such things. It is not for you to assume a power to controule and force Religion, or to force a way of Church-Government upon the people, because former Parliaments have so done; and affirms the Commons could not have such a power justly entrusted upon them by the people that trusted them. And what need any further witness? The House of Commons to their faces in the last Fast Sermon before them, heard enough by Master Dell a famous Sectary, and the Generalls Chaplaine, against their power and authority to meddle in things of this kind.

Fifthly, the Sectaries have written publikely and spoken openly against many particular Members of both Houses by name, yea against the Honourable Speakers of both Houses by name, and divers other prime eminent Members, of note as well for their estates and ranks out of the Houses, as power in the Houses, calling by name some of them Traitors, Achans, accusing them of treason and willful betraying of their Countries and Trusts, as the Religious Earl of Manchester, Sir Henry Vane Senior, Master Barwise; charging others by their several names with other crimes, as injustice, oppression,
preftion, proteéting of Delinquent, sending many thousand pounds to the King at Oxford, procuring by their publike places in the House, contrary to the Self-denying Ordinance, private and profitable places to themselves, pride and loftinesse of carriage, breach of promises, giving out of the Scots that they have a wicked design, tending to the prejudice of the State. It would fill up many pages to relate all the passages in Lilburns, Overtons, Master Musgraves Books, England's Birth-right, and such like Pamphlets of Sectaries against some of the Peers by name, as that thrice Noble and Worthy Earl of Essex lately deceased, the Earl of Stamford, Lord Hunsden, and divers of the Commons, as Sir Arthur Hazelrig, Master Lifle, Master Glyn, Master Blackstone, Master Corbet, Master Weitaker, Master Allen, Master Taet, Master Bacon, yea they fall foule upon Sir Henry Vane the younger, Master Solicitor, Lieutenant Generall Cromwell, Sir Henry Mildmay, Master Holland, &c. and would have them turned out of their places, as being Non-residentiaries, Pluralists, strengthening others in those wayes by their examples, telling them these other places distinct from their Memberships of Parliament prejudices greatly the Commonwealth, sows up their lips, makes them they dare neither speak nor doe what they should, and without which 'tis hoped they would; but I must not enlarge more on this head, and therefore referre the Reader to the Books themselves to peruse the particulars at large.

Sixthly, The Sectaries have spoken, written publikely against, contetled with the Committees of Parliament, the Committees of each House, both of the House of Commons and Lords: How Lilburne carried himself to the Committee of Examinations his pamphlet entituled The copy of a Letter from Lieut. Col. Lilburne to a Friend shewes at large; what Master Musgraves carriage was to a Committee of the House of Commons (of which Master Lifle was the Chair-man) himselfe relates in his pamphlet entituled A another word to the wise; and in that Book he speaks against the proceedings of that Committee, and in that of all the Committees of the House of Commons, shewing his reasons why he declined that Committee, and the answering of their Interrogatories: Now his words are as followes, I am blamed because I decline the Committee, how
how should I expect any good from them, when they dare not, or will not suffer our cause to be publicly heard and debated, but do shut their doors against both our friends, and also against strangers, contrary to Law, yet suffer they our adversaries whom we accuse to sit with their hats on, as judges in the cause, both permitting them, and they taking upon them to examine us. And how can I assent unto the Committees demands to bring witnesses to be examined before such a Committee as cannot, or is not authorized to administer an oath, and so consequently cannot determine or give any judgement for or against the party accused, for that all matters of fact and causes criminal are to be tried and determined by the verdict of twelve men upon solemn oaths and deposition of witnesses. And how can I without incurring the baimous fate of perjury, submit unto the Arbitrary proceedings and determinations of any Committee, being bound by solemn oath and protestation to maintain the Laws and just liberties of the people; and that the Proceeding, Orders and Results of the Committees be Arbitrary, and not regulated by the Law, I need no further proofe then that exorbitant and unlimited power they take upon them, and daily exercise in seizing on free mens goods, and imprisoning their bodies contrary to Law, for which, if they should, as they ought, pay 500. li. a peice, and treble dammages to every party grieved, according to the Statute of 17. Carol. made for the abolishing of the Star-chamber, I believe they would not adventure so boldly to tranfgresse. Overton in his Pamphlet call'd A De- fiance against all Arbitrary usurpations either of the House of Lords or any other, p 14. 15, declares his contemptuos insolent carriag towards a Committee of the Lords House, how when he was asked by the Earle of Essex two several times whether he were a printer or no? he answered that he would not answer any questions or Interro- gatories whatsoever, but would stand to the rights and properties of the people of this Nation; as also that he asked the Committee some questions, talked sawcily to them, as to know where or before whom he was, What is a Committee of Lords the most supreme Court of Judicature in the Land? Gentlemen, if you be a Committee of Lords, then I appeale from you.

Seventhly, the Sectaries have carried themselves in word and deed insolently against the Parliament of England, not only (as I have fully proved) abusing apart, the House of Lords, the House of 
the Commons, Commit. of each House, and divers particular Members of both Houses by name, but as conjunct in their Authority Power, and that in both the senses in which the Parliament is taken, whether as we mean the three Estates in Parliament in their Legislative power, the King, the Lords, the Commons, or whether the Lords and Commons assembled in Parliament making the highest Court to punish other Courts and offenders according to Lawes already made, and having a power to make Ordinances and to set our rules and directions in emergent occasions of the Kingdom till a Law can be made. Now in the first accession of Parliament the Sectaries have by word, writing, and all their proceedings (especially of late,) overthrown Parliaments, and the fundamentall constitution of the three estates, King, Lords and Commons, and that in denying all Legislative power to the King and Lords, and of three Estates, leaving and making but one, cutting off both King and Lords from their unquestionable legall power according to the Lawes and fundamentall constitution of the Government of this Kingdom; yea indeed destroying all the three estates, taking away all the power and authority from the King, Lords, and Commons, and placing it in the universall people, giving them power to doe what they will, and as often as they will, as being the Creator of all, and making the King, Lords, and Commons their meere creatures, to be disposed of as they please; and as the Sectaries are against the power of the three Estates in Parliament to make new Lawes, giving this Legislative power only to the Commons, and that to at the discretion of the people, so are they against the Lawes and Acts already made by King, Lords, and Commons assembled in Parliament, having inveighed against all Lawes from first to last both Common and Statute, yea against Magna Charta itself, calling it a poore and beggarly thing, below a Freeman, &c. of the proofs of which particulars, though the Sectaries Books are full, I shall only name one place in the Remonstrance of the Sectaries to their owne House of Commons, page 15, where they speak thus to the Commons: You know the Lawes of this Nation are unworthy of a free people, and deserve from first to last to be considered, and seriously debated and reduced to an agreement with common equity and right reason, Magna Charta itself
is but a beggarly thing, containing many marks of intolerable bondage, and the Lawes that have beene made since by Parliaments have in very many particulars made our Government much more oppressive and intolerable; and in all their Books they speak against the knowne positive Lawes of the Land, and cry out for Lawes according to right reason, and for natural primitive right, the just rights and prerogative of mankind, which as they are the sones of Adam, from him they have legitimately derived; of which they make themselves the sole Judges, for otherwise our Ancestors who first founded this government and Lawes, and the Parliaments ever since in all ages being rationall men, have judged the present forme of Government and the Lawes to be most agreeable to Right Reason and Equity for this Nation, and accordingly have confirmed and ratified them so many times. Now if this inolent outrageous carriage of many Sectaries be well considered, it will be found Trea- son in the highest forme, not only against the King but the Kingdom too, as my Lord Cook spake in the case of the Gunpowder Traytors, they having plotted, endeavoured, written many Books, done many actions to overthrow the fundamentall constitution and lawes of this Kingdom, and that not by blowing up one Parliament, but by their gunpowder spirits labouring to destroy all Parliaments in their constitution of three Estates for ever; and if Strafford and Canterbury for endeavouring to subvert the fundamentall lawes of this Kingdom (though they professed ignorance in many things, and for what they did pleaded the command of the King, and carried themselves with all dutifull submission to the Parliament, not to their faces, and in the time of a Parliament endeavouring to overthrow Parliaments and Lawes, and confronting them) were yet charged and suffered death; how many deaths hath Lilburne, Overton, and the rest of their fellowes de- served, who have with so much violence sought the overthrow of the three Estates and the Lawes of the Kingdom, and in the stead of the Fundamentall Government Lawes and Constitution of this Kingdom, to set up an Utopian Anarchie of the promiscious multitude, and the lufts and uncertaine fancies of weake people for Lawes and Rules; and if these audacious men and their daring books shall escape without exemplary punish-
A New and further Discovery of the

And in the second acceptation of the Parliament, for what hath been done by the joint power of both Houses in their Ordinances and commands, yea the power which they claim, and is expressed in the Writs by which they make such Ordinances and command obedience to them, both the Authority and the Ordinances following from that Authority are denied and reproached all kind of ways by the Sectaries; and here I have so large a field to walk in that I might make a fourth part of Gangrena in laying open the particulars of this kind, but I will only speak a few things: In the generality, the Authority of both Houses of Parliament in matters of Religion and all Ordinances whatsoever tending that way, have beene all violated with a high hand and trampled under foot with scorn and detestation openly declared against in the strangest manner that ever was in any age.

Now for the Sectaries opposing the Parliament's Authority to establish Church-government, and to set up the true Religion, I will among many quote only three: First, Collyer a Master Sectary, in his Queris p. 24, answering that question, what power, &c. faith, they have none at all; and that is one of the first and greatest degrees of Antichristian tyranny, for man to assume to himself power in spiritual things, vide p. 24, 25, 26, 27, 28, 29. Secondly, Mr. Burton in his Pamphlet entitled Conformities Deformity (it being the main scope of his Book) speaks against the power and practice of this State and present Parliament to enact a Law to bind all to conformity in Religion, and makes it to be the seare of God taught by the precept of men, to be hypocrisie, idolatry, to be that which turns men away from the truth, and so from Christ, page 7, 15; and in page 12, 13, he writes thus. And therefore in this time of pretended Reformation (belike the Parliament doth but pretend Reformation, because it sets not up by a Law Independency and Sectarisme, Presbyterianall Government, the Directory, Confession of Faith, Catechisme, being all but pretended Reformation with Master Burton) to erect this great Idol, to wit, a power in man to prescribe Laws, and to legitimate commandements for worship and
Church government, and to press them upon every mans conscience, what is it but with Nebuchadnezzar to erect this golden Image, and with an immortal Law of the Medes and Persians to bind all men to fall downe and worship it? Or what is it, but with Jeroboam and his Counsell to set up the golden Calves with a strict commandment of universal conformity? none daring among all those ten Tribes openly to profess the pure worship of God, saving the Prophet Elijah, to whom these seven thousand were not knowne: The Parliament may do well to take notice that he resembles their settling Church-government and Religion among us to Nebuchadnezzars erecting his golden Image, and Jeroboams setting up the golden Calves. Thirdly, the Pamphlet entituled The tender Conscience religiously affected descanting upon a part of the Preanble of an Ordinance made by the Lords and Commons concerning suspension of ignorant and scandalous persons from the Lords Supper, where the Parliament faith never any of Gods servants since the foundation of the world had more high and strong engagements heartily and sincerely to endeavour the compleat establishment of purity and unity in the Church of God, but we have, charges the Parliament with speaking of blasphemy, and asks where had the Lords and Commons this large Commission to meddle in the affairs of King Jesus so farre, &c. 2. For the Sectaries opposing all the Ordinances of Parliament in matters of Religion and tending to Religion (to say nothing now of Ordinances in civill matters, as the additionall Ordinance of Accounts, Lilburnes Innocency, and Truth justified, page t 9. the Ordinance of Excise, the Ordinances for Taxes spoken against in Englands birth-right, page 44, 45,) tis so apparent that I can give not only passages out of Books written against all the Ordinances in that kind, but relate insolent tumultuous practises contrary unto, and in scorne and contempt of the Ordinances of Parliament. There are many books and passages in books written against the Ordinance of Tyths, as that Pamphlet call'd Ordinance for Tyths Dismounted, Englands Birthright, A Copie of a Letter written to Master William Prynne, with divers others, wherein they speak both against the thing and the Parliament, calling Tyths Antichristian, Jewish, Diabolical, the root and support of Popery, &c. charging the Parliament with breach of Covenant for making that
Ordinance. There are Sermons preached all the Kingdome over against this Ordinance of Tyths, that being one of their subjects commonly in all their preachings, and the Sectaries in places have abused and beaten those who have been gathering of Tyths, and themselves deny payment, and provoke others not to pay by all the means they can. A great Sectary in Bermonsey parish being call'd in question for non-payment of his Tyths, by vertue of the Ordinance of Parliament, laid of that Ordinance, the Parliament had made an Ordinance to rob men, and they who executed it were theesves and robbers. The Ordinance against mens preaching not being Ordained, how hath it beene scoffed at in severall Pamphlets of the Sectaries, and how doe scoulders and every mechanic, not only disobey it, but put by many godly Ministers from their Pulpits preaching whether they will or no, causing many tumults and riots in Churches, yea threatening and laying Ministers by the heeles for publishing it. The Ordinance for the better observation of the monthly Fast, how hath it beene and is flighted by the Sectaries, spoken against as legall, popish, not observed, but things done in contempt of the Fast? and when civill Officers have questioned people for travelling, and worldly works on those days, some Sectaries have opposed them in the execution of their offices, the proove of which particular, that of committing a Minister to prison for reading the Ordinance against Lay mens preaching, the Reader may finde it in the Letters sent from the Committee of Exeter to some in London. The Nationall Covenant taken by both Houses, and appointed by Ordinance with solemn instructions for all to take it, how fearfully is it scoffed at and jeared in many Books of the Sectaries, Arraignment of Persecution, &c. and forced Jesuiticall equivocations and interpretations put upon it by many, as by Walmy in A word more to Master Edwards, as by Cretensis in his large Preface to the Reader before his Anapologesiates Antapologias? The Nationall Covenant is called a double faced Covenant, the greatest make-bate and snare that ever the Devill, and the Clergy his Agents cast in among honest men in England in our age: which I dare pawne my head and life to prove it to be in a fair and publick discourse against the greatest maintainer thereof, in England, Libburns Lon-
Errors and Proceedings of the Sectaries.

... doins liberty in chains discovered, page 42. The Directory established by Ordinance, is in severall Books of the Sectaries spoken much against, related to Jeroboam's calves, said to have contradictions to the Canonicall Scriptures: Turners Heavenly confidence for Sons Saints, page 64, 65. scoffed at in a Ballad, call'd A Propheie of the Swineherds destruction. The Ordinances for the Presbyterian Government, and the Government it selfe in the going to let it up have beene preached, written against, and all manner of wayes opposed by the Sectaries. What hath beene more familiar and common with the Sectaries in their Pulpits and Books, then to call the Presbyterian Government Antichristian, a lim of Antichrist, Tyrannical, Lordly, cruel, a worse bondage then under the Prelates, a bondage under Taskmasters as the Israelites in Egypt, besides many bitter jeares and scoffs have beene made both of the Government and Ordinances, as in The Arraisonment of Persecution, Martins Eccho, Ordinance for Tyths dismounted, The last warning to all the Inhabitants of London; as also they have made disgracefull pictures of the Presbytery, one printed and joyned to a paper call'd Several Votes of tender consciences, another to a Pamphlet call'd The tender Conscience religiously affected. But among all the Sectaries Books abusing the Parliaments Ordinances about Presbyterian Government, let the Reader take notice of the Pamphlet call'd Tender conscience religiously affected, propounding questions of weighit consequenee, in which the Author deliwcates upon the Ordinances of Parliament, and charges them with speaking blasphemy, and many other crimes, and the Ordinance for Tyths dismounted; where that Sectary speaking occisionally of the Ordinance of Parliament for the Lords Supper, faith, For indeed at the first onset it was not policy to rush such a diabolicall and villanous invention point blank upon us, with an It is decreed and ordained by the Lords and Commons assembled in Parliament: But after a more mysterious manner of Ordination, slyly intrude it upon us unawares in the godly and spirituall and holy care over us, to give us such wholesome and pious directions, while indeed under this innocent apparition in the shape of Lambs, they are no other then ravening Woolves rending and tearing us in pieces; againe, this Sectary speaking
speaking of Parliament men about their Ordinance, faith, But
what they are let all the people judge, let them consider whether there
can be the least drum of honesty or Religion in them, or respect to the liberty
of this freeborne Nation therein, seeing they lay upon us a heauier yoke
then ever was laid upon us in the days of the Bishops? It will be the
greatest brando and bondage that ever the Kingdom was involved into,
and by this Ordinance of the Supper, I am afraid we shall all go supperlesse
to bed, and speaking of the Classes, Synods, he addes, if we can finde no
Justice there we may appeale (forsooth) to our Gods themselves, the Par-
liament (life everlasting world without end) of whom, how may we ex-
pect mercie or justice then, that thus beforehand whip us with the sling of
Scorpions, and grind us betwene the devouring jawses of such divelish
tyramnical Courts which will even crush our bones in pieces, and
squeeze out our very marrow and juice, and suck out our very hearts blood
like so many greedy Cannibals? And as I have shewn how the Pref-
byteriall Government and Ordinances for it, have bene by word
and writing opposed, so I shall give some instances of the Sectaries
insolent actings and workings against it. In London when accor-
ding to command of Authority, the Ministers and people met to
set up the Government, to choose Elders in Congregations, some
Sectaries came into Churches when they were chufing, and made
a disturbance by objecting openly against the office, as at Aldersgate,
and some other Churches; other Sectaries joyned together, hin-
dered the election, objecting they would not choose Elders till they
had chosen Ministers first, because their Ministers were put in by
the Bishops in former times, or by the Parliament of late without
their formall choyce; an instance of the first was at Michael crook-
ed lane, where by the means of some Sectaries the Election was
hindered, and is to this day, and things were carried with a great
deale of confusion and tumult; an instance of the second was at
Thomas Apostles: As some other Churches of London, where up-
on the Church doores a paper was set up to give notice of Elders
chosen in such places, and that they were to be tried at such a
time in such a Church, and that if any had any thing to except
against them, they should bring in their exceptions, these papers
were puld downe, and in their place a scandalous paper call'd se-
veral Votes of tender consciences, having a disgracefull picture of
of a Presbyter, having Antichristian written by him, in the midst of the Pope and Prelate, was set up; as for instance 27. of July last on the Church door in Clements Eastcheap, the paper about Elders was taken down, and this paper set up. At Dover in Kent, when one of the parishes was to choose Elders, the Independents and Sectaries carriage was extreme insolent, as the Reader may observe by these following passages written to me in a Letter from a Reverend Minister of that Towne.

"Now for the day of Electing our Elders, if a State and the Truth were ever trodden downe at once by men, it was in the preparation for that day, and the practice of it: Before the day some of them went about to perswade the people to hold their liberties, and not to bring themselves in bondage. They chose our Elders for us, and perswaded people to accept of them, and being asked by some whether they thought them fit to be Elders in their Independent Church, they answered no, nor members neither; they spake evil of our best men, and accused them of wavering and malice, and, when some told that if they should choose such Elders as they named, people would not be joyned with them, they replied, no matter, they might then come to their Church; and when the day was come and time to choose our Elders, albeit their owne Pastor was preaching in the town, at the same instant, yet some of them came to our choyce, and there affirmed (though not by an open outcry) yet by private persuasions to some, that we were now building the walls of Babel, and went to divers persons and got them to forbear giving their voices to Master P. telling them that they knew he would not take it, by which means we feare he will lose it; to be breif, we know that they are opposite to order, and if there be not restraint will bring all to a lawleffe condition, so thinks.

June 29. 1646. Your loving freind and Brother.

