The background of the entire image is a complex marbled paper pattern. It features a dense, swirling arrangement of thin, overlapping bands in shades of red, orange, yellow, green, and cream. The pattern has a strong sense of depth and movement, resembling a vortex or a series of concentric, wavy layers that draw the eye towards the center.

BAP  
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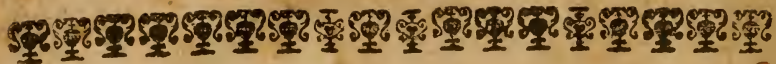


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The first of the  
The Peace and Recon-  
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John ...

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**L**Et this VVay of  
Peace and Recon-  
ciler among Brethren,  
intituled The Smoke in  
the Temple ( more then  
ordinarily useful in these  
times ) be printed.

*John Bachelar.*



*The Smoke in the Temple.*

WHEREIN IS

A DESIGN FOR PEACE AND

RECONCILIATION of Believers of the  
several OPINIONS of these Times about  
ORDINANCES, to a Forbearance of each  
other in Love, and Meekness, and Humility.

With the opening of each Opinion, and upon what  
SCRIPTURES each is grounded.

With the several EXCEPTIONS which may be made  
against each Opinion from the SCRIPTURES.

With one Argument for *Liberty of Conscience*, from the  
NATIONAL COVENANT.

With another Argument to prove the Gospel, or New  
Testament of *Jesus Christ* the very Word of God.

Tended to all the Beleevers, to shew them how little  
we have attained, and that there is a more glorious Fulness  
to be revealed.

With a Discovery of the Antichristian way of  
*Peace*, &c. for Opinions.

With a full Answer to Master LEY One of the  
Assembly of Divines, against my late NEW-*QUERE*.

With some spiritual Principles drawn forth of the Controversie.

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Revel. 15. 8. *And the Temple was filled with smoke from the glory of God, and from his power: and no man was able to enter into the Temple till the seven plagues of the seven Angels were fulfilled.*

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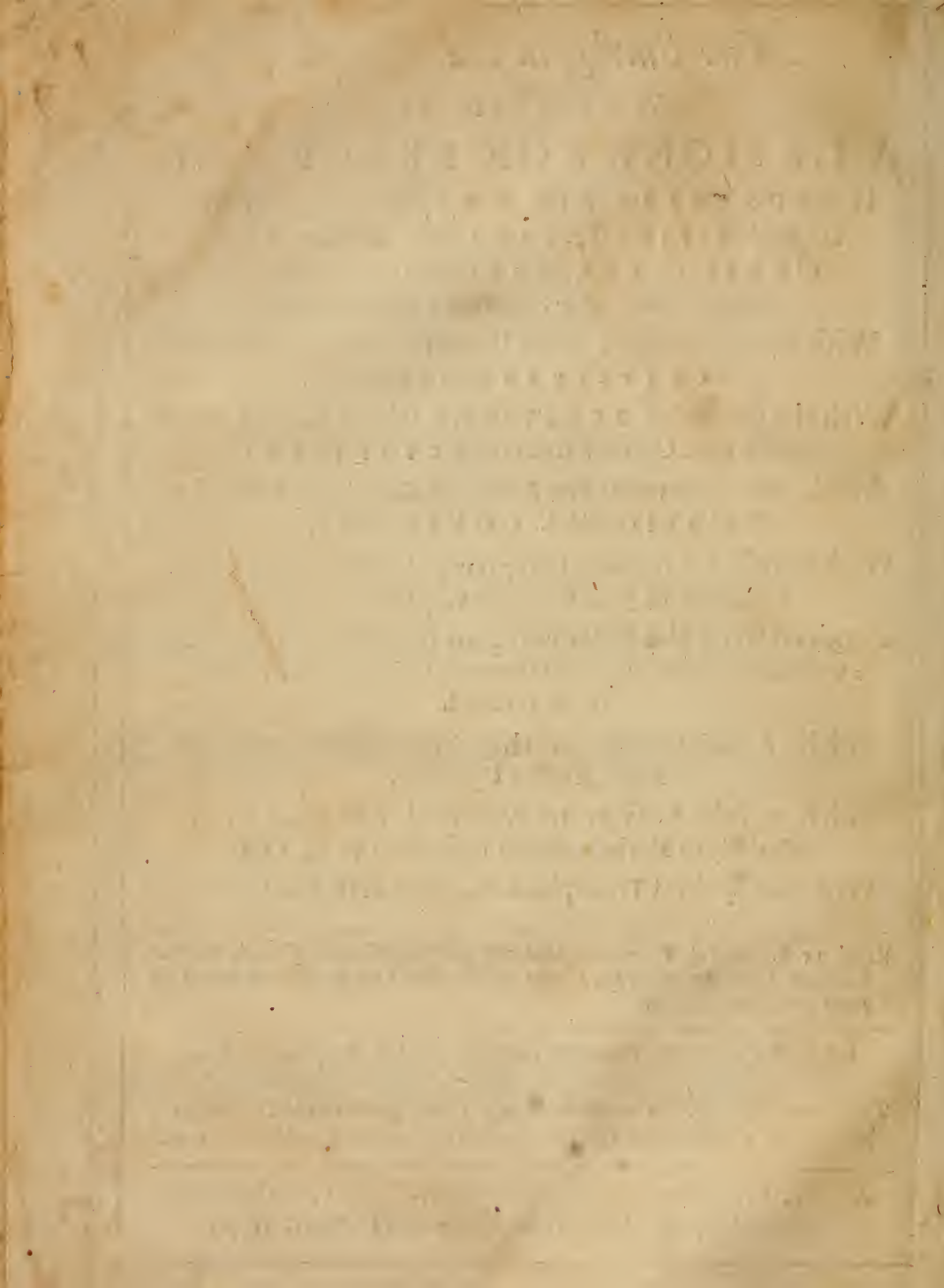
By *John Saltmarsh*, Preacher of the Gospel at *Brastead in Kent*.

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*The second Edition: To which is added a Proscript With the Testimony of Salmatius the German Writer, against the present Presbyterian way.*

---

London, Printed by *Ruth Raworth* for *G. Calvert*, at the signe of  
the *Black Spread-Eagle* at the West-end of *Pauls*. 1646.





To the Right Honourable the Lord Vicount  
SAY and SEALE, and Lieutenant  
General CROMWEL.

Noble Patriots,

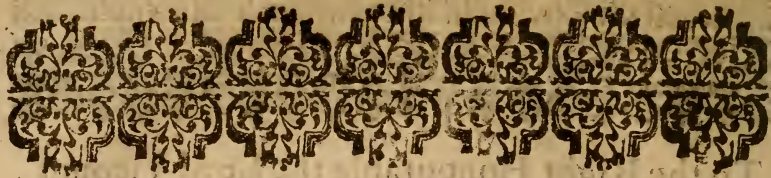


*I* Mistake not, you may here single out something of the Lords from what is mine, and discern some beams of God amongst many things of man. I know the candle of the Lord cannot shine anywhere with more snuff then in me; however since the Lord hath lighted it, I dare not but let it shine (or rather glimmer) before men. I have writ your Names to my Book that I may be one of your Remembrancers amongst the rest to the advancement of Truth; not but that they who know ye, know ye to be acted by a Spirit of Truth in your selves. The Lord remember ye according to all the good ye have done (in your several Ministrations) to this people; and do that for ye which gives you most, and yet takes most from ye, even filling ye with himself, till he hath emptied ye of all but his own glory, and gathered ye up into the fulnesse and righteousnesse of himself in Christ, where we are onely nothing in our selves, and every thing in him; and surely the most, and best, and greatest thing he can do for the sons of men, is, thus to make them nothing in their own account, that he that glorieth may glory in the Lord. I may seem strange to wish ye thus; but I know it is not strange to ye, who know the Mytery of the Spirit, and of Christ.

My Lord, and Sir, Go on still, yet still laying your designs in a glory above that of States and Kingdoms, and involving all your counsels there, where there is most of Heaven, and lest of the World.

So prays

Your Servant in the Lord  
JOHN SALTMARSH.



To the Believers of several Opinions for outward Ordinances  
or dispensations; scandalously called Independents,  
Presbyterians, Anabaptists, Seekers.

Brethren,



Have fairly set down how far each of you have attained in the *Mystery of Truth*; and surely we are all short of the *glory* which shall be revealed in the *Temple or Church of God*; and there are such *clouds* rolling about each *opinion*, that may darken it, or something of it. So as things are not so *clear* as they are commonly taken by each of us; If any man think he knoweth any thing, he knoweth nothing yet as he ought to know. So as the common ignorance and infirmities amongst us, may be a rise for a common *Unitie* amongst us: and seeing we all come out of *Babylon* (though in several ways) to the *glorious Temple or Tabernacle* which God hath sent down to be with men, and walk thus diversly thither; yet our several and distinct *goings* are but like so many *Travellers* to the *Citie of London*; some travel from the *North*, some from the *South*, and from the *West*, some from the *East*, yet all thither; though too, there may be some mistaking of the way in each, because of the little *light* that is abroad. The *gathering* of the *Saints* into the *Heaven*, or *Kingdom* below, in this day of *Revelation*, is like the *gathering* at the last day, which shall be all into one *glorious Body*, though the *gathering* shall be from the *four winds* or *ends* of the *Earth*, by the several *Trumpets* or *Angels*.

One thing I have more. Let us seek for the *Spirit of wisdom and revelation*, to open to us the *Mystery* of the *Scriptures* called *The Revelation*; for in that *Book* is the *Prophecie* of the *Churches* laid up, and the *seasons* and *times* for *Truth* revealed. Let us search and seek out by the *Spirit of Jesus*, even that *Jesus* which was in the *Vision*, and gave it out to *John*; for there is none found worthy to open the *Book* with *Seals* but the *Lamb*. Surely in the *Mystery* of *Angels*, *Vials*, *Sea of glasse* with *fire*, *Temple* with *Smoke*, the *Angel* with the *everlasting Gospel*,

Gospel, the Angel enlightening the Earth, the Whore in skarlet and precious pearls, the Cup of abomination, the Beast like a Lamb, the Image of the Beast, the Horns and Kings of the Earth, the mark in the forehead and in the right hand, the buying and selling, the Tabernacle of God with men, the first and second Resurrection, the Throne of God, the pure crystal River of water, the Holy Jerusalem descending from God, &c. In these is much of the glory wrapped up, and from these shall the Truth we contend for, appear to our further enlightening.

Yet one thing more. We that are thus contenders for Ordinances, for the Temple and the Vessels in it, let us take heed we forget not him who is greater then the Temple; for one greater then the Temple is here. It would be spiritually considered, that while we strive for the Vessels and Cups, we spill not the Wine.

And it ought to be so carried by all of us, that, because we are so much in opinion, we may not be thought to place Religion there, as I fear too many do, making a Christ of the very Ordinance of Christ, and pressing some outward Ordinances of the Gospel so legally; as some hearing such a power of salvation put into them, and finding an outward dispensation more easily got then the spiritual, make haste thither onely, and then sit down as saved under a meer outward Ordinance. The Lord grant that we may neither undervalue an Ordinance nor the least Institution of Jesus Christ, nor raise it up into a Jesus Christ, and set up the Law above or beside the Law-giver. We must now learn to know Jesus Christ lesse after the flesh, and not to embody salvation in a meer outward dispensation, and so incarnate Jesus Christ over again from the glory and spirituality he is in.

Brethren, farewell: For my part I am fully assured from Scriptures of the Church of Christ here, or Gospel-fellowship of the Saints; and unto this fellowship with the Father and the Son, I endeavour; if any man will do his will he shall know of the Doctrine, Joh. 7. 17. and I have one way to reveal Truth to me which I cannot conceal, nor yet cannot practice as I would, and that is this;

To see Truth by living in the power of Truth, and by first obtaining Jesus Christ to live in us in the power of his suffering, death, and Resurrection; for surely Jesus Christ must do all (though more gloriously and spiritually) over again in his, which he did in himself.

If Jesus Christ the Light be in us, the Light by which every outward dispensation is seen, will flow in; for where the Sun is, there will be every beam with it.

# THE CONTENTS.

## A Way of Peace, or a Designe for Reconciliation.

**G**ods Love the first and last glorious Union to be considered, to draw us to Unity. Page 1.

Names of Sect and Division to be laid down p. 2.

Passions and Railings forboren. Ibid.

Revilng each other for infirmities forboren. Ibid.

The sins of any not to be laid on the Cause. Ibid.

Liberty for Printing and Speaking. Ibid.

Let all subscribe their names to what they Print. Ib.

Let all be severally accountable. p. 3.

Free Debates, and open Conferences. Ibid.

Let us call Beleevers, though of several Opinions, if the name of Brethren cannot be justly allowed. Ibid.

No Beleevers to esteem too highly of themselves for what they attain to. Ibid.

No assuming Infallibility over each other. p. 4.

No Civil power drawn into advantages. Ibid.

Tenderesse in offending each other in things of an ow ward nature. Ibid.

Several Opinions from the Gospels first discovery, yet all Beleevers. p. 5.

No despising for too much Learning or too little. lb.

We be one in Christ, though divers. Ibid.

The Spiritual Persecution to be forboren. Ibid.

## The Unwarrantable Way of Peace, or the Antichristian Designe for Reconciliation.

**T**O beleeve as the Church or Councils. p. 6.

To set up one as the Pope, for Infallibility. lb.

To allow that all may be saved in their several wayes. p. 7.

To forbid Interpretings and Disputes. Ibid.

By a compulsive power. Ibid.

## The Opinions of these times.

**P**resbytery so called, what it is, and what they hold. p. 8.

Exceptions against Presbytery. p. 9.

Independency so called, what it is, and what they hold. Ibid.

Exceptions against Independency. p. 10.

Anabaptism so called, what it is, and what they hold. p. 12.

Exceptions against the grounds of the new Baptism. Ib.

Seeking, or Seekers, so called; what their Way is, and what they hold. p. 16.

Exceptions against them. Ibid.

Conclusion. p. 19.

The Gospel, or New Testament, proved undeniably to be the very Word of God. p. 20.

One Argument from the National Covenant (Artic. 1. and 2.) for Liberty of Conscience. p. 23.

Objections against it, answered. p. 25, 26.

## Spiritual Principles drawn forth of the Controversie.

**G**ospel-truth one and the same. p. 60.

Prudence and Consequences, are the great Engines of Will-worship. Ibid.

The People are Brethren and Saints in Christs Church; but in Antichrists, Parishioners and servants. p. 61.

Presbytery it self is founded on Principles of Separation, which yet they condemn for Schism in other Churches: nay, is the greatest Separation. p. 62.

None to be forced under Christs Kingdom, as in the Kingdoms of the world. Ibid.

The power of a formal Reformation, in a Government, makes it not Christs Government. p. 63.

The visible Church or Communion, is the Image of the invisible or mystical. p. 64.

How Christ is a King of the Nations and of the Church, and how an Head. Ibid.

The Presbyterial Government and the Worlds, of the same equal Dominion. p. 65.

The National, and Congregational Church-covenant, both lawful, or both unlawful. Ibid.

We receive and give out Truth by parts. p. 66.

All Covenanters are bound to contribute to Religion as well as State. p. 67.

We are to try Truth, and so receive it in its degrees. lb.

No Church-way Independency. p. 68.

A spirit of Love and Meeknesse becomes Beleevers. Ib.

When a State-conscience is fully perswaded; doubtful and so sinning. Ibid.

A Post-script. With Salmaaius his Testimon against the present Presbyterial way. p. 69.



# A WAY OF PEACE

OR

## A Designe of Reconciliation;

How the Beleevers of several Opinions, scandalously called *Presbyterians, Independents, Anabaptists, Seekers,* may be reconciled to forbear one another.

(1)

*Gods love the first and last glorious Union to be considered, to draw us to Unity.*



Ne way, is to consider love as it is in God, and flowing from him upon the creature: *God is love; and he that dwelleth in love, dwelleth in God, and God is him.*

1 John 4.8.  
1 John 4.16

Now the more love there is in any, the more of God there is in any. *Satan*, the first fountain of *sin*, made the first Schism in the *glorious Communion*: All was one, and in one glory, till the first division, and till

*Satan fell like lightning*; and he envying the whole Creation, which was in love with it self, and him that made it, drew it into *sin*, and antipathies, and mutual persecutions; and when it began to leave loving him that was pure and infinite love, it began to hate it self, and divide from it self: So as the lesse love, the more of *Satan*, and *sin*.

Luke 10.18.  
Matth. 24.12

The consideration of *Gods love to himself* which is infinite, of his love to his, which is no lesse infinite, because to *sinners*; and of his *Sons love*, spiritually uniting himself here, and gloriously hereafter, into one Body and Communion; cannot but make us love one another.

1 John 4.8.  
1 John 3.6.  
John 13.1.

B

(2) Names

(2)

*Names of Sect and Division to be laid down.*

Let all names and notes of distinction taken up by way of scandal and reproach, be laid down and forborn; names and notions are like Standards and several Colours in wars, whereby men are gathered into several orders, Armies, and bodies of division, one against another; one  
 1 Cor. i. 12, 13. saith I am of Paul, and I of Apollo, and I of Cephas; Is Christ divided?

(3)

*Passions and railings forborn.*

Let a spirit of meeknesse run in the arterie of Preaching and Printing: let not passions, evil speaking, railings, which inflame and do not edifie, be heard amongst us: the angry stir up strife; wherefore let all  
 Prov. 6. 28. bitternesse, wrath, malice, with evil speaking, be put away from you.

(4)

*Reviling each other for Infirmities forborn.*

Let there be no rifling into each others Infirmities, to the advantaging or disadvantaging the cause: What is any thing of the man to the thing it self? What is ones darknesse to the light he professes?  
 Phil. i. 15, 16, 17, 18. Any ones errors to a single truth? There is rubbish enough everywhere if swept from every corner.

(5)

*The sins of any not to be laid on the Cause.*

Let not the miscarriages, the failings, the sins, the hypocrisie, &c. of any that profess a Truth, with others, be charged upon the Truth he or they profess, making such sins to be the sins of the opinion, not of the Person, as one of late who hath charged the unfortunate end of one, as a fruit of separation, whereas he might so argue against the very Doctrine of Christ, because of one Judas who did the like to himself.

(6)

*Liberty for Printing and speaking.*

Let there be liberty of the Presse for Printing, to those that are not allowed Pulpits for Preaching: let that light come in at the window which cannot come in at the door, that all may speak and write one way that cannot another: let the Waters of the Sanctuary have issue, and spring up Vallies as well as Mountains.

(7)

*Let all subscribe their names to what they Print.*

Let all that Preach or Print, affixe their names, that we may know from whom: the contrary is a kinde of unwarrantable modesty at  
 the

*The Smoke in the Temple.*

2

the best: if it be truth they write, why do they not own it? if untruth, why do they write? Some such must either suppress themselves for *shame* or *fear*; and they that dare not own what they do, *Prov. 28. 1.* they suspect the *Magistrate*, or *themselves*.

(8)

*Let all be severally accountable.*

Let all that *Teach* or *Print* be accountable, yet in a several way; if it be matter of *immediate disturbance* and *trouble* to the *State*, let them account for it to the *Magistrate*, under whom we are to live a peaceable and quiet life; if matter of *Doctrine*, &c. let them be accountable to the *Beleever*s and *Brethren* who are offended by conference, where there may be mutual *conviction* and *satisfaction*. *1 Tim. 2. 2.* *Gal. 2. 11.*

(9)

*Free debates and open Conferences.*

Let there be *free debates* and open conferences and *communication* for all, and of all *sorts* that will, concerning difference in *spirituals*: where *doors* are not shut, there will be no *breaking them open*: so where debates are free, there is a way of *vent* and *evacuation*, the stopping of which hath caused more *troubles* in the *States* than any thing: for where there is much *new wine* in *old bottles*, the working will be such as the *Parable* speaks on: still allowing the *State* to *secure* all *tumults* or *disturbances*.

(10)

*Let us call Beleever*s, though of several opinions, if the *Name Brethren* cannot be justly allowed.

Let all who pretend to come out of the *Antichristian State*, be acknowledged as those several *Jews* and *Christians*, who came out of *Judaism* and *Gentilism* in the *Apostles times*; some were more and some *lesse* zealous of the *Law*, yet all *Beleever*s; some made *conscience* of the *Idol*, and *sacrifice*, some not.

*Act. 21. 20.*  
*1 Cor. 8. 7, 8,*  
*10.*

(11)

*No Beleever*s to esteem too highly of themselves for what they attain to.

Because we are but yet in our *comings* out of *Babylon*, and the fall of *Babylon* not yet, the *Smoke* yet in the *Temple*, the *Angels* but *pouring out the Vials*, the *Angel* that enlightens the earth with *glory* not yet *flying* through the heavens; let not any account of themselves to have attained any thing yet as they ought, or to know there is not any *Church* or *Beleever*s, but if one see more of one truth, another may see more of another; if one see one thing for a truth, another

*Revel. 5. 6.*  
*Revel. 18. 1.*

*The Smoke in the Temple.*

sees another thing for a truth, and yet all see short of the fulnesse of truth; there is so much want, darknesse, and so little light or glory in each, as is rather matter of humiliation and praise, then glorying and exception one against another: If any man think he knoweth any thing, he knoweth nothing yet as he ought to know, 1 Cor. 8. 2.

(12)

*No assuming infallibility over each other.*

Let us not, being under no further degree of the revelation of Truth, and coming out of Babylon, assume any power of infallibility to each other: so as to force up all to our light or degree of knowing or practising; for there lies as much on one side for compulsion, as on another, respectively to one another; for anothers evidence is as dark to me as mine to his, and mine to his as his to me, till the Lord enlighten us both for discerning alike. So as when there is no power in us to make that appear to another which appears to us, there can be no reasonable equity for any enforcing or compelling in spirituals. The first great rent betwixt the Eastern and Western Kingdoms, began when the Bishop of Rome would needs excommunicate the East, for not believing as they believed.

Math. 7. 1, 2.

(13)

*No Civil power drawn into advantages.*

Let not those Belevers who have the advantage of the Magistrate, strive to make any unwarrantable use of it one against another, because Scripture-principles are not so clear for it, and because they know not the revolution of Providence, and we are to do as we would be done to: That very day which should have been a bloody day to the Jews, was turned into the contrary; Esther and the Jews had power over them.

(14)

*Tendernesse in offending each other, in things of an outward nature.*

Let there be much tendernesse in not offending each other, but pleasing one another to edification: Paul would not offend the Idolatrous weak: The weakest and most superstitious makes most conscience of outward things; and the strong should know, that Idol or Idol-temple is nothing: Many a one are more offended at Truth by the carriage of another, who sometimes reforms with as much superstition, as the other offends. It is as much below the glory of the Gospel to think one place unholy, as holy: No place can defile now Salomons Temple is not standing; yet let all Truth be brought forth peaceably: Truth and

1 Cor. 9. 29.

Rom. 15. 2.

1 Cor. 8. 9.

Rom. 14. 17.



## The Smoke in the Temple.

and Peace can offend nothing but that which may be justly offended, which is the corruption, not the person.

(15)

*Several Opinions from the Gospels first discovery, yet all Believers.*

Consider the differences and several Opinions from the first discovery of the Gospel: Some believed not *Christ's sufferings* and *Resurrection*; as the *Disciples* whom yet *Christ* took to him, and walked with, and counted as his: Some believed not the *Holy Ghost*, nor *Christ's Baptism*, and were zealous of the *Law*, and yet the *Disciples* counted them as *Believers*. *John's Disciples* would have followed *John* onely; but *John* sent two of them to *Christ* at one time, and told them again he must *encrease*, but *himself* must *decrease*. *Christ* in his time would not *forbid* any that went about in his Name; *There is none that doth any thing in my Name, can lightly speak evil of me*. When the *Spirit* was given, the *Disciples* bore one another out of the *Church*, as the *Believers* of *John's Baptism*, and the *zealots* of the *Law*, and one another in the *Church*; they that did *eat*, them that did not *eat*; and they that regarded a *day*, them that regarded not a *day*; *walking together as far as they attained by the same rule*.

John 20.9.

Luke 24.26.

John 3.25.

Acts 21.20.

Matt. 11.1,2,5.

Mark 9.38.

Luke 9.49.

Acts 19.2,3.

(16)

*No despising for too much learning, or too little.*

Let not one *despise* another for *gifts*, *parts*, *learning*: let the *Spirit* be heard speak in the *meanest*: let not the *Scribe* or *Disputer* of the *Law* *despise* the *Fishermen*, nor they *despise* them because *Scribes* and *Disputers*: The *Spirit* is in *Paul* as well as *Peter*; in *both* as well as *one*.

1 Thess. 5.20

(17)

*We may be in one Christ, though divers.*

Consider that we may be one in one *Christ*, though we think diversly; and we may be *Friends*, though not *Brethren*: and let us attain to *Union*, though not to *Unity*.

(18)

*The spiritual Persecution to be forborn.*

Consider there is a two-fold *Persecution*: There is a *spiritual* or that of *Believers*, and a *mixt Persecution*, or *civilly ecclesiastical*: The *spiritual Persecution* is that of the *Spirit* meerly; and this *kinde* of *Persecution* little thought on and *studied*; this is when we cannot bear one anothers several *Opinions* or *soul-beliefs*, in the same *spiritual Societic*, or *fellowship*, but they must either be of *us*, or *out of us*; and surely this *kinde* of *Persecution* is as *unreasonable* as any other; for

## The Smoke in the Temple.

Phil. 3. 2, 5, 16.