Eighthly, the Independents and Sectaries have spoken, written, and carried themselves very unworthily towards our Brethren of Scotland; the Sectaries in the Army, City, Country, and in all places of this Kingdome have at all tables, and in all Pamphlets and
and all kind of wayes abused and railed against the Scots, inventing
many wicked lies, raising groundlesse jealousies and feares of
them, and that of their Kingdome and State, their Army, their
Commissioners resident here, their Generall Assembly, of particu-
lar worthy persons by name, and as they have done thus about
this two last yeers with all industry and subtlety employing Emis-
saries, so more especially since the Kings going to the Scottish Army
they have bestridd themselves by their weekly Pamphleters, by
many libellous Pamphleters written on purpose, by many strange
and false reports raised on purpose to incense the Kingdom against
them, and to make them odious; I could fill a great book in set-
ing downe all the haer speeches the ungodly Sectaries have spoken
against them in Sermons and other discourses, in transcribing out
of the Sectaries Books all the bitter, scoffing, lying, railing pa-
sages written against them, in relating all strange facts, and cruell
unkind dealings of that party against them; but they are so well
knowne, and all wise men so well acquainted with them, that
I need not much enlarge; only for the sake of weake ones who
live remote, I shall touch upon a few things, and truly tis the ho-
our of our Brethren of Scotland that the Sectaries hate them so
infinitely; for would they have beene false or remisse in the Cove-
nant, and to their principles, they should have beene the great fa-
vorites with them, and might have had what they would; but be-
cause they were too honest, and not to be corrupted by any world-
ly thing, and they looking upon them as the great thing that let-
teeth and will let, untill it be taken out of the way, therefore they
have sought to blast them and destroy them all kind of wayes they
could desire. They have therefore laboured to possess the people
by word and writing that the Scots are a false, dishonest, self-
seeking People, all for their owne ends, and alwayes were, that they
comply with the Kings designes, are firmly his as ever the Cavaliers
were, that they will joyne with the King against the Parliament,
a mercenary people that have got a world of money and sent it out
of the Kingdome in whole barrels full, that have had more mo-
ney, and now demand more hundred thousand pounds then all
Scotland is worth if it were to be sold, that they stood for the
King to come to London, and to be disposed of by their advice for
nothing
nothing else but to get great offices about him, and places at Court, that they seek nothing but to encroach upon the rights and liberties of this Nation in several of their demands, and therefore what true English man can bear it? They have given out of their Armies that they exercise strange cruelties, robberies, plunderings in the Countries notwithstanding all their great pay, and yet they have done nothing for it; what have they done almost this two last yeeres, say the Sectaries? Nay some Sectaries have given out we owe them nothing, they have had more than their pay comes to. Presently after the news came of the Kings going to the Scottish Army, there were many jealousies raised and reports given out by the Independent party, that all the forces of the Kings out of Newark were joynd to the Scotts, and gone along with them, that Letters were intercepted going from the King to Oxford, to wish them to hold out so many dayes and they should have releife, that two thousand Irish were come to joyne with the Scotts for the King against the Parliament, that the Scotts had broken the Covenant in detaining the King, and in not delivering up Ashburnham, with divers such fables, and since all along we have by that party some fine stories or other told of the Scotts, as of so many thousands out of France to joyne with them, and so many thousand fresh men come out of Scotland into England, and Informations and Examinations printed of strange things the Scotts will do, and the King hath spoken of since he went to them, reports of stories of Robin Hood and little John, of Cocks and Bulls, plots that would be discovered of the Scotts, and some great Noble men. Now for proof of the Sectaries being guilty in these particulars, I refer the Reader to divers of the Sectaries libellous Pamphlets against the Scotts, as Mallet Burtons Conformities Deformity: A black cloud in the North, a late Declaration by way of Letters, &c. to divers of the Weekly newes Books of late, and particularly to the Imperfect Diurnall, Immoderate Intelligencer, IMPERFECT OCCURRENCES, three sworne servants of the Independents, and to his owne remembrance and observation of things. For conclusion of this, there are none so hated in this Kingdom by the Sectaries, as our Brethren of Scotland, not the Papists, not the Prelates, not the Malignants, they exceed the Arch-Bishop of Canterbury, Gg

* An unhappy Game or Scotch and English.
Doctor Wren, &c. who never spake with that bitterness against the Generall Assembly and Church-government, as some Sectaries have done; for instance, let Master Burton's Conformities Deformity be perused in what he writes against the Generall Assembly, and Church-government of Scotland, and it would be thought rather to be Canterbury revivous than Master Burton, for whom the Ministers of Scotland and other godly Christians there put up so many prayers, but their hatred and malice against the Church and Kingdom of Scotland God will in due time remember and visit; And their extreme malignity against our Brethren of Scotland appears principally in four things. 1. Though some of that party have given great testimony to them of their faithfulnesse and worth, yet without any cause of theirs or change in them (the Scots continuing constant and firm to their first principles, and I challenge all the Sectaries to give but one instance to the contrary) they have turned Jews against them, and spoken evil of them all they could; 2. If any one Sectary take the Scots part as seeing their faithfulnesse to the publick, and so declare it, though yet at the same time he speaks against the Scots Church-government, Covenant, &c. and come to be in question and trouble upon some things (though we see Sectaries strangely brought off of all troubles, notwithstanding all misdemeanors) he is deserted by his party, may lie and perish in prison; and the reason is given in print to all the world, if we may beleive it, for his complying with the Scots to drive on some wicked designe of theirs, and combining with them, whereas the same party declares in print the honesty and justice of the Scots for the redresse of the great grievances of his Countrey, and though strangers to him, yet upon the goodness of the Cause furthering it with all their power to bring it to the hearing of the House of Commons; and he professeth he neither knows nor can suppose the Scots to intend any other wicked design but the setting of the Presbyterian Government among us. 3. In the many bloody speeches divers of the Sectarian party have spoken against the Scots, viz. that they would as willingly fight against the Scots, draw their swords against them as ever against the Cavaliers, that if they had an Order from the Commons to go against the Scots, they would go as willingly as ever against the Cavaliers.
Cavaliers; that it would never be well with us till we had beaten the Scots out of the Kingdom, that if they would not go out now we had conquered the Kings party, we would go lead them out, with divers such speeches. 4. In making it their great business to corrupt and poison mens minds with false notions and apprehensions about the Scots as if they were the most pernicious people that ever were; many stories in this kind might be told, but I will content my self with relating one, which is most certain, as having it from the mouth of a godly minister upon whom the experiment was made. There was a great Gentleman of the Independent party, (I will not say he was a Member of the House of Commons) who laboured to poftfesse a godly Minister (of some note in his Country) against the Scots, and walked alone with him two hours to represent to him the state of things, assuring him confidently, and that he should finde, that the King had poftfoned the Scots, and made them all for him, he had corrupted the Army, the Scots Commissiones, the Convention of Estates, yea the general Assembly it selfe, and they would be all as much for him as ever the Cavaliers were, with several other things he laboured to poftfesse him with of the City of London, the Army, &c. but the best was, the Minister wanted faith to beleieve him, and laughed secretly that this Gentleman should think to catch old birds with chaffe.

Ninthly, the Sectaries and Independents have spoken and carried themselves unworthily to the bleeding condition of the Kingdom of Ireland and the Protestants there; some of them have justified the Irish Rebellion, that they did it for the liberty of their consciences, and for their Country, and what had the English to doe in their Kingdom, the Irish did no more then what we would have done ourselves if it had beene our case, and that they held it not lawfull to go fight against them; others of the Sectaries have reasoned against sending releif thither, as saying, whom should we releive? the Protestants there were an unworthy people, that Kingdom had cost us more to keep it then ever we got by it, that it was pity to hazard that Army upon it which was so faithful, and done so much for us, with other words to this purpose; other Sectaries have laughed at the Presbyterians being so forward in preaching and praying for releif to be sent over in all haste into

Ireland.
A Gentleman in publick place told me not long since he had heard an Independent say upon discoursing of the hazard of the losse of Ireland, that it was not a three penny matter to England, if Ireland and Scotland both were lost, England had no need of them: Several strange speeches have fallen from the Sectaries in reference to Ireland.

Tenthly, the Independents and Sectaries have spoken, written, and dealt most unworthily with the City of London; a whole book might be written of all the calumnies, reproaches, abuses that have beene offered the City of London within this last twelve months, especially about that late excellent Remonstrance; how hath the late Lord Major, the whole Court of Common-councill and City Remonstrance been written, preached, spoken against by the Sectaries of the Army, City, and Country, giving reproachful names, raising wicked lies upon them; and for nothing but for petitioning the Parliament for selling the Government, and declaring themselves for the Covenant against Hereticks, Scisma-ticks, and Blasphemers? Cretensis, that great Sectary, calls the late Lord-Major of London and the Common-councill Brethren in iniquity with me; the Author of the Pamphlet call'd the Lord Majors farewell from his Office of Majoralty, resembles the late Lord Major to wicked Ahaz, saying, the Saints will say of him in succeeding ages, this is that Lord Major of London Thomas Adams by name: Lilburne in his Pamphlet entituled London's Liberty, calls by way of scoffing the Prerogative Lord Major Adams; A Sectary in the Army call'd him rascal. The Common-councill and Citizens have beene commonly call'd the Sect of the Adamites, and in print to in the Pamphlet The just man's justification, pag. 16. The Sectaries frequently call the Citizens Priest-riden slaves, They have in Pulpits beene call'd the great mountaine that hinders the liberty of the people, refined Malignants, and that if ever this Kingdom was brought into slavery, the City would be the caufe of it: some of the Sectaries have said that the King, the Scots, and the Common-council did drive on one designe; it were too long to reckon up all the abuses offered the City of London and the Honorable Court of Common-council by some of the weekly Pamphleters, as the Moderate Intelligencer, Perfect Occurrences, and...
and by some Sectarian soldiers threatening that they would as willingly come against the City as ever against the Cavaliers. The City Remonstrance hath beene branded by them; one Captaine in the Army said the Remonstrance was as devilish a thing as ever was penned by man. Lilburne in his Lonons liberty in chains discovered, page 36, speaking of the City Remonstrance, calls it that most devilish, wicked, bloody, unchristian, Papistical Remonstrance of the Prerogative men of London, &c. Other Sectaries have call'd it that monster with many heads, the sifcene headed monster, a base railing Remonstrance; M. Peters hath spoken his pleasure of it in the Pulpit, and the Moderate Reply to the City Remonstrance, with the City Remonstrance remonstrated, have many naughty passages against the Common-councell and City Remonstrance, as that it was the disturber of the quiet and peace of the Church and State, &c. but I shall passe them by, and transcribe only one passage out of M. Burton's Conform.Deform. where in the Epift. Dedicatory to the present Lord Major, he writes thus, 'Give me leave to beseech you, that you would improve the whole power of your office (among other evils) for the not only suppressing, but utter obliterating out of all Records of memory or mention, that late Remonstrance of London, which like the Trojan horse, is stuffed with such matter, as if the importance of some might have had its desire, would unavailingly haile in ruine both to City and Country. Nor doth anything more clearly demonstrate that spiritual judgement of blindness and hardness of heart to be upon all those who have their heads and hands in that Remonstrance, and wilfully persist in the prosecution of it now in cold blood, then the unnaturall hating and hunting after the destruction of those very men as our mortal enemies, who have with the extrem hazard of their lives been honoured of God to be the preservers of them, our City and Country, &c. For the spirit of that horned beast is now making warre with the Lamb, and this spirit warreth under new colours, not red, but white, whose word is Reformation, and this under a fair colour of a Covenant by vertue whereof pretending a just title to the War, he hopes by the help of the Remonstrance and the prime Authors thereof, and their adherents to erect a new bestiall Tyranny over soules, bodies and e-
A New and further Discovery of the

Eleventhly, the Sectaries have carried themselves towards the Assembly with the greatest scorn and reproach that ever any sort of men carried themselves towards such a company of Ministers learned and godly, and called by a Parliament to advise with in matters of Religion: O how many books have beene written against them within these two last yeares or thereabouts, as The Arrangement of Persecution, Martins Echo, and their fellowes. O the railing, bitter, disgracefull passages, in Lilburns Letter to Mr. Pryn, Tender Conscience religiously affected, and divers other Pamphlets against the Assembly, calling them the black-coats in the Synod, Divines, good for nothing but to be burnt, having two horns like a Lamb, but a mouth like a Dragon,reaching the Parliament to speake blasphemy against those Saints that dwell in heaven: O how commonly by word of mouth and in writing is the Assembly call'd Antichristian, Romish, bloodie, the plagues and pests of the Kingdom, Baals Preists, Diviners, Southsayer, all manner of evill being spoken of them? A Ballad hath beene made of them, having a first and second part, wherein they are scoffed with the title of Black-bird Divines; the name of the Ballad is A Prophecy of the Swineheards Destruction, to the tune of the merry Souldier, or the joviall Tinker; this Ballad calls the Assembly Swineheards, faith, these Swineheards are sittig to build old Babels Tower: The Assembly hath beene abused all kind of wayes, threatned if they give advise to the Parliament against a Toleration of Independents, they shall be chastified as evill Councillors, disturbers of Church and State, no lesse then great Strafford or little Canterbury; all kind of imputations charged on them, and they made by the Sectaries the cause and ground of all evils that are upon the Kingdom. The last warning to the Inhabitants of London, page 7. faith, the Assembly are only to advise the House of Commons when they require them, and have not dealt fairly to side with the Scots, or to sway with the City, or to urge the Parliament in the last.

Twelfthly, the Sectaries have carried themselves wickedly and insolently toward the whole Ministry in this Kingdom, and that both in City and Country, reproaching them and railing against them in Pulpits, Presses, and in all places, threatening them to send them
them packing to Rome, that they will leave never a Preist in England, disturbing them in their owne Churches and Pulpits, in giving them the lie, calling them by disgracefull names, as foole, knave, false Prophet, Antichrist, Frog in the Revelation, pulling them out of the Pulpits, keeping them by force from preaching, invading their Pulpits against their wills, drawing swords against them, assaulting them in their houses with weapons of war, and driving them from their habitations, and laying their Churches waft. A large book would not contain all the stories of the Sectaries misusing the godly Ministers in this kind; I have many instances with the proofs by me of the Sectaries insolent carriages in these kinds in Oxfordshire, Gloucestershire, Somersetshire, Wiltshire, Bedfordshire, Northamptonshire, Warwickshire, Leicester, Devonshire; it would be too much to particularize all the wicked facts done in this kind by Col. Henson, Major Axton, Lieut. Webb, Capt. Paul Hobson, and divers others, as also to repeat all the wicked reproachfull names given the godly Ministers of the Kingdom in the printed pamphlets of the Sectaries, as the Devils Agents, The professed enemies of Christ, The sware enemies of Christ, Persecuting Presbyters, Croaking Frogs, and twenty such names and worse.

Thirteenthly, the Sectaries have spoken wickedly against all the Reformed Churches, scoffing at their Synods, Clauses, Ordination, &c. Let their books be looked into, and they will be found to have written more scoffingly and reproachfully against those Churches than ever the Papists or Prelates did; yea, they have blasphemed those Churches, the eminent servants of God among them, and the truth of Christ taught in them. What should I speak of the Arraignment of Persecution and his fellowes belching out blasphemies against the reformed Churches, many other pamphlets besides that sort are extremely faulty, as The compassionate Samaritane, Divine Light, &c. * The Reformed Churches are ranged by some of the Sectaries with Papists and Turks, and Calvin the worthy Instrument of Reformation, and one of the Stars of the first magnitude; is evill spoken of and rancked with the Romanists.

Fourteenthly, The Sectaries have inveighed against inferior Magistrates, & Courts, as Judges, Justices of peace, Majors of Cities,
Committees, and all sorts of Officers of Justice, and have offered several affronts unto these, and 'tis no wonder that they who with so high a hand dare affront heaven and earth, God, his truth, Ministers and Ordinances, the higher powers, and the supreme Court of Judicature, as I have showed the Sectaries have done, should not be afraid of speaking against and carrying themselves uncivilly towards Magistrates in lower places. The Courts of Justice in Westminster Hall, and all their proceedings have been reviled by Lilburne and other Sectarian pamphlets. All the Lawyers have beene cryed downe, and reproached in England's Birthright, and other pamphlets; some of the Judges have beene affronted in their Circuits at the last Assizes by some Sectaries, as at Harford and other places. Some Justices of Peace for executing Ordinances of Parliament upon Sectaries, as that of Tyths, and Committing upon blasphemies, have beene arrested and sued by Sectaries, as on Southwark side, as also abused and reproached to their faces, and books written against them for discharge of their office, besides Constables and Officers who have disfrained, and served their Warrants, have beene molested and sued; Majors of Cities, Sheriffs, Aldermen have beene branded for arbitrary, tyrannicall prerogative Aldermen, Sheriffs, and miscalled at pleasure, as in Lilburne's late pamphlets, The Lord Majors farewell to his Maioralty; Committees in the Countries have beene affronted by Sectaries, putting on their hats when brought before them, as in Bedfordshire; and in one word, all sorts of officers of Justice have one way or other, by word or deed, beene abused by Sectaries, either by disobeying the Warrants they have brought, or by miscalling them, or by branding them in print, as Lilburn hath done in severall pamphlets, severall officers, the Sergeant at Arms of the House of Commons, the Keepers of Newgate, he being more insolent and domineering in prison over all kind of officers then his Keepers over him; but above all, the Sectaries insolencies towards that faithfull Gentleman Colonel Francis West, and other officers under him, appears by *Lilburne's late libellous pamphlets, and by the threatening speeches of some Sectaries comming to see Lilburn in the Tower, who being by the Warders spoken unto to give their names, and where they dwell, told them they should answer the

*Lilburne's Anatomy of the injustice of the House of Lords London's liberty in chains discovered.
the prohibiting of them from going to Lieutenant Colonel Lilburne, and that the time was at hand, when they would come in whether the Lieutenant of the Tower would or no. And thus I have given a touch upon severall heads, of the Sectaries tumultuous insolent unsufferable carriages: but among all their wickednesses and abominable courses which may make them justly abhorred of all good men, and of these Kingdomes, the Reader may observe these following. 1. That they make it their work and business to corrupt, destroy, and overthrow all Religion and godlineffe, to lay all waste, and to set open a wide gate to all error and licentiousness of living, for the effecting of which they doe not only use all means and waies for a Universal Toleration of all Heresies, Blasphemies, Atheisme, which may happen to arife; that there being such, they may be tolerated, go unpunished (which Toleration alone would cause growth of Heresies fast enough, and the ruine of Religion and godlineffe) but they plot all waies, and take all courses under heaven that all Heresies and Errors may grow and increase, that there may be both abundance of Errors and persons holding them; and therefore they use all their power and interest to hinder all things which might prevent the growth of Heresies and Errors, as the settling of Church-government, and peace in Church and Common-wealth, as the bringing in of Orthodox godly zealous Ministers into places with the establishing of maintenance upon them, as the publishing of such Books as might keep men from Errors, having suppressed some Books so, which have come from New-England, as a Tractate against Toleration, &c. And on the contrary doe any thing, though never so unreasonable, though never so much against their owne principles, though never so wicked and abominable, so it will but advance Errors; hence they suffer many Emiffaries to go from Country to Country, from place to place to broach and vent among people all kinds of Errors, and that by force of Arms against the will of the Ministers and people, to invade Churches, Pulpits, to commit tumults, riots, break the Kings peace, affront Ministers, Magistrates in their places; and if any of them be questioned, troubled, they bring them off by one means and trick or other: hence the more active any are in spreading Errors, the greater
greater Preachers they prove, the greater Errors, and stranger Opinions they hold, the more they are countenanced, the sooner preferred to places of profit, trust, honor; hence the Sæctaries on all occasions, and in all places joyne and side with the arrantest Malignants, Papists, loopest and ungodliest men in a Country or Kingdome to further Errors, and to hinder any means which might probably suppress them; hence they will go against their own professed avowed principles and a raise their own foundations, be mainly instrumentall to bind heavy burdens upon others, which they account intolerable, wish, joy and be active in the imposition of that upon their brethren, which themselves, who are for the imposition of it, yet, count unlawfull to be submitted to, as in the point of Commissioners, the imperfect enumeration of scandalous sines, in the labouring to bring in scandalous and ignorant men to be Elders, and opposing able godly men in their choyce, on purpose to make the Presbyterian Government odious, and that people might fall to them, of which I could tell large stories, as at Dover; hence the Sæctaries will raise and invent all kind of lies, go against all kind of justice and right, use all kind of dishonest wayes and meanes (indeed nothing comes amisse) to increase Errors and Heresies, and to stop all meanes against them, they will with Abaziah go and enquire of Baalzebub the God of Ekron for help; and lastly, hence our Sæctaries doe not only plead for a Toleration, but plead for the things themselves, have found out many wayes to extenuate, leffen, justifie, yea to faint the grossest Errors, worst practises, and the wildest Hereticks; it would fill a great book to reckon up all the distinctions, excuseth, pleas, pretences, arguments, evasions, apologies, found out and made use of by the Sæctaries within this two or three last years in defence of Heresies and Errors in generall, and of the greatest Errors in particular, as denying the Trinity, the Scriptures, &c. And in defence of Hereticks as being Saints, holy men, men of tender consciences, harmeless, peaceable quiet men: Whoever shall but read Cretensæs Answere to my First Part of Gangrana, his 38. Queres upon the Ordinance for preventing the growth of Heresies, Walwyns, Saltmarshes, Master Burtones, Master Bachelors Commandatory Imprimaturis, with divers other late Pamphlets,
Pamphlets, must needs say Errors are small things, and that many
men go for Saints and Brethren among Independents, that there
are many better in Hell then they, and we may as well call Dives
Saint Dives, as such Sectaries Saints: All error now is christned
and call’d Conscience, tender Conscience, Piety, the feare of God,
as in these books Conformities Deformity, The Parable or Consolati-
on about Master Edwards, Tender Conscience religiously affected the
Reader may finde, and the wildest Hereticks, Schismaticks, Blas-
phemers, loose ungodly persons are cried up for Saints, the godly
party, honest men; and it is observable, that among all the In-
dependents and Sectaries, who have written against my Books, as
Saltmarsh, Cretensis, Walwin, Mr. Burroughs, Mr. Burton, with ma-
y others, not one of them condemned any one Error, or man
that I writ against, but justified all, crying out upon me with
great bitterness without any distinctions at all of opinions or
persons, for speaking against the Saints, the Saints: Some say they
know no Errors nor Sects at all, or if there be any, none so
dangerous as the new sprung up Sect of Presbytery, and the opin-
on of compulsion in matters of Religion: Errors in matters of
Faith, as in the Doctrine of the Trinity, the Divinity of Christ,
&c. are pleaded for that they be Errors not against the light of
nature, but against Revelation and Faith, and so more pardon-
able; that among the Arrians there were many good men, and that
when Errors are according to a mans conscience, and not against
conscience, they are not so dangerous. Paul best that fearfull
Blasphemer, and his damnable Heresie against the Trinity hath
been in my hearing excused, extenuated, and publikely also thus
pleaded for by many Sectaries, that he was not guilty of blasphemy;
that he denied only the tripersonality, not the Trinity, Athanasius
Trinity, not the Scripture Trinity, that he denies not the opera-
tion of the Persons, but only the name of the Persons, that he lent
his writing about the Trinity to a friend in private, and he betrayed
him, not that he had published his opinion. The questioning of
the Doctrine of the three Persons hath been excused, that the
Persons were Schoole notions, the word Person was not to be
found in Scripture, that it came not into the Church till some
hundreds of yeers after Christ, that so long as men granted the
thing
thing, that there were three, though they held them operations, or
virtues, it was not so materiall. And as Errors are thus pleaded
for, excused by Sectaries, so all kind of sinnes and wicked practi-
ties are pleaded for to be no sinnes, or else made light account of,
or the persons protected, and the offences smothered; thus some
Sectaries plead for Incell to be no sinne, the putting away and for-
saking of husbands and wives to be lawfull, and a casting off An-
tichristian yokes, the making no conscience of the Christian Sab-
bath to be a part of Christian liberty, the casting away of prayer
and holy duties to be a comming unto perfection, that nothing is
sinne to the regenerate, that they cannot sinne; that such persons
committing vild ungodly practices must not be brought to punish-
ment, nor prosecuted because they are the Saints, and Christ will
not take it well to have his Saints molested; tis most strange to
speak of the fearfull baring with, hiding, concealing, justifying,
excusing, the shuffling off uncleannesse, drunkenness, and all
kind of wickednesses among the Sectaries, as by Master Jeffe and
his company in the case of Mary Abraham, as by Lams Church in
the case of one M. leaving and living from his wife, as in the case
of some Sectaries that have been drunk in the Army, with many
such, so that the Sectaries of our times are in a speciall manner
guilty of the patronising, protecting, yea and taking pleasure in
all kind of Errors and wickedness, which is an aggravation of
sinne, and a greater evil; then the holding of such Errors, or com-
mitting such facts as is evident by these Scriptures, Rom. 1. 32. not
only do the same, but have pleasure in them that doe them. Matthew 5.
19. Whosoever shall break one of these least Commandements, and
shall teach men so, he shall be called the least in the Kingdom of be-
aven, and Prov. 28. 4. They that forsake the Law, praise the wicked,
but such as keep the Law, contend with them, upon which text I
wish the Reader to look Mr. Cartwright on the Proverbs. 2. That
when the King freely cast himselfe into the Armes of our Bre-
thren of Scotland in Covenant with us, and did not go for Ireland,
France, or into Scotland to Montrosse and the Rebels there, as he
might have done (which courses as they might have proved most
fand dangerous to himselfe and his posterity, so very pernici-
ous to these Kingdomes in the continuance of a most destructive
civill
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civill Warre, and (ad effects thereof ) the Independents and Sectaries were so farre from blessing God for keeping the King from running those ways, and inclining his heart rather to go to our Brethren in Arms and Covenant with us, that they were much troubled at it, and some of them have expressed as much, wishing the King had gone rather to France or Ireland then to the Scots. An Independent speaking with a Presbyterian of the Kings going to the Scots, the Presbyterian answered him, what would you have had the King done? Would you have had him gone to Ireland? the Independent replied, it had been better for us if he had gone for Ireland then now, though maybe not better for himself: And since the Kings being with the Scots the Sectaries have expressed themselves as being afraid of nothing more than the Kings yielding to the Propositions, and a peace thereupon. A great Independent speaking of the Propositions, said, God forbid the King should sign them; and some speaking of the Kings refusing the Covenant, an Independent said, Gods blessing of his heart for refusing of it: and I have been told from good hands, that some of the Independent party underhand make use of some instruments to keep the King off from taking the Covenant, and hint some encouragements to him if he refuse it, all which shews the abominable wickednesse of our Sectaries, that they would rather have had the King runne upon the destruction of himselfe and his Kingdomes, then their Independent opinions to be hazarded by the Kings agreeing with his Kingdomes, and settling of Church and State. 3. The transcendent wickednesse of the Sectaries and Independent party appears by their evil carriage towards our Brethren of Scotlansd, by whom as by a speciall meanes under God both the Kingdom and they came in a capacity to be freed from Tyranny and Popery; and it hath been acknowledged since this Parliament, even by some of themselves, that they were the first meanes and instruments of casting off oppressions and Popery; and how usefull and instrumentall from first to last the Scots have beene to this Kingdome and Parliament, all the world cannot but know, who knowes anything, and without whose help according to all humane reason and second causes the Sectaries had not been in a way of doing the Scots any wrong, notwithstanding.
ding all which, such hath beene the horrid ingratitude of the Sectaries, that they have and doe hate them infinitely worse than the Papists and Malignants, have with all possible Art and industry reproached, vilified them by printing and reporting by word of mouth all kind of evill of them, studied to put upon them them all affronts and disgraces, fought all occasions to fall out with them, and to engage in warre against them, not caring to involve these Kingdomes in a most deadly and destructive warre, that they might be revenged on the Scots for the Covenant, and the Presbyterianall Government; and the Sectaries have a long while made account of a warre with Scotland, and ordered many things in reference to that, that they might be ready for it: Many of the Sectaries made such reckoning of falling out with Scotland, that the last yeere some of them bought many score chaldron of New-castle coales, thinking thereby to get a great deale of money, and being disappointed have lost much by the bargain; others of them persuaded their friends to lay in good store of Coles for their provision the last winter, because of wars with Scotland; and when Lilburne was in prison in Newgate upon Order of the Houfe of Commons, one coming to visit him in prison, and giving him twenty shillings to relieve him there, Lilburne told him for his love he would doe him this good turne, with him to buy in his store of Coles, because of a breach that was likely to be with the Scots. It would be too long to relate all the stories have beene told me of severall passages and discourses used by Sectaries tending to a warre with Scotland, both by Sectarian Chaplains, Commanders and others of that way, as preaching to soldiery of another party, Formalists rising up against you, but they shall fall under you, as the pressing upon some imploied to Treat with the Cavaliers to give them conditions contrary to Ordinances of Parliament and all reason, that our Armies might be at liberty to deale with the Scots, as of endeavouring to remove some Commanders out of the way, because looked upon as great freinds of the Scots, as of some imploied to found and try men in City and Army how they stood affectted to a warre with Scotland, as saying that they had been upon the Scots before now but for this City, and that they would upon Order from the House
...and Proceedings.

House of Commons go as willingly against the Scots, as ever against the Cavaliers; as intercepting and opening of Letters of the Scots; staying their Messengers at Courts of Guard by Independent Officers, as——, as——. I shall therefore draw to a conclusion upon this head, and conclude, that in the Histories and Chronicles that shall be written of these times, the Sectaries wickednesses in reference to the Scots will be recorded and fully spoken of; and they will be infamous for it to all generations, and some particular men among them who now hold up their heads full high will be by name branded for their failings and unworthy dealings with the Scots, and not caring to have involved the Kingdomes in a new warre for their fancies and New-light, of which themselves hold they have no such assurance or certainty, but before next weeke they may see a contrary light. 4. Among all other wickednesses of the Sectaries, their carriage towards the Kingdome of Ireland and the Protestants there is prodigious, some of them having justified that Rebellion, others having reasoned against sending helpe, many of them having retarded and hindered help from going, none of them as I know having beene forward and earnest for sending helpe, but have cast in many objections, raised and nourished needless fears and jealousies of the Scots, and of plots at home, not caring to have Ireland lost over and over againe, rather then their particular opinions or designes should in the least be hazarded: In the beginning of the Rebellion in Ireland, when wee had no Armies on foot, nor knew not the way of warre, and wanted many advantages we have now, yet how was the House of Peeres cried out on, great multitudes coming up to Westminster in a tumultuous way, ready to pull the Lords out of their House, and all to hasten releife for Ireland, and to passe what was sent up by the House of Commons in reference to Ireland, and Oh how were those Lords branded that were thought any way to delay or obstruct succours for bleeding Ireland? and yet many of those men who heretofore when helpe could not speedily nor effectually be had clamored so against the Lords, in a time when all Armies in the Field have beene subdued and hardly a Garrison undertaken...
untaken, and great powerfull Armies with all provisions and
necessaries for warre have beene ready, though Ireland hath
beene ready to be lost, and in a most desperate condition, have
beene the great means of retarding releife, hindring many
thousands ready in a body from going, speaking against the
the Presbyterian for being fo forward to send a great part of
Army, and giving out there was a plot to send away the
Army, and such like; and indeed in this businesse of Ireland,
Scotland, the King, their labouring to kepe all things unset-
led in Church and State, the great wickednesse of the Sectaries
plainly appeares. I here remember what I heard a worthy
and knowing Member of the House of Commons say upon oc-
casion of discourse of the Sectaries: How could any man think
these Sectaries had any conscience, when as to maintaine a
party and faction they fomented and nourished jealousies and
differences betweene the Kingdomes, hazarded the loss of
Ireland by hindring releife, kept both Church and State from
being settled, and the great burthens of the Kingdome in tax-
es and Armies from being taken off, these men to keepe up
their party, caring not to let Ireland be lost, the two King-
domes of England and Scotland to be hazarded by a deadly war,
Gods honour and truth to suffer, and all things to lie waist as they
do. 5. Their damnable hypocritie, and abominable dissimu-
lation; and I am perswaded there never was a more hypocri-
tical, false, dissembling, cunning generation in England then ma-
y of the Grandees of our Sectaries. Now their groffe hypo-
critie plainly manifestes it selfe in these particulars, 1. they have
covered all their practices and designes under the pretences of
godlineffe, honesty, saintship, purity of Ordinances, tender-
ness of Conscience, a perfect thorough Reformation, new
glorious truths, giving to themselves and their party the name
of Saints, Saints, the godly party, tender Consciences, and
under that covert they destroy all godlineffe, good Conscience,
truth, are enemies to holy duties, stricte observing the Lords
day, humiliation, &c. encourage, protest, and cry up
for Saints, Saints, sonses of Beliall, and the wildest of men;
they have pretended and talked of Reformation, but are all for
a Toleration and a liberty for all their party to believe and live as they list; they have talked of purity of Ordinances, and spoke against mixed Communion as one of their grand grounds of separating from us, and yet they have spoken and done all they could to keep mixt Communion among us, and to hinder a more exact and full purity; they talk of tender Consciences and Conscience, when as they have Consciences can swallow and digest any thing, Offirch stomacks, can lie groosely, deceive and cozen, prophane the Lords day, make nothing of holy duties, lay traps and snares to catch men, &c. they speak of new truths and new light, but under those notions bring in all abominable Errors and Heresies into the Church of God, pretend the spreading of the Gospel, and preaching, but in truth the spreading and increasing of all Heresies and Schisme. Secondly, they have pretended, held out selfe-deniall, have commended the selfe-denying Ordinance, spoken much against men enriching themselves, seeking great places in these times, spoken of doing all for the publick, and that the Common-wealth might not suffer: and yet these men pretending thus, by such pretences have got into great offices and places, procured great gifts, as other mens estates, great lumpes of mony, great Arrears with the first and with the highest, make use of their times in their places as much as ever any men did, both for themselves and their kindred, tones, brothers, cousins, freinds; and many of them before being beggars and meane men, are now fat, shining, and growne great. There is hardly a noted Sectary in the Kingdom, or lately come out of New-England, Holland, &c. who is in any kind capable of an office, place, gift, or respect, but he is in some one or other, and hath beene the better for these times. 3. The Sectaries have pretended the liberty of the Subject, the publick liberties of the Kingdom; this they have much held out, and this they have fought for, they say, and not Religion; and this is much spoken of in all their Pamphlets and Speeches, whereas Sectaries have for the advancing of their owne way and opinions, done the highest acts against the liberties of the people that ever were, and indeed make nothing of trampling upon the subject's liberties and making them slaves, being men that where they are in place,
and have power, carry things arbitrarily, making their wills lawes, making nothing of going against Charters, liberties of the peoples elections, &c. There are many sad stories in this kind, too large to be now related. What enemies many of the Sectaries have beene to the peoples petitioning the Parliament to make knowne their greivances, what obstructions and blocks they have laid in their way in that kind; by printing of, and writing against their Petitions before delivered, by branding the Petitioners for men ill-affected, refined Malignants, driving on the Kings designe and I know not what, by preaching against their Petitions, by endeavouring to get Votes and Orders against Petitions, by labouring to molest the Petitioners to have them sent for to attend Committees, to be put to charges, &c. is well known to the Kingdom, and sure that's a great part of the liberty and privilege of the subject, and if they may not be free to Petition, what's become of the liberty of the subject? Such Princes in all ages as have been looked upon most for advancing their Prerogative, & oppressing the people, and been against all defensive Arms and other ways of the peoples seeking their right, yet still granted them the liberty of petitioning, and would not pre-judge that they have allowed preces & lodehyme to be the weapons of Christian subjects, though not Swords and Guns. Whether many Sectaries are not very forward to keep on foot all burdens and greivances of the Kingdomes, all payments in their heights, great Armies, Committees complained of, &c. I leave to those who know affairs to determine, and if these things be for the liberty of the subject, then are the Sectaries for the subject's liberty. It will bee found that the Sectaries, though they have pretended liberty, yet if they should come to have the upper hand, they would make the people of England the greatest slaves that ever they were in any time, and indeed rule them by an Army, and force instead of Lawes, and would trample as much upon the City of London and the Countries as ever John of Leyden and Knipperdoling did upon the poor Citizens of Munster.

4: The Sectaries hypocrite appears by their pretending a bare liberty only peaceably and quietly to enjoy their own conceives, and that without any offence or molestation to others; And however if this might not be granted after they had helped to
overcome the common enemy, they would quietly fit downe and leave the Kingdome, not offer to make any disturbance, and this was held out along time in their speeches, and in many books. I have heard Master Peters speak thus, and he was wont in many places to speak thus; and the Apologists in their Apologistical Narration supplicate the Parliament to look upon them as those that doe pursue no other interest or designe but a subsistence (be it the poorest or meanest) in their owne Land, with the allowance of a latitude to some lesser differences, with peaceableness, or not knowing where else with safety, health and livelihood to set their feet on earth.

But by these and many other specious pretences being increased in number and power, and having gotten the sword into their hands, now they speak out, and are not contented with a bare Toleration, but stand for all the places of power, honor and profit in the Kingdome, crying out of the City Remonstrance most of all, because it petitioned against Sectaries being in places of publick trust; its apparent a Domination they aim at, and to have things in such a posture that they may suppress all the Orthodox, hence many speeches have fallen from them to this purpose, that they will never lay downe the sword whilst there's a Preist left in England, that they will pack them all away for Rome, and this last yeere in many places where they come, they ordinarily will not suffer the Ministers to preach in their owne Churches, Pulpits, but by force hinder them, yea pull them out of Pulpits, threaten them, assault them; hence they will not endure zealous godly Presbyterians to enjoy any places in the Armies or other where, but watch for iniquity to use all tricks and unjust wyes to keep them out and turne them out, of which there are many examples.

5. The Sectaries abominable hypocrisy shews itselfe in yezeling to things against their mind and conscience, that thereby they may be in a capacity and enabled to destroy and overthrow what they seem to be for, working and using all their power against it, as for example many of the Sectaries took the Covenant, and do take it (which they hate with all their sou's) that so they might come into such places, & keep such places, where being they improve those places all they can to destroy the Covenant, and the contents of it, hindring a Uniformity and the nearest con-
tion in Government, &c. and are all for a Toleration, and instead of endeavouring to extirpate Heresie, Schisme, they promote it all they can, and plead for strange forced interpretations and Jesuiticall equivocations of the Covenant, contrary to all literall sense, the generall scope, and the minds of those that made it, always so declared from first to last.

6. The Sectaries great hypocrisie is seen, in that in their speeches oft-times, many of their Pamphlets, and for divers of their actions why they do such things, and why they refuse this and that, as not hearing our Ministers preach, not joyning to our Assemblies, not paying their Tyths, with many such, they alledge the Covenant and bring that for their ground, tis against such an Article of the Covenant, or such a clause of an Article, when as tis knowne to God, and notoriously manifest to all the world they care not at all for the Covenant, make nothing of it, but daily with a high hand breake every Article, and every clause of each Article; but their doing and refusing of such and such things, are upon other grounds and ends, as the saving their purses, their destroying of a settled Ministry, the increasing and spreading of all Errors and Heresies, and bringing in of confusion into Church and State. I could write a large book upon this subject how the Sectaries daily break the Covenant, and are indeed like to those spoken of in Daniel ii. 32. Such as do wickedly against the Covenant. I will begin with the first clause of the first Article, endeavouring the preservation of the Reformed Religion in the Church of Scotland in Doctrine, worship, Discipline and Government, &c. when as they daily write with all bitterness against the Church of Scotland, their Discipline and Government, &c. yea, have furthered the printing and spreading wicked books against the Government of the Church of Scotland, written by Prelats, and their greatest enemies. O how is Master Burton in his Conformities Deformity in his 19, 20, 21. pag. guilty of breach of Covenant in writing so against their Church Government, as to stirre up Princes and all civill powers against them, as much as against the Popes Supremacie? I might proceed to shew though they take the Covenant into their mouth, yet they go against that clause of endeavouring to extirpate Heresie, Schisme, prophanesse, &c. on the contrary endeavouring the spreading and growing of all Heresies, Errors, and so I might in the rest,
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rest; but I shall conclude this with one word, which is, that they are fearfully and hypocritically guilty of the breach of the solemn League and Covenant, and that if ever the Sectaries should be a means to involve and engage in a war against Scotland, our Brethren in their weakest condition, even when their Armie's put to the worse, might in the head of their Armie spread before God the solemn League and Covenant, and appeal to heaven to help them, as the great Turk did once in such a case against the Christians, and might well trust, that God who is a God keeping Covenant, a God of truth, that helped the Turks against the Christians, in such a case would help them his servants against the Covenant-breaking Sectaries.

7. The Sectaries hypocrisy appeares in casting that upon others, and unjustly charging them with such things which themselves are faulty in, both practice and purpose to practice, only speak against such and such things in another party, that others being suspected by this means, and they not, they may compass their ends the better: thus they have given out many reports, and raised jealousies upon many worthy men, as if not right, that they fought not the good of their Country, Religion, but only preference, and their owne ends, that so they being taken to be the faithfull men, might raise their owne fortunes, and bring about their owne desigines: many Sectaries have given out things on purpose of the Scots, that they are false, and alwayes were for their owne ends, &c. the better to hide their owne basenesse, being indeed that themselves which they falsely cast upon our Brethren: Thus the Sectaries give out, that if the Presbyteriall Government should be set up and take place, the people would be made absolute slaves, and under Egyptian bondage, whereas tis known tis a most excellent forme of Government, having appeals, and the Democraticall Independent Government a most slavish Government where parties must be Judges, and there shall be no releif for an innocent wronged person; and indeed these reports are kept up carefully, spread by many of the Sectaries, that out of pretences of liberty, and for feare of slavery, all things being kept loose and unsettled, they may come to beare rule by that means, be Tyrants and bring in upon the people by degrees both spiritual and corporall slavery. The Sectaries cast upon the Presbyter.
division, being enemies of peace, worldly policie, whereas themselves cause all our divisions, and hinder peace, Sixthly, the great wickednesse of the Sectaries appears in their fearfull mocking and abusing the painfull, faithfull Ministers of God in this Kingdom, and the despising their words; this is by the holy Ghost reckoned as the concluding sinne that brought that small ruine upon Jerusalem and Judah, 2 Chron. 36. chapt. 16, 17. Now the Sectaries do all manner of wayes by word and deed abuse the Ministers, by all kind of reproachfull railing speeches, wicked Pamphlets, detaining their maintenance, and stirring up others to doe the like, disturbing them in the publick discharge of their miniftery, as preaching and praying, invading their Pulpits by force, keep- ing and pulling them out of their pulpits, driving them by violence from their houses and habitations, assaulting them in the way and their houses, putting upon them fouldiers, and the most rude to vexe them, of which there are too many proofs by instances in Oxfordshire, Northamptonshire, Wiltshire, Glosfhire, Sommersetshire, and other Countries; and their wickednesse is the greater, in that they have no respect at all to the age, gravity, learning, holiness of any one, but abuse the aged, the most learned godly as much as any other, nor no respect to those Ministers who have been the Parliaments greatest freinds, suffered for them, and have assisted them always, but use them even worse then Malig Ministers, nor no respect that these Ministers assisted them with their prayers and teares all along in the warre, but requiring them thus to seek their destruction, who night and day publickly and privately sought their preservation, nor no consideration that these Ministers whom they now so abuse, were instruments of working grace in them, if so be they have any at all; nor no consideration of such who are more immediately imploied, sent by the Parliaments authority, but affronting, abusing them to their faces, and in princi- pate Ministers of the Assembly sent to Oxford to preach and prepare for the work of Reformation abused by the Sectarian fouldiers there; all which, with divers other considerations, as the godly Ministers faire carriage and respects to them, though contrary minded, &c. exceedingly aggravates the Sectaries sinne, and showes them to be monsters rather then men, not only to be
void of all Religion and charity, but of humanity and common civility. And here I might add many things more that clearly shew the prophaneness and wickedness of the Sectaries spirits, as their scoffing and scorning at fasting and holy exercises, speaking by way of reproach of the morning exercise, and giving in Bills among those given to the Ministers to pray for persons, scoffing at these exercises of fasting and prayer, as at Master Caffes Church, as at Master Seamans, and giving up Bills in several Churches on the publick Fast day, November 25. as follows, ‘You are desired to pray for the suppression of those Preistriden flaves who go about to get hands for the disbanding of Sir Thomas Fairfax Army, who under God have wrought the peace of the Kingdom: As taking the wickedest men, the arranteft who remafters, proflane Sweaters, &c. by the hands, and in all publick Societies and places, where they have to do, and such wild men are joyned with them, to keep off Reformation, as men going against all justice, equity, all principles of Honor, Religion, Civility, Humanity, and will do any thing, nothing can come amiss to bring about their designs, as men who have forsaken all principles of piety, and are degenerated into a Statefaction, resolving all into worldly interest and policy, doing whatsoever may most advance that. So that all these premises being seriously considered, viz. all the Errors, Heresies, Blasphemies, Practifes, Infolencies, Stories, and Passages of the Sectaries laid down both in the former parts and in this third, may serve to undeceive many people in their opinions of Independents and Sectaries, and may fully shew them they are not the men they have been taken for, and pretended themselves to be, but indeed a pack of covetous, ambitious, self-seeking, boasting, proud, unthankful, heady, fierce, unholy, false people, which seeing them to be so, they may follow the advice of St. Paul, given just in the same case, 1 Tim. 6, 3, 4, speaking of men doing about questions and destinities of the truth, supposing that gain is godliness, From such withdraw thy self; and 2 Tim. 3, 5. Having a form of godliness, but denying the power thereof, from such turn away.