What is this but *soul compulsion*, when another must onely *believe* as we *believe*, and not wait till the *Lord reveal even this*? This kinde of *spiritual compulsion* will in time break and dissolve the *visible Communion of Saints*, and *Body of Christ* exceedingly, if taken up or continued; and it will be amongst *Christians*, as amongst the *Antichristians* where they *divide* and *subdivide*, and some cast themselves into a *Monkery* from all the rest: *Jerusalem* and *Antioch* were not of this way, to cast out one another upon such grounds, but to *meet*, *reason*, and *counsel*, and *hear*: And surely the *Churches* can ill complain of a mixt *persecution* from *without*, if they *persecute* one another from *within*; the *Magistrate* may as justly *whip* them both, as they *whip* one another: Such *grudgings*, *complaining*s, *dissolving*s, *spiritual enforcings*, gives him to the *Civil power* to *compel*, while it beholds them but a little more *spiritually compelling* one another: Let all *Church-rights*, *priviledges*, *boundaries* be preserved; all *Heresie* and *Schism* by the *Rule* rebuked, but in all *spiritual meeknesse* and *wisdom*, and not call *Heretick* and *Schismatick* too suddenly, since we see but in part.

1 Cor. 13. 12.

Col. 3. 13.

1 Cor. 8. 2.



## THE UNWARRANTABLE WAY OF PEACE,

OR

### The Antichristian Designe of Reconciliation.

(1)

To believe as the Church or Councils.

THAT all should believe as the Church believes; and this Church is the great Councils of Bishops, Cardinals, &c. as if the souls of all were to be saved onely in the bundle of theirs, as if they could believe both enough for themselves and all others.

(2)

To set up one as the Pope, for infallibility.

Because there may be difference amongst many, and all may not agree, therefore there shall be one (say they) with the *Urim* and

*Thum-*

*The Smoke in the Temple.*

*Thummim*, one infallibly decreeing, and interpreting, and unerring, to whom the *Spirit of Truth* is successively derived; and his determinations, interpretations, shall be final, conclusive; and this that *Vicar of Christ*, the *Pope* this one way in the *Antichristian State*, and all *Reformed Kingdoms* were once under this *Peace*.

(3)

*To allow that all may be saved in their several Ways.*

Because there be several *Believers*, and several *interpretations* and *opinions*, one saying *This is the way*, and another *That*, therefore say some, *All in all ways* may be saved, every one believing every thing. Now this is one way to make peace, but not the way; there is but one *Lord*, one *Faith*, one *Baptism*.

(4)

*To forbid Interpretings and Disputes.*

Because several opinions arise by *interpretings* and *disputings* about *Scripture*, therefore all *openings* of the *Word*, all *disputings* must be forborn. Because the *Sun-shine* offends some *weak sight* in the *house*, shut up *doors* and *windows* and make all *dark*. Thus the *Papists* and *Prelats* in forbidding *Scriptures* and *Marginal Notes*, and thus fearing there may be something *false*, they will hear nothing that's *true*.

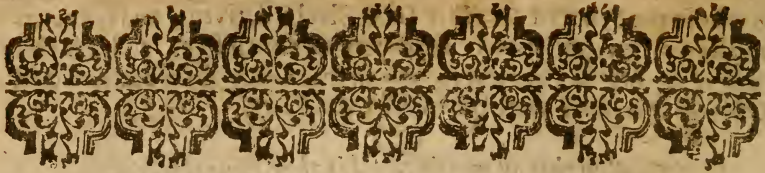
(5)

*By a compulsive Power.*

Some take the *Civil power* in to make peace, reckoning a *compulsive Uniformitie* for *Unitie*, *Peace*, and *Truth*. This is one way to deal with the *body* indeed, but not with the *soul*; to mind the *outward man*, but not the *inward*. This way of *Civilly Ecclesiastical* peace is the *Antichristian* designe, who having got the *Kings* of the *Nations* to give their strength and power and *Kingdom* unto them, supplies that from the *world* which they want from the *Word*, making the *spiritual power* of *Jesus Christ* to receive its honour, life, efficacy, power, from the power of *men*. This way of *peace* is such as hath by experience troubled *Nations*, and troubled it *self* at length too; and broken it *self* against that way which it aimed to break: *For whosoever fals upon this stone shall be broken, and on whomsoever it shall fall it shall break, them to powder.*

Revel. 17. 17

Luke 28. 18



# THE OPINIONS OF THESE TIMES.

With the EXCEPTIONS each Opinion may be charged withal; being the great Argument for Love, Meeknesse, and Forbearance one to another, or of Peace and Reconciliation till the Lord reveal more.

## PRESBYTERIE

So called;

What it is, and what they hold.

a Matt. 18. 15.  
 A&A. 15. 19, 23,  
 31. and 16. 4.  
 1 Tim. 4. 14.  
 Tit. 1. 5.  
 1 Tim. 1. 2.  
 Tit. 1. 6.  
 Acts 13. 1.  
 1 Cor. 12. 17.  
 Acts 6. 6.  
 2 Tim. 2. 2.  
 1 Tim. 4. 14.  
 Eph. 4. 11, 12.  
 Heb. 13. 17.  
 A&A. 20. 28, 29.  
 Revel. 2. 14, 20

**T**he Presbytery is set up by an <sup>a</sup> alleadged Patern of the Eldership and Presbytery of the Apostles and Elders in the first Churches of the Gospel, strengthened by such Scriptures as are in the margin, and by allusion to the Jewish Government, and to appeals in Nature. Their Churches are Parochial, or Parishes, as they are divided at first by the Romish Prelates and the Statute-Laws of the State, which Parishes and Congregations are made up of such Beleevers as were made Christians first by Baptism in Infancy, and not by the Word: and all the Parishes or Congregations are under them, as they are a Classial, Provincial, and National Presbytery: and over those Parishes they do exercise all Church-power and Government<sup>b</sup>; which may be called The power of the Keys.

Exceptions.

1. **T**HE Apostolical and Primitive Eldership were not so <sup>a</sup> authoritative over their Congregations as these pretend, nor so compulsive or forcing their respective Congregations.

2. The Apostolical Eldership and Presbyterie were more <sup>b</sup> infallible; they were more in the light, and the immediate way of the revelation of Truth.

3. They took not in the power of the <sup>c</sup> Magistrate to help them, nor did they *clasp* it as one with their own.

4. They consisted of <sup>d</sup> Brethren as well as of the Presbyterie, and both together had a joyn't interest and concurrencie in all power.

5. The Presbyteries were not as now, Classical, Provincial, National: these are no Scripture-forms, but devices of men.

6. The <sup>e</sup> Presbyterie is of no more in the \* Greek then of a <sup>g</sup> metaphorical or figurative signification, signifying Seniority or Eldership: and the setting it up in a notion of power and office, is more then the Scriptures will clearly bear: such Notions in the Word, are but Notions of form and order, not of Office.

7. The Presbyteries now are not rightly constituted, because they consisted of a Ministry from <sup>h</sup> Antichrist, and the Bishops of Rome, ordaining one another by the same power they received from them.

8. Their <sup>i</sup> Congregations are not such as before, so constituted; because Parishes are of a Popish and Politick constitution.

9. Baptism is not to be received by Generation now, as Circumcision was, but by <sup>k</sup> Regeneration or visible Profession, as at first: Nor are the carnal seed now any more children of Abraham, but the <sup>l</sup> faithful: And no Ordinance is now to be administered upon legal consequence, but upon Gospel-precept.

a Ad. 15. 23.  
25. 29.  
2 Cor. 1. 24.  
1 Pet. 5. 3.  
1 Tim. 5. 1.  
b Acts 15. 2.  
b Acts 15. 2.  
Joh. 16. 13.  
Gal. 1. 12.  
Acts 2. 43.  
c Mark 10. 4.  
Luke 22. 25.  
Joh. 18. 36.  
d Acts 1. 15.  
15. 22. & 14.  
23.  
e 1 Tim. 6. 3.  
Matth. 15. 9.  
\* Πρεσβυτεριον.  
f Acts 20. 17.  
and 15. 4.  
g Matth. 16. 1.  
and 13. 3.  
Joh. 6. 12.  
h Revel. 13. 1.  
i Matt. 7. 14, 16, 17.  
Joh. 10. 1, 3.  
Acts 19. 15.  
j 1 Cor. 14. 2.  
Acts 6. 3.  
1 Cor. 1. 2.  
k Joh. 3. 5.  
Acts 2. 3 1.  
l Gal. 3. 7.  
Ephes. 2. 15.  
Acts 3. 22.



I N D E P E N D E N C I E

So called ;

What it is, and what they hold.

**T**He People of God are onely a <sup>a</sup> Church, when called by the Word and Spirit into Consent or Covenant, and Saints by profession ;

a 1. Pet. 2. 5.  
1 Cor. 1. 2, 9.  
Col. 1. 2.  
2 Cor. 6. 16.  
Act. 2. 41, 44.  
Revel. 3. 1.  
Act. 9. 26.

and all<sup>b</sup> Church-power is laid in here, and given out from hence into  
 Matt. 18. 15, 16, 17, 18 20. c Pastorsnip and Elders, &c. and a just<sup>d</sup> distribution of Interest be-  
 Matt. 16. 18, 19. t<sup>wixt</sup> Elders and People. All spiritual Government is here, and not  
 1 Cor. 12. 28. in any power forreign or extrinsecal to the Congregation or authori-  
 Ephes. 4. 11. tative: Their children are made Christians first by Infant-Baptism,  
 1 Act. 6. 3, 5. & and after by the Word: and they are baptized by a<sup>e</sup> foederal or Cove-  
 15. 22. nant-holinesse, or Birth-priviledges, as under the Law: They may  
 1 Tim. 3. 15. enjoy all<sup>f</sup> Ordinances in this estate, and some may<sup>g</sup> Prophe-  
 1 Cor. 7. 14. sic.  
 1 Act. 2. 39.  
 Rom. 11. 16.  
 1 Act. 2. 42.  
 1 Tim. 3. 15.  
 1 Cor. 14. 22,  
 5, 11, 4.

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Exceptions.

1. **T**HAT there is not such a power radically or fundamentally placed in the Church to make Pastors and Elders, &c. because there is, first, no such practice in the Word, but rather of an Apostolical or<sup>a</sup> Ministerial power, which made or gathered Churches first, not Churches them.  
 Math. 28. 18. & 18. 18, 19.  
 Acts 14. 21, 22.
2. The Eldership and Presbytery of Apostles and Elders did<sup>b</sup> principally act, and authoritatively act, and not the whole Church or people; they in a lower and lesse Interest, in a way of choice or vote and consent.  
 Acts 15. 6. & 14. 23.  
 1 Tim. 4. 14.  
 Acts 6. 2, 6.
3. That which is called Ordination, &c. was by the Apostles, and a power established in the<sup>c</sup> Presbyterie, not in the Church, as meer Belevers.  
 Acts 14. 23.  
 1 Tim. 4. 14.
4. They that were Baptized by an<sup>d</sup> Antichristian power, are no right Baptized Members of Churches; and yet so are all of their Churches as were Baptized under Prelacie; the power of the dispenser being Antichristian, and the subject or<sup>e</sup> Infant no visible Beleever for that Ordinance.  
 Revel. 13. 16.  
 Joh. 10. 1, 5.  
 Matt. 7. 14, &c.  
 Math. 28. 18,  
 19. & 3. 6, 9.  
 Acts 8. 37.
5. Their Church consists not all of visible Saints or Belevers, according to their own<sup>f</sup> Principle: for their children being baptized, and in that condition, are no actual visible Saints; all their Church are not living stones, nor visibly holy. And it may be more clearly proved that meer civil and moral men are rather to be admitted of their Church-society then such as children are, who are but meerly naturally visible; neither spiritually, civilly, nor morally visible.
6. That of foederal holinesse in<sup>\*</sup> 1 Cor. 7. 14. is onely to satisfie a scruple, that if Unbeleeving made wife or husband unholy, it made children unholy too; and so both, or none, must be put away.  
 1 Cor. 7. 14.

7. There is no carnal seed now to be sealed, Christ being come in the flesh; which <sup>g</sup> flesh before, had a Seal of Circumcision; but there is no such <sup>h</sup> external privilege now, by any such right.

8. All Consequences drawn from Circumcision, are of no more force then from the <sup>i</sup> cloud and the <sup>k</sup> Sea, and the rock, and Noah's Ark, and other typicall and figurative places in the Word, nor can any legall or probable Scriptures make any Law or Rule for any such Gospel-administration, which is not directly and in <sup>l</sup> Scripture-words to be found.

9. Childrens Baptism in the Church is a way never to have a Church of such <sup>m</sup> baptized Beleevers as in the Apostles times.

10. Baptism being a <sup>n</sup> visible signe, cannot rationally be administered upon one that can neither see nor discern what is done, to whom the water can be no <sup>o</sup> signe, but they are onely told of it when they come to age: and how can it hold proportion with Circumcision, when as that was a <sup>p</sup> mark remaining in the flesh when they came to age to signifie to them? But water is like a flash of lightning which must be taken by the Beleever in that quick and <sup>r</sup> vanishing act, or else it hath no <sup>l</sup> sensible efficacy to which it was instituted; nor doth the Beleever thus any other way enjoy it but by way of History, or a thing past and done, which he never saw. Baptism is as a flash of lightning, (as is well observed by one;) Circumcision was as a fixed star; so much difference in these two rites.

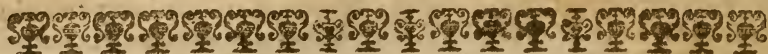
11. Institution of Baptism is to <sup>t</sup> duty as well as grace, which children cannot perform, and so answer the signe.

12. Institution of Baptism is doctrinall in the very act of it, as is acknowledged by all of the present Baptism, Matth. 28. baptizing them in the Name of the Father, Son, and Holy Ghost, &c. Now this implies a capable and teachable subject.

13. Their Churches are not distinct from other Societies Antichristian, because there is no visible gifts by which their Churches are <sup>u</sup> visibly qualified from any other Societies, and according to the promises of gifts in Ephes. 4. 11. nor no such Church-gifts as in 1 Cor. 12. &c. where there was the <sup>w</sup> gifts of the Spirit powerfully and visibly spiritualizing that body, and making it to excell all other bodies civill or Antichristian.

And that Prophecy was a more <sup>x</sup> extraordinary gift then is now any where in the Churches.

Gal. 3. 16.  
Rom. 4. 16.  
Joh. 3. 6.  
h Matth. 3. 9.  
i 1 Cor. 10.  
1, 2, 3. 4.  
k 1 Cor. 10.  
1, 2, 3. 4.  
l 1 Pet. 3. 21.  
l Joh. 15. 14.  
Acts 3. 22.  
m Matth. 3. 5, 6.  
Acts 2. 41. and  
8. 12. & 10. 48.  
Ephes. 5. 26.  
n Rom. 4. 11.  
o 1 Cor. 14. 22.  
p Act. 22. 16.  
p Rom. 4. 11.  
Gen. 17. 11.  
q Matth. 24. 27.  
r Jam. 1. 23.  
s Rom. 6. 3. 4.  
Acts 22. 16.  
t Acts 2. 38.  
Rom. 6. 3. 4.  
Gal. 3. 27.  
Coloss. 2. 12.  
Matt. 28. 18, 19.  
Heb. 6. 2.  
Mark 16. 15,  
16.  
u Ephes. 4. 11,  
12.  
w 1 Cor. 12.  
8, 9, 10.  
Acts 2. 38. and  
2. 34.  
x 1 Cor. 12. 10,  
29. & 14. 29.



# A N A B A P T I S M

So called;

What it is, or what they hold.

- T**He Church of Christ are a Company of <sup>a</sup> baptized Beleevers; and *whatsoever* <sup>b</sup> Disciple can teach the Word, or make out Christ, may baptize or administer other Ordinances.
- <sup>c</sup> That the Church or Body, though but of two or three, yet may enjoy the Word and Ordinances, by way of an <sup>c</sup> Administrator, or one deputed to administer, though no Pastor.
- <sup>d</sup> That none are to be baptized but <sup>d</sup> Beleevers.
- <sup>e</sup> That those commonly called Church-Officers, as Pastors, &c. are such as the Church or Body may be <sup>e</sup> without.
- <sup>f</sup> That none are to be called Brethren but baptized Beleevers.
- <sup>g</sup> All administrations of Ordinances were given to the Apostles as <sup>f</sup> Disciples; not so under the notion of Church-power as is pretended.
- <sup>h</sup> That none ought to communicate in the Ordinances of Christ till first <sup>h</sup> baptized.

<sup>a</sup> Heb. 12. 22.  
<sup>b</sup> Acts 10. 48. & 2. 41. & 16. 32.  
<sup>c</sup> 33.  
<sup>d</sup> Matth. 10. 1. compar'd with Matth. 28. 18.  
 Joh. 4. 1.  
 Joh. 8. 31.  
 Isai. 1. 16.  
 Acts 9. 10. and 1. 15.  
<sup>e</sup> 1 Cor. 12. 5.  
<sup>f</sup> Act. 2. 38. & 10. 48.  
 Matth. 28. 18.  
 Mark 16. 16.  
 Act. 8. 37.  
<sup>g</sup> Act. 1. 15. and 2. 42.  
<sup>h</sup> Matth. 10. 1. compar'd with 28. 18.  
 Isai. 8. 16.  
 Acts 9. 10.  
<sup>i</sup> Acts 2. 41. 42 and 16. 31.  
<sup>j</sup> Acts 2. 38. & 10. 48. and 19. 5. and 8. 16.  
 Rom. 6. 3.

Exceptions against the grounds of the new Baptism.

- T**HAT those places commonly taken for the Commission for Christs Baptism, as *Matth. 28. 18. Mark 16.* and where they that now baptize ground their Commission and practice, hath no such thing in it; For the *Baptism* there is a *Baptism* in the Name of the three Persons, of Father, Son, and Holy Ghost; and not the *Baptism* of Jesus Christ alone, which the Apostles onely baptized in by water, as in <sup>a</sup> Act. 2. 38. Act. 10. 48. Act. 19. 5. Act. 8. 16. Rom. 6. 3. where it is still said, Baptize in the Name of the Lord Jesus, or of Jesus Christ; and a Name of any more Persons is not the least mentioned. So as to baptize as they commonly baptize in the Name of Father, Son, and Holy Ghost, for Jesus Christs Baptism, is contrary to the full <sup>b</sup> practice of all that baptized by water, as they do, as in *Act. 2. 38. Act. 10. 48. Act. 19. 5. Act. 8. 16. &c.* and a confounding Scriptures together, *viz. several institutions and pra-*

*ctices.*

2. That



2. That baptizing, in *Matth. 28. 18.* cannot properly, nor in the *Word*, and *letter*, be understood of baptizing by *Water*, because there is no more mentioned in the *letter*, or *Scripture*, then merely the word *baptizing*; and to expound it as they do, by a baptizing by *Water*, is to put in a <sup>c</sup> consequence and interpretation of their own for *Scripture*; which way of consequences they condemn in all others, *Presbyterials*, &c. as *Will-worship*, and *traditions* of men, and justly too: Now there being no *Water*, nor any circumstance in the *Text* to make out any sense of *water*, as in other places, it is an usurpation upon the *Spirit* and the *Word*, to put such a sense so infallibly and peremptorily upon the *Word* which *Jesus Christ* himself uses in other significations then that of *water*, as in *Matth. 20. 22, 23.* *Matth. 3.* *d* *Matth. 20. 22, 23.* and *3. 11.* *1 Cor. 12. 13.* and *10. 2.*

3. That *Matth. 28. 18.* *Mark 16.* &c. are rather and far more probably to be expounded of the *Spirits* Baptism, or the <sup>c</sup> Baptism of the *Holy Ghost*, because it seems to be prophesied on by *Joel 2. 28.* *Isai. 44. 3.* where the *Holy Ghosts* Baptism is promised to come by *Christ*; and in *Matth. 3. 11.* *Act. 1. 5.* *Job. 1. 33.* prophesied on to come by *John*, and *Christ* himself to his *Disciples*, and was fulfilled in *Christ's* institution, and power which he gave; in *Matth. 28. 18.* by baptizing with the *Holy Ghost*, which the *Apostles* did accordingly practice, and by their *Ministry* was given, as in <sup>f</sup> *Act. 8. 17.* *f* *Act. 8. 17, 19.* and *10. 44.* and *11. 15.* and *Mark 16. 16, 17.* compared with *Matth. 28. 18.* doth shew that the Baptism in *Matth. 28. 18.* is a Baptism of gifts, as *Mark 16. 15, 16, 17.*

4. That the Baptism of *Jesus Christ* by *Water*, was onely in the Name of *Jesus Christ*, as appears in all the places where such a <sup>g</sup> Baptism was practised, as in *Act. 2. 38.* *Act. 10. 48.* *Act. 19. 5.* *Act. 8. 16.* *Rom. 6. 3.* all which is a Baptism onely in the Name of *Jesus Christ*, of the *Person* of the *Son*, not of the *Father*, *Son*, and *Holy Ghost*, as they now practise, and which was never practised as appears in all the *Apostles* and *Disciples* practice. *g* *Act. 2. 38. & 10. 48. & 19. 5.* and *8. 16.* *Rom. 6. 3.*

5. That the form by which they baptize, viz. *I baptize thee in the Name of the Father, Son, and Holy Ghost*, is a <sup>h</sup> form of mans devising, a tradition of man, a meer consequence drawn from *supposition* and *probability*, and not a form left by <sup>i</sup> *Christ*, to say over them at the dipping them in the *water*: If *Christ* had said, *When you bap-* *h* *Matth. 9. 15.* *Revel. 2. 2. 19.* *Joh. 15. 14.* *i* *Act. 3. 22.*

tize them, say this over them, *I baptize thee in the Name of the Father, Son, and Holy Ghost*; and unlesse Jesus Christ had left this *form* thus made up to their hands, they practise a *thing* made up by themselves, and drawn or forced out of Jesus Christs words in *Matth.* 28. 18.

6. That to preach in the Name of Jesus Christ, or to do things in the Name of Jesus Christ, is not alwayes in that grosse manner as it is taken, *viz.* naming Jesus Christ, or the *Father, Son, and Holy Ghost* over them.

& *Matth.* 18. 20.  
*Mark* 13. 6.  
*Joh.* 14. 13.  
*Acts* 9. 15, 16.  
*Joh.* 17. 6, 11.  
*Acts* 9. 14.  
But in the <sup>k</sup> power, vertue, efficacy, Ministry of Jesus Christ, or the Persons of the *God-head* of *Father, Son, and Holy Ghost*, as in these Scriptures *Matth.* 18. 20. *Mark* 13. 6. *Joh.* 14. 3. *Act.* 19. 15, 16. *Joh.* 17. 6, 11. *Act.* 9. 14. *Revel.* 11. 18. So here they are at some more losse.

1 *Joh.* 7. 7.  
7. That though I deny not but *water* is a signe, and one of the <sup>l</sup> witnesses that bear record; and in the Word though not yet clear, yet neither can Christs *Institution* of *water*, as his own *Baptism*, in his own *Person*, be made appear out of all the *New Testament*; nor can the Apostles practice by *water* yet be fetched from such a particular *Institution*, unlesse from *John's*: And if so, I am sure they are then at as great a *Controversie* one with another concerning <sup>m</sup> *John's Baptism* and *Jesus Christ's*, making them to be two several *Baptisms*.

<sup>m</sup> *Joh.* 1. 26.  
*Mark* 1. 4.  
*Matth.* 11. 30.  
*Acts* 19. 3. 4.  
<sup>n</sup> *Mark* 16. 17.  
*Acts* 2. 3, 4.  
and 16, 17.  
8. That every *common disciple* cannot so baptize as the *first disciples* did, because not *gifted*, or <sup>n</sup> *qualified* as they were. And there is as much *necessity* to make out the *Truth* in the same *power* and way of *evidence* to an *Antichristian estate*, as to a *Jewish* and *Heathenish*, and with a Word *written* as well as *preached*; speaking and writing lying both equally open to *question* and *exceptions*, without a power <sup>o</sup> *gloriously* working in the *behalf* and to the *reputation* of it. Nor is there any one *Disciple* in all the *New Testament* *preaching* and *baptizing* by way of *authority*, but he was able to make out the *truth* of his calling and dispensation, either by *miracle* or *gifts*. There are but three *Exceptions*, and they have no weight in them.

<sup>p</sup> *Acts* 8. 6.  
1. <sup>p</sup> *Ananias* was a *Disciple*.

*I answer*: Yea, but he restored *sight* to *Saul*, and had *vision*.

<sup>q</sup> *Acts* 9. 17.  
2. <sup>q</sup> *Philip* did no *miracle* to the *Eunuch*.

*I answer*: We can neither conclude he did, nor he did not, from the Word; for it is silent: but he did *miracles* in *Samaria*.

3. They that were scattered went everywhere *preaching*.

*I answer*: Who they were, or how they preached, or what power they

they manifested, is not laid down in the Word neither for nor against: The Word is silent.

9. That there is not such an *Officer as Administrator* in the whole Word; but *Apostles, Evangelists, Prophets, Pastors, Teachers, Elders, Rulers, Deacons, &c.* and therefore *Administrator* is an unwholsome word. 1 Cor. 12. 29.  
Ephes. 4. 11.