There is a great Sectary living in London, a Tradesman, who owed fifty pounds to a Citizen of London, which money this Citizen could not easily get, but at last getting a bond, when it was due demanded
demanded it, and he not paying it, went to an Attorney to advise with about suing his Bond. The Attorney wished him to try again if he would not pay it by faire means, and to tell him he would put his band in suit; whereupon this Secretary promised to pay him twenty five pound suddenly on such a day, and when he came it should be ready, and the other twenty five at such a time, with which answer this Creditor was content, and came one the day set for the first 25. li. which this Secretary told him was ready, and desired him to go up into his house with him, and he should receive it; now when he came up into the roome there the 25 pound was ready on a table, but before he had received it, putting his hand into his pocket to pull out his handkercher, the Bond for his 50 pound accidentally came forth with it, which as he was looking upon it, this Secretary came of a Suddain and snatched it out of the mans hand and tore it all in pieces before his face, saying he owed him nothing; whereupon this Citizen being amazed, asked him what he meant; he said he owed him nothing, come by it as he could; to which the Citizen replied, I will have this 25 pound howsoever, and laid hands on it, but he threatened him to meddle with it if he durst, and knocked with his foot to call up some body out of his shop, saying to them this man will take my money from me by force, so that this honest man was glad to go away without his Bond or any of the money. Upon this he went to a Counsellor at Law, one Mr. W. related his case, desiring his counsell in it. He advised him to make no words of it, say nothing, but at the Sessions endite him, and get a Warrant of a Suddain before he could take counsell to fetch him away, and it may be being so surprized he would pay him the money rather then stand it out to answer it at the Sessions: The Citizen followed his advice; when the Sessions came, had a bill drawn against him; the Attorney who had seen the Bond witnessed there was such a speciall tye, the Bill was found, and a Warrant sent out for to attach him; the Officer serving it and threatening presently to carry him away; thereupon this Secretary confessed his evill, he entreated his mercy that he would not shame him publicly, it should be a warning to him for ever after, and so he paying the money, the man prosecuted him no further.
A Relation of some remarkeable Passages of divers Sectaries, and of the Contents of severall Letters written up here to London, from good hands concerning them.

Here is one Mr. Knollys an Anabaptift, spoken of in my first part of Gangrena, and in this third part page 48, 49. a Letter of his is printed: this man preaches up and down in severall Churches in London and Southwark, and that with all fierceenesse against Childrens Baptisme, and against our Ministers, as being Antichristian, and having no call to baptize, and among other places, where he hath preached lately, he preached this Novemb. the 15. at Georges Church in Bntolph-lane in the afternoon, on these words; He that believes and is baptized shall be saved, where after he had spoken of believing, in the latter part of his Sermon, comming to speak of baptizing, he used these words: "I have spoken to you of the first part of the Gospel, believing, I must be faithfull and speak to you of the second, viz. baptizing, and of that there is as great a necessity as believing, and therefore I advise and charge all you who believe, to be baptized, and whereas it may be you will object, you are baptized already, I answer that is a lye, indeed you were rantized but not baptized, and that too was into the name of your God-fathers, which was blasphemy, and not into the name of the Father, Sonne and Holy Ghost; besides, they who did it, had nothing to do with Baptisme, as being no Ministers, but Antichristian: and whereas heretofore these Ministers of the Church of England rantized into the name of their Godfathers, now to mend the matter, they do it into the name of their Fathers.

There is one Mr. Symonds a great Sectarie, Mr. Cradock's Colleague, who came to London since the wars, and preached at little Alballoweenes Thames-street, and at the Tower, where I have been informed from godly understanding men, as well Ministers as others, that he hath preached severall strange things, as for a
Toleration and liberty for all men to worship God according to their consciences, and in favour of Antipædobaptism, and so preaching once at Andrewes Vnderhaft for Mr. Goodwin, he preached high strains of Antinomianism, as that Christ was a legall Preacher and liv'd in a dark time, and so preached the Law, but afterwards the Gospel came to be preached, and preaching at Laurence Powneys summer was twelvemonth on the day of thanks-giving for taking of Sherborn Castle, he spake of the great Victories the Saints had obtained for us, viz. the Independents, and yet now the Parliament was making Lawes against these Saints, with other things to that purpose; and as at London he hath preached thus, so since he left London this last Summer he preached at Bath before the Generall strange stuffe (as I have been told from understanding men who heard him,) viz. against Presbyterian, saying it was a limb of Antichrist, pleading for liberty of conscience, and for those who would not have their children baptized till they came to years of understanding, and for Weavers and ignorant mechanicks preaching, and speaking of these mens guifts, and having the spirit before learned men, and men bred at Universities, with a great deale of this stuffe, insomuch that Mr. Boden Minister of the Bath (as I was informed) confuted his Sermon the next Lords day, and spake against it, insomuch that some of the Independent Souldiers, as C. B. &c. flung out of the Church in the midst of the Sermon and would not heare him out; and truly 'tis a sad thing, that Sir Thomas Fairfax that valiant and well-affectted Gentleman, should have such kind of Chaplains and Preachers upon all occasions to preach before him as Mr. Dell, Mr. Saltmarsh, Mr. Peters, Mr. Cradock, M. Symonds, M. William Sedgwick, and such like; and I have spoken the more of this Mr. Symonds, because I hear he is nominated for one of the Itinerary Preachers of Wales, that so the Country and Ministers may be ware of him where he comes, and that the Assembly when he comes to be approved of may doe their duties, and not let him passe so easily as they did Mr. Cradock.

There is Mr. Burton of London a great Independent, who hath these five last years written many wild and weak Pamphlets, beginning with his Protestation Protested, and ending with his
Conformities Deformitie, in which Pamphlets the poore man hath laid downe many grounds of Donatisme and pure Brownisme, yea of Libertinisme and of a generall Toleration of all Religions, and hath laid about him, strikings all who have come neere him without feare or wit, whether whole Assemblies and Societies or particular persons, he hath cast durt in the face of the Church of Scotland and their generall Assembly, our Assembly, this famous City of London, and the Honourable Court of Common Cuncell, the Ministers of Sion Colledge, particular Ministers, M. Calamie, my selfe, and others, nay he hath not spared his Brother Pynne, his Brother Bastwick, his good old friend M. Vicars, and in all these five years among all the Books he hath put forth, notwithstanding all the damnable Hereticks and Blasphemers among us, hath not had the heart to speak one word for God against them, which gives too just ground for the world to thinke M. Burton's former oppositions of Arminianisme, Popery, &c. was not out of zeale for God and his truth, and hatred of those errors, but out of discontent and spleen against the Bishops, who had crossed him in his hopes of preferment: For if it had been out of zeale against the errors, and not out of anger against the men, how could he thus patiently beare all the injuries and dishonours of Christ and his truth done by other men even a hundred times worse then before. Did Mr. Burton know what some of his wisest Brethren have said and do say of his Books, he would give over writing, as that his writings are weake, and do more hurt then good, would to God he would give over his writing: Shall I tell M. Burton what Mr. Nye said again and again of his Protestation Protested, I will if he will not be angry with him, it was this, that in that Book there was groffe Brownisme which he nor his Brethren no way agreed with him in, and that for his part he would as soon subscribe to the Book of Common-Prayer, as to divers things there. Shall I tell him what Mr. Symonds of Roterdam one of the moderatest and mosteest of that way said upon the comming forth of his last Book Conformities Deformitie, to a friend of his that shewed it him, and asked him of it; no, I will forbear least it should trouble the old man too much: I could tell some stories of Mr. Burton and his Church, I have a relation given me in writing by one who was
was present and heard all, about a difference that fell out in
the time of the Church-meeting, between M. Burton and a But-
cher, and some others of his Church about prophecy, but 'tis
too long to insert here, and I promise it the Reader in the 4.
part of Gangrana: I have been told a late famous story by di-
vers godly Ministers of the City, of a great falling out betweene
Mr. Burton and some of his Church, about singing of Psalmes,
Baptising of Children, prophecy, and somewhat else, and
upon some Brethren cal'd in to hear the business how far M. Bur-
ton yeelded in those particulars, both against his judgment and
his praftise, but I must reserve that too: I could make large
Animadversions on his Pamphlets, and show many strange posi-
tions in them, beside contradictions, falshood, weakness, hard
speeches against the faithfull servants of God, much pride and
arrogance, but I will for present animadvert a few things only
on his last Book, Conformities Deformitie, in a Dialogue between
Conformity and Conscience, and I shall refer all I have to say
at this time to three heads: 1. To show the scope of Mr. Bur-
tons Book, and what the man would have in it. 2. To repre-
sent to M. Burton and the Reader the great evil of it, and how
unlike Mr. Burton is to what himselfe was formerly. 3. Prop-
pound some queries to Mr. Burton to how him how he is mis-
taken all along in the ground he goes upon.

For the first his main scope is under the name of Conscience
to represent the Sectaries as the only conscientious men, and
under that colour to plead for a Toleration of them all, and an
indemnity from all restraint by the civil Magistrate, and under
the name of Conformity to brand all Presbyterians and to speak
against all establishment of Religion and Church-Government
by Magistrates and Synods, as great Hypocrisie, Idolatry, rejec-
ting Christ from being King, &c. destroying the foundation of
faith, and in his prosecuting this, besides Sion Colledge, the
Assembly, the City of London, the Ordinance for preventing
the growth of Heresies, which he fails fouly upon, he railes fear-
fully and speaks most wickedly against the Generall Assembly
and the Scottifh Church-Government, saying that in the Gene-
rall Assembly there is the like Supremacie set up which the Pope
himselfe claimeth over Kings, States, Kingdomes, Common-wealths.
that 'tis a spirit of Antichristian pride and tyranny, of rebellion, and treason, in lifting up a Papall Throne above Kings and Cæsars, above Kingdoms and Common-wealths, to the enslaving of the whole Nation in their soules, bodies and estates, that it sets up in the Church an Oracle of Infallibility, and such a Supremacie, as no true-bred English Christian can interpret for other then Antichristian Tyranny, and all under the name of a Christian Presbyterian Church-Government, that if that Presbyterian Government be set up, thereby our Fundamental Laws, Priviledges, and power of Parliaments, Liberties, and freedome of all true-bred English Subjects would be brought under perpetuall bondage, worse then that either of Egypt or Babilon; all which and much more the Reader may find in page 19, 20, 21. of that Booke.

For the second, Mr. Burton's great evil, and how unlike Mr. Burton now, is to Mr. Burton formerly, it may apppeare thus, in that M. Burton in all this booke builds up againe the things he formerly destroyed, undoing all his owne acts, agreeing with Canterbury, Pocklington, &c. in their Principles, and Practises against the Reformed Churches, particularly the Scots, and their Church-Government, M. Burton being Cantuariensis redivivus, may let me not wrong the dead, though they were great Enemies to the Scots and Presbyterian-Government, yet in all their writings I doe not find such rancorous malicious passages against the generall Assembly, as in this Booke of M. Burton, he makes use indeed of the Bishops and their creatures Arguments and weapons against the Presbyterian Government, and the Reformation, but withall goes higher; and in patronizing and pleading for all Errors and Heresies under Ipecious pretences, as they did Arminian Popish and Socinian Doctrines, not writing one word against all the Heresies and Blasphemies of these times, but speaking against my books and Dr. Baftwicks, for the discovering of them. O how is M. Burton fallen! I heard a godly and learned Divine say lately of him (upon reading his Conformities Deformity) that he had alwaies thought M. Burton to be a godly man, but he now thought him the greatest Apostate in England: He should not have wondered much to have seen such a book written by John Goodwin, but that M. Burton should, he could not have believed it, had he not read it.
and certainly in his writing this Booke and many others, God left him: the man is departed from all his former principles of zeale and love to truth, he can finde no Deformitie now in Herefie, nor Blasphemy, but onely in Conformity to Presbyterian-Government, and the Magistrates non-Toleration of Errours: The Lord hath made him a fearfull example, and all men may take warning by M. Burton, for turning Independents, who before he turned Independent, was so zealous against the leaft Errours, and the leaft Innovation in Worship, as that he would straine things, and make a great matter of a little; but now he hath no heart against the greatest Errours, he can doe nothing in all his Pamphlets for the honour of Christ, he can see no deformitie in all the Blasphemies, Herefies of these times, but onely in the Orthodox Reformed Churches, and Presbyterian-Government: and that which aggravates his sin is, he hath done this after sad and serious admonition given him in the fourth Corollarie of the first Part of Gangrana, and after a great sickness, this Book being stiled by himself in his Title page, The first fruits of his late recovery from death to life: If any man 9 or 10 years ago, when M. Burton was upon the Pillory for writing against some great men, who favoured Popish and Arminian Tenets, should have said to the people, this man whom you now see thus suffer, and whom you so love and adore, the time is coming when he shall plead for a Toleration of all Religions, and speak against the Magistrate, for defending Religion by Lawes and Edicts; this man, whom you thus see, shall come to preach again in this City, and have free Liberty of his Miniftrie, when all damnable Herefies and Errours shall be vented by preaching and writing, and yet shall never speake against them; this man who hath preached and written with so much earnestnese against bowing at the Name of Jesus, against people coming up to the Raile about the Table to receive the Lords Supper, against Christs dying for all men sufficiently, when the Divinity of Christ shall be denied, the Scriptures denied to be the Word of God, when all Churches Ministry and Sacraments shall be denied, he shall never write nor preach against them; yea, this man who will not yeeld now to Bishops in a Ceremony or some outward matter of order to keepe his Miniftrie, shall after-
Errours and Proceedings of the Sectaries.

afterwards yeeld to the people, and submit to base conditions, contrary to his judgement, as to forbear baptizing some of his peoples children, and to let singing of Psalms be suspended, with other such like, and all to enjoy his Ministry and Church: Certainly the people would have beene ready to have stoned such a man, and said it could not bee, or if they had believed it, fewer certainly would have pitied him, or visited and rewarded him in prison: nay, when Mr. Burton was in prison, if any man had sent to him such a Message, that he should do what he does now, viz. write against, and be a more bitter enemy against the Reformed Churches, our Brethren of Scotland, yea the godly Ministers, Mr. Calamie, &c. then ever Canterbury was or Dr. Wren, certainly the man would have defied such a Message, and said as Hazael, am I a dog that I should do so? and yet now we see what he hath done, and doth daily. Mr. Burton surely is in a sad condition, and I have often thought of him to be in the case of that Idolater the Prophet Esay speaks of 44. Esay.20. bee feedeth of ashes, a deceived heart hath turned him aside, that he cannot deliver his sole, nor say, is there not a lye in my right hand? The Lord in mercy open his eyes and give him repentance for this last five years work, and particularly for writing his last Book cal'd Conformities Deformity.

Thrdly, I shall propound a few Queries to Mr. Burton, to show him how he is mistaken all along in his grounds.

1. Let me ask you M. Burton why you are so angry with the Magistrate, the Assembly, Sion Colledge, the City, for establishing and settling of Church-Government, if it bee of God, and they are persuadde so, why should they not be for it? and if Independency, Brownifme, Anabaptifme, &c. be not of God as they are well assured they are not, why should they not be against them, hinder and suppress them? M. Burton you will upon your rash and weake persuafion hinder Presbytery all you can, the Administration of the Sacraments in a Presbyteriall way, may not then the Magistrate upon strong persuafions after ferior debates by a learned Assembly, and Scripture-grounds satisfying their conffiences, enact by a Law Presbytery, and forbid Independency, &c.

2. Mr. Burton whether is this a good Argument, because fea-
new and further Discovery of the

boam did evill, by a Law and commandement to set up the golden Calves at Dan and Bethel, therefore Asa, Hezekiah, Josiah, &c. might not lawfully command the true worship of God in their Kingdomes, and put down the false: and whether may not Magistrates lawfully make use of their power from God for good, because some Magistrates abuse that power for evill; and if it be no good Argument, as certainly 'tis not, then hath M. Burton said little against the Magistrates power in matters of Religion, for this is the way of his reasoning in Conformities, Deformities, and the strength of the man.

3. Pray M. Burton let me ask you this question, suppose the Parliament would by a Law or Ordinance set up Independent Government and the Church way, would you account this so great a sinne as Hypocrifte, Idolatry, &c. and if not, how can you then, the setting up of Presbyteriall Government, especially seeing the question is not so much about this or that particular, but the enacting by a Law that which all should conforme to.

4. Mr. Burton, I am serious with you, pray answer me, here are such and such men hold all kind of errors, and vent them up and down, and they say 'tis their conscience, would you have them suffered to preach, write and infect all that come neare them? if there be no such evill and danger in errors but they may be preached, printed, why were you so fierce and violent against the Bishops and their Chaplaines for preaching, writing Arminian Popish points, though they vented them in an orderly way, in comparison of your Saints, who goe from Country to Country venting errors; in their own Pulpits, and when called to preach by Authority; not intruding into other mens Pulpits, and printing with licenfe, not in contempt of Authority.

There are divers other Sectaries to be discovered, and their waies and preachings laid open, as Greene the Felt-maker, who was one of the first Mechanicks that presently upon the first sitting of this Parliament preached in our Churches publicly, as at Algave and elsewhere, and was one of that company that went over with Colonell Homestead about Summer, was two yeares to Trinidad, but is returned lately, and now preaches in an Alley in Coleman-street, once on the Lords day, and once
on the weeke day, where there is great resort and flocking to him, that yards, roomes and house are all full, so that he causes his neighbours Conventicles as Cretenss and others to be off times very thin, and Independents to preach to bare walls, and empty seats in comparison of this great Rabbi, as Spencer sometimes the Lord Brooks Coachman an early Preacher too, as Gorton who hath lately set forth a Book cal'd Simplicities Defence against Seven-Headed Policy, wherein are many dangerous and erroneous passages, but I cannot speake of them now: the fourth part of Gangrena will supply what's now wanting.

I have lately seen divers Letters and some Petitions that have been written and sent up from godly Ministers and others to Worthy Members of the House of Commons, to some Members of the Assembly, to other Ministers in the City, and Citizens, concerning the insolencies, tumults, and strange carriages of many Sectaries, Commanders and Souldiers, as also other persons both men and women of their Sect, but it would be too long to give a Copy of them as I have done of others in the former part of this Book, and therefore I will only relate the Contents of some of them: In one Letter a godly Minister about Briflow writing to a Member of the Assembly, tells him he had formerly written to him of a preaching Troope that had infected the Countries with errours, but now he writes to him that many of them breake into houses, steale Horses, and have been indighted here, These are our Saints (faith he) who need no repentance; I am sure they need much grace. In other Letters out of Somerfetshire from a godly Minister who hath done much publike service, and is well known (if I should name him) he writes thus, Novemb. 16. 1646. to a godly Minister in London, I sent the other day into Glofierfhiere for rents, and there out of forty pounds per annum, "my Mother and my selfe pay five shil-"lings per diem, and are now to pay five moneths Contribution "to Glocester, besides payses to Briflow, and other taxes: If such "things were done in the Scots Army, they would be cryed up "and down London streets, some are resolving to represent to "the House the same things as are represented out of the North "and worse: we are able to do it, and speak nothing but truth. "He writes also as followes, "The other day Mr. Greenhill of

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"Dodington in Glostershire was pul'd down out of the Pulpit, and one Minister more in Glostershire were pul'd out of their Pulpits by the Souldiers, and Independents put up in their roomes: The Souldiers threatened me last weeke to pull me out of the Pulpit only for reproving them. This Minister also relates in one of his Letters, that upon a Lords day not long since in the time of the morning exercise, divers of these Souldiers plaid at foot-ball upon a Green or Common.