10. None ought to give the *Baptism* now, because there is none can give the gift of the *Holy Ghost* with it, to make up that glorious supplement of gifts which it alwayes had; and they are joynd both in the Word and practice, as in *Heb. 6. 1. Doctrine of Baptisms and Laying on of hands*: and in their practice they were joynd as in act, *Act. 8. 14, 15, 16.* And it will appear in the Word that the Apostles did not so reckon of them single, but together, as in *Act. 8. 14, 15, 16.* where it is said they were onely *Baptized* in the Name of the Lord *Jesus*; but they *prayed for them* that they might receive the Holy Ghost. So as *Baptism* by water, and by the Holy Ghost, being joynd together both in *Institution, Doctrine, and Practice*, are not to be separated, nor given in such a time wherein that of the Holy Ghost is not given: For, *what God hath joynd together, let no man put asunder.* Matth. 19. 6.

11. That it is as unreasonable to take any such *Ordinance of Jesus Christ* from any that is not distinctly, specially, spiritually, powerfully enabled as the first *dispensers*, as it is to take the word of any common man charging us in the Name of the Parliament, and cannot visibly make out a visible excellency and supremacy of power by *Ordinance or Commission.* Joh. 1. 25.  
Heb. 5. 4.  
Matth. 10. 1, 5, 8.  
Mark 16. 16.

12. That these Churches who enjoy Christs minde, as they think, most fully in the practice of *Ordinances*, yet have no greater gifts in their Churches then there are in those called *Independent, or Separatist*; Prayer, Teaching, Prophefying being as fully and powerfully performed in the one as the other. And being so, Whether must not the Churches of Christ be distinguished by some more visible glorious power and gifts as at first, by which they may be discerned to excel all other *Societies*? b Revel. 15. 8.  
1 Cor. 8. 2.  
c. 1 Cor. 12.  
d Acts 1. 4.  
and 7. 17.  
Gal. 4. 4.  
Mark 1. 15.  
Revel. 15. 8. &  
16. and 18. 1.  
Acts 3. 6, 7.

13. That the fulnesse of *time* is not yet come for *Ordinances*: For as there were several seasons for the givings out of *Truth* before, so now.



## SEEKING, or, SEEKERS

So called;

What their Way is, and what they hold.

**T**hat there is no Church nor Ordinances yet. That if they did not end with the Primitive or Apostles times, yet they are to begin as in the Primitive times, with <sup>a</sup> gifts and miracles; and that there is as much reason for the like gifts to make out the Truth of any of the Gospel now to an Antichristian estate, as formerly to a Jewish or Heathenish. That such a Beleever as can dispense Ordinances, must be qualified as the Beleevers in Mark 16. and as the former <sup>b</sup> Disciples were. That there is a time and <sup>c</sup> fulnesse for the Spirit, and for the latter pure spiritual dispensations, as there was formerly for the first dispensations: And whether this shall be while the Angels are but pouring out their Vials or not, or when Babylon is fallen. And whether there is not as much need for <sup>d</sup> new Tongues to reveal the pure Original to us, it being conveyed with corruptions and additionals in Translations; by which, Truth may be more purely discovered, and the waters of Life that now run muddily, may flow more clear and crystal-like from the Throne <sup>e</sup> of God.

<sup>a</sup> Matth. 10. 1.  
<sup>b</sup> Mark 16. 16.  
<sup>c</sup> 1 Cor. 12.

<sup>b</sup> Acts 8. 6.  
 and 9. 17.  
<sup>c</sup> Revel. 15. 8.  
 and 18. 1.

<sup>d</sup> Acts 2. 4.  
 Mark 16. 17.  
 Acts 19. 6.  
 1 Cor. 14. 22,  
 39.  
<sup>e</sup> Revel. 22. 1.

## The Exceptions.

<sup>a</sup> Matth. 28. 20. 1. **T**hat Jesus Christ did promise to be ever with his <sup>a</sup> Church, and therefore cannot be reasonably presumed to leave them without <sup>b</sup> Church and Ordinances.

<sup>b</sup> Joh. 14. 16.  
<sup>c</sup> Revel. 22. 18,  
 19.  
<sup>d</sup> Heb. 7. 22,  
 2. That if <sup>c</sup> Scriptures were not so pure and clear to us, as the Word of Life were not sufficiently there; God were lesse <sup>d</sup> gracious to us now under Grace, and Christ come in the flesh, then before to the Jews, who gave them a Book of the Law, which remained with them to the coming of the *Messiah*.

<sup>e</sup> Joh. 20. 29;  
 30. 31.  
 3. That such gifts and miracles were rather for bringing the Word into the world, and for glorifying Christs first coming in the flesh, then for <sup>e</sup> after.

4. That if we must have miracles to make us beleeve, and not beleeve

leave any truth till then; we must have for every Truth, as well as for one or two, a miracle to give it evidence: and so there must be a continual and new miracle-working for every new believing.

5. If there must be miracles for believing, Truth is not of that excellent nature that it seems: for if it be not able to make it self evident, and cast a native and spiritual <sup>k</sup> shine or brightness upon that soul it comes into, it is but weak, dark, and insufficient. f Ephel. 5. 13.

6. If Truth be not discernable in it self by its own glorious light-some nature, by beams from it self; it is of a worse condition then many things below, as the sun, and stars, and candles, &c. which bring that light in their own nature and dispensation, by which they are discerned.

7. If every Truth be a beam of <sup>e</sup> Christ the truth, then every beam hath <sup>h</sup> light in it self, because it streams from the fountain of light, and so is discernable. g Joh. 8. 12.  
and 9 5.  
h Revel. 22. 5.

8. That it is more glorious to take evidences from the Spirit, then from any thing without; which can at farthest of it self but convince the outward man.

9. That all shall now in the last times be in a secret, invisible, inward, spiritual glory, no more in grosse, carnal, visible evidences and material beams, as gifts and miracles. And this is to know Christ no more after the flesh.

10. No miracles can in their own nature make one believe, without a spiritual conviction from the Spirit of Christ going along with it; so as we see when miracles were wrought, some believed, and some believed not: So as then there is no such reason for miracles as pretended, because that conviction which comes from the Spirit through the work of a miracle, may come by any other instrumental or organical way. Or, it is a more glorious operation, by how much more single, or by way of immediate revelation it works.

11. To believe meerly by the <sup>i</sup> Spirit, is far more glorious then by <sup>i</sup> Joh. 20. 19, any other outward means, though never so outwardly glorious: by <sup>30, 31.</sup> how much the Spirit is more excellent then any thing else, by so much more divine and spiritual are the impressions of it.

12. That when miracles are wrought, yet a pretender may work a miracle for the contrary; like the sorcerers of Egypt against Moses: and Antichrist is spoken on rather to come <sup>k</sup> with signes and wonders of the two, then Christ. So as here shall be a losse to any that thinks to believe meerly by miracle. So as the Spirit is that which must make us believe beyond all the power of miracle, which can k Matt. 23. 24.

give out its power but upon the *sense* at furthest, being meerly outward and visible.

13. That there is no such power for Ordinances as is pretended; but Beleevers, as <sup>1</sup> Disciples, may administer; and so did the Apostles and Beleevers formerly, as they were Disciples.

14. That the Scriptures of the Gospel, or New Testament, are of such a <sup>m</sup> *divine* and even *spiritual glory* in the letter, as no other word: There is a power to discover the reason and secrets of the heart, which the reason and heart of man witnesses unto: There is a power to convince, and accuse, and terrifie, and comfort, clearly, and undeniably, and experimentally known.

15. These Scriptures we have, as they are, do make a Discovery of such a way of Religion as *reason* never yet in any age attained to: The men of purest reason, as your old Philosphers, never attained further then the *knowledge* of something *infinite* which they did not know, and a Religion of humane or moral *righteousnesse* and *purity*, and some *sacrifices* of atonement, &c. And there is not any Religion in the world, *Jewish* or *Turkish*, but they are made up of *carnal principles*, and are founded upon *reason* and *nature*; but this Gospel Religion hath opened a *new way* of *righteousnesse* in one that is both *God* and *Man* in a most *rational* though *infinite way* of *salvation*, and a way of *Worship* crosse to all *methods* and *wayes* of *reason*, and the world, opening new wayes by a *new Spirit*, purifying *natural reason* into more *divine* and *glorious notions* then ever it yet attained, bringing in a way of *believing*, and placing a Religion upon a *spiritual persuasion* called *Faith*, which is more proportionable to an *infinite God*, and an *infinite way* and *depth* of *salvation*, then *reason* ever invented, *viz.* for the *soul* to believe upon one, even *Jesus Christ*, in whom *God* hath laid up all *love* and *fulnesse*; and so for man to become one with him who is *God* and *Man*: and there cannot be a more rational way for man to become one with *God*, then by one who is both *God* and *Man*.

16. That though there be not such *glorious powerings* out of *Spirit*, and such *gifts* as *Beleevers* both may and shall have; yet all *Beleevers* ought to practice so far of the outward Ordinance as is clearly revealed they may.

17. That the *Scriptures* or *Gospel* of the *New Testament* being as many hundred yeers old as from the *Apostles*, even in that *Original* we have them, no very material differences in *Copies*, as it seems; and though they have passed through the great *Apostacy*, yet they have

not

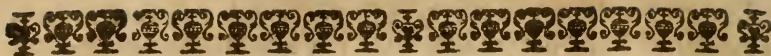
1 Matth. 10. 1.  
compar'd with  
Matth. 28. 18.  
Joh. 8. 31.  
Iſa. 8. 16.  
Acts 9. 10.  
2 Cor. 3. 6,  
8, 9.  
Rom. 1. 16.  
2 Tim. 3. 16,  
17.  
Heb. 4. 12.  
1 Pet. 1. 19.

Phil. 13. 16.

not had the power to corrupt them materially in their *Original*, to advantage their heresies and corruptions; which very constant preservation of *Truth* in the midst of the very *Enemies of Truth*, is both a *constant* and *standing miracle* of it self; and so we need not stay for a *Ministry with miracle*, being we have a *Word with miracle*, which in its matter, subject, power, speaking of *God*, of his *Son*, *God* and *Man*, of his *Spirit* the *Actor* in *man* from both, by wayes of outward Ordinances, of the depths, windings, and workings of reason, &c. is of as much efficacy to perswade as any thing else we can have; and the way of the pure Spirit is a more glorious way of operation then any other of a *visible sensual* nature: And God may be more glorified by *quickening* and *spiritualizing* a word, and using the *spiritually glorious* Ministry of that, then of *man*: and they are far too low who look for their original teachings from *man*, and not from the *Word* and *Spirit*.

## C O N C L U S I O N .

**I** Have drawn out this map of each opinion, that your eye may travel over that in an hour, which otherwise you might be a year in going over. Thus each are discovered in a narrow yet full Discovery; and I think all that are divinely rational, will see 1 Cor. 8. 2. no such cause to think that each hath attained so far, that either they should presume in their degree, or look down from the pinnacle of an infallibility upon each other. I have set the strength and weaknesse of each opinion before it self, that on the one side as it may glory, so on the other side it may fear and be humble. All I wish now is that we be all so far one, at least in infirmity, and this Common weaknesse, as may be a ground of Common embodying and associating against the Common Enemy, or Grand Antichrist; as in States, who when they are at lowest, have least factions; and when weakest, are most peaceable with one another.



The G O S P E L, or N E W T E S T A M E N T of  
 J E S U S C H R I S T, proved undeniably to be the  
 very Word of God, without Miracles, to  
 assure us of the particular duties in it.

*Because there are some men now of more reason then sound belief, I cannot but in a spiritual rationally way bear witness to our salvation in the written Word.*

1. **I**F there were not a *Word* or *Will* of *God* revealed in *Laws* and *Ordinances* written, *God* were worse provided then the *Lawgivers* of *Nations* and *Kingdoms*, and the *world* were left to their own wills; which is esteemed ridiculous in the eyes of all the *Nations* of the *world* in their very politike condition.

2. The *Laws* and *Ordinances* contained in the *Word*, or *New Testament*, bear onely the Image of a *God*, in their holinesse, purity, righteousnessse, glory, infinitenessse, eternity, immortality, which are all, with many more things of like excellency, there, which are as the beams of light to the Sun, or so many things of *God*, revealing *God*.

3. The *Word* is so tempered into a *middle nature* betwixt *God* and man, as no *Word* can be more revealing the most glorious, spiritual, infinite things from a *God*, in a mean, literal, figurative, comparative, significative way to man.

4. To have a *standing Word* as the *Gospel* is, is more for the *glory* and *authority* of a *God* then any ministry of man, though with miracles and signes; because such a *Word*, where none can joyn themselves as *Authors* or *Parties*, as in other wayes of *dispensation* by men, men may joyn themselves, doth undoubtedly hold forth most of *God* and of divine *Authority*; and thus to maintain or preserve a *Law* or *Word* in the world, is not so much with *God* as for *Kings* and *Princes* to maintain *Statutes* and *Laws* in their *Kingdoms*.

5. A *Word* as the *New Testament* is, may be as well a way and *dispensation* to an infinite *God* to make out himself by, as any other, either of *dream* or *vision*, or *Revelation* or *Oracle*, all being but wayes of a *natural strain* and *condition*, no more then the *Word*.

6. The



6. The very manner of dispensation or writing, is such as hath the authority, power, wisdom, counsels of a God, the whole businesse of it being a work discovered to be begun by God, and amongst men, to set forth the glory of God, the mercy, love, and wisdom of God, and the way by the Son of God, and Spirit of God, and all to be glorified with Gods; and thus treating onely of things divine, and a work divine, in a way divine.

7. We must either give up our selves to this Word wholly, or not at all; and then let the world and experience judge what kinde of Religion reason at large unbounded, or unenlightened, will bring forth, by the former paterns of Hebenish and Gentilish Religion.

8. Why should it not be thought the most clean and direct way for God, to manifest himself to man by Word, Gospel, and Epistle, and so by an infinite and invisible power and hand commend and convey it from age to age, from generation to generation, as well as for men to make out their art, reason, knowledge, experience into books and words written, to their own and other generations?

9. This Gospel of Jesus Christ places Religion upon a more glorious transcendent way, to sute with an infinite God, then ever any device of man, or reason could invent, viz. upon faith, upon a beleeving or spiritual perswasion wrought by the same God, by which men are carried out into depths of infiniteness and glory, no way measurable nor discernable but by this way of beleeving; and there could never have been an engine contrived which could have gone from man into God but this of faith by God himself; nor more for the advantage of the glory of a God, taking all from the creature, employing it wholly upon a God.

10. There is more reason in this Gospel, or New Testament, in the way of Religion which it holds forth by Jesus Christ, then ever could be thought on by the reason of man; as for instance, Each mans internal conscience hath a light or law in it which condemns or accuseth for murder, &c. now if there be accusations, against whom is the offence committed but against something infinite? and what way is there more divinely rational to apply to the justice of such an infinite, being on God offended, but by one who is both man and God, even Jesus Christ? So as the mystery of salvation is such as even reason it self cannot contradict or gainsay, though it cannot comprehend to leave the world inexcusable in their unbelief, because it commands them to believe in one whom in reason they cannot deny to be a way proportionable betwixt God and themselves for salvation.

11. It carries things in such a rare way of *mercy*, of *justice*, of *love*, of *piety*; and as it is a salvation from God to man, so it is a salvation managed by one who is *God* and *Man*; and every thing belonging to it, is accordingly *mixed* or *tempered*, of *Word* and *Spirit*, of *power* *divine* and outward *dispensation*, or *ordinance*; and all this for man who is of a mixed *nature* of *flesh* and *Spirit*: Thus things are carried in a way of *proportion* and *suitableness*, so *full*, so *suitable*, and *complete*, and *serviceable*, as the *invention* of *men* could never devise.

12. It discovers *reason* to it self in all its *workings* and *ways*, in its *purity* and *corruption*, in its *virtues* and *vices*, conscience bearing witness to the *Law* and *Commandments* of it; it *purifies* and *spiritualizeth* *reason*, and brings it into such a way of *communion* with *God*, as the *souls* that read it, and are exercised in it, seem to be *new born*, to receive in another *nature*, an *immortal* and *incorruptible* seed.

13. It manages all the *designe* of *salvation* contrary to *nature* and the *world*, upon contrary *principles*, *dispensations* and *hands*, by a *Person* *poor*, *humble*, and *crucified* for the good, by *Ministers* and *Dispensers*, mean and contemptible *fishermen*, *tradesmen*, &c. yet *inspired* by *graces* contrary, as *self-denial*, *humility*, *love to enemies*; by *conditions* contrary, as *weakness*, *affliction*, *poverty*, *suffering*, *dying*, carrying a *treasure*, a *comfort*, a *riches*, a *life*, a *glory*, under all these.

14. It is accompanied by *continued* or *standing* miracles, though miracles of a more *spiritual* nature, as *discovery* of the *counsels* and *hearts* of men, as *conversion* from *sin*, *mortification* of *sin*, changing *natures* from *evil* to *good*, planting in new *dispositions*, *inclinations*, *affections* into the soul. Now, if such *changes* and *conversions* were in *material* or *sensible* things, as from *water* to *blood*, from *water* to *wine*, how would it astonish? Which in *spirituals* is more *wonderful*, though onely *lesse discernable*, and not to be so *sensibly* perceived, preferred by its very enemies, the *Roman* cruelty of *Emperours*, and *Antichristian Traditions*.

15. It refers the *discovery* of all *Truth* in it self to the *Spirit* of *God*, which no word but the *Word* of *God* would do, and will not take in *men* into *glory* with it self which miracles do, which are done by the *hand* and *ministry* of *man*; and the *Spirit* in this way must needs be a more *glorious Interpreter* of the *Will* of *God*, then the meer *ministry* by *man* and *miracles* can be, by how much it is of a more *spiritual* nature; and it is more excellent to seek things in the *Spirit*, then in any *outward dispensation*, which as it comes more *immediately* from *God*, so it comes in more *immediately* upon *men*;  
and

and to take in Truth by sense and sight, or miracle, is rather to know Christ after the flesh.

16. Yet after all, the Word it self is the best way to bring in evidence and discovery in its own behalf to the souls of those that will come under the power, operation, and experiments of it, under the enlightening, convictions, impressions of it, in the reading, hearing, and meditating of it. These things are written that ye may believe: And they that are thus exercised, are above all miracle, and are perswaded enough by it self without the help of an outward work.

John 20.

17. To these I adde the testimonies of the most ancient in witness of it.

Dionysius Arcopagita, thought to live in the times of the Apostles, & not daring to take his Divinity any where but from these Scriptures.

De divinitu no. min. c. 2.

Irenaus, who was in the year 180. affirming the fulness of these Gospel-Scriptures, and accounted them the Pillar of Truth.

Iren. lib. 3. v.

So Tertullian, who lived 1400 years since, doth accordingly witness to their perfection.

Tertullian. li contra Herm

Origen, Athanasius, Chrysostome, Constantine the Great, in the first Nicene-Council, with thousands others all along to our own age.

Gen.

18. The Jews, whose very Testament and condition answers to every Prophecie and Gospel-Scripture.

19. The many of those most eminently ancient, learned, and godly, who have shed their blood in testimony of it.

20. The power of God going along with it.

21. The confessions of the most learned in that, confesse, that the Original Copies are not corrupted, but continued pure.



One ARGUMENT from the National Covenant for Liberty of Conscience, yet with all subordinate and just obedience to the State.

A R T. I.

THE first Branch of the Covenant is,

That we shall sincerely, really, and constantly, &c. endeavour, &c. the Reformation of Religion in the Kingdoms of England, &c. in Doctrine, Worship, Discipline, and Government, according to the Word of God, &c.

A R T.

## A R T. 2.

## The second Branch of the Covenant,

*That We shall in like manner without respect of persons endeavour the extirpation of Popery, &c. Superstition, Heresie, Schism, &c. and whatsoever shall be found contrary to sound Doctrine, &c.*

Now from these I argue ;

1. Each one is personally and individually bound by the *Covenant*, and in his own *proper conscience* is obliged to endeavour a Reformation according to the *Word of God*, and so far to the example of the best *Reformed Churches* as they are agreeable to that *Word*; I hope no further. Now who shall be the *Judge* and *Interpreter* of this *Word of God*, to each mans conscience in the *things of God*, but he who is *Lord of the conscience*, in things immediately *divine & spiritual*? The *consciences* of men are under a *spiritual and immediate Interpreter* of the *Word*, even the *Spirit of the Lord*, in all things of *spiritual cognizance*, as every *Scripture-truth*, or *Truth*, in the *Word* is: and this is not onely strengthened and clear from the *Word*, but from a *testimony* which some when they read, may know better than many others.

By the Clause, *According to the Word of God*, we understand, so far as we do or shall in our consciences conceive the same to be according to the *Word of God*.

Now each man standing thus *ingaged* in his own particular and in his own *proper conscience* by a *Covenant* recommended and imposed, each is bound to bring forth the evidence of their *consciences* in particular, concerning this to which they are covenanted: So as *I*, or *you*, being covenanted against *Popery*, *Heresie*, and according to the *Word of God*, *you* and *I* stand bound by our own private *consciences* to reveal to the State, who hath recommended such a *Covenant* unto us, what our *consciences* interpret according to this *Word*, against *Popery* or *Heresie*, unless there could be one universal or publike infallible *Interpreter* of the *Word of God* and *Truth*, who might determine concerning *Heresie* and the *Word of God*, and whose *determinations* is as in the *formerly inspired Apostolical-teachers* we may rest.

So being thus *ingaged* by *Covenant*, we are at the same time, by one and the same *Act*, bound to *liberty of conscience*, in these particulars of the *things of God*: and if there should be any persecution for the pious, modest,

modest, and peaceable liberty, so taken and practised, whether would it not clearly and undeniably follow, that our consciences are not under the Lord *Jesus*, and his Spirit immediatly in the things of God, but under the interpretations of *men*.

And surely that one Clause, according to the Word of God, is most providentially inserted; for if we be so closely covenanted to the Word of God, how tender ought we to be? lest in this dark season of our discerning, we oppose something of the Word, and so in ignorance, persecute what we covenant to maintain. I wish our Assembly would presse this equally with the Covenant in their Sermons.

*Object.* But must every one be the Interpreter of the Covenant?

*Answer.* Nay, not every one, in every thing: The Magistracy in all things of a civill cognizance, and in all spiritual things which go out from their meer spiritual condition into a morall offence, as injustice or evil transgression into tumult or disturbance of *publike* or *private* peace, actually and expressly, not interpretatively; for so the Nations interpreted the Jews as troublers of the State; and the Jews, Christ and his Disciples, as movers of sedition: The Papists and Prelats interpreted the Nonconformists or reproached Puritans, as factious and tumultuous: So as in all things of Moral, Civil, or Secular cognizance, which the Magistrate hath clear rule for to walk by, He ought to interpret and proceed by; partly, because he is the Legislator, and so is the best Interpreter, and can best resolve us in things of Law and *publike liberty*; and in morals, his duty lies out more clearly; but in meerly divine and spiritual interpretations of Truth and Gospel-mystery, the Lord Jesus and the Spirit of Jesus Christ are both the Legislators, or Law-givers, and Interpreters to the conscience.

*Object.* But shall there be no power to compel consciences into Uniformity?

*Answer.* I shall give light to this by propounding a Case. Suppose the severall godly parties, or *believers*, were equally principled for persecution or non-toleration, and were equally numbred, and were equally strengthened by parties of Magistracy on their side, What would come forth according to such principles? I sigh to consider: There would be edge against edge, authority against authority, power against power, and all the State or Kingdom involved into blood and confusion: So as we must consider things according to their principles, not according to their temporary or occasional advantages.

*The Smoke in the Temple.*

*Objct.* But you give not enough to the Magistrate.

*Answ.* Yea, more then any. He that gives him that which God hath given him, gives more then any that pretend to give him the most.

The pretenders that bid for the Magistrate at this time are,

1. They that put him as an help and government in the Church, as some, *viz.* they of the *Erastian* way.

2. They that make use on him but as an help to the Church extrinsecally, and by way of forrain assistance, as others, *viz.* they of the *Presbyterial* way.

3. They that give him power over body, goods, over all moral and civil behaviours of men, *Professors* and *Beleovers*, of what sort soever, of what opinion soever, as I and the rest of our *Brethren* do, praying with all manner of supplication that under them we may lead a peaceable, godly, and quiet life.


*Objct.* But why dare you not ingage Civil Magistracy in Religion over consciences, as some others do?

*Answ.* Yea, In all things morally good and evil, God hath ingaged them, and hath set the Law and Light of nature and conscience in all people to side with them, *condemning* and *excusing* what they and their Law doth *condemn* and *excuse*, and thus to bear witness with their *dominion* and *power*.

But in things of pure Gospel-mystery and Evangelically good or evil, I dare not ingage them (whatever others do) over consciences, because I give more to their just power, and because I dare not draw them into such principles, which hath broken more Magistracy, then all the other *plots* and *devices* of men.

For things of Worship which are laid up in the *pure simple mystery*, in the Light of the Spirit, not of nature, as all meer Gospel-mystery is, to ingage the *Magistrates sword* into these, is rather a way to dash them against every mans conscience, and so in time to lay in a *fatal power* or a *fatal suffering*.

We know that power which makes Kingdoms *soundest* in their Dominion, and most lasting, is the truest and wholesomest; and surely that which ingages them left into that part of the soul, the conscience which can last endure to be oppressed, is the safest and most peaceable.



To my Reverend learned Friend Ma-  
ster LEY, One of the Assembly of Divines,  
at Westminster, Author of a Book cal-  
led *The Resolution of the New  
Quere*, published by Master  
Saltmarsh.

S I R,



Shall give you a publike account according to your publike charge in your lease concerning me, That I intended to make you my Censor for some papers which I did not publish. Pag. 1.

Sir, those papers were an answer to Master Fullers last Book; and the Question about Reformation betwixt him and me being so out of all Question, as Master Herle observeth, and he as I heard, being dead, made me rather put up my Arrows into their Quiver, then shoot them at such a mark.

For my contending with you in this, I hope it is but as that of Paul and Barnabas, and Paul and Peter, a contention of Brethren, not of Enemies; for I think you would oppose Truth no more then my self; but we both may be said to contend rather for the Truth then against it, and rather with one anothers reason, then with Truth.

In this Controversie you have much advantage of learning, and experience; but there is a Spirit and the inspiration of the Almighty; which enlightens the young man and the old; Elihu as well as Job or his Friends.

Your other advantages are, the Magistrate whom you have more on your side; we onely are more on the Magistrates side, then they are on ours; yet we cannot but say, and blesse the Lord for them, they are so far on ours, as we lead a peaceable and quiet life under them.

Your other advantage is an Assembly of learned Divines, yet not so wholly yours; the Way of Truth we stand for, hath a Party there; and I hope when the vail of prejudice is taken away, and Truth is brought home to their souls in its nakedness, power, and evidence, by a power more spirituall then is yet given out from Heaven, our Party there will be greater: I Willingly presume so much of them.

I have laboured that a Spirit of love and meekness might run through all my Reply unto you, though in my travelling over your paper I have met with some things in the way too sharp, and your way hath more Briars and Thorns in it then you promised in your first lease: I had much ado not to be provoked, by how much your promise had removed all offence on your part from my expectation. If you finde any passions in my Book, charge them on my unregenerate part; for I finde that when I would do good, evil is present with me.

You see my labours, deducting the time of their Printing, are of about two weeks growth, younger by some six weeks (if I mistake not) then yours. I hope where you could not expect much, you will not look for more then I here return you in this time.

Sir, I salute you in the Lord, and with all due respects to your self, your age, your learning, I begin my Discourse with you; and the Lord let me see the failings on my part, while I seek to discover those on yours, that I may take out the beam from my own eye, as well as the mote from yours.

You desired me in your Book to enter upon a way of Peace; and I have accordingly presented my Modell to be perfected and refined by any that will set upon the work: I do not love in any thing I write, to fume out meerly in Controversie; but in something if it may be to edification. I rest

Your Friend in the Lord

JOHN SALTmarsh.

The





# The Smoke in the Temple.

Wherein is the Vindication of the NEW QUERE

FROM

Master *Ley's* RESOLUTION.

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Master *Ley's* Resolution, Page 2, & 3.

**I** Put a Question, Whether he were an Independent or no? He told me, He was not; but that he had a latitude of charity for them of that way. Since that, I had a glimpse more of his inclination by his *Dawning of Light*: but a full discovery of his minde in his Book, *The Opening of Master Prynns Vindication*. I will not entertain him as an enemy. To give him his due, in all that I have seen set forth in his name, I finde him rather opinionative then passionate.

*Reply.*

Your Question was accordingly put by you, and accordingly answered by me. And for my appearing for Truth not all at once in my Treatises, you may see I was not hasty to beleieve, nor to write in the behalf of a Truth before I saw it, nor to plunge my self into any Way till I had examined it. The Apostles waited for the full revelation of all truth by the Spirit's coming. The Bereans searched daily to see whether the things were so, or no. Apollos preached not Christ clearly till he was instructed in the way of God more perfectly. We are bidden to try the spirits, and prove all things: So as I appeared

peared in those degrees but by *Scripture-warrant*. And I could name to you examples of another sort; *Augustine, Luther*, both finding *truth* but in *degrees*; and the latter sweetly acknowledging how he was enlightened by *beams* after *beam*. Angels, who lie more naked towards *God*, and take in the things they know, by way of *Vision*; yet see not any of that *will of God* which gives *Laws* to them, but as he reveals: Much lesse such as we who dwell in *houses of clay*, and whose *foundations* are in the *dust*, and who come by the *sight of things* *discoursively*, and by *spiritual reasoning*; *God* giving in the revelation of his *Truths* in a *natural, yet supernatural way*.

But for that *Notion of Independency* you speak on, I dare not own it, because I account my self both under a *spiritual and civil Supremacy*; under *Jesus Christ* and the *Magistrate* severally, and exempt from neither. We are not of those that *despise Governments* and *speak evil of Dignities*, nor are we under any such *singular Notion* that I know on, to be called *Independents*, &c. We all hold of the *Body of Christ*, and of the *Communion of Saints* below, and we hold *one upon another*, but not *one over another*. We dare not be *Classical, Provincial, National*; these are no forms of *wholsome words* to which we are commanded, nor know we any such power; but that of *Brethren*, and *Ministry*, and *fellowship*. We dare not take out a *Copy* either from the *States* of the world, or the *State of Israel*, to *obey or rule* by under the *Gospel*. And if you call the *Churches of Christ Independent* for this, we must suffer till the *Lord* bring forth *our righteousness* as the *noon-day*. Yet this you and we both know, that when *Truth* would not embody or mingle at any time with *corruptions*, it had presently the name of *Seet, Schism, Faction* (all which are implied in the name *Independency*) put upon it. Thus were the *Reformed Nations* of *England, Germany, France, &c.* scandalized by *Popish Writers*, and the old *Nonconformists* by the *Prelatical*; the *Jews* formerly by the *Nations*, and the *Christians* by the *Jews*. We have heard enough of *Independency* and *Presbytery*; such notes of distinction are now become names of reproach: and so I lay them down.

And whereas you say *you will not entertain me as an enemy*; it is more likely then in the end both *you and I* may prove a better *friend* to the *Truth*. It is possible many in this *Age* might have seen more, had they not cast so much *dust* in *one anothers eyes* by their *strivings*: It were well such a *Gospel-spirit* would walk more abroad, and that *spirit* which casts men sometimes into the *fire*, and sometimes into  
the

the Water, were not so stirring: Well, since you will be no enemy to me, I shall not, I hope, contend with you, though I dare not but contend earnestly for the Truth. And the Truth it self which I write for, may (I hope) at length finde you no more an enemy to it then you are to me. I cannot but wish one of your experience and abilities, like Paul, to preach for that Truth which before he destroyed. Our hearts desire and prayer should be for any of Israel.

And for that you say of me in your *Observation*, that I am rather opinionative then passionate, I cannot take it so ill from you that will needs be no enemy to me: I interpret any thing from such a one on the better side of it. But I shall allow you your liberty at my self: And if the Truth of God may more abound through my opinion (as you take it) unto his glory, I have enough.

Master Ley's Resolution, Pag. 4, & 5.

I wonder he, who hath writ a whole Book of Policie, should be so unpolitick as to think it seasonable, since it tends to retard the establishment of Government, whereto the Parliament is so much engaged by Declaration, &c. by Solemn League and Covenant, Art. I. already setting it up in Ordinance for Ordination, &c. Though the liberty of speaking lengthens the Debates, and delays the Votes, &c. and so much the more, because they are more in number then we, and because their determinations are final, as ours are not.

*Answer.*

For some things in my Book of Policy, I praise the Lord I can look on them as on part of the darknesse I was in: and I can freely joyn with any in censuring any unregenerate part in me, as I esteem much of my Carnal reason to be. *When I was a childe, I spake as a childe*; neither have I any fruit now (as the Apostle sayes) of some of those things. Nor would I have any go thither for direction, but so far as they find Scripture or sound Reason. I cannot but give a Caution concerning this Book, because I would have Readers to look on any thing from me, as Luther speaks of himself, as I receive in light. And methinks I scarce do any thing which I could not with Augustine, when it is done, finde something to retract in it; either some

*The Smoke in the Temple.*

14  
something is too dead, or too dark, or too carnal. Thus you see I willingly help you against my self; and I account it a part of my condition here, not to see all at once.

For the unseasonableness of my Quere, you alleadge the *Declaration of Parliament*, and the *Covenant in Art. 1.* wherein they are engaged to endeavour Reformation; and the *Ordinances, &c.*

Now where is my unseasonableness? *The Parliament is endeavouring, &c.* May I contribute my moneys, my vote, my pains, my informations to the *Civil engagements*, and not my notions to the *Spiritual*? Are we not to bring in all our disbursements, either *Natural, Civil, or Spiritual*, into that *publike Treasury*? Though you of the *Assembly cast in of your abundance*, may not the *poor ones* cast in their mite? Are we not by the same *Covenant* bound to discover anything against *God and the State*, and the *glory and peace of both*? And if I finde my conscience perswading me such or such a thing is not accordingly, ought I not by all the *Obligations* that are upon me, of *Gospel, Parliament, and Countrey*, peaceably and meekly to speak a word? May we discover any thing to the *State* we conceive of malignity or danger in *Civil things*, and not in *Spirituals*? Is not the *Spiritual* or *soul-liberty*, the more glorious liberty of the *Subject*? *We cannot but speak the things which we have seen and heard*, saith the *Apostle*: And, *What you hear in the ear, that speak you on the house top*, saith *Christ*. We know who it was that said, *Prophecie not here; for it is the Kings Chappel*. And for things of a *Spiritual nature*, we are allowed almost the fulness of time for season. *Be instant in season and out of season*, saith *Paul*.

Acts 4.20.  
Amos 2.13.  
But, *What better season could I come in*, then such a one, wherein things were but *ripening and moving towards establishment*? Where nothing is *settled*, there can be nothing *disturbed*. Where nothing is *concluded*, there can be nothing *repealed*. Where nothing is *established*, there can be nothing *disordered*. But since you put me to a further account, I shall give it. My spirit was not my own so wholly then, but *his* (I hope) whose motion I obeyed, the *Lords*. Such *breathings of Heaven* who dare safely quench? It is as *fire in the bones*, sayes the *Prophet*: and like that of *Mordecai*, *If thou altogether hold thy peace at this time &c.*

And whereas you say, that the *Parliaments determinations* are *finall*, That holds better for me, who might have spoken to much lesse purpose, had I stayed till all had been done, and the *determinations ended*, and become *finall*; sure it was time then to speak before  
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determinations were final, or never, and by your own account too; for you are pleased to reckon up the proceedings of *State* in the business of *Religion*; which are such, as had I stay'd, I had had a worse season; however, as the Prophet says, *I have delivered my soul*: they were, you know, the foolish virgins that came not with their oil till the door was shut. Whatever my Oil or my Lamp was, yet I think it not agreeable to the wisdom of that Parable, to come and knock onely when the door is open.

Master *Ley's* Resolution, pag. 6, 7 & 8.

The title of the *Quere* is baited with Truth and Peace. He a private Divine to put such a *Quere*, both of *State* and *Religion*, and so suggest such a suspicion of haste, and to tax the Ministers for putting in for a power not consonant to Scripture and Prudence, &c. His rendring the original word metaphorically: His artificial colours, *Rhetorical*, &c. And my marshalling his reasons in a right method.

Reply.

I have gathered up into one bundle your pieces of a lighter concernment: I would not stay tything *Annise* and *Cummin*, but I hasten to the weightier matters of the Law. A word onely to each.

For baiting my *Quere* with Truth and Peace, you allude to Christ's allegory, that we are *fishers of men*: and if I have no worse things to bait with then these two, *Truth* and *Peace*, none need, I hope, be afraid of the hook. And for the proof of them both; argument and time will evidence.

For me, a private Divine, to put a *Quere* of *State* and *Religion*. What were *John Hus*, *Wickliff*, *Luther*, *Paphnutius*, who in their several ages gave out their testimonies? They were but single men, compared with *Councils* and *Synods*. Not that I would compare with them, who am lesse then the least of all the mercies of God; yet they were but single, though singular men. And what if a private Divine? *Jesus Christ* may bid a private man stand and speak to the people. There is a law of the Spirit commands to speak as well as the Law of a State; and though you speak by the later law, another may speak by the former. And what though a *Quere* both of *Religion* and *State*? Is not our *Covenant* mixt accordingly of *Religion* and *State*? Doth not the State it self mix with *Religion* where Churches are *National*? And how can I speak properly but to both, where both are in interest?

For my suggestion of a *suspicion of haste*; you know, *Words and phrases* are not the same to all: one may *interpret* thus, another *thus*. I had no thought of *Jehu's* driving, as you imply, when I wrote. I must lay the *supposed* crime at your own doors; for it is none of *mine*; nor have I (nor any) reason to tax that *Honourable Senate*, whose counsels are *grave*, and *serious*, and *deliberate*. Had I lookt for *Jehu*, I should have lookt to another *coast* and *quarter*, where *they drive more furiously*. Why deal you not more candidly? Why are you not more faithful in your interpretation to the Original?

For that of *my taxing the Ministers* for desiring power; none have reason to speak but the *guilty*; it concerns not the *innocent*. It is not strange for *some Ministers* to affect *Government*, or rather *ruling*: we have so much of *Prelacie* yet left, and working in the *Countrey* with us; and if not in the *City* too, I refer you to *master Coleman*.

For the word *readred* from the Original *metaphorically*; I quoted onely the Text, to my remembrance, to the *Printer's* hand; and how he came by the metaphor, I know not; but I finde fault as well as you: However, to make the best of it now, *translations* of Scripture are not all *Grammatical*, as you know; nor to the *letter*, as I could wish them with you.

For *artificial colours*, or *Rhetorical*, &c. You make me guilty of such *vernish* as I have not laid on, to my knowledge; nor have much to lay on, if I would: *Truth* and *Peace*, which were my subjects, are fair enough of themselves, without any *colour* of mine: and I desire not to bring forth *either*, but in the *evidence* and *demonstration* of the spirit; and if there be any thing of their own beauty there, call it not *artificial*; put not *suspitions* and *jealousies* into any, that such things as they see are not so, to make men *Sceptical*. It is as much injury to *Truth* and *Peace* to *misreport* them, as to *counterfeit* them.

And for your *logical marshalling my reasons*, I thank you; you took more pains with them than I would do. *Notional order* I received them in. Nor dare I be too *logical* and *notional* in *things divine*. *Systems* and *forms of art*, have done our *Divinity* some harm. Such *Classes* and *methods of reason* have been found too *strait* for the more *spiritual enlargements* of *Truth*. Yet I honour your *Learning*, though I thus speak.

Master *Ley's* Resolution, pag. 9 & 10.

*His first reason taken from Rules of Faith, Rom. 14. 3, 13, &c. Now he should have planted his reason directly against the imposing a Govern-*

Government, rather than obedience to it; as this, &c. Those that set up a Government which they are not fully perswaded on, sin: But, they that now set up Church-government with power, &c. do set up a Government whereof they are not fully perswaded on: Therefore in so doing, they sin. The major is true, but the minor not, because of their faithful learned Counsellors, and Scripture-discussions.

Reply.

Since you will help me to prove, you are welcome: You have furnished me with one Argument more: You are a fair enemy, to lend out your own weapon. And now you have made your Argument half for me, I shall make the other half my self. You say,

What the imposers of Government cannot do in Faith, is sin: This is your half Argument. But you take it for granted, Our imposers of Government are not such, but such as are fully perswaded, and can set up the Government in faith; and you prove it thus, from those of their Counsellors so near them, and from their Scripture-discussions.

First, I know not what Counsellors you mean; but they are too wise a Senate to be carried by any interest but their own; and I wish them no other Counsellors than Truth and Peace: nor do I know that they are so fully perswaded of any such Government. I believe some of them are not so fully principled for your way; and then they all are not perswaded so of the Government: nor have you yet been able to make out the evidence of every truth you presented them from clear Scriptures, saving your Art of deductions and consequences, and prudence: and if all cannot be perswaded that State conscience or Publike conscience is not so wholly nor fully perswaded: then, as you imply, a State or Publike conscience is like a Particular conscience; which if it doth not wholly consent, is doubtful, or weak: for it is not in Spiritual things as in Civil: Votes of major parts make Laws, and they stand good from any such forms of Policie: but I never yet saw that rule in the Gospel for any such proceedings in spiritual things: but that is a Law in Christ's Kingdom, not that which is voted so, but that which is so in the truth of it: For else Popery were the best; for it hath most voices and counsels. So as unlesse you can prove the Parliament to be of one minde in it, how can you prove a Parliament so fully perswaded in minde as you imply? Let them prove a Truth by most voices that please or can; but I wish the business of a State-conscience, in a thing of this nature, were more enquired into then yet it hath been.

But if the *Parliament* were fully perswaded of the *truth* of the *Government*, yet there would be a new question, yea, and is, very learnedly discussed by our worthy Brethren Master *Coleman* and the *Commissioner*, how they could be perswaded of the *imposing*, and *power* of *settling*. For my part, if there must be an *imposing* of *Government* (for I would have the *State-conscienc*es left to their *liberty* as well as *Particular*, and yet *Truth* to have the *liberty* of *accesse* unto them) I would have the *power* of the *Parliament* laid up there: we have had too sad experience when it hath been given out from thence, and trusted too far. *Paul* referred himself thither, (*I stand*, says he, at *Cesar's Judgement-seat*) rather then to the *Council* of the *Priests* and *Elders*. *Christ* had more favour from *Pilate* a *Romane Governour*, then from *Caiaphas* the *Priest*.

One word more. How can the *Parliament* properly be said to be fully perswaded, &c. unless they could freely signe it with *Jus divinum*, or a *divine Right*? Nothing but *Scripture* and the *Word*, can properly fully perswade. Now if they cannot finde so much *Scripture* as to warrant it for *Christ's Govern*ment, how can there be a purely *Gospel-warrantable*, a *full persuasion*, or *faith*, where there wants a *word of faith* to secure it?

And now I shall form your *Argument* you half made to my hand thus, and return another with usury.

Your *Argument* is this:

*Those that set up a Govern*ment which they cannot be fully perswaded on, cannot but *sin*.

But, the *Parliament* cannot be fully perswaded of this *Govern*ment:

Therefore, if they set it up, they cannot but *sin*.

My proof is this, in behalf of your *Argument*.

*That conscience* which is not wholly consenting, is not fully perswaded.

But, such is the *State or Publike conscience*, viz. not fully consenting at this time:

Therefore, the *State-conscience* is not fully perswaded.

*Note*

Because some are more for it, some are lesse for it.

I prove the *State-conscience* not fully consenting.

*That conscience* which hath not *Scripture* to secure it, cannot be fully consenting or perswaded.

But, such is the *Publike conscience* at this time concerning this present *Govern*ment:

There-



Therefore, the *Publike* or *State-conscience* cannot be so fully *consenting* or *perswaded*.

Note.

Because they which cannot call it *Government* by *Divine Rights*, are not secured concerning it by the *Word*; and then, by *conscience*, are not fully *consenting*, nor *perswaded*.

Master *Ley's* Resolution, pag. 9 & 10.

If we take his reason to stand immediately against obedience, and so consequently against commands, &c. It is more formal, but still as feeble; Repugnant to Religion and reason, against former Protestations, and the Covenant; for some will always scruple, &c.

Reply.

Some of this might have been spared. Let us have as much reason, and as little reviling as may be. Your reason is, Because then neither Protestations nor Covenant of State can be administered; for some will always scruple. So as here is the force of your reason; Because Protestations and Covenants in the State are put upon a people unwilling and malignant, therefore Government should.

First, a truth of Government, and the establishment of it, is but indirectly, unsutably, and disproportionably proved from Oaths and Covenants. Indeed, under the Old Testament, and in the State of Israel, Covenants were more agreeable to the way of that Church; they were part of the Worship then; and it was a way of obligation and engagement fitted to the Policie of that Nation: They were a People or Nation of themselves, singled out from the world, and marked by a carnal Ordinance: and their Discipline was fitted to the whole Nation by God himself; and so Covenants, &c. gathered them up from the world into their National Way of Worship, &c. But now, the Way of Church and Worship changing, and the Laws of such kinde of external Pedagogic ceasing, and a more inward and spiritual Law coming in, you might have done well, ere you took things thus for granted, to clear the way of Covenants under the Gospel, and not to prove one probable thing by another. Those of your way are against a little Church-covenant, and why not a great one?

For the imposing of Protestations now, &c. It is not my work here to discuss; nor am I against any way of State-security that may consist with sound Prudence: and for the spiritual part of them,

wherein men *covenant* in the things of God, let every one be fully persuaded in his own minds: That is the Apostle's rule, I am sure, whatever any say to the contrary, and will stand. In civil things, I would have any way or designe of assurance that is fairly and justly Politick: in spiritual things, onely such ways of assurance as are Gospel-ways, and may sute with the *New Testament*-believers.

And now you are to prove more then perhaps you thought on; that is, to clear a *Church-covenant*, which many of your Way are against: for though you condemn it in some Churches, not of your Way; yet a *National Church-covenant* you plead for. And how can this be both true and false, that a great *Church-covenant* is lawful, and a little one unlawful? a *National Church-covenant* lawful, and a *Particular* or *Congregational Church-covenant* unlawful? This onely by the way: To shew you how one may mistake his way in a mist: you were proving a Government, and now you are engaged to prove *Church-covenants*, which you are both for and against.

And yet, after all this of *Protestations* and *Covenants*, there is no fair proof of establishing a Government, or imposing it in your way and designe from these. It is not safe going to the State, for a *Patern* for the Church. If the State in certain seasons of *unfaithfulness* and *unsettlement*, contrive any way of security or assurance (necessity is often a law-maker in States, yet not so in the Church) will you from hence argue for a liberty in the Church? Will you make *Necessity* your Gospel, your Law-giver there? *Necessity* is sometimes a *suspender* of *Laws* in the Gospel, but no *Law-maker*.

Master Ley's Resolution, pag. 10.

But I answer: I wonder an ingenuous man, as M. Saltmarsh is, should make such an Objection.

Reply.

These are good words; and I hope you shall have no worse then you bring: yet we must speak truth.

Master Ley's Resolution, pag. 10.

I answer: The Church-government is such as in the chief parts of it is from the Word.

Reply.

You grant then the Government is but in some parts warrantable by the

the Word : So was Episcopacy and Prelacy in some parts of it. There is not any false Worship or Way, but it hath some parts of truth in it. The great Image had a head of gold, &c. The Mystery of Iniquity sits in the Temple of God, &c. The Whore of Babylon sits in scarlet decked with gold, and precious stones, and pearls. Truth must be all one and the same, and homogeneal, not in parts. The Jews had the Law, but then their own traditions mingled. There is one Lord, one Faith, not two.

Master Ley's Resolution, pag. 10.

Things of lesser moment in it, though they are not directly from Scripture, yet not repugnant; they are of Prudence, and agreeable to the best Reformed Churches.

Reply.

But, Why of lesser moment? All things are of moment in spirituals. Indeed if they be such as be not the Gospel's, they are then, as you say, of lesser moment: and yet of moment too, in another sense; for, Traditions of men make void the Commandments of God.

Nor are grounds of Prudence any Scripture-grounds to rule by. Prudence hath let in more Will-worship then any thing. Prelacy had its Prudence for every New additional in Worship and Government: And if Presbytery take Prudence too, let the Reader judge what may follow.

And what is that, Not directly from Scripture, yet not repugnant? Surely Christ's rule is not such; he opposes any Tradition to the Commandments of God. Not directly from Scripture, is repugnant to Scripture: such is the oneness, entireness, indivisibility, and essentiality of the Truth. He that is not with me, is against me.

And for the Reformed Churches as a rule; that is to set the Sun by the Dial, and not the Dial by the Sun. We must set the Churches by the Word, and not Church by Church, and the Word by the Church.

Master Ley's Resolution, pag. 10 & 11.

Because the practice of the Government belongs not to the peoples part, but to the Ministers and Elders.

Because, so far as concerns the peoples compliance, they are to be instructed before they yield submission.

Because if any remain unsatisfied, they are not to be put upon his Dilemma

lemma of sin or misery, or to be ruled with the rod, but meekness, 2 Cor. 4. 21. 2 Tim. 2. 25.

*Because the ignorance of the people generally, which he would have for a reason to suspend it, ought to be rather a reason for expedition, that they may practically know it: for while it is unknown, it is slandered, which might have been more amiable.*

*Because his two Texts make not only against the suspending for a time, but for ever. I wish he would preach such Texts as these to his people; 1 Thess. 5. 12, 13. 1 Tim. 5. 17. Heb. 13. 7, 17.*

*Reply.*

To your first, *It belongs not to the people, &c.* It seems then the people must be kept out from all intermedling. But I would have the people mark well what *kinde of Government* that is that fits upon the *Waters* or *people*: I am sure *Christ's Government* takes in the *people*: and being once in a *Church-way*, they lose their *old capacity* for a *new*, and are raised up from *people* to *Brethren*, Act. 15. It is a worthy saying of *Master Goodwyn* and *Master Nye*, That the *Clergie* got the *golden ball of Government* amongst them; and I censure it is not much mended in the *Presbytery*.