Some Letters written from Oxford by some of the Assembly to persons of worth in London, mention how M. Erbury (the same who is spoken of in my first Part of Gangrena, and in this third Part, pag. 89, 90.) came attended with divers souldiers to a meeting that the Ministers sent downe to Oxford had weekly, for the satisfaction of the scruples of some in these times, and there started that Question, that there was no such Office upon earth now as Ministers, that none were now to be Select Officers, but every man might preach; that is, speak his thoughts (as one Letter expressed it) and propounded it, with divers of the Souldiers backing him, to dispute that point with them: what the carriage of the Sectaries was at the meeting to dispute it, and the issue of the disputation, I cannot speake certainly nor particularly, as having not spoken with any of our Ministers there present, onely I shall desire the Reader to observe this. That this Erbury who now comes on purpose to Oxford for such a disputation, and challenges our Ministers, when as he hath so many armed men to back him and to domineere, never could all the while he was in the Earle of Essex's Army Chapline there, be drawne by the Ministers to any Conference or Dispute about the points he then held and often vented:* He was often moved to it, desired, but still declined, could never be brought to it, for then he knew he could not have those to backe him in his Dispute, who were Commanders of many men, and had the power of the Sword in their hands. A Letter out of Warwickshire, dated the 2. of November, relates that two souldiers did preach at Rugby on the 25. of October, and there said that no Minister was a true one except he was rebaptized, and that our Ordinances were false Ordinances, and the Printers have cozened us in printing the Scriptures, and more

*Mr. Bifeild and divers other Chaplains then in the Earl of Essex his Army, are ready to testify and prove this.
more tenants they hold which now I cannot write, and on the 26. day of October they baptized sixe women in a Mill-dam about eleven of the clock in the day, which was strange to us in these parts. Some positions and speeches sent up in writing out of Staffordshire, maintained and spoken by some of the Sectaries in the Army, belonging to Colonell Whaley's Regiment, were shewed me by a worthy Member of the House of Commons, the sum of them is, that there are no created spirits, but every spirit whatsoever is God, that the Angells are God, and that the soule is one with God, that the Scripture is not the Word of God, they dispute against prayer with Arguments drawn from the omnificiency and immutability of God, they said they would goe to Hell, for God was there, and he was as much in Hell as in Heaven, they said where they were quartered, that they would pull the Committees out of their places, and sit in their stead: one of them meeting with an excise Booke, asked the Master of the house where he found it, whether he would pay money, the man demanding how should he avoid it, he said rise with us and we will free you, for they were all Knaves and Theaves: One of these Sectaries soldiers told a Minister that it was their worke to pull down such Antichrists as he, and that they made them already to quake. Divers Letters and some Petitions out of Oxfordshire speake of many strange things done there by the Sectaries, as of severall abuses offered in the Church of Aston to one M. Skinner a Reverend learned and painfull preacher of 70. years of age by one Lieutent Webb, by Colonell Hewson, and by divers others speaking to and oppoing him in the time of preaching and expounding. On the 25. of October, 1646, John Webb a Lieutent guarded with his Souldiers, as M. Skinner was preaching in his Church, startled up and with a loud voice publiquely interrupted him, cal'd him foole three times, Popish Priest, tub-preacher, bidding him often to come downe out of his tub, saying, he taught lyes to the people: This Webb said, that himselfe was a Minister of Jesus Christ, and cared not for the Ordinance of Parliament, or Synod, for what were they to him, and in this manner he proceeded, troubling M. Skinner and the Congregation till one of the clock, and then in a rage went out of the Church, calling Mr. Skinner black frog of the Revelation, threatning he would preach in the after-
noone do what he could; and in the afternoone Web got into the Church before M. Skinner could come (his Souldiers having picked the locks of the Church doore) and took possession of the reading-pew, and was there expounding when M. Skinner came in, Mr. Skinner being thus kept out of his seat, went up into his Pulpit, and setting a Psalme, in the singing of it, the said Web and his souldiers kept on their hats, whereupon M. Skinner intreated them to uncover, considering they were in Gods presence; But Lievtenant Webb cried out aloud, souldiers and all ye that are on my side keep on your hats, which was done accordingly. The Psalme being ended, Mr. Skinner desired them all to joyn with him in prayer uncovered, but the said Webb and the other Independents would not uncover, whereupon M. Skinner being over the said Webb's head, took off his hat gently, desiring him to remember about what a holy duty he was upon which Web in a fury cried out, my souldiers and Constable pull him down, cast him in hold till to morrow, and then bring him before me, at which command two fellows went to pull him down with violence, but some of the neighbours laying hold on them whilst they were drawing their swords, by Gods good providence this old Minister of 7o. yeares of age with much adoe escaped their hands, and after his departure Webb preached, and in his Sermon compared our Church of England to that of Laodicea, that was neither hot nor cold, but lukewarme For that in Queen Maries daies, her Proclamation made them all Papists. In Queen Elizabeths daies her Proclamation made them Protestants, but now an Ordinance of Parliament makes them for Presbytery; and he was very confident that shortly he should see Presbytery laid as low as Prelacy, or to that effect.

On the first of November, 1646. Colonell Hewson came into Afton Church, accompanied and guarded with his Souldiers, contemned the Ordinance of Parliament read that day against Lay-mens preaching, and did preach whether M. Skinner would or no both forenoone and afternoone, he bid M. Skinner be silent, and threatened him, that in case he would not let him preach, he would lay him by the heeles, he said Mr. Skinner was no Minister but a falle Prophet, an Antichrist, and he would prove
prove him so to be in the afternoone by 13. marks of a false Prophet, which he laid downe in the afternoone. In June last divers Sectaries of Mr. Skinners Parish joyning and combining with the souldiers, did interrupt him as he was preaching in the Pulpit and would not be intreated to forbeare till he had ended, though he desired them and told them the penalty of the Statute in that case; And among others, a Woman one Margaret North cryed to him with a loud voice, M. Skinner, M. Skinner, you take great pains with us in preaching twice every Sábado and Catechizing, but all comes but to one Sermon in the end of the yeare. On the 25. of October, Colonell Hewson came into Wallington Church, and there interrupted the Minister one M. Price, as hee was at Prayer, and then afterwards as he was reading the first chapter of the Proverbs, and also as he did expound the forefaid chapter. The Church was made a prison for the Souldiers seven or eight daies and nights, there they made a fire in the Chancell, and tooke Tobacco in the time of Prayer and Preaching. In the forefaid Church did Colonell Hewson, and Major Asfton preach, the one in the forenoon, the other in the afternoone being the 18. day of October. In May last one M. Rastell of Sydnam preching on the 5. of Math. 20. Except your righteousnesse, &c. one Captain Nevill a Captain of a Troop of horse in Col. Rich his Regiment, being then and there present started up and said, "This is fine stuffe, this is grosse, who can endure it, I will heare no more of this, he deferves to be pulled down, and many words to that effect, and so departed out of the Church, and walked without under the wall, where with a loud voice he uttered many contumelious words against the Minister. I have seen divers Letters out of Oxfordshire, that speake of one M. Potter of Lutenor about a mile from Asfton, leaving his Church, being driven from thence by the Lay-preaching Souldiers, who have for certaine daies made a prison of that Church, and have burnt up the seatts and boords in the Church, so that it now lyes waft and destitute of a Minister; and these preaching souldiers refuse to preach now in that Church they have laid waft, but come to Churches where there are Ministers who preach constantly, as at Asfton, and divers other places, and trouble them in their preaching and performing of other services of God.
A Reverend Minister in Oxfordshire having lately occasion to admonish his Parishioners to take heed of Anabaptisme, for that they denied the Lord Christ that bought them by his blood shed signified in Baptisme by water; For in Baptisme we put on Christ, Gal. 3:27. but if we be baptized again we deny him, and put him of as the Anabaptist doth, upon which Sermon an Independent neighbour desired to heare the Minister againe on that point, which accordingly the Minister did on the Lords day Novemb. 22. taking that text Math. 28. 19. v. And used Arguments to dissuade from Anabaptisme, for it was a denying and putting off of Christ, whom by oath they put on in their Baptisme: Now Lieutenent Webb hearing of this Sermon, did in the afternoone preach on the same Text Math. 28. 19. bragging that he could by the Spirit do as much ex tempore, as that Minister by study. The Minister hath sent to entreat a Copy of his Sermon, with a promise of giving him a Copy of his, that so the world may judge, considering all their boastings, who comes nearest to the Spirit of God.

I have received some Letters of late written to me out of the Country, bewailing the great oppressions and sufferings some of Gods Ministers undergoe both in their owne houses by Souldiers laid upon them, and in Gods house by being disturbed and affronted in their Ministry, wherein I am stirr'd up not to faint in prosecuting the good cause of Gods Ministers oppressed, and his Churches in these parts laid waste, and the Ministers case is thus represent'd to me. "The Romane Clergy have been Solomons flagellum on us many years. I bat now the Lay-Clergy, these preaching Souldiers are worse, they be Rehoboams whips of Scorpions, worse then Solomons and Rehoboams, yea then the Spanish whip in 88. The Lord give us all grace that are under Gods rod, the wicked the sword of his hand, that our may be our, our Nocumenta our Documenta, our Destructions our Instrucions, our Corrections our Directions to Heaven and happinesse. And then there being divers sad Stories related in the body of the Letters, all is concluded after this manner: "O scelus Independentium, come Lord Jesus come quickly, and whip out all these Independent worshippers out of thy Church with a dog-whip."
A godly Citizen of good quality and a Common-Council man, being in company with another Common-Council man, and a young Schollar, Chaplain to one of the late Sheriffs of London, and some other company, they being in discourse about many passages of these times, he told them this story (which within a day or two after the Common-Council man and the young Chaplain told me with all the names of the persons and circumstances of it) that a great Independent, I will not say a Member of the House of Commons, being desirous to get another great Independent to be a Burgesse of Parliament for a place of note within lesse then 60. miles of London, spoke to this Citizen about it to further it, as having some chapmen in that Town, and the Mayor also his great friend, whereupon this Citizen did stirre in it to make the Mayor and others for this Independents Independent friend, and meanes were used to get voices: but after some triall of getting voices the Mayor of the Town signified that he thought another man who would carry it, most inclining to him, and that they should not have voices equall for this man, which this Citizen being certified of, acquainted this Independent how the case stood, and that it would be in vain for his friend to stand, but he made little of that, entreating him that the Mayor and those who were for him would go on to give their voices, and though he had the fewer voices, yet get him but returned by the Mayor, that it may come to the Committee of Priviledges, and then we shall doe well enough with it, at which speech this Citizen stood amazed, and wondred to heare such words come from such a mans mouth, and would have no hand to meddle further in it; And I am of the mind upon good grounds (which if there be not a redresse, I am likely to publish in print to the end the whole House of Commons may come to know and so remedy it) that there is great need of an effectuall review of divers Elections of new Members, some sitting and voting in the House of Com- mons who have no right at all, and other men whose the un doubted right is are kept out by tricks and devices, which in this juncture of time wherein so many great affaires of Church and State have been and are in agitation, and votes of greatest concernment sometimes carried but by two or three voices, yea
by one voice, cannot but be a mighty prejudice both to Church
and State, every voice of such a man being two, his own voice
going according to that interest the judges will keep him in, and
in the interim hindring another voice which according to all rea-
son may be judged would vote contrary.

Some Corollaries and Confessaries
drawne from the Errours, Heresies, Blaspheme-
 mies and Infolent proceedings of the
Sectaries laid down in this third part.

Having made fourteen Corollaries in my first part of Gang-
grana and six other in my second part, had thought of four-
teen or fifteen more for this third part, with many enlargements
in most of them, but because I see if I should give that liberty to
my invention upon every one of those heads as I at first inten-
ded, the Corollaries would take up divers sheets, I shall therefore
(this Book being already almost forty sheets) give the Reader
but 6. or 7. of them now, and that in as contracted a way as I
may, referring the rest, with all further enlargements to the
fourth part of Gangrana.

1. Corollarie. Hence then from what I have laid downe in
this third part of the Errours, Heresies, Infolent proceedings of
the Sectaries of our times, we may see those places of Scripture
in 2. Tim. 3. chap. from 1. v. to the 10. 4. chap. 3. 4. v. 2. Epistle
of Pet. 2. and 3. chapters, and Epistle of Jude made good and
fulfilled in our Sectaries; and that in all particulars as if they had
been written and prophesied a purpose of them; As face answers
face in glasse, so do our Sectaries these Scriptures; they being
the full accomplishment of those places and those Scriptures;
the expresse and lively characters of our Sectaries; I do not know
any one particular among those many set down by Paul, Peter
and Jude, in those forenamed places our Sectaries faile in, but
are in all points as like to those as one egg is like another; and
Errors and Proceedings of the Sectaries.

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therefore though divers other places of Scripture in the Epistles of Paul and the Revelation of St. John do speake of the Papacie, as the 2. Thessal. 2. chapter, 1. Tim. 4. chap. 3. first verses, 11. chapt. of Revel. 17. and 18. chap. of Revel. yet these doe point out the Anabaptists, Antinomians, Libertines, and Separatists, as distinguished from Papists; and if I should but barely transcribe those places of Scripture, without any application, as men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, fierce, despisers of those that are good, Traitors, heady, high minded, lovers of pleasures more then lovers of God, having a forme of godliness, but denying the power thereof: For of this sort are they which crepe into House, and lead captive filthy women laden with sinnes, &c. as through Covetousnesse shall they with fained words make Merchandifje of you, as that there shall come in the last daies scoffers, walking after their owne lusts, there should be mockers in the last time who should walke after their owne ungodly lusts, as likewise also these filthy dreamers defile the flesh, defpife dominion, and speake evill of dignities, as there are certaine men crept in unawares, ungodly men, turning the grace of our God into lasciviousnesse, as these are murmurers, complainers, walking after their owne lusts, and their mouth speake great swelling words, having mens persons in admiration because of advantage, These be they who seperate themselves, sensual, having not the spirit, with many other passages in those Scriptures, yet they that runne might presently read them as written in great Letters in the foreheads of the Sectaries: For was there ever in our times a generation of greater selfe-seekers, boasters, proud, blasphemers, Covenant-breakers, unthankfull, make-bates, heady, despisers of those who are good, mockers and scoffers walking after their owne ungodly lusts, despisers of Dominions and speakers evill of dignities, having a forme of godlinesse, but denying the power thereof, and so in the rest, then our Sectaries: let the indifferent Reader but remember what I have written upon most of these heads in this and my other Bookes, what spirit breathes daily in many of their own Books, as Arraignment of persecution, Martin's Eccho, Englands Birth-right, Thirty eight Queries upon the Ordinance against Heresies, Toleration Justified, a Demur to the Bill against Heresies, Lilburnes and Over-tons
A new and further Discovery of the

tons Books, the English Scottifh game and what they have
done and do daily against our Brethren of Scotland, the godly
Ministers, the City of London, &c. and then I believe hee will
confesse there never was a more desperate, ungodly, false, hypocritically, unthankfull, proud, ambitious, covetous, unclean, cruel, atheistical generation then many of our Sectaries in
England are. It would be too long now to paraphrase upon all
those Scriptures quoted, to compare our Sectaries with every
character of those Scriptures, and to give proofs in divers in-
stances and facts. I shall conclude this Corollary, that they are
 scoffers and ungodly men, walking after their owne lusts, by
relating a passage or two of some Sectarian Souldiers belonging
to Colonell Whaley's Regiment. A chiefe Disputant of the
Sectaries said that he would not keep out of Ale-houses for five
hundred pound a yeare for the good wits that he met there,
yet objecting himselfe by way of scorne, that if it offended his
weake Brother he must not doe it: Being by way of reprooue
told of one that said it was best going to Hell, for the brave wits
were there, he replied that if that were true, he would goe thither
for then God was there, saying that God was as much in hell
as in heaven: answer being returned him, that God would be
found in Hell in power; he replied that his presence in power and
in grace could not be distinguished. A Woman being occasion-
ally spoken of in the company of some of these Sectaries that she
was said to be a whore, they said God had so ordered it, and if
she were a whore it was as well with her as if she were honest.

2. Coroll. Hence then from all that Libertinisme and loozenesse
of life in our Sectaries, we may see what unsound and corrupt
Doctrine will produce, and bring forth sooner or later, viz. wicked
life and loozenesse of manners, and though many of the
first Broachers of Heresies and Schisms, at first have beene out-
wardly holy and strict in their lives, as Pelagius, Schwenckfeller, Thomas Muntzerus, and their first Disciples too, some Pelagians,
Anabaptists, &c.; because else their opinions would not so well
take; and indeed upon pretences of holinesse and greater strict-
nesse many well meaning and weake people, especially women
fall to them, yet after a time Erroors in life and corrupt manners
generally attends erroors in Doctrine, and that both as a punish-
ment
ment and just Judgement of God upon men for not receiving the truth in love, and in the nature of the thing: for as a foule moist head causes distillations of corrupt matter upon the lungs and stomack, so loose corrupt principles dispose men to a loose and corrupt conversation; "Tis impossible (faith Luther) but that a bad life will follow false Doctrine; for if men make Shipwrack of faith they will of a good conscience; and therefore the Scripture, History of times and our own experience shewes us the truth of this, Peter and Jude speaking of false Teachers and false Doctrines set down at large their wicked and abominable lives, their uncleannesse, filthinesse, covetousnesse, walking after their own ungodly lusts, having eyes full of Adultery and that cannot cease from sin, alluring through the lusts of the flesh, promising liberty, ungodly men turning the grace of God into lasciviousnesse, trees whose fruit withers, without fruit, twice dead, plucked up by the rootes, so Paul speaking of the seducers and the Teachers of false Doctrine, 2. Tim. 3. that shall refift the truth as Jannes and Jambres did Moses, describes them to be lib. or prophane and wicked men, lovers of pleasures more then lovers of God, men of corrupt minds, evill men, &c. Donatus and his followers who would not acknowledge Cæcilianus and his company for a true Church of God because they were not pure and holy enough, but thereupon fell into schifme and divers erreurs, yet he and his followers fell to all wicked manners, as Augustine shewes in many of his writings, against the Donatists, yea in time they grew so infolent as to commit many rapes, robberies and murthers, and to proceed so far in offering violence to the Orthodox, that Honorius the Emperour was forced to send Dulcitius with an Army of soldiery to restraine their injury and violence. Augustine in his third Book against Cresconius Grammat. cap. 42. &c. shewes that the facts and course of the greatest robbers and Theevess were far leffe and lighter then of the Circumcelliones among the Donatists. * Priscillianus a Bishop who held many opinions of seeming holinesse, condemning all sort of flesh, and their eating as polluted and unlawfull, condemning Marriages, and persuadinc his followers to divorce from their wives, this man confess before his death that in his conventicles he had often committed filthinesse, and violated the chastity of women of his Sect.
among whom one was Enchrotia the wife of Delphidius the Rhetorician. The *Anabaptists of Germany at their first springing up were full of seeming holiness, mortification, full of devotions, fasting, prayer, so that they were offended with the Evangelical Churches, because many wicked livers were in their Assemblies, and because their preaching had no more power to make those good who heard it, which made Luther and some other worthy men of those times at first to favour them, write in their behalf when questioned, pity their mistakes, but within a few years they fell into all kind of uncleannesses, murthers and wickednesses, as Sledan, Bullinger and divers other learned Authors have laid down. *Danaeus in his Commentaries upon Augustine de Haresibus showes what sinnes accompany herefies, and how a loose life followes alwaies upon errours; The disorder of manners and contempt of all Discipline being the perpetuall companion of here- sies. For he who despiseth the Doctrine of God, will also easily contemn the Discipline. Danaeus enlarges upon this subject, quoting places out of Tertullian, Theodoret, Bernard, that prove the wickednesses of the lives of Hereticks and Sectaries, as their familiarity with conjurers, starregazers, their uncleannesse, hypocrisy, which from their common Master Simon Magus, whose Disci- ples they are, they have all learned. And as Scripture and History showes us this, so our own experience plentifully proves it, many men who before they were Sectaries, or upon their first entrance that were famous for the power of godlinesse, being now Libertines and licentious, making no conscience of the Sab- both, Family duties, &c. 'Tis evident that with the errors of the times a flood of ungodlinesse is come in upon us, iniquity abounding and the love of many waxing cold, and I have in divers places of this Booke given many pregnant examples of the Atheisme, Uncleannesse, Drunkennesse, prophanennesse of the Sectaries. There's no question, but many of those Sectaries who heretofore were outwardly holy and strict, having some secret lusts and sinnes which they were no longer willing to forbear, (however new light, free grace Christian-liberty, Spirituality were pretended) fell to those opinions and entertained those Doctrines of Antinomianisme, Anabaptisme, Independency, as a way wherein they might freelier enjoy those lusts, and cast off that
that yoake of strictnesse they had so long taken upon them: The Apostle Paul showes the reason how those who creep into houses, prevale to lead captive silly women, because they are laden with sinnes, the opinions and errours vented are suitable to the lusts of their heart, and so carried captive by them: many in our times who professed Religion were lustfull filthy persons, though this was covered under a profession of Religion, and therefore so soon as they heard of an opinion of baptizing grown persons, and that by dipping of naked women, they presently fell to it, as the best way to enjoy their lusts by, as the fairest opportunity (and that held out now as a matter of greater perfection in Religion) to feed their wanton eyes, by looking upon young women naked, to satisfy their unchaft touching, by handling young women naked. It were easie to demonstrate how the love of some lust or other in mens hearts (though at first not perceived) hath been a great cause of so many in our times falling into the errors of Antinomianisme, Anabaptisme, Libertinisme, Independency, and so indeed in all times some wickednesse or other hath been the spring and mother of Error and herezie, as pride and vain glory, covetousnesse and filthy lucre, a desire of contention, an evill conscience, and when some lust (though secret) hath brought forth an error, this and that false doctrine, then those Doctrines fully received daily strengthen and nourish those lusts, yea daily increase unto more ungodliness, as the not being liable to be questioned by superiour Assemblies as Classes Synods, emboldens men to broach and spread such errors, as holding that God sees no sinne in his Children, that all our sinnes cannot hurt us, nor all our good workes further our salvation, encourages men to sinne more freely, as believing that the soules dye with the bodies, or else sleep till the resurrection, yea that there is no resurrection, makes men say let us eat and drinke for to morrow we shall dye, that is since the soule dyes with the body, and the body shall rise no more, therefore let us take what we find here, enjoy our pleasures and satisfy our lusts whilest we may.