But you say *The people must be instructed*, that is, they must *onely know* that they *must obey*. But are they *called*, and *consulted with*, and *owned*, as the *Scripture* holds forth, wherever there is any *Church* spoken of? But what though *instructed*? they are *onely* to be *instructed* and *taught* that this is the *Government* to which they must submit. So the *people* under *Popery*, *Prelacie*, &c. were *instructed*, with that *limitation* and *restriction*. But shall they be thus *instructed* and *taught* in it? *People*, here is a *Government* which to some of us seemeth to be a *Government* according to the *Word*; take it and examine it: if you be so *perswaded*, and that the *Word* holds it forth *clearly*, embrace it; if not, do not obey any thing in *blinde* and *implicite* obedience. This were *fair dealing* with *Conscience*; thus the *Churches* of *Christ*, had their *Government* among them.

To that of the *peoples compliancy* you speak on, it is not my work here to dispute the *Interests* of *Elders* and *People* distinctly; but to make answer, that the *compliancy* and *submission* which are the *duties* you set out for the *people*, are such as they may easily see the *Interest* you allow them: *viz.* an *Interest* of *compliance* *onely*, and *submission* or *obedience* to *what is done already*; not any *liberty* to *examine* and *refuse*.

And when people are instructed, still your work remains to prove your Presbytery over congregations, or a Church gathered out of a Church; which may upon the Presbytery more justly be recriminated than where you do so often recriminate, upon gathered Churches. And methinks to me it is unreasonable to tax any for church-gathering, when your very Presbytery is maintained by such a kinde of principle. What is your Classial, your Provincial, your National Presbytery, but a church gathered out of the rest, call it a virtual, or representative, or what you please?

For that of Meeknesse; how meek it will prove, and how meekly they shall be dealt with under it, we are not to judge by any promises of Meeknesse, but by Principles. Are the Principles such as naturally bring forth Meeknesse, or rather such as invest the Ministers and Elders with a power supresse and of dominion? But what if such as your self, and some other godly meek of your Way, may propound nothing but wayes of meeknesse to your selves? Can you undertake to secure the people for hereafter, and for all of the Way, and for the Way in its own nature?

There are things of meek appearances, as the Presbytery may be, yet prove not so. The Lamb in the Revelation had two horns, though a Lamb. Hazael could say, Am I a dog, that thou shouldest think so harshly of me, that I should kill the children in the womb, 2 King. 8? He as little suspected his own cruelty which the Prophet foresaw in his nature would come to passe, as you do in your Presbytery, which some, seeing into the nature of it, cannot but prophesie accordingly. You know Episcopacy began in meeknesse, and Bishops were brought in first for good and for peace: But how proved they? Tyranny had ever a countenance of Meeknesse and Love, till it got seated in the Throne. So Absalon was very fair spoken in the Gate; but how was he in the Throne?

For that of my Dilemma of sin and misery, which you say people shall not be put upon; it may be some in your or another Classis may finde more meeknesse, a spirit of more love and ingenuity: But what is this to the nature of the Government, that some in it are well natured?

And for that of sin and misery; surely, if the Presbytery be set on with power, many a one will be in that snare, partly in fear, and partly in an easie compliancy: For there are whole Parishes and Counties of this constitution: And you your self say, The wilfully weak must have the rod. And who will this be? Such as are so in the judgement  
and

and interpretation of the *Classis*? or how? I would this were well cleared.

And for your Scriptures of *1 Cor. 4. 21. 2 Tim. 2. 25. Shall I come to you with a rod, &c. and in meeknesse instructing, &c.* These are full Scriptures for ordering any Church-Government: These are good Laws; but then men must be rightly in Commission for ruling by them, and people rightly ordered and disposed for such rules, as in all other Laws and Kingdoms. But what is this to your purpose, till your Government appear to be all Christs?

To that of the ignorance of the people, which you would have for a reason of expedition rather than suspension, that they may practically know it; I answer:

In practical godlinesse, the Scripture-way is not so: Things must first be known, before practically known, or else the obedience can be but mixt, blinde, and Popish. Who can practically obey, taking practically in a Scripture-sense, that is, with knowledge, till they know and be perswaded? Indeed in things civil, &c. or moral, practice may bring in knowledge; habits may be acquired and gotten by acts; a man may grow temperate by practising temperance, and civilly obedient practising civil obedience: But it is not so in Spiritualls; there, habits go before acts, spiritual infusions before practices.

And for the amiableness of it, look into other Reformed Kingdoms, and see what power of godlinesse is there by reason of it. Do we not see the huge bodies of Nations very sinful, corrupt, formal? For Scotland, our Brethrens preaching and watchfulness, it may be more powerful in a Reformation upon them, then their Government. And further, I deny not: but a Government of that nature may much reform the outward man: So may a meer prudential Government, a meer civil Government, if sincerely executed. The Romans had a very moral people under their Yoke, when their laws were well executed. Prelacy and Bishops had a Government which was Antichristian, yet by an exact execution, could chastise the outward man in some measure.

For your other reason, That my Texts make against not onely the suspending for a time, but for ever; I answer:

It is true, Principles and circumstances considered: For if neither the Government be Christs, nor the people Nationally a Church, when can you settle it? And if there be no Gospel-promises that people shall fall in so nationally as the Jews did, excepting some that concern the world in general, as *Isai. 49. 22.* then how or when will you settle, or what will you settle, or upon whom?

And for the Texts you commend to me for preaching, *1 Thes. 5: 12*, &c. they all concern *peoples obedience* to their *Elders and Rulers*; they are very material and pertinent to that: And I shall in requital commend *some other* back to you; as those of *not lording* it over the *heritage*: Against *preeminence*; as *helpers of your faith*; of *service*; and *ministry*: *We are your servants*; *we intreat you*, and *beseech you*, *not seeking our own things*, *not for filthy lucre*, *but of a ready minde*, &c.

We must consider, *Scripture* must be taken in the *wholenesse* and *entirenesse* of it; and we must not onely minde *people of their obedience*, but *Elders and Ministers of their service, duty, Ministry, humility, self-denial*, &c. And thus in a *just distribution*, deal out both to *Ministers* and *people* their measure.

Master Ley's Resolution, pag. 12.

*Strange that he should plead for a delay in establishment of Reformation from the covenant, wherein we are bound to endeavour it sincerely, really, &c. and more strange, under the title of Popery too, which in the next Article of Popery is disavowed.*

Reply.

Not so strange as you make it; for we are *covenanted to endeavour* a setting up *the Government*, not a *Government*; that is, as it is expounded in the *Article*, the *Government*, or *Reformation according to the Word of God*, &c. not a *Government* or *Reformation* of any other sort. So as I plead for a *delay* onely in setting up a *Discipline*, not the *Discipline*: or more plainly, that the *Discipline* be such, that the *covenanters* may not violate that *article*, wherein they are bound to do every thing according to the *Word*, and so prove *unfaithful* in their *covenant*, while they are most *zealous* for it. There was such a kinde of *mistake* in the *Jews*, who would have stoned the *Lord of the Sabbath* in zeal to the *Sabbath*, and following after *righteousnesse*, yet did not attain to the *righteousnesse* of *God*.

And for the title of *Popery* which I put upon *such obedience*; which you say cannot be, because discovered in the next *Article* of the *covenant*: I answer, The *Popery* is not in the *covenant*, but in the *Interpretations* upon it, and the *mistaken practice* of it, which is the thing which I onely aver. O! How soon may we be *Popish* under a *Covenant* against it! What are the maintenance of *Ministers* by *Tythes*? *Jewish* and *Popish* undeniably, and yet no notice of this at all. I had as great a *Tythe* once as another, but I could not hold it so, neither

by Covenant nor Gospel. Nor do I tax the Parliament, but those who are entrusted to commend *Spiritual* grievances to their Senate, &c. Brethren, let us lay down these grievances: Countreys and Families are burdened: Let not the Ministers have their *hooks* abroad in every thing of the peoples, like *Elies* sons. We know the kingdoms of *Scotland* and the *Netherlands* take their Tythes to maintaine their wars, and wil not let their preachers live by decimation, but by pension. And methinks you that professe *ingenuity*, should be so candid to distinguish where you see I distinguish, and not to force on constructions of this nature, which neither any thing of *mine* nor the Covenant will bear.

And for what you say concerning the *composers* and *penners* of the Covenant, I am willingly silent: I would not aggravate any thing against a *Brother*, as you are, which might be onely a *failing* in your *Pen*.

Master *Ley's* Resolution, pag. 12, & 13.

For that he saith of peoples *implicite* obedieace, &c. of their being devoted to any thing the State sets up by Statutes, cannot be, for these Reasons:

Because, as in the former Reason, Instruction must go before.

Because, for that of their being devoted, it makes against setting up Doctrine as well as Discipline, and Authority of Parliament as well as Authority of Ministers: They, not Ministers, make Statutes.

Reply.

To your first, That instruction must go before, I have answered to this before, as you propounded it before: One word more will suffice. What kinde of instruction is it you mean, but *authoritative compulsive* instruction, such as the *Schoolmasters*, even your own instance, and here most pertinent, who teaches and whips every one of those that will not understand as well as he? Something an *unreasonable* way of correction in matters of pure beleef & conscience, and best among boys, as your instance implies: Men of *Scripture-consciences* cannot bear it.

And for that you say it makes against Doctrine as well as Discipline: Yea, in some fort it is granted; for neither Doctrine nor Discipline ought to be forced but in a *Gospel-Way*.

And for that you say it makes against the Parliament, because they make Statutes: I answer, Nothing makes against a *Legislative* power, which reduces it to *purser*, and *clearer*, and *freer* Principles: And thus the Parliament very justly argues in all their Remonstrances touching the *King*, while they go about to reduce him to his *just* Rights, from those exorbitancies he suffers himself to be brought into. For instance:



He that wishes the Parliament might onely proceed in a way, not grieving the Spirit, nor hazarding the persecution of Truth, nor oppressing any Gospel-principles, to which they are covenanted, not keeping on in any sin of former Parliaments, of severe imposing in matters of Religion so controvertible: Is not he, I say, that so wishes, a better friend to Parliaments, Laws and Statutes, then those of contrary Principles? Nay, I must professe that to me that very one Article of Reforming to the Word of God, most providentially inserted, is an Article of Caution, both against imposing and punishing, left through want of a clear discerning, we be found violaters of that we covenant to maintain, and ought to be sadly considered by all.

Master Ley's Resolution, pag. 12, & 13.

His second reason of experience, That the speedy settling, &c. takes little root but in the outward man, &c. concluding pathetically, Why, do not dayes speak, and multitude of yeers teach knowledge? In answer,

1. That the fault was not in the over-speedy settling, but in the choice of a wrong Government.

2. Because Doctrine goeth on with Discipline, and so the power of the Word may go deep into the conscience, as a Schoolmaster who teaches and corrects.

3. Because the Discipline is an hedge or wall about the Doctrine, a goad to the Means of Grace, a curb to licentious courses; though with many it go but to the outward man, that is not to be imputed to the Discipline, but their corruptions, &c.

4. Because where the Discipline hath been rightly chosen and settled, God hath blessed it with better fruits; as in Scotland, where there is no Heresie nor Schism, &c.

5. For that of Elihu in Job, Why, do not dayes speak, &c. it makes not for his purpose; but that Wisdom is with the ancient, and gray-headed to be heard before young or green-headed counsellors, &c.

Reply.

To your first, That the fault was in the choice of a wrong Government, &c. I answer, That is the fear now, lest there should be a choice again: And this very Government hath no Image of Divine Right upon it, nor hath it warrant in all things from the Word, as your self acknowledge.

To your second, That Doctrine and Discipline go together, &c. Yes, pure Doctrine and pure Discipline go rightly together: and if either

be impure or unſound, there is ſo much the more danger : So as this is an Argument rather againſt you, becauſe where Doctrine opens the conſcience, and lets in any thing of Diſcipline but that of the pure Word, there is one evil onely mended with another.

And for your Inſtance of a *Schoolmaſter*, who both teaches and corrects : You know we are not to *prove*, but to *illustrate* by ſimilitudes : And that of a Schoolmaſter is a fitter illuſtration for the *Pedagogy* of the *Law* and that Diſcipline then the Gospels : You know the Apoſtle uſes it onely to *that* ; *The Law was our Schoolmaſte*, &c. *Gal. 3.*

To that of your deſcription of the Government *that it is a curb, a goad, &c.* I anſwer, There is nothing you ſay of Government in theſe words, but may be ſaid of any civil Government, nay, of *Prelacy*, when it was in its primitive form : But that onely which you ought to ſay, and which onely differences it from all deviſed forms of men, as your Covenant binds you, and ought to be your onely reaſon for erecting and ſetting it up, is this : Is it the Scriptures form or model ? Is the people ſo in the exerciſe and capacity of it as in the Gopſel times ? If ſo, then you prove ſomething. And further : All this you ſay is true in a kinde too of Christs government ; but yet, in ſome ſort communicable with deviſed governments. The only diſtinguiſhing and eſſential marks are not to be a curb and goad, but the Scriptures *onely mark*, and *image*, and ſome *ſpiritual operations*, &c. which no other deviſed form of man hath.

To your other, of *the bleſſings and bleſſed fruits in Scotland, that there is no Hereſie nor Schiſm there*, Let Maſter Coleman (our learned and pious Brother) ſpeak for us both, from his experiences. And for that *Kingdom*, time will ſhew whether it will prove to be a bleſſing or no, to want that which you call *Hereſie* and *Schiſm*. Surely to be free from Hereſie and Schiſm, in a Scripture ſenſe, it is ſuch a bleſſing as the whole Gopſel cannot patern. What ? No Hereſie in a whole Kingdom ? No Schiſm in a whole Kingdom ? Never ſuch a pure Church heard on ? *Corinth, Ephesus, Coloſſe, Jeruſalem, Antioch*, all not comparable ? The worſt I wiſh our Brethren there, is, that all were ſo pure as we hear on. Indeed *Scotland* had the honour to awaken us firſt in the work of *Reformation* and *Liberty* ; but leſt *Scotland* ſhould be puffed up, *England* ſhall have the glory (I hope) to improve that liberty to a fuller light, which ſome would cloſe up too ſoon, in the narrowneſſe of a Presbytery.

Method thinks there is ſomething of this nature conſiderable in the

Luther-

*Lutherans*, who though they follow the first Light in *Germany*, yet the Lord hath suffered them to stick there without a fuller Reformation, that the first may be last, and the last first; For if a State be covenanted so close to the Word, they had need be favourable and free to all that are accordingly covenanted; for each mans conscience is the Interpreter in himself of what makes for or against the Covenant he takes; and by this very Covenant, you are all to be tender to consciences, because the *Spirit of God* (not power of men) can interpret the Will of God; but in their *civil and prudential* things onely, they may intrepert themselves.

To that of *Job*, That with the ancient is wisdom, and with the gray-headed; which you apply in way of reproach to the younger, whom you call as it were green-heads: I answer, That the elder I esteem as fathers, and the younger we know are such in whom the Lord speaks more gloriously, as he himself saith, Your young men shall see visions, and upon your sons and daughters I will powre out my Spirit, your old men shall dream dreams. Now whether is it more excellent to dream dreams, or to see visions? The Lord delivered *Israel* by the young men of the Provinces. Surely we may more safely hearken to the younger that see visions of Reformation, then to the elder that dream dreams of it onely.

Master *Ley's* Resolution, pag. 15, & 16.

There is great disproportion of times. Men were then converted from Paganism, and while they were so, they were incapable. Our Congregations in England are professed Christians; and though there be many not so wrought on by the Word, &c. That is rather a reason for the establishment of it, Ezek. 22. 26. 1 Cor. 4. 21. Prov. 23. 13, 14. Nor can Sabbath nor Sacraments be administered without it.

Reply.

To that of the disproportion (you speak on) of times, and conversion, &c. I answer;

The Apostle's and primitive times are the times we are to look at for a patern and model. Tis true, there is great disproportion; for they were Apostles who gave the government then; yet are but private Divines, as you say by me, if you be compared with them.

For that of the conversion from Paganism to Christianity;

There is no such disproportion there neither, but that very proportion which our Saviour hath himself foretold, and set forth: For how doth a Jewish and Antichristian State differ? Nay, how doth a Heathenish;

*Heathenish* or *Paganish* State, differ from an *Antichristian* or *Parochial* State, as *Parochial* or *Parish* is in that notion? Christ hath put them that are out of the Church under that very notion, *Matth. 19. 17.* and the *spirit* in the *Revelation* makes the *Antichristian* State to be as unlawful as a *Paganish*, and calls out equally from that as from the other, as by comparing *2 Cor. 6. 17. Revel. 18. 4.* together will appear.

So, as speaking of things and notions, I cannot but speak in a Scripture way; nor am I uncharitable in this neither, though I thus speak; I look on thousands in this State as godly beleivers: It is not the Pastors I write against, but the way. There may be a *Moses* in *Pharaoh's Court*; a *Ioseph* in *Potiphar's house*; a *Cornelius*, or devout man, though out of the Church; a *Luther* even in *Rome*, till the Lord enlighten.

So as government and discipline is a Churches right, and priviledge, not the Worlds and nations priviledges, as so and then. Where are all your quoted Texts which are applied? Surely that of *Corinth*, is the Churches; and that of *Ezekiel*, and *Proverbs*, makes not for the discipline of a Church at all.

Master Ley's Resolution, pag. 16, & 17.

He makes a comparison betwixt material and spiritual buildings, as stone and timber should not be clapt together in the one, so one in the other.

1. Similitudes may illustrate, but not prove any thing.
2. Conformity betwixt material and spiritual things is not to be carried too far.
3. In material buildings, or the Temple, there is not onely squared stones, but peeces and rubbish which have their use; not so in the spiritual; all things there are homogeneal, and square, and living stones, &c.
4. Those that he accounts rough and unsquared, are in some conformity, though not so polished as others.
5. The best stones are not to be taken from the rest, to make up a building by themselves, as in separated congregations.
6. Let him shew any such example in the New Testament where when there was a mixture of holy and profane, as in *Corinth*, *1 Cor. 11. 21.* the Apostles gathered out the holy part.
7. That of Axes and Hammers hath a mysterious truth in it, but not

not to his purpose, viz. That the spirituall building is built of the soft and secret whispers and motions of the spirit.

Reply

To that of the similitudes ;

I fully agree with you, they illustrate better then they prove.

To that of not carrying a conformity betwixt materials and spiritwalls  
too high ;

I agree with you in that too, yet not so fully; for Iesus Christ the great Prophet of the Gospel preached the glory of the Kingdom in material comparisons, in salt, water, leaven, mustardseed, sowers, husbandmen, vines, vineyards, &c.

To that of spirituall buildings, which you say are to be made up only of squared living stones;

I agree with you; and here the Controversy might be ended: If your Temples shall be of living stones; the Controversy is granted: But because I will not seem to mistake you, I beleve the spirituall building you mean, and I, are not the same here: You mean as it appears, the invisible spirituall, or Church mystical; and yet there, all is not so Homogeneall and of the same kinde neither: The head of the body is both God and man, and one member like one star differs from another in glory.

But, we are speaking of the spirituall building or Church here which is the Image of the Church above; and as that is of true, real, essentially spirituall living stones; so the Church below is to consist at least of such as visibly and formally appear so; and therefore the Apostle calls them in his Epistles Saints, and called to be Saints.

And to that of your peeces of Rubbish in the material building;

It is true; But what is that to Solomons Temple, which my comparison drives up to? How much Rubbish can you prove in that type, nay, square stones, pure Cedar, gold, &c. to figure out the Gospel-building or Temple, as in Heb. 9. So as your rubbish is only in your own allusion, not in mine.

To that of your unpolished stones in your Parishes, which may fit the Temple now; I answer:

It must be then onely such a building as the material one you speak on, which is made up of rubbish and broken peeces: and if that be according to Christs patern, let these Scriptures in the margin, with many more, determine.

And for their submitting in deed, there is a national, blinde, traditional obedience in them, I cannot call it Gospel-submission.

I Cor.  
2.9.  
Ephes. 2.  
19, 20,  
21, 22.

1 Pet. 2.  
9, &c.

To that of the best stones not to be taken out to make up a building, I answer,

I am sure we are to take in no ill, unbewn, unpolished; and the Scripture cautions and practice are clear, &c. then judge you what the stones must be.

Nor do we so pick and chuse as if all stones were to be square alike, or equally polished; that is not in any materiall building: Though we would take in no rubbish, yet we take in stones differently squared. As in the body one member differs from another; the eye, and hand, and foot, &c. and members lesse honourable, 1 Cor. 12. so in the body of the Church, every one according to his measure, and as every one hath received.

Nor do we stand so for the first polishing as you pretend. You make as if we set up such degrees of perfection as were onely the degrees of the invisibl or mystical body, when it is meerly in the degrees of visible Gospel-perfection. By this you would make the carnall to abhor, and the weaker to stumble and be offended; as if the door of our Churches were not open for any such whom you imply, were of a temper meerly Spirituall, and of a size of our own, not the Scriptures. Let the doors of our Churches be as strait as you imply, I am sure your doors are set open, or rather cast off the hinges: but a pure Gospel-entrance is neither too wide nor too narrow. We know there is smoking flax and bruised reeds, measures of grace; if they can willingly submit to Jesus Christ their Law-giver, and walk as members of the body, there they may receive polishing, and have honour, and building up, and many other degrees of perfection which the Saints of God obtain when they are in fellowship with the Father and the Son.

To that of your challenge that I should shew any such example in the New Testament of taking out the best, when there was a mixture of holy and profane; I answer, Those were Gospel-Churches gathered by the Word and Spirit into Gospel-fellowship: and when you make your Parishes to appear such Churches, then I shall tell you more: till then, I suspend your challenge. The world, and an Antichristian Nation, are both under Christs fan for gathering them out.

To that of a mysterious truth you speak on in the Axes and Hammers; I agree with you in that; and because of the mystery I therefore quoted it. And whereas you sum up all the mystery into the soft whisperings and motions of the Spirit, you can hardly warrant us, or secure us that your interpretation is the whole minde of the Spirit, and that very interpretation of yours is part of it the very same I aim at, viz. to shew how the

Gospel-building is softly gathered and made up by the *Ministry* of the *Word* and *Spirit*, and not with *Axes* and *Hammers*, tools of a *compulsive*, *forcing*, *sharp*, and *authoritative* nature, as, &c.

Master *Ley's* Resolution, Pag. 17, 18, 19.

For that of his, &c. where he makes *Christ's* description of himself, &c. to be against the establishment, and the *sutable*ness *Christ* presses for; I answer:

1. If his reason be of force against a speedy Government, it is as well against a Government at any time.

2. That *Christ* in his own nature, and his Government, differ exceedingly. *Christ* came to suffer, *Phil.* 2.7.

3. Neither is *Christ* so remisse as not to take upon him a Government. The Head must govern the Body. Nor so meek: He hath an iron Rod as well as a golden Scepter, *Psal.* 2.9. *Eth.* 5.2. and though he was sometimes a servant, &c. yet sometimes a Lord too, *Joh.* 2.14. and though he be a Lamb, yet he hath a formidable mouth too, &c. *Revel.* 8.15.

4. For his Scriptures produced, *Matth.* 12.19. & *Joh.* 5.3. they make nothing against a speedy, but against a grievous Government. And though his yoke be easie, yet not easie to flesh and bloud, *Matth.* 5.29. and 16.24. &c. as in self-deniall.

5. Nor hath his other place any sober sense in it, *Matth.* 9.17. nor makes it against Government at this time, but any time. The wine will be alwayes new at the first, and the longer delayed, the older will the bottles be.

Reply.

To that If against a speedy Government, then against a Government at any time, I answer,

How do you infer that? Nothing of those makes against the Government of *Christ* rightly constituted, and ordered and settled upon those called to be *Saints*. Indeed they make against any other Government at all times as well as now. Nor will there be alwayes such a People under *Christ's* yoke as you think on. But you look further abroad then I, and in that we mistake one another. You look that whole Kingdomes and Nations should submit, and I look only for one of a Tribe, two of a City, &c. Your Horizon and the Scripture's, for Government, are not equall.

To that of *Christ's* Nature and Government differing so much, and therefore my Text prove nothing, I answer:

Every thing of *Christ's*, bears the Image of *Christ*. Every Truth of His hath something of Himself in it, who is Truth it self by way of excellency:

cellency: *I am the Truth*, saith he. Every beam of light is light: Then how can *Christ* and his *Government* differ so as you pretend?

Surely, if we observe well, there is not any *Truth* but it partakes of *Him* who is *The truth*, and is a beam or sparkle of him. *Truth* is Homogeneous, and not so unlike and contrary disposed and natured as you pretend.

And for your expounding the Text *He shall not strive*, &c. as a *Prophecy*; you do well in part: but you know *Prophecies* have a latitude; and *Scriptures* have not onely one main and principall, but many subordinate aims: so as though this *Scripture* concern his sufferings principally, yet it doth in a latitude set forth the nature of *Him* who is *Truth*; and in *Him* we may see how those things which are pretended for *truth* hold proportion.

To that of *Christ the Head*, and taking the *Government* of his *Body*, &c. I answer.

It is true, *Christ* is a *Head*, but he is not a *Head* to every *Body*. He will have a *Body* proportionable to his *Head*. Is a *Nation* of all sorts a fit *Body* for such a *Head*? Is he not a pure, holy, glorious *Head* in his *Gospel-dispensation*? and is a *Body* so leprous, so wicked, so formal, so traditionally and Antichristianly corrupted, a fit *Body*? Shall I take the members of my *body*, saith *Paul*, and joyn them to an harlot, to make one flesh? *God* forbid. What then shall the *Head* do with such *Members*?

To that of *His ruling with a Rod of Iron* as well as a *Golden Scepter*, *Psal.* 2. *Eth.* 5. I answer.

And doth *He* rule any in his *Church* with his *Rod of Iron*, who were not called in first by his *Golden Scepter*?

And for that of his *Iron rod* in *Psal.* 2. that is spoken of *Christ*, not as *King* of his *Church*, but of *Nations*.

And that of *Eth.* 5. what is that *Golden Scepter* to *Christ*? unless you bring a *Text* only to prove that there is such a thing as a *Golden Scepter* in the *Scriptures*.

For your other *Texts* of *Christ*s being a *servant* and a *Lord*, a *Lamb* and *terrible*; you only prove what I grant, that he is more a *King* and a *Lord* in his *Government* than in any other of his *Gospel-dispensations*: But all this will not prove the *Lordship* of such a *Pre. bytery* or *Government*. Certainly you intend it a *terrible Government*, because you bring in those *Texts* that have all the *judgement* and *severity* in them which *Christ* threatens to the *Nations* and *Kings* of the earth, not to his *Churches*. Will you make *Christ* rule in his *Church* as he doth in the *world*? well, let your *Presbytery* enjoy the *Iron Scepter*, while the *Churches* of *Christ*



Christ enjoy the *Golden*; and try if you ruine not more then you rule, and break not more then you bow.

To that of *Matth. 12. 19.* & *John 5. 3.* *The yoke easie, &c. they make not against a speedy, but a grievous Government;* I answer,

I cannot expresse my self better then in your own words, They make against a *grievous Government*, which is all I aim at in the Quotation. And whereas you say *the yoke is not easie to flesh and blood*, so say I too; it is very burdensom, and the *Commandements grievous* to the *unregenerate*; and therefore I prove from hence, that it is onely a fit and sutable yoke for the *Saints*, and a *Commandement* for them. And there is the same *proportion* of the outward government to the outward man that there is of the other *spirituall Laws* in the *Gospel* to the inward man, and none but the *Saints* can delight in either. Men are to be spiritually moulded and framed to the *Law of Gospel-discipline*: that kind of Discipline is not like your *civil* Discipline; this way of Discipline you would have, is too *Politick* and *Nationall*; it takes in a people to inbdue as the *Laws of Civill Policie*, which finding a people unsubdued, subdues them: So doth not *Christ* as we read of; the dispensation of the *Word* (not the government) subdues.

And thus with much ado, you only prove them to be as I intended them, no *Commandements* for the *mixed* and *unregenerate*, or in a word, *Christ's government* no *Nationall government*.

To that where you say, *Nor hath his place any sober sense in it. Matth. 9. 17.* *The new wine will be alwayes new, and the longer delayed, the older the bottles will be.* I answer:

I wonder that one of your experience in the *Majesty* of the *Word*, should be so *pleasaut* with a *Scripture allegory*, because the *Scripture* is of *wine*. You jest on it, as if it had made the *sense* lesse sober, I am sorry my *younger* pen should reprove the *aged* for *jesting*, which the *Apostle* sayes *is not convenient*. And truly it is not comely for the *servants* to play upon the *Master of the Feast*, or any thing in his house, especially upon his *wine*, which alludes to to his *blood*, and which he hath promised to *drink* with us *new* in his *Fathers Kingdom*.

Nor will the wine be alwayes *new* to those that are *renewed* as they ought to be indeed; for your *Parishes* which you call *old Bottles*, I am sure the *wine*, or pure government, is too new for them.

Nor will the *Bottles* be *older*, as you say, the longer the government is delayed, if the *power of the Word* be there for *renewing* them.

But you say, What *sense is this*? What *logicall connexion*?

I answer, that shall appear there is sense enough, and connexion enough, and Logike enough, though I had rather have more Scripture and lesse Logike; for all I aim at, is what the Scripture aims at, that the bottles should be fit for the wine, the necks for the yoke, and the subjects for the commands.

Master Ley's Resolution. Pag. 23. & 24.

To thit of his, That Jesus Christ could as easily have set up his government by miracle, had there been such a primary &c. necessity, &c.

1. The acts and times for divine Providence towards his Church are various. God had his Church at first and no written Word for it till the Law was write, and Moses wrote, &c. And God added to the morall Lawes, ceremoniall and judicall, divers of which were not executed till forty yeeres after, at their coming into Canaan; so far was God beforehand.

2. Where as he saith, Christ could as easily have settled the government by miracle; we grant it, yea, and more; without a miracle; and yet more that he did so, in Matth. 16. 19. Joh. 10. 23. Matth. 18. 15, 16, 17.

3. If Christs delay of Government must be our example, then as well for the Anabaptisticall delay of Baptism till his age Luke 3. 23. nor was it Johns office to set up a Government, but to prepare the way, &c. And Christs publike Ministry lasted but four yeeres, or three yeeres and a half, and he began then to set up Government.

Reply.

All your proof reaches but to this:

1. That God dealt variously with his Church. They had first no written Word, and after, a written Word.

2. That Christ could have settled his Government by miracle, but did not.

3. That Christs delay of Government must be no more our example then his Baptism.

My proof was to shew there was no such morall necessity of the settling, because it was not settled. Now, what have you overthrown here? Not that Christ suspended his Government, and the settling of it; for, that you grant with me, and prove it more at large then I did: so as all your rest will be answered in two particulars.

1. To that of Gods Church and Government before his Word, &c. which you would insinuate as some advantage to your settling, &c.

What is that to Gods dispensation now? if there wanted a Word, there was a supplement of vision and dreams, &c. And I hope you will not go before the Law, so much as you do for a Patern: You go too far

far when you go to the *times of the Law*: You have a *Prophet* now to bear in all things, *Act. 3. 22.*

2. To that of *Baptism* to be delayed as well as *Government* from *Christ's* example:

I cannot dispute that here, *Master Tomes* will satisfie you at large in his learned *Examen*, where he hath made work for a whole *Assembly*, That he knowes not but it may be delayed till they be of yeers.

But, to answer you in your scope:

You bring this to prove, That *Christ* is not to be imitated in all things. I grant it. But what is that to prove that *Christ* settled not his *Government* when he began his *Ministry*, or *Johns*? For the busines on your part is to find out, either that the *Government* was settled before, or with the *Ministry*; or there was as much necessity of it as of the *Word*; but for some reason; and not from any thing in the nature of the *Government*, but some other extrincicall reason; it was delayed; Which ought not to take place now.

And this is yet to prove; al your proof summed up, reaches not to this

But you imply, The will of *God* in his dispensations was the cause. But the will of *God* in his dispensations carries a rule of righteousness along with it, and of spiritual reason. And in *Gospel* dispensations and extrincicall proceedings of *Gods* will, you will find a rule and golden reed of righteousness measuring the *Temple*; and every dispensation, and even this of suspending *Government*, hath its rule in the *Gospel*, that a word of obedience must precede and go before a form of obedience, and a word of faith before the obedience of faith, and living stones before a living *Temple*.

*Master Ley's* Resolution. Pag. 24. & 25.

Whereas he saith the gifts for *Government* were not given till *Christ* ascended, it is answered:

1. That he ascended 43. dayes after his ministracion; and that added to the yeer forementioned, makes but small difference, &c.

2. He put his *Apostles* upon neither of these offices, preaching or governing, without competent gifts and qualifications.

3. For the modell of it, which he saith people fell under as they were capable; If he mean the written modell in the *Word*, though it were young in *Christ's* time or his *Apostles*, yet not now; we have had 1500. yeers since. Why should that which is so old in constitution, be thought too soon for execution? And besides *Scripture* directions, we have had many yeers the Patterns of it in many *Reformed Churches*.

4. It hath by soft and slow degrees been brought in, as both in debates of *Assembly*,

Assembly, Parliament, &c. And so for execution too, First an Ordinance for ordination, and then a Directory, &c.

Reply.

You prove here,

1. That Christ gave gifts when he ascended, and not any long time in all his ministrations and sending gifts.

2. That he qualified his Apostles for government and preaching.

3. That the government of Christ now so old, should be seen set up as in other Kingdoms.

4. That it proceeded by degrees in its setting up here.

Now all this thus gathered up, proves not any thing against my assertion, that Christ proceeded by degrees in his Ministry, and giving out his government; but rather strengthens my assertion.

And for your Arguments for settling implied in these particulars:

1. That Christ's government was but a while in bringing forth, the years considered.

2. That the government in the Gospel being now so old, ought to be soon executed.

3. That the Patterns of it are in other Reformed Churches.

I answer to all these in as few words:

1. Prove your Argument first to be Christ's, the particulars, and entireness accordingly, and then I shall allow you your Argument; but you grant it to be but partly Christ's, and partly the Assemblies, or of Prudence.

2. You must prove but the same again, that the government you have, is the government, therewithall Gospel-necessaries take in; else, though the Gospel-government be never so old, yours is but new; and this Argument is no better then the first.

3. Prove the other Reformed Kingdoms to be Reformed Churches, as Churches are taken in the Gospel, and their Patterns pure Gospel-Patterns, which by your own you acknowledge to be in part prudentiall or human as well as Evangelicall and Divine; and then your reason may have some force in it. Till then, you see with all you can do, you cannot prove but Christ's government was divers yeers in bringing forth by himself and his Apostles; and so by your own account, you ought not to be before them, unless you assume fuller Revelations of truth then they did.

Let the Reader judge whether any of these makes for the setting up your government, or the taking down my reasons.

To your last; That this Reformation hath proceeded by slow paces and degrees.

What?

What? Would you prove it by its slow proceeding to be *Christ's government*, and therefore to be settled? That were a strange kinde of reasoning: Because Christ proceeded by degrees in giving out the glory of his Kingdom here, therefore everie thing that proceeds by degrees, is Christ's government. Here is some kind of Logick indeed, as you say, but no Scripture: as for instance; He that saies such a one is a living creature, saies truly; He that saies such a one is a beast, sayes he is a living creature: Therefore will it follow, He that sayes such a one is a beast, sayes truly; So, He that sayes *Christ's government* proceeded slowly, saies truly; He that sayes your government proceeded slowly, saies truly; Therefore, He that saies your government is Christ's government, sayes truly. What have you got now by your Logick?

Whereas you say in your second, Christ gave gifts and qualifications for government; I answer, If you and your *Parishes* have such gifts and qualifications as in *Ephes. 4.* *1 Cor. 12.* set it up when you please; if not what haste?

Master Ley's Resolution. Pag. 26, & 27.

Now to his Rules and Considerations of Prudence; The more time (saith he) for trying spirits, the lesse danger to that State, &c. I answer

I It is the ducie of a State not only to try spirits, but to rule them.

And rather to rule them, than to try them, *Prov. 29. 15.* and the longer they live without the yoke of Discipline, the more enormous.

And for trying all things, there is a due proportion of time to be observed.

Though it hath been the ill hap of our Church, &c. to have the government fluttering on the lime-twig at Westminster, when it should be on the wing of a full execution all over the Kingdome.

2. He makes it a dangerous matter for the State to involve it selfe into the designs of Ecclesiasticall power.

But unseasonably applyed to Presbyteriall-government, because both Popish and Prelaticall power is abjured by it by Covenant.

3. Whereas he saith, There can be no danger in the not too sudden incorporating &c. since Moses is not alive &c. a new star may arise.

It is a groundlesse conceit refuted already; and for that of Moses &c. he bewrayeth his designe to debarre the government for ever; and for that of a new star arising, it prepares the way for some Bacchochebas, who pretending to be Jacobs star mislead the Jewes, and was called Benchozba, the son of a lye.

Reply. You prove against me,

I

I. That

1. That people ought to be ruled rather then tried, &c.
2. That some time is to be allowed for triall.
3. That the government hath been fluttering too long at Westminster.
4. That there is no danger to feare the Presbyteriall government, which hath abjured Popery &c. Dominion by Covenant.
5. That some of this is refuted already.
6. That my designe is to debarre it for ever.
7. That a new star is a misleading star.

To your first I reply ;

It is true in civill government, rule there rather then try : But what is that to Church government, or Discipline ? The rule there, is the will of God, which is the onely rule in government, and legislative power in the Church ; and that is, Try all things before either you rule or be ruled.

To your second ;

Some time you will allow (I see) for triall ; but you ought not to measure and deal out time but by the Standard of the Word ; and before you call for such quick obedience as you do, and as the Apostles did, prove your power, and truth, and conclusions, and by such Apostolicall and infallible evidence, and then it is our sin if we submit not. And let the time you deal out not be like that of States and Armies in their Treaties, who are finall and peremptory in the seasons they set : You cannot set such time ; the Spirit breaths when & where it listeth.

To your third ;

What is that to the present Discipline what the Covenant abjures ? Covenant and Discipline are two distinct things ; a Covenant may abjure in word, what yet a government may practice indeed.

Nor is it enough to abjure Popery in grosse, but in every part and parcell. And now having abjured, it is not enough to sit downe in that satisfaction that we have sworn against Popery ; but to search out, lest we be forsworn in the practice of it. Such a duty begins from the time of abjuring ; and it lies not only upon the State to find out Popery ; but every one in his own particular is engaged, you and I, and every Covenanter : and therefore seeing you have engaged thousands by conscience against Popery, and to endeavour &c. you are bound to give the same conscience liberty to bring in its result and enquiry ; els you make it a snare and trouble to Israel, and not a Covenant. And now I professe here a just and undeniable liberty by Covenant to bring forth all of Popery, Prelacy, or truth they know.

To your other;

Why should ye speak of the governments fluttering on a lime-twig at Westminster?

Sure the State or Parliament may deserve better of any of the Assembly, than to be thought their retarders or lime-twigs: How have they honoured them above their Brethren, printing their engagements to the World before every Sermon, calling them into so near a capacity with themselves? though Divines have been unfortunate before, and their Predecessours raised in the curtesie and piety of former States and Parliaments into a law and power above their Brethren; which I hope our Brethren will remember and be ware of.

But because I would not wholly interpret you into so dangerous a sense against the State, it may be you may call your dissenting Brethren the lime-twig; which if you do, you are contrary to your own Argument; for you argued but lately the *slow proceeding* into a very *warrantable* and *Scripture way*: and will you now tear all, and defile your Argument with a *lime-twig*, and bewray rather your *slow proceeding* to have been of *constraint* then *conscience*?

To your other; That *this is already refuted*:

I say no more; but as you have formerly refuted, so I have formerly answered.

To your other; That *my designe by that of Moses is to debar it for ever*. I answer:

Yea for ever would I debar a government not clear from the *Word*, and not one haire would I debar a government that had the *name of Christ* in Scripture-letters engraven upon it, pure Gospel-principles and proceedings.

To your other, that a *new-star* is to prepare for a misguider, and your story of *Barchochebas* upon it, it hath more *lightsonness* then *light* in it. But why should you be so pleasant with my expression of *truth* by a *star*? it is the very *allegory* of the *spirit*. Christ calls himselfe the *morning-star*, the light which springs from above. The Spirit is called the *day-star arising in our hearts*; and the Spouse is attired in a *crown of twelve stars*.

Nor do I call to any to look for a *new created star* of truth, but an *old, yet new appearing star* to us; one of those stars in the Gospel-Firmament, which the Clouds of Tradition and Ignorance hinder us from seeing: And now, what of your story?

But what way is most likely to mislead? That which bids you *prove and try all things*, and accordingly follow? or that which saith,

This is the way, compell them to come in, not only as the Gospel compells in the Parable by a Spirit of power, but by a civill power; not a power of word only, but of state too: and so twisting the Gospel with the Law, and humane Authoritie with divine?

Master Ley's Resolution, pag. 27, 28, 29.

To his other prudentiall rule, which is, That hee makes the Civill and Ecclesiasticall power so linked that if there be motions in the one, there will be no quietnesse in the other; I answer,

1. He aims at the perpetuall prohibition, not at a temporall forbearance only. He carries it on so, as if we must allow him the authority of a Politick Dictator.

2. What if they reciprocate interests? must the Civill State leave everie man or Congregation to be governed? Judg. 17. 6.

3. Because disturbances are communicated, therefore the Civill State ought to settle the Ecclesiasticall, that it may enjoy its own peace.

And for that he saith of the Toleration of the Protestants of France; Henry the fourth being a Protestant, though a revolter, and recovering his rights by the arms of Protestants, he could do no lesse in humanity then allow them their Religion; though now tolerated, because the trustiest friends to the Crown of France.

For that of the State being most free where the Conscience is least straitned: If free in indulgence to all Religions, he complies with the Author of The Bloudy Tenet: If free from Commotions, experience in severall Ages and Countreyes prove the contrary.

For that of his Parable of the Tares and the Wheat: If there must be such mixtures tolerated, what warrant have they to pluck the Wheat from the Tares, nay, Wheat, from Wheat, in their new gathering Churches?

Reply.

You prove against my reason the compliance and nearnesse of the Civill and Ecclesiasticall power, occasioning motions in each other.

1. By the authoritie I assume of a politike Dictator. But what doth my assuming prove against the compliancy and motions of the two Powers? This is no prooffe against that two Powers of Church and State, but against me. I hope you conceive not they are concentrated in me a private Divine, as you call me; nor would I give any thing out in way of Magistrality, but evidence: you and I, and Assemblies of men, are not infallible.

2. By my aiming at the perpetuall prohibition. But what doth this prove against the compliancy and motions in the two Powers? This is still



still against me, not against my reason. And further, because I suggest a reason of not *embodying* the *Civill* and *Ecclesiasticall* Powers too suddenly, therefore, saith he, I aim at a *perpetuall prohibition*. How doth this follow? I aime to prohibit it, *rebus sic stantibus*, therefore for ever? I aim to prohibit it, because as yet neither the *Discipline* appears to be all Christs, nor the *Parishes* fit matter for *Churches*; therefore I prohibit it for ever. Is this good reasoning? They that do *over-desire* the enjoying any thing, do measure *time* by *eternity*, and *weeks* by *Agēs*, and take a *little* deterring for *everlasting*. Why is his *Charets*, saith *Sisera's* mother, *so long in coming*?

3. Because they reciprocate *Interests*, therefore is everie *Congregation* to be left at liberty? Yea, at liberty in *Spirituals*? and not as they will, but as the *Gospel* perswades the will. Yea, and because they reciprocate *Interests*, therefore to be left at liberty, say you. Rather, because they reciprocate *Interests*, to be cautious how they *minge* and *incorporate* *Interests* too soon. And if any just liberty may arise to the people of God from such *State-pauses*, why not such a *liberty*? Should the *Churches* bee ever persecuted, and have no rest? It was not so under the first *Persecution*, *Then had the Churches rest*.

Because, say you, *disturbances* are communicated, therefore settle the *Ecclesiasticall*, that the *Civill* may enjoy peace.

But can you secure the *Civil* from the *Ecclesiasticall* in peace? ought you to have a *State-being* or a *Church-being* first? Is this good reasoning? Because *disturbances* are communicated, therefore order it so, that the *Civil* may be within the *Line of Communication*, or of *Ecclesiasticall disturbances*, by clasping and incorporating them together. So as it followes better thus: Because they reciprocate *Interests*, therefore take heed how you *establish*, because the *State* cannot but *establish* a way something of its *own*, in the *Ecclesiasticall*.

To that of *Henry the fourth's* humanity which you presse, because the *Protestants* helpt him by arms: I answer;

Let but the same humanity be copied out by the *State* here, and presse for it here as you do there, and we are agreed. Surely you have the same and greater engagements. Your Brethren whom you call *Schismatics* and *Hereticks*, have not been sparing of *Arms* and *Blood* in the high places of the field, and in a *Cause* more glorious, with success more admirable, with courage as gallant: And sure they have been found as *trusty friends* to this *State*, as the *Protestants* to the *State of France*.

You say, *That State* is rather free in *Indulgence*, as the bloody *Tenet*, then free from *Commotions*, &c.

For the freedome contended for by *The bloody Teneer*, when I undertake to prove his freedom at large, then put us together; till when, deale fairly. I could as easily draw something of yours under the Line of *Prelacie*; but I would not force any mans notions, much lesse yours.

You see of what *stamp* the Libertie is I contend for. And for Com-motions, let the world judge, if all the broyles and combutions kindled not from the *Coals* on the *Altar*, and from the flame of an *Eccle-siasticall Interest*, such as you contend for.

For that of the *Tares and Wheat, &c.* where you charge us with mixture tollerated, or rather with plucking up *Wheat* from the *Tares, &c.* in Church-gathering: I answer,

Wee tolerate no mixture, but in the world where *Christ* himselfe tollerates, as in the same Parable; not in the Church.

And for our *plucking*, it is not *plucking*, but *gathering* and *calling out*: Your words are of more violence then the *Word* will bear; that is, more properly *plucking* which is a *destructive* pulling out a *bloody Separation*, a *plucking* of *Persecution*; such a *plucking* as some contend for, and would requite our *gathering* with *plucking*, and take us all not for a mixture of *Tares and Wheat*, but all for *Tares*.

You say we gather out the *Wheat*; it is well you observe that wee have *Wheat* amongst us, which some of your Brethren will scarce allow us; and you verie hardly.

Master *Ley's* Resolution, pag. 29, 30, 31.

His other politike consideration is this, *Our Parties, or dissenting Brethren now together, and clasped by Interest, &c.* I answer.

1. *No clasping in the Camp must loose us to division in the Citie.*
2. *Mr. Saltmarsh in his Politikes adviseth to repressse factions, &c.*
3. *The delay hath occasioned a multiplication of Heresies & Schisms.*
4. *Many disposed to division, heighten their spirits to contumacie and contempt.*

To that other of his, it is possible while time is given, opinions may be sooner at peace. I answer.

1. *Possibilitie is no plea against probabilitie, nay, cleare experience, that by the Brethrens amiable carriage, they have driven on their designe with a politike activitie, and gained more by their adversaries slownesse, than the goodnesse of their cause.*

To that of his *Fire let alone under wood, and so to dye out, &c.* I answer.

1. *Will fire under drie wood quench it selfe, or the setting of a Government be as the Bellows?*

2. *The*

2. *The contrarie is plaine by examples of Anabaptists and other Sectaries in Germany, whom Luther at first mediated for with Frederick Duke of Saxony; but after he was glad to stir up the Princes and people of Germany for extinguishing a common combustion.*

To that of his, &c. *The contentions of Brethren are like the Bars of a Castle, Prov 18. 19. I answer.*

1. *This is his seal to his politike Aphorism: But will the bars of a Castle be taken by letting alone? We have not found it so in our wars, &c.*

*Reply.*

To your first, *That we must not clasp in the Camp, and divide in the citie.*

You say well; we are to agree, or clasp, both in *camp* and *citie*, and to divide in neither.

To your second, Mr. Saltmarsh in his *Politikes*, I told you before, I dare not allow my selfe the priviledge of an Aphorism of *light* then, when it was rather *night* than *day* with me, as I told you. You know Pauls regenerate part or law of his mind, quarrelled with the law of his Members; so doth mine; so Luther, Augustine, &c.

To that of *delay occasioning heresies*, Whether may not your *setling* things thus, be as great an heresie as you complaine against? Be sparing. You may call these *Truths*, which you now call *heresies*; Paul preached that *doctrine* after, which before he destroyed.

*To that of many heightning their spirits into contempt.*

Do not aggravate against your Brethren; remember your owne professed ingenuitie, in these words, *I would not excite Authoritie to needlesse severitie.*

To that of the *Brethrens politike advantage on your slow pace, and amicable carriage, as you say.*

Give not over your amicablenesse for that, their *policie* is no warrant against your *dutie*; and if they be *politike*, blame them in print: For my part, I hate to see in any too much of *man* in the businesse of God; but if some of the Brethren be *politike*, what is that to the rest, who wait for the Spirit in the simplicitie of their *owne*?

But it may be you mistake the advantages, and put their encreasing upon Brethrens *policie*, which is the power of the *Gospell*. You know in Christs time many beleeved on him, and the people went after him; and yet not *policie*, but his power gathered them.

To that of your *fire and dry wood, and that your setling a Government would be no bellows.*

Who are the *dry wood* you mean? and what *fire*? and what by the *bellows*? If it be this, that the setling a government will quench our contentions;

contentions; yea, and it may quench more then it ought, even something of the *Spirit* may be quenched by it: Persecution may put out many a candle of the *Lords lighting*, and many a *coale* kindled from his *Altar*. But take heed there be not more *fire* in the *bellowes* then in the *Wood*.

To that of the *Anabaptists* and *Seĉtaries*, quenched by *Luthers mediation*:

I dare not believe your Historian, nor take all against them from the Pen of an enemy. He that takes the *Parliaments Battells* from an *Oxford Pen*, shall read nothing but *Rebellion*, rather then *Religion*. And me thinks I observe much here in your observation to the contrary: We may rather think that *Germany* is a *field of blood* to this day for shedding the *blood* of so many *consciences* for some *points* of difference. And for *Luthers mediation* against them; Look well, and tell me how much the *Lutherans* there have advanced in the Reformation: Have they not rather stood like *Ioshua's Sun*, where he left them? Let *England* take warning by *Germany*.