3. Coroll. Hence then we may clearly see from many of the principles and practices laid open in this booke, that many of the Sectaries of our times, Anabaptists, Libertines, Independents,
are not only against Government in the Church, all Authoritative power of Classes, Synods, but against Civil Government too. Monarchy and Aristocracy, both Kings and Lords have been cry'd downe in many Books, Speeches, yea and in Sermons of the Sectaries; and for Democracy, though in divers Pamphlets they seem to contend for that, as in opposition to all Kingly and Lordly Government, yet in pleading for it, they have laid downe such positions, as are not consistent with any Civil Government at all, but what necessarily would bring any Common wealth (the most popular) into a chaos and confusion; and had they any reason or wil'dome, they could not but see the weakness of their own Principles, and the dreadfull consequences that must necessarily follow thereupon, but as the Apostles Peter and Jude speake of the Hereticks of their times, upon occasion of speaking evill of Dignities, and despising Dominion, so may we of ours, These as naturall bruit beasts made to be taken and destroyed, speake evill of the things they understand not: In a word nothing pleases them, not the Government nor any part of it; not the Lawes, their designe is to have all pull'd downe, to have a total change made, that being abrasi tabula they might write in it what they please, and might come to have the new modelling of Church and Common-wealth. O how like are our Sectaries to the old Anabaptists of Munster and Germany! their very spirit having entred into our men: O how like is John Lilburne to John of Leyden, as if he had been spit out of his mouth,M.Dell to Thomas Muntzer! and so others of them to severall great Sectaries that I could name! I dare be bold to say, and can prove it, that the old Anabaptists never delivered or held principles more destructive to humane society to all kind of Government, both Politicall, Ecclesiasticall and Economicall, to all godliness and Religion, then many of our Sectaries; nay I believe no instance can be given of them whilst they were under command, and in the hands and power of the civil Magistrate, that ever they carried themselves so scornfully and contemnously to the supremest Courts and Judicatures of Kingdomes and States, and committed such outrageous actions publicly even in the worship of God against the Religion established.
blished, the faithfull friends of the States, as our have done.

4. Corol. Hence then we may plainly see, by what's laid down in this Book, our evills are not taken away but onely changed, or rather some persons and instruments removed, not the evills. There are other men now under other habits and names, do the same things, and farre worse; for instance, one of the great complaints against some Bishops was the putting men into the Ministry and to preach, who had been Serving-men, Barbers, and such like; behold it is now in fashion, worse are now suffered, and that in such a way as the Bishops Lay-preachers never attempted, viz. to put by painfull Orthodox men from their places, whilst they with their ignorance and errours starve and poysen the peoples souls. Another great evil under the Bishops was the corrupting of Religion, and destroying it in time by countenancing corrupt men, and discountenancing the zealous Orthodox under the name of turbulent violent men, who made divisions, &c. and is not the same in use among us now? Is it not more apparent by many Booke written, Speeches, and Actions, which hundreds and thousands are witnesses of, that a Toleration and the ruine of the Protestant Religion is intended and designed now, then that the Bishops intended to bring in Popery? Another great evil was the speaking against and reproaching the Reformed Churches, and speaking evil of some of the great Reformers, as Calvin, Beza, Knox, &c. which some of the Prelates and their Chaplains in some of their Books, Sermons, Discourses, or Disputations in the Universities, as Canterbury, Wren, Poolington, Martin, Cosens, Duncombe, Montagne had done, and O how were these cried out on for so doing, but alas, now the Reformed Churches, particularly Scotland, whom we have covenanted to defend, and according to the example of the best of them to reforme, yet after such a Covenant, both Churches and the prime Reformers, as Calvin, Knox, &c. have been a thousand times worse reproached. And so I could go over all the rest, and that not onely in Religion, but in the matters of Justice, and the Liberty of the Subject; but I must take off manum de tabula.

5. Coroll. Hence we may see by all the Errors, Heresies, Strange Practises discovered in this booke, into what a condition
we are fallen, and from what fallen, that we can do and suffer such things as we do: I knew the time when it might have been said of us as of the Angell in the 2. Revel. 2. we could not have borne them that were evil, and this we had when we were at worst, we hated the doctrine of the Nicolaitans, but now we have left our first love zeale, are become a people that can suffer any thing, the twentieth part of what we now make nothing of, but have pretences, excuses and pleas for, seven years agoe would have made us cry out bitterly, kept daies of fasting and prayer for (though with the hazard of our lives and Liberties) made complaints and spoken one to another, looked for the judgments of God to have come upon us, but now we bear all; nay what was most evil in the Bishops and their Chaplains, for which they (wicked men as they were commonly cal'd) have been cast out, as Popery, Arminianisme, prophaning the Lords day, countenancing Papists, Arminians, &c. is new light and new truth in Sectaries and Independents, prophaneness and ungodliness in them, is now become conscience, godliness, Saintship. Now the grossest Arminianisme without making mince meat of it can go down, we can swallow without any trouble Popish Arminian Pills, and that without being wrapt in gold, yea Arminian Socinian Tenets, and what not: We hear of no Remonstrances, famous Speeches, plain home Sermons now against errors in doctrine as heretofore, no Committees sitting upon Books, to deal with Mr. Dens, Mr. John Goodwins, M. Burtons, and divers others, as with Mountagues, Dr. Jackons, and Cosens Books: Magistrates, Ministers too silent, the people also too contented and quiet, yea many instead of crying out and being pained at heart love to have it so, will prefer a man and give a great deale for some to preach errors among them and disturb their faith, when as they will give nothing for an able man every way qualified to preach the truth: God may take up that complaint of our present times which he doth by Jeremie; My people have committed two evils, they have forsaken me the fountain of living waters, and hewed to themselves broken Cisternes that can hold no water, hewe and be at a great deal of cost and paines for puddle poyfonous water, but reject and slight a fountain of pure and living waters.

6. Corol.
6. Coroll. Hence then we may see from all the Errors, Heresies, Insolencies of many Sectaries in our Armies and among the Souldiers laid downe in Gangrene, what a great plague and judgement of God to this Land some of our Armies and Souldiers have been, and are now more then ever; namely in that so many Commanders and Souldiers diffused throughout the Body of the whole Army, yea some whole Troops and Regiments should be desperate Sectaries and Hereticks. We must needs be under a great plague to have: those who should be the Instruments of our safety, and have the sword in their hands, to be such kinde of men, and to do as they do: Heresies and Errors in any men are a great evill upon a Land, a sad matter, but in the Souldier tis armed impiety, who by power and force may propagate and spread all kinde of errors and opinions without controle, and by marching from Countrey to Countrey, have opportunity of infecting all parts of a Land: Certainly the Sectaries in the Armies (I speake now as a Minister of the Gospell, judging of things according to Scripture, and not according to carnall policy and outward appearance) are the greatest plague and judgement of God that hath been upon this Kingdom this hundred years: when I heare daily of the errors they scatter, the insolencies they commit, and see what great evills they are the cause of in Church and State, I often thinke of a passage in a famous Speech, made by Sir Edward Deering: in the beginning of this Parliament, speaking of the corruptions in Religion among us, to be first remedied before the Scots Army then in the Land to be considered of, used these words, or to this effect: Let the sword rage from North to South, or tis better it should rage from North to South, rather then the corruptions in Religion not be taken away; so say I, it had been better the Sword of the Enemy had raged from North to South, then this Sword of Heresie, and Plague of Error like a Gangrene should over-run the Kingdom as it doth: This destroys the precious foules, and I am fully assured, the Sectaries in the Armies have destroyed more foules, and overthrowne the faith of more with their heresies and wicked opinions, then they have killed the bodies of their enemies with their Swords. The constitution of our Souldiery, so many Sectaries being in our Militia,

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besides, that 'tis a great and fearfull plague of it selfe, 'tis a great cause of all other evills, 'tis that which emboldens the Sectaries all the Kingdome over, and encourages that party to do so many wicked things as they doe daily, affront the House of Peers, abuse Scotland, the City of London, Ministry, publiquely print preach all kind of abominable errours. 'Tis that which awes the good party, or at least out of policy makes them not so zealous and resolute against the errours of the times. 'Tis that keeps the Church Government from going on apace, that is a great remora to the punishing of Hereticks, &c. 'tis that indeed which hath infeltd and infected the Kingdome so generally. There are few of our Emisfaries and notorious Sectaries but are or have been Souldiers, belonged to the Armies as Chaplaines, or one way or other have followed the Campe, they all smell of the Army, High, Knollys, Erbury, Dell, Saltmarsh, Peters, Batcheler, &c. we may truly say omne malum a Bello: Our Armies are the Nurseries of all errours and all our evills, and hence we may see the true cause why all the Sectaries are so for warre and keeping up the Armies, cannot abide to hear of disbanding, because their Kingdome is enlarged and maintained thereby, but certainly it will never be well with the Kingdome, till the Armies be disbanded, or at least new modelled, the Sectaries put out: God be mercifull unto us, we are in strange hands, and things are come to a strange passe, and all wise men who have read Histories understand any thing, and lay together many of the Sectaries Speeches and Practises, conceive it cannot but be very perilous to have the sword in so many mad-mens hands, and feare a new Tragedy to be acted like that in Germany and at Munfter by the old Anabaptists, yea worse: The godly Orthodox Ministers and Christians, and all true hearted English men may cry out and say as in 12. Psal. Helpe Lord, the wicked walke on every side, when the vilest men are exalted, and with the Prophet Malachie, 3. Mal. 15. And now we call the proud happy, yea they that worke wickednesse are set up, yea they that tempt God are even delivered. The Sectaries of our Armies invading the Pulpits, abusing the godly Ministers, laying waft and prophaning the publike places set apart for Gods worship are like Oreb, and like Zeeb: yea as Zebab and as Zalmunna, who said, let us take to our selves the
the Houses of God in possession, nay they are like to those husbandmen in the 20. of Luke, that reasoned among themselves saying; This is the heir, come, let us kill him, that the inheritance may be ours: So they cast him out of the vineyard, and killed him. The Sectaries knowing that so long as the godly Ministers and such a Ministry continues in the Kingdom, they shall never doe their worke bring in all heresie and confusion, the inheritance shall not be theirs, therefore they set themselves to destroy the Ministry and Ministers, that the inheritance may be theirs. The Apostle Paul 2. Tim. 3. bids Timothy know this that the perilousneffe of times stands in false Teachers, seducers creeping into houfes to lead captive silly women, and in men reprobate concerning the faith refilling the truth, and not in so much in war, famine, nor other calamities which happens to the body, and therefore makes this preface before it; This know also, implying it was not so well known, and stirring up Timothy the better to attend to what he should say and now to know it. Now if those times be of all others the most perilous where there are false teachers venting errors and heresies but in a way of creeping into houfes, how perilous and dangerous are those times where there are false Teachers and seducers (holding all sort of errors) armed, being Commanders and Officers of Regiments and Companies, who creep not into houfes, but openly command houses and abide in them, and by their power can and do drive away the faithfull shepheardss that should defend the sheep, that so the Wolves and Foxes may the more freely devour them; and that when they have ravened and made havock in one place can march to another, and so go into all places by their power, forcing and commandig what they please. All which clearly shewes us we are in a far worse condition then when the enemy was in the height of his successes and victories at the taking of Briftow, or ever since the Parliament began: God is more diiho- noured, precious soules more destroyed, all things tending to Anarchy, Confusion and new Broyles worse then before; Certainly if God have any delight in this Kingdom, or purpose to do it good, he will deliver us from this wicked generation of Sectaries one way or other: They have, these three last yeares been encreasing and growing very bad, but this last yeare they have

* Calvin. in 2 Tim. 3. 1, 2. Notandum in quoasperitatem vel duritiam temporum constituit, non in bello scilicet, nec fame, nec morbis, nec aliis calamitatibus, vel incommodis quax corpori accident, sed in malis & pravis hominum moribus. Vide ibid. plur.
have been outrageous: I am confidently perswaded if a Commi-
mission were issued out from both Houses to faithfull godly men
(and they backed with such power not to fear the Sectarian Sould-
diers) to sit in the severall Counties to examine and enquire out
the insolencies and enormities of the Sectarian Souldiers and
Chaplaines that were in the noble Earle of Manchester's Army,
and now in Sir Thomas Fairfax's Army, with assurance of pro-
tection to the complainants and witnesses; there would be the
dreadfullest and abominablest things found out both in opinions
& practises that ever were heard of in any Army of Christendom,
and most of the Cavaliers would be found Saints to them, so
that 'tis evident there's more need of disbanding and cashiering
the Companies and Regiments consisting most of Antinomians,
Anabaptists, Seekers, Antiscripturists, &c. then of Vandruske's
Regiment, of which there were so many outcryes, and that just-
ly too as I believe.

7. Corollar. Hence then by what is laid down in this Booke
of the Errours, Heresies, Practises, insolencies of the Sectaries
we may see that never in any age or in any Christian State or
Kingdome, whether Orthodox or Hetrodox Protestant or Popish
hath there been such a sufferance and Toleration of those who
have been contrary minded to the Religion established by civil
Authority, as hath been and is in our Kingdome. The Sectaries
talke much upon all occasions of Toleration and liberty of con-
science in Holland, Poland, Transylvania, France, Switzerland,
Turky, but let any man look into those Countries and but un-
derstand aright what is allowed in those places, and then con-
sider what is daily practised in England; and suffered without all
questioning, and he must needs confesse there's no such liberty
nor Toleration in any of those places: enquire and aske after
Holland, France, Poland, &c. where there are Tolerations, whe-
ther, Sectaries, or Differers from what's fetled by the civil
Sanction, do come into publike Churches, causing tumults and
riots, and by violence put by the Ministers from preaching, pull-
ing them out of their Pulpits, abusing them groffely, and preach
openly with all kind of reproaches against the established Reli-
gion? whether Books are suffered to be printed with license and
sold openly, venting all kind of errors, blasphemies, yea bran-
Errors and Proceedings of the Sectaries.

...ding with most odious names the Religion established, and the supreme Authority who settles it? yea daring to present into the hands of, and at the doors of the houses where the supreme Judicaries sit, Bookes and * Pamphlets, with * Protestations against what themselves have enacted? whether great numbers of Emissaries, Mechanicks of all sorts are suffered to be daily sent forth into all parts of their Countries and Kingdoms to draw away the people from their Religion? and if any man in authority dare be so bold to molest them, though they abuse Magistrates to their faces, yet they are one way or other delivered, and presently fall the faster to their work again, whether the way to preferment and places of honour, profit, trust, command be in those Countries to oppose and to be most active against the Religion and Government established? and the ready way to be kept out of all such places, and by one device or other to be turned out, yea to be brought in trouble be for a man to be zealous for the Religion and way of worship settled in that Country? whether in any of those Countries if those who be Hereticks and Schismatics, or Diflenters only from what the Magistrates of the Countries have established being cal'd in question by those in highest place for writing against and reproaching their Ordinances and Lawes, and thereupon affronting them to their faces and writing Bookes publiquely against them, have they not withstanding continuing in all contempt escaped without punishment? and received those favours and privileges which none before them (though never so conformable to the Lawes and State) have received, and so I might instance in many other like particulars: Now I challenge any man in all his reading or travelling, to give me any such instances in Holland, France, Transylvania, Turky, &c. but I can give many proofs in all these kinds within these three last yeares in England: In the Bishops times before this Parliament there was great favour shewed towards Papists and persons Popishly affected, but did they come into our Churches established by Law and bringing their Priests put by our Ministers from preaching and celebrating the Lords Supper, and set up against the will of the Ministers and Parishioners their owne Priests to preach points of Doctrines, and to say Maffe; or did the Bishops when Popery was...
most countenanced, suffer Popish Books railing against our Ministry, Church, &c. to be licensed by their Chaplains and sold openly: In the Kings late Armies where (as it hath been reported) there have been many Papists and Popish Commanders, yea, and Priests, did they ever where they were quartered drive away by force the Protestant Ministers, and in the midst of the public exercises on Lords days come with their soldiers and disturb them in Prayers, preaching, and put up their Priests in their rooms? I never heard of any one such example in this kind; O what outcries would these things have made if done either by Bishops or Papists, but these things are ordinarily and daily practised by the Sectaries; Indeed the liberty the Sectaries now have in England is rather a Domination then a Toleration, a Raigne rather then a sufferance, yea their Raigne and Domination is swel'd so high that the godly Ministers and Christians who are for the Church-Government and way establifh'd by Parliament have much adoe to be tolerated and suffered, nay in many places they cannot serve God quietly, nor live in peace but are affronted, molested, threatened, yea their lives hazarded: The Domination and Infolencies of the Sectaries in England both in City and Country are unsufferable, and beyond all example, and let but all things be considered, the nature of the Lawes and civill Government of England that all the people are subject to the same Lawes, and all the Countries of this Kingdom under the obedience of King and Parliament, none exempt, not some parts under one, and some under another, as in the Cantons and some other Countries, as also that great and solemn Covenant taken for the nearest uniformity in Doctrine, Government, &c. and the extirpation of all herefie, schisme, &c. with some other such like considerations, I am ready upon my life to make it good at the Barr of both Houses, that there is in England the greatest sufferance and countenance of a Disenting party from what is held out and established by Authority, that ever was in any age where there was a Christian Magistrate, or that is in any part of the world whatsoever at this day: the Toleration in Holland, France, Transylvania, &c. in many things falling short of that liberty the Sectaries here enjoy. I had thought upon and drawn up twelve pregnant particulars with the proofes wherein the Toleration here
here is greater then in those Countries, but I must defer them till the fourth part of *Gangraena*, having enlarged this part already so much beyond the former parts, and my intentions, and shall conclude this seventh *Corollarie*, that if the Sectaries shall be still suffered to go on and all kind of errors and opinions vented for the future, as they have been for these three or four last years, this will be such a thing as never was read or heard of in any age, or among any people, that the end and issue of a solemn Nationall Covenant made with God another Kingdome and one another for Reformation, should end in a universal Toleration and Confusion both in Church and State.

8. *Corollar*. Hence then we may plainly see by many speeches, passages in Letters, facts, insolencies of the Sectaries related in this Book, that the Sectaries hold not to their principles of Toleration and Liberty of Conscience, but only in receiving it, they will not give it (when and where they have the power of giving it) unto others: The Sectaries in all their Bookes, Sermons, Speeches, Discourses contend for liberty of Conscience, and that no man should suffer any thing from another for his differing in opinions from him, or be hindered in printing and speaking his conscience, and yet if the Reader do but remember the several passages I have laid down of the Sectaries dealings with godly Presbyterians in City and Country, Army and Ministry, and in all places, he must necessarily conclude when they are grown strong enough, and where they can they will suffer none but themselves. In all ages Hereticks and Sectaries at their first rising, when but a few and weake have cryed for Toleration, liberty of Conscience, but when by being let alone they have grown to great numbers, and by their industry, subtily and activity have got power in their hands, then they have been the greatest persecutors of all others, denying all liberty to the Orthodox, and this the Ecclesiastical Histories of all times both ancient and moderne shew. Thus the *Donatists*, *Arrians*, *Apostles of Germany*, *Arminians* in Holland with other such like maintained and pleaded for *Toleration* quanquam pro aris & focis, and yet after a time that either they got Princes and Magistrates on their sides, or being increas'd in number got the sword into their hands, they killed, banished, spoiled of their goods, threw
Socrates out of offices and places all those who were not of their opinions.