To that of the *Brethrens contentions*, which are like *bars of a Castle*; and must not then be let alone (you say) as in our *Wars*:

Yea go on, take these offended Brethren, these Castles, in your military way; but then, let your Warfare be spirituall, your weapons not carnall; put on the armour of *light*, &c. and take them by a *Gospel-siege*, and we are satisfied.

But if you take them with the power of the Magistrate, with sword and staves, as they took *Christ*; if you come in this Gospel-Controversie to take them as the Parliament takes in their *townes* and *cities*, by force of arms and compulsive Artillerie, as your instance seems to imply; take heed lest you shed more spirituall *blood* to that under the *Altar* that never ceases to cry *How long, Lord, how long?*

Master *Ley's* Resolution. Pag 32.

To that he saith, We have not yet any experience of our new Clergie. *Answ.*

How can there be experience of them, if there be no government to try them withall?

Reply.

So as you will have an hazard run both in State and Church for a new experiment upon the Ministers: but sure, your *Statists* will tell you, it is not safe trying experiments with *States*; they are too *vast bodies* for that. What think you of that *Physician* that will cast his *Patient* into a *disease*, to try a cure on him? You know the old *morall adage*, *Turpius ejicitur quam non admittitur hospes*: One is sooner kept out, then cast out.

Master

## Master Ley's Resolution. Pag. 32.

To that, It is not safe trusting a power too far into those hands.

Answer.

He need not much feare, the government will be so qualified, so disposed for the persons that manage it, &c.

Reply.

These are faire promises. It is pity that government should ever be set up, that cannot tell beforehand how well it will carry it selfe. Oh! saith *Absolon*, *If I were King, it should not be thus.*

But, what is a qualified government that is not *Christs*? I can never hope to gather grapes of thornes, or figs of thistles. Sure it can never be well for the trees of the Forrest when the Bramble will reigne.

## Master Ley's Resolution. Pag. 33.

There are many of note who affirme the best way to suppress the multiplicity of Sects is to let them have scope, and they will run themselves out of breath; but I cannot give my Vote, false teachers are not be tolerated, no, not for an houre, Gal. 2. 5.

Reply.

I would there were more such, of that minde; I am sure it is safest and soundest. It is safest, there is no such danger in that of crucifying *Christ* in ignorance, or fighting against *God*. And soundest, for so they die out most naturally by their owne unsoundnesse, without noise and commotion. Sometimes the cure makes the greater disease, when the cure is not naturall but violent. For that of *Pauls* withstanding *Peter* to the face, I allow you all such Gospel-ways of contention, so you onely withstand them to the face, and doe not as the high Priest did command them to be smitten on the face. Oppose with words as *Paul* did, but not with swords, taking and turning the Edge of Authority against us.

## Master Ley's Resolution. Pag. 33.

We experience, saith he. But where reads this Writer this phrase?

Reply.

You criticise on words; I cannot take time to do so; I wonder you (an Assembly-man) have leasure for that; this is logomac ice, or word-fighting: and why not *We experience*? You know our times have found out such wayes of elegancy in the English, though I thought not any such thing when I wrote: But why doe I trifle too? To your matter.

*The Smoke in the Temple.*

Master *Ley's* Resolution, Pag. 33.

*But it appeareth by his &c. Whether it be late to commit the power, &c. That to commit any power or establish any government, especially the Presbyteriall, is too soone or suddenly done, if done at all.*

*Reply.*

Yea, and it is not *too suddenly* if done at all, and not *done* as it ought, or in *Christs* way; I am for any thing of *Christs*, when, and where, and how soon you will.

Master *Ley's* Resolvtion, Pag. 34.

*We may say as he, Some may like be the ten yet others like the two Brethren. For two ambitious Presbyterians, there may be ten more modest.*

*Reply.*

But how come you by such plenty of the better sort? It is not thought by most of your way. I am sure some of your way were taking care how to furnish their Presbytery, their 10000 Parishes. And this I know, that if there were such plenty, Why do you make shift with so many of the *Episcopall* stamp, who keep their Parishes, and resolve while they live, to try out all turns of government, rather then turn off a tyche of two hundred per annum? But I beleeve the *English* Presbytery and Prelacy are well agreed in that.

Master *Ley's* Resolution, Pag. 34.

*Besides, the Presbyteriall government is framed directly according to the Resolution of our Saviour.*

*Reply.*

Not so directly neither. It is rather directly according to the prudentiall designe of your Assembly, as you say: so as all yet is but So you say, and we say the contrary; there is You say, and We say Authority, not Scripture and evidence, carries it on your side: And let the Reader judge betwixt us. Indeed you are able to prove by the Magistrate that your Presbytery is some of it *Christs* way: That is an Argument of power, not of Scripture.

Master *Ley's* Resolution, Pag. 34, 35, & 36.

*To that he saith, The Controversie is hottett about government, &c. It may be so Without fault in those that are for it, but not Without crime in those that oppose it.*

*To that of his, Is it good parting with the stakes?*

*The Question presupposeth evennesse betwixt parties, whereas the difference is betwixt government and no government. The high Court of Parliament*

Parliament and all the Orthodox Churches &c. on the one side, and a small inconsiderable party on the other.

Nor is it so much injury to resolve for government against them, as the Bishops, who had possession of Prelacy by a prescription legally, &c.

To that of his, It is to be feared there is too much of man :

It is likewise to be in those who despise government, &c.

And if the Bias run most to this truth of government (as he saith.) it is but as it should be.

The Bishops government being put downe, it is necessary some other should be set up, and before all, the Presbyteriall.

And if (as he saith) some other truths are wholly set by, it may be the fault of those who set themselves too much against government, I am sure not in such as are for the Presbytery.

And for his caution as he concludes with, I wish he had had more caution in his minde, and his paper; he had had few faults, and a shorter refutation would have served.

Reply.

You say, The Controversie may be hottest, yet no fault in those that are for it, but against it.

But, is all the heat in those that oppose it? Nay sure. Witnesse the importunity, the petitioning of your party, &c. we silent all the time.

You say, The difference is not so equall but betwixt government and no government; Parliament and all Orthodox-Divines against an inconsiderable party.

Indeed it is unequal: It is betwixt a government of man of Prudence, as you confesse, and a Scripture-government; betwixt an huge Nationall Government, and Christs little flocke, or Church. Nor is it a Controversie with the high Court of Parliament; we contend not with them, but humbly petition and represent the truth unto them: but this is the old way to winde in under the wing of Authority, and to engage them. But they are wise to discern, and not to be engaged as their Predecessors were by the Church-men, as they called them; there are too many sad stories.

But what of our inconsiderable party? We had rather be a few with truth, then a multitude against it. And how inconsiderable soever we are in number, the stones cut out without hands may fill the earth: the Kingdome of Christ, and the worlds, are not so one as you would make them. *Vnus homo totius orbis impetum sustinuit*; It was said of

50  
 Luther; He was but *one* against a *World*. Your non-conformists were but inconsiderable to the Kingdom of Prelacy almost. A pebble in the hand of *David*, may doe more then a mighty speare in the hand of *Goliath*.

You say, *The Bishops had a better prescription even by Law for their government then we.*

But how is this? Is a *legall prescription* better hold then a *Gospel prescription*? Is it more priviledge to be founded upon a *Statute*, or *Act of Parliament*, then *Scripture*?

You say, *If too much of man be in this Controversie, it is in those that oppose and despise Government.*

But what is that to our Controversie? We are not of those that *speak evil of dignities*, or *despise governments*, unless you count your *Presbytery* to be that *government and digniny* spoken on by the *Spirit*; and that remains to be proved: That which cannot be proved to be a *Scripture-government*, cannot challenge a *Scripture-law* to defend or secure it.

You say, *If the Byas run most towards government, it is but as it should be.*

Yes, if towards a *Scripture-government*; else it is as it *should not be*, and not as it *should be*.

You say, *The Bishops government's put downe, some must be set up; and that is Presbytery.*

But there is one set up already, a *civill Parliamentary government*; and will you set up another *above* that? or *cordinate* with that? Will you set up one *government* to rule another? or *tutour* another? And must you needs set up as large a *Dominion* as the *civill Power* hath? Must our *Presbytery* be full as *ample*, as *high*, and *supream*, as our *Parliament*? Will not the *territory or Kingdom* serve it but all *England*? *Whole Nations*? Must *Christ's government* be just as *broad and long* as the *worlds*? You find not the *golden Read* for the *Temple* of that length. Now Reader, judge, Which *government* affects *Dominion*? Which brings in *Whole Nations* under the *Scepter* of it? Poor *Scripture-government* can be content to sit cowne in a *Village*; To the *Church in thy house*, saith the *Spirit*; In a *City* as *Corinth*; and over but a few there, the *Saints* onely in *fellowship*; to the *Church in Corinth*: In a *Country*, not over a *Country*: To the seven *Churches in Asia*, not to the *Church of Asia*, or the *Church Asia*, a *Church* taking in halfe part of the world. Sure if *Christ would have had such a Nationall* comprehensive *Church*,



Church, he could have converted *Kings and Princes* first, and they should have given up their *Scepters and Kingdoms* to *Jesus Christ*, in the way of a *Presbyterian*: Nay, it ought to have been so; *Jesus Christ* was bound in the way of *righteousnesse*, to have begun the *practice and modell* to us, over *whole Kingdoms*, having not left it in *precept* in the whole *Gospel*; and we ought either to have had *practice* or *precept* to order and command us in what we obey.

You say, *If other Truths be set by, it is by those that so oppose Government, and not by the Presbyterial.*

I see the *Presbytery* must be in no fault: Happy men! that have nothing but *Truth* on their side.

You wish *I had more caution in my minde and paper, and a shorter Refutation had served.*

*Cautions* are not amisse both for you and me; and I think you had need of *more caution* of the two, by how much more *vast and national* the *Government* is you manage. You that put *yoaks* upon *whole Nations* in a day, had need to have the *cautions* of a yeers provision laid in beforehand.

And for your *Refutation of my paper*; doe not beare *Witnesse* of your self; let *Truth* judge betwixt us, and let the Reader pray for a spirit of discerning to judge both what is *Truth*, & which is *Truth*; that which you, or I, asfirm. Nor will I say I have made here a *Refutation* of yours. If I have done well, *What have I that I have not received?* And if I have not, the Lord enlighten and enable me to refute my selfe.

Master *Ley's* Resolution, Pag. 36. 37. 38.

To that of his, that the material Temple was more clearly left and knowne then the Gospel patern; &c. Answer,

1. He would not be thought to side with *Sanballat and Tobijah*, and so endeavours to shew some considerable difference.

2. If it be too soone now for the Government, Will he set a time for it when it will be seasonable? or Will he have it stay till it be a material building, or till we have inspired Prophets?

3. It cannot be of too quick dispatch, if we set it up by the dictates of the holy Ghost in the *New Testament*; nor the determination sudden, if after consideration with *Scriptures*, with the best *Divines*, and collation of the exactest paterns, after long debates in the *Assembly* of *Divines*, Where the dissenting and liberty to object; and lastly, received by *Parliament*.

4. By the builders, speciall regard hath beene had to *Jesus Christ* for Foundation, &c. And now by *Master Saltmarsh* his consent the work may go on, &c.

## Reply.

You say, *I would not seeme to side With Sanballat and Tobijah.*

You say true, I would not. But every *building* is not *Temple-Work*. And though I would not with knowledge hinder the *Temple* of the *living God*, yet if another *kinde* of frame were in *building*, I would do my best to hinder, and be no *Sanballat* neither. But they are *Sanballats*, not whom *man*, but whom the *Lord* counts so. But surely they hinder more, that set up another kinde of *Temple* than *Christ's*, then he that advises to look well that all be right and *Temple-Work* that is set up.

To the *difference* I made of the *material* and *Gospel-paterns*, you say nothing; and that is the *onely* considerable. It may be, as you said you said by *me*, you are *best* able to *deale* with the other.

You say *I should set a time then for the setting it up.*

Yea, I shall set you a time, yet not in mine owne *authority* but *Cerist's*: When your *Patern* is all *Gospel*, and your *people* all *qualified* that in a *Gospel-patern*, then is my time for *setting up*, and then is *Christ's* time too.

Nor would I stay you for a *material building*, as you say. You know I call you on to the *Gospel*: I am very far from turning you back to the *Law*. I call you on to *Christ*; I would not turne you back to *Solomon*.

And for the *inspired Prophets* you tell me I stay for, and would have you stay too:

Is not that a very *Gospel-Way* to stay for the *Spirit's* coming into the *servants of the Lord*? Take heed of denying *inspired Disciples*. You know it is part of the fulfilling of the great *Prophecie*, *Acts 2*. Indeed some of the *Prelates*, many of them being *uninspired* themselves, & having little of the *Spirit*, or none, would needs say therefore *All inspirations* and *Spiritual enlightnings*, &c. were ended in the *Church*, because ended in *them*: and because they were so *carnall* themselves, they thought none was *Spiritual*. And you remember how they made *Laws* even against the *Spirit* in *Prayer*.

I speake thus, onely to remember you who spoke most against *inspiration* and the *Spirit*, lest you may let fall some *words* which may be taken up by some of that *Way*, to countenance them in their *Investives*. Not but that I esteeme of you as one *inspired* your selfe in a *measure*, and having the *Spirit* of God in you; and therefore I know the *Spirit* will be very tender in opposing the *Stpirit*.

You say you ought to dispatch the Government, because you have followed the dictates of the holy Ghost, of the Assembly, and Parliament.

Then let me put one Question; Why is it not called *Christs Government*? Why hath it not a *Jus divinum*, a *Divine Right* put upon it, if all be of the *holy Ghost* in it? But I would not mistake you; you say onely that all is by the dictate of the *holy Ghost*, of the *Assembly* and *Parliament*. So it is but part then, by your owne confession, of the *holy Ghost*; the rest is of the *Assembly* and *Parliament*.

You say *The builders have had special regard to Jesus Christ the Foundation*.

I will not suspect the *Counsels* and *Debates* of any of the *builders*. I know the *Disciples* of *Christ* were true *Disciples*, though they had not all of the *Spirit* at one time which they had at another. *I hope* and *I pray* that the *Lord* will make up to the *builders* what of the *Spirit* he hath not given them, that they may both see to build right, and see where they have builded wrong; and so pull downe againe, as well as set up.

And whereas you say *The building may go on, by Master Saltmarsh his owne consent*:

I say Your building will goe on, it seemes, whether *Master Saltmarsh* consent or no. *Master Ley*, in his capacity, is better able to put it on at this time then *Master Saltmarsh* is to put it off to another time, unlesse the *Lord* who is above all, and hath the *mighty*, even the *Princes* of the earth to command, work for his own glory above all that we can or think.

*Master Ley's* Resolution, pag. 38, 39. 40.

To the second Objection and Answer of Heresies and Schisms, and so they might have done from *Iohn's* first Sermon, he saith,

1. Why doth he begin at *Iohn's* first Sermon? Were not the *Essians*, &c. *Hereticks* and *Schismaticks*? See *Epiphanius*, &c.

2. He makes *Paul's* Epistles the terminus ad quem, which from *Iohn's* first Sermon to the last, make up Twenty nine yeers. After the Epistles, he brings in the sending the *Spirit*, &c. which was but five yeeres after the first Sermon of *Iohn Baptist*.

3. Before the end of the Epistles, that Government was not which we finde in Scripture; and if so, the Church-government was not long suspended.

4. Nor would it prejudice our expedition: People of that Age could not be so easily gathered as with us they may be.

5. What

5. *What was long in establishing in Primitive times, cannot be said to be hastily done now, after so many discussions and deliberate resolutions.*

*Reply.*

You say first, *Why begin I for Hereticks and Schismatics from Johns first Sermon :*

I begin there, because there began the *mystery of the Gospel*. And yet I shew you that no *Government* began with that *Gospel manifestation*; by which I made appeare that if *Government* had been of such *moral necessity*, why was it not given out with the *Gospels first giving out*?

Now you prove in a *chronologicall* discourse the space of *time* from *Johns Sermon* to *Pauls Epistle*, to make the *time* appeare for *government*. And, after you have summed up all the *time* and *periods*, and finde it no two or three *yeers* work, you conclude *People* of that age could not be so easily gathered as now: Nor the *long establishing* then to be an *hasty establishing* now.

And now, after all this *discourse* and *ravellings* out of *time* from *Johns Sermon, &c.* What have you gained? Not that the *government* was soone settled. Then you have proved (much to my advantage, and in a clearer and fuller computation than I did) the *contrary*. So as you have onely beene taking some *learned paines*, if you well observe, and the *Reader* well observe you, to prove that the *Government* at first was not suddenly cast into *modell* nor brought forth in *practice*, which is the very thing I aimed at; and truely your paines in it have beene more exact then mine; and I thank you for it.

But you say, *It ought not to be so now; nor can it be said to be hastily done now, that was done so long ago.*

You say true in that: But you know the same *Spirit* must *re-veale* it that *formed* it; and it formed it at first by *degrees*: and the way of *Revelation* hath beene more *yeeres* then the first *forming*; reckon but your *Antichristian* yeeres as exactly as you have done your first *Christian* and *Primitive* yeeres, and you may be more satisfied. So as all, both the first *Revelation* of it from *Prophecies*, and the latter from *Antichristianism*, makes all for the not hastening, which I aimed at.

Indeed if you can as infallible assure us this *forme* and *model* is the very *forme* then given out, it were very true that you say, *That it cannot be said to be hastily done now, what was done so long ago: viz. If it be that very one which was done so long ago.*

For your exception against me, concerning my placing the giving of the Spirit so late, if you interpret *sense* by the strict order of words, you will lose many a Scripture truth in the words, as you well know.

Master *Ley's* Resolution, Pag. 40. & 41.

To that of Hereses, &c. he saith;

What if they do not stir up their Patrons against the State, &c. but they busily poyson the souls of the people; and shall they (if as Paul Belt) be suffered to blaspheme, and reproach, and perturb the publike Peace? An Indulgence much like old *Elies*, &c.

If Truth be not more precious then Peace, Why doth our Saviour say, He came not to send Peace? and Why do the Fathers contend so against the *Arrians* about a letter? And Why we so with the *Romish Religion* rather then be at Peace with them?

For that of morall transgressions, he would have the Magistrates set on.

Set on? By whom? We have not such mean thoughts of the Magistrate as to make mention of him in such terms of disparagement.

And for all his Disciplines regulating men for religious walking, there will be worke enough for the Magistrate to bring them under civill tryall for contumacy, &c.

Reply.

You say, What? If heresies stir not up, they poyson souls.

If they poyson, let the Gospel antidote be applyed then, and no other way which the Gospel will not bear nor allow; there is the sword of the Spirit, and weapons not carnall, but mighty and spirituall.

For that of old *Elies* indulgences which you speak on, you are still looking upon *Moses*, though you tell us of *Christ*. Make the Kingdom of *Israel* and of *England* the same; a *Jewish* and *Christian* State the same; and then we shall allow you both *Elies* sin, and his sons maintenance by tythes and offerings.

You say, Truth is more precious then Peace; yet there is a Peace precious as well as Truth, even the Peace of *Christ* as well as the Truth of *Christ*.

But to the businesse; You would prove Truth to be precious, to the disadvantage of Peace; and therefore you bring in the Fathers against the *Arrians*, and us against the *Papists*, and *Christ* against peace: But what would you prove? Would you prove that truth ought to be established against Peace? and Peace to be no way to Truth?

56  
Surely *Truth* and *Peace* do meet together; nay, they are so much *one*, as there is even a *Truth* in *Peace*. He that was *Truth* it self could say, *My Peace I leave With you*.

But, What of the *contentions* spoken on of the *Fathers* and *us*, &c. If there be any quarrelling for *Truth* either by the *Fathers* or *us*, but in a *Gospel-way*, we are not excusable; neither doth *Christ* speak of *Truths* drawing *swords*, but of *swords* drawn against *Truth*; which is no *Argument* for you. When *Peter* would draw a *sword* in the defence of *Truth*, *Christ* bid him put it up. So far is he against your way of defending *Truth*.

You say, *By whom should Magistrates be set on?* and that you cannot speak in such disparaging words.

*By whom be set on?* By the legislative power, by the Parliament: The Parliament can set on their respective Committees, Justices, &c. and is this any disparagement? I speak of subordinate Magistrates, not of the *supream*.

You say, *There will be work for the Magistrate enough, to punish the contumacious, &c.*

That is in *English*, the *Presbytery* will keep the *Magistracy* doing; and now who disparages the *Magistrate*? Who set them on work? Who makes them their *Deputy-punishers*? Nay, Who is the *Sathan* to whom the *excommunicate* are delivered? It is an expression not much besides your principles: and who disparages the *Magistrate* in that?

Master Ley's Resolution. Page 41, & 42.

To that of *Truth* being otherwise armed from Heaven, I Answer.

We think it not meet to divide the subservient means from the *supream* power, nor the exercise of *Discipline* from his assistance who can make it effectually, the sword of God and God on.

To that of the imputation of jealousy, &c.

There is a godly jealousy, which would set up as many securities as may be against *Heresie* and *impiety*.

The faulty jealousy is theirs that would stifle the Government: but there is a fear which we profess of Gods anger for connivence and communion with hereticall men, &c. There is in some an averseness to *Heresie* in a true zeal and love of God.

There be many other causes of jealousy, but I will take but that one of the Lords and Commons, p. 43.

If Malter Saltmarsh had well considered who were engaged, &c. he would.

would not have under-valued their piety and prudence, to compare them with Papiſts and Prelates.

I will conclude with a peece of his own politicke advice, &c. Vpon ſuch principles is Church-Government ordained; for his Text out of the Revelation, Revel. 18. 1. As he began, ſo he ends with miſ-appliation of Scripture.

## Reply.

You ſay you cannot divide Discipline from his aſſiſtance, who can make it effectuall.

That is from the Magiſtrates. This is a ſigne without further Argument, that you do not hold your government for Chriffs, becauſe it cannot be effectuall of it ſelfe, without help from below, and the World, and to another power then its own; nor is the ſword of God, and Gideon any fair and juſt proof for joyning Presbytery and Magiſtracy; it joyns onely God and the Magiſtrates.

You ſay, Your godly jealousie Will ſet up as many ſecurities as may be.

But then they are warrantable and Goſpel-ways of ſecurity. That is no godly jealousie which ſets up other wayes; as Herod killing all the children to ſecure his Kingdome; David diſſembling to eſcape; Jacob to get a bleſſing: there is Jealouſie, but no godly Jealouſie nor warrantable ſecurity. So to ſecure any way, though of truth, by a power not allowed on in the Goſpel, as no ſuch compulſive power is in your way, is not to be jealous with a godly jealousie; though I deny not but ſome of thoſe may be godly who are ſo jealous, but not in that.

You ſay that ſome fear Gods anger for their Communion with Hereticks, &c.

You know all ſuch fear is onely warrantable in the Church, not in the world: It is not ſo with the Nations now as with the Jews. Now if we have not communion with them in the Nation, we muſt go out of the world. But, What communion is this you mean that will bring Gods anger? You have your liberty to withdraw, to ſeparate, as they from you: If it be nationall or civill communion, then you pluck up the tares before the time of harveſt.

But whom you eſteem Hereticks, they it may be think they have as good Scriptures to eſteem you ſo; and this is Heretick for Heretick, interpretation againſt interpretation. And ſince there is onely a ſufficiency, but no intallibility now as before; ſince there is no Apoſtles for interpretation as at firſt, for Revelation, why do we thus cry out

Hereticks, Hereticks; the Sword, the Sword? Let me put one Question here.

Suppose those you call *Hereticks*, were of equal number to you, and both of you equally numbered with *Magistrates*, and both of you equally principled for *Persecution*, and both equally calling out for the *Magistrates Sword*; what clashing of *swords* would there be! What *edge* against *edge*. what *authority* against *authority*, what *power* against *power*! What *bloody doings*, what *sad workings*, what *confusion* would there be! This is an *Image* of your *Incorporation* of your two *powers* that you so plead for in this kinde. If we were equally principled and armed for *Persecution*, as you are, and acted by your spirit; Ah what a *Kingdome* would here be!

You say *Some have avernesse to Heresy in a true zeale to God.*

These are but generall notions of *Heresy*. Every thing is not *Heresie* that is called so. And for *true zeal* to *God* in that *aversnesse*, all this is granted, if that be *Heresie* indeed. But how if it be such a *zeale* as *Paul* saith the *Iewes* had, a *zeale*, but not according to *knowledge*? how if it be such a *zeale* to *God* as crucified the *Sonne* of *God*? and such a *zeal* there hath been, we know. The *Iewes* did much in *zeale* to *Truth*, even against *Truth*.

But you close up with that of the *Lords* and *Commons* in an *Ordinance*, &c.

I am afraid these are such *proofes* as you intend most in your *Presbytery*, to make your supplement to *Scripture* from *Authority*, and so to make us beleeve what you cannot perswade us to beleeve, and to make it out by an *Ordinance* what you want by *Scripture*.

But I hope that *honourable Senate* will rather let you argue from the *Scripture* against us then from their *Authority*.

But I have not to do here with answering *Ordinances* of *Parliament*. I contend not, but submit to them in every *Ordinance* for the *Lords sake*; nor doth my *Argument* lie against any thing of theirs, but yours. I dare not undervalue them to count them as *Parties*, but *Judges* in our difference. I appeal to the *Parliament*, as to *Cæsar*: nor in it a fair proof of *Truth*, to draw the *Magistrates Sword* out of the *Scabbard*.