Scholastic. lib. 2. c. 21. 22. 23. relates at large the Arians, and Sebastianus Manichee fear full persecutions and unheard of cruelties against the Orthodox Bishops and people: The violence truly was no less then that of old, practised towards the Christians, when they were compelled and drawn to sacrifice unto Idols. For many endured sundry kinds of torment, men racking and dismembering of their joints, confiscating of their substance: Some bereaved of their native soil, other some departed this life under the hands of the tormentor; some dyed in banishment, and never saw their Country again; They banished divers Bishops, and being bereaved of their native soil they handled so roughly, that some of them dyed by the way, some other in exile never returning again. They put to death above 30. Bishops. They followed the steps of wicked Ahab, employing all their care and industry for the rooting out of the truth from of the face of the earth. Danæus in Auguf. de Harrib. cap. 69. bowes, when the Donatists were increased in number, and had infected all Africa, so that many whole Cities fell to that way, they then grew in silent and offered violence to the Orthodox till Dulcius a Tribune of Souldiers being sent against them by Honorius the Emperor restrained their violence and injuries against the Christians. Thomas Muntzer preached that all things should be in common according to the example of the Primitive Church, and those of the richer sort who would not be perswaded by Arguments, he by force and fear of worse compelled them thereto: At Munster community of all goods is commanded by the Anabaptists John of Leyden, Knipperdolling, &c. upon pain of death: John of Leyden rages against those that dissented, and by the slaughter of a great many strengthens his Tyranny; so that upon the pleasure of this man depended not only the estates, but even the lives of every one of the Citizens. Whosoever durst but speak a word in jest of the Prophets, was accused of Treason, and made a sacrifice to the laws of those miserable; and all wise and humane right trodden under foot. Spanh. Diatr. Histori. Hence 'tis an observation of Vedelius in his Arcan. Armin. par. 4. lib. 2. cap. 8. that the disposition of Hereticks is such, that 'tis impossible for them when they have got strength, to moderate themselves from percuting of the Orthodox.

And thus our present Independents and Anabaptists notwithstanding all their pretences of liberty and conscience have and do (where they are in power and can by any way or means suppress) prosecute Presbyterians to the utmost, and indeed for this very end plead for liberty, and work night and day to get into all places of power and command both military and civil, that they may destroy them.
Errors and Proceedings of the Sectaries.

It were too long to relate all the instances of godly Ministers and other worthy men troubled and complain'd of by them to Committees, of honest Christians troubled by their means for discharging their consciences in petitioning the Parliament, and Common Council, of all the godly Ministers put by from preaching in their own Churches by Sectaries, and of their refusing to let godly Ministers of the Presbyterian judgement preach in any Chappels and Churches where they have power, of the many threatening speeches spoken by them against the godly Ministers, that they would leave never a Priest in England, that the Presbyterians should be dealt with as Malignants, several years long, and such like; of their not licensing any books or matters of Intelligence, but stopping the Press all they can to men not of their judgement; of their incensing and stirring up the Parliament in printed books to punish godly Ministers for laying open the Errors of the times, of their labouring to keep out of all places in Parliament, Armies, Livings, &c. Orthodox godly men, of their putting affronts upon, hindering of pay, turning out of places by one trick or other the faithfulest and worthiest men, if Presbyterians, yea going against all principles of Justice, Honor, Rules of Warre, Gallantry: What should I speak of all the affronts, neglects, complaints of, troubles, vexations, which have happened to many gallant, valiant, faithfull Commanders, and all because Anti-Indepenents, by means of the Sectaries, as Sir William Waller, Major Generall Massey, Major Generall Skippon, Colonel Harvey, Colonel King, Colonel Whaley, Major Finch, Adjuant Generall Gray, Lieutenant Colonel Kempson, Lieutenant Colonel Jackson, &c. besides the putting by of some from their places; what gallant man almost is there, but hath beene heaved at, complained of some way or other, affronted by some Sectaries, and neglected by having men put over their heads into commands, and they unprefer'd, though places void: There are strange, but true stories in the Army in this kind, and some keeps a Register of them, and when time shall serve, may make them knowne, though for the present, because they see how strong the stream runs, and for the quietness of the Army they are silent, though they cannot but speak to their freinds of these things. I have been told from

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a good hand upon the occasion of Adjutant Generall Grayes being questioned at a Councell of Warre for reading the City Remonstrance, that a great Commander of that Army writ a letter to another great Commander to this effect, that he wondred that they who were so much for liberty of conscience, and a Tolerati-
on for themselves, would not afford the same to other men; but that Adjutant Generall Gray, because he was a Presbyterian, and that according to his conscience should have Articles put in against him, and be so violently prosecuted: And if the Sectaries dare do thus whilst they are a labouring for a Tolerati-
on (as they say) before they know whether they shall prevale and have the upper hand, when it is evident the House of Peeres, the Kingdom of Scotland, the City of London, the Ministry of the Kingdom and the body of the people are against them, yea and whatever they vapor the greater part of the House of Commons too, what will they do if ever they should get their way establiished by a law, and come to have all the strength of the Kingdom in their hands, what will they doe when they are masters of the Presbyte-
rians, that thus persecute them whilst they are Probationers? Quid facient Domini, audent cum talia fuerit? and therefore by these beginnings of Persecution, these Kingdomes of England and Scotland may judge what to truflt to, and look to finde, if ever these men come to have power in their hands: they will be as bad as the Circumcelliones among the Donatists, as those Anabaptists to the Citizens of Monroe, they will be desperate persecutors of the faithfull Ministers of Christ, thinking they shall doe God good service in killing them. The Lords may know what to truflt to if ever the Sectaries prevale. The Scots had best look to it also, they will finde them worse neighbours a hundred times then ever the Bishops were, all the reformed Churches had need contribute their help against them, for if they prevale, they will all suffer and be much disturbed in their place. The Assembly of Divines shall feele their liberty of conscience, The City of London and Citizens shall be reckoned with, and paid for their Petitions and late Remonstrance; The House of Commons also may assure themselves, they shall feele their power when they are grown strong enough, as is evident by many threatening passages in Pamphlets of
of the Sectaries, especially those Members of the House who are not theirs, but have vigorously appeared against them, they will pull them out by the head and ears, and kick them out of the House: Certainly the House of Commons so great and understanding a body, notwithstanding many flattering Petitions of late to them, crying them up in late Pamphlets above the House of Peers, and protesting deeply to be at their service and command against all the world, cannot be so weak as to beleive them, and to think if the Sectaries get power into their hands, and overthrow the House of Peers, Ministers, City, that they shall escape and not follow after: they have written, spoken, done as much against them as the House of Peers, Ministers, City, and no question will again as they see their advantage, or are discontented, or upon some new light that they were not chosen by all the freemen of England, but only by the Prerogative men the Freeholders: No man knowes where these Sectaries will stop or stay, or to what Principles they will keep, and is there any safety then in adhering to such a party, and caring to please them who are off and on: Tis evident even in those Books made against the House of Peers, and in which the Commons and their Power are so cried up, that many things are laid down destructive to that House, and in the midst of flattering the House of Commons, they brand them with injustice, medling with what they have nothing to do with, as matters of Religion: As the fit takes them they now will cry crucifie them, crucifie them, but what may they expect from that party if once all the Militia and strength should be in their hands? To conclude this Corallary, I say, God keep me and all true Presbyterians from that liberty of conscience the Sectaries would give us if we lay at their mercy, and liberty of conscience were theirs to give.

9. Corall. Hence then from what I have laid downe of the Sectaries, as in a Mirrour and Christall Glasse we may with open face behold the true bottome cause of all our evils and mischeifs both in Church and State, the maine reason of the obstructions of all good things, why Religion and Church Government not yet settled, why Ireland not releived, peace not attained, and the great ground of all the miseries upon us, why such jealousies and

Nn2 differen-
differences have beene betweene England and Scotland; such discontentes taken at London, why the Assembly and godly Ministers of the Kingdome sighted, many well-affected Counties offended, Petitions not regarded, the well-affected discouraged, many great greivances not remedied, many Delinquents protected and not cali'd to an account, strange Articles given to some in Armes at some places contrary to Ordinances of Parliament, illegall elections of Members of the House of Commons taking place, so many scandalous pamphlers against Monarchie, the House of Peers and House of Commons fold openly, such high insolencies committed against the House of Peers as never were in any age, with many more, namely that great love and favour of Sectarisme and Errors in too many persons of our times: This is the spring that feeds all our evils, the *primum mobile* or great wheele that turns all the rest about: Hence tis no matter though Ireland be lost, England and Scotland embroyled, Parliament and London at a distance, the godly Ministers hearts lost, the Kingdome offended, Armies and great Taxes continued, &c. rather then any thing be done against Sectaries: Sectaries must not be diseased or displeased what ever come of it, they must be nourished and increase, *Bristolian* principles must be maintained and cried up, prophaness let alone, open wicked men joyed with, and all to further Sectarisme and Liberty of Conscience so called. Whosoever knowes and hath observed the present affairs and state of things cannot but see the truth of what I now say; and I challenge any man to instance in any one thing at least for these last twelve months, wherein so many evils have been and are upon us, but I will rationally resolve into that, and though other pretences have been held out, as sometimes priviledges, sometimes the liberty and safety of the subject, sometimes godliness, sometimes unreasonables an unhit time, &c. many things folded together, and indeed the love of Sectarisme sometimes so wrapt up in them that not discerned by all, as in all ages men have not wanted pretences, yet tis apparent to all wise men that this is the very cause. Is it not evident whatever hath been pretended, the true cause of all the jealouies, differences and faults found with the Scots, to bee a great love and care
care of Sectaries whom we know the Scots so hate, and therefore have done it out of revenge? Is it not evident the true and only reason of the Cities being so slighted, reviled, such a change of carriage towards them to arile from their appearing against the Scots and Errors of the times, and striking in with the Ministers to joyne for a thorough Presbyterianall Government? have not all the alterations towards the City beene since that time, and began at that time? Is it not evident whatever is pretended, as want of time, the seare of the Tyranny of Ministers, &c. the cause why Religion and the Church Government is no better settled to be the love of Error and Heresy which they know the Government would destroy? And so I might go thorough the rest, and therefore we may see to whom, and to what to attribute all the mischiefs and evils that are upon us, and further hang over us, Canterbury, Strafford, or whom else you will name, out of designes of Popery or absolute greatness, or what else you will imagine, were never greater causes of all the evills and mischiefs in their times, of differences with the Scots, of invading the liberties of the subject, &c. then some men among us are of our present evils, and all to uphold the faction of Sectaries and Opinionists and to make way for a Toleration, which to advance and bring about and themselves by that to greatness of place and estate, and to licentiousness of living, they are so madly set upon it, that they care not to run the hazard of ruining three Kingdomes, and reducing all into a Chaos of confusion in Church and State, that to they man have the creating of all new, and erect their Babell. But it may be some will say, its wonder there should be so great a party loving and favouring Sectarisme and Error, as to be able to hinder things thus, and to disturb the Kingdomes, and if there should be so, what may be the true reason of the exceeding great favouring of all kind of Sectaries and Libertines. 1. I answer, there are some men who have beene and are but meane in outward estate, birth, and place, and others though richer in the world, yet below in the vallies in comparison, and being exceeding ambitious, proud, covetous, and withall subtile, apprehending also by reason of these deep distractions and troubles.
bles in the State, an opportunity of becoming great and raising themselves by being the heads of a great party, and getting an interest and great power in many people, and knowing the corruption of men's hearts, how pleasing liberty and to have a man's swinge is, and observing which way the pulse of the present times beat, thereupon have set themselves to stand for, countenance all kind of Errors and all kind of men whatever they be that doe walke in irregular ways: These men being Politicians know that the appearing for any one Sect two or three, and restraining the rest will not doe their work, make them the heads of such a considerable party as be able to deal with the opposition they may likely meet with in their ambitious designs, but if they would doe good upon it, they must let loose the rains to all Errors whatsoever, Errors against the Scriptures, against denying a God, the Trinity, &c. they must preferre all sorts of men of those principles one as well as another, constantly standing by, and appeare for all that are questioned in that way let their opinions be what they will, their carriages never so insolent in the spreading of them, and their persons never so unworthy and contemptible, on the contrary opposing, undermining and breaking all those who are active against their party, and by thus doing, proclaiming as it were open liberty to all men according to their several ways and lufts, Papists, Atheists, Libertines, &c. they are in a faire way in some convenient time (keeping off any thing too from being settled) to have so many friends to be able to help them into the saddle, especially at a time when others are jutted out. Jeroboam to keep the people to him, and to strengthen the Kingdom, fearing least they should returne from him to Rehoboam, took counsell and made two golden Calves, and said to the people 'tis too much for you to go up to Jerusalem, and instead of the sonses of Levi made Preists of the people, for the Calves which he had made, and who soever would might become one of the Preists: So there are too many in our dayes that they may get the people to them, and strengthen their power have made golden Calves, set up the Doctrine of Toleration of all Religions, a worshipping of Calves, and give liberty to who soever will the lowest
eft of the people to be Preists, Coblers, Shoe-makers, Tinkers, Taylors, to preach, administer Sacraments, &c. and that because tis too much for the people, as Jeroboam said, too much slavery, subscription to depend upon Ministers, too much for the people to pay Tyths and part with so much of their means, they shall enjoy all freely, and thus by prophesying false Doctrine, and allowing whoever will to prophesie they may come to beare rule by that means, as Jeremie speaks. 2. Though there seeme not Sectaries, viz. formall Sectaries, so many as to be able to carry things thus to the disturbance of the Kingdome, yet if we consider whom they make use of, and strike in with, and by their policies and activities, pretences have drawne in to their party; no wonder Sectarisme hath such a power and influence upon affairs, for with the Sectaries are joyned the loosest and wickedest men, whom they tell they will let enjoy their lusts, not force them to go to Church, or any Government, the men who have got good offices and places of profit, who before they had such were known (divers of them) to go contrary, but now stick close to them to keep their places, needy meanest men, that so they may get something by fishing in troubled waters, guilty obnoxious men, that they be kept from being called to account, men unduly and illegally chosen into places, that so they may not be turned out, some simple weak men who are by the Sectaries cunning, putting fair glosses upon foule things, and jumbling other things of interest of the Kingdome, publick safety, liberty, &c. meerly cheated: Now all these joyning with them, and they to gaine and keep them, applying themselves in suitable ways to every one of these sorts, every wise man may easily conceive how Sectaries may prevail as they do. here's a chain consisting of so many links as may draw a great weight after it, though all this while the first link is the love of Sectarisme and errors unto which all the other are fastned, and that which draws all the rest, this is the Head Faction, the others only sub-servient, this first raieth and now, upholds all the rest to uphold it selfe, and these others without that could not stop all the good, and be the cause of so many mischiefs and evils that are upon this Kingdom.
10. Corall. Hence then from all this Discovery of the Sectaries laid downe in this Book, their Errors, strange wayes, insolent proceedings, many middle men well-meaning people drawne in by them, meerly cotoned by their faire pretences and specious showes, should upon this making them so naked, and pulling the Sheeps skins over the Wolves yeeres, come out from them, and instead of hiding any longer with them, turne to the Ortho-ox godly party, to help the Lord against them; as alfo such Presbyterians who know the Sectaries well, shou'd from all this be affir'd up to shake off their dulleffe, lazynesse, and become active, vigilant, diligent, naturally caring for the fate of things, contending and striving earnestly for the truth of God against the Sectaries of these times; and now in the conclusion of this Third Part I will hint a few things both to those who have beeene deceived by the Sectaries, and to the Presbyterians who well know them. To the first sort, consider, have you not beeene too long cheated and carried along with faire pretences almost to the utter ruine of Religion and the King-dome? have you not, and doe you not fee in many affaires one thing pretended and another intended? doe you not fee evidently that their godlineffe is gaine and great places, that their zeale for preaching and spreading the Go-spell, is to have all Errors and Heresies of a suddaine spread over the Kingdome, and fo in other things, and will you still suffer your selves to be deceived by them? there are some who were courted and complemented with, and doe confesse they were deceived by them, and have left them, doe you so likewise, and deliver your selves and the Kingdome thereby out of this Babell. Secondly, consider you had as good leave them at first as at last, for either you must resolve to go thorouh with them in all their designes, and to the highest, which I suppose midling well-meaning men intend not, but abhor to think of, or else if not, then when they have by your help effectted and brought about their ends, they will cast you off, and you shall be serv'd with the same saufe as the zealous Presbyterians, thus the Prelats served divers whom they made use of, and would not go on with them in every thing, and so will the Sectaries serve
serve many well-meaning men who know not the depths of Satan, therefore tis better for you to leave them, then that they being made strong by your means should in the end ruine and destroy you; and let such moderate well-meaning men know, that if they will still adhere to that party after all these discoveries of them, God will look upon them as partakers of all their sinnes, will destroy them with the Sectaries, and they are like to perish in the gain-saying of Core; and therefore I bespeak them in the words of Moses, Numb. 16, 26. Depart I pray you from the Tents of these wicked men, touch nothing of theirs, least yee be consumed in all their sinnes; feare, suspect every motion that comes from that party, though it seeme never so good, though propounded by others not of their way, and if it be not a thing exceeding cleare and certaine to thee, take heed of closing in with it, rather suspend and advise upon it: for these Sectaries often act by other men, get good men who see not their depths to promote their cause, hiding alwayes the hook of their designes under the bait of priviledge, liberty, safety, godlinesse, all which are not regarded by them, but the doing of their work, the increase of Sectarisme and Error. For the other part the Presbyterians, consider, what a shame tis that a handful of men in comparison shou'd by their activity, diligence, minding their work, bring things to that passe they are, in our Armies, Counsels, City, Country, and the Presbyterians of both Kingdomes ten times as many f'till (as it were) and suffer them? Oh if so few have done so much, and that in a bad cause, what might not we doe in a good cause, if courageous, zealous, and intent upon it? certainly we might in a short time break the hearts and the neck of that faction; and in speciall, if the City of London and the Government of it would appeare as they might, and when they have begun, follow and prosecute it in beginning to put the Lawes in execution against those who come not to Church, in punishing those Sectaries who live under their jurisdiction and government for abusing them in print, in taking care that no Sectarie have any office or place of government in the City, in petitioning the Parliament againe and againe, they might by the blessing of God quickly remedy all: If I should
but mind the City of the solemn Covenant they have taken to endeavour in their places the extirpation of Heresie and Schisme, of what the Kingdom, all good and honest men expect from them in this kind, of all the affronts and injuries they have suffered from that party, and by means of that party, and of all they shall surely suffer from that party if they prevail, be trampled upon and made slaves, used as the poore Citizens of Munster were by the Anabaptists; these and many such other would make them take heart, arise and be doing, but I shall conclude all with turning my selfe to Christ, and that in the words of Vedelius in alike case against the Arminians of Holland, *Aris O Lord Jesus, have mercy upon these Kingdomes, vindicate thy owne glory. To thee who with the Father and the holy Spirit art that one and only true God, be honor, glory and praise for ever, Amen.*

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Postscript.