You say *You wonder, considering who was engaged, I would so undervalue*



derivative them to compare them with Papists and Prelates.

I did consider who was engaged, a Parliament, &c. and had I not highly valued them, I had not ventured so far in my *Quare*. I considered the sad and fatal troubles which attended the Magistrates engagements with the Ministers; the blood which hath been poured out by National compulsion of tender Consciences; and like a Spiritual Watchman I could not but blow my Trumpet, and give warning. And for my comparison of Papists and Prelates, I appeal to the world if there be any reproach; whether it be not in the Interpreter rather than in the Author. But I know no such thing by my Paper: And if it be lawfull to draw in consequent conclusions, and then fater them, I could prove you to speake Treason, Blasphemy, Idolatry, Atheisme, Heresie, nay, Independency, which some of your Way think worse, Anabaptisme, Separation, which would seeme to be as hatefull to you: But I judge you not in any such sort; nor had I spoken so far now, but in a just Vindication.

You say You will conclude with my Politicks; and upon such Principles as mine, Church-govenment is ordained.

I have told you my Politicks were written by my dimmer light. And if your Government be built upon no better Principles then mine, I cannot but be out of conceit with that Government, being so farre out of conceit with mine own Principles; and it makes methinke the worse of it, because my former Principles fit it so well. Those Principles you speak on, are partly of Civill power and the Sword; and the Dominion or Scepter in the Gospel, is more Spiritual.

You say of my Text in the Revelation, Revel. 18. 1. that as I began, so I end, with misapplication of Scripture.

Misapplication is a word sooner writ then proved; and my Reasons were rather crowded then ordered in my Paper.

The Scripture was this: For the Angel that came down from heaven hath great power, and the earth is lightened with his glory.

Which Scripture there applyed, doth hint to any that wil not rather evil then interpret, that my only reason for delay of Government was in this: An Angel was yet to come with power and glory; or, the Gospel would fill the earth with more light; so as we should not shut up our selves too soon in the dark.

And now Reader, judge whether it be my misapplication, or his mis-interpretation.

## SPIRITUAL PRINCIPLES drawn forth.

*Gospel-Truth is one and the same.*

**T**HAT which is onely in some parts of it warrentable by the *Word*, is not purely, nor in a *Scripture-way* warrantable: For there is not any *Will-worship* but it hath something from the *Patern* of the true. The *Samaritaine-worship* was copied after the *Iewish*; and the *Iewish*, when *Christ* came, had *Priests*, and *Temple*, and *Sacrifices*, and was copied by the *Law*: but then there was *Traditions* and *Commandments of men*. That is pure *Gentilism*, which hath no *Image* of *Gospel* nor *legal Truth*. *Antichrist* sits in the very *Temple of God*, though rather upon it. *False Christs* call themselves *Christs* as well as the true. The great *Image* had a *head of Gold*, though *feet of Iron* and *Clay*. Every *Hereje* hath a *Scripture-Word* in it. But *Truth* must be all one and the same, and *Homogeneal*; not in parts so, but all so. There is but one *Lord*, one *Faith*, &c.

*Prudence and Consequences, are the great  
Engines of Will-worship.*

**T**HINGS of *Prudence* meerly, are not to be admitted into the *Spiritual Way* and *Gospel-designe*. *Prelacy* had its *Prudence* for every new additionall in *Worship* and *Government*. And once let *Prudence* open a door, and then will more of *man* crowd in, then the *Law of God* can keep out. Nor is that to be admitted which is so received a *Maxime*, though not directly, yet not repugnant to the *Word*. *Christs rule* is not such: he opposes any *Tradition* to the *Commandments of God*. Not direct from *Scripture*, is indirect and repugnant, though not to the very letter of such words, yet to the *form* and *Analogy* of truth to the generall *Scripture-law*, viz. the will of *God* that nothing shall be added nor diminished; and ye are onely my friends, saith *Christ*, if ye do what I command you; and the *Lord* will raise you up a *Prophet*, him shall ye bear. For if any thing of *Prudence* is to be let in, then something of *Tradition*; for *Prudence* can make nothing higher, nor purer, nor better; *man* can but give his own *Image* to the things he makes himself: though he make them up of *divine materials* from *Scriptures*, yet the *form* none but the *Lord* himself can give; and the *form* is that which stamps *Christs Image* upon every *Truth*.

Every

Every thing in the *Word* hath a *form*; that is, it is such a thing of *truth*, and not another. Nothing but Gods *power* and *will* can make a thing *Truth*: his *power* creates it, and his *will* creates it *such a Truth*. Nothing is agreeable to the *will* of *Christ*, but the very *will* of *Christ*. The *will* of *Christ* is the onely *Legislative power* in the *Gospel*. Nothing is agreeable to his *will* but what he *wills*; and every thing is repugnant to his *will* but what he *wills*: So as this *will* is the *supream generall Law*, and indeed the very *form* or *essence* of *Scripture* and the *Word* of God. And whatsoever is devised by *Prudence*, though upon *Scripture-materials*, yet being not the *work* of this *will*, nor having the *Stamp* or *Image* upon it, is none of *Christs*, but as repugnant as any other *Tradition* or *Invention* of men.

And here let us look to that *new*, though *old* design against *Truth*, the most *subtill*, *undiscernable*, and *divinest* kinde of *Will-worship* in the world, that which some call *Scripture-consequence*, an *unwholsome word* as it hath been used: for under colour of *consequence*, what *Conclusions* may be promoted! What may not *Reason* draw from *Scripture*, and what may it not *fashion* like a *Truth*! But consider, in *Parliament Laws*, or *Ordinances*, or *Commissions*, is it *lawfull* to take them, and from every part of them to draw out results of our own; and when there is but one *Law*, make many subordinate *Laws* of our own; and frame *Laws* out of *Laws*, and *Ordinances* out of *Ordinances*, and *Commissions* out of *Commissions*? No sure: But we must keep to that one, generall, entire, litterall *Law* and *Will* of the *Parliament*. Is it thus in *Laws humane*, and not much more in *Ordinances divine*? Yea there is the same oneness, entireness, indivisibility, and essentiality of the *Truth*.

Nor do I here disapprove any *Scripture-consequence*, if meerly consequent and not formed up into a *Law* by meer reason; for then *man* makes *Laws* from the *Laws* of *God*; and this is not the least *engine* that *Antichrist* hath wrought with.

*The People are Brethren and Saints in Christs Church; but in Antichrists, Parishioners and Servants.*

WHAT kinde of *government* is marked out in *Scriptures* for sitting on the *Waters*, or *people*? *Christ* governs by the *people ministerially*, not over the *people authoritatively* onely; and the *people* being once in his *Church-way*, lose their *old* capacity for a *new*, and are raised up from *people* to *Brethren*, to *Churches*. It is a saying of *Master Goodwins* and *Master Nye*, not so *pleasant* as *true*, The  
Clergy

Clergy had at first the golden ball of government amongst themselves, and it is not much mended any where but in that Church where the people have their interests as well as others; they are the Clergy properly, a notion which the Ministers got onely to themselves till of late: The interest of the people in Christs Kingdome is not onely an interest of compliancy, and obedience, and submission; but of consultation, of debating, counselling, prophesying, voting, &c. and let us stand fast in that liberty wherewith Christ hath made us free.

*Presbytery it selfe is founded on Principles of separation, which yet they condemn for Schism in other Churches; nay, is the greatest separation.*

**W**Hat is a Presbytery over Congregations or a Congregation, but a Church gathered out of a Church? Nay, Is not that the onely Church; and the remainder of people made but an accessory, or something of another kinde, or rather the Nation or Kingdome which is only subject to this power supream? And though Presbytery be but a very Church-gathering, and founded on a Principle of separation, yet do they not disapprove, and condemn separation and semi or half-separation and Church-gathering for Schism, &c? when their own power is a Schism respectively to the Parishes that are distinct; and whatever distinction is formed to make them appear as part of their Congregations, yet is it indeed so. Is not their whole power defended to be entirely, essentially, dispensatively in the Presbytery called by themselves the Church, and by the very authority of one whom I name with reverence to his learning and moderation, Master Herle?

So as I wonder why there should be such envyings, raylings, accusings, dissentings, betwixt us that are beleevrs, though of severall wayes, when as each is principled, founded, administred upon the same ground and way of Schism, separation, and Church-gathering; nay, the Presbytery hath more Schism and separation in it then the rest, by how much it is constituted from the people and Brethren, and acts in its ministratation apart too, viz. over the people, rather then with them.

*None to be forced under Christs Kingdome, as in the Kingdoms of the world.*

**I**N a Spirituall Government the ignorance of people which some would have for expedition, that they may practically know it, is no Scripture way of knowing: in practicall godlinesse, things must be

be knowne before practically known; and *practice* is to begin from *faith*, and *faith* from *knowledge*; else the *obedience* can be but *blind*, *mixt*, and *Popish*. Indeed in things *civill* or *morall*, *practice* may bring in *knowledge*, *habits* may be acquired and gotten by *acts*; a man may grow *temperate* by practising *temperance*, and *civilly obedient* by practising *civill obedience*; but it is not so in *spirituals* there, *habits* go before *acts*, *spirituall infusions* before *practices*.

Indeed the *Lawes of States and Kingdomes and Civill Policy*, teach men best by ruling them *practically*; but it is not so in the *Church*; men are not to be forced into *Christ's Kingdome* as into the *Kingdomes of the world*; the *Kings of the Nations* exercise their *Dominion*; it shall not be so among you.

*The power of a formall Reformation in a Government makes it not Christ's Government.*

A *Government*, though not purely *Christ's*, may be made up of such *Scripture and prudentiall materials* as may much reform the *outward man*, even as a meer prudentiall *Civill-government* may do, if severely executed. The *Romanes* by how much they excelled other *Nations in Laws*, so much the more they excelled them in a people reformed, moralized, and civilized; in many *Civill States*, meerly from their wholesome *Policy and administration*, excellent and pretious *flowers* spring up, many *morall vertues*, as *prudence, temperance, obedience, meeknesse, love, justice, fortitude*: Yet all this makes not a *Government* to be *Christ's*; but only that which is meerly the *Discipline of Christ, and Policy of Christ*. *Prelacy* in its *Primitive time* did reforme; the *beast like a lamb*, which compelled the *Nations to Worship*, and made *even fire* to come down from *Heaven*, or was religious in the eyes of men, and did miracles; yet was no *true nor heavenly Power* neither.

There are certain parts and degrees of *Reformation* common and *communicable* with the *Government of Christ* & other *Governments*; but then, there is a *form and Image of Christ* in it which no others have, and some certain *spirituall operations and workings* which exceed the power of all other *Governments*; and this makes the *difference* and puts on the *essentiall, true, and individuall form* upon it; so as in choice of *Governments* they are not to be chosen by some *Summer-fruit* in the *outward man*, but by the *Word and Spirit*.

The visible Church or Communion, is the Image of the invisible or mysticall.

THE invisible or mysticall Church is made up of pure living stones; all is spirituall, and yet all not spirituall in the like kinde, nor degree; Iesus Christ the corner stone is both God and man; and some of his differ in glory as one Star differs from another: and as it is here, in this spirituall, invisible, glorious building; so it is in the outward, visible Communion below, or building her, which is the Image of that above: The Temple here is according to the Patern there; and as that is of true, reall, essentially spirituall living stones, to the Church here isto consist of such as visibly, formally, and outwardly appear to, and therefore called Saints, and golden Candlestick, and holy Nation &c. and though all the materials in this building are to be proportionable & pure, to make up a representative of the Church above, yet all is not of one square, and measure, and polishing; some are greater, and some lesse; some Babes and children in Christ: some smocking Flax, and bruised Reeds: and as this Church bears the Image of the heavenly, so the materiall one bore the Image of this; there was pure stones, gold, and Cedar; so as there is roome in the Church now for any small stone or the least peece of timber, if it be but lively or squared, if Cedar or firr.

How Christ is a King of the Nations and of the Church, and how an Head.

Christ is a King to the Nations, and to the Church; nor doth he rule the Nations as the Church, nor the Church as the Nations; he rules ministerially in his Church, and monarchically in the Nations; he rules with a golden Scepter in his Church, with an Iron Rod in the Nations; nor doth Christ rule as the Kings of the Nations, who finding people rude, barbarous, uncivil, subdue them into obedience and civility; but so doth not Christ in his Church, that we know on; the dispensation of his Word (not of the Government) first subdues.

And it is true, Christ is an Head, but not an Head to every body; he will have a body proportionable to his Head both here and hereafter, in earth as well as in heaven; he is a pure, holy, glorious Head in his Gospel dispensation, and will have a body fiteable pure.

Not only is the visible body of Christ thus pure, but every truth of Christ bears the Image of Christ; every truth of his hath some thing of himselfe in it who is Truth it selfe; I am the Truth, saith Christ; very  
beam

beam of light is light; every truth is a sparkle of truth it self. Thus we may judge of truth, by what of Christ we see in it. They who break a Crystall, may see their face in every peece and parcell; so in every thing of Christ there is an Image of Christ, either of his purity, or holinesse, or love, or humility, or meeknesse, &c.

The Presbyteriall Government, and the Worlds, of the same  
equall Dominion.

WHAT kinde of Church-government is that, which will set up it selfe with the Civill and State-government, even co-ordinate with it, if not to the ruling and tutoring of it? which hath as large a Dominion as the other? which is as full, as ample, as high, and as supreme? which no lesse territory then a Kingdome will serve, then a whole Nation? Must Christs Government be just as large as the worlds, which Government affects Dominion? which brings in whole Nations under the Scepter of it? This, or that little one in the Scripture which sits down sometimes in a house, to the Church in thy house; sometimes in a City as Corinth, and over a few there, to the Church in Corinth; in a Countrey, not over a Countrey; to the seven Churches in Asia, not to the Church of Asia, or the Church Asia, a Church a fourth part of the world. Sure if this Nationall and comprehensive Church were the Patern we should walk by, Why did not Christ begin first at Kings and Princes and so bring Nations & Kingdomes, and make Churches of them? But we see no such thing; he begins lower, at the base and weak, and foolish, and few; and raises up his Kingdome from the bottom of the world, and not from the top or pinnacle of Printes, Kingdoms, and Nations.

The Nationall, and Congregationall Church-covenant, both  
lawfull; or both unlawfull.

HOW can a Church-covenant be unlawfull if the Nationall Covenant be warrantable? and why do any plead against that, who are for this? A Covenant is condemned in the Congregationall Church, & yet commended in the Nationall. Now, How can a Church-covenant be both true and false? Is a great Church-covenant lawfull, & a little one unlawfull? a Nationall Church-covenant warrantable, and a Congregationall unwarrantable? But Covenants in their nature were a dispensation more of the old Testament-strain; a Nationall Church had a Covenant to gather them up into their Nationall way of worship,

and were under the *Laws* of an *externall Pedagogie*; and now the *spiritual dispensation* being come, even the *Gospel* of *Iesus Christ*, there is a fulnesse of *spirit* let out upon the *Saints* and *people of God*, which gather them up more *closely, spiritually, and cordially*, then the *power* of any former *dispensation* could: the very *Covenant* of *God* himself, of which the former were *typicall, and Propheticall*, comes in nakedly upon the *spirits* of his, and draws them in, and is a *law* upon their *inward parts*, sweetly compelling in the *consciencences* with *power*, and yet not with *force*; with *compulsion*, and yet with *consent*; and surely where this *Covenant* of *God* hath its *kindly and spirituall* operation, there would need no such *externall supplement* as before; but *because of the hardnesse of our hearts*, it is thus; from the *beginning* it was not so; the *Spirit* tyed up *thousands* together then.

Let *States* then have any *prudential security*, any *designe of sound wisdom*, to *conforate* people together; but let the *Church* only be gathered up by a *Law* of a more *glorious and transcendent* nature, by the *pure Covenant* of *God* himself with the *souls* of his.

*wee receive and give out Truth by parts.*

**M**EN are to be judged and followed according to the *degrees* of *light* they receive; and if any have some *light*, that *light* is not to be used as an *advantage* to all their other *darknesse*, as if all their *darknesse* might passe under that one *beam* of *light*. The *light* rises upon the *Prophets*, as the *Sun* upon the *Earth*, it is *dawning*, and *morning*, and *noon* with them, Thus came the *Gospel*; *Iohn* preached *Repentance*, *Iesus Christ* Faith and *Repentance*; *Iohn* came with *Water*, *Christ* with the *Spirit*, and first in *Parables*, and after in *power*: the *Apostles* they knew first *Christ* for *Messiah*; then, that he should *suffer*, and *die*, and *rise* again; and then the *Kingdome* of *God*. *Luther* knew first that *Indulgences* were *unwarrantable*; and after, that *Po-pery* was *Antichristianism*, and *Rome* was *Babylon*, and *works* could not *justifie*; and after, *conscience* was not to be compelled in *spirituals*, Thus we grow from *Faith* to *Faith*, to the *fulnesse* of *stature* in *Christ*, to a *perfect man* in him, growing with the *encreasings* of *God*: The *Kingdome* of *God* is like a little *leven*, like a *grain* of *mustard-seed*. So as while we see but *things* in *degrees*, we are neither to be too suddenly admired by *others*, nor our *selves*.



*All Covenanters are bound to contribute to Religion  
as well as State.*

Whoever hath Covenant'ed, is bound to assist the Publike to his utmost in every *Condition, and Culling, and Place, and Way* accordingly; from *naturall* abilities to his *relations*, from one *relation* to another, even to *all*: to that of *Christian and Spiritual*; his *Prayers, Counsel, Notions*, with *Contributions* of all sorts, *Civill, Natural, Temporal, Spiritual*: He is bound by *Covenant* to discover *malignity* in *State, in Church*; enemies to *God* as well as *man*; endeavours to any thing of *Popery and Crelacy*, under what *visage, habit, form of Words, of Doctrine, Discipline*, be it *Presbytery* or whatever, if repugnant to the *Word of God*, as we are perswaded in conscience who have *personally* Covenanted. The *breathings* and *speakings* of the *Spirit*, are not to be *quenched*: Every *season* is for the *Lords service*; *in season and out of season*: *Watchman, watchman, what of the night?* The *Spirit* is poured upon *sons and daughters*. *Synods of men* are not *infallible*: Not because more *men*, more of the *Spirit*. The *liberty* of the *subject* is that of *soul* as well as *body*; and that of *soul* more dear, *precious, glorious*, *The liberty wherein Christ hath made us free*. Be not ye then the *servants of men* in the things of *God*.

*We are to try Truth, and so receive it in its Degrees.*

**E**Nquiries for *Truth* ought to be according to *Scripture-rule*; and that *rule* lights us on to the *trial* of all things, and *prooving spirits*, and *judging* between the *precious* and the *vile*. The *water* that is mingled with the *wine*, the *tares* with the *wheat*, will require *sound trial*, lest we make but an *exchange* of one *Error* for another. The *Apostles* waited for the *Spirit*, the *Bereans* searched the *Word*: we are *binden* to *try* and *prove*. The *Prophecies* of *seducers, false Christs, Antichrist* with *lying wonders*, are as *real cautions* given out by the *Spirit*. The *examples* of former *Ages, Luther, &c.* were *enlightned* by *degrees*. *Angels*, who see by *vision*, see but as *God* reveals; much lesse *men* who take in *Truths* by *spiritual reasoning* as well as *revelation*. *Arise, why tarriest thou*, is a *Text* only for him who had such a *Vision* as *Paul* to *obey* by, and such a *Vision* as *Ananias* had to *preach* by.

## No Church-way INDEPENDENCY.

**T**HE *Beleevers* for the *Church-way* falsely called *Independents*, they hold on *Christ* for a *spiritual Head*, on the *Magistrate* for their *civil Head* on the *Body of Christ* above and below in the *Communion of Saints*; here: their *Dependency* is *Spiritual*, *Ministerial*, *communicative*; not *Classical*, *Provincial*, *National*: Their power is for one another, not over one another. They cannot *minge* or *embody* with those in a *Way* not of *Truth*. Their *separation* is not from men but *manners*; not from *believers* themselves, but their *practises* and *corruptions*. Nor go they out, but they are called out: *Come out of her, my people*, &c. And thus the *Jews* were *Independent* to the *Nations*, the *Christians* to the *Jews*, the *Reformed* to the *Papists*, the *Nonconformists* to the *Prelatical*, and these to the *Nonconformists*.

*A Spirit of Love and Meeknesse becomes Beleevers.*

**T**HEY that write not as *enemies*, are likely to prove better *friends* to the *Truth*, because they raise not so much *dust* with their striving as others, to *blinde* one anothers sight. Those *spirits* which cast men sometimes into the *fire*, sometimes into the *water*, are not from *Christ*; it were happy the *Lord* would cast out those, and let a more *Gospel-spirit* walk amongst us; we might then sooner attaine to that of the *Apostle*, *To walk by the same rule so far as we have attained together*, till the *Lord* reveale, and the *stronger* to *bear* with the *weake*; and to *please* one another to *edification*, rather than our selves, in all things wherein the *Lord* may not be *displeased* in the way of his *dispensation*. I know no advantages we have got, but the *reviling* our selves before our *enemies* as well as one another. And oh! why doe we tell it *Geth*, and publish it in the streets of *Askalon*, to make the *uncircumcised* triumph? Was the *Lord* in the *winde*, or in the *fire*, or in the *still small voice*, when he spake to the *Prophet*? onely in the *stil voice*. How was the *Lord* heard in the time of his *indignation*. *Man heard the voice of the Lord God walking in the garden in the coole of the day*. Oh I could we finde out the coolest times to *speake* and write one to another in, and not in the *heat* of the day, as we do.

*When a State-conscience is fully perswaded; doubtful,  
and so sinning.*

**I**T is with a *Publike* or *State-conscience*, as it is a *personal* or *particular conscience*: What is done, must be done in *Faith*, or else there is *weaknesse*, *doubting*, and *sin*. Now where there is not a *full consent* and *perswasion*

perswasion from the *Word of faith*, there cannot be *faith* properly; and where there is not a *Word of faith* for that *Conscience* to be grounded upon, there cannot be a *purely* and *piritually* full perswasion. And one may question whether in *Spirituals*, as in *Civils*, *Votes & Voices* are to make *Laws*; for in the *Gospel* we finde that *divine Lawes* have their *subsistence* there, without the *Vote* of any: and that is onely to be a *Law* or *Truth* in the *Church* and *Kingdom of Saints*, not what is so in the *common consent* or *voice*, but what is a *Law* in the very *Gospel-truth* of it. If the *Laws of truth* were founded as the *Lawes of Civel States*, in a meer *Legislative power*; then *Popery* hath had as good assurance as any; they have had *most voices*, *most Counsels*: and so *Arrianism*, when the world went after it.

### Post-script.

*The Testimony of Salmasius the approved German writer of the Presbyteriall way, and employed by the States of Hoiland to write.*

**T**HAT the Baptisme in the name of the Father, Son, and Holy Ghost, is not that way of Baptisme practiced by the Apostles.

The Baptisme of Apoltolicall use and institution, is in the Rivers not with invocation of the three Persons, seeing the Apostles Baptized onely in the name of the Lord *Jesus Christ*.

*In his owne Latine thus*

Baptisma in aquis perennibus Apostolici instituti & moris sed non invocatio Trinitatis super Baptizatum. cum Apostoli in solo nomine Iesu Baptizarent.

*Salmasius in apparatu ad libros de primatu papa, fol. 193.*

*Salmasius his Testimony against the present Presbyterial way.*

**D**Uobus modis hac Independentia, ecclesiarum accipi si vel respectum non habeat ad vicinas ulla ecclesias, aut si non pendeant ab autoritate aliquot Ecclesiarum simul in unam Classem vel Synodum conjuncterum unus conventus partem & ipsa faciant prior modus. Similior reperitur primitiva ecclesia per axi consuetudini ac usui quo voluntaria hac communio inter ecclesias fuit posterior magis convenit sum instituto quod post. a a juris humani dispositione introductum est.

*Hac posteriore modo libertes perticularium ecclesiarum magis imminuta videtur quem priore.*

*Sed*

*Sed quod ab initio fuerit voluntatis <sup>b</sup> postea fructum est juris.*

*Hoc jus sane positivum atque ecclesiasticum humanumque non divinum, juris est quidem divini ut una sit ecclesia christo, unitas autem ejus non gregalium aut <sup>c</sup> concorporalium plurium adonate collectione consistat sed in fidei ac doctrine unanimi consensione.*

Page 265. 266. in apparatu.

**T**His Independency of Churches may be taken two waies; Either as not having respect to any neighbour Churches, or as not depending on the authority of some Churches that are joyn'd in some Classis or Synod, of which the Churches themselvs may make a part; The former way is found to be more like the practise, custome, and use of the Primitive Church, whereby this voluntary communion was among the Churches. The latter way doth more agree with the institution which afterwards was introduced by a humane authority.

By this latter way the liberty of particular churches seem to be less diminished then by the former.

But that which from the beginning was arbitrary afterwards is made necessary [as a law,] This law truly is positive and ecclesiasticall and humane, not divine. 'Tis by a divine law that the Church of Christ should be one, but the unity of it doth not consist in the union [or collection] of many that are of the same flock or body, but in the unanimous consent agreement in faith and doctrine.

Page 265. 266.  
in apparatu.

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