Good Reader, I conceive before this time thou hast expected my larger and fuller Reply to Cretensi, promised in the Second Part of Gangrena; as also some Answers from me to several Pamphlets put out against some Parts and pieces of my Gangrena, as to Master Burrowes Vindication, Gangrena playes Rex, Lancetters-Lance, Gangrena-chrestum, ADiscovey of a Beame in Master Edwards his eye, A Prediction of Master Edwards conversion, A Parable or Consolatation of Physitians upon Master Edwards, Some passages of Saltmarsh against me, printed in a Pamphlet against Master Gu-taker, Master Ley and some others: Now of all these or most of these, I shall give so good an account and reason at this time, as I question not will very well satisfie the Reader: For my fuller Reply unto Cretensi (some part whereof was printed before the Second Part of Gangrena came forth) I proceeded no further upon these Reasons: Many judicious and learned friends told me I had given...
given such a satisfactory Answer already to Cretenfis, that they thought the Second needless, and desired me rather to set forth some other Tracts; as also upon the coming out of my Second Part of Gangrena I was assured from some who at the press and from the press had seen divers sheets and read some part, that an Answer of Cretenfis to my Antapologie was printing, and would come abroad ere long; whereupon I thought best to deal with Master Goodwin once for all, to take that in, make it all one work, and not to trouble my self any more with him till the man should come to write matter and Reason, and not only words and meer flourishes. Now before his Antapologistes Antapologiæ came forth, I was resolved upon writing this Third Part, and had entred upon it, and so till I had finished that, and another that is to follow upon it, viz. A Treatise against Toleration, I purposed to let Cretenfis alone; only I have among other great Sectaries spoken something of him in this Book, and that upon occasion of his 38. Que- ries upon the Ordinance against Herefies, and other things that have come to my knowledge concerning him. As for his pretended Reply to my Antapologie besides the censure given of it in page 120. of this Book, I affirm, tis an Answer unworthy a Scholar or an ingenuous man, and such a one as I am confident never any man who had the name of a Divine, and in Controversies of Divinity ever gave the like, instead of answering Arguments, Reasons, matters of fact, to fill up many sheets with finding and making faults in words and phrases, playing the part of a Grammatical ushers, and a sub-correector of the press, rather than of a learned Answerer: for suppose all those Grammatical literal exceptions raked together were faults indeed, and let passed by me (all he faith in that kind true) which I deny, and shall prove the contrary (some of them being the faults of the Printer, and by me put in among Errata, others of them good Grammar, yea Elegancies and Proverbial sayings) yet what's all that to my Antapologie? though there be many Grammatical and litterall faults, improper phrases, harsh and hard expressions, how do these Answer Reasons, disprove matters of fact, vindicate and set right the Apologetical Narration, which must be done to satisfie any judicious and impartial Reader? I appeale to any man who hath common sense or reason, whether
matters of fact charged, be proved false, or reasons made weak, or they be answered, by saying there was a verbe left out, the nominative case and verbe were not well put together, the antecedent and the relative not rightly placed, such a phrase was harsh or improper, and whether such a kind of Answer be not ridiculous to Scholars and learned men? It hath been the course of many men who have had a bad cause, and knew not how to maintain it with Arguments, to slight the men who have wounded their cause, as no scholar, and to brand their books as wanting learning; thus some Papists have done in Answer to Protestants, Prelates to Non-conformists, and Arminians to the Orthodox, but Master Goodwin is gone a note beyond all, further then ever any Author did, to spend his time and abuse the reader with giving him Grammaticall faults, what Book is there writ by any man (especially one who hath much other work) of forty sheets, that if a Reader will set himself to find faults and to wyer-draw every word and phrase, may not find such faults enough between the Author whole mind is intent upon the matter and scope of his work, and the Printer at the press? I could give many instances of greater Errata in this kind, in Books of the most learned men, then any Cretensis hath observed in mine, and that both in Latine and English, but I shall instance only in two, Voetius his Book intituled Deserata causa Papatus, and Rivets Catholicum Orthodoxus; nay, I will undertake Master Goodwins Answer to the Antapologie (though it consists of fewer sheets than the largest Errata of any such English book I have seen this last five years, the design of the book being also to disparage me by observing false English, improper Phrases, &c. and therefore cannot be but in reason expected he would be more specially carefull and exact in that kind then in other of his Books) to find and prove more faults in all those kinds, yea grosser then any are in mine; and indeed the man trips in all tongues he makes use of in his Book, both Greek, Latine and English, as I shall hereafter show, nay the man stumbles in Limine, the first word of his Title page, and Book being false Greek, using a word viz. Antapologieates, there being none such in the Greek tongue; and if he say he meant it not one word, but two, viz. having relation to Antapologieas, I Reply, tis strange that in the Title page he who is such a severe Critick upon other mens words
Words should have no greater care of his own then to let them to passe, as to let two words be put in one: but 2ly granting Master Goodwin this Salvo, yet it is false Greek, for it should be τις with an Ετα, not with an Επισιλον as he makes it.

And I suppose were there no other proofs of the strength and weight of my Antapologie, Master Goodwins Reply to it would be a sufficient and demonstrative testimony, that he after two yeeres and upwards for want of substantiall objections and materiall exceptions against it, should fall upon words and phrafs, Grammaticall mistakes, and not Theologicall, how himselfe such a Trifier and Scribler as he hath done, for which learned work (I assure him) he will never be reckoned among the Schoolmen, however he may and hath beene among the Schoolboyes. That man who hath a Lordshipp a Manor propounded to him, & after a full view of, and enquiry into it, can find no fault with the Tenure, Title, dwelling house, water, wooding, situation of it, &c. but cavils that some strawes are upon the ground, some ficks are broken in a hedge, a pane or two of glasse is cracked, the Evidences for the Land are not so fairly written, nor in so good language as they might possibly have bin, tis a good sign & clear Argument tis an excellent Manor, and Lordship that nothing else is objected against it. So when a Book hath passed the teft and triall of a cruel adversary who dares say any thing so it will serve his turne, and yet can find nothing to except against it, but what is common to all mens Books, some mistakes in words and phrafs, Errata of the Præffe, (there being no Book without such) such a man instead of weakening the Authority of that Book, hath among all wise men with a high hand confirmed it and acquitted it from all the aspersions and impurations of weakness, falseness; all men concluding had there been any great matters of exceptions, they would have been produced, and not the time spent in picking of strawes, and catching of flyes, catching at words and phrafs, and letting the matter alone. And for conclusion of this, I would have this Trifier and great Rabbi of the English tongue know, that though in his conceit I cannot put the Nominative case and Verbe together, &c. yet by the help of God, I can put such sense and reason together, such matters of facte and truth together, that in the controversies of the times
of the Church, Government, Toleration, mixt Communion, Laymen's preaching, &c. I can put Cretens, and the Apologists together, answer them, and offer to deal with any of them, or all of them up-on any of the points controverted, and I can put forth an Answer to their new Modell and shake their Babel; and if God spare me life and health but a few yeares, they shall find by Gods gracious help, that by my pen and preaching (not with swords and armed men as they propagate their cause) I shall make Independencie, Anabaptisme, all kind of Sectarisme and a Toleration as wild and cheap as ever Luther made the Popes Supremacy, Indulgences and Pardons, Purgatory, and the Doctrine of merit; and however Master Goodwin puts a bold face upon it, writing thus to cast a scorn, jeare, and a blur upon my writings, which he cannot tell how to Answer, yet I know and can prove it, he and his party fear my writings, and are more troubled at them then at any other mans who hath yet appeared. As for Mr Burroughs Vindication, presently after it came forth I drew up an Answer to it of about some ten sheets, an Answer so full, that hardly a line escaped without some Animadversion; and had I thought his time had been so short, it had come forth in his life, that he might have considered what he had done in that Answer (which I had in a plaine home way charged on his Conscience) and how unlike the spirit that breathed in that Book was to what Master Burroughs had written of a gracious spirit, of Selfe-deniall, of Love and brotherly agreement (being a book made up of great passion, horrible pride, scornfulness, equivocations, many un-truths as I have fully shewed) but being more carefull and zealous of Gods name and truth, then mine own, and seeing that so deeply suffer in the Errors, Heresies, Blasphemies, Insolent practices of the Sectaries, I laid my Answer by, from fully perfecting it till I had put forth a Third Part of Gangrana, and a Treatise against Toleration, then resolving to re-assume my Answer to Master Burroughs, Master Goodwin, and some others of them: but it hath pleased God (before my Third Part of Gangrana could be printed) to take Master Burroughs out of this life (for which I am heartily sorry, and the more, besides that I should have bin glad he might have read my book, because I do conceive the putting it forth after his death may be liable to more mis-constructions then it could have been in his life.
life time) so that now whether I should publish it I or no, or rather let it dye with Master Burroughs, I am in suspense, and shall advise upon it what may be best in that case; however I am fully satisfied tis lawfull for a man in severall cases to put out Answers to Books though the Authors of them be dead; and in regard Master Burroughs dealt so unworthily with me, I might be well excused if I should put it forth; but whether I do or no, I desire the Reader to take notice of my Answer to two or three particulars, I for his excusing himself about that objected, he gave under his hand concerning the story of Nichols, by saying the story of Nichols page 79. is all false (all of it being proved true, and a mistake only in a Circumstance) that he meant only that part of it in that page, not medling with that in another page: I Answer, This is a new equivocation brought to salve the other; for as the first was an equivocation upon the word such a meeting, so this is upon the page 79. and if he intended not to deceive the Reader by posessing him against me, why did he not say, that part of the story of one Nichols page 79. was false, but that story Master Edwards hath, which implies the whole, and is apparent Mr Goodwin, and all Mr Burroughs friends took it so, viz. of the whole; and if Master Burroughs had been alive, I had provided an Appeale to his Conscience to have put him to answer me as in the presence of God, whether in writing that paper sent to Cretenis, he did not think men would not, or could not find it out, but would take it as conceiving all that story of Nichols false; and if Master Burroughs had meant fairly, why did he not acknowledge what was true in the story, as the first part now confessed true, and for the Second Part of it, why did he not confess at a meeting Master Greenhill told him such and such things, and that he answered Mr Greenhill so and so, and have denied it was a set meeting upon that occasion? If Mr Burroughs had done thus, he had dealt fairly, but this would not have made good Mr Burroughs his end to breed a beleif in the Reader of the falseness of matters related in my book, I had then bin rendered to the Reader only mistaken in a circumstance of a story which would have been accounted no great matter, and the truth of the story for the substance and the severall particulars in it would have weighed down all misprision in the minds of men.
against me by reason of that circumstance. 2. For that Master Burroughs charges me with page 2, and 3. that when I have heard wild reproachfull things against such as I owned to be godly, and they living near me in the City have sent to me to offer to satisfie me if I would confer with them, and clearly convince me of the fallenesse of such reports, how the men were traduced and I abused in such reports; yet that I should refuse to conferre with them and fall a laying on, &c. I do utterly deny that ever there was any such thing, or any ever sent to me, and cannot imagine any reason in the world Master Burroughs should writ so, and whoever told him any such thing, abused him, and I could by many reasons prove the contrary, if I were giving a formall Answer to Master Burroughs Book. Is it likely that I who have gone on purpose to so many, and do daily upon all occasions, that have write so many Letters even to remote places to know the certainty of things reported, that imploy others to inquire out the truth where I cannot so well do it myself, that intreat persons who relate things to me, to send the care witnesses and proofs to me, that reject many reports of things which may be true, and are reported with much confidence because I cannot see a full proof of them, that I should decline to speak with those who send to me to satisfie me in the truth of things, and whom I own to be godly? No, this is utterly false, a very legend, against my genius and constant course of proceeding in this work, I taking much content, in searching all ways to be satisfied in the truth of things related me, or in their fallenesse, that so I may not by printing any thing mistaken, give an occasion to the questioning of the truth of those things that are undoubtedly true; and for further satisfactiou to the Reader there was no such thing, why could not the parties themselves come to speak with me, but must send others, I am easily enough to be spoken with, refusing none (as all know who come to me) besides, how did Master Burroughs know any such had been with me to make me such offers, and that I refused; and what if some reported to him that which was false, might not he be easier abused by a report (for he speaks not this of his own knowledge, he never came to me, nor was the man ever desired to confer with me about any of these particulars) then I can be mistaken in this businesse, to whom these offers of con-
Emm and Proceedings of

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the Sectaries.

3. For that
fcroices and fatisfa&ions mould have been made.
Mailer Burroughs page 1 8. taxes me with concerning what I related about his going out of the Kingdom in my Antapologie y that
hxd I been willing to have conferred with him about it as be dejired before 1 printed be'jbould have f> fat!) fitUjiedtne J ihn I could never have 5
fiumbledat thl 5 I Anfwer , I never was unwilling to confer with
Maftet Burroughs about this or any other thing that he (hould have
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be had fent the leaft boy at any
with me , and appointed:
me where to meet him I mould have waited on him : but (or what
is here written, I neither know nor remember any fuch thing that
Mafter Burroughs eithei by writing,or word of mouth ever defired
to have fpoken with me about his going out of the Kingdom 5 and
certainly at that time when I was writing my Antapologie there
was no fuqh great diftance between Mafter Burroughs and me , but
that he might either have come to me , or (poke to me of it when
he met me occa(ionally , or I (hould have come to him : none of
which ever were moved to me, and I cannot but wonder at Mafter
'Burroughs writing of this and divers other paflages.
2 As for that
bee faid bee mould have fatisfied me upon conference , thac
he went out of the Kingdom not upon the ground I alledge, but
upon another, a call from ihe'Church ofRoterdam, which he relates
page 19, 20, 2 r, 2 2. I muft confefle I am unfatisfied in it now, and
ib I beleive are all rationall men , and let the Reader but aske Mafter Adarjhzll and Mafter Calamie who knew the bufineffe well and
Mafter Burroughs at that time,whether they do not beleive he went
over to Rot er dim upon a complaint made of fome words fpoken about the Scottifb Warre:and if I fhould have given the Reader all
that I have drawn up by way of Anfwer to this , it would abundantly clear me , and lay open Mafter 1$ wrought weaknefle very
much, but I (hall only hint this , Suppofe the King had in this War
prevailed over the Parliament, and taken the City 5 and juft upom
that time Mafter Potert and Mafter Welt had gotten away in all
hafte to New England • and fuppofe after this, fome man writing of
Mafter Welt and Mafter Pnert departurefrom Enghnd mould have
exprefled this as the ground, the danger they were in upon the
Kings taking London $ now if Mafter Pctert and Mafter Weh mould
defired,

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by


thors shall receive a full answer from some of the Ministers of those parts, who having been upon the place know all particulars, for proofe of which I have been written unto as followes; I have lighted upon a Libell of Master Pinnels and Maddocks, which however it cast scorne enough on you, Master Gower, and Master Ford, I know you will scorn, and I shall take care in what is materiall to see it Answered in a Book by it selfe, which if you will let me know when the Third Part of Gangrena is likely to be ready, I would put out before it, that you may the better make use of it. And in another Letter upon my Answer to this, that I thought my Third Part would have come out much sooner then now it doth, I am thus written to;

"I am sorry in reference to my selfe that your Third Part comes out so suddenly, I had thought an answer to Pools relation should have preceded it. But however if you have occasion to speak any thing in reference to it, you may bid the Reader expect an Answer from these parts shortly. And you may your selfe take notice how our opposites Pinnel and Maddocks doe equivocate, and deny not the things charged, as in the point of Pinnels strange Doctrine and the Revelation woman. As for Walwyns Prediction of Master Edwards Conversion and the Consultation upon Master Edwards, both from the same hand (as I judge) I would have Master Walwyn and his companions know, that Mr. Edwards goes upon surer grounds in what he does against the Sectaries then to be so soon removed: he hath not been so long in the Schoole of Christ, had experience so many years of the ways of God in trialls of many temptations, divers afflictions, conflicts with all sorts of wicked men and Errors both in the Prelates times and now, searchings and shiftings out the truths of God in the Controversies both of the former and present times, as to be taken off from the Doctrines of truth and according to godliness, and to be turned unto fables by the foolish weake Pamphlets of the times. If Mr. Walwyn and his fellowes have any hopes in this kind they are much deceived; For as Luther sometimes writ in an Epistle of his to Spalatinum concerning his writing against the Papists, that he should presume any thing of him præter Palinodiam & fugam, so may the Sectaries imagine any thing of
me rather then a Recantation, and repenting of writing that Books wherein I have discovered the Errors, Heretickes, and Blasphemies of the times. As for Mr. Saltmarshes Answer in few words to the Second Part of Gangrena, a part of his shadowes flying away, I shall reckon with him for every line in it in that Answer to other Pamphlets of his; only I desire the Reader for the present to observe these things: First, that Master Gataker in his Reply to him, hath proved him to be a shadow without substance, hath taken off the shadowes and vaile he had cast on many truths of the Gospel, and showed this new light with his dawning of light to be nothing else but a shadow of death and darkness, and hath caused this great light to go out in a smoke and snuffe. Secondly, that he calls one leaf and leaf then a halfe, an Answer to my Second Part of Gangrena consisting almost of thirty sheets, and to another Book call'd An after Reckoning of about ten sheets. Thirdly, in that little he faith (though he call it an Answer) he doth not so much as offer to disprove any one particular in the Book, hee faith not one word to disprove or deny the Woman Preacher: which in my Second Part I had made good against his bold denial of it in a former Pamphlet, but declaimes in generall against me and my Book, railing fearfully, and cursing me. Fourthly, the great hypocrifie and dissimulation of Master Saltmarsh, pretending in all his writings, love, peace, sweetnesse among Christians, and in this Pamphlet where his Answer to the Second Part of Gangrena is inserted, tis call'd Reasons for Unity, Love, and Peace, and charging me with bitterness, uncharitablenesse, want of the sweete Spirit of Christ, whereas himselfe hath the bitterest, uncharitablest and most railing cenforious passages against me, and a godly reverend Minister he joynes with me, that a man shall hardly ever meet with the like in any Book in a mans life time, applying those words of Christ to the Devill, unto me, the Lord rebuke thee, even the Lord, charging me with sinning against the holy Ghost, with being in the gall of bitterness, and bond of iniquity, telling me of gnawings, flashings, of having a burnt and withered spirit, threatening they will pray me either into repentance, or shame, or judgement ere they have done with me, and putting the other Minister and me together, he styles us Pensioners.
Pensioners to the great Accuser of the Brethren, bids us fill up the measure of our iniquities if we will needs perish whether he will or no, and faith, all the powers of hell set upon work, with many such like passages; So that I may justly say to Master Saltmarsh as Paul in Rom. 2. 21, 22, 23. Thou therefore that teachest another, teachest thou not thy selfe? Thou that teachest a man should not steal, dost thou steal? Thou that saiest a man should not commit adultery, dost thou commit adultery? &c. Or as Christ in Matthew 7. 3, 4, 5. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine owne eye? or how canst thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam in thine owne eye? Thou hypocrite, first cast out the beam out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye. Master Saltmarsh charges me with bitterness, uncharitableness, and is ten times worse himselfe, and I challenge Master Saltmarsh and all his party in all the Books that I have written put together, to produce (if they can) so many unchristian passages as are vented by him against me in one leaf: Where and in what part of my books have I charged Master Saltmarsh with sinning against the holy Ghost, hating the light once known, blaspheming the work of the Spirit? and so I might instance in the rest, though I believe I could give better grounds why Master Saltmarsh should a great deale more probably bee guilty in that kind, then he can upon any pretence of me (though I professe I do not charge him with that sinne) but the charging godly Presbyterians for writing against Errors and Heresies, with committing the sinne against the holy Ghost, and despighting the Spirit, and sinning wilfully is the great charity and brotherly love of Sectaries, divers of them having done thus, Master Price charging M Bellamie, Master Goodwin Master Prime, and M. Saltmarsh me: But I would have Master Saltmarsh know, tis not his bugbar of charging me with the sin against the holy Ghost, and threatening me with flashings, lightnings, and praying against me for contending earnestly for the Faith once delivered unto the Saints against certaine men crept in, turning the Grace of God into lasciviousnesse, can scare me to make me go out of my way, and I find this branding
branding with the sinne against the holy Ghost of Orthodox men by Sectaries to be no new thing, but very old, used by the Donatists in Saint Austin's time, who as Augustine showes in his writings, accused the Orthodox of being guilty of the sinne against the holy Ghost. Fifthly, for his two stories he relates of discourse with me upon two several times speaking together, they are deceitfully and falsely related, the greatest part concealed, and what is related not justly set downe: I write them both downe in my Diary, especially the last immediately after I left Master Saltmarsh, and so can give a just and good account of them, but they are too long to be inserted in a Postscript, and of the first, that being at Master Vicars house and in his hearing, he hath given the Reader already a good part of it in his Schismarck setted, little (I think) to M. Saltmarsh's credit. And now good Reader the next Tractate thou shalt expect from me shall be a Tractate against Toleration, which I hope by the end of the next moneth, or the beginning of February, may be in thy hands, and nothing by God's help shall divert me, or regard that: I am resolved, if twenty Pamphlets should be written against this Third Part, to let them all lie till I have put forth a Treatise against Toleration and pretended Liberty of Conscience. And now, dear Brethren, pray for me, that God would be in a special manner with me in the setting forth of that Tractate at this time, and that the word of the Lord may run and be glorified, and that I may be delivered from unreasonable and wicked men, and that my service which I have for this Kingdome, may be accepted of the King, Parliament, and all that are in authority, of the City of London, the Ministers of the Kingdome, and of all Saints. Amen.

FINIS.
Christian Reader I fully intended thee of this Book a more perfect amendment of faults passed at Press then in former Books, that thereby I might have prevented Momus, and saved Cretensis a labour of making such another Answer to this Third Part, as he did to the Antapologie, but many pressing occasions for the publick not allowing me so many dayes, as the reading over and exact examining every line for finding out the Errors of the Press, would have cost me, I do therefore venture upon thy ingenuity in pardoning such faults thou maist meet with, rather then to behindred by such punctilios from doing greater things for thy good. In casting my eye here and there upon some pages these presented themselves suddenly to my view.

ERRATA.

Preface, page 4, line 2 for his judgement, read Gods judgements, p. 21. l. 18. for this r. this the p. 131. l. 14. for some parts of r. South, p. 148. l. 16. for defence r. defiance, p. 160. l. 25. for Vindication r. Justification, p. 165. l. 4. blot out a line from after the word England to first, p. 127. for Island r. woodland, l. 29 for two r. three, p. 253. for Wallington r. Watlington, p. 277. l. 27. for man r. may, p. 278. l. 15 for denying r. believing there is, p. 279. l. 21 for they be r. they may be, p. 279 last line for that r. as, in third sheet p. last l. 26. for over r. above. p. 290 l. 22 for 38 r. 1638.